



Rig'dzin rdo-rje

A Roll Of Thunder From The Void

Vajrakīla texts of the Northern Treasures Tradition
Volume Two



WANDEL VERLAG



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Buddhism/Vajrayana/Tibetan

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This important collection of teachings from the Northern Treasures Vajrakīla cycle includes liturgical practice texts (*sadhana*) from the original treasure revelations, together with explanatory notes and commentaries by the 17th century master Padma 'phrin-las on how to take these practices into a closed retreat and employ them for the highest benefit of oneself and all living beings. Having become empowered in the mandala of Vajrakīla by a master guru, trainees may use the skilful esoteric techniques, described herein, in order to develop a profound experiential certainty of the true nature of reality. These texts are manuals, designed to be studied by disciplined individuals who wish to train themselves in skilful altruism. They are traditional methods for overcoming the instincts of egoistic self-interest, allowing the mind to become focussed on the general welfare of the world, so that beneficial changes of great social value may be brought about in both thought and behaviour.

Painstakingly researched and annotated, this volume includes English translations of eight important texts, together with much of the original Tibetan.

Within the instructions for the preparation and protection of the retreat area are hitherto unpublished details of the means to suppress the various classes of afflicting demons (*sri*) that are potential causes of downfall for all tantric yogins. This is an ancient and vital aspect of vajrayana ritual practice that has been much neglected until now.



Rig-'dzin rdo-rje (Martin Boord) studied with Lama Khamtrul Yeshe Dorje, Chhimed Rigdzin Rinpoche and Dudjom Rinpoche. At the university of London he received a doctorate for his thesis "The Cult Of The Deity Vajrakīla." Currently he lives in Oxford, devoting himself to the study of the Northern Treasures.

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A Roll Of Thunder From The Void

Vajrakīla texts of the Northern Treasures Tradition

Volume Two

annotated translations

by

Rig-'dzin rdo-rje



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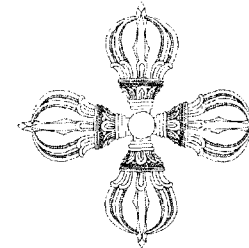
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ITI SAMAYA

Refuge in the Triple Gem, it is said, should be taken with the attitude of an ill person seeking health and wellbeing. The Buddha is the great physician, the Dharma is his medicine, and the Sangha actively supports and assists the patient in every way that it can. The reader should be aware that the teachings contained in this book consist of very potent medicine indeed, compounded of various poisons. And, as with all pernicious poisons, the novice should keep away and avoid making contact, while those who have some knowledge should uproot those poisons and apply the antidote, for only the skilled master physician can be trusted to take the essence of those poisons and utilise them in the preparation of medicine. Intended for lions (i.e. bodhisattva sons and daughters of the Buddha), this medicine is available only on prescription. It to be utilised by Vajrayana initiates only and is not available over the counter, on demand. Should this book reach the hands of one who lacks the proper authorising empowerment, bestowed by a competent master of the lineage, please put it to one side.

Long ago, in ancient times, the demon Rudra (epitome of ego-grasping ignorance) attained his condition of dreadful power through misuse of the sacred teachings. The enlightened Buddhas consequently took on the demonic appearance of Rudra as a subterfuge and, following the demon's inevitable overthrow, his bodily form, accoutrements and palatial home were all adopted by the victorious Buddhas as their playground, the joyful abode of naturally blissful wisdom.

The story of the subjugation of Rudra indicates that all beings, no matter how morally reprehensible they may be, do not lack the potential for salvation, and, furthermore, the appearance of the demon to be subdued actually provided an historical occasion for

the manifestation in this world of the wrathful Mahayoga tantras. His subjugation is thus to be celebrated both inwardly, as the enlightenment of our own defiled consciousness, and outwardly, as the occasion for the revelation of the teachings.

The yogic process of utpattikrama, as taught in this book, involves recreating the world from the seed of compassion within the essential sphere of voidness. The vajra world, thus produced, is the actual mandala of Rudra as seen through the enlightened eyes of the fully awakened Buddhas. Anyone who lacks this pure vision, however, entering the mandala without the pure intention of the Buddhas, sets himself firmly upon the downward path of returning to Rudra. Meditating upon the lustful and angry nature of the demon is very dangerous for those whose wisdom minds were not made clearly manifest at the time of empowerment. As it is said: “Meditating upon the perverse form of Rudra, one becomes Rudra in all his depravity.” Such a calamity is to be avoided at all costs. May the Lords of Wisdom, Compassion and Empowerment protect us from downfall!

Orgyan Rig-'dzin rDo-rje
Oxford, March 2008

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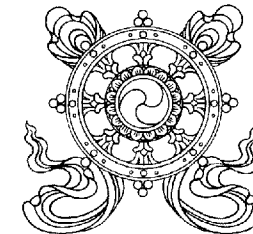
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INTRODUCTION



This present volume, incorporating eight texts associated with the deity Vajrakila according to the tradition of the Northern Treasures (Byang-gter), is predominantly the work of Rig-'dzin padma 'phrin-las, the 17th century incarnation of the 14th century revealer of those treasures, and their foremost historical authority. Our opening chapter, the *sādhana* or means of accomplishment of the deity, entitled *A Sharp Weapon which Conquers Māra's Unruly Armies*, follows his personal arrangement, and many of the verses contained within it are his own composition. But it is not his own invention. As Padma 'phrin-las himself writes, "This is the liturgy for the ritual activities taken from the original old texts and arranged in clear reading order in accordance with received tradition." In his commentary, *Clear Elucidation of the Essence*, he explains, "With regard to this ritual, it never actually existed in the form of a written book. The so-called *rDo rje phur pa dril sgrub kyi phrin las* is really made up of the medium *Kila Razor* meditation in combination with an extensive portion of ritual activity." The basic treasure texts of this system, then, are the *Black Razor Tantra*, in which the divine *maṇḍala* unfolds, and the ritual *rDo rje phur pa thugs kyi 'phrin las*. The former text was published earlier, together with the *'Bum nag*, in *A Bolt of Lightning from the Blue*,¹ and the latter is included as our Chapter Two, below.

It is intended that the present work be of practical value for meditators and, with that in mind, I have transcribed the original Tibetan text of much of the liturgy designed for formal recitation and juxtaposed it with its English translation, throughout.

All the recensions of these texts to which I could gain access were brought in manuscript form by Tibetan refugees fleeing the Chinese

¹ *A Bolt of Lightning from the Blue*, Edition Khordong, Berlin 2002, in which the higher rites leading to enlightenment and the lower rites leading to the eradication of evil are extensively discussed.



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Introduction

communist invasion of their country in the middle of the last century.² From these same mss, useful clear copies were made of two of our texts, and these were published by sTag-lung-rtse-sprul Rinpoche from his exile home of rDo-rje-brag monastery in Simla, North India, in 1997, in a five-volume collection of the prayers and ritual practices of the Northern Treasures Tradition (*Byang gter chos spyod*).³ Born in 1926, sTag-lung-rtse-sprul Rinpoche was recognised by the ninth Rig-'dzin chen-po of rDo-rje-brag, Chos-dbang mnyam-nyid rdo-rje, and enthroned as the *sprul sku* of sTag-lung-rtse Monastery at the age of five. When he was eight years old, he was invited to take his Dharma seat at the mother monastery of rDo-rje-brag, where he quickly gained proficiency in all the religious arts and rituals of that tradition. In 1941 he sat with the newly-enthroned tenth Rig-'dzin chen-po of rDo-rje-brag, Thub-bstan 'jig-med rnam-grol rgya-mtsho (born in Lhasa in 1936), and received with him the empowerments and transmissions of the Northern Treasures. Despite the overthrow of Tibet by the communist Chinese, rNam-grol rgya-mtsho has remained in Tibet where he has lately been active in the rebuilding of his monastery which was almost completely devastated during the 'cultural revolution.' Thus, even though the present holder of the throne of rDo-rje-brag is rNam-grol rgya-mtsho, the tenth Rig-'dzin chen-po, the lineage prayers in our texts generally do not go beyond Rig-'dzin chen-po IX, mNyam-nyid rdo-rje, who died in 1932. The single exception to this is to be found in the opening section of the first chapter where the name of my teacher, *bla ma* 'Chi-med rig-'dzin, the '*Khor gdong gter chen sprul sku*, and reference to his teacher, U-rgyan bstan-'dzin, the *sprul sku* of Ba-gnas-dgon, are included. Bowing my head, I humbly dedicate this work to them.

My previous study of the '*Bum nag*, Tibet's most authoritative literary overview of the entire tradition of Vajrakila, revealed the history of the Vajrakila doctrines and analysed their twofold pupose. The present work goes directly to the essential core and offers the reader those very meditations by means of which such twofold purpose may be accomplished. As stated in the ritual text, "Padmasambhava studied

² The only xylograph among them is the *Phur pa thugs kyi 'phrin las*.

³ *sNga 'gyur byang gter chos skor las 'don cha'i skor*. Volume three: Ritual for the suppression of Sri demons, entitled Vajra Mountain (*rDo rje'i lhun po*), pp.231-270, A Sharp Weapon Which Conquers Māra's Unruly Armies (*Phur pa dril sgrub*), pp.589-636, and, The Heart Activity of Vajrakila (*Thugs kyi 'phrin las*), pp.637-666 (xylograph).

the hundred thousand sections of the *Kilavidyottama-tantra* and then practised for twelve years in the rock cavern of gYa'-ri-gong. The ritual form of his practice is exactly the one given here." The amazing results of the great guru's meditation in gYa'-ri are well known. As it is written in the gSol '*debs bar chad lam sel*:⁴

*At the time when you introduced the jina's doctrines [to Tibet]
You accomplished your practice in the forest around gYa'-ri.
The kila of your ritual service rose up to the vault of the sky
And you caught it with a vajra gesture.
Rolling it between the palms of your hands,
You threw it into the sandalwood forest
And the resulting blaze even dried up the lake.
Thus the abode of wicked heretics was completely destroyed
And the evil spirits [that they served] were annihilated.
As the destroyer of Māra, you have no equal!*

Thus, for those who have studied the '*Bum nag* and wish now to absorb themselves in such powerful meditation for the destruction of Māra, this book is offered. For his generous help in providing the opportunity to write it, I give thanks to Reg Milne.

When meditating upon this ritual text according to the instructions of Rig-'dzin Padma 'phrin-las, one should always begin with the *Seven Line Prayer* and general introductory verses, such as those to be found at the beginning of the *Daily Practice* (the final chapter of the present work). Presenting, as it does, a sequence of meditations not intended for beginners, the ritual sections of 'going for refuge' and 'developing bodhicitta' are taken for granted in the *sādhana* and referred to as 'the preliminary practices according to rule.' By this is meant that we are dealing here with a mahāyāna Buddhist practice. The mark of a Buddhist is one who has taken refuge in the three jewels and the characteristic of the mahāyāna is *bodhicitta* or great compassion. These texts are manuals for both personal and community use, through which individuals may be ritually trained in skilful altruism. They are designed as methods for overcoming the instincts of egotistic self-interest, so that the mind may become focussed on the general welfare of the world,

⁴ A translation of which is to be found in Ngawang Zangpo, *Guru Rinpoche: His Life and Times*, Snow Lion Publications, NY, 2002, pp.260-267. Also, Padmasambhava, *The Seven Chapters of Prayer*, edition khordong, 2008, pp.240-271



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Scope & Structure



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Introduction

and beneficial changes of great social value will be brought about in both thought and behaviour. Having become empowered to do so within the *maṇḍala* of Vajrakīla by a master *guru*, trainees may use these skilful esoteric techniques to develop a profound experiential certainty of the true nature of reality, so that they may live fearlessly in the face of worldly vicissitudes with confidence in their own ability to bless those less fortunate than themselves, and ease their suffering. Indeed, the vows of the trainee, articulated on a daily basis, state, quite unambiguously: “I engage in the great deeds of *guhyamantra* in order to bring all living beings to maturity.”

The *sādhana* makes explicit that the ten *krodha* kings of the Vajrakīla *maṇḍala* annihilate the ten non-virtues and that the four goddesses who guard the palace gates embody ‘the four immeasurables’ (*catur aprameya*) — altruistic states of mind otherwise known as ‘the stations of Brahmā’ (*brahmavihāra*). Such equivalents are ubiquitous in vajrayāna theory and practice, which recreates the world as a purified construct of Buddhist Dharma, traditionally codified in numerical lists. Thus, in the opening verse of his *Clear Elucidation of the Essence*, Padma ‘phrin-las praises the *maṇḍala* of Vajrakīla as the means to the accumulation of virtue and the eradication of vice. Such personal defects as the twenty *upakleśa* (secondary afflictions), viz: *krodha* (anger), *upanāha* (enmity), *mrakṣa* (hypocrisy), *pradāsa* (outrage), *irṣyā* (jealousy), *mātsarya* (avarice), *śāṭhya* (fraud), *māyā* (deceit), *māda* (pride), *vihiṃsā* (violence), *ahriḥ* (lack of shame), *anapatrapa* (indecentcy), *styāna* (inertia), *auddhatya* (agitation), *āsrāddhya* (lack of faith), *kausīdya* (indolence), *pramāda* (negligence), *muṣitasmr̥tītā* (forgetfulness), *vikṣepa* (distraction), and *asamprajanya* (lack of proper introspection), he says, are brought under control by the devourers and killers who patrol the ten directions in search of trouble. These wild anthropomorphic creatures with the heads of animals and birds are the active messengers of the ten wrathful kings and it is due to their ceaseless vigilance that the awakened mind of buddhahood remains undisturbed by the demonic influences of Māra. Similar in many ways to the animal-headed Sri demons which cause much grief to religious and lay folk alike, these restless retainers were converted to a higher purpose and incorporated into the *maṇḍala* of divinities when their masters, the old gods of ignorance who formerly held sway over the ten directions, were overthrown.

Liturgy for the worship of the protectors, also, is not seen in the *sādhana* text because there are so many variations from which to choose and, to a large extent, the choice is based on location. The pre-Bud-

dhist sacred topography of Tibet, whose local spirits successively became tamed and elevated to the status of ‘protectors of the Buddhist teachings and those who uphold them,’ is quite different for example in Ladakh and Sikkim, each location being unique and local spirits tending to become the guardians of sites and traditions in their own neighbourhood.

Among the particular protectors of the Vajrakīla doctrines, we encounter bands of male and female demons whose designated task became, upon their subjugation and conversion, the assistance of all those engaged in the difficult rites of the Kīla. Chief among these are the 12 Mother Goddesses who appeared to Padmasambhava when he himself had accomplished mastery of this rite in Nepal. Appearing in groups of four, in the evening, at midnight, and at dawn, the last group to arrive were the four sisters who control the earth (*bhūmipati*) and who gave their secret names (those by which they are addressed in their *mantra*) as Jayā, Vijayā, Ajitā and Aparājītā. Known to outsiders as the sisters (consorts) of Tumburu, these goddesses are spoken of in the earliest tantric texts of the *vāmasrota* (left-hand stream) followed by the heterodox worshippers of Rudra. Since the eighth century, these goddesses have become part of the Buddhist world and their wrathful forms are described in meditation texts, such as those included in the *Sāadhanamālā*. Following a recently published study by Miranda Shaw (*Buddhist Goddesses of India*), it is interesting to note that the earth sister Aparājītā can be identified as the wrathful aspect of the Māra-defeating Earth Goddess Pṛthivī.

All of these protectors are described in detail, for the purpose of their invocation and worship, in the commentary by Padma ‘phrin-las, in a manner which is typical of his erudite scholarship. Typical in this regard, too, are his illuminating essays on the subjugation of Sri demons, which are included in the present volume (Chapters Six & Seven) and discussed below.

Although the *Sharp Weapon* (Chapter One) is derived, to a certain extent, from the *Heart Activity* (Chapter Two), there are some significant differences in approach. Generally speaking, the *Sharp Weapon* expands upon the contents of the *Heart Activity*, adding extra sections and embellishing those features already present. Thus, for example, the meditation in which one generates oneself as the deity is very brief in the *Heart Activity* compared with the same section in the *Sharp Weapon* and, while the *Sharp Weapon* establishes an outer boundary, an inner boundary and a secret boundary around the sacred *maṇḍala*, the



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Scope & Structure



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Introduction

establishment of an inner boundary alone serves for all boundaries in the *Heart Activity*. Such minor differences between the two texts are legion. It is in the section dealing with meditation on the three *samādhi*, however, that we encounter a truly significant difference of approach. These three *samādhi* arrange the conditions for the arising of the manifest *vajra* world. The text of the *Black Razor Tantra*, which is utilised in the *Sharp Weapon sādhana*, propounds the big bang theory of *mahāyoga-tantra* origination, in which a condensed drop (*thig le chen po*, *mahābindu*), within which all possibilities are latent, is all that is seen to exist within primordial empty space. This condensed drop then explodes to permeate all-encompassing universal emptiness with the fundamental elements of existence: earth, water, fire and air, out of which living beings arise by an evolutionary series of transformations. The *Heart Activity*, on the other hand, describes this creation according to the steady-state theory of the *atiyoga* texts in which essence (*ngo bo*), nature (*rang bzhin*) and compassion (*thugs rje*) are always and everywhere present.

The structural outline of the *sādhana* can be seen in the table of contents, above, and for a detailed study of the esoteric theory underlying its sequential meditations, I refer the reader to the '*Bum nag*'.

Chapter Three of the present volume is the *Clear Elucidation of the Essential Branches of Ritual Practice in which are analysed the full series of activities for the great attainment of the blessed Vajrakumāra Medium Razor* (*bCom ldan 'das rdo rje gzhon nu 'bring po spu gri'i sgrub chen gyi chog khrigs lag len snying po rab gsal*), by Rig-'dzin Padma 'phrin-las. This most valuable commentary discusses, in Part One, how to take the *sādhana* meditation practice out into the wilderness for a period of intense isolation. First of all, one should carefully select a suitable site for retreat, where one makes offerings to the Earth Goddess and to the local gods and spirits, and then one contemplates the establishment of the *maṇḍala* upon that site through dance gestures and *mantra*, so that all evil is ritually banished from the land. In Part Two, the *maṇḍala* rites are applied to the retreat hut and an extended series of boundaries is established. These include a ring of stone cairns for the four Great Kings, to be erected around the outside of the meditation hut, and a pit of suppression in front of the doorway, within which the *dam sri* demons are buried in order that they be trodden down every time the yogin goes outside to answer the call of nature. This fascinating topic is discussed in detail in Chapters Four, Five, Six & Seven of the present volume. Within the meditation hut, practical instructions are given for

the construction of a material *maṇḍala*, and these complement the instructions for visualisation given in the liturgy of invocation. Thus, lines are drawn, colours are applied, and the offerings and ritual items are set down in their proper places. Through the proper performance of the subsequent rituals, then, it is said that the yogin gains the power to destroy the triple world of *samsāra* with his body, speech and mind in a single instant and the meditation on the dissolution of the *maṇḍala* at the end of the rite, followed by its sudden reemergence from the void like a fish leaping out of water, is intended to protect the mind of the meditator from the extreme views of eternalism and nihilism. Thus the liberated yogin, with all false notions of *samsāra* destroyed, is free to assume forms in the world suitable for the benefit and guidance of others.

This final verse, together with those forming the concluding prayers of aspiration (*praṇidhāna*) and auspiciousness (*maṅgalam*), were composed by the Great Fifth Dalai Lama, whose family lineage had been traced back to the bygone rulers of Tibet.

A significant feature of the Northern Treasures tradition is its historical link with the ancient lineage of Tibetan kings, and many of its secret rites are known to have been taught at the end of the eighth century to the warrior emperor Khri Srong-lde'u-btsan by Guru Padma himself. Later revealed as a treasure by Rig-'dzin rgod-ldem in 1366, this cache of mystic doctrines is considered crucial to the preservation of the royal line and to the welfare of the Tibetan subjects. The rule of the kings, however, had long since been overthrown by a popular uprising, which brought an end to the feuds for succession to the throne following the assassination of gLang-dar-ma in 842, and the empire had fragmented and collapsed. Nevertheless, among the writings of the great master of the Northern Treasures, bKra-shis stobs-rgyal dbang-po'i-sde (1550-1607), is to be found a prophesy concerning a future treasure-revealer whose destiny it would be to become king of all Tibet in his fifth incarnation:

*Twenty-five [treasures] and five special treasures of mind
Will be revealed, through pure aspirations,
By your fifth incarnation,
Oh present king of the black-headed race.⁵*

⁵ Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, pp.822-823.



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Scope & Structure

The one referred to in this verse is the fifth Dalai Lama, whose 25 treasures pertain, for the most part, to the corpus of the Byang-gter — a sacred system to which he was introduced at birth and within which he was encouraged by repeated visitations of lineage holders, including the deceased bKra-shis stobs-rgyal himself.



Rig-'dzin padma 'phrin-las and the Great Fifth Dalai Lama

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Foretold in numerous Dharma treasures as the actual embodiment of the compassion of Avalokiteśvara (bodhisattva protector of Tibet) and the enlightened activity of king Khri Srong-lde'u-btsan,⁶ the fifth Dalai Lama was born in 1617 (fire female snake year) as a son of the rNying-ma-pa family of the dukes of 'Phyong-rgyas stag-rtse, home of the ancient Tibetan monarchy. His father was Mi-dbang bdud-'dul rab-brtan, a descendent of the royal line of Za-hor, and his mother Kundga' lha-mdzes was a daughter of the *khri dpon* of Yar-'brog. Born amidst many auspicious signs and omens, he was blessed in the year of his birth by the empowerment of long life according to the Northern Treasures system of Yamāntaka, the Lord of Life, in tandem with Vajrapañjara Mahākāla, bestowed upon him by Rig-'dzin ngag-gi-dbang-po (1580-1639), the third incarnation of the Northern Treasures *gter ston*. Thus his life was filled with auspiciousness and joy from the outset.

Recognised as the incarnation of Yon-tan rgya-mtsho (Dalai Lama IV) by the Paṇ-chen bla-ma, bLo-bzang chos-kyi rgyal-mtshan, the boy was brought to the monastery of 'Bras-spungs in 1622 where he took his first set of vows (*upāsaka*) and installed upon the lion throne with the name bLo-bzang rgya-mtsho. At the age of eight he was ordained as a novice monk, and he became a fully ordained *bhikṣu* for the first time in 1628, aged eleven.

With dKon-mchog chos-'phel of gLing-mad, foretold by Padma-sambhava as the incarnation of rNgog lo-tsā-ba, the young Dalai Lama studied the great texts of Buddhist philosophy, mastering all of them with ease. Subsequently, under the greatest teachers of his time, he studied the various arts and sciences, such as grammar, poetic compo-

⁶ The three great Dharma rulers of Tibet, according to popular tradition, were: Avalokiteśvara (manifest as Srong-btsan sgam-po), Mañjuśrī (manifest as Khri Srong-lde'u-btsan), and Vajrapāṇi (manifest as Khri Ral-pa-can).

sition, astrology and divination, so that he became renowned as a *mahāpaṇḍita*. Receiving empowerments and instructions in all the major tantric cycles of the old schools and the new, he became a fully awakened Dharma master and a true manifestation of Buddhahood in this degenerate world. He upheld the purity of his vows of *prātimokṣa*, *bodhisattva* and *guhyamantra* without the smallest blemish and the catalogue of his studies (*gsan yig*) fills four volumes.

The times into which he was born were a troubled period in Tibetan history, during which the country was torn apart by religious and political rivalries. Certainly, at this time, a rebirth of the ancient line of kings would be a great blessing for the people. In particular, in the language of the Dalai Lama's biography, "the lords of Chog-tu, Be-ri and gTsang became confused by demons who established wrong views in their minds and thus they became enemies of Dharma, suitable to be overthrown by the wrathful rites.⁷ It then happened that, in accordance with the prophesies and as a result of his past actions, the *cakravartin* king bsTan-'dzin chos-kyi rgyal-po (the Mongolian warlord Gushri Khan, leader of the Qoshot Mongols), came to the province of dBus in central Tibet where he developed profound faith in the Lord Lama as soon as he set eyes upon him, so that the hair of his body quivered and he took the feet of the Dalai Lama upon the crown of his head. He then gathered together his army and dispatched those enemies of Dharma to the realm of Samantabhadra."⁸

In 1641,⁹ when the Dalai Lama was just 24 years old, Gushri Khan, having overthrown those three rebellious provinces, offered all that he had conquered, both secular and religious, to the dominion of the Dalai Lama. Later, the Dalai Lama was invited to Peking by the emperor of China who proclaimed him Lord of the Doctrine and installed him as the imperial preceptor. Thus the vow-holding monk became the *de facto* king, the foretold ruler of all Tibet, and he united the country under one banner for the first time since the collapse of the royal dynasty,

⁷ For the ten categories of those suitable to be destroyed by the wrathful rites (*bsgral ba'i zhing bcu*), see: *A Bolt of Lightning from the Blue*, p.223. With regard to the wrathful rites, it is believed that the mighty warlord Gushri Khan, "the very essence of bravery and courage," was the reincarnation of Phyag-rgya zil-gnon, a rNying-ma-pa specialist in the destructive rites of Yamāntaka.

⁸ Sangs-rgyas rgya-mtsho, *Life of the Fifth Dalai Lama* pp.260-261.

⁹ Iron serpent year (1641) according to the Dalai Lama's biography, although other sources give the year of the water horse (1642) for this event.



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eight hundred years previously. Restoring peace and prosperity to his people, he showed himself to be the least sectarian of religious leaders so that all factional fighting was brought to an end and his successive incarnations have upheld the happiness and welfare of a greater Tibet down to the present time.

As recounted in his *Secret Biography*, the Dalai Lama experienced throughout his life a series of mystic visions (*gzigs snang*), in the course of which were revealed to him a number of Dharma treasures which became known as the 'Twenty-five Doctrines Sealed for Secrecy' (*gsang ba rgya can du gsol ba'i chos sde nyi shu rtsa lnga*). Many of these visions were connected with doctrines of the Northern Treasures tradition and involved masters of the lineage (both living and deceased), and two of the 'seals which keep them secret' relate directly to the deity Vajrakila, a deity that also looms large within the visions themselves. During one such ecstatic experience, the Dalai Lama was granted the empowerment of Vajrakila by the *mahāsiddha* Prabhahasti, by whom Guru Padma himself had been empowered in India almost nine centuries earlier. On that occasion, Prabhahasti displayed the *maṇḍala* of deities within his heart and no sooner had the ritual *kila* been placed into his hands than the Dalai Lama began to dispatch messengers, with instructions to drag forth the *dam sri* demons so that they may be destroyed. So important was the deity Vajrakila to the Dalai Lama that, much to the disapproval of his personal attendants, he adopted the habit of wearing a ritual *kila* stuck into the belt of his monastic robes, following a visionary empowerment bestowed upon him in 1642 by bKra-shis stobs-rgyal dbang-po'i-sde. Later, when he decided to move the seat of his new government from 'Bras-spungs to Lhasa, the Dalai Lama instructed the monks of rNam-rgyal monastery to enact sacred dances outlining the black deity *maṇḍala* of Vajrakumāra upon the site, and thus the ritual 'taming of the earth' was performed for his new Potala palace. In this way, the circle of 51 blood-drinkers brought all the local gods under control and the demons were destroyed. This took place in 1645, when the Dalai Lama was just 28 years old. As for his ongoing struggle against the *dam sri* demons, we will hear more of this in due course.

In his youth, the Dalai Lama had been initiated into the rDzogs-chen (Great Perfection) meditations by dKon-mchog lhun-grub, as well as by his root teacher Chos-dbyings rang-grol of the great family of Zur. These teachings influenced him greatly, but the tradition in which he always had the greatest faith was that of the Northern Treasure reve-

lations of Rig-'dzin rgod-ldem. These teachings he also learned from his root *guru* Chos-dbyings rang-grol, who himself had been nurtured as a *sprul sku* by Rig-'dzin Ngag-gi dbang-po since the age of nine years.

In fact, the Dalai Lama's personal support of the rNying-ma schools in general is quite evident in many of the changes which he made to the structure of religious and political authority during the course of his lifetime. Several of the important ceremonies of state, newly instituted during his reign and subsequently performed annually in Lhasa for centuries, clearly reveal their Old School antecedents and he also sponsored the carving of a large number of xylographic blocks for the preservation and dissemination of texts of the early translations. His own writings, also, (amounting to 235 titles in 24 volumes) include many prayers and meditations designed to be incorporated into the rituals of the Northern Treasures and other early cycles. In the reports of his visions recorded in his *Secret Biography* (which, uniquely among his works, was never carved onto wooden blocks and printed), the Dalai Lama states that Legs-ldan rdo-rje appeared to him several times and gave him specific instructions to propagate the teachings of the Northern Treasures. After that, he received visionary empowerments and guidance in the Byang-gter tradition from both the recently deceased Ngag-gi dbang-po and his long dead father bKra-shis stobs-rgyal, and it is clear that he regularly performed the ritual practices of the Northern Treasures throughout his lifetime.¹⁰

In his *Secret Biography* it is recorded that, at the age of 35 years, on the 23rd day of the eleventh month in the year of the iron rabbit (1651), a group of five dancing *dākinī* with *damaru* drums and hand bells appeared in the sky before him leading a long white cloud, at the end of which was the master Padmasambhava. In order to instruct the Dalai Lama in the doctrines of the Northern Treasures, Padmasambhava presented him with his heart practice (*thugs sgrub*) by appearing in the form of Guru drag-po-rtal (one of the most important teachings of the Byang-gter). Upon the crown of his head stood an especially wrathful form with nine faces and eighteen arms, and he was surrounded by a retinue of deities and an outer circle of Dharma protectors. Furthermore, within an unprecedented divine palace situated inside the 'vast knot' of his large ritual *kila*, the Dalai Lama could

¹⁰ Sections eight ('sealed by the kiss of sun and moon' — containing prophecies) and nine ('sealed by the Kila' — containing rituals) of the secret teachings, were taught to the Dalai Lama by bKra-shis stobs-rgyal during a Byang-gter retreat on the teachings of Legs-ldan rdo-rje.



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clearly see all the deities in the *maṇḍala* of Vajrakīla. Entering into that palace, he found a gathered assembly of tantric heroes and heroines, all dancing, and so he joined in the dance. Within the recesses of a chapel in that place, a throne had been set up, upon which was seated a maroon coloured *rākṣasa* demon holding aloft a mirror in his hand. "Look into this mirror!" he commanded and, having done so, the Dalai Lama saw all the countries such as India, China, Nepal, Oḍḍiyāna, Śambhala, and so on, most clearly and distinctly. He then understood with certainty that his vision had taken him to the pure land of the Copper Coloured Mountain (Zangs-mdog dpal-ri).¹¹ There, on top of a mountain shaped 'like the handle of a *kila* of control' (i.e. like a tall, upturned bowl), stood a three-storeyed palace. The lower storey was occupied by the precious teacher of Oḍḍiyāna in his activity manifestation as the Karma Guru, teaching the profound means of averting the hosts of Māra. In the middle and upper storeys of the palace, he appeared in various guises to be worshipped by sentient beings.

Then the Dalai Lama was taken behind a bright veil of white light, like a curtain, where he encountered the woman Ye-shes mtsho-rgyal, white in colour and adorned with ornaments of bone, who acted as his support (consort) for the empowerment of wisdom-knowledge (*prajñā-jñānābhiṣeka*). This empowerment brought his psychic channels (*nāḍi*) and subtle drops (*bindu*) to the state of ultimate perfection, so that a very special experience of bliss and emptiness was generated within his mindstream. After that, he went immediately to a castle where he encountered a maroon coloured woman, blazing brightly and looking a little fierce. She took him into her mouth and swallowed him, and he was transformed into rDo-rje gro-lod in her womb. Emerging from her birth canal, the Dalai Lama maintained the divine pride of himself as the deity rDo-rje gro-lod and understood that, even though he himself rested in the state of clear light within which all illusory appearances had come to an end, the entire triple world of phenomenal appearances existed within his belly. This vision lasted for as long as it takes to drink a cup of tea.

When it was all over, a disembodied voice gave ominous warning of trouble arising after three lifetimes,¹² so the Dalai Lama then pre-

¹¹ The Copper Coloured Mountain is situated on the island of Cāmaradvīpa, to the southwest of our world. It is inhabited by *rākṣasa* demons, kept under control by Padmasambhava himself who is believed to reside there currently as their king in the form of the dark maroon demon on the throne.

¹² It should also be noted that, throughout his visions, the Dalai Lama

pared a ritual thread cross (*mdos*) for the restoration of broken vows, dedicated to the protector Remati (dPal-ldan lha-mo).¹³ When the goddess arrived, galloping across the sky, the whole Earth shook and trembled violently. Then five *ḍākini* appeared in the sky before him, their bodies shining like crystals — white, yellow, red, green and blue. Their leader, white in colour, gave some teachings on the different classes of *māra* and the means of averting difficult circumstances, at the end of which she carried the Dalai Lama in her womb until they reached a cave in a *vajra*-shaped rocky mountain that seemed to rise precipitously up into the sky. Within that cave they entered a palace of the gods where they found an ordinary-looking yogin that the Dalai Lama knew must really be Padmasambhava himself. That yogin placed several volumes of books upon the Dalai Lama's head, granting him mystic empowerments and blessings. And when this was over, that yogin dissolved into light and became absorbed into the Dalai Lama's heart.¹⁴

A religious commentary on the significance of this single day's visions could fill a book, and it is recorded that all of his visions and their meanings were transmitted by the Dalai Lama to his favourite disciple, Rig-'dzin padma 'phrin-las.

Throughout the course of his life, the Dalai Lama built a vast number of shrines and temples, fully endowing each one with all the paraphernalia of worship in accordance with his visions. Following the Byang-gter predictions concerning the restoration of the ancient lineage of kings, he also sponsored Bon priests to perform regular rituals for the good of the countryside and his people, for the Bon continued to honour the old gods of the soil so that the countryside remained fertile and productive, just as they had been in the days of the kings. And he rebuilt the decayed temples of the early dynastic period, renewing

received many prophetic warnings concerning future interferences to be caused to his work by troublesome *dam sri* demons. In particular, the wild spirit called Shugs-ldan arose at this time, following the murder of Grags-pa rgyal-mtshan, and remains a cause of trouble to the present day.

¹³ The Dalai Lama received visionary teachings on dPal-ldan lha-mo from the Byang-gter master bKra-shis stobs-rgyal. Subsequently, this goddess became not only the chief personal protectress of the Dalai Lama himself but, in accordance with the prophesies concerning the importance of the Byang-gter tradition for the welfare of Tibet, has remained to this day the main protector of his dGa'-ldan pho-brang theocratic government.

¹⁴ *rGya can gyi 'khrul snang rnams gsal bar bkod pa mthong ba don ldan* (Visions and their Significance, being the elucidation of the visions recorded in the Sealed Volume). Text I in *Secret Visions of the Fifth Dalai Lama*, pp.182-183.



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them with fresh consecrations, and endowed them with monastic communities. He put a golden roof on the temple of Mount Chu-bo, and another on the Yum-bu bla-sgang, as well as a crown on the statue of Mahākaraṇa in the Jo-khang, and so on, and among the countless gifts of statues and other works of art offered as part of this restoration process, it is recorded that he bequeathed pennants of pearls and precious stone and an iron lattice fence to an ancient *maṇḍala* of Vajrakila.

As for our author, bLo-bzang padma 'phrin-las (1641-1718), universally acknowledged as the greatest scholar in the lineage of the Northern Treasures, he is traditionally regarded as the immediate incarnation of Ngag-gi dbang-po and thus the fourth incarnation of the Byang-gter's founder. Born at Mon-mkhar rnam-sras-gling, his birth was similarly marked by an unusually high number of auspicious portents. Following the ceremony of his re-enthronement as the *rig 'dzin chen po* of rDo-rje-brag by his former disciple bsTan-'dzin nor-bu of Yol-mo, Padma 'phrin-las became a disciple of Dalai Lama V, from whom he received both *śrāmaṇera* and *bhikṣu* vows. In his autobiography, Dalai Lama V repeatedly refers to Rig-'dzin padma 'phrin-las as "the best of reincarnate ones" and "spiritual son of supreme virtue," and it is evident that Padma 'phrin-las was his favourite disciple. The Dharma treasures of the Dalai Lama, the 'Twenty-five Doctrines Sealed for Secrecy' spoken of above, were all transmitted to Padma 'phrin-las who incorporated much of their highly esoteric ritual lore into the Northern Treasure school of rDo-rje-brag. It could also be said that Rig-'dzin padma 'phrin-las himself was instrumental in bringing about some of these visions. Thus, for example, on the 20th day of the fourth month in the year of the water hare (1663), as a long-life rite was being performed by Padma 'phrin-las on behalf of his master, a vision of Amitāyus and his consort arose which subsequently blessed the Dalai Lama by becoming absorbed into his body.

Studying intensively under some of the greatest teachers of his day, including Zur-chen Chos-dbyings rang-grol, Padma 'phrin-las received the empowerments and commentaries of a large number of tantric doctrines from both the old and new schools which enabled him to revise and greatly extend the teachings of his own tradition. Gathering together all of the instructions that had been handed down in the three streams of transmission from the original *gter ston* (the Mother, Son and Disciple lineages), he united them into a single line. He composed a number of new treatises and worked extensively to arrange the ritual texts of the Byang-gter in proper liturgical order, supplementing the

original texts with extra parts wherever necessary. Correcting such errors as had arisen in the transmission, he reinstated earlier traditions of ritual activity which had become lost or confused, such as the proper systems of chanting, constructing the *maṇḍala*, preparing the sacrificial *bali* cakes and so on, filling thirteen volumes with his work.

Throughout this period, with the patronage and support of the Dalai Lama, huge new rNying-ma monasteries were founded throughout central and eastern Tibet, the two monasteries of rDo-rje-brag and sMin-grol-gling in central Tibet being of particular significance, so that the years of the Dalai Lama's reign saw an increase in the general fortunes of the rNying-ma-pa with a clearly marked tendency towards such larger monastic institutions.

During this period, also, for primarily political reasons, Padma 'phrin-las produced extensive writings on the *anuyoga* system of 'Sūtra Empowerment' (*mdo dbang*), based on the *anuyoga tantra* entitled *dGongs pa 'dus pa'i mdo* (*Sūtra of the Gathering of all Buddha's Intentions*). Historically, this *Sūtra which Gathers all Intentions* provided much of the mythological and doctrinal structure for the orally transmitted teachings (*bka' ma*) of the rNying-ma-pa and, as a result, by the seventeenth century the Sūtra Empowerment had become a grand ceremony that was thought to embody the very heart of the *bka' ma* transmission. In his previous life as Legs-ldan rdo-rje, Padma 'phrin-las had received this important text at a young age and, having incorporated it into the curriculum of study at rDo-rje-brag, had become one of its chief proponents. In this life, having received the full empowerment of the sūtra from Nyang-ston bLo-mchog rdo-rje, together with the esoteric instructions, practical techniques and authoritative seal of entrustment, at the request of the Dalai Lama, Padma 'phrin-las composed a massive new three volume ritual manual for the performance of this ceremony entitled *Embarking on the Ocean of Maṇḍala: Empowerment Ceremonies of the Sūtra which Gathers all Intentions* (*'Dus pa mdo'i dbang chog dkyil 'khor rgya mtsho'i 'jug ngogs*). He also compiled a new collection of the biographies of the masters of the Sūtra Empowerment lineage. By these means, it was hoped that control of this key ritual system would be taken away from the Dalai Lama's enemies and tilt the balance of political authority in his favour. This project also represented a power shift within the rNying-ma school that paralleled the wider change to the new Dalai Lama government. Previously, under the rule of the gTsang kings, the main central Tibetan rNying-ma lineage enjoying royal patronage was that stemming from the *gter ston* Zhig-po gling-pa, passing through Sog-bzlog-pa and Gong-ra lo-chen



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amongst others. After Dalai Lama V's takeover, this group fell out of favor while the new monasteries of rDo-rje-brag and sMin-grol-gling were established. Padma 'phrin-las' new ritual manual reflected this change in royal patronage.¹⁵

On the fourth day of the first month of the water dog year (1682), Padma 'phrin-las sent a message to the Regent Sangs-rgyas rgya-mtsho at the Potala, informing him of bad omens concerning his teacher, the Great Fifth Dalai Lama. He insisted that certain rites should be performed for the benefit of his health and recommended a retreat which the Dalai Lama followed eleven days later. During this retreat, the Dalai Lama died at the age of 65 on the 25th day of the third month 1682. The fact of the retreat, however, facilitated keeping the news of the Dalai Lama's death from all his rivals for a further fifteen years, and his fragile new government of the dGa'-ldan pho-brang continued to function unimpeded so that it was in a position of strength by the time that his successor, the sixth Dalai Lama, was announced and enthroned at the age of fourteen.

Rig-'dzin padma 'phrin-las himself was killed in 1718 when the invading Dzungar Mongols razed his monastic seat of Thub-bstan rdo-rje-brag to the ground.

¹⁵ The Sūtra Empowerment writings of gTer-bdag gling-pa, produced at sMin-grol-gling just a few decades later, approach the subject in an entirely different style — greatly simplifying the empowerment ceremony in an attempt to make it more suitable for the general public and render it more easily manageable for a festival format. Thus, the most secret tantric elements were removed from the ceremony and the unwieldy manual was divided into smaller parts that could be distributed among separate groups of ritual specialists within the monastery. In this way, both the preparations and the actual performance became streamlined so that the entire ceremony could be completed in just three days. This new system, backed by a rigorous historical study that provided unprecedented detail on the ritual tradition, culminated in 1691 when hundreds of leading rNying-ma masters throughout Tibet were invited to a grand unveiling at sMin-grol-gling. The project was highly successful, and today sMin-grol-gling's ritual manuals are standard at all rNying-ma monasteries other than those affiliated with rDo-rje-brag. (Jacob Dalton, *The Uses of the dGongs pa 'dus pa'i mdo in the Development of the rNying ma School of Tibetan Buddhism*, University of Michigan, 2002.)

Ki-kang, sri & mi-kha

Among the dark forces of disintegration and chaos inhabiting the world of Padma 'phrin-las and the fifth Dalai Lama, against which they struggled throughout their lives, not all those who opposed them were human, nor all their motives political. Struggle and opposition were also to be witnessed as dramatic themes in a larger theatre. Thus, in this uncertain world, malevolent *ki kang* are thought to send down violent hailstorms from above, destroying the harvest that benevolent gods have nurtured with gentle seasonal rains and sunshine. And the profound wisdom teachings of the buddha, guarded for millennia by wise and noble *nāga* who honour them in their subterranean homeland for the benefit of all who live, are opposed by malignant *sri* who rise up seeking to destroy the holy Dharma by means of insidious heretical doctrines and broken vows. In an ideal world, men would live mutually supportive lives in peace and harmony with each other, in accordance with the Dharma, but in the world as we know it, however, backbiting *mi kha* people selfishly vie with each other out of spite, jealousy, pride and contempt, and the treacherous powers of chaos are forever lurking, ready to destroy all happiness at a stroke.

Among these three categories of indigenous Tibetan demon referred to in our texts, only the *Sri* are treated in detail.¹⁶ Understood here as some sort of primordial ghosts, devilish spirits of original sin whose ancestral home is situated among the very roots of the tree of paradise, they are recognised by the wise as misdeeds of the past that remain to haunt us in the present. In his book *Drung, Deu and Bon*,¹⁷ Namkhai Norbu identifies *Sri* as "maleficent spirits whose fundamental characteristic is to cause the cyclical repetition of different types of misfortune on the basis of a calamity that once occurred." And, further, he says that "the provocations they cause consist of different kinds of sudden attacks (*ye 'brog*). They go around all the worlds of the universe unleashing wars between nations, spreading epidemics, provoking diabolical hindrances to men, harming animals and livestock and inflicting all sorts of calamities and disasters." From

¹⁶ *Sri* are unknown in Indian cosmology. The Tibetan word *sri* is used to translate *parihāṇikā* (loss-maker) in the *Vinaya sūtra*, and the *Mahāvīryūtpatti* lists *kṛcchra* (wicked, causing pain). They are, however, said to be similar in many aspects to the Indian *bhūta* and *preta* (ghosts).

¹⁷ *Drung, Deu and Bon: Narrations, symbolic languages and the Bon tradition in ancient Tibet*, Chapter XII



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the original pair, according to the Bon tradition, arose eight sons so that ten types of Sri are listed in these sources. Our Buddhist texts list Sri of thirteen varieties.

Both Buddhist and Bon traditions attach much importance to the ritual exorcism of the Sri and, among the collected Vajrakila texts of the Northern Treasures, I have found two original *gter ma* texts: the '*Byung po sri non*¹⁸ and the *Sri chung bcu gsum mnan pa*.¹⁹ Unfortunately, these early documents are not much read in the modern age, their importance to the tradition having been overshadowed by the later ritual texts of Padma 'phrin-las. As a result, their textual transmission has become almost extinct and I have only a single witness for the first text, with each flaw in the transmission most difficult to rectify. It is of some help, however, that the two texts shed light on each other when read in parallel. For example, when speaking of the place deemed suitable for the suppression of the Minister Sri, the '*Byung po sri non* states *mdun la 'du bar*, 'in a gathering in front,' while the *Sri chung bcu gsum mnan pa* says *bdun la gcig ru byed pa'i sar*, 'in a place where seven are made into one.' Neither reading is readily intelligible. However, if we take them together and consider that *mdun sa* is the Tibetan word for *sabha*, the parliament chamber where ministers gather together to discuss politics and strategy, we can confidently reject the word *bdun* (seven) as a misspelling and understand that Minister Sri (the ghosts of evil ministers, or malicious spirits that would seek the corruption of present ministers and the perversion of their business) are to be subjugated within the ministerial assembly rooms, at the time of a gathering of ministers. Other misspellings may also be corrected with some confidence. It is a matter of regret that Padma 'phrin-las himself had access only to the second of these texts, the *Sri chung bcu gsum mnan pa*, a document which he cites regularly in his ritual writings, and in the reading of which we can therefore feel more secure. Padma 'phrin-las refers to this document as "the root text" but even he, however, was obliged to note serious flaws in the reading of the text and, at one point, he remarks, "Even though Door Sri are described as Sri afflicting fathers and paternal uncles, the skulls and places of their suppression are not explained." The text, in fact, goes on to explain that "The Sri of ill-omened conception for mothers and children should be pressed down within the skull of a dog, pig or camel, beneath the threshold." The

¹⁸ C30 *Phur pa yang gsang spu gri'i las mtha' 'byung po sri non* [317-323]

¹⁹ B18 *Phur pa las kyi sri chung bcu gsum mnan pa'i sngags* [19-26]

reading of the key words here is: *ma bu'i byur yug*, which, in the '*Byung-po sri non* is: *nal bu'i byur 'byug*. If *ma bu* (mother and child) should really be *nal bu* (incestuous offspring), and '*byug* (smear) should be read as the close homophone *yug* (embryo, lump of flesh), then both texts are telling us that the Sri of Doorways are devils with easy access to the inner chambers of the house, namely, those fathers and paternal uncles who incestuously defile their family daughters and, making them pregnant, give rise to ill-fated (*byur*) conceptions (*yug*), offspring (*bu*), or abortive 'lumps of flesh' (*yug*).

The race of Sri has a pedigree more ancient than that of human kind. Indeed, they are said to be as old as the world, their ancestors having come into existence at the beginning of creation, arising from beneath the roots of the tree of paradise which flowers in the gardens of the Trayastriṃśa heaven on the summit of Mount Meru. There, this tree called Pārijātaka is believed to fulfil all wishes and its vicinity is the favourite place for the gods to make love. It grows one hundred *yojana* tall, and its branches, leaves and petals spread out to a distance of fifty *yojana*, diffusing its divine fragrance for hundreds of miles in every direction. Its roots also dig down deep into the earth and it is there, at a depth of more than fifty *yojana* beneath the surface, that the ancestors of the Sri came into existence.

In our Buddhist texts, this ancient race of beings is said to comprise thirteen clans and their social structure is clearly well organised — with a royal family, ministers of state, and so on. They are, however, wicked by nature and ceaselessly evil in their effects. Bringers of madness and disease, they include among their number those who cause miscarriage, stillbirth, and illness for mothers and children, those who lay waste to crops and livestock, those who bring disease and misfortune to the young and those who afflict the old, those who prowl the graveyards and haunt the tombs as ghosts, and those who delight in causing religious practitioners to abandon their vows. As such, it is essential that they be kept far away from humans at all costs. They are by no means foolish creatures, however, and the wise among them have long recognised the tricks played on them by sorcerers attempting to exorcise them from the human realm.

Within the *Secret Biography* of the fifth Dalai Lama, in which he outlines the circumstances of his mystic visionary experiences, we learn that the Northern Treasures adept Legs-ldan rdo-rje (1512-1625) appeared to the Dalai Lama whilst he was in retreat in the Potala palace in 1672 and empowered him in the wrathful practice of the *kila*-wield-



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ing Padmasambhava (rDo-rje gro-lod) as the most effective means of dealing with *dam sri* spirits. We also know that the 25 'sealed' chapters of esoteric instructions resulting from these visions were transmitted to our author Padma 'phrin-las who subsequently incorporated them within his writings on the Northern Treasures. Thus it is no surprise to find in the golden manuscript of the Fournier collection (Plate 50),²⁰ in which the Dalai Lama's visions are illustrated, a drawing that corresponds in almost every detail to the description of the *liṅga* for the subjugation of *dam sri* demons given by Rig-'dzin padma 'phrin-las in his *Clear Elucidation of the Essence* (see below, pp.145-147). Upon the drawing of a demoness with the head of a bird,²¹ just as described in our text, are two inscriptions that read (beginning at the throat, clockwise with letter heads outwards): "At the end of the *mantra*, **Drag forth this bSen-mo demoness called So-and-So** HŪM JAḤ JAḤ and so on, write extensive curses that will cause them to be summoned." And then, again, (beginning at the top of the head, anticlockwise with letter heads inwards): "At the end of the fierce *mantra*, **RAM RAM on the heart of the bSen-mo demoness**, and so on, write, **Press them down to the land of the dead**, and then inscribe extensive curses after this." Also, in the Tibetan text at the back of the book (TEXT X, p.251, f.2, l.1 illustrated in plate 34), we read, "With regard to pressing down upon the interruptions of *dam sri* demons, on a black background ('og ti nag po) draw an effigy of the four: the one with a pig's snout, she with the beak of a bird, the stabilising peg of the earth, and she of the listening ears.²² All of these should have their heads pointing inwards (*nang bstan*) towards the centre of a circle. Inscribe the long *mantra* on the spokes of the circle and, around the circumference, write the fierce *mantra* together with whatever extra curses may be required. The rite should be performed in accordance with the general requisites for subjugation. SAMAYA GUHYA"

With regard to those 'general requisites for subjugation,' in rites known as *sri mnan*, the treacherous Sri spirits are, themselves, sum-

²⁰ Samten Karmay, *Secret Visions of the Fifth Dalai Lama*, Serindia Publications, London, 1988.

²¹ David Gordon White, *The Kiss of the Yogini*, Chapter 2, points out that the majority of "Skanda-Seizers" (demonesses) of the Kushan age and beyond are portrayed with the heads of birds.

²² These four seem to be referred to in the "solemn declaration of truth" (probably written by the Dalai Lama) given by Padma 'phrin-las in his *Clear Elucidation of the Essence* (see below, pp.147-148).

moned and coerced by trickery, fraud and deceit to enter a trap within which they will be imprisoned. They are offered the skull of some ritually prescribed animal and told that it is a grand palace, full of wonders. They are offered scraps of food and told that it is a feast. Among the foodstuffs presented to them is a thin gruel composed of milk and ashes called "pale ash porridge" (*go kha'i thal skyo*), which they are supposed to experience as delicious *skyo ma bal skya*, a delicacy served at wedding feasts. They are also invited to gaze into magic mirrors made of silver, and thus they reveal themselves as if staring into the lens of a television camera. They are then tied up with threads of five colours, representing the five powers of the *vajra maṇḍala*, and told that these are delightful robes of silk for them to wear, and so on. Having been thus beguiled, they are caught and imprisoned within the skull so that their exorcism consists of their being buried and pressed deep into the earth. They cannot be destroyed, however, unless their 'souls' (*bla*) are first caught and killed. But this is very difficult to achieve, for the souls of Sri demons take the form of a group of seven tiny mice which hide by day on the icy peaks of lofty snow mountains and submerge themselves at night into the dark depths of the watery ocean.

In the biography of kLong-chen pa (1308-1363) is described the occasion when he went to the delapidated temple of Zhva'i lha-khang, founded by Myang Ting-'dzin bzang-po in the year 700 CE, in order to effect its restoration.²³ As the workers were clearing away earth from the foundations, they discovered a number of skulls of different kinds that had formerly been used in just such *sri mnan* rituals. Becoming uncovered, those skulls leapt up into the sky, which suddenly became dark as a violent storm arose and lumps of earth and stone fell down from above. The skulls themselves were clattering together in a most threatening and alarming manner so that all the workers cowered down and hid themselves in fear. The lama, however, with the use of appropriate *mudrā*, *mantra* and *samādhi*, was able to return those skulls to their pit and suppress them once more by trampling them beneath his feet.

²³ dBu-ru zhva'i lha-khang, also known as Mal-gro gung-dkar-rdzong, in Central Tibet, is noted as the place from which lDang-ma lhun-rgyal recovered the *rgyud bcu bdun* and their commentaries. It was later held as a seat by the Jo-lan-pa and the 'Bri-gung-pa. Dalai Lama XIII, while he was on a visit to India, assigned its restoration to the rDo-rje-brag chu-bzang sprul-sku.



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Furthermore, another skull that had been used in such a ritual, dated circa 750-850 CE, was recently recovered during an archaeological dig excavating a Tibetan tomb sanctuary at Kexiaotu, Dulan County. Now housed in the Qinghai Archaeological Institute, a clear photograph of this artefact and its inscribed *sri mnan* charm is to be seen in Amy Heller's *Tibetan Art* p.35. And the skulls of horses, wild ass, yaks, goats, dogs, marmots, and humans, all inscribed with spells of suppression against the Sri, have been unearthed in large numbers along the route of the recently-completed Qinghai-Tibet railway. With no master the calibre of kLong-chen pa currently available to take care of such archaeological finds, it is surely of no surprise to read the report in *The Times* newspaper, London, 15th August 2006, headlined: Beijing pledges 'a fight to the death' with Dalai Lama.

These more elaborate rites of *sri mnan* are dealt with by our author in two interrelated texts: the *Byang gter phur pa'i sri gnon gyi ngag 'don chog khriks rdo rje'i lhun po zhes bya ba* (Vajra Mountain), and the *Phur pa'i sri chung bcu gsum gnon pa'i lhan thabs rab gsal me long* (Utterly Clear Mirror). The first of these texts outlines the procedures for the ritual of subjugation, while the second (referred to by the author as 'the appendix') details the manufacture of the paper effigy (*liṅga*) for use in the rite. Both works are said to be based upon the *Phur pa las kyi sri chung bcu gsum mnan pa'i sngags*, discovered as a *gter ma* by Rig'dzin rgod-ldem, and referred to by Padma 'Phrin-las as "the root text." All three of these texts are translated in the present work, below, together with a *gter ma* text transmitted within the Northern Treasures tradition but unnoticed by Padma 'Phrin-las, the *Phur pa yang gsang spu gri'i las mtha' 'byung po sri non* (a lost treasure).²⁴ Our author's other sources include, as we have seen, the oral instructions of his teacher, Dalai Lama V, as well as a mysterious text called *The Gathering of all Precious Elements* ('*Byung ba rin chen kun 'dus*).

According to legend, the *bodhisattva* Mañjuśrī taught five primary tantras of divination: *sDong po dgu 'dus shing gi rgyud* (the tantra of wood), *sNang gsal sgron me me'i rgyud* (the tantra of fire), *Rin chen kun 'dus sa'i rgyud* (the tantra of earth), *Ba la patra lcags gi rgyud* (the tantra

²⁴ The importance of Padma 'Phrin-las' work to the Tibetan tradition as a whole can be judged by the fact that it was extensively plagiarised and represented in a combined text entitled *Byang phur sri mnan yi dam drag po gang la'ang sbyar du rung ba'i lag len 'don 'grigs dkyus gcig tu bsdeb pa 'bar ba'i brjid gnon thog brtsegs* by Padma gar-dbang-rtsal ('Jam-mgon skong-sprul blo-gros mtha'-yas) and transmitted in the *Rin chen gter mdzod*.

of metal), and *bDud rtsi'i bum pa chu'i rgyud* (the tantra of water) to four listeners: the god Brahmā, the goddess Vijayā, the *nāgarāja* Takṣaka *vidyādhara*, and Kapila the brahmin. Among these, the tantra of earth called *The Gathering of All Precious Elements* is renowned as the tradition's most authoritative text on geomancy. Takṣaka the *nāga* taught it to King Wan of Zhou, author of the *Zhou-i* (3rd & final redaction of the *I-ching*) and father of the founding king of the Zhou Dynasty of ancient China (i.e. pre 1066 BCE). Eventually this text was translated from Chinese into Tibetan by Kun-'byung a-lo-che and Khams-pa lo-tsā-ba gtsug-ston, and the remarkable King Wan of Zhou came to be known in Tibet as Wang-the 'phrul gyi rgyal-po. It is said that this king died in a duel and never really reigned. Thus the Western Zhou dynasty is reckoned from the reign of his son, King Wu.

The great abbot of Bya-khyung, the renowned dGe-lugs-pa scholar Thu'u-bkvan III, bLo-bzang chos-kyi-nyi-ma (1737-1802), wrote in his *Grub mtha' shel gyi me long* in 1801: "The earlier [systems] of the Le'an-shan (Lianshan) and the Kus-tsang (Guizang) together with this [Zhou-i system] are very well known [in China] under the name of "The Three Treatises of sPor-thang" (*spor thang gi gzhung gsum*, Ch. *san yi*, the three [systems of] mutations). It seems that the scholars of the later generations in the country of China referred to the group of 'Phu-shi (Fuxi), Wen-wang (King Wen), Cī'u-kyung (Zhougong, the Duke of Zhou) and Khung-tsi (Confucius) as 'the four saints' (*skyes mchog bzhi*, Ch. *si sheng*, 'four sages'), but the Tibetans call them 'the four receivers' (*len pa mi bzhi*). Although these are the four persons referred to, because the Tibetan authors misspelt or mispronounced [their names], they wrote Kong-tse instead of Khung-tsi, Ji-gong instead of Cī'u-kyung, She-nong instead of Ji-nong (?) and Wang-the instead of Wen-wang. [Furthermore ...] Tibetan elders maintained that Chinese astrology was first expounded by Mañjuḥoṣa in China on Mount Wutaishan (Ri-bo rtse-lnga), or that they emerged from the forehead of Goddess Vijayā (Lha-mo rnam-rgyal-ma), or that they were uttered by the master Padmasambhava, and so forth. [In short,] they spread all sorts of rosaries of lies. Not only that, the astrological texts diffused in Tibet, which are supposed to have come from China, do not exist, even by name, in China, and I wonder whether they were not fabricated by a Tibetan."²⁵

²⁵ *Thu'u bkvan grub mtha'*, Lanzhou edition, pp.399-400. My thanks to Guilaine Mala for the reference and translation.



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It appears that the full text of the 'Byung ba rin chen kun 'dus is no longer extant. It was evidently of great interest to Dalai Lama V, and relied upon heavily by his regent Sangs-rgyas rgya-mtsho as well as by Lo-chen Dharmaśrī (1654-1718) in their astrological writings, and then, again, by our author Padma 'phrin-las, all three of whom were protégés of Dalai Lama V. Since their time, however, it seems to have disappeared and the Potala archive no longer contains this text. The citations that we have, however, clearly mark it out as an original Tibetan composition (as suggested by Thu'u-bkvan), incorporating both Chinese and Indian motifs.

Among the mysterious, shadowy entities dealt with in the Astrological texts of this sort are the group known as *sa bdag* (often equated with Sanskrit *bhūmipati*), 'Lords of the Soil.' There are countless numbers of these creatures inhabiting the earth and they include within their ranks a king, queen, ministers, courtiers and so forth, in a manner imitative of the structure of society in the human world. Of particular interest to 'terrestrial astrologers,' that is to say, those diviners more properly referred to as geomancers, are the *sa bdag* of the years, the *sa bdag* of months, the *sa bdag* of the cycle of nine numbers (*sme ba*), the *sa bdag* of the cycle of eight trigrams (*spar kha*), and the *sa bdag* of days (*zhag*). These groups are all enumerated in the thirty-first chapter of the *Vaidūrya dkar-po* by *sde srid* Sangs-rgyas rgya-mtsho.²⁶

The name Ki-kang occurs three times in our texts. In the *zlog pa* (averting) rites of Vajrakīla (see below, p.258) we find the injunction: "You must avert the *ki kang* of the *btsan*!" and, also, "You must avert the *ki kang* of the planets (*gza*)!" Then, in the *sri mnan* section (p.327), it is noted in passing that the Sri demons are to be separated from their protective gods, "using the style of *ki kang*."

bLo-gros rgyal-mtshan (1552-1624), a teacher widely respected as a scholar of the Vajrakīla cycle and whose profound skill in the rites of Vajrakīla earned him the epithet *sog bzlog pa* when he turned away an invading army of Mongol soldiers, wrote a pair of texts entitled *gShin rje ki kang gi dbang chog* (rites of empowerment for Ki-kang, the Lord of Death) and *gShin rje ki kang gi dgra brubs* (rites of imprisoning the enemy [from the cycle of] Ki-kang, the Lord of Death). Clearly, the Ki-kang of these texts is of some singular significance but, unfortunately, the texts bearing these titles (listed in the catalogue of bDud-joms rin-po-che's library) are now lost.

²⁶ *Phug lugs rtsis kyi legs bshad bai dūr dkar po*, published by the Krung-go'i bod-kyi-shes-rig dpe-skrun-khang, 1997

In the chapter dealing with marriage in the 'Byung rtsis man ngag zla ba'i 'od zer by Lo-chen Dharmaśrī, Ki-kang is/are described as malignant and harsh. And then, in the root text *Vaidūrya dkar-po* by *sde srid* Sangs-rgyas rgya-mtsho we find the name listed among the group of the 49 *sa bdag* of days.²⁷ In this text it is said: *ki kang 'byung ba'i spyi bdud po / gza' rgod drag po sgra gcan ni* / "With regard to Ki-kang, the demon chief of elemental spirits, the wild, fierce planet Rāhu ..." And thus we see that Ki-kang may be none other than Rāhu, the northern node of the moon, variously considered an evil planet responsible for the periodic eclipses of both sun and moon, and a protector of the profound esoteric teachings of *guhyanmantra*.

According to Varāhamihira (*Brhat Samhitā* III.7), Rāhu has 33 comets named Tāmasakīlaka (Small Kila of Darkness) as his offspring. These appear from time to time as observable disturbances on the surface of the sun (sun spots), which can be correlated to dust-storms, earthquakes and famines on Earth, as well as to outbreaks of disease and destructive tendencies among men. Writing at the end of the fifth century CE, Varāhamihira was steeped in the ancient tradition of the Vedas, and I cannot help but wonder whether the Tibetan *ki kang* is not based on Sanskrit *kīlaka* in this usage.²⁸ According to Varāhamihira, when these dark spikes assume the form of a raven (*dhvāṅkṣa*), their effects are inevitably evil.

The principal text dedicated to the demonic protector Rāhu in the Tibetan tradition is the *bDud bya rog mgo brtsegs gsang ba sgrol byed kyi rgyal po ki kang rog ti'i mdo snying gzer nag po'i rgyud chen po*, 'The Great Black Tantra Summarising the Crucial Points of Dark Ki-kang, King of the Secret Liberators, the Raven Demon With a Pile of Heads.'²⁹ In the opening chapter (*nidāna*) of this source we learn of the great *rākṣasa* called Yakṣajvala who blazed with fire upon the summit of Mount Meru and his wife, the *nāgini* Vajrayakṣi, who heaved with passionate desire in the depths of the great ocean. From the union of these two

²⁷ Chapter XXXI, *Lo zla tshe grangs dus tshod la rgyu ba'i sa bdag skor*, The revolutions of the *sa bdag* who move with the years, months, dates and hours.

²⁸ *ki kang rog ti* is archaic Tibetan, corresponding perfectly to Sanskrit *tāmasakīlaka*.

²⁹ Listed as text 931 in volume 46 (*mi*) of the mTshams-brag edition of the NGB (pp.276-361). The text itself, in 15 chapters, is also called *gZa' bdud chen po khyab 'jug gi rgyud*, the Tantra of Rāhu. Ki-kang rog-ti is also called Ki-kang rakṣa, where *rakṣa* is a Tibetan loan word, meaning 'rākṣasa demon,' not the Sanskrit *rakṣa*, meaning 'protection.'



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were born five children: Ki-kang phung-byed chen-po, 'The Great Bringer of Disaster,' and his four sisters called collectively Ki-kang mgo-brnyan-ma, 'Horrible-Headed Apparitions.' These children promptly began to devour all sentient beings, so the Blessed Lord Bhairava Yamāntaka hurled a sharp weapon-wheel at the boy, which cut his body up into eight pieces. Those fragments were then spread out upon the golden disc at the foundation of the universe and pressed down by the weight of Mount Meru and the seven rings of cosmic mountains. At the same time, the four sisters were arranged beneath the four corners of the central king of cosmic mountains. Despite all this, however, it was not possible to completely cover those four sisters and so they rose up again. And, as for their brother, a new Ki-kang arose from each of the fragments of his body and thus those Ki-kang multiplied and covered the world. Wandering wherever fancy took them, their unpredictable movements brought chaos and destruction to the world. Again Bhairava Yamāntaka rose up against them and subdued them and they submitted to him and they surrendered the *mantra* of their life force and offered oaths of fealty. Vajrabhairava, being pleased, accepted their vows and gave them permission to move in certain directions at specific times. Thus, a multiplicity of demons become a singular body and in the *Vaiḍūrya dkar-po*, the most important text on astrology in the Tibetan tradition, we read: *stag rta khyi gsum zla ba la / bco lnga nyi shu brgyad la rgyu / phag lug yos gsum gnyis gsum la / byi 'brug spral gsum bco brgyad dang / nyi shu brgyad rgyu bya glang sbrul / bcu drug nyer drug dag la rgyu //* "During the three months of Tiger, Horse and Dog, he moves on the 15th (the day of the full moon) and the 28th. During the three months of Pig, Sheep and Rabbit he moves on the 2nd and the 3rd. During the three months of Rat, Dragon and Monkey he moves on the 18th and the 28th. During the three months of Bird, Ox and Snake he moves on the 16th and the 26th."

In the *Ki kang rog ti'i mdo snying gzer nag po'i rgyud*, the group of Ki-kang are referred to as 'great sages' (*drang srong chen po*) and described as having the body of a *rākṣasa* (derived from their father) with the tail of a snake (inherited from the mother) and a pile of nine ugly heads, the uppermost of which is that of a black raven.³⁰ This raven head is believed to be especially pernicious, such that whomsoever passes beneath its shadow will suffer fits of apoplexy. When he moves in the night, he conquers the four directions. When he moves during the day,

³⁰ Tibetan icons, however, almost invariably depict Rāhu with ten heads.

he overthrows the four intermediate directions. Moving through the sky between heaven and earth, he burns the entire *traiḍhātuka*. He inflicts infectious diseases upon man and beast and devours the sun and the moon. His natural home is in the southwest but, when intercepting the moon, he moves towards the east and, when intercepting the sun, he moves towards the west. When he dwells at the bottom of the ocean, he agitates all the *nāga* so that they send forth lightning, hail and earthquakes. He is described as the great demon of the five elements and, in Chapter IV of his *tantra*, he is called by a different name and said to perform a different act of wickedness in every direction. Then, within the eighth chapter of this *tantra*, at the end of a long and elaborate description of all the planetary demons roaming the sky, each of which is understood to be a manifestation of the great demon Rāhu, it is said that they all "cause the *ki kang* of worldly destruction to descend" (*'jig rten phung ba'i ki kang 'bebs*).

Then, again, in Chapter IX of his *tantra*, this great offspring of a *rākṣasa* and a *nāga* is said to dwell "in the *maṇḍala* of the interplay of hatred and desire" as the leader of the ten non-virtues and the five poisons. Although he has only one body, he has nine different heads: the head of Vitripatra causes a great hailstorm of violent *ki kang* of the *rākṣasas* to descend. The head of Phung-byed srin-po rā-hu-la perpetually sends down the *ki kang* of lightning and hail. The head of 'Jigs-byed gza'-bdud sgra-gcan-'dzin perpetually sends down the *ki kang* of impenetrable knives that sever the life force. The head of Du-ba mjug-rings chen-po causes the descent of the *ki kang* of fearful agitation and the breakdown of stability and order. The head of Khyab-'jug chen-po sprul-pa'i-sku sends down the *ki kang* of all the troublesome gods and demons. The head of dMu-bdud byi-snu rā-ja sends down the great *ki kang* of suddenly-arising warfare. The head of the demonic Ca-ra-ka sends down the *ki kang* of unexpected violence. The head of 'Jigs-byed ljang-sngon dmag-dpon sends down the *ki kang* of lightning and hail that cuts in various ways. And the uppermost head of the black raven sends down the *ki kang* of earthquake, frost and hail, destroyed crops, famine, and all manner of devastation and evil disease.

Thus we may understand that the *ki kang* referred to in our literature are those 'spikes of darkness' (*tāmasakīlaka*, *ki kang rog ti*) of the celestial sphere, the destructive aspects of nature that bring ruin and disaster upon the world. These are the very things that the *bzlog pa* rituals seek to avert, and it is interesting to note that "the style of *ki kang*" is employed in the *sri mnan* and Kīla rituals of destruction to first render



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the enemy helpless. In all such rituals, an effigy of the enemy to be destroyed is bombarded with noxious substances such as mustard seeds, poisonous blood and the smoke of crystal myrrh, so that the enemy becomes weakened and may thus more easily be overpowered.

Within the *sri mnan* ritual texts, also, mention is several times made of “items that ward off the demons of slander” (*mi kha'i rdzas*).³¹ It is taken for granted that the reader is a ritual specialist familiar with these magical items and attendant techniques. Our author, Rig-'dzin Padma 'phrin-las, wrote the *mi kha khrom bskyur zab mo*, listed in the Potala Palace archives but not available to me for consultation. Perhaps his text bears some close relationship to that of his younger contemporary, bZhad-pa'i rdo-rje (born 1697), who wrote the *mi kha khrom sgyur gyi las mtha' bdud rtsi'i rgyun 'bab*. Another contemporary, Dri-med gling-pa (1700-1775), wrote the '*Chi bslu bdud bzhi gYul bzlog gi mi kha bzlog pa'i lhan thabs dgra bgegs dpung 'joms*. Others in the genre include early *gter ma* texts of the 'thread cross' ritual type (*mdos*), such as the *Mi kha bzlog mdos* included in the *brTan ma bcu gnyis kyi mdos chen* collection, and later texts by Ngag-dbang blo-bzang don-grub (19th century), who invoked the powerful protectors lCam-sring and dPal-lan lha-mo to effect this task (*mi kha'i 'phrin bcol*).³²

We must suppose that such texts provide full details of these “items that ward off the *mi kha*,” just as the items that subjugate the Sri are detailed in the *sri mnan* texts. Within our sources, we read that the most important of the ritual ingredients for warding off the Sri are beer, polluted with various poisons and blood, the metallic dust derived from the sharpening of swords and battle axes and so forth, a red triangular *bali* cake smeared with blood mixed with poison, iron filings, copper filings, bell metal filings, water cress plants, and yellow mineral earth. Other items include broken pieces of stone from a mountain avalanche, dust from the navel of a millstone, salt, capsicum pepper, and white and black mustard seeds. “Fumigating the Sri with incense made of

³¹ *mi kha* are the malicious forces of arrogance, vindictiveness, resentment, jealousy, spite, false charges, calumny, slander and destructive gossip. Tibetan folk tales tell of a demoness known as ‘the gossip girl’ (*mi kha bu mo*), said to inflict dementia, chronic illness and fatal accidents upon her victims.

³² *Dregs pa lcam sring mi kha dgra bzlog gnod rgyal dmar po* (6 folios), *Dregs pa lcam sring mi kha gcod tshul 'jigs rung spu gri* (6 folios), and the *dPal ldan lha mo'i sgo nas mi kha dgra bzlog bya tshul gnam lcags rdo rje'i lhun brtsegs* (11 folios).

myrrh and pelting them with filings of iron, copper, bell-metal, mineral earth, water cress, and black and white mustard seeds, destroys their magical powers.” (See below, p.326) Then, once they have been caught and bound, if they are buried with the five elements of Chinese astrology, together with blackened pieces of half-burned wood, these are considered magical items which close (“cut”) their mouths so that they may never return. Most important of all, however, are the three items of salt, soda and borax which are renowned as the three special substances for the destruction of the Sri.

At the time of pressing down, the necessary items are the blackened pieces of burnt wood, salt, borax, soda, an upper millstone inscribed with Mount Meru and the four major and the eight minor continents, a tombstone inscribed with a *viśvavajra*, some cloth of black goat's wool or the lower garment of a widow or widower, thread of five different colours, five varieties of herbal medicine, various coloured silks, five varieties of precious jewel, earth from the foundation of an ancient *stūpa*, some kind of goat hair (*ra spu bzhud ma*), and items similar to those used in order to overthrow the *mi kha*.

Of great importance, then, to ritual specialists, this book is presented to those whose aspiration is for the welfare of the world, together with a prayer that its higher purpose be fulfilled.



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Ki-kang, sri & mi-kha

CHAPTER I

A SHARP WEAPON WHICH CONQUERS MĀRA'S UNRULY ARMIES



༄༅། བྱང་གཏེར་དོན་ཕུར་པ་དེའི་སྒྲུབ་ཀྱི་བརྒྱུད་འདེབས་བྱིན་རྒྱལ་གཏེར་མཛོད་དང་།
འཕྲིན་ལས་ལུས་དཀྱིལ་བཅས་ཚོགས་ཀྱི་གསུང་བཀོད་པ་མ་རུང་བདུན་ཕྱེ་འཛོམས་པའི་
མཚོན་ཆ་ཞེས་བྱ་བ་བཞུགས་སོ། བུ་ར་ཏི་སྟེ།

The storehouse containing a treasure of blessings: the prayer to the
lineage of all those masters who uphold the epitome practice of the
Northern Treasures Vajrakila
followed by the ritual text, including the practice for the body
maṇḍala, arranged in clear reading order called



3

A SHARP WEAPON WHICH CONQUERS MARA’S UNRULY ARMIES

༄༅། །ན་མཆ་ལྷོ་བཟླ་ཀླུ་རྒྱ་ལ། །

SALUTATION TO ŚRĪ VAJRAKUMĀRA, THE GLORIOUS VAJRA YOUTH

འཁོར་འདས་ཀླུ་ཁུབ་ཚོས་སྒྲུ་ཀླུ་རྒྱ་བཟང་།
ཁ་སྐྱོར་བདུན་ལྷན་འཛུགས་སྒྲུ་དོན་སེམས།
གང་འདུལ་དེར་སྤྱུལ་གསང་བདག་སྤྲུག་ནག་ཡུམ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།

Dharmakāya Samantabhadra who pervades all of *samsāra* and *nirvāṇa*,
Sambhogakāya Vajrasattva with the seven qualities of union,
Nirmāṇakāya Vajrapāṇi and his *ḍākini* Karmendrāni who emanate in
whatever form is suitable for those to be tamed,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

ཚུངས་པ་གཏོང་གསུམ་ལྷ་དབང་གྲུའི་རིག་འཛིན།
རྒྱལ་པོ་ཇོ་དང་ཤ་ཀྱུ་པ་རྣའི་ཞབས།

lineage prayer



4

Phur pa dril sgrub

གྲུབ་པ་འདི་དབང་ལྷ་ལ་སྐྱེ་བ་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

Three-faced Brahmā, Devindra and the *nāga vidyādhara* Takṣaka,
Indrabhūti and the holy Prabhahasti,
Padmasambhava, the powerful *siddha* lord,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

བི་མ་མི་ཏྲ་ཤྲི་ལ་མཛུ་དང་།
མཁར་ཆེན་མཆོ་རྒྱལ་དྲེ་རྒྱལ་འཛུ་མཛུ་ལ།
ཟབ་གཏེར་སྟོ་འབྲེད་དོས་གྲུབ་རྒྱལ་མཆོན་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

Vimalamitra and Śilamañju,
Ye-shes mtsho-rgyal, princess of mKhar-chen, and sNa-nam rDo-rje
bdud-'joms,
Rig-'dzin rGod-ldem who opened the door of the profound treasures,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

སྐྱེ་ཡི་སྤྲུལ་མཆོག་རྣམས་རྒྱལ་མཆོན་པོ་དང་།
རིགས་སྤྲུལ་འཆང་པ་དྲེ་རྒྱལ་མཆོན་པོ་འཛུ་ལ།
དག་དབང་གྲུགས་པ་སངས་རྒྱལ་དཔལ་བཟང་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

(Now begins the Son Lineage):
rNam-rgyal mgon-po, the son of dNgos-grub rgyal-mtshan,
The holy rDo-rje mgon-po, master of the tantric spells and formulae,
Ngag-dbang grags-pa and Sangs-rgyas dpal-bzang,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).



5

lineage prayer

ཐུགས་སྤྲུལ་ཆེན་པོ་སྤྲུལ་འཆང་དང་སྟོང་བ།
ལེགས་ལྷན་ཞབས་དང་ཆོས་རྒྱལ་དབང་པོ་འཛུ་ལ།
དག་གི་དབང་པོ་རིག་འཛིན་ཡོལ་མོ་པར་༥
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

The great disciple of the heart, sNgags-'chang drang-srong-ba,
Legs-ldan bdud-'joms rdo-rje of mNga'-ris, Chos-rgyal dbang-po'i sde,
Ngag-gi dbang-po, and Śākya bzang-po of Yol-mo,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

མཐུ་སྟོབས་དབང་ལྷ་མཆོས་དབྱིངས་རང་གྲོལ་ལ།
གྲངས་མེད་རྒྱལ་བ་འཛིན་གྲུགས་པ་ཞེས་གཉེན་མཆོག་༥
ཀླན་མཐུན་དག་དབང་སྟོ་བཟང་རྒྱལ་མཆོན་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

The powerful lord of Dharma Chos-dbyings rang-grol,
The excellent spiritual friend who is the embodiment of countless *jina*,
The holy Nga-dbang blo-bzang rgya-mtsho, the omniscient Great Fifth,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

རིང་ནས་བསྟེན་ཅིང་བསྐྱབས་པ་ལྷ་གཤམ་ལྷ།
འཛིན་ལས་རྒྱལ་མཆོན་པོ་བདག་ཉིད་ཅེ་རུ་ག།
དྲེ་རྒྱལ་མཆོན་པོ་སྤྲུལ་འཆང་རིག་འཛིན་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་༥

(Now begins the Disciple Lineage):
(Rig-'dzin rgod-ldem), you who practised long at invoking
the supreme god,
The *heruka* whose nature is a vast ocean of activity,



The *vidyādhara* master who was held in the compassion of Vajrakila,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

སངས་རྒྱལ་བྱམས་བཟང་མེ་ལྷོ་ན་ཉི་མ་བཟང་།
མགོན་པོ་བཟང་པོ་རིན་ཆེན་རྒྱལ་མཚན་དང་།
སྤྱན་ཚབ་མཉམ་མེད་ཚོས་རྒྱལ་དབང་པོའི་ཕྱེར་།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།

Sangs-rgyas byams-bzang and Nyi-ma bzang-po, the teacher from Se,
mGon-po bzang-po and Rin-chen rgyal-mtshan
(also from the village of Se),
And Chos-rgyal dbang-po'i-sde, Padmasambhava's unequalled
representative,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

རིག་འཛིན་ཆེན་པོ་རག་གི་དབང་པོ་དང་།
སྟོབས་ལྷན་དཔའ་བོ་ཟུར་ཆེན་པདྨ་དབང་།
རྩ་བའི་བླ་མ་སྤྲུལ་མེད་དོན་རྩལ་།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།

Ngag-gi dbang-po, the incarnation of the *gter ston*,
sTobs-ldan dpa'-bo and Zur-chen Padma dbang-rgyal,
And my root *guru*, the unsurpassed rDo-rje rtsal (Dalai Lama V)
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

(All the verses to this point were written by Padma 'phrin-las.)

རིས་མེད་ཡོངས་འཛིན་དུ་མའི་བྱུགས་ཀྱི་སྤྲུལ་།
གསུམ་ལྷན་དོན་རྩལ་པོའི་གྲུབ་མཚན་གྱི་ཕྱེར་།

ལྷ་བཅུན་ཆེན་པོ་པདྨ་འཕྲིན་ལས་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།

You who were the close disciple of many great *gurus*
of different traditions,
Most excellent tantric adept holding the three classes of vows,
Most saintly Padma 'Phrin-las,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).
(This verse was composed by Shes-rab me-'bar.)

ཐེག་མཆོག་དོན་རྩལ་པོའི་བགམ་རྩེར་།
བསྟན་པའི་རྒྱལ་མཚན་ཕྱོགས་བཅུར་བསྐྱེད་མཛད་པའི་།
རིགས་བདག་དགྱིལ་འཁོར་འཁོར་ལོའི་མགོན་པོ་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།

You who everywhere hoisted the victory banner on the highest pinnacle
Of the *vajra* essence of the supreme vehicle (i.e. *atiyoga*),
Master of the tantric families and lord of all *maṇḍala* circles
(Kham-sprul shes-rab me-'bar, founder of 'Khor-gdong monastery
in eastern Tibet),
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).
(This verse was composed by sKal-bzang padma dbang-phyug. And so on ...)

མཁྱེན་བརྩེ་རྣམ་པའི་ཕུང་པོ་གཅིག་བསྟན་པ།
པདྨ་ཀ་རའི་རྒྱལ་ཚབ་དམ་པ་མཚན་གྱི་ཕྱེར་།
རིག་འཛིན་སྤྲུལ་བཟང་པདྨ་དབང་ཕྱག་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།

You who encompass supreme knowledge, compassion and power
within a single form,
Perfect holy representative of Padmasambhava,





8

Phur pa dril sgrub

Rig-'dzin sKal-bzang padma dbang-phyug,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

དམ་པས་རྗེས་བཟུང་མཐུ་སྒྲོབས་རྣམ་པའི་བདག་།
གྲུབ་པའི་བརྟུང་ལུགས་འཛིན་པའི་བཞེས་གཉེན་མཆོག་།
ཁྱེད་བདག་སྤྲུལ་པ་ལྷ་མི་ཏུ་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟེལ་།

Fostered by the holy ones, you gained mastery of effective strength
and power,
You, the supreme spiritual friend who who maintains the determined
practice of a *siddha*,
Padma shes-gnyen, the all-pervading *guru*,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

བསྐྱབས་གསུམ་སྒྲོམ་བརྩོན་འཛིན་པའི་དེད་དཔོན་མཆོག་།
སྤྲུལ་གྲུང་བསྐྱན་པ་སྤྲེལ་མཛད་ཆོས་ཀྱི་རྗེ་།
འཁོར་ལོའི་མགོན་པོ་པདྨ་དག་དབང་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟེལ་།

Supreme captain who zealously guards the vows of the three trainings,
Master of Dharma who propagates the teachings of the early translations,
Padma ngag-dbang, lord of the wheel (of doctrine),
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

ཐེག་མཆོག་དྲེ་རྗེ་སྤྲིང་པོའི་བཅུད་མཆོག་ཀྱུན་།
ཟབ་མོ་བྱུགས་ཀྱི་བུམ་པར་ལེགས་གཏམ་ཞིང་།
སྤྲེལ་མཁས་ཀྱུན་བཟང་གསང་སྤྲུལ་བསྐྱན་འཛིན་ལ།

གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟེལ་།

Excellently filling the vessel of your profound mind
With the completely sublime essence of the *vajra* heart
of the supreme vehicle,
Kun-bzang sang-sngags bstan-'dzin, expert propagator (of the doctrine),
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

ཟུང་འཇུག་འོད་གསལ་ཕྱག་རྒྱ་ཆེན་པོའི་དོན་།
མ་ནོར་ཇི་བཞིན་སྟོན་མཛད་ཆོས་ཀྱི་རྗེ་།
པདྨ་འཇུགས་སྤྲུལ་པ་ལྷ་མི་ཏུ་ལ་དབང་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟེལ་།

The clear light union which is the essential meaning of *mahāmudrā*
Is faultlessly demonstrated, just as it is, by the lord of Dharma,
Nam-mkha' klong-yangs, Padmasambhava's heart son,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).

སྤྲིང་པོའི་དོན་གཟིགས་མདོ་སྤྲུལ་ཆོས་ཀྱི་མཐོ་།
གྲུ་རུའི་ལུང་ཐོབ་པདྨ་དབང་རྒྱལ་དང་།
མཁས་གྲུབ་ཀྱུན་གཙོ་སྤྲེལ་བཟང་བདུད་འདུལ་ལ།
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟེལ་།

You who have seen the essential meaning,
The high point of the teachings of *sūtra* and *tantra*,
Padma dbang-rgyal who was predicted by Padmasambhava and
sKal-bzang bdud-'dul rdo-rje, preeminent among scholars and adepts,
We pray to you to grant us strength, power and *siddhi*
(mundane and supreme).



9

lineage prayer



བསྐྱེད་གསུམ་རྣམ་དག་ཕྱོད་གསུམ་ཁྱིམ་གྱིས་མཛེས།
 རྒྱལ་བའི་ཐུ་གུ་མཉམ་ཉིད་དོན་དང་།
 དོན་འཛིན་པ་ཐེག་མཆོག་བསྟན་འཛིན་ལ།
 གསེལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་ཕྱོད་ལ།

You who are beautiful with the morality of the three vows
 (*prātimokṣa, bodhicitta, guhyamantra*)
 And very pure in your practice of the three trainings
 (*śīla, samādhi, prajñā*),
 mNyam-nyid rdo-rje the *bodhisattva*,
 And Theg-mchog bstan-'dzin the *vajra* holder,
 We pray to you to grant us strength, power and *siddhi*
 (mundane and supreme).

སྣང་མིན་དག་པ་ཆོས་སྒྲིབ་ཀྱི་འོད་དུ་གཟིགས།
 མ་འདྲེས་ཁ་དོག་རྟགས་གྱིས་ལེགས་འཕྲུད་པའི།
 འོད་ཅན་སྒྲུབ་སྒྲུབ་ཅུ་བའི་བླ་མ་ལ།
 གསེལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་ཕྱོད་ལ།

You who have realized the purity of all possible appearances
 within the depths of the *dharmakāya*,
 And have truly been embraced by the sign of the unmixed
 wisdom colours,
 Most kind incarnation, my root *guru* (Ba-gnas sprul-sku
 U-rgyan bstan-'dzin),
 We pray to you to grant us strength, power and *siddhi*
 (mundane and supreme).

གར་བཞུགས་ངེས་མེད་དག་པའི་གནས་མཆོག་ཏུ།
 རང་བཞིན་རྣམ་དག་ཆོས་སྒྲིབ་ཀྱི་གཞུང་ཡས་ནས།
 ཅུ་བའི་བླ་མ་ཟེལ་གཞོན་གྱིང་པ་ལ།

གསེལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་ཕྱོད་ལ།

Within the excellent pure place of no fixed abode
 Arisen from the *dharmakāya maṇḍala* of natural great purity,
 Is my root *guru* 'Chi-med rig-'dzin zil-gnon gling-pa,
 We pray to you to grant us strength, power and *siddhi*
 (mundane and supreme).

ཕུང་ཁམས་རྣམ་པར་དག་པ་དོན་ལྷུས།
 གསང་གསུམ་ལྡེ་ཡི་འཁོར་ལོར་ལྷན་གྲུབ་པའི།
 འཕྲིན་ལས་ཕུར་པའི་དཀྱིལ་འཁོར་ལྷ་ཆོགས་ལ།
 གསེལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་ཕྱོད་ལ།

The *vajra* body of the perfect purity of the *skandhas* and *dhātus*,
 The spontaneously accomplished retinue of deities of body,
 speech and mind,
 The host of gods of the Karmakila *maṇḍala*,
 We pray to you to grant us strength, power and *siddhi*
 (mundane and supreme).

ལྷ་བཀའ་དུག་སྒྲུབ་སྒྲུབ་འདུའི་གསང་སྒྲིབ་ནང་།
 མི་ཐུད་རྒྱས་བཏབ་ཟབ་གཏེར་ཡིད་བཞིན་ཞོར་།
 དམ་ཅན་གཏེར་སྦྱོང་སྒྲུང་མར་བཅས་པ་ལ།
 གསེལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་ཕྱོད་ལ།

Within the secret door at Zang-zang lha-brag that resembles a heap
 of poisonous snakes
 Is the wish-fulfilling gem of the profound treasures impressed with
 an unbroken seal,
 And all its oath-bound treasure protectors and guardians,
 We pray to you to grant us strength, power and *siddhi*
 (mundane and supreme).





འདི་ཕྱི་རྣམ་ཀུན་བྱང་ཆུབ་སྒྲིབ་པོའི་བར་།
 ལྷ་མ་མཆོག་དང་ལྷ་ག་པའི་ལྷ་ར་བཅས་པས།
 རྩེས་སུ་བཟུང་ནས་གསང་ཆེན་སྒྲིབ་པོའི་ལས།
 དེས་གཉིས་ཟབ་དོན་ཉམས་སུ་ཡོངས་པར་ཞོག།

In this and all our future lives until the essence of enlightenment
 is gained,
 Being held as disciples by great *gurus* and the supreme deities
 May we practise on the path of the great secret essence
 And gain the profound meaning of the developing and perfecting stages.

མཆོན་མའི་ཕུར་བྱས་དགྲ་བགེགས་ཆར་གཅད་ཅིང་།
 དོན་གྱི་ཕུར་བྱས་མ་རིག་རྟོག་འཛིན་བསྐྱེད་པ།
 ལྷ་ན་གྲུབ་དབྱིངས་རིག་འོད་གསལ་ཆོས་ཅིག་གཞིར་།
 ཡོངས་དག་སྐྱེ་གསུམ་འབྲས་བུ་ལྷུན་གྲུབ་ཞོག།

Having annihilated the enemies and obstructors by means of
 the *kila* with signs,
 We must destroy the grasping thoughts of ignorance with
 the *kila* of ultimate meaning.
 On the basis of the union of clear light and effortlessly arising
 awareness of the *dharmadhātu*,
 May the resultant three *kāya* of absolute purity be spontaneously
 accomplished!

ཅེས་པ་འདི་ཡང་རིག་པུགས་འཆར་བ་དག་སྐྱོང་བཏུ་འཕྲིན་ལས་གྱིས་རང་གི་རག་འདོན་ཕྱིར་ཕུར་སྐྱབ་གྱི་ཐུན་
 མཆོས་སུ་ཕྱལ་དུ་སྐྱུར་བའི་ཡི་གེ་པ་ནི་དོན་ལྡན་ནོ།

The *tāntrika* and *bhikṣu* Padma 'phrin-las composed this prayer for his own recitation
 during a retreat focussing on the practice of Vajrakila. It was written down by Don-
 ldan.

༄༅། རྒྱ་གར་སྐད་དུ་ བློ་བཟླ་གྱི་ལ་ཡ་གྲུ་ཁྱ་ཀམ་རྣམ་མཁུ་
 བོད་སྐད་དུ་ དཔལ་ལྔ་རྩེ་ཕུར་པ་གསང་བ་དེའི་སྐྱབ་གྱི་ཕྱིན་ལས་ཞེས་བྱ་བ་མཁུ་

In the language of India: Śrīvajrakīlaguhyakarmanāma.
 In the language of Tibet:
 dPal rdo rje phur pa gsang ba dril sgrub kyi phrin las zhes bya ba.



བཅོམ་ཕྱན་འདས་དཔལ་ལྔ་རྩེ་གཞོན་ནུ་ལ་ཕུག་འཆོལ་ལོ་མཁུ་

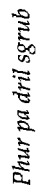
SALUTATION TO THE BLESSED ONE, THE GLORIOUS VAJRAKUMĀRA

ཨོ་ཆུན་པདྨ་འབྱུང་གནས་གྱིས་ ཕུར་པ་བཞི་རྟོག་མཁུ་ འབྲམ་སྒྲེའི་རྒྱུད་ལ་བློ་སྐྱུང་སྐྱེས་ནས་ གཡལ་འའི་གོང་གི་
 བྲག་ཕུག་དུ་ མ་ལོ་བཅུ་གཉིས་བར་དུ་བསྐྱེད་པས་ དེ་ཡི་ཕྱིན་ལས་འདོམ་ཞོན་ལོ་ ཕྱན་སུམ་ཆོག་གསལ་དུག་ཕྱན་
 པས་ ཐུན་འགྲོའི་དེམ་པ་ཆུ་ལ་བཞིན་བྱའོ་མཁུ་

Padmasambhava studied the hundred thousand sections of the Kilavidyottama-tantra
 and then practised it for twelve human years in the rock cavern of gYa'-ri-gong. The
 ritual form of his practice is exactly the one given here.

Those who have gathered together the six necessities of place, teacher, articles,
 retinue, time and full vows should perform the preliminary practices according to rule.

རྒྱུ་ རང་ཉིད་སྐད་ཅིག་བྲན་རྩོགས་སུ་
 དཔལ་ཆེན་རྩེ་གཞོན་ནུ་ལི་སྐྱེ་
 རམ་བཟེད་རོལ་པའི་སྐངས་སྐབས་ཅན་
 རྒྱུ་རྒྱུ་ཡེ་ཡེ་བྲག་པོའི་སྐྱེ་
 སྐྱོང་གསུམ་ཁོ་བོ་རམས་པས་གང་
 ཚུར་འདུས་ཕྱོགས་མཆོས་སྐྱོང་འོག་དུ་
 འཛིག་རྟོན་དེགས་པ་བཟུངས་པའི་སྐྱོང་
 ཨོ་ཕྱི་ཏི་སམ་བཞི་སྐྱེ་བའི་རྒྱུ་ཡེ་



དེསྟེང་འཇིགས་བྱེད་ཁྱོེ་བཅུ་༥
ཞལ་ཞམ་འགྲེལ་པེ་འི་གསུང་འདི་སྟོན་གཏེ།

སྒྲིལ་པའི་ལྷ་མོ་ལྟ་བུ་ལྟོས་པའི་ལྷ་མོ་ལྟ་བུ་
སྒྲིལ་པའི་ལྷ་མོ་ལྟ་བུ་ལྟོས་པའི་ལྷ་མོ་ལྟ་བུ་
སྒྲིལ་པའི་ལྷ་མོ་ལྟ་བུ་ལྟོས་པའི་ལྷ་མོ་ལྟ་བུ་
སྒྲིལ་པའི་ལྷ་མོ་ལྟ་བུ་ལྟོས་པའི་ལྷ་མོ་ལྟ་བུ་

ཉེན་ཅིག་བཞག་པ་དང་ལོག་འདྲེན་ཚོགས་༥
 ང་ལི་བཀའ་ལས་འདྲའ་མ་བྱེད་༥
 གལ་ཏེ་བཀའ་ལས་འདས་གྲུང་ན་༥
 རྒྱལ་ཕྱོགས་ཁོན་རྒྱལ་པར་བྱེད་༥

མཐོང་བྱས་ནས་རྒྱ་ཡི་ལྷ་གཞི་འདྲེ་བཤུ་གི་ལོ་གི་ལ་ཡི་ལྷ་པོ་ཕྱི་ལོ།

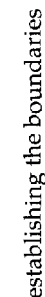
དང་པོ་ཁྱིམ་ཆོས་མ་བཅད་པ་ནི། *First, establish the outer boundary:*

ལྷོ་ཉིན་ཅིག་བཞེས་པ་དང་ལོག་པ་འདྲིམ་ཆོག་སེམས་ཀྱི་
མིང་པའི་སྤྱི་མོ་མན་ཆད་ནས་ཀྱང་
དམུལ་བའི་སྤྱི་གཞི་ཡན་ཆོད་དུ་
ང་ལ་བར་ཆད་བྱེད་བཞུགས་སེམས་ཀྱི་
གནས་འདིར་མ་དཔྱད་གཞན་དུ་དོངས་སེམས་ཀྱི་

[illegible]

དེ་ནས་བར་མཆོམས་བཅད་པ་ནི། *Next, one establishes the middle boundary:*

ལྷོ་མེ་འཕེལ་པའི་ལོ་རྒྱུ་ལྟུང་།
ཐུགས་ལས་སྒྲུབ་པའི་ཁོ་རྒྱལ་བཟུང་།



15



16

Phur pa dril sgrub

མི་དགེ་བཅུ་རྒྱལ་མཆོར་བཅད་ནས་༥
རྒྱལ་ཐར་ལམ་ལ་འཇུག་བྱའི་ཕྱིར་༥
མ་དགེ་པ་རྒྱལ་མཆོར་མཆོད་ཅིག་༥

ཡེ་ཤར་གྱི་ཡི་གེ་ཡ་ཡ་ཨྲོལ་ཨྲོལ་ གཤམ་གཤམ་ ཏ་ཏ་ཏ་ཏ་ ཏ་ཏ་ཏ་ཏ་ ཡ་ཨ་ཡ་ཨ་ ཡ་ཏ་ཡ་ཏ་ ཏ་
 ཡ་ཏ་ཡ་ ཏ་ཤར་ཏ་ཤར་ ཨྲོལ་ཨྲོལ་ ཡི་ཏ་ཡི་ཏ་ སྤོལ་ཡ་སྤོལ་ཡ་ སྤལ་

HŪM I am Vajrakumāra and from my heart emanate the ten wrathful kings who annihilate the ten non-virtues (killing, stealing, sexual misconduct, lying, slander, harsh speech, idle gossip, covetousness, malicious thoughts and wrong views). Then, in order that all beings may enter the path of enlightenment, they must establish a border against all impurities! OM VAJRAKĪLĪ KĪLAYA HŪM HŪM GARJA GARJA HANA HANA DAHA DAHA PACA PACA BANDHA BANDHA HULU HULU TIṢṬHA TIṢṬHA CHINDHA CHINDHA BINDHA BINDHA SPHOṬAYA SPHOṬAYA HŪM PHAT.

དེ་ཉམས་གསང་མཆིམས་བཅུད་པ་ནི། *Then one should establish the secret or innermost boundary:*

ལྷོ་མེད་ལྟར་ཡུར་པའི་གྲུ་ཁང་ལ་།
 ཡུར་པའི་ཐོག་ཆེན་ཐོག་ལྟར་འབེབས་།
 རོག་གུང་ཡུར་པའི་ས་གནི་ལ་།
 ཡུར་པའི་དབྱ་འཕྲོམ་ལྟར་འབར་།
 རྩོགས་མཆོམས་ཡུར་པའི་དྲ་བས་གང་མས་།
 ཡུར་པའི་ཚོ་ཚོ་སྐར་ལྟར་འཁྲུགས་།
 ཡུར་པའི་མཆོམས་ལས་མ་འདད་འཁྱིལ་།
 ཡོ་བཟླ་གྱི་ལི་གྱི་ལ་ཡར་གྲུ་རྒྱ་རྒྱ་།

HŪM As for what is above — there is an awning made of *kila* with great thunderbolts of *kila* that descend like lightning. As for what is below — there is a foundation made of *kila* with *kila* moving in and out like

flames in a blazing fire. All around there is an unbroken net made of *kila* with a mass of *kila* sparks like a multitude of stars. No-one may cross this *kila* boundary! OM VAJRAKĪLĪ KĪLAYA RAKṢA RAKṢA HŪM.

ཁྲོའི་ཞལ་རྒྱལ་ཡི་འཕྲིན་ལྷན་པ་ཞུ་།
 མཆོད་ཆུང་མང་པོས་དགྲ་བཤེས་སྐྱོལ་།
 བསྐྱེད་པའི་མེད་དུ་རབ་དུ་བཤར་།
 ཞི་བཟླ་ལྷ་ལ་རྩེ་རྩེ་ལྟ་།

All the wrathful kings (which, until now, have been facing the *maṇḍala* centre) turn to face outwards and, standing in a blazing conflagration like the fire at the end of time, they kill the enemies and obstructors with a multitude of weapons. OM VAJRAJVALA RAṂ RAṂ HŪM PHAT.

དེ་ཆས་བཤགས་པ་བྱ་བ་ནི། *Then one should make a confession:*

ཨོྭ་བཟླ་སམ་ཡུལ་རྩིང་།
དུས་གསུམ་བདེ་གཤེགས་མ་ལུས་དགོངས་སུ་གསོལ་།
ཆོས་སྐུ་རྒྱུ་མ་དག་ཡོངས་སྐུ་དབྱིངས་ནས་བཞེངས་།
སྤྲུལ་སྐུ་འགྲོ་དོན་མཛད་པ་ཕུར་པའི་ལྷ་།
རྗེ་ཤཱོཅོན་ཀླ་འཁོར་བཙས་བདག་ལ་དགོངས་།

OM VAJRASAMAYA HŪM JAḤ. All you buddhas of the three times, without exception, please listen to me. You, the divine Vajrakila with the completely pure *dharmakāya*, the *sambhogakāya* which arises from the sphere of emptiness, and the *nirmāṇakāya* which acts for the benefit of beings — Vajrakumāra and your entire retinue, please pay heed to me!

བསྐྱལ་པ་དཔག་མེད་རྣམ་ཐྱས་ད་ལྟའི་བར་མེད་
 རྣམ་ལྟའི་དབང་གྲུར་རྒྱུ་མེད་གསུམ་གྱི་ལས་མེད་
 རྣམ་པ་དག་ཡིད་གསུམ་སྤྲིག་སྤྲིབ་མཚོ་བ་ཞིང་བཤགས་མེད་



17

making confession

Throughout the measureless aeons, up until the present time, I have gone under the power of the five poisonous afflictions and have created *karma* leading to the three states of woe. With my hand held together at my heart I humbly confess all the sins and obscurations of my body, speech and mind.

ॐ श्रीवज्रकुमार समयमनुपालय श्रीवज्रकुमारत्वेनोपतिष्ठ दृढो मे भव सुतोष्यो
मे भव सुपोष्यो मे भव अनुरक्तो मे भव सर्वसिद्धि मे प्रयच्छ सर्वकर्मसु
च मे चित्तं त्रेयः कुरु हूँ ह ह ह ह होः भगवन् सर्वतथागतश्रीवज्रकुमार
मा मे मुञ्च श्रीवज्रकुमारभव महासमयसत्त्व आः हूँ फट् ॥

ཨོྭ་འཕྲོ་ལྷ་ལྷ་ར་སམ་ཡ་མ་ལྷ་ལམ་། འཕྲོ་ལྷ་ལྷ་ར་ཏེ་ཤོ་ཤོ་ལྷ་། འི་ཆོ་མེ་ལྷ་ས།
ཏེ་མེ་ལྷ་ས། ལྷ་ཏེ་མེ་ལྷ་ས། ལྷ་ཏེ་མེ་ལྷ་ས། སམ་མི་ཆོ་མེ་ལྷ་ལྷ་། སམ་ལྷ་ལྷ་ཏེ་མེ་
ཏེ་ཏེ་འཕྲོ་ལྷ་ལྷ་། ཅན་ཅན་ཅན་ཅན་ལྷ་ས། སམ་ཏེ་ལྷ་ལྷ་ཏེ་འཕྲོ་ལྷ་ལྷ་ཏེ་མེ་ལྷ་ས།
འཕྲོ་ལྷ་ལྷ་ར་ལྷ་ས་མེ་ལྷ་སམ་ཡ་མ་ལྷ་ལྷ་ལྷ་ལྷ་ས།

OM ŚRĪVAJRAKUMĀRA SAMAYAM ANUPĀLAYA ŚRĪVAJRAKUMĀRA-
TVENOPATIṢṬHA DRḌO ME BHAVA SUTOṢYO ME BHAVA SUPOṢYO ME
BHAVA ANURAKTO ME BHAVA SARVASIDDHIM ME PRAYACCHA SAR-
VAKARMASU CA ME CITTAṀ ŚREYAḤ KURU HŪM HA HA HA HA HOḤ
BHAGAVAN SARVATATHĀGATAŚRĪVAJRAKUMĀRA MĀ ME MUṆCA
ŚRĪVAJRAKUMĀRABHAVA MAHĀSAMAYASATTVĀ ĀḤ HŪM PHAT.

དེ་ནས་བརྗོད་བྱེད་པ་ནི། *Next, one opens the symbolic doors:*

འཇུག་པོ་བདེ་ག་ཤེས་སྤྱི་ལ་བའི་ཐོ་བྱང་དུ་

བདག་ཅག་དད་པས་འཇུག་འཆའ་གྱིས་།

ཚད་མེད་ལྟ་མོ་སྒྲོལ་བཞིས་།

ཡ་ཤེས་བཞི་ལོ་སྒོ་ཐུག་ཅིང་།

[illegible]

HŪM With faith we enter into the palace of the *sugata jina*. The four

goddesses of boundless nature (boundless love, compassion, sympathetic joy and equanimity) must open the doors of the four wisdoms (*ādarśajñāna* in the east, *saṃatājñāna* in the south, *pratyaवेक्षणज्ञाना* in the west, and *kṛtyānuṣṭhānājñāna* in the north). BHRŪM PRAVEŚAYA PHAT.

དེ་ནས་བརྟན་ཕྱག་འཛིན་བ་ནི། *Then one salutes the symbols:*

༥༩ ཡང་དག་གསང་བའི་དགྱིལ་འཁོར་དུ།

བྲ་མ་ཡི་དམ་ལྷ་ཚོ་གས་དང་།

མཁའ་འགྲོ་དམ་ཅན་དེ་ལྟེ་མཆེད་ཀྱི།

ལུས་ངག་ཡིད་གསུམ་གྲས་སྟུག་འཆའ་ལ་མེད།

ཨ་ཏི་པ་རྟེ་ བ་ཏི་ཙྰ་རྟེ་

HOḤ Within the utterly pure secret *maṇḍala* I prostrate my body, speech and mind with devotion to the *guru* and the host of deities, to the *ḍākinis*, Dharma-protectors and my *vajra*-brothers. ATIPŪ HOḤ. PRATĪCCHA HOḤ.

དེ་ནས་དམ་བཅའ་བཞི་མེད། *Next, one takes the oath:*

ཧྲོཾ ལྷག་པའི་ལྷ་ཁྱེད་བདག་ལ་དགོངས་པེ།

ཇི་སྟེན་འཁོར་བ་མ་སྟོངས་བར་མ།

རྟམ་ཏུ་འགྲོ་དོན་བྱ་བ་དང་།

བྱང་ཆུབ་སེམས་བསྐྱེད་དམ་བཅའ་ལོ་༥

བདེ་ཅིང་ས་མཁའ་ཉི་ཤིང་།

HOH You, the most excellent deity, please pay heed to me! For as long as *saṃsāra* is not emptied, I promise always to act for the benefit of sentient beings and to develop *bodhicitta*. BODHICITTASAMAYAS TVAM.

དེ་ནས་བྱིན་དབབ་པ་ནི། *Then one receives the blessings:*



ལྷོ་ཨ་ལ་ལ་ཨོ་ ལྷ་ག་ཐན་ ས་མ་ལ་ཨོ་ ས་མ་ལ་མ་ཏི་
 ལྷོ་ མཐེང་ནག་གྲུ་གསུམ་འབར་བའི་དགྲི་ལ་འཁོར་ནས་
 དཔལ་ཆེན་དེ་ཆེ་གཞོན་ནུ་ཡབ་ཡུམ་དང་
 ཡེ་ཤེས་སྤྲུལ་པའི་ཁྲི་བཟོམ་བཅུ་
 ཐབས་དང་ཤེས་རབ་དེ་ཆེ་མཆེ་གཞོག་དང་
 འཕྲིན་ལས་རྣམ་བཞི་ཆོག་མཛད་ཀྱི་ལ་ཡ་
 ཡེ་ཤེས་སྒྲོང་སྒྲོམ་ཆེན་མོ་བཞི་
 མཐོ་བཅུ་གཉིས་པོ་ཉ་བཅུ་གཉིས་དང་
 རིག་འཛིན་རྒྱལ་པོ་རྒྱལ་ཐེབས་གཞུངས་མ་དང་
 གིང་དང་ལས་མཁན་མཆེད་དང་ལུ་མ་བུ་དང་
 དེ་ཆེ་ལྷ་སྤྲད་བཀའ་ཉན་དམ་ཅན་ཆོག་ས་

HŪM A LA LA HOḤ BHAGAVAN SAMAYA HOḤ SAMAYAS TVAM.
 HŪM From the blazing *maṇḍala* of the blue-black triangle arises the most glorious Vajrakumara and his consort with their wisdom emanations — the ten wrathful kings and the ten wrathful queens, those with *vajra* fangs and wings who are their emanations of method and wisdom, the Supreme Son *kila* who fully perform the four activities (pacification, increase, control and destruction), the four great goddesses of the gates who are the wisdom gate guardians, the twelve mothers and the twelve male messengers, the kings of the *vidyādhara* (such as Padmasambhava and the rest), the royal deputies (i.e. their *siddha* disciples), their tantric consorts (Ye-shes mtsho-rgyal, and so on), the *kinikara* servants and workers, the close and distant Dharma brothers and sisters, those who wait for the remains of the tantric offering ceremonies, and the host of all those who are bound under oath and listen attentively for instructions —

སྤྲུབ་པའི་དགྲི་ལ་འཁོར་འདི་ལ་བྱིན་པོ་བཅུ་གཉིས་

སྤྲུབ་མཆོག་སྤྲུགས་འཆར་བདག་ལ་དབང་བསྐྱར་ཅིག་
 དམ་ཆས་སྤྲུབ་ཆས་རྣམས་ལ་བྱིན་པོ་བཅུ་གཉིས་
 མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྤྲུལ་དུ་གསོལ་
 ཡོ་བཟླ་ཀྱི་ལི་ཀྱི་ལ་ཡ་སངས་ལྷ་པོ་ཤེས་པ་

The blessings of all of you must descend upon this meditation *maṇḍala*! Your empowerments must be bestowed upon we diligent yogins! Your blessings must descend upon these sacred articles of vows and practice! Please grant us the supreme and general *siddhi*! OM VAJRAKĪLĪ KĪLAYA SARVA ĀVEŚAYA A.

མཆོད་བྱིན་བཀའ་བརྒྱུད་ལྟར།

Blessing the offerings in accordance with the bKa'-brgyad system:

ལྷོ་ ཐམས་ཅད་ཡེ་ཤེས་ཆོ་འཕུལ་ཏེ་
 དི་ཞིམ་བདུག་སྤྲོས་རྩྭ་ལས་བྱུང་
 བཀྲག་མདངས་མེ་རྟག་པུ་ལས་བྱུང་
 གསལ་བའི་མར་མེ་ལྷ་ལས་བྱུང་
 གཙང་མའི་དྲི་ཆབ་གལས་བྱུང་
 བཅུད་ལྷན་ལྷ་བཞེས་ནི་ལས་བྱུང་
 ལྷན་པོ་འོ་ལ་མོ་ཤེས་པ་བྱུང་
 ཐམས་ཅད་ཡེ་ཤེས་མཆོད་པའི་ཆས་

ཡོ་བཟླ་རྩྭ་པོ་ལྷོ་ བཟླ་པུ་ལྷོ་ལྷོ་ བཟླ་ལྷ་ལོ་ཀྱི་ལྷོ་ བཟླ་གཞུ་ལྷོ་ བཟླ་ནི་མེ་རྩྭ་ལྷོ་ བཟླ་ཤུ་
 ལྷོ་ བཟླ་སངས་པུ་རྩྭ་མེ་ལྷ་ལྷོ་

HŪM All these offerings are the illusory appearances of pristine cognition. Fragrant incense arises from the seed-syllable DHŪ, brilliantly coloured flowers arise from the syllable PU, shining butterlamps arise





from Ā, pure liquid perfume arises from GA, nutritious food of the gods arises from NAI, and sweet music arises from ŚA. All are offering articles of wisdom! OM VAJRADHŪPE HŪM. VAJRAPUŚPE HŪM. VAJRA-ĀLOKE HŪM. VAJRAGANDHE HŪM. VAJRANAIVEDYE HŪM. VAJRAŚABDA HŪM. VAJRASARVA-PŪJĀ-MEGHA HŪM.

དེ་ནས་ནང་མཆོད་བྱེད་གྱིས་བསྐྱབས་པ་ནི། Then the inner offerings are blessed:

རྩྱི་རྩྱི་ཉེ་མེད་ཡེ་ཤེས་དམ་ཆས་བདུད་ཅི་དང་།

འདོད་ཡོན་སྣ་སྒྲིའི་ལོངས་སྤྱོད་རྒྱ་ཆུ་ཆེན་སྤངས་།

ཆགས་མེད་རྒྱའི་རྒྱ་མཆོ་བསྐྱབས་འབྲིལ་།

བཟོ་གྲུ་ལ་ཡེ་ཤེས་དངོས་གྲུབ་སྤྱེལ་།

རི་ཡི་ཁྱི་། ཨོྩ་རྩྱི་རྩྱི་། ཨོྩ་སྤྱུ་བུ་ཨ་མི་ཏ་རྩྱི་རྩྱི་རྩྱི་། ཨོྩ་ཁ་ཏ་ལེ་རྩྱི་མ་རྩྱི་བ་ལོ་ཏེ་ཨོྩ་། ཨོྩ་མ་རྩྱི་རྩྱི་ལ་ནི་རྩྱི་།

HŪM The sacred *samaya* articles of wisdom devoid of all mental propo- sitions: the nectar, a great vast mound (i.e. the *bali* cake) to be enjoyed by the five senses, and a swirling, billowing ocean of the blood of puri- fied lust. (As a result of these offerings) we pray that Vajrakīla will grant us *siddhi*! RAṂ YAM KHAM. OM ĀḤ HŪM. OM SARVAPAÑCA- AMṚTA HŪM HRĪḤ ṬHĀ. OM KHATALE BHRŪM MAHĀBALIM TE ĀḤ. OM MAHĀRAKTA JVALANI HŪM.

དེ་ནས་དངོས་གཞིའི་ཏིང་འཛིན་རྣམས་སྤྲོས་པ་ནི།

Now one should meditate upon the three samādhi of the main practice:

རྩྱི་རྩྱི་རྩྱི་ཁྱི་ལོངས་པའི་སྤྱོད་།

མཆོན་ཆ་སྤྱོད་པའི་འབར་བའི་དང་།

ནམ་མཁའི་དགྲི་ལ་ནས་ཐིགས་པ་ཤར་།

སྤྱོད་པའི་སྤྱོད་པའི་འབར་།

སྤྱོད་པའི་དགྲི་ལ་དུ་བསྐྱོམ་པར་བྱ།

ཨོྩ་མ་རྩྱི་རྩྱི་ཉེ་མེད་ཡེ་ཤེས་དམ་ཆས་བདུད་ཅི་དང་། ཨོྩ་རྩྱི་རྩྱི་ཉེ་མེད་ཡེ་ཤེས་དམ་ཆས་བདུད་ཅི་དང་།

སྤྱོད་པའི་སྤྱོད་པའི་འབར་།

HŪM Anger is destroyed by means of *vajra* wrath. Within a blue blaze of sharp weapons, a seed-point arises from the depths of the sky. It enters the door of my life-force and I meditate upon it in the centre of my heart. OM MAHĀŚŪNYATĀJNĀNAVAJRASVABHĀVĀTMAKO 'HAM. ĀḤ DHARMADHĀTUJNĀNAVAJRASVABHĀVĀTMAKO 'HAM. BHRŪM BODHICITTASAMĀDHI HŪM.



མཁའ་མཁའ་མཁའ་། རྩྱི་སྤྱི་ལྟོ།

རྩྱི་མཐེང་ནག་མཁའ་ལས་འབྱུང་བ་ནམ་མཁའི་སྤྱོད་།

ལྷ་དཔག་མཁའ་ལས་རྒྱ་བྱུང་བ་ཆེན་དགྲིལ་།

དམར་ནག་མཁའ་ལས་བསྐྱེད་པའི་མེ་ཆེན་འབར་།

དམར་གསལ་རྩྱི་ལས་རྒྱུ་ལྷའི་སྤྱོད་འབྲིལ་།

མེ་ནག་སྤྱི་ལས་ཁིང་ཆེན་ས་གཞི་གདལ་།

དཀར་པོ་ལས་ཀོང་རུས་རི་རབ་འབར་།

PHAT PHAT PHAT HŪM SUM LAM.

HŪM From a dark blue PHAT arises the depths of space. From a dark green PHAT arises a great crossed wind (blowing in all directions). In the centre of that, from a dark red PHAT arises a great blaze like the fire at the end of an aeon. And from a shining red HŪM arise swirling waves of blood. And from a dark yellow SUM arises the all-pervading foundation of a great sacred [charnel] ground (*mahākṣetra*). And from a white syllable LAM arises a dazzling cosmic mountain of bones.

དེ་སྤྱོད་ཨོྩ་ལས་སྤྱོད་པའི་སྤྱོད་པའི་འབར་།

སྤྱོད་པའི་སྤྱོད་པའི་འབར་བའི་གཞི་ལས་འབར་།

[illegible]

On top of that, from the seed-syllable OM, rays of maroon black light shine forth and these transform the entire phenomenal world into the vast *maṇḍala* of Vajrakila. It has the shape of a three-sided nail, the sharp tip of which reaches right down to the tenth level of hell. The lower knot on its shank comprises the realm of desire, the abode of gods and men. The bottom half of its octahedral handle comprises the realm of form, the seventeen heavens of the *rūpadhātu* gods, and the upper half of the octahedral handle comprises the formless realm, the divine levels of the four infinitudes (space, consciousness, nothingness, and neither perception nor non-perception). Within the uppermost vast knot is the *maṇḍala* palace of the buddhas. Thus the elements of the outer world are established as the vast *maṇḍala* of Vajrakila. BHRŪM VIŚVAVIŚUDDHE RATNABHANDHA JÑĀNA E MANDALA BHRŪM.

ལྷོ་རྒྱུད་གསུང་མཁའ་བཤེས་པ་བཅོ་ལྔ་པ་ཀུན་ཏུ་བཟུང་།
ལྷོ་རྒྱུད་ལམ་རབ་པའི་གསུང་རྒྱུད་ཀྱི་དཔེ་ཆ་ཡིན་པ་ལས་ཁང་།
ལྷོ་རྒྱུད་གསུང་མཁའ་བཤེས་པ་བཅོ་ལྔ་པ་ཀུན་ཏུ་བཟུང་།
ལྷོ་རྒྱུད་ལམ་རབ་པའི་གསུང་རྒྱུད་ཀྱི་དཔེ་ཆ་ཡིན་པ་ལས་ཁང་།
ལྷོ་རྒྱུད་གསུང་མཁའ་བཤེས་པ་བཅོ་ལྔ་པ་ཀུན་ཏུ་བཟུང་།
ལྷོ་རྒྱུད་ལམ་རབ་པའི་གསུང་རྒྱུད་ཀྱི་དཔེ་ཆ་ཡིན་པ་ལས་ཁང་།



ཕྱི་ནང་མེད་པར་གསལ་བའི་གཞུང་ཡས་ཁང་།

HŪM Clearly visualising the cosmic thousand-million-world system as the universal *kila*, from the syllable BHRŪM within its vast knot arises an utterly terrifying charnel ground *maṇḍala*. Blue-black in colour, it is triangular in shape and blazes with half-moons and precious jewels. It is completely enclosed by four courtyards with entrance doors and raised platforms for the deities. This amazing palace shines with the light of the fire of wisdom, it is a resplendent *maṇḍala* free from the distinctions of outer and inner.

[illegible]

HŪM Within the hub of the triangle at the centre of that palace VAJRA
TAM PADMA SŪRYA CANDRAMAṆḌALA RUDRA KRODHI TIRAVAM there
stands a mighty *vajra* rock on top of which there is a lotus, a sun, a
moon disc and cushions of arrogant Rudra and his wife piled askew,
one on top of another. As the causal syllable HŪM descends and lands
upon that throne HŪM SPHĀRAṆA PHAṬ the HŪM expands with rays of
light which reach out to all the buddhas. Gathering back together
again, they gather up the blessings of the buddhas' speech and this
melts into that syllable HŪM. SAMHARANA HŪM.



ཧཱུྃ སྙིང་རྩེས་བསྐྱེད་པའི་དམ་ཚིག་ནི།
 བསད་ཅིང་མཚན་པ་མ་ཡིན་ཏེ།
 སྤང་པོ་དེ་རྩེར་གདམ་བྱས་ནས།
 རྒྱུ་པར་ཤེས་པ་དེ་རྩེར་བསྐྱོམ་།
 རྩེ་རི་འོད་འཕྲོས་སངས་རྒྱལ་ཐམས་ཅད་ཀྱི།
 ཐུགས་གི་དངོས་གྲུབ་བསྐྱེད་ནས་བདག་ལ་ཐིམ་།

HŪM The vow of slaying by compassion is neither murder nor oppression. Having established the five aggregates of the personality (*skandha*) as *vajra* (i.e. as the *maṇḍala* of deities), I meditate upon my consciousness as *vajra*. The light rays from this *vajra* radiate out [as an offering to all the buddhas]. Gathering up all the *siddhi* of the buddhas' minds, the light returns and is absorbed into myself.

ཧཱུྃ སངས་རྒྱལ་ཀུན་གྱི་ཡེ་ཤེས་སྒྲི།
 ངང་ཉིད་དེ་རྩེ་ཚོས་དབྱིངས་ལས།
 འབར་བའི་ཁོ་པོ་མི་བཟད་པ།
 སྒྲི་དབྱིབས་སུ་བདག་སྐྱེད་ཅིག།
 བདག་ཤེས་སྒྲི་ཡི་གཟི་བརྟན་ཐམས་ཅད་བསྐྱེད་།

HŪM The wisdom embodiment of all the buddhas, arising from the sphere of the *vajradharmadhātu* in the irresistible form of blazing wrath. Thus I must arise in this powerful form as the embodiment of all the buddhas' united radiant splendour!

ཨོ་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་སྔ་བཟླ་ན་བྷི་ཕྱེ་པ།
 དེ་ལས་བདག་ཉིད་དེ་རྩེ་གཞོན་ནུ་འི་སྒྲི།
 མཐིང་ནག་ཞལ་གསུམ་ཕྱག་རྒྱ་ཞབས་བཞི་བགྲང་།

གཡས་དཀར་གཡོན་དམར་དབུས་མཐིང་པའི་ཞལ།
 གཡས་གཉིས་དེ་རྩེ་ཅེ་དགུ་ཅེ་ལྔ་བསྐྱེད་སྒྲི།
 གཡོན་གཉིས་མེ་དབྱར་འབར་བ་ཁྱུ་འཕྲོལ་།
 མཐའ་མ་གཉིས་ཀྱིས་རི་རབ་སྤར་བ་བསྐྱེད་།

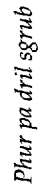
OM VAJRAKĪLĪ KĪLAYA SARVAVIGHNĀN BAH HŪM PHAT. As a result of that *mantra*, I myself have the form of Vajrakumāra — blue-black in colour with three faces, six arms and four legs spread wide. My right face is white, my left is red, the central face is blue and all are angry. In my two right hands I hold a nine-pronged *vajra* and a five-pronged *vajra*, and in my two left hands I play with a blazing mass of fire and a *khaṭvāṅga* trident. With my final pair of hands I roll a *kila* the size of Mount Meru.

དེ་རྩེ་ཁྱུང་ག་ཤོག་དྲུར་ཁོད་ཆས་བརྒྱད་གསེལ་།
 སྒྲི་ལས་བསྐྱེད་པའི་མེ་ཆེན་ཅེ་བས་སྒྲིང་འབར་།
 སྒྲི་གསུམ་བཅུར་འཕྲོ་ཞིང་སྤྱད་གསུམ་བསེག་པར་མཛད་།
 ཁོ་རྒྱུང་ཆེན་གང་བཀའ་ཉམ་ཚུལ་དུ་བརྒྱན་།
 ཐུགས་ཀར་ཡེ་ཤེས་ཐེམས་དཔའ་འོད་དུ་འབར་།

I have adamantite *garuḍa* wings and wear the eight accoutrements of the charnel ground. From my body blaze a thousand flames of the great conflagration at the end of the aeon. Spreading out in all directions, they burn down the worlds of gods, *nāga* and men. I am adorned with a host of fierce manifestations the size of my thumb-tip, who act as a retinue of servants. And in my heart stands the *jñānasattva* in a blaze of light.

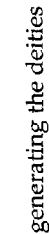
ཧཱུྃ དྲླུ་ཙ་ག་ཏ་ན་ཏ་ན་ཧཱུྃ་ཕྱེ་པ།
 དེ་ལས་ཡུམ་ཆེན་འཁོར་ལོ་རྒྱལ་འདེབས་མ།
 མཐིང་ནག་ཞལ་གཅིག་ཕྱག་གཉིས་འཕྲུམ་མདངས་ཅན།





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ཨ་སྐད་བོད་སྐད་།
གནམ་ལས་རྒྱ་གསུམ་མཆིམས་སྟེང་འོག་གྲུ་གསུམ་སྟེང་།
པདྨ་ཉི་ཤེང་ཡི་སྟེང་དུ་བྱི་ཆེང་ས་བསྟོད་ལ་།
དེ་སྟེང་དཔལ་ཆེན་གཙོ་བོ་འི་ཕྱགས་གཞུང་།
རྩྭ་རྩྭ་དྲིལ་མ་བརྩུ་འཛོལ་བསལ་བ་ལས་།



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The *kila* in the upper direction, pegging down Brahmā and his wife, is transformed by the *mantra* OM VAJRAKRODHA-HŪM KĀRA HŪM GARJA GARJA HŪM PHAT, into the deity Hūm Shouter and his consort Sound Bringer, together with their magical emanations with the heads of a pig and a lizard. There they stand in the depths of a fire that blazes like the conflagration at the end of time.



ཤར་ཕྱོགས་བརྒྱ་བྱེད་བསྐྱེད་པའི་གདན་སྟེང་དུ།
 ཨི་བཙྰ་ཀྱོང་པེ་ཡ་རྩྱེ་ ༡ ར་ཏ་རྩྱེ་པེ།
 དེ་ལས་རྣམ་པར་རྒྱལ་དང་རྣམ་སྟེམས་མ།
 སྤྱལ་པའི་ཕྱ་མེན་སྤྲལ་དང་བྱ་ཚོད་མགོ།
 བསྐྱལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

To the east, upon a cushion of Indra and his wife, from the *mantra* OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM PHAT, appear Completely Victorious and his consort Utterly Arrogant together with their magical emanations with the heads of a tiger and a vulture. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

ཤར་ཕྱོགས་ལྷ་བསྐྱེད་པའི་གདན་སྟེང་དུ།
 ཨི་བཙྰ་ཀྱོང་ལྷ་པོ་དཔྱེ་ ༡ ར་ཏ་རྩྱེ་པེ།
 དེ་ལས་དབྱུག་ཐོན་ཚན་དང་དེ་མེ་སྟེང་།
 སྤྱལ་པའི་ཕྱ་མེན་གཡག་དང་བྱ་ཚོད་མགོ།
 བསྐྱལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

To the southeast, upon a cushion of Agni and his wife, from the *mantra* OM VAJRAKRODHA-NĪLADAṆḌA HŪM DAHA DAHA HŪM PHAT, appear Blue Mace Bearer and his consort Vajra Talon together with their magical emanations with the heads of a yak and a raven. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

ཕྱོགས་གཤེན་མེ་བསྐྱེད་པའི་གདན་སྟེང་དུ།
 ཨི་བཙྰ་ཀྱོང་ཡ་མུན་ཏ་ཀ་རྩྱེ་ ༡ ར་ཏ་རྩྱེ་པེ།
 དེ་ལས་གཤེན་མེ་གཤེན་དང་དུར་ཁོད་བདག།



སྤྱལ་པའི་ཕྱ་མེན་ཤར་ཕྱག་པའི་མགོ།
 བསྐྱལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

To the south, upon a cushion of Yama and his wife, from the *mantra* OM VAJRAKRODHA-YAMĀNTAKA HŪM PACA PACA HŪM PHAT, appear Destroyer of Death and his consort Mistress of the Charnel Ground together with their magical emanations with the heads of a stag and an owl. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

སྤྱལ་པའི་ཕྱ་མེན་ཤར་ཕྱག་པའི་གདན་སྟེང་དུ།
 ཨི་བཙྰ་ཀྱོང་ཡ་མུན་ཏ་ཀ་རྩྱེ་ ༡ ར་ཏ་རྩྱེ་པེ།
 དེ་ལས་མེ་གཤེན་མགོན་དང་གཤེན་པུང་མ།
 སྤྱལ་པའི་ཕྱ་མེན་གཤེན་དང་ལྷ་ཏ་པའི་མགོ།
 བསྐྱལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

To the southwest, upon a cushion of the leader of the *rākṣasa* and his wife, from the *mantra* OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM PHAT, appear the Unwavering Lord and his consort Vajra Pounding Vessel together with their magical emanations with the heads of a leopard and a crow. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

ལྷ་བསྐྱེད་ཀྱུ་དབང་བསྐྱེད་པའི་གདན་སྟེང་དུ།
 ཨི་བཙྰ་ཀྱོང་ཡ་མུན་ཏ་ཀ་རྩྱེ་ ༡ ར་ཏ་རྩྱེ་པེ།
 དེ་ལས་རྩ་མགོན་རྒྱལ་དང་དབང་ལྷ་པུང་མ།
 སྤྱལ་པའི་ཕྱ་མེན་བྱེད་པུ་ལྷ་པུ་ལྷ་པུ་མགོ།
 བསྐྱལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

To the west, upon a cushion of the *nāga* king and his wife, from the *mantra* OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU HŪM PHAT,



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Phur pa dril sgrub

appear the Horse Neck King and his consort Powerful Controller together with their magical emanations with the heads of a cat and a hoopoe bird. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

ལུ་བྱང་རྒྱ་ལྷ་བསྐྱེད་པའི་གདན་སྟེང་དུ།
ཨོ་བཏྲ་ཤོ་རྩ་ཨ་པ་རྩེ་ཏ་ཏྱི། ཏིཏྲ་ཏིཏྲ་ཏྱི་པར།
དེ་ལས་གཞན་གྱིས་མི་བྱལ་མདའ་སྟེ་མས་མ།
སྤྱལ་པའི་ཕ་མེན་སྤྱད་ཀྱི་ཁྲ་ཡི་མགོ།
བསྐྱེད་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

To the northwest, upon a cushion of Vāyu and his wife, from the *mantra* OM VAJRAKRODHA-APARAJITA HŪM TIṢṬHA TIṢṬHA HŪM PHAṬ, appear He Whom None Can Conquer and his consort Haughty Arrow together with their magical emanations with the heads of a wolf and a hawk. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

བྱང་ཕྱགས་གོད་སྤྱན་བསྐྱེད་པའི་གདན་སྟེང་དུ།
ཨོ་བཏྲ་ཤོ་རྩ་ཨ་པ་རྩེ་ཏ་ཏྱི། ཚིན་ཚིན་ཏྱི་པར།
དེ་ལས་བདུད་རྩི་འཁྲུག་དང་རྒྱུད་འབྱེན་མ།
སྤྱལ་པའི་ཕ་མེན་སེང་གེ་པ་ལང་མགོ།
བསྐྱེད་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

To the north, upon a cushion of the *yakṣa* king and his wife, from the *mantra* OM VAJRAKRODHA-AMṚTAKUNḌALI HŪM CHINDA CHINDA HŪM PHAṬ, appear Swirling Nectar and his consort Wind Bringer together with their magical emanations with the heads of a lion and a bat. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

བྱང་ཤར་དབང་ལྷན་བསྐྱེད་པའི་གདན་སྟེང་དུ།
ཨོ་བཏྲ་ཤོ་རྩ་ཏི་ལོ་གྲུ་བེ་ཇ་ཡ་ཏྱི། བེ་རྩ་བེ་རྩ་ཏྱི་པར།
དེ་ལས་ཁམས་གསུམ་རྒྱལ་དང་གསོད་བྱེད་མ།
སྤྱལ་པའི་ཕ་མེན་བྱེད་དང་སྟེ་མོང་མགོ།
བསྐྱེད་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

To the northeast, upon a cushion of the powerful Īśāna and his wife, from the *mantra* OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM BINDHA BINDHA HŪM PHAṬ, appear Conqueror of the Triple World and his consort Killer together with their magical emanations with the heads of a hyena and a weasel. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

འོག་ཕྱགས་ས་བདག་བསྐྱེད་པའི་གདན་སྟེང་དུ།
ཨོ་བཏྲ་ཤོ་རྩ་མ་རྒྱ་བ་ཡ་ཏྱི། སྟོར་ཡ་སྟོར་ཡ་ཏྱི་པར།
དེ་ལས་སྟོབས་པོ་ཆེ་དང་སྟོད་བྱེད་མ།
སྤྱལ་པའི་ཕ་མེན་དོམ་དང་བྱི་བའི་མགོ།
བསྐྱེད་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

Below, upon a cushion of the *bhūmipati* king and his wife, from the *mantra* OM VAJRAKRODHA-MAHĀBALA HŪM SPHOṬAYA SPHOṬAYA HŪM PHAṬ, appear Mighty Power and his consort Vajra Summoner together with their magical emanations with the heads of a bear and a rat. There they stand in the depths of a fire that blazes like the conflagration at the end of time.

ཕྱགས་བཅུད་ཚོ་རྒྱལ་ཡབ་ཡུམ་སྤྱལ་པའི་སྤྱུ།
ཡབ་ཀྱན་མཐིང་ནག་ཞལ་གཅིག་ཕྱག་གཉིས་པ།
རིང་བཟུར་བྱ་འདྲིལ་ཞིང་དགྲ་བགེགས་སྟོལ།



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generating the deities



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Phur pa dril sgrub

སྐྱེསྐྱེད་བྱུང་གསུམ་ཕྱུང་བའི་དབལ་དང་ལྷན་
 རྩོམ་པ་ལྟེན་པ་དྲུང་ཁྱོད་ཆས་བརྒྱད་གསལ་
 རྩུགས་སྐྱོང་དེགས་པ་ཐལ་གྱིས་ཕྱུང་ནས་བཞུགས་

These manifestations of the wrathful kings and their consorts in the ten directions are like this: All the male *heruka* are blue-black in colour with one face and two hands with which they roll a *kila* the size of Mount Meru, thus destroying all enemies and obstructors. The lower halves of their bodies are in the form of sharp-pointed three-edged spikes, they have wings of *vajra* and wear the eight artifacts of the charnel ground. Having pierced right through the arrogant demons of the ten directions, they peg them down.

ཡུམ་བཅུ་མཐེང་ནག་ཁྲོའི་ཆས་ཀྱན་ཆོགས་
 རྩུག་གཡས་ཡབ་འཁྱུད་གཡོན་ཀྱན་ཐོད་ཁྲག་སྟོབ་
 སྔ་ཐབས་ཀྱན་ཀྱང་ལྷགས་ཀྱི་ཕྱུང་པ་འདྲིལ་
 ཐུགས་ཀར་རྩྱུ་མཐར་རང་རང་ཐུགས་གྱིས་བསྐྱོར་
 རྩྱུ་ཕྲ་སྐྱོག་སྲིད་གསུམ་འཁོར་བ་འཛིག་
 རབ་འཛིགས་དྲུང་ཁྱོད་འབར་བའི་ཁྱོད་ན་བཞུགས་

Their ten female consorts are also blue-black in colour and fully adorned with the accoutrements of wrath. With their right hands they embrace their lords and, with their left, each one presses a skull full of blood to his lips. As for their animal-headed emanations: each one of these wields an iron hook and rolls a *kila*. Around the syllable HŪM in each of their hearts revolves his or her individual *mantra* and they destroy the three worlds of *samsāra* with their dreadful cries of HŪM and PHAṬ. Thus they dwell within the blazing depths of an utterly terrifying charnel ground.

རྩོམ་པ་ལྟེན་པ་དྲུང་ཁྱོད་ཆས་བརྒྱད་གསལ་

Here is the section on the body maṇḍala, derived from the *Vajrakila-mūlasādhana*:

ཨོ་བཟླ་ཤོ་རྩྱུ་ཀྱར་རྩྱུ་ གཟུགས་རྩྱུ་ཕྲ་
 ཐུགས་དེ་བཟོད་པ་ཅམ་གྱིས་ནི་
 དཔལ་ཆེན་གཙོ་བོའི་སྤྱི་གཙུག་
 ཁོ་བོ་རྒྱལ་པོ་ཀྱར་
 ཡུམ་ཆེན་རྩོམ་སྐྱེད་ལྷན་མ་
 སྤྱུལ་པ་ཐག་དང་མིག་བུའི་མགོ་
 འོད་དང་ཟེར་གྱི་ཚུལ་དྲུ་བསྟོམ་

Reciting, as much as is necessary, the *mantra* OM VAJRAKRODHA-HŪMKĀRA HŪM GARJA GARJA HŪM PHAṬ, upon the crown of the head of the glorious great Vajrakumāra appear the wrathful king Hūmkāra and his consort Śabdavajrā, together with their magical emanations with the heads of a pig and a lizard. Meditate that they appear shining with rays of light.

ཨོ་བཟླ་ཤོ་རྩྱུ་ཕེ་ལ་རྩྱུ་ ཏ་ན་ཏ་ན་རྩྱུ་ཕྲ་
 ཐུགས་ཀར་ཁོ་བོ་རྩམ་པར་རྒྱལ་
 ཡུམ་ཆེན་རྩོམ་སྐྱེད་ལྷན་མ་
 སྤྱུལ་པ་སྤྱུག་དང་བུ་ཚོད་མགོ་
 བཀྲག་དང་གཟེ་མདངས་ལྷན་པར་བསྟེན་

From the *mantra* OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM PHAṬ, upon the heart appear the wrathful king Vijaya and his consort rNam-snyems-ma, together with their magical emanations with the heads of a tiger and a vulture. All of them appear dazzling and splendid.



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generating the deities



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Phur pa dril sgrub

ཨོཾ་བཏྲ་ཤི་རྩ་ལ་དར་རྩི་མེ་ ༥ ཏ་ད་ཏ་རྩི་མེ་པ་༥
 ཅེས་བཏྲ་རྩི་མ་གཡས་ཀྱི་སྒྲེང་༥
 ཁྲོ་བོ་དབྱུག་པ་སྒྲོན་པོ་དང་༥
 ཡུམ་ཆེན་དོན་རྩེར་མོ་གཉིས་༥
 སྤྲུལ་པ་གཡག་དང་བྱ་རོག་མགོ་༥
 བཟུགས་དང་གཟི་མདངས་ལྡན་པར་བསྐྱོམ་༥

Reciting OM VAJRAKRODHA-NĪLADAṆḌA HŪM DAHA DAHA HŪM PHAT, upon the right breast appears the wrathful king Niladaṇḍa and his consort rDo-rje sder-mo, together with their magical emanations with the heads of a yak and a raven. I meditate upon them as dazzling and splendid.

ཨོཾ་བཏྲ་ཤི་རྩ་ཡ་མུན་ཀ་རྩི་མེ་ ༥ ཅ་པ་ཅ་རྩི་མེ་པ་༥
 ཅེས་བཏྲ་དཔུང་པ་གཡས་ཀྱི་སྒྲེང་༥
 ཁྲོ་བོ་གཤེན་རྩེ་གཤེད་པོ་དང་༥
 ཡུམ་ཆེན་དུར་ཁྲོད་བདག་མོ་གཉིས་༥
 སྤྲུལ་པ་ཤ་བ་འུག་པའི་མགོ་༥
 ལས་ལ་ཆས་པ་ལྷ་བྱར་བསམ་༥

Reciting OM VAJRAKRODHA-YAMĀNTAKA HŪM PACA PACA HŪM PHAT, upon the right shoulder appears the wrathful king Yamāntaka together with his consort Śmāśānikā and their magical emanations with the heads of a stag and an owl whom I think of as looking ready and willing for action.

ཨོཾ་བཏྲ་ཤི་རྩ་ཨ་འུ་ཨ་ཅ་ལ་རྩི་མེ་ ༥ བརྒྱ་བརྒྱ་རྩི་མེ་པ་༥
 ཅེས་བཏྲ་སྐོག་པ་གཡས་པའི་སྒྲེང་༥



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generating the deities

ཁྲོ་བོ་མི་གཡོ་མགོན་པོ་དང་༥
 ཡུམ་ཆེན་དོན་རྩེ་གཏུག་ཁུང་མ་༥
 སྤྲུལ་པ་གཟིགས་དང་ཁྱ་ཏ་འི་མགོ་༥
 བཟུགས་ཉམ་ཚུལ་དུ་བསྐྱོམ་པར་བྱ་༥

Reciting OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM PHAT, upon the right scapular appears the wrathful king Ārya Acala together with his consort Vajra Ulūkhalā and their magical emanations with the heads of a leopard and a crow upon whom I meditate as obedient servants.

ཨོཾ་བཏྲ་ཤི་རྩ་ཏ་ཡ་གྲི་མ་རྩི་མེ་ ༥ ཏུ་ལུ་ཏུ་ལུ་རྩི་མེ་པ་༥
 ཅེས་བཏྲ་རྩུབ་ཀྱི་སྐོག་དབབ་ཀྱི་སྒྲེང་༥
 ཁྲོ་བོ་རྩ་མགོན་རྩུབ་པོ་དང་༥
 ཡུམ་ཆེན་གཏུག་མོ་དབང་སྤྲུང་མ་༥
 སྤྲུལ་པ་བྱི་ལ་བུ་ལྷ་དམག་༥
 བསྐྱུང་བའི་གོ་ཆ་མཛད་པར་བསྐྱོམ་༥

Reciting OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU HŪM PHAT, on the back, between the shoulder blades, appears the wrathful king Hayagrīva together with his consort Caṇḍālī and their magical emanations with the heads of a cat and a hoopoe bird whom I think of as forming a protective armour.

ཨོཾ་བཏྲ་ཤི་རྩ་ཨ་པ་རུ་ཐོ་རྩི་མེ་ ༥ ཏིལ་ཏིལ་རྩི་མེ་པ་༥
 ཅེས་བཏྲ་སྐོག་པ་གཡོ་མགོན་པའི་སྒྲེང་༥
 ཁྲོ་བོ་འདོད་པའི་རྩུབ་པོ་དང་༥
 ཡུམ་ཆེན་དོན་རྩེ་མདངས་སྒྲེས་མ་༥



སྤྱལ་པ་སྤྲུང་གི་ཁྲ་ཡི་མགོ་༥
བཀའ་བསྟོད་པོ་ཉལ་ཚུ་ལ་དུ་བསམ་༥

Reciting OM VAJRAKRODHA-APARĀJITA HŪM TIṢṬHA TIṢṬHA HŪM PHAṬ, upon the left scapular appears the wrathful king Ṭakkirāja together with his consort rDo-rje mda'-snyems and their magical emanations with the heads of a wolf and a hawk whom I imagine in the guise of messengers listening attentively to their orders.

ཨོ་བཟླ་གོ་རྩ་ཨ་མི་དྭ་ཀྲ་ལི་ཏྲཱི་༥ ཚིན་ཚིན་ཏྲཱི་པ་༥
ཅེས་བཟླ་དཔུང་བ་གཡོན་པའི་སྟེང་༥
ཁྲོ་བོ་བདུད་ཅི་འཁྲུལ་བ་དང་༥
ཡུམ་ཆེན་དོ་ཆེ་རྒྱུད་འབྱེད་མ་༥
སྤྱལ་པ་སེང་གེ་པ་ཕང་མགོ་༥
དངོས་གྲུབ་ཆེན་པའི་པོ་ཉལ་བསམ་༥

Reciting OM VAJRAKRODHA-AMṚTAKUṆḌALI HŪM CHINDA CHINDA HŪM PHAṬ, upon the left shoulder appears the wrathful king Amṛtakunḍalin together with his consort Vāyuvegā and their magical emanations with the heads of a lion and a bat whom I imagine to be messengers of powerful attainment.

ཨོ་བཟླ་གོ་རྩ་ཧེ་ལོ་གྲུ་བེ་ཇ་ཡཾ་ཏྲཱི་༥ བུ་ལྷ་བུ་ཏྲཱི་པ་༥
ཅེས་བཟླ་དཔུང་གཡོན་པའི་སྟེང་༥
ཁྲོ་བོ་ཁམས་གསུམ་རྣམ་རྒྱལ་དང་༥
ཡུམ་ཆེན་ཁྲོ་མོ་གསོད་བྱེད་མ་༥
སྤྱལ་པ་བྱེད་དང་སྟེ་མོང་མགོ་༥
དགྲ་བགོགས་འདུལ་བའི་སྤྲུང་མར་བསྟོམ་༥

Reciting OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM BINDHA BINDHA HŪM PHAṬ, upon the left breast appears the wrathful king Trailokya-vijaya together with his consort Ghātuki and their magical emanations with the heads of a hyena and a weasel upon whom I meditate as protectors who overthrow all enemies and obstructors.

ཨོ་བཟླ་གོ་རྩ་མ་དྭ་བ་ལ་ཏྲཱི་༥ སྤྲུང་ཡ་སྤྲུང་ཡ་ཏྲཱི་པ་༥
ཅེས་བཟླ་དཔུང་གི་བཙུན་གཡོན་པའི་སྟེང་༥
ཁྲོ་བོ་འཇིགས་བྱེད་སྟོན་པའི་ཆེ་༥
ཡུམ་ཆེན་དོ་ཆེ་སྟོན་བྱེད་མ་༥
སྤྱལ་པ་དོམ་དང་བྱི་བའི་མགོ་༥
བཀའ་སྟོན་ཚུ་ལ་དུ་གསལ་བར་བསྟོམ་༥

Reciting OM VAJRAKRODHA-MAHĀBALA HŪM SPHOṬAYA SPHOṬAYA HŪM PHAṬ, at the base of the spine appears the wrathful king Mahābala the terrible, together with his consort Cundā and their magical emanations with the heads of a bear and a rat whom I imagine clearly in the guise of attentive messengers.

ཨོ་བཟླ་གོ་རྩ་སྤྲུང་པ་ཏྲཱི་པ་༥
སྤྱལ་པ་སྤྲུང་གི་ཁྲ་ཡི་མགོ་༥
བསྟོན་པའི་ཁྲོ་བོ་ཆུང་པའི་༥
འཇིགས་པའི་མཚོན་ཆ་ཐོགས་ནས་ཀྱང་༥
སྤྲུང་བྱེད་ཁྲུ་ལྷ་གཏམས་པར་བསྟོམ་༥

As one recites OM VAJRAKRODHA SPHARAṆA HŪM PHAṬ, all the deities as well as one's own body become huge in extent and a miniature wrathful form manifests upon each and every pore in the skin. All of them brandish terrifying weapons over their heads and I meditate upon them as a fully protective suit of armour.





ཨོཾ་བཏྲ་གུ་རུ་ཁྱིཾ་པཎ་ཨུཾ་
 ལྷེ་བའི་གནས་སུ་སྤྱལ་པའི་ཁྱུང་ཨུཾ་
 རྒྱུ་མདོག་ལྷགས་ཀྱི་གཞོག་པ་ཙན་ཨུཾ་
 གསེར་མིག་འབྲེལ་བ་དོར་མེད་ལུས་ཨུཾ་
 མཚུ་སྤེར་ལྷགས་ཀྱིས་སྤྱལ་བཟུང་ནས་ཨུཾ་
 གདུག་པ་ཙན་ནམས་ཟས་སུ་ཟ་ཨུཾ་
 དེ་ལྟར་ཞིན་ཏུ་གསལ་ལ་བར་བསྐྱོམ་ཨུཾ་

Reciting OM VAJRAGARUḌA HŪM PHAṬ, the king of all birds emanates from my navel. He is the colour of white conch and has wings of iron. He has an adamantine body and rolling yellow eyes. With his beak and talons of iron he grasps hold of serpents and devours all venomous creatures as his food. Very clearly I meditate upon him as being like this.

སྤྱི་མཆོག་རྒྱུ་ཀྱི་དཀྱིལ་འཁོར་བསྐྱེད་པ་ནི་ཨུཾ་
 Generating the nirmāṇakāya maṇḍala of Supreme Sons:

ལྷོ་ལྷོ་སྤྱུགས་ཀྱི་སྤྱི་མཆོག་བཏྲ་གུ་ལ་ཡ་ཨུཾ་
 མཐིང་ནག་ཕྱག་གཉིས་རྒྱ་གམ་ཕུར་པ་འདྲིལ་ཨུཾ་
 སྤྱི་སྤྱི་ཕུར་གསུམ་ཕུར་པའི་དབལ་དང་ལྷན་ཨུཾ་
 དོར་མེད་གཞོག་པ་རྒྱུ་མདོག་ལྷགས་བཟུང་གསོལ་ཨུཾ་
 ཞི་རྒྱས་དབང་དག་ལྷན་གྱིས་གྲུབ་པར་མཛོད་ཨུཾ་
 ཨོཾ་བཏྲ་གུ་ལི་གྲི་ལ་ཡ་ཨུཾ་ འུ་ཁྱོ་བུ་ཁྱོ་མཁེ་ལྷ་ར་ཡ་ཁྱིཾ་པཎ་ཨུཾ་ ས་མ་ཡ་ཏཱི་ལྷན་ཨུཾ་
 མཐིང་ནག་གྲུ་གསུམ་སྤེད་ཏུ་བཞུགས་སུ་གསོལ་ཨུཾ་

HŪM Vajrakīla, the Supreme heart Son, blue-black in colour with two hands rolling a universal kila. The lower half of your body is in the

form of a sharp-pointed three-edged spike and you have vajra wings and wear the eight articles of the charnel ground. May you spontaneously accomplish the four rites of pacification, increase, control and destruction! OM VAJRAKĪLI KĪLAYA ŚĀNTIM PUṢṬIM VAŚAM MĀRAYA HŪM PHAṬ. SAMAYA TIṢṬHA LHAN. Please remain here on top of this dark blue triangular box.

དེ་ནས་སྐྱོམ་པ་གཤམ་སྤྱད་བསྐྱེད་པ་ནི་ཨུཾ་ Next, one generates the four goddesses who guard the maṇḍala gates and the oath-bound protectors:

ཨོཾ་བཏྲ་གྲི་ལི་གྲི་ལ་ཡ་ཨུཾ་ ལྷོ་ལྷོ་མ་མ་གཏུ་འུ་ཁྱོ་གྲི་ལ་ཡ་ཨུཾ་
 དེ་ལས་དམ་ཙན་མཁོ་བཅུ་གཉིས་པོ་ཨུཾ་
 བར་ཁྱམས་གནས་ལ་རང་རང་ཆ་ལུགས་ཆོགས་ཨུཾ་
 སོ་བྱང་སྐྱོ་བཞིར་ཇོ་ལྷོ་བྱོ་ལས་ཨུཾ་
 ཉི་མ་ཞིང་རྒྱུད་གདན་ལ་སྤྱོགས་བཞིར་ཨུཾ་
 དཀར་མོ་བུ་ལུང་མགོ་ཙན་ལྷགས་ཀྱི་ཐོགས་ཨུཾ་
 སེར་མོ་སྐྱེ་ཁའི་མགོ་ཙན་ཞགས་པ་ཐོགས་ཨུཾ་
 དམར་མོ་སྤྱིན་བྱའི་མགོ་ཙན་ལྷགས་སྐྱོག་ཐོགས་ཨུཾ་
 ལྷང་མོ་ཁྲ་ཡི་མགོ་ཙན་བྱིལ་བུ་ཐོགས་ཨུཾ་
 དཔལ་གྱི་སྤྱུགས་ལས་སྤྱོས་ཏེ་བསྐྱེད་པར་བྱ་ཨུཾ་
 སོ་བྱང་སྐྱོ་རོལ་རྒྱུ་མདོག་ལྷགས་ཀྱི་དབུས་ཨུཾ་
 བསེ་ལྷགས་རྒྱུད་ལ་སོགས་པའི་སོ་ཉ་བཞུགས་ཨུཾ་
 དེ་ལྟར་གཞལ་ཡས་ལྷ་ཆོགས་གསལ་ལ་བར་བསྐྱོམ་ཨུཾ་

From the mantra OM VAJRAKĪLI KĪLAYA DHADHI MAMA KARMA ŚĪGHRAṀ KARAYE SVĀHĀ arise the twelve oath-bound mother goddesses. They take their places in the palace courtyards, each one fully adorned with her own insignia and so on. Then, in the four doorways of the palace, from the syllables JAḤ HŪM VAM HOḤ, arise sun discs





spread with carpets of human hide. On top of these: In the east is the white goddess with the head of a hoopoe bird who wields an iron hook, in the south is the yellow goddess with the head of a magpie who wields a noose of rope, in the west is the red goddess with the head of an owl who wields iron fetters, and in the north is the green goddess with the head of a hawk who rings a bell. These are all generated as emanations springing from the heart of Vajrakila. Around the outside of the palace, in the midst of the eight great charnel grounds, dwell the messengers of rosewood, iron and conch, and many others. Visualising all of them clearly in this way, one should meditate upon the *mandala* palace and its host of deities.

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དེ་ནས་ཐོག་ཡེ་ཤེས་ལྷ་བརྒྱད་ནས་ཐོག་ལ་དབང་བསྐྱར་བ་ནི། Next, having generated the life force [of the mandala] as the jñānasattva, the empowerment of the life force is bestowed:

Phur pa dril sgrub

ལྷོ་རྩེ་གཞི་བུ་འཛིན་པ་ལྷོ་རྩེ་མཁའ་
 སྒྲིབ་པ་རྩེ་བུ་ལྷོ་རྩེ་མཁའ་
 སྒྲིབ་པ་རྩེ་བུ་ལྷོ་རྩེ་མཁའ་
 སྒྲིབ་པ་རྩེ་བུ་ལྷོ་རྩེ་མཁའ་

HÜM All those who hold the awareness of Vajrakumāra must accomplish the Universal *vajra*! With the whole of existence [transformed into] the deities of the Vajrakīla [*maṇḍala*], you must accomplish wisdom wrath!

[To which, the gods reply:]

ལྷོ་རྒྱུ་གསལ་བྱེད་པས་འགོ་དོན་དུ།
བྲམས་དང་སྡིང་རྗེས་གང་འདུལ་བ།
མངས་སྤྱུལ་འཛིན་ལས་རྫོགས་བྱའི་སྨིར།
དབང་དང་བྱིན་བསྐྱབས་འདིར་སྟོལ་ཅིག།
ཡི་ལྷོ་རྒྱུ་ལྷོ་རྒྱུ་ལྷོ་རྒྱུ་ ལྷོ་ཁྱི་ལྷོ་རྒྱུ་

HŪM Through the practice of skilful means for the sake of living beings, disciplining those suitable to be converted by means of love and compassion, in order that you may fulfil the activities of buddhahood, let empowerments and blessings be bestowed in this place! OM HŪM TRĀM HRĪH ĀH. ABHISIṆCA HŪM.

སྐྱེ་གསུང་ཐུགས་ཀྱིས་ཁམས་གསུམ་དུས་གཅིག་ལ་སྒྲོལ་ནུས་པའི་དབང་ཐོབ་པར་བསམ་ཆེ།

As a result of this, the yogin imagines that he has gained the power to be able to destroy the triple world in a single instant with his body, speech and mind.

དེ་ནས་སྤྱུན་དང་པའི་ལྷན་གཉིས་ཀྱི་ལས་འདེམས་པ་སྤྲོས་པས། སྤྲོས་པ་བཅུག་ནས་སྤྲོས་པ་མཉམ་ཅད་དེ་སྤྱུན་པའི་ལྷན་གཉིས་ཀྱི་ལས་འདེམས་པ་སྤྲོས་པས་ལས་མཉམ་པ།

Next is the invitation of the deities: By means of rays of light radiating out from the HŪM in one's heart, one arouses the host of deities of the Vajrakīla maṇḍala who are the buddhas of the ten directions of space and then one imagines summoning them to be present as one recites:

ལྷོ་ཡོད་པའི་སྤྱི་ལོ་བཅུ་དྲུག་པ་དང་།
དབང་དང་དོན་གྲུབ་ལྷན་པའི་སྤྱི་ལོ་
མི་འགྲུར་ཡེ་ཤེས་ལྷོ་ཡོད་པ་གི་
ཁོ་རྒྱལ་པའོར་བཅས་ག་ཤེས་སྤྱི་ལོ་
ཨོ་བཟླ་གི་ལི་གི་ལ་ཡ་། ཡོ་རྒྱུ་ནི་ལྷ་ག་ལྷན་ས་ལ་ཆོ་ཆོ་ཆོ་

HŪM In order that we may accomplish the Universal Kila and achieve
empowerments and *siddhi*, may the god of undecaying wisdom
together with his host and retinue of wrathful kings please come here!
OM VAJRAKĪLĪ KĪLAYA EHY EHI BHAGAVAN SAMAYA JAH JAH JAH.

ལྷོ་ཁྱུང་འཁོར་བཅས་གཤེགས་ནས་གུང་།
 སྤྱི་ནང་གསང་བའི་མཆོད་པ་བཞེས་།
 དངོས་གྲུབ་རྟགས་མཚན་བསྟན་པ་དང་།
 ཀྱི་ལ་ཡ་ཡི་དངོས་གྲུབ་སྟེལ་།



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invitation of the *jñānasattva*



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Phur pa dril sgrub

བཙྰ་ཨུ་བེ་ཤ་ཡ་ཨུ་

མཉམ་ལ་ཆར་སྤྱོད་གཏིབས་པ་བཞིན་དུ་བྱོན་པུ་

དོན་གཉིས་མ་གྲུབ་བར་དུ་བརྟན་པར་བཞགས་པུ་

HŪM Oh king of wrath and your retinue, now that you have come please accept these outer, inner and secret offerings. Please show us the signs and symbols of success and bestow upon us all *kila siddhi*. VAJRA ĀVEŚAYA A. Arriving like a mass of rainclouds gathering in the sky, you must remain here firmly until we have fulfilled the aims of both ourselves and others.

དེ་ནས་ཕྱག་འཆའ་བཞི་ Then one pays them homage:

ཧྱུཾ་ སྤེད་གསུམ་གདུག་པ་འདུལ་བ་དང་པུ་

ར་རྒྱལ་ཆེན་པོ་བརྟན་པའི་ཕྱིར་པུ་

དོན་མེད་པོའི་ལྷ་ཆོགས་ལ་པུ་

ཅེ་གཅིག་གསུམ་པས་ཕྱག་འཆའ་ལེ་པུ་

ཨ་ཏི་བློ་ཉོ་ བ་ཏི་རྩྭ་ཉོ་

HŪM In order to subdue all dangerous beings in the realms above the earth, below the earth, and upon the surface of the earth, and in order to stabilize our divine pride of buddhahood, I prostrate myself with single-pointed devotion to the *maṇḍala* host of Vajrarākṣasa. ATIPŪ HOḤ [To which, the gods reply:] PRATĪCCHA HOḤ.

དེ་ནས་དབྱེར་མེད་དུ་བསྐྱེམ་པ་ནི་ Then, merging into non-duality:

ཧྱུཾ་ སངས་རྒྱལ་ཀུན་གྱི་སྐྱེ་གསུང་ཐུགས་པུ་

ཡོན་ཏན་འཕྲིན་ལས་ཡོངས་ཆོགས་པུ་

བདག་དང་དབྱེར་མེད་ཐིམ་གྱུར་ནས་པུ་

རབ་ཏུ་དགྲེས་ཤིང་བརྟན་པར་བཞགས་པུ་

ས་མ་ཡ་ཏཱཱི་ལྷན་པུ་

HŪM The great perfection of the body, speech, mind, enlightened qualities and beneficial activities of all the buddhas is absorbed into me and becomes inseparable from myself. Thus I remain firmly in a state of great happiness. SAMAYA TIṢṬHA LHAN.

དེ་ལྟར་གཞལ་ཡས་ལྷ་ཆོགས་གསལ་བ་ལ་པུ་ སྐོ་གསུམ་གསུམ་པས་ཕྱག་དང་མཆོད་པ་འབུལ་པུ་

In that way one meditates clearly upon the *maṇḍala* and the host of gods. Then, devotedly prostrating to them with body, speech and mind, one presents them with offerings.

སྐབས་འདིར་ཟུར་འདེབས་སུ་བཀའ་བརྒྱད་རང་ཤར་ལྟར་པུ་

The meditation at this juncture is the one taught in the supplement that accords with the bKa'-brgyad rang-shar [tantra]:

ཧྱུཾ་ འདོད་ཡོན་མང་པོས་བདེ་ག་ཞེགས་མཆོད་པུ་

དི་ཞིམ་སྤྱོད་རྒྱལ་མས་ཤངས་ལ་འབུལ་པུ་

མེ་ཏོག་མཛེས་པ་སྤྱན་ལ་འབུལ་པུ་

གསལ་བའི་སྤྱོད་མེ་ཐུགས་ལ་འབུལ་པུ་

གཙང་མའི་དྲི་ཆབ་སྐྱེ་ལ་འབུལ་པུ་

བཅུད་ལྷན་ལྟ་བུ་ཞེས་ལྷགས་ལ་འབུལ་པུ་

སྤྱན་པའི་རོལ་མོ་སྤྱན་ལ་འབུལ་པུ་

ཨོཾ་ན་པོ་ བེ་རྒྱ་སུར་ཏི་ ཏི་བུ་པར་མྱི་ སམ་ཏ་ཐུག་ཏ་སྤྱི་ས་མ་ཡ་ཉོ་ ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་

རྩ་པེ་རྩ་ ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་པུ་ལྷེ་རྩ་ ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་ཨུ་ལོ་གེ་རྩ་ ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་གཞུག་གེ་

ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་ཞེ་རྩ་ཨུ་ ཨོཾ་ཕྱི་རྒྱ་ག་བཙྰ་གྱི་ཏི་རྩ་

HŪM The buddhas are worshipped with a multitude of the objects of desire — fragrant incense is offered to delight the nose, beautiful flowers for the eyes, shining butter-lamps for the mind, pure perfumed water for the body, delicious food of the gods for your tongues and



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presenting the offerings

delightful music is offered for your ears. OM PANA PHEM, PENU SURATO, TIPU PARA MUM, SARVATATHĀGATA SIDDHI SAMAYA HOH, OM ŚRĪ RĀGAVAJRA DHŪPE DHŪ, OM ŚRĪ RĀGAVAJRA PUṢPE TRĀM, OM ŚRĪ RĀGAVAJRA ĀLOKE HRĪH, OM ŚRĪ RĀGAVAJRA GANDHE GAN, OM ŚRĪ RĀGAVAJRA NAIVEDYE ĀH, OM ŚRĪ RĀGAVAJRA GĪTI HRĪH.



ཞེས་པ་བཀའ་སྟེ་ཕྱི་མཆོད་འབུལ་མེད།

With these words one presents outer offerings sufficient to fill the sky.

དེ་ནས་སྒྲིན་མཆོད་འབུལ་བ་ནི། Then one presents the offering of nectar medicine:

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ཧཱུྃ། རང་བྱུང་གཏོད་ནས་རྣམ་པར་དག་མེད།
 ཅ་བརྒྱད་སྟོང་ལ་སྒྲུབ་བའི་སྒྲིན་མེད།
 རིགས་ལྔ་དམ་ཆོག་ལྔ་ཡི་དངོས་མེད།
 ཡེ་ཤེས་ལྔ་ཆོག་སྒྲུབ་པའི་རྒྱུ་མེད།
 རྒྱུད་དྲུག་སེམས་ཅན་ཀློག་གོལ་བའི་མེད།
 དྲུག་ལྔ་སེམས་ཅན་བདུད་རྩི་འདི་མེད།
 རྒྱུགས་བརྩམས་སངས་རྒྱུས་ཐམས་ཅད་དང་མེད།
 འཕྲིན་ལས་ཕུར་བའི་ལྔ་ཆོག་སྒྲུབ་མེད།
 རྣམ་དག་བདུད་རྩི་དམ་རྒྱུ་མཉམས་མཆོད་འབུལ་མེད།
 ཐུགས་རྒྱུ་མཉམས་བརྩེར་དགོངས་དབང་དང་དངོས་སྒྲུབ་སྟོལ་མེད།
 མ་རྒྱུ་སྒྲུབ་པ་ལྔ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྟེ་མེད།

HŪM Self-arising and utterly pure from the very beginning, this medicine is prepared from eight primary and a thousand subsidiary ingredients. It is the very substance of the fivefold *samaya* of the five buddha families and it is the ritual article by means of which the *siddhi* of five wisdoms is attained. This nectar which clears away the five poisonous afflictions liberates all sentient beings in the six realms of existence. To all the buddhas in the ten directions and to the host of deities in the *maṇḍala* of Karmakila, with pleasure we offer this sacred article of very

Phur pa dril sgrub

pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAṂ KHAHI.



ཧཱུྃ། ཆོས་སྐུ་ཀུན་བཟང་ལོངས་སྐྱོད་རྩི་སེམས་ཀྱི།
 སྒྲུལ་སྐུ་ཕྱག་རྒྱུ་སྒྲུག་ནག་ལུ་མཆོད་དང་།
 ཆོངས་དབང་ལྔ་ཀླུ་འི་རིག་འཛོམས་རྒྱུ་ལོངས་ཀྱི།
 །ལྔ་ཀླུ་བླ་སྟོབ་དཔོན་རྣམས་གསུམ་ལ།
 རྣམ་དག་བདུད་རྩི་དམ་རྒྱུ་མཉམས་མཆོད་འབུལ་ཀྱི།
 ཐུགས་རྒྱུ་མཉམས་བརྩེར་དགོངས་དབང་དང་དངོས་སྒྲུབ་སྟོལ་ཀྱི།
 མ་རྒྱུ་སྒྲུབ་པ་ལྔ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྟེ་མེད།

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HŪM To the *dharmakāya* Samantabhadra, *saṃbhogakāya* Vajrasattva, *nirmāṇakāya* Vajrapāṇi and the maroon *dākinī* Karmendrāni, to Brahmā and Indra (the *vidyādhara* of the gods), to Takṣaka (the *nāgavidyādhara*) and King Indrabodhi (*vidyādhara* among men), to Śākyaprabhā and to the three great *ācārya* (Padmasambhava, Vimalamitra and Śilamañju), with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAṂ KHĀHI.

ཡེ་ཤེས་མཆོ་རྒྱུ་རྩི་རྩི་བདུད་འཛོམས་དང་།
 ཆོད་ཀྱི་ལྔ་ཀླུ་སྐུ་སྒྲུག་མཆོག་རྣམས་རྒྱུ་ལོངས་ཀྱི།
 རྩི་རྩི་མཉམས་བརྩེར་དགོངས་དབང་གསུམ་པ་དང་།
 སངས་རྒྱུས་དཔལ་བཟང་རྣམས་མཁའ་རྒྱུ་མཆོག་ལ།
 རྣམ་དག་བདུད་རྩི་དམ་རྒྱུ་མཉམས་མཆོད་འབུལ་ཀྱི།
 ཐུགས་རྒྱུ་མཉམས་བརྩེར་དགོངས་དབང་དང་དངོས་སྒྲུབ་སྟོལ་ཀྱི།
 མ་རྒྱུ་སྒྲུབ་པ་ལྔ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྟེ་མེད།

presenting the offerings



To Ye-shes mtsho-rgyal and rDo-rje bdud-'joms, to Rig-'dzin rgod-ldem (Rig-'dzin chen-po I) and your supreme son rNam-rgyal mgon-po, to rDo-rje mgon-po and Ngag-dbang grags-pa, to Sangs-rgyas dpal-bzang and Nam-mkha' rgyal-mtshan, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAM KHĀHI.

ཤྲ་གྲུབ་བཅད་པོ་ལེགས་ལྷན་དབང་པོ་འི་སྒྲེ།
 དག་གི་དབང་པོ་སྒྲོབས་ལྷན་དཔའ་བོ་དང་།
 རིག་འཛིན་ཆེན་པོ་བྱུང་ཆེན་པུ་དབང་།
 ཕུ་བའི་སྤྲུམ་སྒྲོ་བཅད་ཀྱི་མཆོད་ལ།
 རྣམ་དག་བདུད་རྩི་དམ་ཆས་མཉེས་མཆོད་འབུལ།
 ལྷགས་རྩེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུམ་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།

To Śākya bzang-po and Legs-ldan dbang-po'i-sde (Rig-'dzin chen-po II), to Ngag-gi dbang-po and sTobs-ldan dpa'-bo, to the great *vidyādhara* Zur-chen Padma-dbang and to the root *guru* bLo-bzang rgya-mtsho, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAM KHĀHI.

སངས་རྒྱལ་བྱམས་བཅད་སེ་སྒྲོན་ཉི་མ་བཅད།
 མགོན་པོ་བཅད་རིན་ཀྱལ་སྤྱན་ཚབ་མཉེས་མཆོད་རྒྱུ།
 དབང་པོ་འི་སྒྲེ་དང་དག་དབང་ཡོ་ལ་མོ་བ།
 ཆོས་དབྱིངས་རང་གྲོལ་དྲག་ཕུལ་རྩེ་རྒྱུ།
 རྣམ་དག་བདུད་རྩི་དམ་ཆས་མཉེས་མཆོད་འབུལ།
 ལྷགས་རྩེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྦྱེལ།



མ་རྒྱ་སྤྲུམ་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།

To Sangs-rgyas byams-bzang and Nyi-ma bzang-po the teacher from Se, to mGon-po bzang-po, Rin-chen rgyal-mshan, sPyan-tshab mnyam-med zla-ba, bKra-bshis stobs-rgyal and Ngag-gi dbang-po (Rig-'dzin chen-po III), to Śākya bzang-po of Yol-mo, to Zur-chen Chos-dbyings rang-grol and Drag-rtsal rdo-rje (Dalai Lama V), with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAM KHĀHI.

ཞེས་པ་འདི་ཡང་སྤྱན་མཆོད་བྱུང་འདེབས་སུ་དགེ་སྤྲོད་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།

All of the above was written by the bhikṣu Padma 'phrin-las, combining the nectar offering with the supplementary lineage prayer. May virtue abound.

(From this point on, the three lineages of disciple, wife and son are united:)

ཨ་ཏི་རི་རྣལ་འབྱོར་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།
 རྩེ་རྒྱུ་འཆར་དངོས་བསྐྱེད་པའི་རྒྱལ་མཆོན་ཞབས།
 མཆོག་སྤྱལ་སྐལ་བཅད་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།
 རྣམ་དག་བདུད་རྩི་དམ་ཆས་མཉེས་མཆོད་འབུལ།
 ལྷགས་རྩེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུམ་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།

To the great practitioner of *atiyoga*, Padma 'phrin-las (Rig-'dzin chen-po IV), to bsTan-pa'i rgyal-mtshan the real Vajradhara, and sKal-bzang padma dbang-phyug the supreme incarnation (Rig-'dzin chen-po V), with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARAM KHĀHI.

འགྲུར་མེད་སྤྲོ་ལྷན་པུ་ཨ་མྲི་ཏ་ཁ་རི་ཁྲ་ནི།
 རིགས་ཀྱི་འདུས་ཞལ་འགྲུར་མེད་ལྷན་གྲུབ་ཞབས།



ནམ་མཁའ་གྲོང་ཡངས་པ་དབང་རྒྱལ་ལ།
 རྣམ་དག་བདུད་ཅི་དམ་ཇུས་མཉེས་མཆོད་འབུལ།
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུལ་ཕྱུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི།

To you whose intellect encompasses the supreme unchanging reality, Padma bshes-gnyen (Rig-'dzin chen-po VI), and to you who are the united form of all the buddha families, the holy 'Gyur-med lhun-grub, to Nam-mkha' klong-yangs and Padma dbang-rgyal (Rig-'dzin chen-po VII), with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

ཤེས་བྱ་ཀུན་གཟིགས་བདུད་འདུལ་རྗེ་དང་།
 རྒྱལ་བའི་ཐུ་གྲུ་མཉེས་ཉིད་རྗེ་རི་རྗེ།
 ཐེག་མཆོག་བསྐྱེད་འཛིན་ཅུ་བའི་སྤྲུལ་ལ།
 རྣམ་དག་བདུད་ཅི་དམ་ཇུས་མཉེས་མཆོད་འབུལ།
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུལ་ཕྱུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི།

To you who has seen all that can be known, bDud-'dul rdo-rje (Rig-'dzin chen-po VIII), to rGyal-ba'i myu-gu and lord mNyam-nyid rdo-rje (Rig-'dzin chen-po IX), to Theg-mchog bstan-'dzin and my own root *guru*, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

རྒྱུ་མཐེང་ནག་གྲུ་གསུམ་འབར་བའི་དགྲིལ་འཁོར་ནས་མཆོད་འབུལ།
 དཔལ་ཆེན་རྗེ་རི་མཉེས་ཉིད་ལྷ་ཡལ་ཡུམ་ལ་མཆོད་འབུལ།
 རྣམ་དག་བདུད་ཅི་དམ་ཇུས་མཉེས་མཆོད་འབུལ།



ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུལ་ཕྱུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི།

HUM To *mahā śrī* Vajrakumāra and your consort, arising from the blue-black blazing triangular *maṇḍala*, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

ཐུགས་བརྩེད་ཐུགས་པ་བསྦྱོལ་བའི་གདན་སྟེང་དུ་
 བདུད་འདུལ་འཛིགས་བྱེད་ཐོབ་པུམ་ལ་མཆོད་འབུལ།
 རྣམ་དག་བདུད་ཅི་དམ་ཇུས་མཉེས་མཆོད་འབུལ།
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུལ་ཕྱུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི།

To the *māra*-subduing terrifying ten *krodha* kings and your consorts who stand upon cushions of the male and female arrogant gods in union in the ten directions, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

ཞིང་ཆེན་གསར་རྟེན་བསྦྱོལ་བའི་གདན་སྟེང་དུ་
 སྤྲུལ་པའི་མགོ་བརྒྱན་ཕྱ་ཐབས་ཉི་ལྷ་ལ་མཆོད་འབུལ།
 རྣམ་དག་བདུད་ཅི་དམ་ཇུས་མཉེས་མཆོད་འབུལ།
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
 མ་རྒྱ་སྤྲུལ་ཕྱུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི།

To the twenty magical animal-headed emanations who stand upon carpets of male and female human cadavers, fresh and decaying, with pleasure we offer this sacred article of very pure nectar. Please think of



us with love and compassion and grant us empowerment and *siddhi*.
MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

སྲིད་གསུམ་གདུག་པ་འདྲེལ་བར་ཞལ་བཞེས་པའི།
སྐུ་མཆོག་ཆེན་པོ་འཕྲིན་ལས་གྲུབ་པ་ལ།
རྣམ་དག་བདུད་རྩི་དམ་ཆུ་མཉེས་མཆོད་འབུལ།
ཐུགས་རྟེན་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
མ་རྩ་སྐྱབས་ཕྱི་ཡུལ་ཁྲི་ཏུ་ཁྲུ་འུ་ཅི།

To the great Supreme Sons who accomplish the four classes of activity in accordance with your promise to subdue all the dangerous beings in the realms of gods, *nāga* and men, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

ཤར་ལྗོངས་བྱང་སྒོ་བཞིའི་གཞལ་ལས་སུ།
ཡེ་ཤེས་སྒོ་སྒོར་སྒོ་མ་བཞི་རྣམས་ལ།
རྣམ་དག་བདུད་རྩི་དམ་ཆུ་མཉེས་མཆོད་འབུལ།
ཐུགས་རྟེན་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
མ་རྩ་སྐྱབས་ཕྱི་ཡུལ་ཁྲི་ཏུ་ཁྲུ་འུ་ཅི།

To the four wisdom goddesses who guard the gates to the east, south, west and north of the divine *maṇḍala*, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

བསྐྱེད་པ་བསྐྱེད་བར་ཁས་བླངས་དམ་བཅས་པའི།
དམ་ཅན་ཕུར་སྐྱོར་བསྐྱེད་མ་ཐམས་ཅད་ལ།



རྣམ་དག་བདུད་རྩི་དམ་ཆུ་མཉེས་མཆོད་འབུལ།
ཐུགས་རྟེན་བརྩེར་དགོངས་དབང་དང་དོས་གྲུབ་སྦྱེལ།
མ་རྩ་སྐྱབས་ཕྱི་ཡུལ་ཁྲི་ཏུ་ཁྲུ་འུ་ཅི།

To all guardians who are bound under oath to protect the teachings of Vajrakila, you who have made promises and pledges to guard the sacred doctrines, with pleasure we offer this sacred article of very pure nectar. Please think of us with love and compassion and grant us empowerment and *siddhi*. MAHĀ SARVA PAÑCA AMṚTA KHARĀM KHĀHI.

འདི་མཚམས་ལྡིང་ལྟ་སྒྲུ་རའི་ཡིག་བརྒྱ་བཞི་སྟེལ་ན་ཤམ་བུ་བཅས།
At this point one should recite the 100-syllable mantra modified for Śrī Vajrakumāra:

ॐ श्रीवज्रकुमार समयमनुपालय श्रीवज्रकुमारत्वेनोपतिष्ठ दृढो मे भव मुतोष्यो
मे भव मुपोष्यो मे भव अनुरक्तो मे भव सर्वसिद्धिं मे प्रयच्छ सर्वकर्मसु
च मे चित्तं श्रेयः कुरु हूं ह ह ह ह होः भगवन् सर्वतथागतश्रीवज्रकुमार
मा मे मुञ्च श्रीवज्रकुमारभव महाममयसत्त्व आः हूं फट् ॥

ཨོ་ལྷ་འོ་ལྷ་ལྟ་སྒྲུ་ར་ས་མ་ཡ་མ་རྩ་ལ་ཡ། ལྷ་འོ་ལྷ་ལྟ་སྒྲུ་ར་རྩོ་པ་ཏི་ཤ། རི་རྩོ་མེ་བླ་མ། ལུ་རྩོ་
མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ།
ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ།
ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ། ལུ་པོ་ལྷ་མེ་བླ་མ།

OM ŚRĪVAJRAKUMĀRA SAMAYAM ANUPĀLAYA ŚRĪVAJRAKUMĀRA-
TVENOPATIṢṬHA DRḌO ME BHAVA SUTOṢYO ME BHAVA SUPOṢYO ME
BHAVA ANURAKTO ME BHAVA SARVASIDDHIṀ ME PRAYACCHA SAR-
VAKARMASU CA ME CITTAṀ ŚREYAḤ KURU HŪM HA HA HA HA HOḤ
BHAGAVAN SARVATATHĀGATAŚRĪVAJRAKUMĀRA MĀ ME MUÑCA
ŚRĪVAJRAKUMĀRABHAVA MAHĀSAMAYASATTVA ĀḤ HŪM PHAT.



བདུད་ཅི་དངོས་གྲུབ་བླང་བ་ནི། *Receiving the siddhi of the nectar:*

ཧྱཱུཎྜ། བྱང་ཆུབ་མཆོག་ཏུ་སེམས་བསྐྱེད་ཅིང་།
 དུས་གསུམ་རྒྱལ་བའི་གདུང་གསོལ་བའི་།
 རིག་འཛིན་བདག་ཅག་རྣམས་ལ་ནི།
 དབང་དང་དངོས་གྲུབ་འདིར་སྟོལ་ཅིག་།
 ཨོྭ་ཀླུ་ཡ་ལྷ་ཀའི་རྩ་སྒྲིལ་རྩེ་རྩེ་། ཨ་ལ་ལ་ཨོ།

HŪM Due to the arousal of supreme *bodhicitta* we becomes heirs to the conquerors of the past, present and future. We who now hold this highest awareness must be granted empowerment and *siddhi* at this time! OM KĀYA-VĀK-CITTA-SIDDHI HŪM. A LA LA HOH.

དམ་ཇུས་གཏོར་མ་འབུལ་བ་ནི། *Offering the bali which is the sacred article of the pledge:*

ཧྱཱུཎྜ། དམ་ཇུས་མདྲ་བྱུང་གཏོར་ཆེན་པོ་།
 ཆོས་ཉིད་སྤྱི་མེད་གྲོང་ནས་སྤུལ་།
 འདོད་ཡོན་རྣམ་ལུས་རབ་ཏུ་སྤུལ་།
 དཔལ་ཆེན་འཁོར་བཅས་ཐུགས་དམ་བསྐྱང་།
 ཨོྭ་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་སྐབ་ལི་ཏེ་ཁྲ་ནི།

HŪM This huge *bali* cake is a wonderful and amazing sacred article (*samayadrava*), manifest from the depths of the unborn *dharmatā* and fully adorned with the five qualities of desire. By this offering, may our vows to the great glorious lord and his retinue be happily fulfilled. OM VAJRAKĪLI KĪLAYA SARVA BALIM TE KHĀHI.

རྩྭ་འབུལ་བ་ནི། *Offering the rakta:*

ཧྱཱུཎྜ། ཉོན་མོངས་རྩ་བ་འཁོར་བའི་ཁྲག་།
 རྒྱན་རྩི་ནང་དུ་དམར་ཆེན་བསྐྱེལ་།
 ཁམས་གསུམ་འཁོར་བ་སྟོང་བའི་ཕྱིར་།
 དགྲིལ་འཁོར་ལྷ་ཆོག་གསལ་དུ་འབུལ་།
 ཨོྭ་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་མ་རྩ་རྩྭ་ཁྲ་ནི།

HŪM This is the blood of *samsāra* that is the source of all defilement (*kleṣa*). Very red, it is lying here inside a skullcup. In order to empty the three realms of *samsāra* (Desire, Form and Formlessness), we offer it to the mouths of the *maṇḍala* gods. OM VAJRAKĪLI KĪLAYA MAHĀRAKTA KHĀHI.

དུག་གསུམ་བསྐྱལ་བའི་མཆོད་པ་འབུལ་བ་ནི།

Now one presents the offering of killing the three poisons:

ཇོ་ དམ་ཆོག་ཆེན་པོའི་དུས་ལ་བབ་།
 སྤུལ་པ་ཆེན་པོའི་དུས་ལ་བབ་།
 ཕྱག་བརྟན་ཆེན་པོའི་དུས་ལ་བབ་།
 །ཤ་ན་སྤུལ་དུས་ལ་བབ་།
 བདག་ཉིད་ཆེན་མོའི་དུས་ལ་བབ་།
 ཁྱེད་གྱི་འཕྲིན་ལས་དུས་ལ་བབ་།
 ས་བདག་ཆེན་མོའི་དུས་ལ་བབ་།
 མཐུ་རྩལ་དབྱུང་བའི་དུས་ལ་བབ་།

JAḤ The moment of the great *samaya* has come! The moment of the great emanation has come! The moment of the great servants has come! The moment of the Śvanmukhā goddesses has come! The moment of



Phur pa dril sgrub

༄༅། དངོས་གྲུབ་བར་གཅིད་བྱེད་པའི་བག་གམ་།

ལྷོ་མེ་དབྱ་བཞེགས་ཐམས་ཅད་བསྐྱེད་བའི་མེ་
གཏི་མུག་གཞེན་སྤངས་མེ་སྤང་མེ་
འདོད་ཆགས་ཁྲག་མཚོ་མེ་མེ་མེ་
ཞེ་སྤང་རྩམ་པའི་ལེ་ལོ་མེ་
དཔལ་ཆེན་འཁོར་དང་བཅས་ལ་འབྲུལ་མེ་
མ་རྩ་མྱི་མ་རྩ་གམ་ཞེ་རི་རི་ལྷ་མེ་

presenting the offerings

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Phur pa dril sgrub

འཇིགས་བྱེད་ཁྱིམ་བཅུ་ལ་ཕྱག་འཆེལ་བསྟོད་༥

praise

HŪM The united glory of all the *sugata* of the past, present and future without exception, salutation and praise to the body of Vajrakumāra. The glorious clarity of unborn primordially pure wisdom, salutation and praise to Diptacakra the great mother. The masters of the ten *bhūmi* who slay the ten enemies to be killed, salutation and praise to the ten terrifying wrathful kings. Those with the nature of the ten perfections who purify the ten non-virtues, salutation and praise to the ten wrathful queens, the great consorts. Those who liberate the twenty poisonous afflictions wherever they are found, salutation and praise to the host of twenty magical emanations. Those who slaughter all dangerous trouble-makers with the power of their compassion, salutation and praise to the radiant assembly of Supreme Sons. Those who dilligently perform their tasks of protecting us from all outer and inner hindrances, salutation and praise to the four fierce goddesses who guard the *maṇḍala* doorways. Those oath-bound ones whose promises were made in the presence of the victorious buddhas, salutation and praise to the host of guardians who protect the teachings of Vajrakila.



དེ་ནས་འཛེབ་བྱ་བ་ནི། *Then do the mantra recitation:*

ཧཱུྃ། རང་ཉིད་དཔལ་ཆེན་སྐྱར་གསལ་བའི།
 ཐུགས་ཀར་ཡེ་ཤེས་སེམས་དཔལ་འདྲི།
 རྒྱུ་མེད་ཡབ་དང་ཚུལ་མ་ཐུན་པ།
 ཆོན་གང་པ་ཅིག་བསྐྱོམ་པར་བྱ།
 དེ་ཡི་ཐུགས་ཀར་ཐུག་མཆོན་ནི།
 དོན་ཅེ་དགུ་ནས་འབྱུང་ཅམ།
 དེ་ཡི་ལྷེ་བར་གསུང་གི་རྟགས།
 ཧཱུྃ་ཐོན་སྤྱི་ཡིས་བྲིས་པ་ཅམ།
 དེ་ཡི་མཐའ་མར་སྙིང་པོ་ནི།
 གསང་བའི་ཡི་གེ་བརྒྱ་བཞི་པ།
 གསེར་མདོ་གསུ་ཤད་ཅམ་གྱིས་བསྐྱོར།

HŪM With myself clearly visualised as Vajrakila, in my heart is the *jñānasattva* who is similar in appearance to myself but unadorned. I visualise him as being the size of my thumb-tip. Standing in his heart is his insignia, a nine-pronged *vajra* the size of a grain of barley. In the centre of that is the symbol of speech, a blue HŪM that is as fine as if drawn by a hair. Circling around the outside of that is the heart *mantra* consisting of the fourteen secret syllables, standing erect like filaments of golden hair.

དེ་ལྟར་ཐུགས་ཀར་བསྐྱོམས་ནས་ཀྱང་།
 ཐུགས་ཀར་སྤྲུགས་ལས་འོད་འཕྲོས་པས།
 སྙིང་གསུམ་ཐམས་ཅད་འོད་ཀྱིས་གང་།
 སྙིང་གསུམ་གདུག་པ་ཅན་རྣམས་བཏུལ།



གསལ་སྙིང་རང་ནས་སྤྲུགས་འདྲི་བསྐྱར།

ཨོ་བཏྲ་ཀྱི་ལི་ཀྱི་ལ་ཡ་སང་བི་ལྷ་ནུན་པོ་རྩི་པར། ཨོ་རྩི་ཡུ།

Whilst I meditate upon all this within my heart, rays of light spread out from the *mantra* in my heart and fill all the thousand million worlds of the cosmos with brightness. All the dangerous beings in the realms of gods, men and *nāga* are subdued as I recite this *mantra* in the state of clarity and emptiness: OM VAJRAKILI KĪLAYA SARVAVIGHNAN BĀM HŪM PHAṬ. JAḤ HŪM ĀḤ.

གངས་ཀྱི་བསྐྱེད་པ་བྱེད་གསུམ། རྟག་བསྐྱེད་རྟགས་བྱུང་བ་བར་དུ་བསྐྱར།

Recite this mantra thirty million times, continuing to recite and meditate until the signs of success have been achieved.

མ་རྟོ་ཡཱོ་ཀྱ་ལ་རྩུ་པ་གོད་བྱེད་དག་བག་གས་ཀྱི་སྙིང་རྩ་ལ་ཡི་ཡི། སྙིང་རྩ་ལ་ཡི་ཡི། སྙིང་ལ་ཁྲི་ལ་ཁྲི་ལ། སྙིང་ལ་རྩམ་རྩམ་ཅམ། ཅོན་སྙིང་ལ་ཏུང་ཏུང་། སྙིང་ཁག་ཤད་ཨོ། ཐུམ་རི་ལ་ལི་ལི། སྙིང་ཅིག་ཅིག་། ཏུར་ཏུར་། ཤིག་ཤིག་། ལུལ་ལུལ་། ཐུག་ཐུག་། གསོད་གསོད་། རྟ་རྟ་མ་མ་། ཀམ་ཞི་ཞི་ཀྱར་ཡེ། ལྷ་ར་སེན་པ་མཛད་ནི་ཡེ་རྩི་པར།

MA RAKMO YAKMO KĀLARŪPA, YAM YAM on the heart arteries of the trouble-making enemies and obstructors. YAM YAM on the veins of their life-force. KHRIL KHRIL on their hearts, CHUM CHUM on their life-force, TUNG TUNG on the life-force of consciousness. Heart blood SHAD DZA. THUM RIL LI LI, hearts TSIG TSIG, UR UR, SHIG SHIG, GUL GUL, MYAG MYAG, kill kill, DHADDHI MAMA KARMA ŚIGHRAM KĀRAYE. MĀRASENAPRAMAR-DANIYE HŪM PHAṬ.

ཅེས་རྟོནྟི་དང་། དོན་ཐུར་པའི་འཛེབ་སྐྱེལ་བཞུགས་སོ།

This is called the DHADHI mantra and, in combination with the recitation of the Vajrakila mantra, it is the means of inciting the deities to action.



ཧྱུཾ་ ཚེས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བླ་དུ་
 ཀླུ་ན་བཟང་ཆེ་མཆོག་ཉེ་རུ་ཀཾ་
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་
 ཚེས་ཉིད་དཔག་པོའི་རང་སྐྱོ་སྒྲོག་
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབས་མཾ་

HŪM In the palace of the *dharmadhātu*, Samantabhadra the supreme *heruka*, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality (*vidyādhara*) must bestow their blessings!

རང་བྱུང་རྣམ་དག་ཁོང་ཁམས་སུ་
 ཡེ་ཤེས་ལྷ་ལྷན་རྒྱལ་བ་ལྷཾ་
 ལྷ་ལྷ་ཚན་གྱི་ཕོ་བླ་དུ་
 སྐྱེ་སྐྱེ་ཕྱག་ན་རྟོ་རྟོ་ཡང་
 བྱང་ཆུབ་སེམས་ཀྱི་གནས་ཆེན་དུ་
 སྐྱག་ནས་དབང་གི་མཁའ་འགྲོ་ཡང་
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་
 ཚེས་ཉིད་དཔག་པོའི་རང་སྐྱོ་སྒྲོག་
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབས་མཾ་

The (*sambhogakāya*) conquerors possessed of five wisdoms who dwell in the utterly pure self-arising buddhafiels [in the five directions], the *nirmāṇakāya* Vajrapāṇi in the palace of Alakāvatī and your consort the maroon coloured *ḍākinī* Karmendrānī who remains in the sacred abode of *bodhicitta*, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!



རི་རྒྱལ་ལྷན་པོའི་རྩེ་མོ་རུ་
 ཚངས་པའི་རྒྱལ་པོ་གདོང་གསུམ་ཡང་
 རྣམ་པར་རྒྱལ་བའི་ཁང་བཟང་དུ་
 རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ཡང་
 སི་རྒྱ་རྒྱ་མཆོའི་གཏིང་རུ་མ་དུ་
 རིག་འཛིན་གྱུ་རྒྱལ་འཛོག་པོ་ཡང་
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་
 ཚེས་ཉིད་དཔག་པོའི་རང་སྐྱོ་སྒྲོག་
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབས་མཾ་

Three-faced Brahmā who dwells upon the peak of the cosmic Mount Meru, Devindra Śatakratu, *vidyādhara* of the gods who dwells in the wonderful Vijaya palace, and Takṣaka Nāgarāja, *vidyādhara* of the *naga* who dwells in the dark depths of the Sindhu ocean, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

མ་ལ་ཡེ་ཡི་རྩེ་མོ་རུ་
 བསོད་ནམས་བསལས་པའི་རྒྱལ་པོ་ཇོ་
 ཟེ་ར་ཡུ་ལ་གྱི་གནས་ཆེན་དུ་
 མཁས་པ་ཤུག་པ་ལྷ་ཡང་
 ཡང་ལེ་མོད་གྱི་བྱག་ལྷག་དུ་
 རིག་འཛིན་པརྒྱ་འབྱུང་གནས་ཀྱང་
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་
 ཚེས་ཉིད་དཔག་པོའི་རང་སྐྱོ་སྒྲོག་



རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།

King Indrabodhi, *vidyādhara* among men who accumulated much virtue on the peak of Mount Malaya, the learned Śākyaprabhā who lives in the power place of Zahor, and the *vidyādhara* Padmasambhava in the rock cave of Yang-le-shod, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

ཚུ་བོ་གསུམ་རྩེ་བ་རུ་མཆོག་ཡང་།
རིག་འཛིན་བེ་མ་ལ་མི་བྱ་ཡང་།
མཚན་ཡིན་གསུམ་ཁོང་རུ་མཆོག་ཡང་།
བལ་པོ་ཞི་ལ་མཆོག་ཡང་།
མོན་ཁ་མེད་གཏི་ཡང་ཆོང་རུ་མཆོག་ཡང་།
མཁར་ཆེན་བཟའ་ཡི་མཆོག་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེད་ས་ལ་མཆོག་ཡང་།
ཆོས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྒྲོག་ཡང་།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།

Vidyādhara Vimalamitra on the banks of the river Ganges, the Newar Śilamañju in the dense forest of coral trees, Ye-shes mtsho-rgyal, princess of mKhar-chen, in the Lion's Fortress Cave in Bhutan, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

རོང་གི་བྲག་དམར་གཏུ་ཆོང་རུ་མཆོག་ཡང་།
སྐྱེ་མཆོག་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།
རི་བོ་བྲག་བཟང་གར་མཆོག་ཡང་།

རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།
མཁར་ཆེན་བཟའ་ཡི་མཆོག་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེད་ས་ལ་མཆོག་ཡང་།
ཆོས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྒྲོག་ཡང་།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།

rDo-rje bdud-'joms of the sNa-nam clan in the cave of red rock in Rong, Rig-'dzin dngos-grub rgyal-mtshan on the eastern face of Mount bKra-bzang, the *tāntrika* rDo-rje mgon-po in the pure buddhafield of Khecari, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

རོང་གི་བྲག་དམར་གཏུ་ཆོང་རུ་མཆོག་ཡང་།
མཁར་ཆེན་བཟའ་ཡི་མཆོག་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེད་ས་ལ་མཆོག་ཡང་།
ཆོས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྒྲོག་ཡང་།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས་མཆོག་ཡང་།

Ngag-dbang grags-pa who attained the signs of success in the *maṇḍala* of Vajrakila, most kind Sangs-rgyas dpal-bzang in the palace of the spontaneously accomplished five lights, and his heart son Nam-mkha' rgyal-mshan in the *guhyamantra* palace of blissful liberation, rise up



now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!



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Phur pa dril sgrub

རི་རྒྱལ་དཔལ་འབར་ཤར་འདབས་སུ།
སྤྲལ་མཆང་ཤྲུག་བཟང་པོ་ཡང་།
ཚུ་བོ་རི་ཡི་ཡང་དབེན་དུ།
རིག་འཛིན་བདུད་འཛམས་དེ་ཆེ་ཡང་།
གར་བཞུགས་ཆོས་ཀྱི་ཕོ་བྲང་དུ།
ཆོས་རྒྱལ་མང་གའི་མཆོན་ཅན་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲོ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

Śākya bzang-po the accomplished *mantrin* on the eastern side of the royal mountain dPal-'bar, Rig-'dzin bdud-'joms rdo-rje in your remote hermitage in Chu-bo-ri, and Mang-ga'i mtshan-can (bKra-shis stobs-rgyal) the king of Dharma who abides in the palace of Dharma wherever he stays, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

སྐྱེན་ལྗེ་དཔལ་གྱི་ནགས་ཁོད་དུ།
རིག་འཛིན་དག་གི་དབང་པོ་ཡང་།
ཞེལ་སྤྲལ་དག་འབའི་གནལ་ཡས་སུ།
རིག་འཛིན་རྒྱུ་བས་ལྷན་དཔའ་བོ་ཡང་།
གྲུང་ཐང་ཆོས་ཀྱི་ཕོ་བྲང་ན།
ཆེ་བཅུན་ཆོས་དབྱིངས་རང་གྲོལ་ཡང་།

འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲོ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

Rig-'dzin ngag-gi dbang-po in the glorious forest glade in sMan-lding, Rig-'dzin stobs-ldan dpa'-bo in your abode of sacred happiness in the crystal cavern, and the venerable Chos-dbyings rang-grol in your Dharma palace in Gung-thang, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!



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receiving the blessings of sound and emptiness

གྲུ་འཛིན་གཉིས་པའི་ཕོ་བྲང་དུ།
ཟིལ་གཞོན་དུག་རྩལ་དེ་ཆེ་ཡང་།
སྤུབ་བསྐྱེན་དེ་ཆེ་བྲག་ཆོང་ནས།
རིག་འཛིན་པདྨ་འཕྲིན་ལས་ཀྱང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲོ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

Zil-gnon drag-rtsal rdo-rje (Dalai Lama V) abiding in the Potala Palace, and Rig-'dzin padma 'phrin-las in the monastery of Thub-bstan rdo-rje-brag, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

ལྷན་སྤྲལ་འོད་གསལ་ཕོ་བྲང་དུ།
ཀུན་སྤངས་རིགས་ཀྱི་བདག་པོ་ཡང་།
སྤྱི་གཙུག་ཉི་ཟླ་འི་གདན་སྟེང་དུ།



སྐལ་བཟང་པདྨ་དབང་ཕྱུག་ཀྱང་།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

(Padma dbang-rgyal) the renunciate *kulapati* in the palace of spontaneously accomplished clear light, and the fortunate Padma dbang-phyug who rests on cushions of the sun and moon upon the crown of my head, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

འགྲོ་འབྱེན་གླིང་གི་གནས་མཆོག་ཏུ།
གྲུབ་དབང་པདྨ་བཞེས་གཉིན་ཡང་།
བདེ་ཆེན་གླིང་གི་ཆོས་གྲུ་རུ།
པདྨ་དག་དབང་བསྟན་འཛིན་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

Padma bshes-gnyen the powerful *siddha* in his great monastic abode of 'Gro-'dren-gling, and Padma ngag-dbang bstan-'dzin in the Dharma college of bDe-chen-gling, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

བཟླ་ཤི་ལའི་ཡང་དབེན་དུ།
རིག་འཛིན་ཁམས་གསུམ་ཟེལ་གཞོན་ཡང་།
རིག་ཅུལ་དངས་མའི་འོད་ཕུང་དུ།



ཁྱབ་བདག་ནམ་མཁའ་གློང་ཡངས་ཀྱང་།
གར་བཞུགས་ཆོས་དབྱིངས་པོ་བྱང་ནས།
སྐལ་བཟང་པདྨ་དབང་རྒྱལ་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

Rig-'dzin khams-gsum zil-gnon in the isolated retreat hut called Vajrasīla, lord Nam-mkha' klong-yangs within the radiant blaze of light that is the natural energy of awareness, and the blessed Padma dbang-rgyal who abides in the palace of the *dharmadhātu* wherever he goes, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

ཐེག་མཆོག་གླིང་གི་ཆོས་གྲུ་ནས།
སྐལ་བཟང་བདུད་འདུལ་རྩེ་ཇི་ཡང་།
རང་སྒྲ་དག་པོའི་གློང་ཡངས་སུ།
ཁྱབ་བདག་གྲུབ་སྤྲེལ་བེ་ཇི་མཆོན།
སྟོང་གསལ་བདེ་ཆེན་ཞིང་ཁམས་ནས།
རིག་འཛིན་མཉམ་ཉིད་རྩེ་ཇི་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

sKal-bzang bdud-'dul rdo-rje in the monastic college of Theg-mchog-gling, the lord rGyal-ba'i myu-gu in the vast depths of self-apparent purity, and Rig-'dzin mnyam-nyid rdo-rje in the blissful buddhafield of



emptiness and clarity, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

སྒྲུང་སྤྱོད་རྣམ་དག་པོ་བྱང་ནས།
མཁའ་ཆེན་ཐེག་མཆོག་བསྐྱེད་འཛིན་ཡང་།
འབྲུལ་མེད་སྤྱོད་ཁའི་པོ་བྱང་དུ།
བྱིན་ཅན་རྩ་བའི་བླ་མ་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།
ཆོས་ཉིད་བླ་མ་པོའི་རང་སྤྲོ་སྤྲོ་ག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱ་བས།

The learned master Theg-mchog bstan-'dzin in the utterly pure palace of all possible appearances, and my most kind root *guru* who remains inseparably within the palace of my heart, rise up now for the sake of all sentient beings and roar with the natural sound of uncompromising *dharmatā*. All those who hold an awareness of reality must bestow their blessings!

ཞེས་རིག་འཛིན་བརྒྱུད་པའི་བླ་མ་དམ་གྱི་འཛོམས་སྐུ་ལ་འདི་ལྟར་བྱ་ཞིང་།

Reciting in this way, one invokes the heart vows of all the *vidyādhara* of the lineage.

ཧྲིཿ བྱུར་པ་ཡོངས་ཇོ་གས་སྤྱོད་འབྲེན་གཤམས་མེད་ཅེས་།
བྱིན་ཅན་གསལ་བའི་ཆོ་གས་མཆོད་འབུལ་མེད་ཅེས་།
ཉམས་ཆག་འགལ་འཁྲུལ་མཐོལ་ལོ་བཤམས་མེད་ཅེས་།
སྐྱེ་གསུང་བླ་མ་པོའི་འཛིན་ལས་བསྐྱེད་ཅེས་།
མཆོག་དང་བྱེད་མེད་དངོས་གྲུབ་སྤྲོལ་ཅེས་།

འོ་འཛིན་གྱི་སྐུ་ར་ས་པ་རི་སྐུ་ར་ཨ་མྱོ་པུ་རྩི་པུ་སྤྱོད་པའི་གཞུང་ཞི་མེད་འབྲུ་ཨ་མྱོ་ཧྲིཿ

HÜM The entire vast array of Kila deities, we invite you here! Please come! We present you with these outer, inner and secret assembled offerings. Humbly we confess all our downfalls, omissions and errors. We praise your body, speech, mind, good qualities and perfect activities. Please grant us supreme and ordinary *siddhi*. ŚRĪVAJRAKUMĀRA SAPARIVĀRA ARGHAṂ PĀDYAM PUṢPE DHŪPE DĪPE GANDHE NAIVEDYA ŚABDA ĀḤ HÜM.

ཞེས་སྤྱོད་ཆོ་གས་གྱི་མཆོད་པ་བྱ།

Make these offerings with the mind merged in *sūnyatā*.

ཧྲིཿ བསྐྱེད་པའི་མེད་པུར་འབར་བའི་སྤྱོད་དཀྱིལ་ན།
གདུག་པ་འདུལ་བྱིར་དུས་ལས་མི་གཡེལ་བ།
ཁོ་རྒྱལ་འདུས་པའི་སྐས་མཆོག་གྱི་ལ་ཡ།
འཛིན་ལས་སུར་པའི་ལྷ་ལ་ཕྱག་འཚལ་བསྟོད་།

HÜM Within the blazing depths of the great conflagration at the end of the world you appear at just the right time in order to control dangerous beings. You Supreme Son of the assembly of *heruka*, nail them down! I salute and praise the active deity Karmakila and all his retinue!

ཅེས་བས་བསྟོད་། Thus one praises him.

དོན་ལྟར་པའི་ཟུར་འདེབས་ལས་བྱུང་བའི་རིག་འཛིན་བསྐྱེད་པ་ནི། Now the summoning of all the *vidyādhara* of the lineage, taken from the text *rDo-rje phur-pa'i zur-'debs*:

ཧྲིཿ བྱུར་ཐུབ་མཆོག་ཏུ་སེམས་བསྐྱེད་ཅིང་མེད་ཅེས་།
དུས་གསུམ་རྒྱལ་བའི་གདུང་འཛོམ་པའི་མེད་ཅེས་།
རིག་འཛིན་རྣམས་ཀྱི་དུས་ལ་བབ་ཅེས་།
སུར་པུ་སྤྱོད་པའི་གྲོ་གས་མཆོད་ཅིག་ཅེས་།



HUM By arousing the mind of supreme awakening you have become heirs to the conquerors of the past, present and future. Now the time of all *vidyadhara* has come! You must help us in the attainment of *kila siddhi*!



ཡོ་རྒྱལ་བསྐྱེད་པ་བྱུང་བ་ནས་ཀྱིས་མེད་
 རྒྱ་གར་ཅན་རྒྱལ་ཁབ་ཚེ་ལ་ལེན་པ་མེད་
 རི་ཁྱུང་རྟ་གསུམ་བསྐྱོན་བསྐྱེད་པ་ལས་ཅི་མེད་
 ཡུར་བུ་རྒྱ་བཟའི་མྱོག་གསུམ་མཛོད་ཅིག་མེད་

Padmasambhava of Oḍḍiyāna showed the signs of success in the forest of sandalwood in India. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

པཀ་ཆེན་པོ་ལ་མི་དྲུ་པེ་སེམ་
 རྒྱ་གར་རྒྱ་པོ་གར་གྲུ་ལེམ་
 རི་ལྗང་རྒྱ་གསལ་པ་སྤྲོད་པ་ལམ་ཅིམ་
 ཡུར་པ་སྤྲུག་པ་པེ་གྲོགས་མཛོད་ཅིག་མེམ་

The great *paṇḍit* Vimalamitra showed the signs of success on the river Ganges in India. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

བལ་པོ་ཤི་ལ་མཛུ་ཡིས།
མཛུ་ར་ཡི་མཁར་གོང་དུ།
རི་མུར་རྟགས་བསྟན་བསྟེ་ལ་ལམ་ཅི།
མུར་བསྟེ་བཟའི་ཤོགས་མཛོད་ཅིག།

Śilamañju of Nepal showed the signs of success on the mKhar-gong rock in the forest of coral trees. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

མཆིམས་སྒོལ་གྱི་ཕྱག་ལུག་ལས་།
ཡར་སྤངས་གང་གི་ཐུག་ཆུང་དུ་།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི་།
སྤར་བསྟན་བའི་ཁྲོགས་མཛོད་ཅིག་།



Śākyaprabhā, the teacher from mChims, showed the signs of success in a small precipitous cavern in the Yar-lung valley. How can it be forgotten? You must help us in the attainment of *kila siddhi!*

ལྷ་དང་སྒྲིབ་པ་གྱི་མེད་གོ་ཡིས།
ཏུ་ཤར་ནོའི་བླ་མ་ལོགས་ལ།
རི་རྩམ་རྟགས་བརྒྱུ་བ་སྟེ་ལ་ལམ་ཅི་
ཨུར་བླ་མ་ལ་འཛིན་གསལ་མཛོད་ཅིག་།

Shud-pu dpal-gyi seng-ge showed the signs of success on the side of the rocky mountain in 'U-shang-rdo. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྒྲུབ་པ་དེ་ལྟར་པར་འཛིན་པ་གྱིས་
 ཉན་པོ་རི་ཡི་ཡང་གོ་བ་དུ་
 རི་ལྟར་རྟགས་བསྒྲུབ་བསྟེན་པ་མ་ཅི་
 ཡུར་པ་སྒྲུབ་པ་འགྲོ་གསལ་མཛོད་ཅིག་

sNa-nam rdo-rje bdud-'joms showed the signs of success in the sacred place of bSam-yas has-po-ri. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

མཁར་ཆེན་དཔལ་གྱི་དབང་ཐུག་གིས།
ཕྱི་བས་གྱི་སྤྱང་གི་སྤོན་པོ་ལ།



ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

mKhar-chen dpal-gyi dbang-phyug showed the signs of success when confronted by a blue wolf of the mountains. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ་གྱིས།

ནམ་མཁའ་ཐོ་རྟོག་ནག་པོ་ལ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The *dākini* Ye-shes mtsho-rgyal showed the signs of success with [nine] black ravens in the sky. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་གྱིས།

ཟང་ཟང་རི་བོའི་བྲག་གི་ཕྱེར།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The treasure-revealer dNgos-grub rgyal-mtshan showed the signs of success on the summit of a rocky mountain in Zang-zang lha-brag. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྟགས་འཆང་རྩི་ཆེ་མགོན་པོ་ཡིས།

བྱང་ཕྱོགས་ཐོ་ཡོར་ནག་པོ་ལ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The *mantra*-holder rDo-rje mgon-po showed the signs of success at a black stone cairn in the north. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

མཚན་ལྗན་དག་དབང་གྲགས་པ་ཡིས།

གྲོས་པ་རྒྱུད་གི་ལྷ་ཁང་དུ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Nga-dbang grags-pa had the marks and he showed the signs of success in the temple of Grom-pa-rgyang. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

དྲིན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་གིས།

གྲུང་ཐང་ལ་ཐོའི་བྲག་གི་རོས།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Most kind Sangs-rgyas dpal-bzang showed the signs of success on a rock cairn at the summit of the Gung-thang pass. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྟགས་སྟམ་ནམ་མཁའ་རྒྱལ་མཚན་གྱིས།

བདེ་གྲོ་ལ་ཆོས་གླིང་ཐོ་བྱང་དུ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།





The heart son Nam-mkha' rgyal-mtshan showed the signs of success in the hermitage of bDe-grol chos-gling. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྔགས་འཆར་ཤྲུག་བཟང་པོ་ཡིས།
ཡོལ་མོ་གངས་གྲི་རྩ་བ་རུ།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The *mantradhara* Śākya bzang-po showed the signs of success in Yol-mo, surrounded by a wall of snow. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

རིག་འཛིན་ལེགས་ལྷན་རྟེན་ཇི་ཇི་ཡིས།
འབྲས་ལྗོངས་གནས་སྐྱོ་འབྲེད་པའི་རུས།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Rig-'dzin legs-ldan rdo-rje showed the signs of success when the door was opened to the hidden valley of Sikkim. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ཆོས་རྒྱལ་བཟུ་ཤེས་སྟོབས་རྒྱལ་གྱིས།
གོང་ཡུལ་གཙང་ཆོས་གྲོན་ལྗོངས་ཆོ།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The *dharmarāja* bKra-shis stobs-rgyal showed the signs of success when he raised up the district of Kong-po by the purity of his administration. How can it be forgotten? You must help us in the attainment of *kila siddhi*!



རིག་འཛིན་རག་གི་དབང་པོ་ཡིས།
སྐྱན་ལྗོངས་ཀྱི་ནགས་ཁོད་རུ།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Rig-'dzin ngag-gi dbang-po showed the signs of success in the glorious glade in the forest of sMan-lding. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

རིག་འཛིན་སྟོབས་ལྷན་དབང་པོ་ཡིས།
ཤེལ་སྐྱག་དགའ་བའི་ནགས་ཆོལ་རུ།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Rig-'dzin stobs-ldan dpa'-bo showed the signs of success in the crystal cave within the forest grove of joy. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ཕུར་ཆེན་ཆོས་དབྱིངས་རང་གྲོལ་གྱིས།
གྲུང་ཐང་བདེ་བའི་གཞལ་ཡས་སུ།
ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
ཕུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Zur-chen chos-dbyings rang-grol showed the signs of success in the blissful *maṇḍala* of Gung-thang. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ཟེལ་གཞོན་དག་རྩལ་རྟེན་ཇི་ཇི་ཡིས།
ལས་བཞིའི་སྐྱོ་འཕར་འབྲེད་པའི་ཆོ།



ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Zil-gnon drag-rtsal rdo-rje showed the signs of success when he opened the highest door of the four supreme activities. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

རིག་འཛིན་པ་རྒྱ་འཕྲིན་ལས་གྱིས།
 ཡངས་ཆོང་གནས་སྒོ་འབྲེད་པའི་དུས།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Rig-'dzin padma 'phrin-las showed the signs of success when he opened the way to the power place of Yangs-rdzong. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ཁམས་ལུང་པ་རྒྱ་དབང་རྒྱལ་གྱིས།
 ལ་སྟོད་བྲག་གི་ཕུག་པ་རུ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Padma dbang-rgyal of Khams showed the signs of success in his rock cave in upper Tibet. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྐལ་བཟང་པ་རྒྱ་དབང་ཕུག་གིས།
 ཟིལ་གཞོན་གསང་བའི་བྲག་ལོག་ལ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

sKal-bzang padma dbang-phyug showed the signs of success by reversing the fall of a tumbling rock with his secret awesome powers. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

གར་དབང་པ་རྒྱ་བཞེས་གཉེན་གྱིས།
 ཡངས་ཆོང་བྲབ་ཆོ་བསྟེན་པའི་ཆོ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Padma bshes-gnyen, lord of the dance, showed the signs of success when he destroyed falling rock in Yangs-rdzong. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

པ་རྒྱ་དབང་པ་རྒྱ་འཕྲིན་གྱིས།
 མཁན་ལྗོངས་གྲུ་རུ་འགས་པ་ཕུག་ལ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Padma ngag-dbang bstan-'dzin showed the signs of success in the secret cave of the *guru* at mKhan-ljongs. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

གྲུ་དབང་འཛིགས་མེད་དཔའ་བོ་ཡིས།
 བྱང་སྒྲོགས་ལྗོག་གཟེར་གཉེན་གནད་ལ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།
 སུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

The highly accomplished 'Jigs-med dpa'-bo showed the signs of success against an outbreak of virulent cancer in northern Tibet. How can it be forgotten? You must help us in the attainment of *kila siddhi*!





ཀུན་བཟང་ནམ་མཁའ་ལྷོང་ཡངས་གྲིས།
 ལྷ་བྲག་པདྨ་བྲག་གི་སྤོང་།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Kun-bzang nam-mkha' klong-yangs showed the signs of success in the upper rooms of Padma-brag monastery in Lha-brag. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྐལ་བཟང་པདྨ་དབང་རྒྱལ་གྲིས།
 ལུ་རུའི་གནས་ཆེན་སྒོ་འབྲེད་ཆོ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

sKal-bzang padma dbang-rgyal showed the signs of success when he revealed paths to the power places of Padmasambhava. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

སྐལ་བཟང་བདུད་འདུལ་དྲོཾ་ཡིས།
 བྲག་ཕྱོགས་རྒྱལ་འགོང་ཟེལ་གཞོན་དུས།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

sKal-bzang bdud-'dul rdo-rje showed the signs of success when he overpowered the evil *rgyal-po* and '*gong-mo* demons. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

གྲུབ་རིགས་རྒྱལ་བའི་རྒྱ་གཞི་ཡིས།
 པདྨ་འི་གནས་མཆོག་ལྷུ་པའི་ཆོ།



ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

rGyal-ba'i myu-gu in the family of siddhas showed the signs of success whilst on pilgrimage to the holy places of Padmasambhava. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

རིག་འཛིན་མཉམ་ཉིད་དྲོཾ་ཡིས།
 ཟེལ་སྒྲུང་ཤུབ་དོ་བུར་བའི་དུས།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Rig-'dzin mnyam-nyid rdo-rje showed the signs of success when he appeared and halted falling stones in mid-flight. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

འཇམ་དབྱངས་རིག་པའི་དྲོཾ་ཡིས།
 ཐེག་མཆོག་གླིང་གི་ཆོས་གྲུ་རུ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

'Jam-dbyangs rig-pa'i rdo-rje showed the signs of success in the monastic college of Theg-mchog-gling. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ལུར་བྱ་བརྒྱུད་པའི་བླ་མ་རྣམས་མཆོག་ལྷུ་པའི་ཆོ།
 རང་རང་སྟོན་པའི་གྲུབ་ཁང་དུ་མཆོག་ལྷུ་པའི་ཆོ།
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་མཆོག་ལྷུ་པའི་ཆོ།
 ལུར་བྱ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག་མཆོག་ལྷུ་པའི་ཆོ།



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Phur pa dril sgrub

All you masters in the lineage of Vajrakila showed the signs of success in your own places of practice. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

ཅེས་བསྐྱེད་ལོ་། Thus they are invoked.

འདི་བར་རང་ལུགས་བཀའ་སྲུང་གཏོར་སྲུང་རྣམས་དགེ་སེལ་པར་མཆོད།

At this point, present offerings to gladden the protectors of both *bka'*-ma and *gter*-ma, according to the system of one's choice.

དེ་ནས་ཚོགས་གྱི་ཡོ་བྱད་བཤམས་ལ་ཆབ་དང་བདུད་རྩིས་བྲན་ལ།

After that, set out the articles for offering to the assembly, moisten them with nectar and holy water and recite the following:

ཨོ་སྤྱ་བྱ་མ་ལྷ་རྩེ་མཐོ་སྤྱ་བྱ་མ་ལྷ་རྩེ་མཐོ་ཉམས་།

OM SVABHĀVAŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVAŚUDDHO 'HAM.

ཅས་སྦྱངས་ལ། Thus one purifies oneself. Then, in order to purify the offerings, one says:

རྩི་ཡི་ལྷོ་། ཨོ་ཨྲཱ་ཧྲཱི་། ཨོ་ཨྲཱ་ཧྲཱི་། ཨོ་ཨྲཱ་ཧྲཱི་།

RAM YAM KHAM. OM ĀḤ HŪM. OM ĀḤ HŪM. OM ĀḤ HŪM.

དེ་ནས་ཚོགས་མཆོད་ཐུབ་ཏེ། And then the offerings are presented:

རྩི་། སྤྱད་པའི་ཕུར་བུ་བསྐྱེད་པ་དང་།

དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་།

ཡེ་ཞེས་ཁྲོ་བོ་འཁོར་བཅས་རྣམས་།

ཚོགས་ལ་སྤྱན་འདེན་གཤེགས་སུ་གསོལ།

ཨོ་བཟླ་ས་མ་ཡ་ཇེ་ཇེ་བཟླ་ཨྲཱ་ཧྲཱི་ཕུལྱེ་རྩེ་བེདྲེ་བེག་རྩེ་ཞེ་བྲུ་ཤུ་ཨྲཱ་ཧྲཱི་།

HŪM In order that we may accomplish the Universal Kila and achieve empowerments and *siddhi*, we invite the god of wisdom wrath together with all his retinue to this assembled feast-offering. Please come here!

OM VAJRASAMAYA JAḤ JAḤ. VAJRA-ARGHAM PĀDYAM PUṢPE DHŪPE
DĪPE GANDHE NAIVEDYA ŚABDA ĀḤ HŪM.

རྩི་། བྲ་མེད་མཆོག་གི་མཆོད་པ་དམ་པ་སྤྱར་བ་འདི་།

ཡེ་ཞེས་ལྷ་ཡིས་འོད་ཟེར་རྣམ་པར་འཕྲོ་།

འདོད་པའི་ཡོན་ཏན་ལྷ་ཡིས་རབ་རྒྱན་ཏེ་།

ཐུགས་དམ་བཞིན་ལས་ཅི་བདེར་བཞེས་སུ་གསོལ།

གཤམ་ཅི་གཤམ་ཅི་ལྷ་ཉི་།

HŪM These unsurpassed supreme offerings, prepared with pure ingredients, shine with the light of five wisdoms that radiate everywhere and they are well adorned with the qualities that please the five senses. We pray that you will come here and accept whatever pleases you, in accordance with your heart's desire. GAṆACAKRA PUJĀ KHĀHI.

དེ་ནས་ཚོགས་ཕུད་གསུམ་བཅད་ལ། དང་པོ་མཆོད་ཅིང་འབུལ་བཞི་།

Then divide the offering cake into three portions and present the uppermost part with deep respect:

རྩི་། དགྲིལ་འཁོར་ལྷ་ཚོགས་ཐམས་ཅད་ཀྱིན་།

ཚོགས་ཕུད་མཆོད་པ་བཞེས་སུ་གསོལ།

དགའ་བགེགས་བར་ཆད་ཐམས་ཅད་བསྐྱོག་།

མཆོག་དང་ཐུན་མཛུགས་དངོས་གྲུབ་སྤྱེལ་།

མ་རྩ་ས་ཐུལྱེ་ལྷ་ཉི་།

HŪM All you deities of the *maṇḍala*, this portion of the offerings we give to you. Please accept it. You must repel all the interferences of enemies and obstructors and grant us buddhahood and *siddhi*. MAHĀ-SARVA-PUJĀ KHĀHI.



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offering to the assembly



དེ་ནས་བར་པ་བཤགས་ཏེ་འབུལ་བ་ནི།

Then present the middle portion with a confession of sins:

ཧྱུཾ། བདག་ཅག་མ་དེག་ལུས་དང་ངག་སེམས་གྱིས་།
བག་མེད་ཚུལ་གྱིས་དམ་ལས་འགལ་གྱར་ཏེ།
རྒྱལ་བ་རྒྱ་མཚོའི་ཐུགས་དམ་ཅི་འགལ་བ།
ཐུགས་རྗེ་ཆེ་མང་འཁྲུང་ལ་བཟོད་པར་གསོལ།

HŪM We, in our ignorance, with body, speech and mind have wickedly transgressed our vows. Now we confess whatever we have done that contravenes the heart vows of the ocean of *jinās* and we pray to you great lords of compassion for forgiveness.

ཧྱུཾ། སེམས་ཅན་མ་དེག་འཁྲུལ་པའི་སྒོ་།
རྣམ་རྟོག་འཁྲུལ་པའི་དབང་དུ་ཤོར་།
གསང་སྤྲུལ་དགྱིལ་འཁོར་ཆེན་པོ་ཡི།
སློ་རུ་ཞུགས་གྱུར་དམ་ལས་འགལ་།
རྩ་བ་ཡན་ལག་དམ་ཚིག་ལ།
ཉམས་ཆག་འགལ་འཁྲུལ་ཅི་མཆིས་པ།
སྐྱུ་གསུམ་སྤྱི་མའི་སྤྱོད་ལྟར་བཤགས་།
ཚོགས་དང་གཏོར་མ་མ་དག་པ།
མཁའ་འགྲོ་སྤྱད་མའི་སྤྱོད་ལྟར་བཤགས་།

HŪM We ignorant sentient beings with confused minds have fallen under the power of total bewilderment. Although we have been led through the door of the great *maṇḍala* of secret *mantra*, we have strayed from our vows. Whatever lapses, breaches, errors and confusions we have committed with regard to our root and branch sacred oaths, all of them we now humbly confess in the presence of the three-*kāya guru*.

All the impurities of our ritual offerings and *bali* cakes we humbly confess in the presence of the *ḍākinī* and protectors.



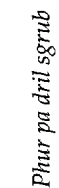
ཧྱུཾ། དེ་རྗེ་གཞོན་ནུའི་ལྷ་ཚོགས་དགོངས་སུ་གསོལ།
འདོད་ཆགས་ཞེ་སྤང་གཏི་མུག་རྒྱལ་ཐུག་དོག་ལྷ།
ཡེ་ནས་རྣམ་པར་དག་པའི་རང་བཞིན་ལ།
ཚོངས་པའི་དབང་གིས་དེ་ལྟར་མ་རྟོགས་དེས།
དངོས་པོར་བཟུང་ནས་སྤང་དོར་གཟུང་འཛིན་རྣམས་།
འཕྲིན་ལས་རང་བཞིན་ཐུར་པའི་སྐྱུ་ལ་བཤགས་།

HŪM All you deities in the *maṇḍala* of Vajrakumāra, please listen to me! Having fallen under the power of confused stupidity, I have not recognized the five poisonous afflictions of desire, anger, ignorance, pride and envy in their absolute natures of primordial purity. Thus, grasping at an illusory reality, I have held to a dualistic belief in subject and object and acted by taking and rejecting. All of this I confess to Vajrakila — the very embodiment of enlightened activity.

འདི་མཚམས་ལྷེ་བཟོ་གྲུ་མ་རའི་ཡིག་བརྒྱབ་ཞེས་ལག་ཤམ་བུ་དང་བཅས་པའི་མཇུག།
At this point one should recite the 100-syllable mantra modified with the insertion of the name *Śrī Vajrakumāra*, in four places:

ཱུྃ སྤྱི་བཟོ་གྲུ་མ་ར་ས་མ་ཡ་མ་རྩ་ལ་ཡ། སྤྱི་བཟོ་གྲུ་མ་ར་ཏེ་ཞོ་བཏི་ཤ། འི་ཞོ་མེ་བླ་མ། སུ་ཏི་
ཏེ་མེ་བླ་མ། སུ་པེ་ཏེ་མེ་བླ་མ། ཨ་རྩུ་ར་ཏེ་མེ་བླ་མ། སམ་སི་རྩི་མེ་བླ་ཡ་རྩྭ། སམ་གཞུ་སུ་ཅེ་མེ་
ཅི་རྩི་ཤེ་ཡེ་ཧྲུ་ཏུ་རྩྭ། ཅ་ཅ་ཅ་ཅ་ཅི་རྩི་ཤེ་མེ་བླ་མ། སམ་ཅ་ཐུག་ཏེ་སྤྱི་བཟོ་གྲུ་མ་ར་མ་མེ་མུ་ཅུ།
སྤྱི་བཟོ་གྲུ་མ་ར་བླ་མ་མ་རྩུ་ས་མ་ཡ་སམ་རྩུ་ཏུ་རྩྭ་པུ།

ཱུྃ སྤྱི་བཟོ་གྲུ་མ་ར་ས་མ་ཡ་མ་རྩ་ལ་ཡ། སྤྱི་བཟོ་གྲུ་མ་ར་ཏེ་ཞོ་བཏི་ཤ། འི་ཞོ་མེ་བླ་མ། སུ་ཏི་
ཏེ་མེ་བླ་མ། སུ་པེ་ཏེ་མེ་བླ་མ། ཨ་རྩུ་ར་ཏེ་མེ་བླ་མ། སམ་སི་རྩི་མེ་བླ་ཡ་རྩྭ། སམ་གཞུ་སུ་ཅེ་མེ་
ཅི་རྩི་ཤེ་ཡེ་ཧྲུ་ཏུ་རྩྭ། ཅ་ཅ་ཅ་ཅ་ཅི་རྩི་ཤེ་མེ་བླ་མ། སམ་ཅ་ཐུག་ཏེ་སྤྱི་བཟོ་གྲུ་མ་ར་མ་མེ་མུ་ཅུ།
སྤྱི་བཟོ་གྲུ་མ་ར་བླ་མ་མ་རྩུ་ས་མ་ཡ་སམ་རྩུ་ཏུ་རྩྭ་པུ།



Phur pa dril sgrub

ཕྱི་ཞེས་རྒྱལ་བུ་མོ་བསྐྱབ་། ཅ་ལྷགས་དང་རྩྭ་རྩིས་སྤུལ་པ་སྒྲོེ་བ་། འབྲུབ་ལོང་ལྷགས་ཀྱིས་བསྐྱེད་པ་། བདེན་
བདར་བཅས་སྤྲུག་བཞེས་བཞིན་བྱ་། མཐའ་མཐའ་བདེ་ཏྲུལ་བ་ཞི་། དགྲ་བཅོལ་གས་ཀྱི་ལྷ་བཅས་ལ་བདེན་པ་།
བདར་། ལྷ་དབྱེ་མོ་ལྷ་བདར་ཞིང་ཞེས་པ་ལྟ་གཤམ་། དེ་ཆོས་རྒྱས་པར་ལོགས་སུ་བཞུག་། རྒྱུ་རྒྱ་བུ་འདི་ཡིས་ཆོག་མཁན་།

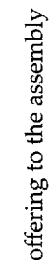
Assembling the blood goddesses by reciting the syllable HÜM, they are caused to disperse their emanations in all directions by reciting the root mantra and the DHADHI (see above, p.61). Generating the triangular iron prison and the effigy [of the evil enemies and obstructors] by means of mantra, one makes a solemn declaration of truth in accordance with received tradition. Finally, striking it dead, one presents the offering. (As for preparing an effigy of the enemies and obstructors, proclaiming its true nature, separating the enemy from his gods and dispatching the messengers to drag forth his consciousness; explanatory details of all these are to be found elsewhere.) This is the ritual for the daily practice:

ERAM PHAT RAM JVALA RAM . TRIYAM JAḤ. NR YAM JAḤ. NAMO By the truth of the words of the glorious holy gurus, including my venerable root guru and all the masters of the lineage, by the truth of the words of the Buddha, by the truth of the words of the Dharma, by the truth of the Saṅgha, by the truth of the utterances of *guhyanmantra*, *vidyāmantra*, and *dhāraṇīmantra*, and by the truth of the *mudrā* and *samādhi*: by the blessings of all these great truths, may all obstructing

ལྷོ་རྒྱུད་ཁོབ་ཆེན་པོ་ལ།
རྒྱུ་སྐྱེད་ཟུང་གསུམ་དབའ་དང་ཡུན་
ཁོབ་བརྒྱུ་ཡིས་རྒྱལ་པར་བརྒྱན་
གདུག་པ་མ་ལུས་འདུལ་བར་བྱོས་
ཏེ་བཞུགས་ཀྱི་གྲུ་ལ་ཡ་མཚན་བཟུ་རྒྱས་

ཕྱི་དཔལ་ཆེན་པོར་བཅས་ལལ་ཕྱེ་གིག།
 ལལ་གྱི་རྩོམ་ཁུངས་གདངས་པ་པར།
 ཆོས་ཀྱི་རྩོམ་གྱི་བཟུངས་པ་པར།
 ལྷགས་གྱི་རྩོམ་གཟར་བསྐྱུངས་པ་པར།
 དག་བག་གས་བསྐྱུངས་བའི་ཕྱུང་པོ་འདི།
 དཔལ་ཆེན་པོར་བཅས་ལལ་དུ་སྟོབ།
 རྩལ་སྒྲན་ཅམ་ཡང་མེད་པར་མཛོད།
 ཞི་བཟླ་ཡུལ་གྱི་རྩལ་འཛུགས་ཀྱི།

HDM Mahāśrī Vajrakumāra and all your retinue, open your mouths! Each mouth is like a gaping ritual fireplace. Your teeth are arranged like firewood and each tongue is like one of the ladles for the fire ceremony. This heap of bodies of the slaughtered enemies and obstructors





we feed to your mouths, leaving not the tiniest morsel behind. OM VAJRAYAKṢA KRODHAVIJAYA KHĀHI.

ཞེས་འབུལ་། Thus they are offered.

ཅུ་གསུམ་བསྐྱང་བུ། འདི་བར་ཕུར་སྐྱོན་གྲང་འབྲེལ་ཅིང་ཚོག་ཞག་སྤྱེལ་སྐྱབས་བྱན་གཏོར་ཕུལ། ཆད་ཐོབ་སྤྲུན་སྤྱོད་མཆོད་བསྟོད་བཟོད་གསོལ་བརྟན་བཞུགས་སྟོན་ལམ་དགེ་བསྟོན་ཞེས་བཟོད་ཚོགས་རེལ་ཚོགས་བསྟོན་ལྷག་མ་བཅོན་འཛིན་བདེན་བཟོད་བསྤྲུན་འབར་བཅས་བུ། ཚོག་ཞག་ཐམ་དང་ཉིན་ཚོག་ལ། ཚོགས་རེལ་ཚོགས་བསྟོན་གཞུང་བཞིན་སྟོན་ལམ་ཡང་དག་པའི་བདེན་བཟོད་ནི།

Now, one should make offerings to satisfy the three roots. The rite up until this point should be performed every day as part of the daily practice, together with the rite of repulsion and the regular offering of the bali cake. Then one should make offerings to the protectors of the doctrine with a chad tho (sign of covenant, to remind them of their promises), praise all the deities of refuge, make confession and pray for forgiveness, request that they remain firm, make prayers of aspiration, dedicate the merit, pray for auspiciousness, enjoy the assembled offerings, dedicate the merit of the assembled offerings, offer the remainders, hold the enemies captive, make a solemn proclamation of truth, and pray for the spread of the doctrine. On the last day of the ritual, and for a one-day ritual, one should enjoy the assembled offerings, dedicate the merit of the assembled offerings, make prayers of aspiration in accordance with the main text, and make this solemn proclamation of utterly pure truth:

ཙོ་ དགོངས་སུ་གསོལ་། ཚས་ཉིད་ཀྱི་བདེན་པ་ལོ་། སངས་རྒྱལ་གྱི་མཐུའོ་། གསང་སྤྲུགས་ཀྱི་བྱེད་གྱིས་བརྟུན་པོ་། ཨ་ལྷེ་ཕྱི་འུ་འུ་ལ་བབ་པོ་། བརྟན་པའི་ལས་དེའོ་ཞེས་ཙོ་། དེ་ལྟར་གསང་སྤྲུགས་ཀྱི་སྤྱོད་པ་མདུ་བྱུང་བ་སྤྱད་པའི་མཐུ་བྱེད་གྱིས་། བཅོམ་ལྷན་འདས་དཔལ་རྩོམ་གཞོན་ལྷེ་སྤྲུགས་ལྷགས་ཡོན་ཏན་ཕྱིན་ལས་མི་ཟད་པ་རྒྱུད་ཀྱི་འཁོར་ལོ་ལོངས་སྤྱོད་ཅིང་སྐལ་བ་དང་མཉམ་པར་གྱུར་ཅིག་།

HOH Please listen to me! By the truth of dharmatā, the power of the buddhas, and the blessings of guhyamantra, the time for the violent rite of wrath has come. This is exactly the deed considered necessary. By letting loose the power of actions in this way, in accordance with the amazing activities of secret mantra, we must attain a status equal to that of the glorious bhagavat Vajrakumāra and enjoy the full array of his adornments of inexhaustible body, speech, mind, good qualities and enlightened activities.



སྟོན་ནས་ད་ལྟ་ཡན་ཆད་དུ་།
རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་ཀྱི་།
བསོད་ནམས་དགེ་བའི་ཚོགས་འཁོར་འདིས་།
ཆོད་བང་ལོངས་སྤྱོད་བརྟན་རྒྱས་ཤིག་།

By the merit of these virtuous ganacakra offering ceremonies, performed by we yogins and our associates from time past, right up until the present, our lifespan, power and enjoyment must increase and remain firm!

དེ་ནས་ལྷག་མ་གཏང་བ་ནི་། Then dispatch the remains of the offerings:

ཨོ་ ལྷོ་ གཏོར་གཞོང་བྲག་པོའི་གཞལ་ཡས་ཁང་དུ་གསལ་ལ་། དེའི་ནང་དུ་མ་རྩ་མྱི་ས་རྩ་གམ་ཞེ་རི་ཉི་རྩེ་། གཏོར་མ་འཆེན་གྱི་ཕུང་པོ་། ཁྲག་གི་རྒྱ་མཚོ་། ཀང་རུས་ཀྱི་རི་རབ་ཆེན་པོར་གསལ་།

E BHRŪM Clearly visualising the offering container as a fierce maṇḍala, within that, arising from the mantra MAHĀ-MĀMSA-RAKTA-KEMNIRITI HŪM, the offerings become a mound of human flesh, an ocean of blood and a great cosmic mountain of bones.

སྤྱན་ངང་བ་ནི་། Visualising this clearly, the remains-taking guests are invited:

ལྷོ་། འཆེན་རི་ལྟར་སྤངས་པའི་དགྱིལ་འཁོར་ནས་།
མཁའ་འགྲོ་སུམ་ཅུ་རྩ་གཉིས་གཤེགས་སུ་གསོལ་།
ཀང་རུས་བརྩིགས་པར་གཏམས་པའི་དགྱིལ་འཁོར་ནས་།
དབང་རྒྱལ་ཉི་ལྷ་རྩ་བརྒྱད་གཤེགས་སུ་གསོལ་།
ཅིན་གསར་ཆིང་སྤངས་པའི་དགྱིལ་འཁོར་ནས་།
རྒྱུས་བྲག་ཆེན་བཅོ་བརྒྱད་གཤེགས་སུ་གསོལ་།



ཆོལ་ཆེན་འོད་དྲུ་འབར་བའི་དྲུར་ཁོད་ནས་མེ་
 འབར་མ་རྒྱུ་འཕྲེང་ཆོག་སྤྲུལ་སྤྲུལ་གཤེགས་སུ་གསོལ་མེ་
 ཁྲག་ཁག་མཆོ་ལྷར་འཁོལ་བའི་དྲུར་ཁོད་ནས་མེ་
 མ་བདུན་སྒྲིང་བཞི་དམ་ཅན་གཤེགས་སུ་གསོལ་མེ་
 རབ་འཇིགས་དྲུར་ཁོད་ཆེན་པོའི་གཞལ་ཡས་ནས་མེ་
 སོ་ཉ་སུམ་བརྒྱ་དྲུག་ཅུ་གཤེགས་སུ་གསོལ་མེ་
 རྒྱ་ཀླིང་ཆེན་པོ་མཆོ་སྤྲུལ་ལྷ་ཉི་མེ་

HŪM From the *maṇḍala* of human flesh piled high like a mountain, you thirty-two *ḍākinī* please come here! From the *maṇḍala* of bones as solid as a surrounding wall, you twenty-eight *īṣvari* please come here! From the *maṇḍala* of piled up hearts, fresh and decaying, you eighteen great nobly-born *kīmkara* please come here! From the charnel ground that blazes with the light of burning human fat, all you host of Blazing Mothers adorned with garlands of entrails, please come here! From the charnel ground that boils like an ocean of blood and oil, you oath-bound seven Mothers and four Sisters please come here! From the great *maṇḍala* of the utterly terrifying charnel ground, you three hundred and sixty messengers please come here! ḌĀKINĪ HŪM JAḤ SARVA-PŪJĀ KHĀHL.

སྒྱི་མེ་ དང་པོ་ཕུད་གྲིས་མི་མཆོད་དུ་
 ཡེ་ཤེས་ལྷ་ལ་དབང་ལོས་པས་མེ་
 འགྲོ་བའི་དོན་དྲུ་བསྐྱེད་ཀྱང་འཆོལ་མེ་

HŪM Why was the first portion not offered to you? It was offered to the wisdom gods from whom we received empowerment. They were invited and requested for the benefit of all beings.

བར་དུ་ཆོག་སྤྲུལ་གྲིས་མི་མཆོད་དུ་
 མཆོ་སྤྲུལ་འགྲོ་མཆོད་ནས་ཀྱང་མེ་

འཕྲིན་ལས་རྒྱལ་བཞི་སྤྲུལ་ཀྱང་འཆོལ་མེ་

Why was the second portion not offered to you? That was offered to the mother goddesses and high-level *ḍākinī* who were requested to accomplish the four activities.

ལྷ་གམ་ཁ་རྩལ་མི་སྤྲུལ་དུ་
 བཞད་དང་བཀའ་ཉམ་པོ་ཉ་རྒྱལ་མེ་
 སྤྲོན་གྱི་དམ་ཆོག་དེ་ལ་བཅའ་མེ་

Now these left-overs, unmoistened with spittle, are offered to all the servants, obedient ones and messengers as a reminder of your former oaths.

རྒྱལ་བ་གཅིག་དྲུ་མ་བསྐྱེད་དུ་
 ལས་གྱི་བྱ་བ་སོ་སོ་སྤྲུལ་མེ་
 ཆོས་གྱི་དབྱིངས་སུ་ཐམས་ཅད་གཅིག་མེ་

Without mixing everything up together, each one of you must perform the deeds of your own path. In the *dharmadhātu*, all are one.

དེ་ནས་མཁའ་འགྲོ་མཆོད་པ་ནི་མེ་ Then present the offerings to the *ḍākinīs*:

སྒྱི་མེ་ ལྷ་གམ་དམར་པོ་དབང་གི་གཞལ་ཡས་སུ་
 ལྷ་གམ་འཕྲེང་པོ་སྤྲུལ་བཞི་རི་རབ་ཅན་མེ་
 གཉི་ལྷ་གམ་ལ་ཡི་ལྷ་དྲུམ་ཉི་ལི་ལི་མེ་
 འདོད་ཆགས་ཁྲག་གི་བྲུབས་ཆེ་ལི་ལི་མེ་
 ཞེ་སྤང་རུས་པའི་ཕུང་པོ་ཁོ་ལོ་ལི་མེ་
 འཁོར་གྱི་མཁའ་འགྲོ་དམ་ཅན་སུམ་ཅུ་གཉིས་མེ་





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Phur pa dril sgrub

དབང་སྤྱལ་ཆེན་མོ་ཉི་ཤུ་བརྒྱད་ཀྱི་
སྤྱེལ་བྱ་གིང་ཆེན་བཙུན་དང་མཆོད་པ་
ལང་ཀའི་དྲུང་ཁོད་བདག་མོ་དང་མཆོད་པ་
མཆོད་བུ་ཉི་ཤུ་དང་སྤྱི་མོ་བཞི་
ལབར་མ་བརྒྱད་དང་ཞིང་སྤྱོད་དང་མཆོད་པ་
མཆོད་བུ་ཉི་ཤུ་དང་སྤྱི་མོ་བཞི་
ལབར་མ་བརྒྱད་དང་ཞིང་སྤྱོད་དང་མཆོད་པ་
མཆོད་བུ་ཉི་ཤུ་དང་སྤྱི་མོ་བཞི་
ལབར་མ་བརྒྱད་དང་ཞིང་སྤྱོད་དང་མཆོད་པ་
མཆོད་བུ་ཉི་ཤུ་དང་སྤྱི་མོ་བཞི་

Within the semicircular red *maṇḍala* of controlling power, the remains of the offerings are heaped up like Mount Meru and the four continents. Pieces of chopped up flesh of ignorance quiver, an ocean of blood of desire swirls, and a mound of bones of anger rattles. May you thirty-two oath-bound *ḍākini* of the *maṇḍala*, twenty-eight great *īśvari*, eighteen nobly born great *kimkara*, keepers of the charnel ground of Laṅkā, seven mother goddesses, four sisters, eight blazing goddesses, *kṣetrapāla*, sixty-four swift messengers, and the hundred thousand minor *ḍākini*, may all of you accept this offering of left-overs and accomplish your appointed tasks! SARVAPŪJĀ KHĀHI.

ཅེས་བརྗོད་དོ། *Thus one recites.*

དེ་རྒྱུ་ལྟེན་གཏོར་པ་མང་པ་། ལྟེན་གཏུགས་། ལྟེན་པེེར་། མ་ལོ་ལྟེན་ལྟེན་པ་ལྟེན་པ་། པ་ལྟེན་ལྟེན་པ་ལྟེན་པ་།
ལྟེན་པ་པེེར་པ་། དེ་རྒྱུ་ལྟེན་ལྟེན་པ་ལྟེན་པ་ལྟེན་པ་།

After that one should dispatch the repulsion ball and, setting out the articles of repulsion, establish the circle of protection. Present the offerings of the covenant in accordance with the system of Thugs-sgrub and make offerings to the protectors of the doctrine with verses taken from the Phur-pa thugs-kyi 'phrin-las. After that, this is the practice for satisfying the twelve brTan-ma:



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dispatching the remains

ཕྱི་ལོ། བརྒྱུད་མ་བཅུ་ཉི་མ་པའོང་དང་བཙས་མ།
 གྲིག་ཏོར་རྩ་གཤམ་དབང་བརྒྱུམ་མ།
 དགའ་ཡིག་ཏོར་མ་པདྟེ་ལོང་ལ།
 བཅོལ་བའི་བརྩིན་ལས་གྲུབ་པར་མཛོད་ཀྱི།
 མ་དུ་མཐུ་བཞུགས་ཆོས་ཀྱི།

HŪM You twelve brTan-ma with your retinue, take this *bali* cake of instruction that is excessively large and full of powers. You must accomplish whatever duties we command of you! MAHĀ-SARVA-PŪJĀ KHĀHI.

ཆེ་བའི་བཅད་ལྟུག་གི་འདོད་དོན་གསལ།

Add extra verses here requesting whatever one wishes.

དངོས་གྲུབ་བྱང་པ་ཐུགས་སྒྲིལ་ལྟར།

Now, accepting siddhi according to the Thugs-kyi 'phrin-las:

ལྷོ་རྩེ་རྒྱལ་ཁོ་ན་ལུ་འཛིན་པ་འཛིན་ལྷན་ལས་མཁོ་།
 གྲིང་པ་རྩོམ་པ་ལྷན་པ་མཛོད་ཅིག་།
 གྲིང་པ་རྩོམ་པ་ལུ་ལྷན་།
 ཡེ་ལས་ཁྲོལ་གྲུབ་པར་མཛོད་།

HUM All those who hold the awareness of Vajrakumāra must accomplish the Universal *vajra*! With the whole of existence transformed into the deities of the Vajrakīla *maṇḍala*, you must accomplish wisdom wrath!

ཧྲིཿ ཐཔས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་དུ་
བྱམས་དང་སྤྱི་ཆེས་གང་འདུལ་པ་
སངས་རྒྱས་འཕྲིན་ལས་རྫོགས་ཀྱི་སྤྱིར་



དབང་དང་དངོས་གྲུབ་འདིར་སྟོལ་ཅིག།

ཨོ་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་གྱ་ཡ་སྒྲ་ཅོད་ཨ་བྷི་ཁི་ཏྱ་ཧྱཱཾ།

HŪM Through the practice of skilful means for the sake of living beings, disciplining those suitable to be converted by means of love and compassion, in order that we may fulfil the activities of buddha-hood, please bestow empowerments and *siddhi* in this place! OM VAJRAKĪLĪ KĪLAYA KĀYA VĀK CITTA ABHIṢIṆCA HŪM ĀḤ.

བློ་རྒྱུང་ཡང་དེ་ལས། གཏོར་གཞིར་འོག་དྲུ་དམ་སྲི་མནན་པ་ནི།

And, as for the dance stomp, pressing down all the vow-breaking demons beneath the upturned bali dish:

ཧྱཱཾ། དཔལ་ཆེན་འཁོར་དང་བཅས་པ་རྣམས་།

སྟོན་གྱི་ཐུགས་དམ་རྒྱུད་བསྐྱལ་གྱིས་།

དམ་སྲི་བར་ཆད་རྒྱལ་དུ་སྐྱོགས་།

བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད་།

ཨོ་ལཱི་ཧྱཱཾ་ལཱི་དམ་སྲི་བར་གཅོད་ཐམས་ཅད་ནི་དེ་སྔ་སྟོན་གྱི་ཡ་ནན་།

HŪM Mahā Śrī Vajrakumāra and all your retinue, we move your minds in remembrance of your former solemn vows in which you promised to grind all obstructors and vow-breaking demons to dust. You must fulfil your promised activities now! OM LAṂ HŪM LAṂ all obstructors and vow-breaking demons NR TRI SARVA STAMBHAYA NAN.

ཞེས་གནན་པར་བྱའོ། With these words, one presses them down.

ཧྱཱཾ། དཔལ་ཆེན་འཁོར་བཅས་རིལ་པའི་བློ་

དམ་སྲི་ལྟིང་ལ་ཆེམས་སེ་ཆེམ་།

ཁོ་བོ་ཁོ་མོ་རིལ་པའི་བློ་

དགྲ་བགགས་སྟིང་ལ་ཆེམས་སེ་ཆེམ་།

ཁོ་བོ་རྣམས་ཀྱི་བློ་བརྒྱུངས་པས་།

ཁོ་མོ་རྣམས་ཀྱི་རྒྱས་འདེབས་སོ།

ཨིག་ནན་། བསྐྱ་ནན་། སྟོན་གྱི་ཡ་ནན་། ལྷ་ར་ཡ་ནན་།

HŪM The dance of pleasure of Mahā Śrī Vajrakumāra and his retinue pounds down upon the hearts of the vow-breaking demons with a thunderous roar. The dance of pleasure of the ten wrathful kings and their consorts pounds down upon the hearts of the enemies and obstructors with a thunderous roar. By the pounding thrust of the dance of the wrathful kings, all their *krodha* queens are sealed with pleasure. IG NAN VIGHNĀN STAMBHAYA NAN, MĀRAYA NAN.

མཆོད་བསྟོད། མཆོན་ཐུགས་བཞི་སྟུང་གྱི་ཡིག་བརྒྱ་གཤམ་བྱ་ཅན། བཅོད་གསོལ། བརྟན་བཞུགས། བདག་བསྟེད་ཉེར་བཟུ། སྟོན་ལས། དགེ་བཅུ་ཉིས་བཅོད་སྟིང་བྱེ་བྱག། བསྐྱ་རྒྱས་སྟོན་ལས་བཅས་པར་བྱའོ། རྩེ་གྱི་བྱ་བ་ཀླན་དང་མཐུན་པར་བྱའོ། རྩེ་ཐུང་པའི་དེལ་སྐྱབ་ཀྱི་འཕྲིན་ལས་ཆོགས་སོ། ས་མ་ཡ་། རྒྱ་རྒྱ་རྒྱ་བྱང་ཟང་ཟང་ལྷ་བྱག་གི་སྟེང་། བྱང་ལུགས་མཛོད་ནས་། རིག་འཛོན་ཆེན་པོས་སྟུན་དངས་པའོ།

Then one makes offerings and praises. The one hundred syllable mantra should be modified to include the name mantra of Sri Vajrakila and one should request that one's sins be forgiven. Pray that the deity remain firm and dissolve the self-generation. Make prayers of aspiration and dedicate the merit. Recite the verses of auspiciousness, both general and specific. Then offer prayers for the spread of the doctrine. The concluding sections should be in conformity with general practice. That concludes the ritual activities of the condensed Vajrakila sādhana. Vows. Seal seal seal. This was extracted as a Treasure by the mahāvidyādhara rGod-kyi-ldem-'phru-can from the northern receptacle of iron from halfway up a mountain in Zang-zang lha-brag to the north.

ལྷ་བྱག་རྩེ་ཐུང་པ་དག་ཐུགས་ལུགས་ཁང་མ་དང། དེལ་སྐྱབ་ལུས་དགྱིལ་སྐྱག་མའི་ལས་བྱང་འཛིག་མེད་རྩེ་ཐུང་མ་ལས་ནས་ཁོལ་དུ་ཐུང་བའི་དགྱིལ་བསྟུ་སྟོན་ལས་བྱག་ཉེས་གསུམ་ལས། དགྱིལ་བསྟུ་ནི།

The final three sections called 'dissolving the maṇḍala,' 'prayers of aspiration' and 'auspicious verses' are abridged from the Iron House Fierce Mantra Vajrakila tradition of Lha-brag.¹ This is the dissolution of the maṇḍala:

གཞལ་ཡས་དགྱིལ་འཁོར་ལྷ་རྣམས་གཅོ་བོ་ཡི།

¹ B47: Lha brag gter byon gyi phur pa lcags khang drag sngags spu gri'i las byang 'jigs med rdo rje pha lam, written by Dalai Lama V in 1643 (25 folios).





ཐུགས་ཀར་བསྐྱེད་ཅི་རྗེ་གཞིན་ནུ་ཡང་།
མི་དམིགས་ཆོས་དབྱིངས་ངད་དུ་གྱུར་བ་ལས།
སྤྲུང་ཡང་ཁྱོད་པོའི་ད་རྒྱལ་བདག་གིས་བཟུང་།

The *maṇḍala* palace and all the gods of the retinue dissolving into the heart of the lord in the centre, Vajrakumāra himself dissolves into the inconceivable expanse of the *dharmadhātu*. Then, once again, I myself hold the divine pride of the king of wrath.

96 མྱོན་ལམ་ནི། Prayers of aspiration:

ཁྱུང་བདག་དཔལ་ལྷན་ཀླུ་ཉེ་རུ་ཀའི།
ཟབ་མོའི་འཕྲིན་ལས་ཉམས་སུ་བྱུང་བའི་དགེས།
ཆོ་རབས་ཀླུ་དཔལ་འབྱོར་ལུས་ཐོབ་ཅིང་།
དགེ་བའི་བཞེས་ཀྱི་རྗེས་སུ་འཛིན་པར་ཤོག།

As a result of all the virtue that we have accrued by practising the profound ritual of the glorious omnipresent Karmaheruka, may we attain the precious human rebirth with all its freedoms and opportunities throughout the succession of all our future lives and may we be held as disciples by saintly *gurus*.

ཐེག་མཆོག་གསང་བ་སྤྲུགས་ཀྱི་དཀྱིལ་འཁོར་དུ།
སྤྲིན་བྱེད་དབང་གི་ཆོག་ལེགས་ནོས་ཤིང་།
ཨ་ཏི་ཇོགས་པ་ཆེན་པོའི་ལམ་བཟང་གིས།
ཆོ་གཅིག་ཉིད་ལ་སྦྲུང་དུ་གྲོལ་བར་ཤོག།

Properly receiving all the rituals of ripening empowerment in the *maṇḍala* of the supreme vehicle of *guhyamantra*, may we quickly be liberated within a single lifetime by means of the auspicious path of the great perfection of *atiyoga*.

Phur pa dril sgrub



སྤྲིད་པའི་ཕུར་བུ་ལྷན་གྱུ་བ་རྒྱ་མདུད་དུ།
རིན་ཆེན་ཐོད་པའི་གཞལ་ཡས་ཁང་གི་དབུས།
རྗེ་གཞིན་ནུ་ཁོ་བཙུང་ཕྱག་གི།
གསལ་སྤང་བསྐྱེད་རིམ་འཇའ་ལྟར་རྣམ་བཟླ་ཤོག།

Within the vast knot of the spontaneously accomplished Universal *kila*, in the centre of the *maṇḍala* palace of jewels and skulls, may Vajrakumāra and the ten wrathful kings and all their emanations and consorts become radiantly resplendent like a rainbow on the *utpattikrama* path of clear appearances.

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མ་རིག་འཕྲུལ་བས་སྤྲད་པའི་ཐ་མལ་སེམས།
རྟོགས་ན་ཉེ་རུ་ཀ་ལས་གཞན་མེད་ཕྱིར།
རང་ཉིད་དཔལ་ཆེན་ཕུར་བུར་རེས་བརྟེས་པའི།
ད་རྒྱལ་བརྟན་པོས་བགེགས་དཔུང་འཛིན་པར་ཤོག།

If I were to understand that my ordinary mind has become corrupted by the confusions of ignorance, I would be none other than Heruka. Therefore, holding firm to the divine pride that I myself have truly obtained the stage of the great glorious Vajrakila, may the host of obstructing demons be conquered!

ཞི་བས་མི་ཐུལ་མ་རུངས་དགྲ་དང་བགེགས།
མངོན་སྦྱོང་དྲག་པོའི་ལས་ཀྱིས་ཆར་བཅད་ནས།
ཆོ་ཁྱུས་དགོངས་པས་རྣམ་ཤེས་རང་སེམས་དང་།
བསེས་ནས་བདེ་བ་ཆེན་པོར་རྣམ་གྲོལ་ཤོག།

All those unruly enemies and obstructors who cannot be controlled by peaceful means must be annihilated by the wrathful rite of destruction (*abhicāra*). Then, by the meditation rituals of longevity and cleansing ablution, their minds must be merged with the ground of all con-

prayers of aspiration



sciousness (*ālayavijñāna*) and they must be fully liberated in the realm of great bliss!

ཆོས་རྣམས་ཐམས་ཅད་དོ་བོ་ཀ་ནས་དག།
དག་པའི་ངང་ནས་ལྷ་སྐྱུ་འཇའ་ལྟར་ཤར།
ཤར་བ་ལས་འཕྱོས་སྤྱུལ་སྤྱུའི་འགོ་དོན་མཛད།
ཐེག་མཆོག་ཆོས་ཀྱི་དོན་གཉིས་ལྷན་གྲུབ་ཤོག།

All phenomena being primordially pure in their own true nature (*dharma-makāya*), the forms of the gods arise from this pure sphere like rainbows (*sambhogakāya*). Arising as embodiments of good deeds to fulfil the needs of all beings (*nirmāṇakāya*), may the goals of ourselves and others be spontaneously accomplished in accordance with the teachings of the supreme vehicle!

བཀྲ་ཤིས་ནི། *Auspicious verses:*

ཐུགས་རྗེ་ཆེན་པོས་སྒོ་གསུམ་བྱིན་གྱིས་བརྒྱབས།
རྩ་བརླུང་སྤྱོད་རྣམས་ཀྱི་བཀྲ་ཤིས་ཤོག།
མཐུ་སྒྲོབས་རྣམས་པའི་དངོས་གྲུབ་ཆར་ལྟར་འབབས།
ཕུར་པ་འཕྲིན་ལས་ལྷ་ཆོགས་ཀྱི་བཀྲ་ཤིས་ཤོག།

Those whose body, speech and mind have the blessings of great compassion, may there be the auspiciousness of the root and lineage *gurus*. Those from whom the *siddhi* of great strength and power fall like rain, may there be the auspiciousness of Karmakila's host of deities.

མོ་ལྷུར་རྩལ་གྱིས་དག་བཀོགས་ཐལ་བར་སྒོལ།
ཕུར་སྐྱོང་སྤྱད་མ་རྣམས་ཀྱི་བཀྲ་ཤིས་ཤོག།
ཡིད་བཞིན་མོར་དང་བུམ་པ་བཟང་པོ་ལྟར།
བསམ་དོན་ལྷན་གྱིས་གྲུབ་པའི་བཀྲ་ཤིས་ཤོག།

Those of quick sharp skill who grind the enemies and obstructors to dust, may there be the auspiciousness of those protectors who guard the teachings of Vajrakila. Like the wish-fulfilling jewel and the magic pot that is never empty, may there be the auspiciousness of the spontaneous accomplishment of our wishes.

ལྷ་བཀྲ་གཏེར་བྱིན་གྱི་ཕུར་པའི་སྒོལ་ལས་ཤིས་བརྗོད་དག་སྐྱོང་སྤྱོ་བཟང་མཐུ་སྒྲོབས་གྱིས་བརྒྱལ་ངོར། ཟ་ཉོར་གྱི་བརྗོད་སྤྱར་བའོ།།

Being personally requested by the bhikṣu bLo-bzang mthu-stobs, 'the monk of Zahor' (Dalai Lama V) composed these prayers of aspiration and auspicious verses to go with the Kila rituals taken from the treasures of Zang-zang lha-brag.

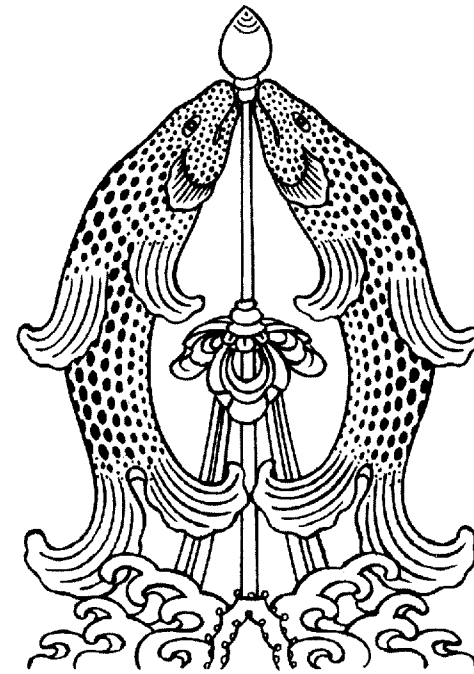
དེ་ལྟར་འཕྲིན་ལས་གྲག་ཆོག་གི་ཚུལ་དུ་དཔེ་རྙིང་ཁུངས་མ་རྣམས་ལས་བཏུད་དེ་ཐུག་བཞེས་ལྟར་གསལ་བར་བཤོད་པའོ།། བཀྲ་ཤིས།། མཁྲའི།།

This is the liturgy for the ritual activities taken from the original old texts and arranged in clear reading order in accordance with received tradition. May it be auspicious. Maṅgalam.



CHAPTER II

THE HEART ACTIVITY OF THE GLORIOUS VAJRAKĪLA



॥ རལ་རྩེ་ཕུར་པའི་ཐུགས་གྱི་འཕྲིན་ལས་བཞུགས་སོ། །

THE HEART ACTIVITY OF THE GLORIOUS VAJRAKĪLA

༄༅། རྒྱ་གར་སྐད་དུ་ ལྷོ་བཟོ་གྲི་ལི་གྲི་ལ་ཡ་ཀམ་ནུ་མ་མེ།

བོད་སྐད་དུ་ རལ་ལ་རྩེ་ཕུར་པའི་འཕྲིན་ལས་ཞེས་བྱ་བ་མེ།

In the language of India: *Śrī vajrakīli kilaya karma nāma.*
In the language of Tibet: *dPal rdo rje phur pa'i 'phrin las zhes bya ba.*



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བཙེམ་ལྷན་འདས་དཔལ་རྩེ་རྩེ་གཞོན་ནུ་ལ་ཐུག་འཆེལ་ལོ།

OBEISSANCE TO THE BLESSED ONE, THE GLORIOUS VAJRA YOUTH.

ཕྱན་སྲུང་ཚོགས་པ་དུག་ལྷན་པས་ རྩོན་འགྲོའི་རིམ་པ་ཚུལ་བཞིན་བྱ་མེད་ཉིད་བྱང་རྟུལ་ལ་ འཕྲིན་ལས་
ཏིང་འཛིན་རིམ་པ་བཞིན་ མ་ཡེངས་པ་ཡི་ངང་གིས་བྱའོ།

One who has gathered together the six necessities and completed the preliminary practices according to the proper system should sit himself down with his face turned to the north and, in a state of unwavering deep concentration (samādhi), should engage in the following ritual.

དང་པོ་མཚམས་གཙོད་བྱ་བ་ནི། *First, establish the boundary:*

རྩྭ་ ར་ནི་རྩེ་རྩེ་གཞོན་ནུ་འི་སྒྲི་མེ།

ཐུགས་ལས་སྒྲུབ་པའི་ཁྲོ་རྒྱལ་བཅུས་མེ།

མི་དགེ་བཅུ་རྣམས་ཚར་བཅད་ནས་མེ།

རྣམ་ཐར་ལམ་ལ་དགོད་བྱའི་ཕྱིར་མེ།

མ་དགའ་པ་རྣམས་མཚམས་ཚོད་ཅིག་མེ།

Heart activity of Vajrakila



ཨོཾ་བཏྲ་ཀྲི་ལི་ཀྲི་ལཡ་ཧྲཱི་ཧྲཱི་ཧྲཱི་ གཇ་གཇ་ ཉ་ན་ན་ན་ ད་ད་ད་ད་ ཕ་ཙ་ཕ་ཙ་ བརྒྱ་བརྒྱ་
 ཉུ་ལུ་ཉུ་ལུ་ ཉིལྱ་ཉིལྱ་ མྱོ་མྱོ་ བྱོ་བྱོ་ སྟོ་ཏེ་ལྟོ་ཏེ་ལྟོ་ དག་བག་གས་བར་བཙོད་
 བམས་ཅད་མྱ་ར་ལྟོ་ཕེ་ཏེ་

HŪM I am Vajrakumāra and from my heart emanate the ten wrathful kings who annihilate the ten non-virtues. Then, in order that all beings may be established on the path to enlightenment, the border must be closed against all impurities! OM VAJRAKĪLĪ KĪLAYA HŪM HŪM HŪM GARJA GARJA HANA HANA DAHA DAHA PACA PACA BANDHA BANDHA HULU HULU TIṢṬHA TIṢṬHA CHINDHA CHINDHA BINDHA BINDHA SPHOTAYA SPHOTAYA all enemies, obstructors and interruptors must be killed HŪM PHAT.

དེ་ནས་བཤགས་འབྲིན་འཕེབས་དང་། མཆོད་པ་བྱིན་གྱིས་བསྐྱབ་པ་ནི།

Then one should make a full confession of faults, receive blessings and bless the offering articles:

ཧྲཱི་ དཔ་ལ་ཆེན་འཁོར་བཅས་དགོངས་སུ་གསོལ་།

སྟོན་ཆོ་འཁོར་བ་ཐོག་མེད་ནས་།

ཉོན་མེད་སྤྱུ་ལྡེ་དབང་གྱུར་ཏེ་།

རན་སོང་གསུམ་གྱི་ལས་བསགས་པ་།

ཡི་དམ་ལྷ་ཆོག་སྤྱུ་སྤྱུར་བཤགས་།

ཆོངས་པ་འཕྱུ་གྱི་དོས་གྲུབ་སྟོལ་།

དགྱི་ལ་འཁོར་འདི་ལ་བྱིན་ཐོབ་ལ་།

མཆོད་པ་བྱིན་སྟོབས་དབང་མཆོག་སྐྱར་།

ཨོྲླ་ལྷ་ལྷ་ཀའི་ཅོད་སྤྱི་ཧྲཱི་ ལྷ་བེ་ཤལ་ལྷ་།

HŪM Great Glorious Vajrakumāra and your circle, please listen to me! In former times, throughout the extent of beginningless *saṃsāra*, I have fallen under the power of the five poisonous afflictions and accumu-

lated *karma* for rebirth in the three lower realms. All this I confess in the presence of you gods of the *maṇḍala*. Please bestow on me the power of pure emanation. Let your blessings descend upon this *maṇḍala* and upon these offerings, and grant us the supreme empowerment. OM KĀYA VĀK CITTA SIDDHI HŪM. ĀVEŚAYA ĀḤ

དེ་ནས་ཏིང་འཛིན་རྒྱམ་གསུམ་བསྟོམ་། Then one should meditate upon the three *samādhi*:

ཧྲཱི་ ཆོས་སྐྱ་ནམ་མཁའ་ལྟ་བུ་ལ་།

སྟིང་རྩེ་སེམས་ཅན་གྱི་ལ་ལྟ་བུ་།

རྒྱ་ལས་གྱུན་བསྐྱེད་ཧྲཱི་དུ་ཤར་།

ཧྲཱི་ལས་འབྱུང་བ་རིམ་བརྟེན་གས་བསྐྱེད་།

ཨེ་ཡི་ར་སུ་ཀེ་རཾ་མྱུཾ་ཧྲཱི་ ཧྲཱི་བེ་ཤལ་ལྷ་རྒྱ་རྒྱ་རྒྱ་ལེ་མཁྲ་ལྷ་ཧྲཱི་།

HŪM Within the vastness of the sky-like *dharmakāya*, all living beings are embraced by compassion. Then the syllable HŪM arises as the causal seed for the production of the world, and the series of great elements are produced from that HŪM and accumulate, one upon another. E YAM RA SU KE RAṂ BHRŪM HŪM. BHRŪM VIŚVAVIŚUDDHE RATNA-BHANDHA JÑĀNA E MAṆḌALA BHRŪM.

ཧྲཱི་ འབྱུང་བ་ཡོད་སྐྱེད་གཞུག་ལས་ལས་ཁང་།

མཐེང་ནག་དྲག་པོའི་ཐོ་བྱང་ནི་།

གྲུ་བཞི་སྟོ་བཞི་རྒྱན་དང་ལྷན་།

བྱི་རོ་ལ་འཁོར་ཡུག་དྲི་རྩེ་རྩེ་།

བསྐྱལ་པའི་མེ་དཔུང་རབ་དྲུ་འབར་།

HŪM From the total transformation of the elements appears the divine *maṇḍala* of residence in the form of a ferocious blue-black palace. Square in shape, with four doors and a multitude of ornaments, it is encircled around the outside by a *vajra* wall and a blazing mass of fire like that at the end of an aeon.





རུ་བློ་ཉི་རེ་ལྷོ་པ་ལྷ་སྐྱུ་ཙུ་མ་རྒྱལ་རྒྱུ་
 རྒྱུ་ དཀྱིལ་འཁོར་དབྱེས་ཀྱི་སྒྲེབ་ལ་
 རྩོམ་ཐག་ཆེན་པ་དང་
 ཉི་ཟླ་ཐེ་བརྒྱད་རུ་འཁྱེད་
 རྒྱུ་དང་རྩོམ་ཐག་འཁྱེད་ལྷ་ལས་
 རང་ཉིད་རྩོམ་ཐག་ཞེན་ཞུ་ལྷོ་

RUDRA KRODHI TIRAVAM PADMA SŪRYA CANDRA MAṆḌALA HŪM
 HŪM In the very centre of the *maṇḍala*, upon a great *vajra* rock, is a lotus seat with cushions of sun and moon and the corpse of Rudra, leader of the eight classes. Upon this throne, my mind abides in the form of a syllable HŪM from which rays of light radiate and return, blessing that HŪM to transform into a *vajra*. And from that *vajra*, rays of light radiate and return, blessing me to arise in the form of Vajrakumāra.

དབྱེས་ཐག་ཐུག་ཐུག་ཞབས་བཞི་བསྐྱེད་
 གཡས་དཀར་གཡོན་དམར་དབྱེས་མཐིང་ཞལ་
 རྩོམ་ཐག་དབྱེས་ཐག་ལས་
 མེ་དབྱར་འབར་བ་ལ་ཉི་ལོ་ཞལ་
 མཐའ་མའི་ཐུག་གཉིས་ཕུར་པ་བསྐྱེད་
 དབྱེས་ཐག་ཞེན་ཐུག་ཐུག་བཞེས་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 རྩོམ་ཐག་ཞེན་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་

ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་

I have three faces and six arms and four legs spread wide. My right face is white, my left is red, and the central face is blue. In my right hands I hold a nine-pronged *vajra* and a five-pronged *vajra*, and in my left hands I hold a blazing mass of fire and a *khatvāṅga*. My lower pair of hands rolls a *kila*. The tawney-black hair of my head is tied upwards and I wear the blood-drinker's crown of five skulls. My great *vajra* wings cover all that can be seen and my body, fully adorned with the eight articles of the charnel ground, emits a blazing mass of fire like the conflagration at the end of time, which spreads out into the ten directions and burns up the triple world.

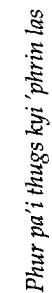
ཡུམ་ཆེན་འཁོར་ལོ་རྒྱུས་འདེབས་མཐིང་

རྩོམ་ཐག་ཐུག་ཐུག་ཐུག་ཐུག་

My consort, the great mother Diptacakra, is blue in colour and, with a *vajra* in her hand, she holds me in an embrace of union and presses a skull-bowl filled with blood to my lips.

དཔལ་ཆེན་ཡུམ་ཡུམ་ཐུག་ཐུག་
 རྒྱུ་ཐུག་རྩོམ་ཐག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཡུམ་ཡུམ་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་
 ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་ཐུག་





དཔལ་ཆེན་སྒྲིལ་གནས་བརྩུར་གཏམས་མེད།

From the heart of the glorious deity and his consort radiate out ten HŪM syllables from which rays of light radiate and return, blessing those HŪMs to transform into *vajras*. And from those *vajras*, rays of light radiate and return, blessing them to arise as the ten wrathful kings, together with their consorts and animal-headed emanations. All of them have dark blue bodies and are extremely ferocious. They each have a single face and roll a *kila* in their pair of hands and the lower half of their body is in the form of a sharp-pointed spike. The animal-headed emanations also wield iron hooks. Their great *vajra* wings cover all that can be seen, their bodies are fully adorned with the eight articles of the charnel ground, and they stand in their designated positions in the ten directions around the glorious lord.

ཐུགས་ཀྱི་སྤུལ་མཆོག་སྤུར་པ་འདྲིལ་
 རྒྱལ་ཁོ་བོའི་ཆས་རྒྱལ་མཛོགས་
 རྒྱལ་འཕུང་བཞི་བཅུ་ཅུ་བཞི་བསྐྱོར་
 མོ་སྤྱང་ཁོ་མོ་བཞི་དང་བཅས་
 བཀའ་ཉན་བསྤྱང་མ་བཅུ་གཉིས་དང་
 སོ་ཉ་གིང་བསྤྱད་ཉེར་གཅིག་དང་
 རྒྱན་དང་སོ་ཉ་བསམ་མི་ཁྲུབ་

The Supreme Heart Sons roll *kīla* in their hands and their bodies are complete with all the attributes of the wrathful gods. Thus we are encircled by a retinue of 44 blood-drinkers. Then there are also four goddesses who guard the gates, and twelve obedient protectresses, and messengers, and 21 demonic servants, and an unimaginable number of slaves.

དེ་ལྟར་གསལ་བས་སྟོན་གསལ་དབབ་མེད།

Visualising them clearly in this way, one calls them forth.



འོ་ནི་དང་། རྒྱུ་རྩེ་གསལ་བྱུང་བའི་ཡུལ་པོ་རྣམས་ཀྱི་
ཡོང་པ་དང་། རྒྱུ་རྩེ་པ་མཛོད་ཅིག་ཀྱི་
ཡོང་པ་དང་། རྒྱུ་རྩེ་པ་མཛོད་ཅིག་ཀྱི་
ཡོང་པ་དང་། རྒྱུ་རྩེ་པ་མཛོད་ཅིག་ཀྱི་

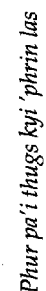
HŪM All those who hold the awareness of Vajrakumāra must accomplish the Universal *vajra*! With the whole of existence transformed into the deities of the Vajrakīla *maṇḍala*, you must accomplish wisdom wrath!

ཕྱི་མཐའ་ཀྱི་སྒྲོ་དཔལ་འགྲོ་བོ་དུ་
བྱམས་དང་སྤྱི་རྒྱུ་གང་འདྲལ་བ་
ལངས་རྒྱལ་འཕྲིན་ལས་ཆོག་ལ་བྱའི་ཕྱིར་
དབང་དང་བྱིན་བརྒྱབས་འདིར་སྒྲུབ་ཅིག་
ཨོ་བཟོ་གི་ལི་གི་ལ་ཡ་ཀལ་ལྷ་ཀའི་བྱ་ལ་བྱའི་སྒྲུབ་ཅིག་

HŪM Through the practice of skilful means for the sake of living beings, disciplining those suitable to be converted by means of love and compassion, in order that we may fulfil the activities of buddhahood, please bestow empowerments and blessings in this place! OM VAJRAKĪLĪ KĪLAYA KĀYA VĀK CITTA ABHIŚIṆCA HŪM ĀH

དེ་ནས་སྤྱིན་པ་དྲེན་པ་གཅིག་ཀྱི་། Next is the actual invitation:

ཕྱི་རྒྱུ་ལྷན་པོའི་སྤྱི་འཐུས་པ་དང་།
དབང་དང་དངོས་སྒྲུབ་སྤྱད་པའི་བྱིར་།
མི་འགྱུར་ཡེ་ཤེས་རྩ་ཆོག་པ་གཉི་།
ཡེ་ཤེས་ཁོ་བོ་ག་ཤེས་པ་སྒྲུབ་པེལ་།
ཁོ་བོ་ཆེན་པོ་ག་ཤེས་པ་ནས་གྲང་།



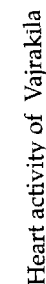
གྱིན་པ་ལ་མཆོད་པ་བཞེས་།
 རྟགས་དང་མཚན་མ་བསྟན་པ་དང་།
 གྲི་ལ་ཡ་ཡི་དངོས་གྲུབ་སྟོང་།
 ཨོྲེ་བཟླ་གྲི་ལི་གྲི་ལ་ཨེ་བྱེ་ནི་། ལྷ་ག་ཐན་མ་རྒྱ་ཀླུ་ཏེ་ཀའི་བྱ་ནི་། ས་མ་ཡ་
 ཏི་། ས་མ་ཡ་ས་ཏི་།

HUM JAḤ In order that we may accomplish the Universal Kila and receive the empowerments and *siddhi*, may the god of undecaying wisdom together with his host, the wisdom retinue of wrath, please come here! Oh, great king of wrath, having come, please accept these outer, inner and secret offerings. Please show us the signs and symbols of your presence and bestow upon us the *kila siddhi*. OM VAJRAKĪLĪ KĪLAYA EHY EHI BHAGAVAN MAHĀKĀRUNIKA DRṢYA HOḤ SAMAYA HOH SAMAYAS TVAM

དེ་ནས་ཐུག་འཆོལ་བ་ནི། *Then one pays them homage:*

ལྷོ་མེད་གསུམ་གྲུག་པ་འདྲུལ་བ་དང་།
ར་རྒྱལ་ཆེན་པོ་བརྟན་པའི་ཕྱིར་།
དེ་རྩིས་པའི་ལྷོ་མེད་ལས་།
ཆེ་གཅིག་ཡིད་གྱིས་ཐུག་པ་ཆོད་པོ་།
ཨ་ཏི་པུ་རྩི་། ད་ཏི་པུ་རྩི་།

HŪM In order to subdue all dangerous beings in the realms above the earth, below the earth, and upon the surface of the earth, and in order to stabilize the divine pride of buddhahood, with single-pointed mindfulness I prostrate myself to the *maṇḍala* host of Vajrarākṣasa. ATIPŪ HOH. [And the gods accept with the words:] PRATĪCCHA HOH.



དེ་ནས་གཉིས་མེད་བསྐྱེས་པ་ནི། *Then, merging into non-duality:*

ཧྲིཿཾ་ སངས་རྒྱལ་ཀུན་གྱི་སྤྱོད་གསུང་ཐུགས་མཁྱེད་ཀྱི་
ཡོན་ཏན་འཕྲོད་ལས་ཡོངས་རྫོགས་པ་མཁྱེད་ཀྱི་
བདག་དང་དབྱེར་མེད་ཐིམ་གྱུར་ནས་མཁྱེད་ཀྱི་
རབ་དྲུང་གྲུས་ཤིང་བརྟན་པར་བཞུགས་པ་མཁྱེད་ཀྱི་
མཁྱེད་ཀྱི་ཐོག་ནས་སེམས་པ་འདྲིེད་ཀྱི་ཐུགས་མཁྱེད་ཀྱི་

HŪM The great perfection of the body, speech, mind, enlightened qualities and beneficial activities of all the buddhas is absorbed into me and becomes inseparable from myself. Thus I remain firmly in a state of great happiness. JAḤ HŪM VAM HOḤ SAMAYA TṢṬHA LHAN.

དེ་ནས་མཚོད་པ་འབྲུལ་བ་ནི། *Then making offerings:*

ཕྱི་རྒྱལ་མེ་ཏོག་བདུག་སྤོས་དང་།
མར་མེད་ཅི་ཆ་ལ་ཟས་དང་།
སྤྲུག་པའི་རོ་ལ་མེད་མཆོད་པ་འབྲུལ་།
གཟུགས་སྒྲིབ་རྩི་རྩེ་ག་བྱུང་སྤོས་།
བདུད་ཅི་རྒྱ་པ་ལིང་བརྒྱལ་།
ཤ་ཁྲག་རྩལ་པ་ནང་ཁོ་ལ་མཁྲིས་།
གཉིས་མེད་བྱང་མེམས་བདུད་ཅི་རྩི་རྒྱལ་།
ཕྱི་ནང་མཆོད་ཆས་མ་ལུས་ཀླུ་ལྷ་།
དགྲི་ལ་འཁོར་ལྷ་ལ་མཆོད་པར་འབྲུལ་།
བཞེས་ཏེ་དབང་དང་དངོས་ཀྱི་བསྐྱེད་པ་།
མ་རྩ་མཐུ་ལྷ་ཁྲི་ལྷ་།



HUM Refreshing water, flowers, incense, butterlamps, perfume, food and delightful music — all these offerings we give. Also: forms, sounds, scents, tastes, tactiles and ideas, as well as nectar, blood and ornamented *bali* cake, flesh, blood and bones, internal organs and bile, and a continuous stream of the nectar of non-dual *bodhicitta* — all these outer and inner offering articles without exception we offer to the gods of the *maṇḍala*. Accepting them, may you please grant us empowerments and *siddhi*. MAHĀ-SARVA-PŪJĀ KHĀHI

དེ་ནས་བསྟོན་པ་བྱ་བ་ནི། *Then praise them:*

ཧཱུྃ། དུས་གསུམ་བདེ་གཤེགས་མ་ལུས་འདུས་པའི་དཔལ་།
དོ་ཇེ་གཞོན་ནུའི་སྐུ་ལ་ཕྱག་འཆའ་བསྟོན་།
སྦྱི་མེད་རྣམ་དག་ཤེས་རབ་གསལ་བའི་དཔལ་།
འཁོར་ལོ་རྒྱས་འདེབས་ཡུམ་ལ་ཕྱག་འཆའ་བསྟོན་།
ས་བརྩའི་མངའ་བདག་ཞིང་བརྩ་སྟོལ་མཛད་པའི་།
ཡེ་ཤེས་ཁོ་བོ་བརྩལ་ཕྱག་འཆའ་བསྟོན་།
མི་དགེ་དག་མཛད་པ་རོལ་བྱིན་བརྩའི་དོན་།
ཡུམ་ཆེན་ཁོ་མོ་བརྩལ་ཕྱག་འཆའ་བསྟོན་།
བྱུགས་ཇེ་འུ་གས་ཀྱིས་གནོད་གདུག་སྟོལ་མཛད་པའི་།
སྤུལ་མཆོག་འབར་བའི་ཆོགས་ལ་ཕྱག་འཆའ་བསྟོན་།
ཉོན་མོངས་ཉི་ལུ་གནས་སུ་སྟོལ་མཛད་པའི་།
ཁ་ཐབས་ཉི་ལུ་འཆོགས་ལ་ཕྱག་འཆའ་བསྟོན་།
བྱིན་བར་ཆད་སྤང་བའི་ལས་ལ་བརྩོན་།
དག་པོ་སྟོམ་བཞི་ལ་ཕྱག་འཆའ་བསྟོན་།
རྒྱལ་བའི་སྐུ་སྤར་ཁས་བླངས་དམ་བཅས་པའི་།



ཕུར་ཕྱོད་སྤང་མའི་ཆོགས་ལ་ཕྱག་འཆའ་བསྟོན་།

HUM The united glory of all the *sugata* of the past, present and future without exception, salutation and praise to the body of Vajrakumāra. The glorious clarity of unborn primordially pure wisdom, salutation and praise to Diptacakra the great mother. The masters of the ten *bhūmi* who slay the ten enemies to be killed, salutation and praise to the ten wrathful kings of wisdom. Those with the nature of the ten perfections who purify the ten non-virtues, salutation and praise to the ten wrathful queens, the great consorts. Those who slaughter all dangerous trouble-makers with the power of their compassion, salutation and praise to the radiant assembly of Supreme Sons. Those who liberate the twenty poisonous afflictions wherever they are found, salutation and praise to the host of twenty magical emanations. Those who dilligently perform their tasks of protecting us from all outer and inner hindrances, salutation and praise to the four fierce goddesses who guard the *maṇḍala* doorways. Those oath-bound ones whose promises were made in the presence of the victorious buddhas, salutation and praise to the host of guardians who protect the teachings of Vajrakila.

དེ་ནས་སྤྱིང་པོ་ཅི་རྣམ་བཞུགས་པར་བྱོལ་།

At this point, one should recite the heart mantra as many times as possible.

དེ་ནས་སྤངས་སུ་ཆོགས་འབུལ་བ་ནི།

Then one should make offerings to the assembly for the restoration of vows:

ཨོ་ཡེ་ཤི། ཨོ་ཨུཿཧཱུྃ།

ཧཱུྃ། མིད་པའི་ཕུར་བྱ་བསྐྱབས་པ་དང་།

དབང་དང་དངོས་གྲུབ་བླང་བའི་ཕྱིར་།

ཡེ་ཤེས་ཁོ་བོ་འཁོར་བཅས་རྣམས་།

ཆོགས་ལ་སྐུན་འདྲེན་གཤེགས་སུ་གསོལ་།

ཨོ་བཟླ་ས་མ་ལ་ཇོ་ཇོ། བཟླ་ཨུཿཧཱུྃ་བྱེད་པོ་དྲེག་རྩེ་ནི་མེ་བྱ་ཨུཿཧཱུྃ།



RAM YAM KHAM OM AH HŪM

HŪM In order that we may accomplish the Universal Kila and achieve empowerments and *siddhi*, we invite the god of wisdom wrath together with all his retinue to this assembled feast-offering. Please come here!
OM VAJRASAMAYA JAḤ JAḤ. VAJRA-ARGHAM PUṢPE DHŪPE DĪPE
GANDHE NAIVEDYA ŚABDA AH HŪM.

ཧྱཱུཿ ལྷ་མེད་མཆོག་གི་མཆོད་པ་དམ་པ་སྦྱར་བ་འདི།
ཡེ་ཤེས་ལྷ་ཡིས་འོད་ཟེར་རྒྱལ་པར་འཕྱོ།
འདོད་པའི་ཡོན་ཏན་ལྷ་ཡིས་རབ་རྒྱན་ཏེ།
སྤྲུགས་དམ་བཞིན་དུ་ཅི་བདེར་བཞེས་སྤྲུགསོལ།
གཤམ་ཅོ་གཤམ་ཇཱཾ་ལྷཱཿཏི།

HŪM These unsurpassed supreme and pure offerings gathered together here are shining with the light of five wisdoms that radiate everywhere, and they are well adorned with the qualities that please the five senses. We pray that you will come here and accept whatever pleases you, in accordance with your heart's desire. GAṆACAKRA PŪJĀ KHĀHI.

དེ་ནས་ཆོགས་གསུམ་དུ་སྒྲིམ་ལ། དང་པོ་མཆོད་དེ་འབུལ་བ་ནི།

Having divided the offerings up into three portions, this is the first offering:

ཧྱཱུཿ དགྲིལ་འཁོར་ལྷ་ཆོགས་ཐམས་ཅད་ཀྱུན་།
ཆོགས་སྤྱད་མཆོད་པ་བཞེས་སྤྲུགསོལ།
དགྲ་བགཏགས་བར་ཆད་ཐམས་ཅད་བསྐྱོག་།
མཆོག་དང་སྤྱན་མོངས་དངོས་གྲུབ་སྦྱོལ་།
མ་རྩ་ས་རྩ་བུ་ཇཱཾ་ལྷཱཿཏི།

HŪM All you deities of the *maṇḍala*, this portion of the offerings we give to you. Please accept it. You must repel all the interferences of enemies and obstructors and grant us buddhahood and *siddhi*. MAHĀ-SARVA-PŪJĀ KHĀHI.

བར་པ་བཤགས་པ་འབུལ་བར་བྱ། The middle portion is offered with a confession of sins:

ཧྱཱུཿ བདག་ཅག་མ་རིག་ལུས་དང་ངག་སེམས་གྲིས་།
བག་མེད་ཚུལ་གྲིས་དམ་ལས་འགལ་གྱུར་ཏེ།
རྒྱལ་བ་རྒྱ་མཚོའི་སྤྲུགས་དམ་ཅི་འགལ་བ།
སྤྲུགས་རྗེ་ཆེ་མང་འབྱེད་ལ་བཟོད་པར་གསོལ།

HŪM We, in our ignorance, with body, speech and mind have foolishly transgressed our vows. Now we confess whatever we have done that contravenes the heart vows of the ocean of *jinās* and we pray to you great lords of compassion for forgiveness.

ཧྱཱུཿ སེམས་ཅན་མ་རིག་འཁྲུལ་པའི་སྒོ་།
རྣམ་རྟོག་འཁྲུལ་པའི་དབང་དུ་ཤོར་།
གསང་སྤྲུགས་དགྲིལ་འཁོར་ཆེན་པོ་ཡི།
སྒོ་རུ་ཞུགས་གྱུར་དམ་ལས་འགལ་།
རྩ་བ་ཡན་ལག་དམ་ཆོག་ལ།
ཉམས་ཆག་འགལ་འཁྲུལ་ཅི་མཆིས་པ།
སྤྲུགས་སྤྱོད་སྤྱི་མཐུན་ལྷུན་ལྷར་བཤགས་།
ཆོགས་དང་གཏོར་མ་མ་དག་པ།
མཁའ་འགྲོ་སྤྱད་མའི་སྤྱན་ལྷར་བཤགས་།

HŪM We ignorant sentient beings with bewildered minds have fallen under the power of confused ideas. Although we have been guided through the door of the great *maṇḍala* of secret *mantra*, we have strayed from our vows. Whatever lapses, breaches, errors and confusions we have committed with regard to our root and branch sacred oaths, all of them we now humbly confess in the presence of the three-*kāya guru*. All the impurities of our ritual offerings and *bali* cakes we humbly confess in the presence of the *ḍākini* and protectors.





རྒྱུ་རྩེ་གཞིན་ལུ་འཕྲ་ཚོགས་དགོངས་སུ་གསེལ་ཞུ་བ་རྒྱུ་རྩེ་
འདོད་ཆགས་ཞེས་དང་གཏི་མུག་དང་རྒྱལ་མཁུ་དོག་ལྟ་བུ་
ཡེ་ཉམས་རྒྱལ་པར་དག་པའི་རང་བཞིན་ལ་
ཚོང་སེལ་པའི་དབང་གིས་དེ་ལྟར་མ་རྟོགས་ཏེ་
དངོས་པོར་བཟུང་ནས་སྤང་དོར་གཟུང་འཛིན་རྒྱལ་མཁུ་
འཕྲིན་ལས་རང་བཞིན་སྤར་པའི་སྐྱེ་ལ་བཤགས་ཞུ་བ་

HUM All you deities in the *maṇḍala* of Vajrakumāra, please listen to me! Being in the thrall of confused stupidity, I have not recognized the five poisonous afflictions of desire, anger, ignorance, pride and envy in their absolute natures of primordial purity. Thus, grasping at an illusory reality, I have held to a dualistic belief in subject and object and acted by taking and rejecting. All of this I confess to Vajrakīla — the very embodiment of enlightened activity.

མཐའ་མ་བརྒྱུད་པ་པར་བྱ་བ་ནི། དགྲ་བགོག་པ་ལིང་ག་བཅས་པ་ལ། བདེན་པ་བདར་ཁིང་རྩ་དང་དཔྱེ། ཐོ་ཉ་
བདར་ཁིང་ལེས་བདགྲ་གཤེན་། དེ་རྒྱུ་མ་རྒྱུས་པར་ལོག་པ་ལུགས་ལ། རྒྱུ་དྲ་བྱ་བ་དེས་ཆོག་གོ།

The final offering is with the implantation of the kila: Prepare an effigy of the enemies and obstructors and make a solemn proclamation of truth. Having separated the enemy from his gods, the messengers should be dispatched to drag forth his consciousness. Explanatory details of all these are to be found elsewhere. This is the ritual for the daily practice:

[illegible]

E RAṂ PHAṬ RAṂ JVALA RAṂ. TRI YAṂ JAḤ. NṚ TRI VAJRA-AṆKUŚA
JAḤ, VAJRAPĀŚA HŪṂ, VAJRASPHOṬA VAM, VAJRAGHAṆṬE HOḤ.
PRAVEŚAYA A. TRI YAṂ JAḤ. HUR THUṂ JAḤ. MĀRAYA PHAṬ.

སྒྲིལ་ དཔལ་ཆེན་པོའི་བཅས་ཞལ་ཕྱེ་གིག་མེད་པ་
ཞལ་ནི་རྩོམ་ཁྲུང་ག་དང་ས་པ་འདྲེ་



ཆོས་མ་ཞི་ཚོས་ཤིང་བཅུག་པ་འདྲ་
 ལྷག་མ་ཞི་ཚོས་གཟར་བརྒྱད་པ་འདྲ་
 དགྲ་བགྲགས་བསྐྱེད་པའི་ཕུང་པོ་འདྲི་
 དཔལ་ཆེན་པོའི་བཅས་ཞལ་དུ་སྟོབས་མ་
 རྒྱལ་སྐྱོན་ཅི་ཡང་མེད་པར་མཛོད་
 རྟོག་པར་ཡག་ཤོའི་ཕུང་པོ་འདྲི་

HŪM Mahā Śrī Vajrakumāra and all your retinue, open your mouths! Each mouth is like a gaping ritual fireplace. Your teeth are arranged like firewood and each tongue is like one of the ladles for the fire ceremony. This heap of bodies of the slaughtered enemies and obstructors we feed to your mouths, leaving not the tiniest morsel behind.
OM VAIRAYAKSA KRODHAVIJAYA KHĀHI.

དེ་ཕྱི་ལྷན་མ་གཏང་བ་ནི། *Then dispatch the remains of the offerings:*

ལྷག་པ་ཁམ་བཤད་རྩིས་སྤྲུལ་ལ། *Moisten the remains with nectar from the mouth and say:*

ཕྱི་ལོ་ བཀའ་པོ་ཉ་བཀའ་སྒྲུབ་ཚོགས་པ་
 ཁྱོད་ཀྱི་དཔལ་ཚོགས་དུས་ལ་བཅས་
 རྒྱུ་ལྷི་ཁྱེད་དམ་བཅས་ལྟར་
 མཛོད་ལྷོད་པའི་ལས་པས་བཟུང་བའ་མཛོད་
 ལྟག་མའི་མཛོད་པ་འདི་བཞེས་ལ་
 བསྐྱེད་པ་གཉེན་པོ་བསྐྱེད་དུ་གསོལ་
 ཞི་བུ་ལྟར་འཛིན་པ་ལྟར་གསུངས་པ་ཀྱི་ལོ་

HUM Oh, you host of vassals, messengers and obedient servants, the time has come for the fulfilment of your oaths! In accordance with your former promises, you must accomplish your violent deeds of destruction. Please accept these remaining offerings and protect the sacred



doctrines. OM BUDDHA VAJRA RATNA PADMA KARMA SARVA ḌĀKINĪ
KIMKĀRA MAHĀ-SARVA-PŪJĀ KHĀHI

དེ་ནས་བརྟན་མ་བསྐྱོང་བནེ། *Then one should satisfy the twelve brTan-ma:*

ཧྱཱུཾ། བརྟན་མ་བཅུ་གཉིས་འཁོར་དང་བཅས་།
 སྤྱི་གཏོར་ལྷག་ལ་དབང་བ་རྣམས་།
 བཀའ་ཡི་གཏོར་མ་འདི་བཞེས་ལ་།
 བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད་།
 མ་རྩ་སྤྱོད་བྱ་ལྟ་བུ་ཉི།

HŪM You twelve brTan-ma with your retinue, accept this outer *bali* cake of instruction — excessively large and full of power. Having done so, you must accomplish whatever duties we command of you! MAHĀ-SARVA-PŪJĀ KHĀHI.

གཏོར་གཞོང་འོག་དུ་དམ་སྤྱི་མནན་པ་ནེ། *Pressing down all the vow-breaking demons beneath the upturned bali dish, one should recite:*

ཧྱཱུཾ། དཔལ་ཆེན་འཁོར་དང་བཅས་པ་རྣམས་།
 སྤོན་གྱི་ཐུགས་དམ་རྒྱུད་བསྐྱེད་ཀྱིས་།
 དམ་སྤྱི་བར་ཆད་རྒྱལ་དུ་ཕྱོགས་།
 བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད་།
 ཡོ་ལྷོ་ཧྱཱུཾ། དམ་སྤྱི་བར་གཅོད་ཐམས་ཅད་ནི་ཏི་སྤྱོད་སྤྱོད་ལ་ནན་།

HŪM Mahā Śrī Vajrakumāra and all your retinue, we move your minds in remembrance of your former solemn vows in which you promised to grind all obstructors and vow-breaking demons to dust. You must fulfil your promised activities now! OM LAM HŪM LAM all obstructors and vow-breaking demons NR TRI SARVA STAMBHAYA NAN.

ཞེས་གནན་པར་བྱའོ། *With these words, one presses them down.*

ཧྱཱུཾ། དཔལ་ཆེན་འཁོར་བཅས་རེ་ལ་པའི་བྱོ།

དམ་སྤྱི་སྤོང་ལ་ཆེམས་སེ་ཆེམ་།

ཁྲོ་བ་ཁྲོ་མ་རེ་ལ་པའི་བྱོ།

དགྲ་བགགས་སྤོང་ལ་ཆེམས་སེ་ཆེམ་།

ཁྲོ་བ་རྣམས་ཀྱི་བྱོ་བརྒྱུད་ས་པས་།

ཁྲོ་མ་རྣམས་ཀྱི་རྒྱས་འདེབས་སོ།

ཡིག་ནན་། བུ་ལྷན་། སྤྱོད་ལ་ནན་། ལྷ་ར་ལ་ནན་།

HŪM The dance of pleasure of Mahā Śrī Vajrakumāra and his retinue pounds down upon the hearts of the vow-breaking demons with a thunderous roar. The dance of pleasure of the ten wrathful kings and their consorts pounds down upon the hearts of the enemies and obstructors with a thunderous roar. By the pounding thrust of the dance of the wrathful kings, all their *krodha* queens are sealed with pleasure. IG NAN VIGHNAN STAMBHAYA NAN, MĀRAYA NAN.

དེ་ནས་ནང་དུ་ལོགས་ལ་མཆོད་ཇམ་བསྐྱེད་ཞིང་། བཀ་ཤིས་བསྐྱེད་བྱི་མཐུན་བྱའོ།

Then one should go back inside and gather up the offering articles. Recite auspicious verses and dedicate the merit, in accordance with the general system.

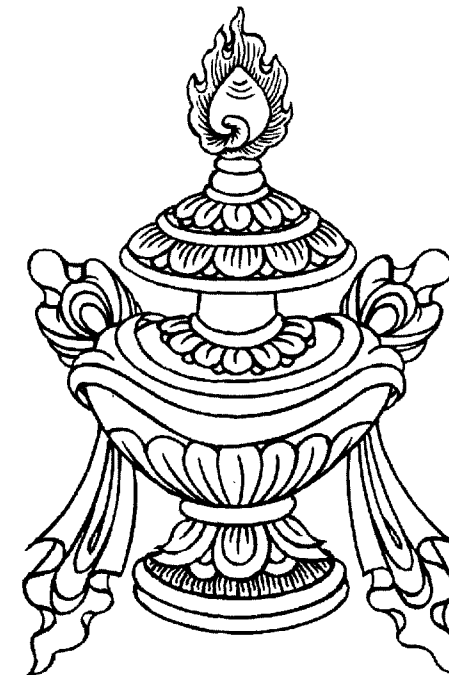
དཔལ་དྲེད་ཕུར་པའི་ཐུགས་ཀྱི་འཕྲིན་ལས་ཇོགས་སོ། ས་མ་ཡ་། རྒྱ་རྒྱ་རྒྱ་།

The Heart Activity of the Glorious Vajrakila is completed. SAMAYA Triple seal.



CHAPTER III

CLEAR ELUCIDATION OF THE ESSENTIAL BRANCHES OF RITUAL PRACTICE



bCom ldan 'das rdo rje gzhon nu 'bring po spu gri'i
sgrub chen gyi chog khrigs lag len snying po rab gsal

written by Padma 'phrin-las (1641-1718) in 1686

CLEAR ELUCIDATION OF THE
ESSENTIAL BRANCHES OF RITUAL PRACTICE

treating the full series of activities for the great attainment of the
Bhagavat Vajrakumāra Medium Razor



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[634] [70] [960]¹ The amazing compassion of the endless
ocean of conquerors, amalgamated within a single mass.
Manifesting in whatever playful (illusory) form,
becoming a friend of wisdom and compassion
in order to subdue ordinary [appearances].
In absolute truth, the genuine Vajradhara.
Respectfully I bow my foolish head at the feet of the
supreme pervading lord of the ocean of maṇḍalas
The omniscient bLo-bzang rgya-mtsho.

Padmasambhava, the royal regent of the conquerors
of the three times,
Rig-'dzin rgod-ldem, born as the reincarnation
of sNa-nam rdo-rje bdud-'joms, [71]
And all those who properly hold the lineages of both son
and disciple —
Remembering their excellent qualities
I pay them one hundred homages.

The glorious great heruka with the nine attitudes
of wrathful dance
In the centre of the brightly polished mirror. [635]
Possessed of [three] faces of the doors of liberation
(*trayo vimokṣāḥ*),
[Six] arms of the six perfections (*ṣaṭ pāramitāḥ*),
[Four] legs of the ways of gathering disciples
(*catvāri saṃgrahavastūni*)

¹ A53 [633-727], B3 [69-171], D60 [959-1076]



[961] And is [in the embrace of his consort as] the union of great skilful means and wisdom.

The [ten] wrathful kings of the ten stages (*daśa bhūmayāḥ*),
 Their consorts of the ten perfections (*daśa pāramitāḥ*),
 The [twenty] slaughtering animal-headed *piśāci* of
 the 20 secondary afflictions (*upakleśa*),
 The Supreme Sons of the hand,
 The door-guardian goddesses of the four boundless minds
 (*catvāry apramāṇāni*),
 Together with the hosts of oath-bound protectors
 of the Kila doctrines [72] —
 I bow down to the assembly of deities of the *maṇḍala*.

Now, relying upon the oral instructions of my *guru*, I will explain the elaborate series of rituals for the great accomplishment (*mahāsādhana*) with detailed [visualisations, etc.] (*vyāsavat*) of the Blazing Razor which is the essential heart of the three lineages of Vajrakila derived from the innermost Treasure revelations of Zang-zang lha-brag, with detailed explanations of the final activities and the hidden secrets (*khog phubs*) and so on. This being an opportunity to benefit others by bringing about knowledge for their sake, I have composed this [text entitled] “the very clear [teaching concerning] the essence of practising the complete series of ritual” [636] in which the manner of reading the liturgical text is made simple.

Within this system, being empowered by the buddhas of the five families, Vairocana and the rest, one enjoys the melodious songs of the mothers of those families, Vajradhātviśvari and the rest. [962] Bringing about the tranquility of the bodhisattvas, Kṣitigarbha and the rest, one is suitably worshipped with an ocean of offering clouds by [their consorts] the goddesses Lāsyā and so on. Bringing an end to Mara and his followers by means of Hūmkāra and the whole assembly of wrathful kings, one is blessed with melodies of congratulation by the lineage of *vidyādhara*. All those practitioners who enter this way easily attain the delightful *siddhi* of whatever they may wish for apropos both supreme and ordinary accomplishments, as limitless as the vast sky.

With regard to that — here, in this very clear set of instructions concerning the essential stages of the proper series of ritual activities for the worship of the *bhagavat* Vajrakumāra whilst accomplishing the *maṇḍala*, there are three sections: Preparation, Main practice and Subsequent

activities. [73] Thus I will describe first of all, the preparatory rites which are to be performed by one who is established on the foundation of practice by reliance on the five excellences of teacher, retinue, place, teachings, and time.² Then, secondly, I will explain at length the various phases of activity for the preliminary approach to the *maṇḍala* following the prescriptions for the rituals of service and attainment (*sevāsādhana*) as found in the authoritative texts of our tradition, and [thirdly] with regard to the subsequent activities, I will explain the sequential stages for the elaborate performance of the deeds of final resort.

PREPARATION (*prayoga*)

With regard to the first of these, it is a general requirement that one who holds to the foundation of practice by means of the five excellences should perform the [earth] rituals. These are widely taught in *tantra* of the Early Translation School under five headings: (1) Investigation (*bhū-parikṣā*), (2) Acceptance (*°graha*), (3) Purification (*°śodhana*), (4) Holding (*°parigraha*) [963] and (5) Protection (*°rakṣā*).

(1) As for the first of this series, investigation [of the qualities of the *maṇḍala*-holding earth], it is not necessary to explain the facts of this rite as they can be learned elsewhere.³ [637]

(2) Secondly, acceptance [of the site] has two parts: (a) Acceptance from a visible [landlord] and (b) acceptance from an invisible.

(a) Firstly, with regard to acceptance from the visible, having agreed the rental with the landlord, it is not necessary in this ritual text to discuss [such procedures as] taking up residence, etc.

(b) Secondly, it being necessary to begin [the series of] rituals with accepting the site from the invisible [spirits of the soil], [I quote] in this regard what is written in the *Thugs gsang ba sku'i rgyud* of the Northern Treasures Vajrakila:⁴

² See *A Bolt of Lightning from the Blue* pp.143-153

³ See *A Bolt of Lightning from the Blue* pp.144ff

⁴ * *Cittaguhyakāya-tantra* (Chapter III, *dkyil 'khor bsnyen pa > maṇḍalāseṅ*) A3 [24], B10 [507], C1 [7]





ཤིན་ཏུ་དབེན་པའི་ས་ཕྱོགས་སུ།
 ས་ཡི་གནད་ལ་དགྲིལ་འཁོར་ཅིགས།
 ས་བདག་ཞི་བའི་ཆོག་གུ།
 ཕྱོགས་བཞིར་མཐོ་ཅིགས་རྒྱལ་ཆེན་སྦྱང་།
 ཐེག་ཆོན་ཆོག་ལེགས་པར་བྱ།

In an extremely isolated place
 Construct the *maṇḍala* on the nodal point of the site.
 Perform rituals to pacify the *bhumipati*,
 Set up boulders in the four directions,
 Generate the four great kings, and then
 Properly perform the rites of drawing the lines
 and applying the colours. [74]

So it is written.

Also, in the *Phur pa che mchog gi dbang chu*⁵ it is written:

ས་བདག་བདེན་པས་བསྐོས་ནས་ཀྱང་།
 བཞུགས་གཏོར་སྤྱོད་ལ་ས་གཞི་གཟུང་།
 མཐོ་བཞི་བཅུགས་ལ་བྱི་མཚམས་བཅད་།
 མ་འོ་ལྷ་བདུད་གཟུགས་བསྦྱང་ལ།
 དག་པོའི་ལྷ་བསྦྱང་ཐུར་པས་གདབ་།
 མཐེང་ནག་ཆེན་པོའི་དགྲིལ་འཁོར་བྲིས།

Having removed the *bhumipati* by means of truth,
 One presents an offering to the obstructors and
 takes control of the site.
 Setting up four cairns, one establishes the outer boundary.
 Generating⁶ the form of Mātraṅgara Rudra

⁵ A8 [68], B12 [564], C5 [64]

⁶ Available mss of the root text all read *bris* ("drawing") here, against the



One implants the *kila* in the guise of the wrathful god
 And draws the great *maṇḍala* in dark blue colour.

This citation is the pure source from which the teachings on this subject arose and is to be understood in conjunction with the oral instructions of the *guru*. [964] Thus, in accordance with the received system of our own tradition, there is no error here in abandoning the wearisome [task of] sealing the *kila* with a seal, as otherwise taught only in the Sa-skya school.

Then, on the site where the *maṇḍala* of whatever kind is to be constructed, one arranges a bouquet of flowers with a handful of grain for Pṛthivi, the Earth Goddess, on top of the drops of perfume that indicate the *maṇḍala* [layout]. Then, in front of that, one sets out the *bali* for the Earth Goddess and the drinking water and the feet-cooling water together with the rest of the series of five *upacāra* in an elegant row (*sbreng tshar*). To the right and left [638] one sets out the white and red *bali*, and so on. Then, having gathered together all the offerings (for the *maṇḍala*) such as the refreshing water and so on, and the nectar, *bali* and blood, as taught in the main texts for the rite of self generation, the master and disciples sit down comfortably together in orderly assembly and sing the preliminary sections — the Seven Line Prayer which is the root of all *guruyoga* practices, the lineage prayer, the refuge prayer, and the arousal of *bodhicitta* — followed by the main text of the *Phur pa dril sgrub*.⁷ [75] This text should be read straight through until the visualisation of the *maṇḍala* is complete and the pride of oneself as the deity is perfect and the *mantra* recitation has been properly performed. Then, after the offerings and praises and prayers for the forgiveness of mistakes have been made, the *maṇḍala* palace together with the retinue of residents is gathered up (into the fundamental *maṇḍala* of the *dharmakāya*) and, firmly maintaining the pride of oneself as the lord Vajrakila in union with his consort, one washes the *bali* and all the offerings for the Earth Goddess with nectar and purifies them with the SVA-BHĀVA *mantra*. Then, from the realm of emptiness, a precious container is generated from the syllable OM [965] and the three syllables OM ĀḤ HŪM melt into it. As a result of this, drinking water, feet-cooling water, flowers, incense, butterlamps, perfumed water, divine food, music and

skyes of Padma 'Phrin-las.

⁷ See above, Ch.1, which includes the lineage prayer. The other preliminary prayers mentioned here are to be found in the *Daily Practice* text, below, Ch.8



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the *bali* offering cakes all come to possess the single taste and quality of nectar. By means of the syllables OM ĀḤ HŪM the *bali* cake is blessed, and with the recitation of ARGHAM, PĀDYAM, PUṢPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYA, ŚABDA ĀḤ HŪM, [the corresponding articles are blessed]. The bouquet of flowers is cleansed with *amṛta* and purified with the *mantra* OM SVABHĀVA ŚUDDHĀḤ ... etc. With oneself clearly visualised as the deity Vajrakumāra, one presses the ground with one's hand, causing the golden form of the Earth Goddess to arise from her home in the centre of the site, holding a golden vase in her right hand and precious jewels in her left. [639] Spirits of the earth (*sa bdag*), *klu* and *gnyen* surround her as retinue. VAJRASAMĀJA. OM PRTHIVĪDEVĪ LOKAMĀTARE SAPARIVĀRA VAJRASAMAYA JAḤ. JAḤ HŪM VAM [76] HOḤ. With these words, [the Earth Goddess] becomes inseparably united with the bouquet of flowers. PADMA KAMALĀYAS TVAM. OM HŪM TRAM HRĪḤ ĀḤ. OM PRTHIVĪDEVĪ LOKAMĀTARE SAPARIVĀRA OM AKĀRO MUKHAM SARVADHĀRMĀNĀM ĀDYANUTPANNATVĀT OM ĀḤ HŪM PHAT SVĀHĀ. [966] Reciting these words three times, one offers the *bali* cake. Then one presents the offerings of drinking water and the rest with the words OM PRTHIVĪDEVĪ LOKAMĀTARE SAPARIVĀRA OM ARGHAM PĀDYAM PUṢPE and so on until ŚABDA, and adds the following verses taken from the *Byang gter bka' brgyad* cycle:

ལྷོ་མེ་ལྷ་མོ་ལྷོ་མེ་ལྷ་མོ་
 བདག་ནི་བྱང་ཆུབ་པའི་མཛུགས་ལྷོ་མེ་
 མཛུགས་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་
 བུ་གཉིས་ལོ་ཡི་རྩ་ལ་ལོ་མེ་
 ཀེ་ལོ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་
 འབྲུང་པོ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་
 སྐྱུ་དམ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་
 སྐྱུ་གསལ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་
 འབྲུང་པོ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་

གནས་རྟེན་གནས་དུ་སྤྱོད་པའ་ལེ་

ས་འདི་བཟུང་གིས་མཛུགས་དུ་གསོལ་ལེ་

སྐྱུ་དམ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་ ་ལྷོ་མེ་ལྷོ་མེ་ལྷོ་མེ་

HŪM Just as it was in former times when you acted as a witness
 (To the truth of the Buddha's enlightenment
 as he sat beneath the bodhi tree),
 So [you must now bear witness] as I myself really
 accomplish *bodhi*.

I have presented you with offerings,
 You must be my witness and grant me this portion of land.

Mounted on the horse of the twelve year cycle,
 You nine gods of *Ko long bsdoms*⁸ and so on
 And all you hosts of elemental spirits without exception,
 Accept this *bali* cake offered in payment for the land
 And please give all of this area to me.

All you elemental spirits who are the masters of this place,
 You must be gone and stay somewhere else.
 And, having departed, I pray that you may render
 this place auspicious.

SARVABHŪTA PŪJĀ KHĀHL. ŚĀNTIM KURU YE SVĀHĀ.

Then the Earth Goddess arises in the radiance of her joy and says, "Oh, you best of *vajra* masters, act for the benefit of living beings and draw the *maṇḍala*." And having spoken these words, she relinquishes visible form and dissolves into the earth which thus becomes in nature like the golden foundation of the world. [640] Then, dedicating white and red *bali* cakes to all the various benign and malefic rulers of the soil, [77] one accepts the site by reciting these verses, taken from the ritual cycle of *Thugs sgrub drag po rtsal*:

⁸ According to the *Vaidūrya dkar po* of Sangs-rgyas rgya-mtsho, there are eighteen of these spirits (*ko long sdom pa'i lha cho brgyad*), secretly emanated by the divination turtle of emanation as harmful and beneficial deities of distain through the twelve animal signs. *White Beryl*, p.49



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ཧཱུྃ ས་འདི་རྣམས་ལ་དབང་མཛད་པའི་
 རྩ་ལྷ་གོད་སྤྱོད་ནམ་མཁའ་ལྷིང་
 རི་ཟ་ལྷ་མིག་མི་འམ་ཅི་
 འབྱུང་པོ་མཐུ་ཆེན་ལྷ་པ་རྣམས་
 འདོད་ཡོན་གཏོར་མ་འདི་གཞེས་ལ་
 བདག་གི་བསྐྱབས་པ་མཐོན་པར་
 ཁྱེད་གྱི་གནས་འདིར་བདག་གཡར་གྱི་
 འདི་རུ་བར་གཅོད་མ་བྱེད་པར་
 ཅི་བདེ་བཞི་གཞན་དུ་གཟུང་

HŪM All ye controlling authorities throughout this parcel of land —
Deva, nāga, yakṣa, garuḍa, [967] *gandharva, asura, kinnara, bhūta* —
 All you powerful ones of the eight classes of gods and spirits,
 Take this *bali* cake containing all desirable qualities (*kāmaguṇa*)
 And, so long as I have not abandoned my *sādhana* retreat,
 Accept it as rental for my use of this land of yours here.
 Do not cause interruptions in this place
 But take yourselves off somewhere else, wherever you like.

And, having said this, the two *bali* cakes should be taken outside.

The *bali* cake offering and the bouquet of flowers for the Earth Goddess may now be gathered up.

(3) Thirdly,⁹ the first of the three aspects of purification [of the site] is examination of the *mahoraga*. If the prognostication is unfavourable here, rites of pacification should be performed. Even so, these days a drawing of the great snake is not created because the old custom of drawing the outline of the beast at the time of laying out the *maṇḍala* is no longer followed.

⁹ A & B: “secondly.”

The second [of the three aspects of purification] is purification by means of *mantra* and *mudrā*. Accordingly, maintaining the gesture of the five-pronged *vajra*, one recites, OM SVABHAVA ŚUDDHĀḤ SARVA-DHARMĀḤ SVABHAVA ŚUDDHO ‘HAM.

The third [of the three aspects of purification] is purification by means of *samādhi*. Here, with oneself clearly visualised as Vajrakumāra, rays of light in the form of fire and water issue forth from one’s right and left eyes which have the clear forms of sun and moon. Burning up the impure [grasping at] reality, it is washed clean. OM SŪRYA CANDRA JVALA JVALA HŪM PHAṬ. [78]

(4) Fourthly, with regard to holding [the site], if this is to be performed in an elaborate fashion then an assembly should be arrayed [968] in the costumes and ornaments of the lord of the *maṇḍala* and all his retinue. Otherwise, if the ritual is to be performed in brief fashion, the *ācārya* alone enters the site in full regalia. If in very brief fashion, [641] the paraphernalia of costumes and so on not being available, the master should situate himself in the centre of the *maṇḍala*, holding *vajra* and bell in his hands, with the general offerings set out before him and disciples arranged all around him, in the four directions, offering prayers. Then the display of offerings should be purified with incense smoke. Thus, from out of the condition of emptiness arises a blazing skull cup container, exceedingly vast in size, within which are limitless shining offering substances which have become perfected as the actual articles of the gods, inconceivable offerings produced as emanations in the manner of the glorious Samantabhadra. They are blessed with the words ARGHAM, PUṢPE, and so on.

As written in the *Thugs kyi ‘phrin las*:

ཧཱུྃ ཨ་མྲོ་མེ་ཏོག་བདུག་སྤོས་དང་
 མར་མེད་ཆབ་ཞལ་ཟས་དང་
 སྤྲུལ་པའི་རོལ་མོ་མཛོད་པར་འབུལ་
 གཟུགས་སྒྲིབ་རོལ་གྱུ་ཆོས་
 བདུད་ཅི་རྩྭ་བལྟེན་བྱེད་



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གཤམ་ཁུངས་པ་ནང་ཁོ་ལ་མཁུ་སྤྱོད་ཅི་རྒྱུ་ཅི་
 གཉིས་མེད་བྱང་མེས་པ་དུད་ཅི་རྒྱུ་ཅི་
 ཕྱི་ནང་མཆོད་རྟེན་མ་ལུས་ཀྱི་ཅི་
 དགྲིལ་འཁོར་ལྷ་ལ་མཆོད་པར་འབུལ་ཅི་
 བཞེས་ཏེ་དབང་དང་དངོས་གྲུབ་ཅི་ལ་ཅི་
 མ་རྒྱ་སྤྱུ་ལྷ་ལྷ་ཅི་

HŪM Drinking water, flowers, fragrant incense and
 Butterlamps, perfumed water, divine food and
 Sweet sounding music, these we offer.

Forms, sounds, smells, tastes, tangibles and ideas,
 Nectar, blood and the ornamented *bali* cake,
 Flesh, blood, bones, intestines and bile,
 And a continuous flow of the nectar of non-dual *bodhicitta*.

All of these outer and inner articles of worship without exception
 Are presented as offerings to the deities of the *maṇḍala*.
 Accepting them, we pray that you will bestow empowerments
 and *siddhi*.

[79] MAHĀ-SARVA-PŪJĀ KHĀHL.

With these words one presents the offerings.

Now, with regard to praying for what we want, [969] one should recite
 these words taken from the *bKa' ma mdo dbang* of the early translation
 period:

Placing oneself to the east of the *maṇḍala*, one says:

ཧྱུཎྜི། རྗེ་མཆོད་ཀྱི་དགྲིལ་འཁོར་དུ།
 སངས་རྒྱལ་ཀྱི་འདུས་གོང་ཁྱེད་ཉིད།
 དེ་རིང་ཞིས་པར་མཇོད་དུ་གསོལ།
 ཐམས་ཅད་བདག་ཉིད་དགོངས་སུ་གསོལ།



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ཞི་བའི་ཡེ་ཞེས་རང་སྣང་བ།
 རྒྱལ་རྒྱལ་ཀྱི་འདུས་རབ་མཛེས་པ།
 སངས་རྒྱལ་ཀྱི་གྲི་སྒྱུ་ཡི་མཆོག།
 དགྲིལ་འཁོར་ཆེན་པོ་གསུང་དུ་གསོལ།

HŪM Here, within the *maṇḍala* of Vajrakumāra
 Which is the actual city of the assembly of all buddhas,
 We pray that today you will render everything auspicious.
 All of you, please listen to me.

The natural appearance of peaceful wisdom,
 Made very beautiful with ornaments of every description, [642]
 The supreme body of all the buddhas,
 We pray that you will speak of this great *maṇḍala*.

And placing oneself to the south, one says:

ཡོན་ཏན་རིན་ཆེན་རྒྱལ་པོ་གཙོ།
 མ་ལུས་ཀྱི་ཀྱི་ར་བརྟོད་།
 སངས་རྒྱལ་ཀྱི་ཡོན་ཏན་མཆོག།
 དགྲིལ་འཁོར་ཆེན་པོ་གསུང་དུ་གསོལ།

The lord of enriching good qualities and wealth,
 The fulfilment of all hopes without exception,
 The supreme virtue of all the buddhas,
 We pray that you will speak of this great *maṇḍala*.

And placing oneself to the west, one says:

རང་བཞིན་དག་པས་དགོས་པ་མེད།
 སངས་རྒྱལ་ཀྱི་གྲི་གསུང་གི་མཆོག།
 འདོད་ཆགས་པ་རོལ་ཕྱིན་པ་བརྟེན།



དགྲིལ་འཁོར་ཆེན་པོ་གསུང་དུ་གསོལ།

Due to your natural purity, you lack for nothing.
The supreme speech of all the buddhas,
Having attained the perfection of desire,
We pray that you will speak of this great *maṇḍala*.

And placing oneself to the north, one says:

བསམ་པ་ཐམས་ཅད་ཡོངས་རྫོགས་པ།
ཐམས་ཅད་སྒྲོལ་བའི་ཕྱེ་དཔོན་མཆོག།
སངས་རྒྱལ་གྱི་འཕྲིན་ལས་བདག།
དགྲིལ་འཁོར་ཆེན་པོ་གསུང་དུ་གསོལ།

The complete accomplishment of every thought,
The commander in chief of the armies of liberating killers,
The master of the deeds of all the buddhas,
We pray that you will speak of this great *maṇḍala*.

And addressing all four directions together, one says:

བསོད་ནམས་ཡེ་ཤེས་ཆོགས་རྫོགས་པའི།
རང་རིག་མཐའ་དབུས་མེད་པའི་དགྲིལ།
ཡེ་ཤེས་པོ་བྱང་འཁོར་ལོ་རི་ཚུལ།
དགྲིལ་འཁོར་སྤྲོད་པོ་བ་ཤད་དུ་གསོལ།

Completing the accumulations of merit and wisdom,
The essence (*maṇḍa*) of the *maṇḍala* is self-awareness
devoid of either centre or circumference,
A wisdom palace in the guise of a circle. [80]
We pray that you will explain the essential heart of this *maṇḍala*.

Then the *ācārya*, maintaining the pride of himself as the great glorious *heruka*, [970] brandishes the *vajra* and rings the bell. As he does this, from the seed-syllables HŪM which are the pupils of his two eyes in

the form of sun and moon, blazing flames of fire [burn up all the impurities of *samsāra*] as he casts his wrathful gaze in the ten directions. And the soles of his two feet are marked with the sign of a blazing *viśvava-jra* as he advances with *vajra* steps in the manner of the wrathful deity toward the northeastern corner of the *maṇḍala*. When he reaches that place he issues the following command taken from the text of *Thugs sgrub drag po rtsal*:

ཨྱིཾ་ སེམས་ཅན་གྱི་ལ་ཕན་ཕྱིར་དུཾ་
སྒྲོབ་དཔོན་པོས་དགྲིལ་འཁོར་འབྲིཾ་
ལྷ་ཁྲ་གཞོད་སྒྲིན་ཤ་ཟ་དང་ཾ་
སྒྲིན་པོ་ཡི་དུགས་འབྱུང་པོ་དང་ཾ་
མཁའ་འགྲོ་གཞོན་པོ་ནམ་མཁའ་ལྗེ་དང་ཾ་
རིག་སྤྲལས་གྲུབ་པ་མི་འམ་ཅིཾ་
གཡོག་དང་འཁོར་དུ་བཅས་པ་རྣམས་ཾ་
རྩྭ་ཆེ་ཆེར་གྱི་བཀའ་འབྱུང་གིས་ཾ་
འདི་རུ་མ་འདུག་གཞན་དུ་རེངས་ཾ་
གང་དག་མི་འགྲོ་འདུག་གྲུར་ན་ཾ་
ཕུག་ན་རྩྭ་ཆེ་སྒྲིན་ཞེས་པས་ཾ་
ཀླད་པ་ཚལ་པ་བརྒྱ་རུ་འགོམས་ཾ་
ཨྱིཾ་ཨྱིཾ་ཨྱིཾ་

HŪM In order to benefit all sentient beings
I, the *ācārya*, will draw the tantric *maṇḍala*.

You *deva*, *nāga*, *yakṣa* and flesh-eating *piśāca*,
Rākṣasa, *preta* and *bhūta*,
Ḍākinī, *ostāraka* and *garuḍa*,
You who have mastered the spells and formulae, *kinnara*,
[643] And all your servants and retinue —





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By the command of Vajradhara
You are not to remain here but go elsewhere!

Anyone who does not go, if you remain here,
Vajrapāṇi will utter the sound HŪM and thereby
Smash your brain into a hundred fragments.
HŪM HŪM HŪM

Then, emanating rays of light from himself, the *ācārya* contemplates these transforming into a multitude of wrathful deities, by means of which, all arrogant worldly obstructors are banished. Reciting the *Kila mantra* and *Sumbha mantra* in a ferocious manner, he scatters mustard seed and wafts the smoke of crystal myrrh [81] as music is played with great force. When all the wrathful emanations have gathered together and returned, [971] he imagines the borders protected by the play of the wrathful kings. Circumambulating the *maṇḍala* with *vajra* steps as before, the *ācārya* keeps in mind that the entire ground area of the *maṇḍala* has *vajra* nature.

If the rite is to be performed in elaborate fashion, at this point the wild dance of the ten wrathful kings should be performed, either in the style of the 'root dance of the blood-drinkers' (*khraḡ 'thung rtsa 'chams*) or as in the *mDo dbang tshogs chen 'dus pa* derived from the *sGyu 'phrul (Māyājāla-tantra)*: Join together the palms of the hands and place them on the crown of the head whilst parting the feet, stretching out the right leg and drawing in the left. Then begin to walk slowly [around the *maṇḍala*] with elbows and knees bent. This is the gesture of Hūmkāra. OM VAJRAKRODHA-HŪMKĀRA HŪM GARJA GARJA HŪM PHAṬ.

Slide the left foot over on top of the right and clap together the palms of the two hands. This is the gesture of the wrathful Vijaya. OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM PHAṬ.

Press down with the thumbs upon the bases of the little fingers and, [644] stretching out the remaining three fingers, strike them together. This is the gesture of Niladaṇḍa. OM VAJRAKRODHA-NĪLADAṇḌA HŪM DAHA DAHA HŪM PHAṬ.

Extend the left leg and place the left hand upon the hip. [82] Wave the right hand in the sky. This is the gesture of Yamāntaka. [972] OM VAJRAKRODHA-YAMĀNTAKA HŪM PACA PACA HŪM PHAṬ.

Act as if brandishing a curved knife (*kartri*) with the right hand and seizing (the enemy) with the left. This is the gesture of Acalanātha. OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM PHAṬ.

Having arranged the hands in the form of a horse's head, place them on top of the head and adopt a heroic posture. This is the gesture of the glorious Supreme Horse (Paramāśva). OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU HŪM PHAṬ.

Revolve the left foot and left hand in the air, lifting the hand upwards. This is the gesture of Aparājita. OM VAJRAKRODHA-APARĀJITA HŪM TIṢṬHA TIṢṬHA HŪM PHAṬ.

Place the two hands on the hips and align the two feet in parallel. Jump to the right and then to the left. This is the gesture of Amṛtakunḍalin. OM VAJRAKRODHA-AMṚTAKUṇḌALI HŪM CHINDA CHINDA HŪM PHAṬ.

Cross the two hands with the wrists below and extend the index fingers to the two shoulders. This is the gesture of Trailokyavijaya. OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM BINDHA [973] BINDHA HŪM PHAṬ. [83]

With the two feet in the manner of walking, jump from the right foot to the left. [645] Strike the palm of the left hand with the right. This is the gesture of Mahābala. OM VAJRAKRODHA-MAHĀBALA HŪM SPHOṬAYA SPHOṬAYA HŪM PHAṬ.

While the appropriate verses of the ritual text¹⁰ are being recited, the *ācārya* should move around the *maṇḍala* from place to place, performing the various dance *mudrā*, just as described here. The zenith is in the upper east, and the nadir is in the upper west. At the time of reciting the *mantra* for the wrathful king in the zenith or the four cardinal directions, the dancer revolves to the right with his right leg extended. At the time of reciting the *mantra* for the wrathful kings in the four intermediate directions or the nadir, he revolves to the left with his left leg extended.

(5) Fifthly, with regard to protecting [the site]: Purify the ten striking *kila* with incense smoke whilst contemplating that, out of the condition of emptiness, ten HŪM syllables arise which completely transform into the ten wrathful kings. From the waist up, they are in the form of the wrathful gods, below the waist they have the form of three-sided sharp spikes, and they blaze fiercely with fire. Having meditated like that, take those empowered *kila* in the left hand and raise the *vajra* hammer in the right hand. Then one may either intone the *mantra* whilst dancing, or proceed without melodious song and elaborate dance gestures, whichever is suitable.

¹⁰ *Sādhana* text (above) pp.29-33



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Having gone to the upper eastern spot, Brahmā is summoned from the zenith and split open by the *kila* of Vajrahūmkāra which pierces him from the crown of his head all the way down to his genitals. [974] Thus he is spread out on the ground, unable to move, and one should contemplate him as having attained great bliss. [84] As the *kila* is fixed in position with hammer blows to the head, one recites: OM VAJRA-KRODHA-HŪMKĀRA HŪM Roar, roar at the interrupting elementals HŪM PHAṬ.

Having gone to the lower eastern spot, one imagines the *kila* of Vijaya splitting Indra apart as it pierces him from the crown of his head, and one recites: OM [646] VAJRAKRODHA-VIJAYA HŪM Destroy, destroy the interrupting elementals HŪM PHAṬ.

Proceeding to the southeast, the *kila* of Niladaṇḍa enters Agni from the crown of his head as one recites: OM VAJRAKRODHA-NĪLADAṆḌA HŪM Burn, burn the interrupting elementals HŪM PHAṬ.

Moving to the south, the *kila* of Yamāntaka pierces the Lord of Death from the crown of his head as one recites: OM VAJRAKRODHA-YAMĀNTAKA HŪM Bake, bake the interrupting elementals HŪM PHAṬ.

Having gone to the southwest, the *kila* of Acalanātha pierces the lord of *rākṣasa* from the crown of his head as one recites: OM VAJRAKRODHA-ĀRYA-ACALA HŪM Bind, bind the interrupting elementals HŪM PHAṬ.

Moving to the lower west, the *kila* of Hayagriva pierces through the crown of Varuṇa's head as one recites: OM VAJRAKRODHA-HAYAGRĪVA HŪM Howl with pleasure at the interrupting elementals HŪM [975] PHAṬ.

Having gone to the northwest and striking the *kila* of Aparājita upon the crown of Vāyu's head, one recites: OM VAJRAKRODHA-APARĀJITA HŪM Paralyse, paralyse the interrupting elementals HŪM PHAṬ.

Having gone to the north and striking the *kila* of Amṛtakunḍalin upon the crown of the *yakṣa* chief's head, one recites: OM VAJRA[85]KRODHA-AMṚTAKUNḌALI HŪM Pierce, pierce the interrupting elementals HŪM PHAṬ.

Having gone to the northeast and striking the *kila* of Trailokyavijaya upon the crown of Īśāna's head, one recites: OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM Split, split the interrupting elementals HŪM PHAṬ.

Having gone to the upper west and striking the *kila* of the nadir upon the crown of the head of the ruler of the *bhūmipati*, one recites: OM VAJRAKRODHA-MAHĀBALA HŪM [647] Burst, burst open the interrupting elementals HŪM PHAṬ.

If the rite is to be performed in elaborate fashion, at this juncture whatever one does for the sake of acquiring merit is good: The dis-

pensation of gifts, the minting of votive images (*sāccha*, *tsha tsha*), offering libations of refreshment to souls in torment (*preta*), the recitation of scriptures and so on.

MAIN PRACTICE (*mauli*)

The second general topic is a full explanation of the various stages of activity for the preliminary approach to the *maṇḍala* in accordance with the prescriptions for the rituals of service and attainment as found in the authoritative texts of our tradition. This section has five parts: (1) The outer boundary consists of setting up cairns for the four great kings. [976] (2) The intermediate boundary consists of suppressing the vow-breaking demons and fixing plaques over the door. (3) The inner boundary consists of slaying Mātaraṅga Rudra. (4) The secret boundary must also be established, and, (5) erecting the *maṇḍala*, the rituals of service and attainment are performed.

(1) With regard to the first of these, in the four cardinal directions around one's meditation hut one erects cairns of stone and, [86] in a convenient place inside the hut, one pins up a small piece of wood or cotton canvas (*tsa ka li*) upon which have been painted images of the four great kings. In front of this painting one sets out a white *bali* cake for each of them and the five general offerings beginning with bowls of water (*arghya*).

Assuming the pride of oneself as the deity, one goes to the foot of the stone in the eastern direction and sets out a *bali* cake and all the other offerings which one then purifies with incense smoke. Emerging from the condition of emptiness one imagines a syllable OM which transforms into precious jewelled containers, vast and deep, and these are filled within by a syllable HŪM which melts down and arises as refreshing water, flowers, incense, butter-lamps, perfume, divine food, music and sacrificial cakes of unimpeded radiance, all established as the perfect articles of the gods. The offering articles are blessed by name, *argham*, *puṣpe* and so on down to *śabda* ĀḤ HŪM, and the *bali* cake by three recitations of the syllables OM ĀḤ HŪM. The stone cairn is then purified with incense smoke and, arising from the condition of emptiness, the cairn [648] becomes a measureless divine palace. Then a white syllable HŪM radiates out from one's heart and enters that palace from



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where it sends out rays of white light which make offerings to the noble ones and perform deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Dhṛtarāṣṭra, white in colour and, wearing helmet and coat of mail, [977] holding in his hands a *vinā*. He [is adorned on the crest of his head] with Vairocana, the lord of the family, and surrounded by a retinue of *gandharva*. [87] Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Dhṛtarāṣṭra and his entourage from the eastern side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAṢ HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayasattva*. OM DHṚTARĀṢṬRAYE SAPARIVĀRA IDAM BALIM TE KHA KHA KHĀHI KHĀHI. Offer the *bali* cake seven or three times. Then one should present the usual offerings with the words OM DHṚTARĀṢṬRAYE SAPARIVĀRA ARGHAM PĀDYAM ... and so on. They are then entrusted with their duties using the following verse from the *Thugs sgrub* cycle:

ཧྱུཾ་ རི་རྒྱལ་ལྷན་པོའི་ཤར་ཕྱོགས་སུ།
 རོ་བུ་རྩེ་ན་པོ་སྤྱོད་དེ་ལྷན་པོ།
 ཟ་བུ་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ།
 རྒྱལ་པོ་ཆེན་པོ་ཡུལ་འཁོར་སྤང་།
 སྤྱོད་པོ་དག་དཀར་པོ་པོ་ཕམ་བསྐྱམས་།
 བུའོ་མོ་སྤྱོད་དང་སྤྱོད་པོར་བཅས་།
 འཁོར་ནི་ནི་ཟ་འབུམ་གྱིས་བསྐྱོར་།
 སྤྱོད་པོ་ཆེ་ལ་སྤྱོད་པོ་ཆེ་།
 མཆོད་གཏོར་འདི་བཞེས་ཤར་ཕྱོགས་ཀྱི།
 གཏོན་རྩམས་བསྐྱོད་ཅིང་ཕྱི་མཚམས་སྤངས་།

HŪM On the eastern side of the glorious Mount Meru
 Is the magnificent Gandhamādana,
 Palace of Intoxicating Perfume,

Deep and vast and very splendid.
 Therein resides the great king Dhṛtarāṣṭra
 Whose body colour is white and who holds a *vinā*.

Accompanied by your queens, your sons and your ministers
 And surrounded by an entourage of 100,000 *gandharva*,
 You have many subjects and so are very powerful.

Accept this offering of *bali* cake and
 Keep at bay all the demons of the east!
 Thus you must protect the outer boundary.

Then, in order that he may remain firm in his post until the end of the retreat (so long as the *sādhaka* has not attained liberation), one should recite [OM] SUPRATIṢṬHA [VAJRAYE SVĀHĀ] [88] [978] and scatter flowers.

[649] In a similar fashion, one moves to the southern cairn of stones and sets out a *bali* cake and all the other offerings which one then purifies with incense smoke and blesses and so on, as before.

The stone cairn is then purified with incense smoke and, arising from the condition of emptiness, the cairn becomes a measureless divine palace. Then a golden syllable HŪM radiates out from one's heart and enters that palace. [By means of rays of light] it makes offerings to the noble ones and performs deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Virūḍhaka, golden in colour and, wearing helmet and coat of mail, he wields a sword. He appears together with Ratnasambhava, the lord of the family, and surrounded by a retinue of *kumbhāṇḍa*. Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Virūḍhaka and his entourage from the southern side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAṢ HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayasattva*. OM VIRŪḌHAKAYE ... With the name *mantra* offer the *bali* cake and the other offerings. Then entrust [the king and his retinue] with their duties:

ཧྱུཾ་ རི་རྒྱལ་ལྷན་པོའི་ཕྱོགས་སུ།
 རོ་བུ་རྩེ་ན་པོ་སྤྱོད་དེ་ལྷན་པོ།



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ཟབ་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ་༥
 རྒྱ་ལ་པོ་ཆེན་པོ་འཕགས་སྤྱེས་པོ་༥
 སྤྱ་མདོག་མེར་པོ་ར་ལ་གྱི་འཛིན་༥
 བཅུན་མོ་སྤྲུལ་དང་སྤྱོན་པོར་བཅས་༥
 འཁོར་ནི་གྲུ་ལ་བུམ་འཁོར་གྱིས་བསྐྱོར་༥
 ལྷ་པོ་ཆེ་ལ་སྟོབས་པོ་ཆེ་༥
 མཚོད་གཏོར་འདི་བཞེས་ལྷ་ཕྱོགས་གྱི་༥
 གདོན་རྣམས་བསྐྱོག་ཅིང་ཕྱི་མཚམས་སྤངས་༥

HŪM On the southern side of the glorious Mount Meru
 Is the magnificent Palace of Beryl (*vaidūrya*),
 Deep and vast and very splendid.
 Therein resides the great king Virūḍhaka
 Whose body [89] colour is golden and who holds a sword.

Accompanied by your queens, your sons and your ministers
 And surrounded by an entourage of *kumbhāṇḍa*,
 You have many subjects and so are very powerful.

Accept this offering of *bali* cake and
 Keep at bay all the demons of the south!
 Thus you must protect the outer boundary.

[OM] SUPRATIṢṬHA VAJRAYE SVĀHĀ.

Similarly, at the western cairn of stones, one sets out a *bali* cake and all the other offerings which one then purifies with incense smoke and blesses and so on, and the stone cairn is purified with incense smoke. Then, arising from the condition of emptiness, the cairn becomes a measureless divine palace and a red syllable HŪM radiates out from one's heart and enters that palace. [By means of rays of light] it makes offerings to the noble ones and performs deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Virūpākṣa, red in colour and, wearing



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helmet and coat of mail, he carries a snake noose and a *stūpa*. He appears together with Amitābha, the patriarch of the family, [979] and surrounded by a retinue of powerful *nāga* lords. Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Virūpākṣa and his entourage from the western side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAḤ HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayasattva*. OM VIRŪPĀKṢAYE SAPARIVĀRA IDAṢ BALIM TE KHA KHA KHĀHI KHĀHI. Then entrust [the king and his retinue] with their duties [90]:

ལྷོ་རྒྱ་ལ་ཕྱུན་པོའི་རྒྱ་ཕྱོགས་སུ་༥
 པོ་བྲང་ཆེན་པོ་རྒྱ་མཚོའི་དཔལ་༥
 ཟབ་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ་༥
 རྒྱ་ལ་པོ་ཆེན་པོ་སྤྱན་མི་བཟང་༥
 སྤྱ་མདོག་དམར་པོ་སྤྲུལ་ཞགས་འཛིན་༥
 བཅུན་མོ་སྤྲུལ་དང་སྤྱོན་པོར་བཅས་༥
 འཁོར་ནི་གྲུ་དབང་འབུམ་གྱིས་བསྐྱོར་༥
 ལྷ་པོ་ཆེ་ལ་སྟོབས་པོ་ཆེ་༥
 མཚོད་གཏོར་འདི་བཞེས་རྒྱ་ཕྱོགས་གྱི་༥
 གདོན་རྣམས་བསྐྱོག་ཅིང་ཕྱི་མཚམས་སྤངས་༥

HŪM On the western side of the glorious Mount Meru
 Is the magnificent Palace [650] of Ocean Glory,
 Deep and vast and very splendid.
 Therein resides the great king Virūpākṣa
 Whose body colour is red and who holds a noose of snakes.

Accompanied by your queens, your sons and your ministers
 And surrounded by an entourage of 100,000 *nāgendras*,
 You have many subjects and so are very powerful.



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Accept this offering of *bali* cake and
Keep at bay all the demons of the west!
Thus you must protect the outer boundary.

[OM] SUPRATIṢṬHA VAJRAYE SVĀHĀ.

The offerings in the north are then purified with incense smoke and blessed and so on, and the stone cairn is purified with incense smoke. Then, arising from the condition of emptiness, the cairn becomes a measureless divine palace and a green syllable HŪM radiates out from one's heart and enters that palace. [By means of rays of light] it makes offerings to the noble ones and performs deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Vaiśravaṇa, green in colour and, wearing helmet and coat of mail, he carries a victory banner and a mongoose. He appears together with Amoghasiddhi, the patriarch of the family, and surrounded by a retinue of *yakṣa*. Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Vaiśravaṇa and his entourage from the northern side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAM HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayāsattva*. OM VAISRAVAṆAYE [91] SAPARIVĀRA IDAM BALIM TE KHA KHA KHĀHI KHĀHI. Then entrust [the king and his retinue] with their duties:

ཧྱཱུཾ་ རི་ཀླུ་ལྷན་པོའི་བྱང་ཕྱོགས་སུ།

ཕོ་བྱང་ཆེན་པོ་ལྷང་ལོ་ཅན་།

ཟབ་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ།

རྒྱལ་པོ་ཆེན་པོ་རྣམ་ཐོས་སྤྲུལ་།

སྤྲུལ་པོ་གཞུང་གྲུ་རྒྱལ་མཆོན་འཛིན་།

བཙུན་མོ་སྤྲུལ་དང་སྤྲོན་པོར་བཅས་།

འཁོར་ནི་གཞོན་གྱིན་འབུམ་གྱིས་བསྐོར་།

སྤྲོ་བོ་ཆེ་ལ་སྤྲུལ་པོ་ཆེ་།

མཆོད་གཏོར་འདི་བཞེས་བྱང་ཕྱོགས་གྱི།

གཞོན་རྣམས་བསྐོས་ཅིང་ཕྱི་མཆོན་སྤྲུལ་།

HŪM On the northern side of the glorious Mount Meru
Is the magnificent palace of Alakāvati,
Deep and vast and very splendid.
Therein resides the great king Vaiśravaṇa
Whose body colour is green and who holds a banner of victory.

Accompanied by your queens, your sons and your ministers
And surrounded by an entourage of 100,000 *yakṣa*,
You have many subjects and so are very powerful.

Accept this offering of *bali* cake and
Keep at bay all the demons of the north!
Thus you must protect the outer boundary.

Saying OM SUPRATIṢṬHA [980] VAJRAYE SVĀHĀ, one scatters flowers and prays that they will remain firm.

Furthermore, they will remain there happily if some earth *kila* are pegged into the ground in the four directions around the stone cairn *maṇḍala* palaces of those four great kings.

(2) The intermediate boundary consists of suppressing the vow-breaking demons and fixing a plaque over the door.

(a) With regard to the first of these two, the suppression of the vow-breaking demons: On a piece of cloth taken from a corpse, or on a piece of poisonous paper,¹¹ [draw an effigy of the] vow-breaking demoness (*dam sri mo*) with the beak of a bird.¹² Bind her limbs with iron fetters and inscribe the syllable TRI¹³ upon her heart between the opposing faces of a pair of JAḤ syllables. On her four limbs write JAḤ HŪM VAM HOḤ MĀRAYA rBAD. Starting from her throat, with the heads of the letters outward, write the words [651] YA MA DAM SRI GAMPARI MĀRAYA JAḤ JAḤ NAN. TRI'U TRI'U YA NA MA ŚO JAḤ KHUG NAN, and at the end

¹¹ According to my Bon-po informant, *mkhan po* bsTan-pa gYung-drung, these two items are synonymous. Oral communication, Oxford, 2002.

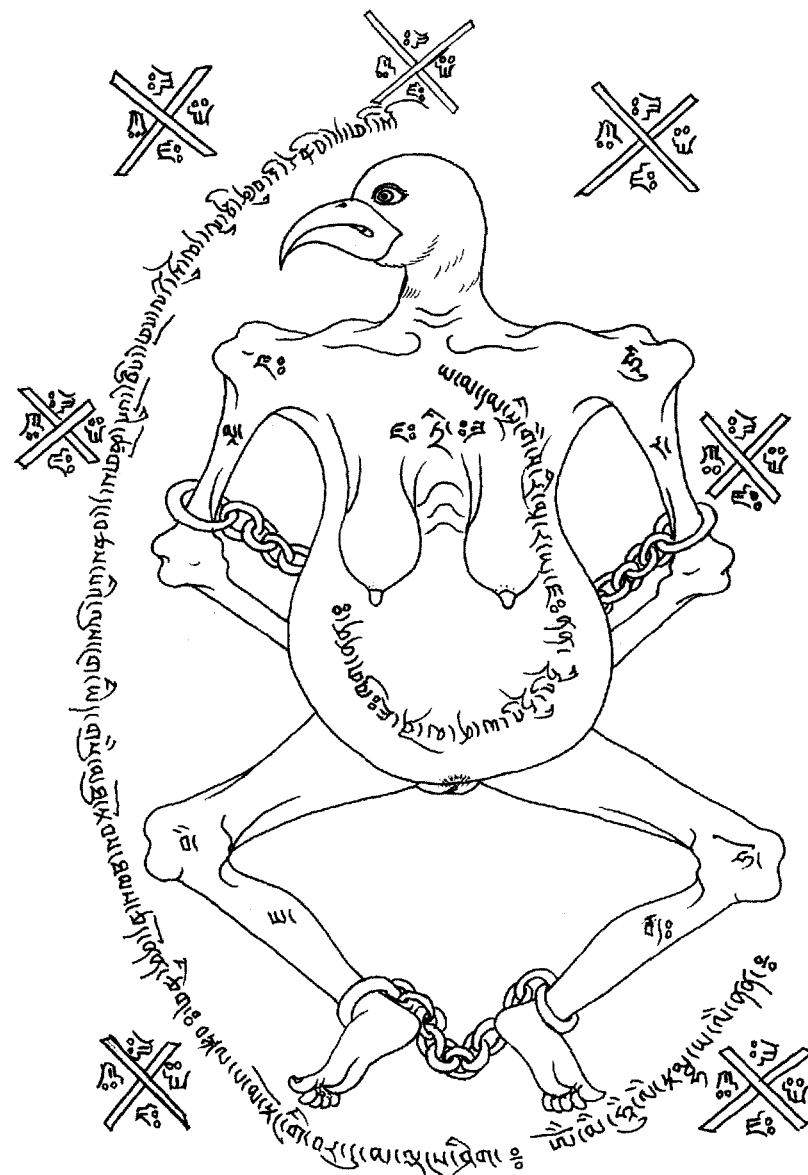
¹² Cf. Samten Karmay, *Secret Visions of the Fifth Dalai Lama*, plate 50

¹³ A & B: NR



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of these and within them also, append the supplementary words that summon the vow-breaking demons, [92] ghosts ('byung po, bhūta) and pernicious nyu le spirits.¹⁴ Around the outside of the figure, with the heads of the letters inward, write whatever ancillary words of imprecation one wishes in order to press down upon the 'byung po and nyu le,¹⁵ and to the end of these add OM LAM HŪM LAM STAMBHAYA LAM NAN. Finally, one should encircle the effigy with JAḤ crosses.

Roll up the effigy in a ball of flour and perform an act of purification [as above, recreating the effigy from the condition of emptiness]. Then, smearing [the effigy] with poison and blood, one places it in a container such as an iron cooking pot (*lcags slang*) [981] and inserts this within the mouth of a triangular suppression pit (*mnan dong*) of sufficient size dug in a suitable place outside the threshold of the inner door of one's hut. Pour out a golden libation and call upon the buddhas to witness and judge [the sincerity of one's aspirations]. After this has been done, recite E RAM PHAṬ RAM JVALA RAM¹⁶ whilst clearly visualising the triangular pit, and then say TRI JAḤ whilst clearly visualising the effigy of the vow-breaking demons [within it]. Make a solemn declaration of truth:

ཁ་བདེན་པ་ཆེན་པོ་འི་མཐུས་དང་རྣམས་པ་ལ་བརྟེན་ནས་སྐྱབས་པ་ལ་བར་དུ་གཙོད་པའི་དམ་སྲི་བྱ་མཆུ་
མ་དང་སའི་ཉིང་ཐུར་ནག་མོ་བྱ་ཏེ་ནག་མོ་ཉོར་མགོ་མ་ལ་སོགས་དུས་བཅུར་རྒྱ་ཞིང་བར་གཙོད་

¹⁴ The *mantra* for summoning these spirits is given in the various *Sri mnan* texts translated below: OM SARVA JATRINI HŪM JAḤ NATRI SUTRINI HŪM JAḤ ŚANTRINI HŪM JAḤ KATRINI DANTRINI GUM GUM JAḤ JAḤ HŪM. And at the end of this should be written: *sri ngan gdug pa can kyi bla srog rnam shes khug JAḤ JAḤ JAḤ HŪM VAḤ HOH* (*Byang gter phur pa'i sri mnan yi dam drag po gang la'ang sbyar du rung ba'i lag len 'don 'grigs dkyus gcig tu bsdebs pa 'bar ba'i brjid gnon thog brtsegs* 11.28 [479], written by Padma gar-dbang-rtsal and transmitted within the *Rin chen gter mdzod*.)

¹⁵ 11.28 [480-481] (see previous note) lists all of these separately, cursing each group in turn. The *Dam chos dgongs pa yongs 'dus* (*gter ma* manual of bDud-'dul rdo-rje), on the other hand, reads: *dus drug bcur rgyu ba'i nyu le dam sri rgyal 'gong 'byung po'i tshogs dang bcas pa'i lus ngag yid gsum mthu stobs thams cad non cig. bskal pa ma stong gi bar du ma ldangs shig. OM LAM etc.* "All powers of body, speech and mind of those troublesome demons that roam throughout the 60 time periods — the *nyu le*, *dam sri*, *rgyal po*, 'gong mo', 'byung po and all their hosts — must be suppressed! So long as time itself has not come to an end, they must never rise up! OM LAM etc."

¹⁶ *Sādhana* text (above) pp.86-87





ཚུམ་པའི་ཉུ་ལེ་དང་འགོང་པོ་སྤྱན་དགྲུ་རྒྱལ་འགོང་དམ་སྤྱི་འབྱུང་པོའི་ཚོགས་དང་བཅས་པའི་བླ་
སྤྱི་རྒྱལ་པར་ཞེས་པ་སྤྱིད་པའི་ཚེ་ནས་དཔྱུ་ལ་བའི་གནས་ཀྱི་བར་གང་ན་གནས་ཀྱང་དམིགས་པའི་
རྟེན་འདི་ལ་ད་ལྟ་ཉིད་དུ་ཁྱེད་ཅེག་།

“According to the strength and power of the great truth of my promise, all those vow-breaking demons who cause interruptions to my *sādhana* practice — She with the beak of a bird, She the black peg stuck deep in the earth (*sa'i ting phur nag mo*), Putra nag-mo, Hor-mgo-ma and the rest who roam around causing interruptions throughout the ten periods of time,¹⁷ together with all the *nyu le* and the nine 'gong mo brothers, the *rgyal po* demons, the 'gong po and the vow-breaking ghosts — may the soul, life force and consciousness of all of them be immediately seized and imprisoned within this visualised effigy from wherever they may be located, from the summit of existence all the way down to the depths of hell.”

Reciting these words three times, [93] they should be separated from their protectors¹⁸ and then caught, drawn forth, bound and driven mad by the four *mudrā*. One should have confidence that this is actually brought about by these *mantra* and *mudrā*.

[652] After that,

JAḤ The moment of the great *samaya* has come!¹⁹

[and so on.] Urge the protectors into action with these eight lines and then say:

HŪM By arousing the mind of supreme awakening ...

[982] and so on, down to ĀVEŚAYA A ĀḤ.²⁰ Then say:

All those obstructors who would interrupt the attainment of *siddhi*

¹⁷ These are the ten Celestial Stems of Chinese astrology. Jean-Michel Huon de Kermadec, *The Way to Chinese Astrology: the Four Pillars of Destiny* (translated by N.Derek Poulsen), p.86

¹⁸ *A Bolt of Lightning from the Blue* pp.134, 213, 273

¹⁹ *Sādhana* text (above) pp.55-56

²⁰ *Sādhana* text (above) p.56

and so on, performing the rite down to BĀM HŪM PHAṬ as in the ritual text.²¹

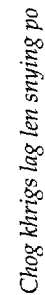
It is appropriate to insert here the special instructions concerning the suppression of vow-breaking demons found in the *bKa' bgyad rang shar*. In this text it is explained that powdered iron, copper and stone,²² and white and black mustard seeds, are powerful substances of sorcery for use in this rite. Gathering these items together, along with the smoke of crystal myrrh (*guggula*) and a sword and *kila* and so on, one attacks [the effigy] in unison with the words of the following verses:

རྩི་དམ་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་
རྩི་སྤྱི་བྱ་བའི་ལས་ངན་འདིས་ཅི་



²¹ *Sādhana* text (above) pp.56-57

²² I am told that *mkhar gong* is the stone of preference here. *mkhan po* bsTan-pa gYung-drung, oral communication, Oxford, 2002

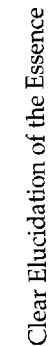


HUM Due to the evil effects of the actions of vow-breakers
The body of the *vajra* master is treated with contempt,
Schisms are caused among the *vajra* brothers,
There is trouble for we yogins,
Extensive trouble is caused throughout the kingdom,
And even the doorways of the many [methods] of union
and slaughter are shut fast.

[As for] all those *dam sri* demons who transgress the instructions,
Nowhere is it said that they should be allowed to roam free.
Therefore we strike them with the *kila* of Vajra Wrath
And with particles of powdered iron, copper and stone.
We fumigate them with incense made of *guggula* and,
Bombarding them with powerful items of sorcery,
We cut them to pieces with sharp weapons.
We press [these pieces] to the mouth of Vajrarākṣasa, [94]
We offer them to the host of *ma mo* and *ḍākini*, and
We press them down beneath the splendour of Mount Meru.

Reciting these verses together with the KĪLAYA and DHADDHI *mantra*, [983] one should strike them with the *kila*. Having thus made preparations for the rite of pressing down, one should place [the violated effigy] within a pit. Then, on one side of a gravestone inscribe the image of Mount Meru and the four continents, and on the other side draw a *viśvavajra* and, having done this, pack the hole tightly with small stones and cover it with the inscribed tombstone. Finally, [653] on top of that the yogins form a dance circle and perform the dance stomp of pressing down. As it says in the *Phur pa thugs kyi 'phrin las*:²³

²³ *Sādhana* text (above) pp.94-95 (& 118-119)



IG NAN VIGHNĀN STAMBHAYA NAN, MĀRAYA NAN.
ŚĀNTIM PUṢṬIM VAŚAM MĀRAYA HŪM PHAT.

These days, in the traditions of rTse and the Sa-skyapa, the effigy is drawn on the scapula of a goat and burned in the fire and so on. Such practices are neither rites of pressing down, nor are they *homa* rites of any kind. [984] They are merely [95] highly elaborated acts of fantasy, which they display in their ritual dances (*grub 'chams*) and on other occasions. We say that this pressing down upon the vow-breaking demons at the time of the great accomplishment is of truly great importance and therefore the performance of these rituals should be done properly, in accordance with the system of practice [as outlined here], without falling under the sway of its merely visual aspects.

(b) Secondly, with regard to affixing plaques to the door: As it says in the *Rang shar rgyud*, one should draw an image of Yama on the shoulder blade of a sheep and an image of Amṛtakunḍalin on the shoulder blade of a goat in accordance with their descriptions given below for visualisation (*abhisamaya*). The figure of Yama should be affixed to the outside of the inner door [to one's meditation place] and that of Amṛtakunḍalin actually inside the door. In front of each one should be set out offerings and a white *bali* cake [654] moistened with holy water.

The offering *bali* for Yama should be purified with incense smoke and blessed in the same way that the cairns for the four great kings were purified and blessed above. Then the image of the deity should be purified with incense smoke and the black figure of Yama arises from emptiness. In his hands he brandishes a club and a discus. Adorned with the wrathful ornaments he stands upright on a throne of lotus, sun and moon on the back of a buffalo. From the syllables OM AḤ HŪM with which his three places are marked, rays of light stream forth [to invite] the *jñānasattva* which has the same form as himself. VAJRA-SAMAYA JAḤ. JAḤ HŪM VAḤ HOḤ. KRODHA YAMARĀJA IDAṀ BALIṀ TE KHA KHA KHĀHI KHĀHI. Offer the *bali* cake seven or three times.



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Chog khrigs lag len snying po

ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་

HŪM From the palace of great secret spontaneous accomplishment
 You arise, oh black Karmayama,

In accordance with the instructions of the blessed Vajra[dhara].
 So, too, I, the *vidyādhara* practitioner
 Am practising in this great tradition of secret instructions.
 So long as I have not attained the supreme pure goal
 as a result of my practice,
 You and your servants and all your retinue
 Must preach the Dharma of ripening *yoga*
 To all those troublesome ones who would cause interruptions here,
 Gods and demons of the eight classes and all elemental spirits,
 And, so long as the unexcelled fruit is not attained,
 No obstacle may be permitted to approach this place.

Do not transgress these instructions of the great
 glorious invincible one!
 In the sphere of non-duality, you and I are inseparably united.
 Within the circle of protection of this *maṇḍala*,
 You must accomplish your *vajra* promise.
 VAJRAKRODHA YAMARĀJA SAMAYAS TVAM
 Do not allow any obstacle to enter through this door!

Strewing flowers on the painted image, one causes the deity to remain
 firm with the SUPRATIṢṬHA formula. [655]

The offering *bali* of the inside is blessed, as above, and the image [of
 Amṛtakunḍalin] is purified with incense smoke. The dark green
 Amṛtakunḍalin then arises from the state of emptiness, brandishing in
 his hands a *viśvavajra* and a battle axe. [97] [986] Adorned with orna-
 ments, he stands upon a throne of lotus and sun. From the syllables OM
 AḤ HŪM with which his three places are marked ... (From this point
 onwards read as above, inserting the words KRODHA AMṚTAKUNḌALI
 in the name-*mantra*. Offer the *bali* cake and other offerings and then
 recite the verses:)

ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་
 ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་ལྷོ་མ་གསལ་ཆེན་ལྷན་གྱི་བཞུགས་པ་ལས་ཀྱི་



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Clear Elucidation of the Essence



ཨ་མྲི་ཏ་ཀུཊ་ལི་ཚོན་དཀོན་དམ་སྒྲིལ་ཡུལ་ལྷོ་པ་ཨ་

HŪM The body of the wrathful king Amṛtakuṇḍalin
Emanates rays of light which overcome all enemies and obstructors.
The result of this is the accumulation of an ocean of nectar.
Grind the vow-breaking demons to particles of dust!
AMṚTAKUṇḌALI CHINDA CHINDA *vow-breaking demons*
MĀRAYA HŪM PHAṬ

Strewing flowers on the painted image, the deity is caused to remain firm with the words of the SUPRATIṢṬHA formula.

(3) The inner boundary consists of slaying Mātraṅgara Rudra. According to the authoritative text of the *Phur pa che mchog gi dbang chu*:²⁴

On a cotton shroud from a corpse in the charnel ground
Draw the arrogant form of Mātraṅgara Rudra.
Fumigating it with substances that separate him
from his protector gods,
His consciousness is summoned and absorbed into the effigy.

Although this text states that the drawing should be done on a cotton shroud, because death may be an unhappy situation it is said in the received tradition that the figure of Mātraṅgara may be made of clay or parched flour, pale ashen in colour with three heads, six arms and four legs. When made, it should be placed on the foundation of the *maṇḍala* with its head situated in the southwest corner. Then, with oneself clearly visualised as Vajrakumāra, one recites from the words E RAM and so on down to the proclamation of truth, just as in the section on the vow-breaking demons, above. [98]

[656] On this occasion, however, the proclamation of truth is [987] as follows:

བདེན་པ་ཆོན་པོ་འཇུག་དང་རྒྱལ་པ་ལ་བརྟེན་ནས་རང་འཛིན་གྱི་རྟོག་གཟུགས་དུག་གསུམ་རུ་བྲེ་
གསུམ་གྱི་རྣམ་པར་ཤར་བའི་ཞིང་བཅུ་ལོག་ལྟ་རུ་བྲེ་དང་བཅས་པ་དམིགས་པའི་རྟོན་ལ་
སྐད་ཅིག་ཉིད་ལ་ཁུག་ཅིག།

²⁴ A8 [68], B12 [564], C5 [65]



“Due to the strength and power of transcendent truth, this effigy arises as the embodiment of ego-grasping. The three poisons which are the three classes of Rudra, together with the ten classes of enemies to be killed, the Rudra of perverted views and all those in the group of Māra, must be summoned into the visualised effigy at this very instant!”

Thus one separates them from their friends and, with words such as these and by employing the particular *mantra* and *mudrā* of catching, drawing forth, binding and driving mad, they are summoned and forced to abide within the effigy.

The meaning of this is said in the general authoritative texts of the Old Translation school to be twofold: Subjugating by means of *dharmatā* and subjugating by means of ritual. As for the first of these, the essence of Rudra is clinging to the reality of appearances. But, if ego-grasping is annihilated by cutting it off at the root, this is called subjugation by means of *dharmatā*. Then, in order to make this manifest on the path [the texts] speak of subjugation by means of ritual. The ritual here is none other than the rite of implantation of the *kila*.

This, then, is the method of subjugation as it is found in the *Phur pa che mchog gi dbang chu*:²⁵

Generating the form of the divine demon Mātraṅgara and
Generating the fierce god, one implants the *kila*.

As it says here, in particular it is just the rite of implantation of the *kila* that is the necessary action. With regard to the details of this ritual, it is written in the *Phur pa che mchog gi dbang chu*:²⁶

བྱང་ཆུབ་མཆོག་ཏུ་སེམས་བསྐྱེད་པའི་ཨ་
རིག་འཛིན་བདག་ཅག་རྣམས་ལ་ནི་ཨ་
ལྷ་འམ་འོན་ཏེ་བདུད་རླུང་རུང་ཨ་
ང་ལ་བར་ཆད་བྱེད་པ་རྣམས་ཨ་
མཐུན་དང་རྩ་འཁྱུལ་མེད་པར་བྱེད་ཨ་
ཨྲི་པུ་ཀྱི་ལི་ཀྱི་ལ་ཡས་ན་ཨ་ན་ཡུལ་ལྷོ་པ་ཨ་

²⁵ A8 [68], B12 [564], C5 [64]

²⁶ A8 [68], B12 [564], C5 [65]



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Chog khrigs lag len snying po

For we *vidyādhara* who have aroused the mind of supreme
awakening,
All demons whatsoever, even if they have the strength of the gods,
All those who place any obstacles in our way
Will be rendered powerless [988] and unable to deceive.
OM VAJRAKILI KILAYA SARVA-ANAYA [99] HŪM

Having said this, there now follows the true act of 'liberation.' In the
words of the *bKa' bgyad rang shar*:

ཧཱུྃ མ་ཏི་བའི་ཕྱི་གཙུག་ཁྱེད་ཀྱི་སྐུ་
སྤྱོད་ཡང་བསྐྱབ་པ་ཀུན་ལ་བསྐྱབས་པ་
དེ་ཆོད་པ་ལ་ཆོད་ཅེ་རུ་གསུང་།
བསྐྱབ་པ་གནས་དུར་ཁྱོད་ཆོད་པོར་བྱས་པ་
ཁྱེད་སྤྱོད་ཅུང་བཅད་རང་ལ་བྱུང་།
བདག་མེད་སྤྱོད་པའི་ཐོབ་སྐྱོད་གཞི་མ་།

HŪM Mātraṅgara Rudra, you of evil deeds,
Even though you had former attainments, all became obscured
And now the great glorious *heruka* [657]
Has adopted the place of your liberation as his mighty charnel
ground.
Annihilating you at the source, the spontaneously arising
Hammer of selfless emptiness smashes you down!

Reciting this, beat down upon [the effigy] with a hammer or a *vajra* and
say: OM MAHĀSŪNYATĀJÑĀNAVAJRA SVABHĀVĀTMAKO 'HAM.
ĀKĀRŚAYA RUDRA JAḤ. MĀTRAṅGARA-RUDRA PRABANDHA CAKRA
HŪM PHAṬ. PRAVEŚAYA PHAṬ. TRI. HŪM SPHARAṆA PHAṬ.

In other authoritative texts it is said that, if one wishes for a more
elaborate rite, such things as the stomping dance of the liberating mes-
sengers (*sgrol ging*) may be performed here, as one recites the *hṛdaya*
mantra of the lord [Vajrakīla] and causes the consciousness [of the
demon] to rise upwards [to rebirth on a higher plane]. Enjoying his
innards as an offering feast, his carcass is blessed as the divine palace
of the deities.

The visualisation for this is described in the above source as follows:

དེ་ནས་མ་ཏི་བའི་གསལ་པ་དེ་
བྱུང་པའི་ཆོ་གས་ལུང་པོ་སྐྱུ་ལ་
རྣམ་ཤེས་རྒྱུ་གི་གནས་སྤར་ལ་
དཀར་གསལ་མཆོམས་སུ་བྱ་རྣམས་སྐྱེད་པ་

Then this arrogant Mātraṅgara Rudra
Is liberated from his body by the fierce ritual.
His consciousness, abiding in the syllable HŪM, is caused to rise
upwards
And the *maṇḍala* of deities is generated at the junction of virtue
and vice.

[989] As these words are recited, the *kila* is plunged into his heart and
one should mutter the *kilamantra* and the *dhaddhi*. As one says HŪM, his
consciousness is raised up to the Akaniṣṭha heaven.

In the same source it is written:²⁷

By the truth of *dharmatā*,
By the power of the buddhas,
This is exactly the deed considered necessary. [100]
The time for the violent rite of wrath has come!

As this is recited, [the consciousness of the victim] is established
In the realm of the *dharmakāya* beyond thought.

Just as it is written here, one should meditate like that whilst speaking
the words.

Now one takes a sharp knife and waves it in the air:

ཧཱུྃ དེ་གསལ་པ་བསྐྱབ་པའི་ཕུང་པོ་འདི་
རྣམ་འབྱུང་མཆོག་གི་གནས་སུ་བྱུང་།

²⁷ Cf. *Sādhana* text (above) p.88



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སྒྲོ་ནི་གཟུང་འཛིན་རྟོགས་པས་བཅད་མེད་
གཉིས་མེད་རལ་གྱིས་སྒྲོ་བྱེད་མེད་

HŪM As for the corpse of this slaughtered arrogant being,
We make of it a place of supreme *yoga*
The door of which is the realization that cuts off subject and object.
[658] With the sword of non-duality, I open that door!

As these words are said, one cuts open the stomach with the knife and dismembers the various limbs. They are then arranged with the heart to the east of the *maṇḍala*, the head to the south, the entrails to the west, the sex organ to the north, the right arm to the southeast, the left arm to the southwest, the left leg to the northwest, and the right leg to the northeast. With oneself clearly visualised as the lord Vajrakila, one performs a dance in the centre of the *maṇḍala* and says:

ཕྱི་མའི་བྱ་བའི་ཕྱི་གུ་ཅན་ལྟོད་མེད་
རལ་བའི་སྒྲོ་བས་ཀྱིས་མནན་པར་བྱ་མེད་
འཛིགས་བྱེད་ཆེན་པོ་ཉི་ཤུ་ཀམས་མེད་
མགོ་བོ་སྒྲོ་བ་མཆོམས་སུ་བསྒྲན་མེད་
རྒྱུ་བྱ་བྱེད་ཀྱང་མཆོམས་སུ་བསྒྲན་མེད་
དཔལ་ཆེན་ཞབས་ནི་གཡས་གཡོན་གྱིས་མེད་
བྱེད་གྱི་དོར་སྐབས་ཚུལ་གྱིས་མནན་མེད་

HŪM Mātraṅgara Rudra of evil deeds,
You are trampled down with this joyful dance.
The terrifying great *heruka* [990]
Displays your head in the southwest corner.
Your legs are displayed in the northeast,
And the right and left legs of the great glorious lord
Stamp down upon you with the wild dance of a champion.

OM VAJRAŚRĪHERUKA DRŚYA HOḤ. SAMAYAS TVAM.
MAHĀDEVA RUDRA JAḤ JAḤ HŪM.



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Then, by reciting the syllable BHRŪM, the carcass of Mātraṅgara takes on the clear appearance of the divine *maṇḍala* palace and, opening the doorway of the vein of his life force, the yogin enters therein and takes his place. Thus, outwardly, there is the dismembered trunk of Mātraṅgara [101] whilst, inwardly, it is believed to be the divine *maṇḍala* palace of *heruka* Vajrakila.

In general there are many points to be decided here concerning the slaughter of Mātraṅgara. In particular, when the distribution of his body parts was discussed above, it was said that his head was in the south but now it is said to be placed in the southwest. If you wonder whether this is an error, it is not. When it is said that the *maṇḍala* palace, in general, is composed of his cadaver, the head as the chief member of the whole body faces towards the southwest. But [659] when it comes to the displacement of his body parts at the time of his slaughter, we must take into account the earlier description of the eight great charnel grounds, within which it is written:

His heart fell to the east, the Chilly Grove (Śitavana) charnel ground.
His head to the south, the charnel gound of Bodies' End
(Bimbariṣpatti).

[991] Since the facts are clearly stated in such sources, we must understand the matter in accordance with the authoritative pronouncements of the received tradition.

In the *bKa' brgyad* and other texts it is taught that, previously, at the time of both 'holding' and 'protecting' the site, a single striking *kila* was to be embedded into the *maṇḍala* centre, and now, at this point, it is explained that *kila* are to be set up in the ten directions. However, because we have already embedded *kila* as the protectors of the ten directions, it is unnecessary to do it here again. On the other hand, if the holding and protecting rites were formerly accomplished merely by means of the stomping dance of the ten wrathful kings, it is permissible to perform the embedding of all the *kila* at this junction, as one wishes.

(4) Setting up the secret boundary. If we were to summarise all the ritual aspects of establishing the outer and the inner boundaries, they are nothing more than a mental drama. [102] As it says in the *gSang sngags lam rim*, "The essential reality of the act and the actor is to be established in the realm beyond imagination" and, in order to elu-



ity.²⁹ They are adorned with all the accutremments of the charnel ground and in the embrace of their consorts who have the same appearance as themselves. Their three places are marked with the syllables OM ĀḤ HŪM from which rays of light radiate out to draw in the wisdom deities from their natural abodes. VAJRASAMĀJA JAḤ HŪM VAḤ HOḤ. Make offerings to them with the words OM KRODHARĀJA-PAÑCAKULA ARGHAM ... and so on, and praise the *dharmakāya* as the sky.

Then, by means of rays of light spreading out from the head, throat and heart of the five gods, all the *sugata* of the ten directions and the host of deities of body, speech and mind are summoned and caused to be absorbed into the threads and coloured powders. OM VAJRAKĪLI KĪLAYA SŪTRAM MĀ-ATIKRAMA HŪM. And then one should recite OM ĀḤ HŪM 100 times.

After this, one should make offerings and sing praises once again.

Then the male and female deities of the five families [994] unite in sexual embrace and, dissolving into light, [104] they take on the nature of the threads and coloured powders. And the yogin should write the five seed-syllables by stroking the coloured powders with the ring finger of his left hand.

(c) Thirdly, in laying down the lines (*sūtrapātana*) there are two aspects to consider: The wisdom lines (*jñānasūtra*) and the activity lines (*karma-sūtra*). With regard to the first of these, [the master] stands to the west of the *maṇḍala* with the clear perception of himself as the lord Vajrakila and his assistant is placed in the east with the clear perception of himself as Diptacakra. Stretching out the five coloured threads, they are twisted together and lines are drawn in three places — in the sky, upon the ground, and in-between.

Whilst the lines are being drawn in the sky, recite these verses from the *bKa' brgyad rang shar*:

ཧྲིཿ མཚན་ལྷན་རང་བཞིན་གཟུངས་མའི་མཚོག་མེད་པ་།

གཞུང་དང་མཐུན་པར་མཛེས་ཤིང་བརྗོད་པ་།

ཁ་ནས་ལྷ་ཀླུ་དང་ལྷ་ཞིང་།

²⁹ The white Buddhakila is round, the yellow Ratnakila is square, the red Padmakila is semicircular and the green Karmakila is triangular, as is the dark blue Vajrakila.



སྐད་ཀྱང་རང་པ་གཞིན་ལྷ་འདྲ་མེད་པ་།

སྐྱེས་པར་སྤྲིན་ཞིང་རང་ཚུལ་བཟང་པོ་།

མཉེན་ལྷག་འཁྲིལ་ནས་དབྱེར་མེ་ཕྱེད་མེད་པ་།

དོ་རྩེ་ལས་གྱི་དོན་འགྲུབ་མོ་།

གསར་བ་དོ་རྩེ་མིག་འདེབས་མེད་པ་།

ལས་རྒྱམས་མ་ལུས་ཀྱན་གྱིས་ཤིག་མེད་པ་།

ཧྲིཿ སྐྱེས་པར་སྤྲིན་ཞིང་རང་ཚུལ་མེད་པ་།

HŪM The best of all consorts, naturally endowed with excellent signs,

[662] Radiantly beautiful, just as described in the texts. From her mouth wafts the scent of blue lotuses and, As for her voice, it is like that of a young goose, Speaking sweetly in the auspicious manner of a goose.

Being coiled in her supple embrace, may we never separate! She, who achieves the aims of all tantric activity, Drawing out the seed/line³⁰ of the secret *vajra*, May she fulfil all activities without exception! BHRŪM SAMSKṚTA-JÑĀNA-MANḌALA HŪM

As these words are recited, hold the cord between the two eyebrows with the right hand and, stretching it downwards with the thumb and ring finger of the left hand, pluck it three times.

When performing the rite in elaborate fashion, [995] the whole network of lines across the *maṇḍala* may be struck in accordance with this system of the *Rang shar rgyud*, but it is alright if this is not done.

Hold the cord for the intermediate lines at the heart and say:

ཧྲིཿ བདེ་ཆེན་སྤྱོད་བྱའཛེས་དབྱིངས་སུ་།

³⁰ Tib: *thig* is equivalent to Sanskrit *sūtra* (*thig skud*) and also *bindu* (*thig pa*), thus allowing for some playful punning in the Tibetan verses.



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རིག་པ་ཡེ་ཤེས་རྫོགས་པའི་ཐིག་ལེ།
 ཐབས་ཤེས་གཉིས་མེད་བྱང་རྒྱལ་སེམས་ལ།
 རྒྱལ་གསུམ་འགྲུར་མེད་བྱང་བཟའ་པར་བྱ།
 རྒྱལ་ཁྲོད་གསང་བ་མཆོག་གི་གནས་ལ།
 རྫོགས་པའོན་ཀྱང་འོ་བོ་བྱང་གསལ་ལ།
 རྫོགས་པའོན་ཀྱང་གསལ་ལྟར་བྱ།

HŪM In the realm of great bliss, the *dharmadhātu* free of effort,
 Is drawn the *vajra* line/implanted the *vajra* seed
 of the wisdom of natural awareness.
 It is the awakened mind of non-dual method and wisdom,
 [105] Unchanging in the past, present or future.
 In this supremely sacred place of the great secret charnel ground,
 The palace of Vajrakumāra clearly appears.
 BHRŪM JÑĀNA-TIṢṬHA-KRAMA SVĀHĀ

Pluck this line three times, as above.

As for the earth lines, it is easier to proceed with these after the activity lines have already been drawn because, in that case, they can be struck on top of the Brahmā lines³¹ already in place. Whether they have been previously completed or not, however, one should strike the cord across the foundation of the *maṇḍala* with the words:

ཧྱཱུཾ་ རྒྱལ་ཁྲོད་གསང་བའི་དགྲིལ་འཁོར་བྱ།
 ལྷ་གཡུམ་གྱིས་གནིལ་ལ།
 བྱང་རྒྱལ་སེམས་ཀྱི་ཐིག་སྒྲིལ་པས་ལ།
 རྫོགས་པའོན་ཀྱང་འོ་བོ་དགྲིལ་འཁོར་ཤར་ལ།
 ཧྱཱུཾ་ལྷ་ལྷོན་མཆོག་གི་ཐུང་ཐུང་བྱ།

³¹ The lines of Brahmā are the eight major lines that delineate the *maṇḍala*.

HŪM The foundation of the esoteric *maṇḍala* of the charnel ground
 Is the sexual organ of the female consort, within which
 Is drawn the line/ejaculated the seed of *bodhicitta*
 Which gives rise to the *maṇḍala* of Vajrakila.
 BHRŪM JÑĀNA-MANḌALA HRIḤ BHRŪM

Reciting this, one strikes the line three times.

Then, after this, [663] visualised offerings should be made to those three lines of the sky, intermediate space and earth, by means of *mantra* and *mudrā*, just as in the previous sections. Reciting HŪM VAJRAMUṢṬI, one clenches the hands into *vajra* fists and joins them together with the little fingers. Extending the tips of the forefingers, one draws a wisdom line out from the spot between the eyebrows and strikes it in the sky.

Secondly, [996] with regard to the activity lines, whether they are completed prior [to the construction of the wisdom lines] or after them, they are to be drawn in this place, in accordance with the received instructions.

(d) Performance of the preparatory rites (*adhivāsana*) has three parts: Placement of the deities, preparation of the flasks (*kalāṣa*), and preparation of the disciples. Since the latter two of these are necessary only at the time of empowerment, the reader is referred to the *dBang chog rin chen bum bzang*.³² Here I will explain the placement of the deities: Anointing the places of the deities with drops of perfume, one recites SŪRYA-CANDRA-[106]-MANḌALA. Arranging a handful of grain atop each of these places, one recites the *mantra* of Vajrakila on the lord's place and the *mantra* of the ten wrathful kings upon the ten spokes [of the *maṇḍala* wheel]. When putting down handfuls of grain on the places of the oath-bound protectors within the inner courtyard, the four Reti sisters are arranged in the eastern courtyard, the four bSe goddesses are arranged in the southern courtyard, and the four Dog-faced mothers are arranged in the northern courtyard. The recitation to accompany this is taken from texts of the *Phur pa che mchog* cycle — MAMA VAŚAṂ KURU MĀTRAṄGARA IMĀN. DHADHI MAMA KARMA ŚIGHRAM KĀRAYE HŪM PHAT. In the four doorways one recites JAḤ HŪM VAM HOḤ [and arranges a handful of grain for each of the four gate-guarding goddesses]. Then, in the charnel grounds are arranged

³² B5: *Byang gter phur pa spu gri'i dkyil 'khor du dbang bskur ba'i cho ga rin chen bum bzang* written by Padma 'phrin-las (70 folios). VKNT Vol.3



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four protectors in each of the three directions — east, south, north — just as was done in the inner courtyards. These [handfuls of grain] are for the twelve *puruṣa* of Rosewood, Iron and Conch, and the *mantra* to be recited whilst these are set out is KATAṆKATE JAYE VIJAYE AJITE APARĀJITE MĀRASENAPRAMARDANĪYE [664] HŪM HŪM PHAṬ.³³

[997] Having determined the boundary of the ‘mountain of fire’ (*agniparvata*), a circle of offerings is set out within it. The three offerings of *bodhicitta* medicine, *bali* cake and blood are set out in the south, west and north, and other offerings should be arranged in accordance with the precepts of one’s teacher.

Returning now to the *maṇḍala* proper, one effectuates the placement of the deities by chanting all the relevant liturgical verses of the great *Dril sgrub kyi ’phrin las*, in such a manner as to generate the deities in front. The text should be read as far as the offering section, and each *mantra* should be recited 100 times. If the rite is to be performed in elaborate fashion, offerings should be presented to the special protectors of the Kila doctrines and to the Treasure protectors, as well as to the general assembly (*gaṇacakra*). If the rite is to be performed in brief, at the end of the *mantra* recitation, one exhorts the deities to action [by means of the DHADHI *mantra*] and presents them with offerings and praise. [107] One then exhorts the lineage of *vidyādhara* to give their blessings.

Finally, after all this, one should present offerings to the deities once again, sing hymns in their praise, and request them to forgive whatever errors have been committed in the performance of the rite, all in the usual manner.

Within the preparatory rite of our own tradition, the authoritative sources do not speak of a prayer requesting the deities to abide on the site. In the *Phur pa spu gri* texts of Guru Chos-dbang, however, it is written:

ཅོ་ རྒྱལ་འབྱོར་པ་བདག་ཅག་རྣམས་སངས་རྒྱལ་ནས་བསྐྱེན་པ་ལ་འཇུག་པར་འཆོལ་བས་རྩི་རྩུར་
བའི་ལྷ་ཆོག་མ་ལུས་པ་ལུས་པ་མེད་པ་ཁྱེད་རྣམས་སྤྱོད་ལ་གནས་པར་མཛད་དུ་གསོལ་མེད།

³³ From the *Phur ’grel ’bum nag* we can see that this *mantra* belongs to the four Bhūmipati sisters. Their leader, Aparājita, has actually been identified as the wrathful aspect of the golden goddess of Earth, Pṛthivi. Miranda Shaw, *Buddhist Goddesses of India* p.31

“HOḤ We yogins wish to embark on the path of ritual service from tomorrow evening onwards. In preparation for this, therefore, all you host of gods in the *maṇḍala* of Vajrakila, every one of you without exception, must please be present in this place.”

This prayer should be repeated three times, and then, with the *mantra* HŪM VAJRA SUPRATIṢṬHA and raising the *mudrā* to the sky, one imagines that they take their places like an overarching network of light. [998] Presenting them with offerings by reciting OM ŚRIVAJRA-KUMĀRA SAPARIVĀRA ARGHAM and so on, they are praised within the depths of fire at the end of the aeon.³⁴

Then one should gather up the heaps of grain, the offerings and the *bali* cakes.

(e) Fifthly, applying the colours: [665] Mixing together the previously blessed five coloured powders — blue, green, red, yellow and white — smear the centre of the *maṇḍala* with this whilst reciting E YAM RASU KEM RAṆ BHRŪM. The purpose of this is to build up a foundation of the elements in due order with Mount Meru [above, and the *maṇḍala* palace on its peak]. The way [the *maṇḍala* palace] is drawn is this: In the centre is a dark blue triangle, with its apex pointing to the front. Around this is a circle of half-moons and a moat of blood with a wall of skulls at its circumference. Next is a blue wheel with ten spokes, an ocean of blood being visible between the spokes. Raised on a green background are [four] courtyards, [108] the colours of the directions. The doorways are festooned with hanging banners, in the usual manner, and there is a lotus wall. Then, a circle of charnel grounds, a *vajra* garland and a mountain of fire should all be beautifully drawn.

Now, signs for the deities should be arranged as follows: Although it is usually necessary to set out seed-syllables as signs of speech, hand implements as the insignia of mind, or such things as heaps of powdered pigment in conformity with the body colours of the deities, in this case such symbols are not required because of the placement of an individual *kila* for each deity. On the other hand, because it is difficult to obtain a full set of *kila* sufficient to include all the oath-bound protectors, [999] deity marks may be set out to substitute for these. In this case, it is said: “generally, the three groups of red and black protectors are to be arranged in the courtyards.” Although this is said, it is not always so. In the authoritative texts of the *Phur pa che mchog gi ’phrin*

³⁴ *Sādhana* text (above) pp.70-71





las³⁵ we read, “the four goddesses of bSe (Bhūmipati sisters) are arranged to the right of the lord” and, also, that “to the left are the four Dog-faced sisters.” And then it says that, “the fourfold group of dPalldan lha-mo (Remati) is placed in front of the lord.” Because of what is written here, in our tradition, four heaps of coloured powder are arranged in each of three places to stand for the Mother Goddesses within the eastern, southern and northern inner courtyards and [666] it is then proper to set out four heaps for each of the three groups of their brothers of Rosewood, Iron and Conch within the area of the charnel grounds. It being like this, so it is to be understood.

In the *rDo rje phur pa thugs gsang ba sku'i rgyud*³⁶ it is written,

The white [face] on the right is really Yamāntaka,
Leader of the bSe-mo goddesses of the brain and blood.
The red [face] on the left is really King Hayagriva
Who summons the Dog-faced sisters of the life force in the throat.
The blue [face] in the centre is really [109] Amṛtakunḍalin,
Controller of the Black mothers of the heart and mind.³⁷

³⁵ B11, C4: *rDo rje phur pa che mchog gi 'phrin las* (20 folios).

³⁶ A3, B10, C1: *rDo rje phur pa thugs gsang ba sku'i rgyud* (*Vajrakīlacit-taguhyakāya-tantra*) (10 folios). Verse not seen here!

³⁷ According to the *bKa' nyan lcags kyi ber ka*, this is ‘the triple essence of Vajrayakṣa’: His white face on the right is said to be the real Yamāntaka, who stirs up the brain blood in the skulls of the four bSe-mo goddesses. His red face on the left is the powerful Hayagriva, who cuts to pieces the base of the tongues of the four Śvanmukhā sisters. His blue central face is Amṛtakunḍalin, who confounds the heart *cakra* of the black *ḍakini*. Also, in the *Nag po dug gi spu gri* it is written:
Oh Lords! You who wear the armour of blessings,
Strike from on high with the hand that holds the hammer!
Hurl your sharp pointed arrows from above!
Yamāntaka, hurl yourself against the enemy’s crown!
Purify the place of the body and
Hack at the vein of Brahmā!
Hayagriva, attack the throat!
Purify the place of speech and
Sever the arteries of blood!
Amṛtakunḍalin, descend upon the heart!
Purify the place of the mind and
Slice through the vein of life!
See my *The Cult of the Deity Vajrakila* Chapter Nine for further references.

The intention of this quotation is to show how it is on the unsurpassed level of reality.

Further, with regard to the *maṇḍala*, for the rites of empowerment it should always be constructed of coloured powders [1000] in the manner just explained. In cases where considerations of time and space do not permit the construction of a *maṇḍala* of coloured powders, however, it is permissible to use one painted on cloth of the proper measurements. In that case, the rituals of the lines and colours may be dispensed with and, when it comes to the placement of the deities, drops of perfume should be arranged on the *maṇḍala*, with a handful of grain or flowers placed on top of those. It should be done in just this way for all ritual activities, other than when simply presenting offerings.

(f) Sixthly, with regard to the material requisites: When the rites of evocation are for the purpose of empowerment, the necessities are such items as the initiation flasks and so on,³⁸ as specified in the authoritative literature on empowerment. These empowerment texts, however, do not provide elaborate details [concerning the required equipment] specifically for [the four branches of] service and attainment (*sevāsādhana*). Nevertheless, it would not be fitting to act as if we were unable to [understand all that is necessary] from the many other details given. [Thus,] setting up just one iconic *kila* as the lord of the *maṇḍala*, it is then necessary to perform the ritual of bestowing blessings upon it. [667] As it says in the authoritative text for the Black Razor (*spu gri nag po*) empowerment:³⁹

For each *kila*, equal in number to the deities of the *maṇḍala*,
There are eight rites of ritual blessing to be performed.

Thus, in accordance with what is written here, [110] there should be one *kila* for each of the deities, from the lord and his consort [in the centre of the *maṇḍala*] out to the oath-bound protectors and the Īśvari goddesses [at the periphery], and also an activity *kila* for striking the enemy and so on. To have all of these is best, but, in the absence of a complete set, the indispensable items are: the lord Vajrakila, the ten wrathful kings, the twenty devourers and killers, the four gate-keeping goddesses (all of which are to be placed upon the *maṇḍala*), [1001] and a

³⁸ Including the victory flask (*vijayakalāśa*) and the activity flask (*karmakalāśa*).

³⁹ A14, B63, C20: *rDo rje phur pa'i spu gri nag po'i dbang chog* (8 folios). VKNT Vol.3





Supreme Son placed in front of each participant. The speedily-moving *kila*, the striking *kila*, and the *kila* of the oath-bound protectors, can all be incorporated into a single *kila* which is placed in front of the *vajrācārya*. Then, having also gathered together white mustard seeds, crystal incense and blood, one recites the words of the *tantra*, “I arise in the form of Vajrarākṣasa (Vajrakila),” and so on in order to generate oneself as the lord. Then one recites the *kilamantra* one hundred times and lets one’s breath fall onto those three material requisites.

Now, with regard to the blessing proper [in which those empowered substances are used to bless the *maṇḍala* of material *kila*], in accordance with the teachings of the *Phur pa drag sngags*:⁴⁰ With oneself clearly visualised as the deity Vajrakumāra, on the five fingers of one’s right hand appear five solar cushions from the *mantra* MA SŪRYA MAṆḌALA and, seated thereon, appear the lords of the five families from their *bija* HŪM OM SVA AM HĀ. Then, on the five fingers of one’s left hand appear five lunar cushions from the *mantra* A CANDRA MAṆḌALA and, seated thereon, appear the ladies of the five families from their *bija* MUṀ LAM MĀM PYAM TĀM.⁴¹ Muttering VAJRĀÑJALĪ, one brings the fingers into contact so that the male and female buddhas meet and unite. Then, with the words VAJRA BANDHA VAJRĀVEŚAYA A ĀḤ, the seminal *bodhicitta* produced by the union of those male and female buddhas is absorbed into the *kila* so that all of them are blessed with the ultimate truth of the unchanging *dharmakāya*, out of which arises the wrathful host of the *sambhogakāya* [668], the upper portion of their bodies in the deity’s form with sharp spikes as their lower portion, [1002] [111] from whose bodies radiate out countless emanations of similar form, the wrathful host of the *nirmāṇakāya*. These annihilate the enemies and obstructors and, gathering up all the power and glory of the animate and inanimate universe, they return and melt into the material *kila* which then begin to glow with light. As it is written in the *bKa’ brgyad rang shar*:

ཧཱུྃ སུར་པ་ཆོས་སྐུ་འགྲུར་མེད་ལས་།
འོངས་སྐུ་འོློ་ཆོག་གས་སྐུ་རུ་ཤར་།

⁴⁰ B33 & C24: *Phur pa drag sngags kyi 'phrin las* (20 folios. The longest of the *gter ma* texts.)

⁴¹ Cf. *A Bolt of Lightning From the Blue* p.197 & p.219

ཧཱུྃ སྐུ་འོློ་ཆོག་གས་འདུ་འཛེ་ཡིས་།
དགྲ་བགོགས་བར་བཅད་ཆར་གཅོད་འདུལ་།

HŪM From the unchanging condition of the *dharmakāya kila*
Arise the wrathful assembly of *sambhogakāya* forms.
By the spreading out and return of the wrathful host of *nirmāṇakāya*
All enemies and interruptive obstructors are completely destroyed.

The *kila* on the *maṇḍala* are generated by reciting just once all of their *mantra*, from that of the lord down to those of the guardian goddesses of the gates and the protector deities.

After that, whilst rolling the *kila* between the two hands, one mutters OM VAJRAKĪLĪ KĪLAYA HANA HANA DĪPTACAKRA HŪM so that one’s body attains the power to slay the threefold universe in a single moment. Whilst rolling the *kila* in the hollow space between the fingers, one mutters OM VAJRAKĪLĪ KĪLAYA HRDA BHŪR BHUVAḤ PADMA HRIḤ HŪM so that one’s speech attains the power to slay the threefold universe in a single moment. Binding *vajra* fists, one rolls the *kila* between the two outstretched middle fingers so as to form the *makara* gesture of complete [1003] liberation and mutters OM VAJRAKĪLĪ KĪLAYA SATTVARĀJA HŪM so that one’s mind attains the power to slay the threefold universe in a single moment. [112] Thus are bestowed the blessings of body, speech and mind.⁴²

Pelting all the *kila* with seeds of white mustard, [669] one recites OM VAJRAKĪLĪ KĪLAYA PETALIMAṆḌALA RAKṢA RAKṢA HŪM PHAṬ and imagines all the poisons of mind being removed. Fumigating them with the smoke of incense crystals, one recites OM VAJRAKĪLĪ KĪLAYA MAKULATALA PRATALA ATTĪṢṬHA HŪM and imagines them effulgent with a glorious radiance. Smearing them with blood and saying OM VAJRAKĪLĪ KĪLAYA MAHĀRAKTA JVALANI HŪM PHAṬ, one contemplates acting out of great compassion for the benefit of all living beings. These are the three called anointing, fumigating and pelting.⁴³

⁴² The three *mantra* employed here, quite corrupt in our mss, derive from CST XIV, 66-70 (*Bolt of Lightning from the Blue*, pp.39-42). They are used in a similar fashion, to bestow the blessings of body, speech and mind, in *tantra* such as the *Phur pa bcu gnyis* and also in an early ritual ms discovered in Dunhuang (Mayer & Cantwell, “A Dunhuang Manuscript on Vajrakīlaya,” *Tibet Journal* XVIII.2, 1993).

⁴³ The subject matter of *rTsa ba thugs kyi rgyud* IV. See: *A Bolt of Lightning from the Blue* p.198





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Chog khrigs lag len snying po

Installing the deities upon their thrones:

ཧཱུྃ སྐྱོད་ཁོ་ཆོས་ལོ་ལ་།
 སྐྱོད་ཟུར་གསུམ་དབལ་དང་ལྷན་།
 ཁོ་མ་བཅུ་ཡིས་རྣམ་པར་བརྒྱན་།
 གདུག་པ་མ་ལུས་འདུལ་བར་བྱེས་།

HŪM Your upper bodies have the forms of the kings of great wrath
 And your lower parts are three-edged spikes with sharp tips.
 Being well adorned with the ten wrathful queens,
 You must subdue all dangerous beings without exception!

Having in this manner completed the eightfold blessing of all the *kila*, they are to be arranged upon the *maṇḍala* in accordance with the verses of their invocation. [1004] Although there are no verses in the Northern Treasure texts of the medium *Razor Kila* to accompany this act of laying out, according to the expansive *Che mchog gi dbang chu*⁴⁴ it is said that we should pray to the wrathful king of the zenith that he be seated by reciting his verse of invocation, and we may understand this to mean that all the deities are to be set out upon the *maṇḍala* in due order by reciting in this way.

ཧཱུྃ རྩེ་གཞོན་ལྷ་འཛིན་རྣམས་།
 དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་།
 བཅོམ་ལྷན་རྩེ་གཞོན་ལྷ་དང་།
 ཡུམ་ཆོན་འཁོར་ལོ་རྒྱས་འདེབས་མ་།
 ཐབས་ཀྱི་སྦྱོད་པས་འགྲོ་དོན་མཛོད་།
 ཨོ་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་རྩྱི་། དྲླ་ཅག་རྩྱི་། ས་མ་ཡ་ཉིལ་ལྷན་།

HŪM You who hold the awareness of Vajrakumāra —
 In order that we may receive empowerments and *siddhi*,

⁴⁴ A8, B12, C5: *Phur pa che mchog gi dbang chu* (12 folios). VKNT Vol.3



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May the *bhagavat* Vajrakumāra and
 His great consort Diptacakra
 Act with the deeds of skilful means [113] for the benefit of beings!
 OM VAJRAKĪLI KĪLAYA HŪM DIPTACAKRA HŪM
 SAMAYA TIṢṬHA LHAN

With these words one places the *kila* of the lord and his consort
 in the *maṇḍala* centre. [670]

ཧཱུྃ རྩེ་གཞོན་ལྷ་འཛིན་རྣམས་།
 དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་།
 ཁོ་མ་ཆོས་ལོ་རྩྱི་ཀླར་།
 ཡུམ་ཆོན་རྩེ་གླེ་འབྲིན་མ་།
 རྩེ་མེན་ཐག་དང་དམིགས་བུའི་མགོ་།
 ཐབས་ཀྱི་སྦྱོད་པས་འགྲོ་དོན་མཛོད་།
 ཨོ་བཟླ་གྱི་རྩྱི་ཀླར་རྩྱི་། གཙ་གཙ་རྩྱི་། ས་མ་ཡ་ཉིལ་ལྷན་།

HŪM You who hold the awareness of Vajrakumāra —
 In order that we may receive empowerments and *siddhi*,
 May the greatly wrathful Hūmkāra
 And his consort Śabdavajrā, together with
 Their magical emanations with the heads of a pig and a lizard
 Act with the deeds of skilful means for the benefit of beings!
 OM VAJRAKRODHA-HŪMKĀRA HŪM GARJA GARJA HŪM
 SAMAYA TIṢṬHA LHAN

With these words one places a *kila* upon the first eastern
 spoke of the *maṇḍala*.

ཧཱུྃ རྩེ་གཞོན་ལྷ་འཛིན་རྣམས་།
 དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་།
 ཁོ་མ་ཆོན་ལོ་རྣམ་པར་རྒྱལ་།



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Chog khrigs lag len snying po

ཡུམ་ཆེན་དེ་རྩེ་སྒྲུབ་མར་བཅས་མེད་པུ་

ཕྱ་མེན་སྤྲལ་དང་བྱ་མོད་མགོ་མེད་པུ་

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་པུ་

ཨོཾ་བཛྲ་ཀྱོན་པེ་ཇ་ཡཱ་མཱི་མཱི་ ཏཱ་ཏཱ་ཏཱ་མཱི་ སམ་ཡཱ་ཏིཊ་ལྷན་པུ་

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Vijaya
And his consort rNam-snyems-ma, together with
Their magical emanations with the heads of a tiger and a vulture
[1005] Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM
SAMAYA TIṢṬHA LHAN

With these words one places a *kila* upon the second eastern
spoke of the *maṇḍala*.

ཨཱི་དེ་རྩེ་གཞོན་ནུ་འི་རིག་འཛིན་རྣམས་མེད་པུ་

དབང་དང་དངོས་གྲུབ་སྤྲལ་བའི་ཕྱིར་མེད་པུ་

ཁྲོ་བོ་ཆེན་པོ་དབྱུག་སྤྱོད་ཅན་པུ་

ཡུམ་ཆེན་དེ་རྩེ་སྒྲུབ་མར་བཅས་པུ་

ཕྱ་མེན་གཡལ་དང་བྱ་མོད་མགོ་མེད་པུ་

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་པུ་

ཨོཾ་བཛྲ་ཀྱོན་པེ་ཇ་ཡཱ་མཱི་མཱི་ དཏ་དཏ་ཏཱ་མཱི་ སམ་ཡཱ་ཏིཊ་ལྷན་པུ་

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Niladaṇḍa
And his consort Vajranakhā, together with
Their magical emanations with the heads of a yak and a raven
Act with the deeds of skilful means for the benefit of beings!

OM VAJRAKRODHA-NILADAṆḍA HŪM DAHA DAHA HŪM
SAMAYA TIṢṬHA LHAN

With these words one places a *kila* upon the southeastern spoke.

ཨཱི་དེ་རྩེ་གཞོན་ནུ་འི་རིག་འཛིན་རྣམས་མེད་པུ་

དབང་དང་དངོས་གྲུབ་སྤྲལ་བའི་ཕྱིར་མེད་པུ་

ཁྲོ་བོ་ཆེན་པོ་གཤེན་པེ་ཇ་ཡཱ་མཱི་མཱི་

ཡུམ་ཆེན་དེ་རྩེ་སྒྲུབ་མར་བཅས་པུ་

ཕྱ་མེན་ཤ་བ་ལུག་པའི་མགོ་མེད་པུ་

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་པུ་

ཨོཾ་བཛྲ་ཀྱོན་པེ་ཇ་ཡཱ་མཱི་མཱི་ པ་ཅ་པ་ཅ་མཱི་ སམ་ཡཱ་ཏིཊ་ལྷན་པུ་

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Yamāntaka
And his consort Śmāśānikā, [114] together with
Their magical emanations with the heads of a stag and an owl
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-YAMĀNTAKA HŪM PACA PACA HŪM
SAMAYA TIṢṬHA LHAN

With these words one places them upon the southern spoke.

ཨཱི་དེ་རྩེ་གཞོན་ནུ་འི་རིག་འཛིན་རྣམས་མེད་པུ་

དབང་དང་དངོས་གྲུབ་སྤྲལ་བའི་ཕྱིར་མེད་པུ་

ཁྲོ་བོ་ཆེན་པོ་མི་གཡོ་མགོན་པུ་

ཡུམ་ཆེན་དེ་རྩེ་གཞོན་ལུང་མར་བཅས་པུ་

ཕྱ་མེན་གཟེག་དང་ལྷ་ཏའི་མགོ་མེད་པུ་

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་པུ་



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Chog khriḡs lag len snying po

ཨོཾ་བཌྲ་ཀྲོད་ཨ་རྩ་ཨ་ཙ་ལྷུྃ་༄ བརྒྱ་བརྒྱ་ལྷུྃ་༄ ས་མ་ཡ་ཏིཏྲ་ལྷན་༄

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Ārya Acala
And his consort Ulūkhalā, together with
Their magical emanations with the heads of a leopard and a crow
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM
SAMAYA TIṢṬHA LHAN

And one places them upon the southwestern spoke. [671]

ཨོྲི་དེ་ཆེ་གཞོན་རྒྱུ་འུ་འཛིན་རྣམས་༄

དབང་དང་དངོས་གྲུབ་བྱང་བའི་བྱིར་༄

ཁྲོ་བོ་ཆེན་པོ་རྟ་མགིན་རྒྱལ་༄

ཡུམ་ཆེན་དེ་ཆེ་གཏུ་མ་མེར་བཅས་༄

སྤ་མེན་བྱི་ལ་བྱ་ལྷན་མགོ་༄

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༄

ཨོཾ་བཌྲ་ཀྲོད་ཨ་རྩ་ཨ་ཙ་ལྷུྃ་༄ ཏཱ་ལཱ་ཏཱ་ལཱ་ལྷུྃ་༄ ས་མ་ཡ་ཏིཏྲ་ལྷན་༄

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Hayagriva
And his consort Caṇḍālī, together with
Their magical emanations with the heads of a cat and a hoopoe bird
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU [1006⁴⁵] HŪM
SAMAYA TIṢṬHA LHAN

And one places them upon the second western spoke.

⁴⁵ [1006] blank in the print at my disposal.



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ཨོྲི་དེ་ཆེ་གཞོན་རྒྱུ་འུ་འཛིན་རྣམས་༄

དབང་དང་དངོས་གྲུབ་བྱང་བའི་བྱིར་༄

ཁྲོ་བོ་ཆེན་པོ་འདོད་པའི་རྒྱལ་༄

ཡུམ་ཆེན་དེ་ཆེ་མདའ་སྟེ་མས་མ་༄

སྤ་མེན་སྤྱང་གི་ཁྲ་ཡི་མགོ་༄

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༄

ཨོཾ་བཌྲ་ཀྲོད་ཨ་པ་རུ་ཨོྲི་ཏིཏྲ་ཏིཏྲ་ལྷུྃ་༄ ས་མ་ཡ་ཏིཏྲ་ལྷན་༄

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Ṭakkirāja
And his consort rDo-rje mda'-snyems, together with
Their magical emanations with the heads of a wolf and a hawk
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-APARĀJITA HŪM TIṢṬHA TIṢṬHA HŪM
SAMAYA TIṢṬHA LHAN

And one places them upon the northwestern spoke.

ཨོྲི་དེ་ཆེ་གཞོན་རྒྱུ་འུ་འཛིན་རྣམས་༄

དབང་དང་དངོས་གྲུབ་བྱང་བའི་བྱིར་༄

ཁྲོ་བོ་ཆེན་པོ་བདུད་རྩི་འབྲི་ལ་༄

ཡུམ་ཆེན་དེ་ཆེ་རྩུང་འབྲིན་མ་༄

སྤ་མེན་མེད་གེ་ས་མང་མགོ་༄

ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༄

ཨོཾ་བཌྲ་ཀྲོད་ཨ་ལྷི་ཏཱ་ཁྲ་ལི་ལྷུྃ་༄ ཚུ་ཚུ་ལྷུྃ་༄ ས་མ་ཡ་ཏིཏྲ་ལྷན་༄

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,



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May the greatly wrathful Amṛtakunḍalin
And his consort Vāyuvegā, together with
Their magical emanations with the heads of a lion and a bat
Act with the deeds of skilful means for the benefit of beings! [115]
OM VAJRAKRODHA-AMṚTAKUṆḌALI HŪM CHINDA CHINDA HŪM
SAMAYA TIṢṬHA LHAN

And one places them upon the northern spoke.

ཧྲིཿ རྩེ་གཞོན་རྒྱུ་རིག་འཛིན་རྣམས་༥
དབང་དང་དངོས་གྲུབ་སྒྲུབ་བའི་ཕྱིར་༥
ཁྱོ་བཞུགས་པོ་ཁམས་གསུམ་རྒྱལ་༥
ཡུམ་ཆེན་རྩེ་རྩེ་གསོད་བྱེད་མ་༥
ཕྱ་མེན་བྱེད་དང་སྤྲེལ་མེན་མགོ་༥
ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༥
ཨོ་བཟླ་གྲོ་རྩ་འེལ་ཀྱུ་འེལ་ཨྱུ་༥ བུ་རྩ་བུ་རྩ་ཨྱུ་༥ ས་མ་ཡ་ཏིཏྲ་ལྷན་༥

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Trailokyavijaya
And his consort Ghātuki, together with
Their magical emanations with the heads of a hyena and a weasel
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM BINDHA BINDHA
HŪM SAMAYA TIṢṬHA LHAN

And one places them upon the northeastern spoke.

ཧྲིཿ རྩེ་གཞོན་རྒྱུ་རིག་འཛིན་རྣམས་༥
དབང་དང་དངོས་གྲུབ་སྒྲུབ་བའི་ཕྱིར་༥
ཁྱོ་བཞུགས་པོ་སྤྲེལ་པོ་ཆེ་༥
ཡུམ་ཆེན་རྩེ་རྩེ་སྤྱོད་བྱེད་མ་༥



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ཕྱ་མེན་དོམ་དང་བྱུ་བའི་མགོ་༥
ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༥
ཨོ་བཟླ་གྲོ་རྩ་མཉུ་བལ་ཨྱུ་༥ སྤྲེལ་པོ་སྤྲེལ་པོ་ཨྱུ་༥ ས་མ་ཡ་ཏིཏྲ་ལྷན་༥

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the greatly wrathful Mahābala
And his consort Kṣobhā, together with
Their magical emanations with the heads of a bear and a rat
Act with the deeds of skilful means for the benefit of beings!
OM VAJRAKRODHA-MAHĀBALA HŪM SPHOṬAYA SPHOṬAYA HŪM
SAMAYA TIṢṬHA LHAN

And one places them upon the first western spoke.

ཧྲིཿ རྩེ་གཞོན་རྒྱུ་རིག་འཛིན་རྣམས་༥
དབང་དང་དངོས་གྲུབ་སྒྲུབ་བའི་ཕྱིར་༥
ཤར་ལྷོ་རྒྱ་བྱུང་སྒྲོམ་བཞི་༥
ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་༥
ཛེ་ཨྱུ་བཞི་ཨྱུ་༥ ས་མ་ཡ་ཏིཏྲ་ལྷན་༥

HŪM You who hold the awareness of Vajrakumāra —
In order that we may receive empowerments and *siddhi*,
May the gate-guarding goddesses of the east, south, west and north
[672] Act with the deeds of skilful means for the benefit of beings!
JAḤ HŪM VAM HOḤ [1007] SAMAYA TIṢṬHA LHAN

And one places the *kila* of the four gate-keeping goddesses
in the four directions.

If one has *kila* for all of the oath-bound guardians, each of these should
now be established in its own place with its individual *mantra*.

When the *kilasādhana* is performed for its own purpose, quite apart
from the bestowal of empowerment, it is unnecessary to set out the
extra paraphernalia of empowerment. In this case, the powerful arti-



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cles of *siddhi* are to be placed below [the *maṇḍala*] and, at the time of taking *siddhi*, to the west of the *maṇḍala* should be arranged the great *bali* cake for the lord Vajrakila and his retinue, nectar should be placed to the south, and blood to the north. Then [116] the outer offerings should be set out encircling the *maṇḍala* in clockwise fashion from the northeast corner. If elaborate offerings are to be made, the inner articles can also be arranged in a row following on from these, or else they may be set out as offerings in the gateways. Then the offering *bali* cakes for the Kila protectors and the Treasure protectors should be intricately arranged, either in the north or in any of the eight directions that one finds convenient. Furthermore, if one wishes, swords and arrows and so on may be set out as ornaments of the earth and, in order to decorate the person, one should be wrapped in a skirt of tiger skin. The sides of the *maṇḍala* should be adorned with curtains, tapestry hangings and victory banners, and the space above should be adorned with an awning and parasols and so forth. The range of materials employed and so on depend upon the financial means at one's disposal, and all should be arranged accordingly. Whatever the circumstances, however, the materials should all be set out with great care and attention.

(g) The descent of blessings. When the rituals are to be performed in elaborate fashion, as soon as the drawing of the *maṇḍala* and its ornamentation have been completed, at this stage it should be circumambulated and honoured with incense smoke and music [1008] and the blessings caused to descend upon it in accordance with the ritual text.⁴⁶ Also, at the time of the installation of the deities, the *maṇḍala* palace and the retinue of all its inhabitants that abide high up in the sky should be caused to descend and become absorbed into the *maṇḍala* of powdered colours drawn upon the earth, [673] but if that is not feasible here, there is no fault because it is naturally empowered by the absorption of blessings as they descend during the normal course of the ritual.

(h) The genuine attainment and worship. When the rite of attainment involves an assembly of participants, the *vajrācārya* should be conspicuously positioned in front of the *maṇḍala* (visualised as seated in its

⁴⁶ I am producing an edition of "The descent of blessings from the eight great charnel grounds," which may be recited as a supplementary text at this point.

centre), and the ritual assistants should be arranged below him in a comfortable fashion, together with all their musical instruments. If one is performing the rite alone, one seats oneself beside the *maṇḍala*.

Beginning with the 'Seven-line Prayer,' recite the verses of invocation addressed to the lineal succession of masters and then, in accordance with the preliminary practices of the *Byang gter bka' brgyad*, follow the text from the section on blessing the location and the articles of practice [117] down to the *bali* offering for interfering demons. At this point, offerings should be presented to the four great kings in accordance with verses either from *Thugs sgrub* or *bKa' brgyad*, whichever are felt to be suitable, and then the main part of the ritual begins.

With regard to this ritual, it never actually existed in the form of a written book. The so-called *rDo rje phur pa dril sgrub kyi 'phrin las* is really made up of the medium *Kila Razor* meditation in combination with an extensive portion of ritual activity. Furthermore, [1009] the text itself opens with a bilingual title page and then a salutation, after which it says: "Padmasambhava studied the hundred thousand sections of the *Kilavidyottama-tantra* and then practised it for twelve human years in the rock cavern of gYa'-ri-gong. The ritual form of his practice is exactly the one given here." And, as it is stated, this is just what he did. Taking the path of clearly visualising himself in the guise of Vajrakumāra, [674] the text says:

HŪM In an instant of perfect mindfulness
I arise in the form of the great glorious Vajrakumāra.

And with these words one enters the practice.⁴⁷

Then, maintaining that position, one emanates miniature wrathful forms and gives orders.

HŪM Listen here, all you obstructors and misleaders!

With these words and so on, the outer boundary is closed.⁴⁸

HŪM I am Vajrakumāra and ...

With these words and so on, the middle boundary is closed.⁴⁹

⁴⁷ *Sādhana* text (above) p.13ff

⁴⁸ *Sādhana* text (above) p.15

⁴⁹ *Sādhana* text (above) pp.15-16



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HŪM As for what is above — there is an awning made of *kila* and ...

With these words and so on, the secret boundary is closed.⁵⁰

And when all the boundaries have been established, reciting OM VAJRASAMAYA HŪM JAḤ, [118] all the deities of confession are invited to be present in the sky in front of one's face. They are then addressed with the words:

All you buddhas of the three times, without exception,
please listen to me!⁵¹

One then confesses all wrongdoings before them, opens the symbolic doors, salutes the symbols [1010] and binds oneself under oath. All of this is to be done in the usual way.

After that, the invitation of the deities of confession is extended to include all the *guru*, *deva* and *dākini* of the ten directions, together with the Conquerors and their sons. This is accomplished by singing the words,

From the blazing *maṇḍala* of the blue-black triangle ... [and so on]⁵²

in a melodious voice, to the accompaniment of musical instruments. As the invited deities are absorbed into the triple *maṇḍala* and the place of retreat and the meditation hut and the sacred articles and so on, all of these things are blessed.

At this point, with the words,

All these offerings are the illusory appearances
of pristine cognition ...⁵³

the outer offerings should be blessed in accordance with the system of the *bKa' brgyad rang shar*.

And, with the words,

HŪM The sacred *samaya* articles of wisdom devoid of all
mental propositions: the nectar, ... [and so on]⁵⁴

⁵⁰ *Sādhana* text (above) p.16

⁵¹ *Sādhana* text (above) p.17

⁵² *Sādhana* text (above) p.20

⁵³ *Sādhana* text (above) pp.21-22

⁵⁴ *Sādhana* text (above) p.22

together with the appropriate *mantra*, the nectar medicine, *bali* cake and *rakta* are blessed.

All of these constitute the preliminary rites.

Now for the main part:

HŪM Anger is destroyed by means of *vajra* wrath ... [675]

Reciting the verse beginning with these words, together with the appropriate *mantra*, in due order, one meditates upon the three *samādhi* and gradually brings forth the elements of material existence, culminating with Mount Meru.⁵⁵ Mount Meru itself is imbedded like a *kila* [into the elemental ground], the upper vast knot of the *kila* being the splendid castle of the gods above the summit of the mountain, and within this upper vast knot one should meditate upon the divine palace and the deities of the triple *maṇḍala*. The sharp tip of the *kila* penetrates down to the tenth level of hell and the lower vast knot contains the realm of desire. [1011] The lower portion of the eight-sided handle extends throughout the realm of form and the formless realm is above this, encompassed by the upper portion of the handle. This *kila* which pervades the *traidhātuka* like this [119] is the cosmic *kila* (*bhavakila*).

Further, that *maṇḍala* palace within the upper vast knot, exceedingly large in extent and fully adorned with all symbols, is not to be distinguished from the constructed *maṇḍala* [upon the altar]. Clearly meditating upon oneself as Vajrakumāra in its centre, one visualises one's retinue of ten wrathful kings, together with their consorts and emanated servants and gatekeepers, in the cardinal and intermediate directions, above and below. This is called 'the *maṇḍala* of wrathful kings in the ten directions.' In front of oneself, in the space between oneself and Krodhaviṣaya in the east of that *maṇḍala* of wrathful kings of the ten directions, should be placed the material *maṇḍala* of spikes consisting of both the *maṇḍala* palace and the retinue of deities, set out as described above. This generation in front, according to a certain verse, should appear like the clear reflection of images in a mirror. It is known as 'the materially constructed *maṇḍala*' and, in the main ritual texts, it is referred to with the words "generating the Supreme Son(s)." The clear [self]-visualisation outlined in the liturgy of the *Dril sgrub*, in conjunction with meditation upon the body *maṇḍala* [676] as

⁵⁵ *Sādhana* text (above) pp.22-23



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detailed in the supplementary texts, is known as ‘the fundamental *maṇḍala* of the primordial state.’ The mode of meditation upon these three *maṇḍala* is, [1012] in truth, the most special legacy to have been passed down through the aural lineage of the succession of *vidyādhara*.

With regard to the term ‘Supreme Son(s)’ as applied [120] to the manifest *maṇḍala* of material *kila* in the ritual texts, this is described within the cycle of our Treasure texts in the invocation section of the *lCags khang ma*.⁵⁶

As for the Supreme Son *kila* in the material *maṇḍala*,

This is made of iron or hard (black) wood.

The perfectly fashioned *kila* of which this *maṇḍala* is composed
Has eight wrathful kings bound up in the vast knot on its head
And eight wrathful queens bound up in the vast knot at its waist.
The group of 20 animal-headed messengers are in its
octagonal handle.

The wrathful king Hūmkara is on top of its head
And the wrathful king Mahābala is at the tip of the triangular spike.
From a *bindu* of *bodhicitta* within its inner cavity
Arises the glorious lord and his consort dwelling in their palace.

What is said here is only one definition of the Supreme Son and one should understand the configuration of signs in the materially manifest *maṇḍala* in this way, without making the mistake of grasping at it as being something inherently real. On the other hand, however, at the point where we recite the verse in the liturgy that begins “HŪM Vajrakīla, the Supreme heart Son ...,”⁵⁷ it is required that one meditates upon oneself in the form of the chief Kīla (Vajrakīla) and [1013] meditates upon the ‘striking *kila*’ that has been set up in front of oneself as the Supreme Son. Then again, in the practice of Mahottarakīla it is the *kila* of the four activities that are so designated and that which is to be clearly visualised in the present case [677] is not required in other cases. Accordingly, having generated all three *maṇḍala* together with Supreme Sons, in the case of two of the *maṇḍala* (the *maṇḍala* of materially created *kila* and that of the wrathful kings of the ten directions), oath-bound

⁵⁶ C25: *rDo rje phur pa lcags khang nag po'i bstod pa* pp.270-271. This text belongs to the cycle of *drag sngags spu gri*, and the term “(Black) Iron House” is always used by the great Fifth Dalai Lama when referring to this Northern Treasures medium system of Vajrakīla.

⁵⁷ *Sādhana* text (above) pp.40-41

protectors are to be generated in the inner courtyards, guardian goddesses are to be generated in the four gates, [121] and the three groups of Rosewood, Iron and Conch messengers are to be generated in the charnel grounds. [Ideally,] one should practise by generating each one in due order whilst reciting their individual *mantra* and verses of invocation. Because, however, there would be so much to do if all the 12 oath-bound goddesses and the three groups of Rosewood, Iron and Conch and all the rest were to be individually visualised and then separately praised and exhorted to action, therefore, in the authoritative texts for our particular lineage of the Northern Treasures Vajrakīla there are both extensive and abbreviated liturgies of praise and exhortation, with several different descriptions of their forms, hand symbols and mounts. From among these, one should generate them in accordance with the liturgy taken from the *bKa' brgyad rang shar* in which the oath-bound protectors are exhorted to action.

There exists, furthermore, a stream of various accurate and inaccurate descriptions of the mother goddesses and their brothers in the three groups of Rosewood, Iron and Conch. Not all of these separate traditions derive from the authentic root texts and oral commentaries but are taught, instead, on the basis of individual fancy. Now I will write something to try and clarify this issue:

[1014] In the eastern sector of the inner courtyard, the black Remati rolls a *kila*. She has long hair and is mounted upon a three-legged mule. Dark yellow Reti wears a cloak of peacock feathers. She rolls a *kila* and is mounted upon a blue water-buffalo. Dark red Remaja is dressed in cloth of black yak wool. She rolls a *kila* and is mounted upon a female deer. Dark green Remajū wears clothing of black silk. [678] She rolls a *kila* and is mounted upon a camel. This group is known as the four Reti sisters or the four Mahātmā goddesses. Now, as for the *kila* which are the hand implements of these four Reti sisters [122], although these are said in the books to be made of a transparent, semi-precious stone (cornelian?), the type which is known as ‘supreme *kila*’ is explained as actually being made of a human leg.

In the southern sector of the inner courtyard, the dark blue rDo-rje Ya-byin has long hair tipped with iron spikes and she wields an iron *kila*. Her mount is a black horse. Yellow rDo-rje De-byin has long hair tipped with golden spikes and she wields a golden *kila*. Her mount is a yellow horse of the planets. Red rDo-rje bSe-byin has long hair tipped with spikes of rosewood and she wields a rosewood *kila*. Her mount is a horse of the *btsan* demons with a red muzzle. Green rDo-rje Phag-



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byin has long hair tipped with turquoise spikes and she wields a turquoise *kila*. Her mount is a blue-green *nāga* horse. [1015] These are the four bSe-mo goddesses.

In the northern sector of the inner courtyard, the dark blue Śvanmukhā is a human female with an iron head. She rolls an iron *kila* and she rides upon a nine-headed iron wolf. The green-blue Kukkura⁵⁸ has a turquoise head. She rolls a turquoise *kila* and she rides upon a turquoise bitch. The yellow Śrilamukhā or Srilamukhā has a golden head. She rolls a *kila* of gold and she rides upon a yellow wild hill dog with eight tongues. The red Sṛgālamukhā has a head of copper. She rolls a copper *kila* and she rides upon a copper-coloured vixen with three legs. [679] These are the four dog-faced sisters. [123] Although a number of different appellations exist for these four dog-faced mother goddesses, what I have written here is without artifice.

Now, as for the way in which the three groups of Rosewood, Iron and Conch are to be generated in the charnel grounds: While the 12 oath-bound mother goddesses are being established in the inner courtyards, the males in the three groups of Rosewood, Iron and Conch are established in the charnel grounds, and these two sets are established like brothers and sisters, which is explained as wisdom and means. As it is said by mNga'-ris paṇ-chen rin-po-che in his *bKa' brgyad rnam gsum lha'i mtshan don tha ram*, "The four great Kīmkara stand to the right of the four Śvanmukhā. [1016] The four Māra stand to the right of the four Mahātmā. The four Puruṣa stand to the right of the four Bhūmipati." And, in complete agreement with what is written here, his own teacher, the great and vastly learned bLo-mchog rDo-rje of sMan-lung, said in his *bKa' brgyad bstod chen gong ma'i zhal lung*, "It is explained that the three groups of Rosewood, Iron and Conch are to be separately understood in this way: Standing in a row to the right of the four Śvanmukhā are the brothers of these mother goddesses, the four Puruṣa-kīmkara. Rākṣasa-puruṣa is white in colour and he rolls a white *kila*. Yama-puruṣa is yellow in colour and he rolls a yellow *kila*. Māra-puruṣa is red and he rolls a red *kila*. Yakṣa-puruṣa is blue and he rolls a blue *kila*. These are known as the four Puruṣa of Rosewood. [124]

To the right of the four Mahātmā-devī are the four Puruṣa of Iron. [680] In the east is the white *māra* who wields a *kila* of conch. In the south is the blue *māra* wielding a *kila* of turquoise. In the west is the red

⁵⁸ All mss repeat "Śvanmukhā."

māra who wields a *kila* and a noose. In the north is the dark green *māra* wielding *kila* and sword.

To the right of the four Bhūmipati sisters stand the four Puruṣa of Conch. Pramārāja, the *kīmkara* of the *rākṣasa*, [1017] is white in colour. Yamarāja, the *kīmkara* of the *yama*, is yellow. Daśagrīva, the *kīmkara* of the *māra*, is red. Yakṣagrīva, the *kīmkara* of the *yakṣa*, is blue. These four each command an army and they strike whilst rolling *kila* between the palms of their hands."

This is what he has to say on the matter, in agreement with the *bKa' brgyad* cycle in which it is said that the males are to be arranged standing on the right hand side of the mother goddesses. I maintain, however, that the mother goddesses are to be positioned within the inner courtyard of the *maṇḍala* palace, whilst the groups of males are to be placed within the charnel grounds which are outside the *maṇḍala*, because this is how it is described in the *tantra* texts: In the eastern sector of the charnel grounds are found the brothers of the four Mahātmā-devī or Remati sisters, the four *puruṣa* of Iron. In the east is the white *māra* who wields a *kila* of conch. In the south is the blue *māra* wielding a *kila* of turquoise. In the west is the black *māra* who wields a noose. In the north is the green *māra* wielding *kila* and sword.

In the southern sector of the charnel grounds are found the brothers of rDo-rje Ya-byin and her Bhūmipati sisters, the four *puruṣa* of Conch. Pramārāja, the *kīmkara* of the *rākṣasa*, is white in colour and he rolls a *kila* of conch in his hands. Yamarāja, the *kīmkara* of the *yama*, is blue in colour and he rolls a *kila* of sword-steel in his hands. Daśagrīva, the *kīmkara* of the *māra*, is red in colour and he rolls a *kila* of sword-steel in his hands. [1018] Yakṣagrīva, [681] the *kīmkara* of the *yakṣa*, is yellow in colour and rolls a golden *kila*.⁵⁹ These four are all military commanders.

In the northern sector of the charnel grounds are the brothers of the four Śvanmukhā sisters, the four *skyes bu* (*puruṣa*) of Rosewood: Rākṣasa-puruṣa is white in colour and he wields a *kila* of conch shell. Yama-puruṣa is black in colour and he wields a *kila* of iron. Ya-bdud-puruṣa is red in colour and wields a *kila* of copper. Yakṣa-puruṣa is blue in colour and he wields a *kila* of turquoise.

The way in which all these Kila protectors are to be visualised would seem a trifling matter to get straight and yet, when we look into it, there is a great deal of confusion which is difficult to put in order. The four Bhūmipati sisters are often mistaken for the four Mahātmā

⁵⁹ Yakṣagrīva omitted in ms B





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goddesses, the three families of Rosewood, Iron and Conch are often confounded, and there are many other mistakes as well. Because this is such a vitally important point, they have been carefully disentangled and explained here in accordance with the oral commentaries of the gurus of our lineage.

Having meditated upon all of the Kila protectors, those bound under oath and the goddesses who guard the *maṇḍala* gates, in both the *maṇḍala* of wrathful kings in the ten directions and the *maṇḍala* of materially constructed *kila*, one should generate the life force as wisdom (i.e. the *jñānasattva*) and bestow the empowerment of the life force as follows: Holding the triple *maṇḍala* as the necessary object of visualisation, invite the gods who are to bestow the empowerment — the male and female buddhas of the five families, together with the male and female bodhisattvas, the male and female wrathful ones and all the *vidyādhara*, [1019] to come from Akanīṣṭha heaven [126] and be present in the sky before one. Reciting the verse beginning,

HŪM All those who hold the awareness of Vajrakumāra ...⁶⁰

and so on, one makes a request to those deities of empowerment in the sky, who respond with the words:

HŪM Through the practice of skilful means for the sake of living beings,⁶¹

and so on. Simultaneously, while the deities are reciting this verse, [682] the buddha Akṣobhya bestows the vase empowerment, buddha Ratnasambhava bestows the diadem empowerment, Amitabha bestows the *vajra* empowerment, Amoghasiddhi bestows the bell empowerment and Vairocana bestows the name empowerment. Moreover, while these empowerments are being bestowed, the consorts of these five sing *vajra* songs, all the male bodhisattva recite verses of auspicious benediction, the female bodhisattva present offerings, the wrathful kings drive out all obstructing demons, and so on. All of these activities constitute the bestowal of the vase empowerment upon the deities of the triple *maṇḍala*. Then all of the male and female deities of empowerment join together in sexual congress and the *bodhicitta* of their union being absorbed into the triple *maṇḍala* through the crown

⁶⁰ *Sādhana* text (above) p.42

⁶¹ *Sādhana* text (above) pp.42-43

of the head constitutes the secret empowerment. All the deities of empowerment then melt in the fire of passion and are absorbed into the triple *maṇḍala*. This constitutes the third (wisdom-knowledge) empowerment. Meditative stability in that wisdom, the true nature of which is bliss and emptiness, constitutes the fourth (word) empowerment. Thus the four empowerments are received.

The sign of empowerment is the excess water of the consecration swirling upwards, and taking joy in this as the diadem of the five families upon the crown of one's head constitutes a special empowerment in this tradition. [1020]

Following that, there is the invitation of the deities with the words,

HŪM In order that we may accomplish the Universal Kila ...⁶²

and so on. Then, as one mutters the *mantra* at the end of the first verse with the hands held in the gesture of gathering the assembly (*samājamudrā*), [127] one should believe that all the *tathāgata* of the ten directions who are the *maṇḍala* and the host of gods in the retinue of Vajrakumāra, as well as the wisdom essence of the *maṇḍala* palace itself, are all aroused by rays of light radiating out from the syllable HŪM in the hearts of all the deities in the triple *maṇḍala* and urged to arise from their natural condition [of blissful emptiness] and to come and gather in the sky before one, displaying the visible presence of their majesty.

HŪM Oh king of wrath and your retinue,
now that you have come ...⁶³

With these words and so on, invite them and place them in the sky before one. Then, with the words,

HŪM In order to subdue all dangerous beings
in the three realms ...⁶⁴

[683] and so on, all the *samayasattva* of the threefold *maṇḍala* salute them by placing their hands together in reverence. In response to that, the chief deities of the *jñānamāṇḍala* say PRATICCHA HOḤ and dispense *siddhi*. One should believe that the entire *samayasattva* assembly receives this power as it is bestowed.

⁶² *Sādhana* text (above) p.43

⁶³ *Sādhana* text (above) pp.43-44

⁶⁴ *Sādhana* text (above) p.44



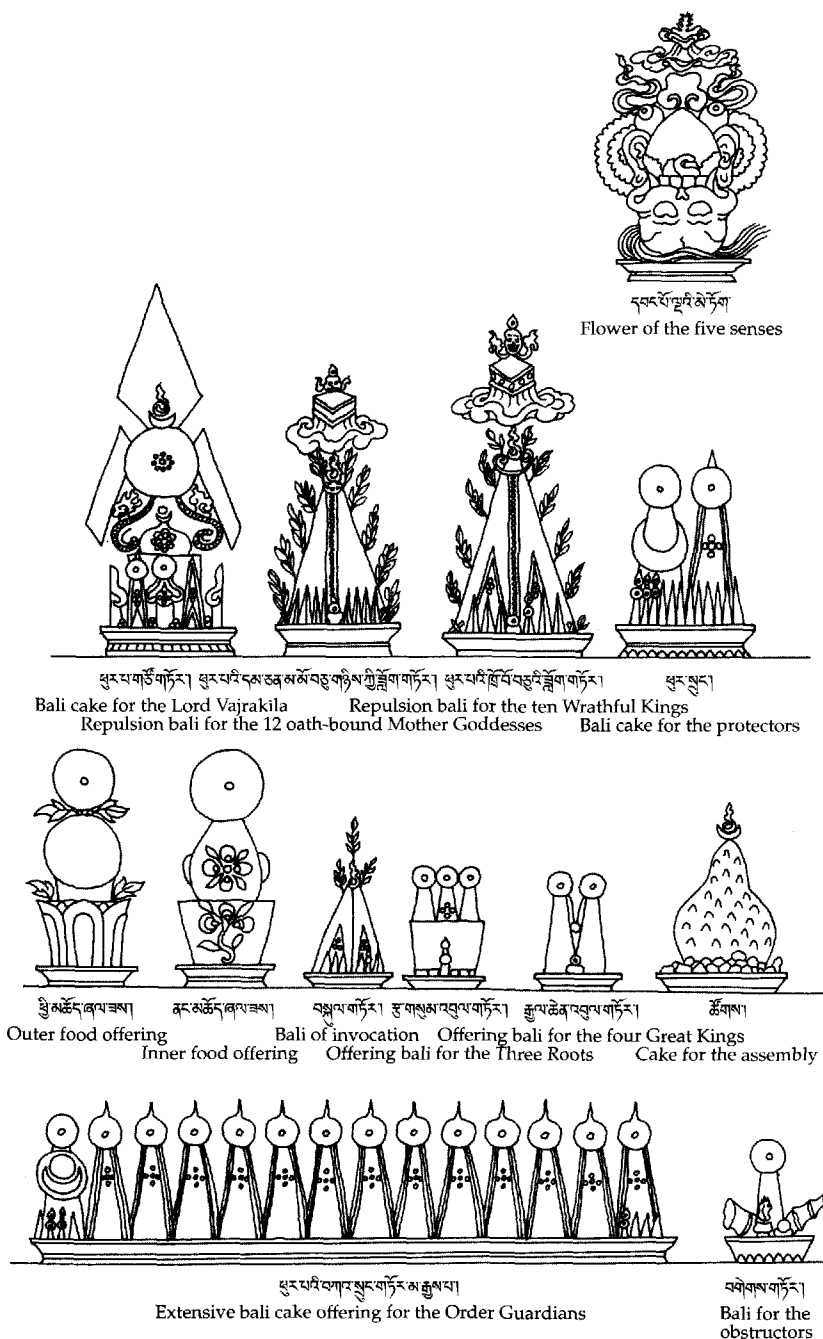
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HŪM The body, speech and mind of all the buddhas ...⁶⁵

As one recites this verse, the divine wisdom palace and the *jñānasattva* retinue of deities of the triple *maṇḍala* are all absorbed into the *samaya* forms, like water being poured into water, free of all duality, and one should firmly believe that all manifold existence has but a single taste.

At that juncture, [1021] one recites in accordance with the supplement to the *bKa' brgyad rang shar rgyud*:

HŪM The buddhas are worshipped with a multitude of the objects of desire ...⁶⁶

With the words of this verse, one presents outer offerings sufficient to fill the sky and imagines that goddesses of all desirable qualities present these outer offerings to the deities of the triple *maṇḍala*.

After that, in the usual way of our ritual texts, one praises the greatness of the nectar medicine with the words,

HŪM Self-arising and utterly pure from the very beginning ...⁶⁷

and so on, [128] and the nectar is offered to the assembly of *maṇḍala* deities with the words of the original treasure text. This verse should then be supplemented with extra verses in which the nectar is offered to the main holders of the lineage.⁶⁸ In order to receive the *siddhi* of the nectar, one then recites the verse beginning with the words,

HŪM Due to the arousal of supreme *bodhicitta* ...⁶⁹

Then one offers the *bali* cake with the words,

HŪM This huge *bali* cake is a wonderful and amazing sacred article ...⁷⁰

and the *rakta* with

⁶⁵ *Sādhana* text (above) pp.44-45

⁶⁶ *Sādhana* text (above) pp.45-46

⁶⁷ *Sādhana* text (above) pp.46-47

⁶⁸ *Sādhana* text (above) pp.47-53

⁶⁹ *Sādhana* text (above) p.54

⁷⁰ *Sādhana* text (above) p.54



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HŪM This is the blood of *saṃsāra* that is the source
of all defilement ...⁷¹

and so on. After that, mixing a little of both nectar and blood in a skull
cup, one pours out a libation and arranges it on the altar in front of the
maṇḍala. Keeping the mind focussed on that, one presents the offering
of killing by [684] dispatching the messengers with the verse of eight
lines beginning,

JAḤ The moment of the great *samaya* has come!⁷²

Then, with the words,

HŪM By arousing the mind of supreme awakening ...⁷³

and so on, the enemies and obstructors are caught, dragged forth,
bound and driven mad with the appropriate *mantra*.

And then, at the end of the next verse, beginning,

HŪM All those obstructors who would interrupt
the attainment of *siddhi*,⁷⁴

as the *mantra* is recited, one rolls a *kila* [1022] between the palms of one's
hands⁷⁵ and focusses the mind on the enemy to be slain. Forcefully
ejecting the consciousness [of the enemy], it is transferred to the con-
joined secret places of Mahā Śrī Heruka and his consort, while the flesh,
blood and bones of the victim's corpse, having the nature of nectar, are
presented as offerings to the deities of the triple *maṇḍala*. Holding all
of this clearly in mind, that mixture of nectar and blood [prepared ear-
lier] is poured on to all the *bali* cakes while the liturgy is being recited.

Next is the offering of union:

HŪM Within the glittering *yonis* of the wrathful mothers ...⁷⁶

While the verse beginning with these words is being recited, one
remains mindful of the consciousness of that particular slaughtered

⁷¹ *Sādhana* text (above) p.55

⁷² *Sādhana* text (above) pp.55-56

⁷³ *Sādhana* text (above) p.56

⁷⁴ *Sādhana* text (above) pp.56-57

⁷⁵ B: "slaying with the *kila*."

⁷⁶ *Sādhana* text (above) p.58

enemy which had earlier been ejected and transferred to the secret sky
of Mahā Śrī Heruka and his consort. [129] Thus, as the host of male and
female deities of the *maṇḍala* join together in sexual embrace, the
pounding of the *vajra* pestles of the males within the mortars of their
wives gives rise to a joyful experience of great bliss in all the gods of the
threefold *maṇḍala*, and one should have faith that the consciousness of
the obstructing enemy, being present at the point of union, is thereby
reborn as a son of the buddhas.

After that, one recites,

HŪM The united glory of all the *sugata* of the past, present
and future ...⁷⁷

and so on. And with these words one praises [all the deities of the
maṇḍala].

The next thing is to become absorbed in the recitation of *mantra*. In
the usual way of ritual procedure, this begins,

HŪM With myself clearly visualised as Vajrakīla,
In my heart is the *jñānasattva* ...⁷⁸

and so on. While these verses are being recited, one picks up the
dhāraṇīsūtra [1023] and one should keep hold of this throughout the
recitation of *mantra*.

As for that which is to be visualised throughout the *mantra* recita-
tion, even though this topic has been extensively dealt with in the
handbooks of ritual service, [685] for the benefit of those who are
unable to study all that has been said in the plethora of scattered texts,
out of kindness I will now set down the gist of it. Thus, in general,
when the ritual service is to be performed on its own and not in con-
junction with the rites of attainment, one visualises an image of
Vajrakumāra, similar to oneself, on top of the Supreme Son Kila. Rays
of light radiate out from his heart and return and, at the end of that
process, the *jñānasattva* is absorbed into that Supreme Son Kila of ritual
service so that it becomes a younger brother *samayasattva*. Then one
visualises those rays of light emerging through one's nostril and then
being drawn back in and so forth (as explained below). Alternatively,
one may set up the central *kila* of the *maṇḍala* as a substitute for the

⁷⁷ *Sādhana* text (above) pp.58-59

⁷⁸ *Sādhana* text (above) pp.60-61



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Supreme Son *kila*, in which case it is necessary to visualise the generation of Vajrakila and his consort. [130] When the rites of service and attainment are to be performed side by side, at the time of the great attainment one visualises oneself as the lord Vajrakumāra complete with body *maṇḍala*, united with his consort as chief of the *maṇḍala* of wrathful kings in the ten directions, and thus oneself is the fundamental *maṇḍala* of the natural condition. And in that case, between oneself and Krodhavijaya, who stands before one in the east together with his consort and the devourer and killer who are their emanated messengers, is set out Vajrakumāra and his consort, ruler of the constructed *maṇḍala* of material *kila*, [1024] from whose heart rays of light radiate out and return in a continuously circulating stream. In the oral instructions of the gurus it is explained that there is a *jñānasattva* the size of one's thumbtip, of similar form to oneself but unadorned and without hand implements, residing in the hearts of both oneself as Vajrakumāra and the Vajrakumāra generated in front. In the heart of the *jñānasattva* there is a solar cushion upon which rests a nine-pronged *vajra* [686] similar to a grain of barley standing on its end. In the navel of that *vajra* is a solar cushion upon which stands the life force of the heart, a blue syllable HŪM, with the words OM VAJRAKILI KILAYA SARVA VIGHNĀN BĀM HŪM PHAT JAḤ HŪM AḤ all around its edge. The letters of this *mantra* are all golden in colour, as fine as if painted with the tip of a single hair, and they encircle the HŪM in a clockwise direction, facing inwards. Rays of light, blazing like the heart of the sun, stream forth from the life force HŪM in the heart of both oneself as Vajrakila and the Vajrakila generated in front, as well as from their encircling garlands of *mantra*, and these carry clouds of offerings on their tips which they spread out and present to the conquerors of the ten directions and their sons. Then they act for the benefit of all sentient beings. Gathering back together, those light rays [131] are absorbed into oneself so that all the afflictions, sins, obscurations and subtle karmic traces of body, speech and mind are cleared away just like the darkness at sunrise. [1025] This meditation is known as ritual service (*sevā*).

Then again, rays of light stream forth to all the buddhas, bodhisattvas, heroes, *dākinī* and Dharma-protectors and, when the lights are returned to the deities of the *maṇḍala* of Vajrakumāra, they carry with them the forms of the individual seed-syllables of those deities and then the forms of their personal weapons and insignia and so on, all of which are absorbed into the triple *maṇḍala*. Then those light rays blaze forth again and the whole outer container of the world becomes

transformed into the divine *maṇḍala* palace and all the inner contents of sentient beings become deities in the retinue of Vajrakumāra. And all beings in the world recite together the *mantra* of Vajrakila which is absorbed into the *maṇḍala*. And at the end of the meditation session, all those who know this method of recitation will find that the Kila images and so on which are the support for their meditation are glowing with increased light due to having absorbed the light of the *mantra* from the whole of space. This is the visualisation either for the self-blessing or the rite of attainment (*sādhana*).

Rays of light in one's heart rise upwards through the central prong of the *vajra* [687] until they come out through the right nostril of the *jñānasattva*. They continue to rise until they come out through one's own right nostril and then they enter the left nostril of the Vajrakila generated in front. Entering his body in a continuous chain, they pass through the left nostril of the *jñānasattva* in his heart and so on down through the central prong of the *vajra*. Revolving the *mantra* garland around the seed-syllable in the centre, they arouse within him his mind of steadfast pleasure. Ascending once more through the central prong of the *vajra*, the rays of light come out through the right nostril of the *jñānasattva* and so on up until they come out [1026] through the right nostril of the lord and then [132] they enter the left nostril of oneself in the form of Vajrakila. Continuing downwards, they enter the left nostril of the *jñānasattva* in one's heart and so on down through the central prong of the *vajra*. Revolving the *mantra* garland around the seed-syllable in one's very centre, this takes on the appearance of a fiercely whirling firebrand (*alātacakra*). This method of recitation is known as 'secondary ritual service' (*upasevā*) or else 'circular recitation' (*do li*). The reason why it is called circular recitation is because it appears to cycle both to and fro.

At the end of the meditation session, rays of white light shine forth from all the deities in the triple *maṇḍala* and pacify all the sins, obscurations, sicknesses and demonic interferences of oneself and all others. And rays of yellow light shine forth which gather up all the lifespan, glory, and excellent qualities of the whole world of phenomenal appearances, both *samsāra* and *nirvāṇa*, which are absorbed into oneself so that these virtues are increased. And rays of red light shine forth like iron hooks which gather the whole world of phenomenal appearances, both worldly and transcendental, under one's power. And rays of dark green light shine forth like sparks from a fire in the form of sharp-pointed weapons which violently annihilate all those enemies





and obstructors who interrupt one's progress. [688] This contemplation of the four ritual activities is known as *mahāsādhana*, 'the great attainment.'

Thus there are many ways in which one may visualise the radiation and return of light and, whichever system suits one's purpose, the mind should engage in it full of hope and confidence. When one grows weary of radiating and gathering, one should continue the recitation with the mind resting on the forms of the deities of the triple *maṇḍala*. [1027] Whilst reciting, one should imagine that all of those deities are murmuring the natural sound of the *mantra* with their mouths and it is particularly important that one maintains the view of oneself as the genuine Vajrakila and recites in that state.

All of those methods of visualising light radiating out and gathering back together, furthermore, have been taught by those who are skilled in ritual methods as being of great help in the development of *samādhi*. [133]

When the mind becomes tired, seeing all appearances like chaff and holding nothing whatsoever in the mind, allow the consciousness to relax completely and then gradually restore one's focus before continuing to the end of the *mantra* recitation. And one should engage in this practice by gradually training the mind through the six parameters and four styles of appraisal and exegesis of the doctrines of *guhya* *mantra*.⁷⁹

At the conclusion of that recitation session, say:

ཧྲིཿ ཆོས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་དུ།
གྲུན་བཟང་ཆེ་མཆོག་ཉེ་རུ་ག།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།

⁷⁹ *mtha' drug dang tshul bzhi*, the 'six parameters (of elucidation) and four styles (of interpretation),' which are the indispensable keys for unlocking the meaning of *tantra*. The six parameters of elucidation concern the provisional meaning (*drang ba'i don, neyārtha*), definitive meaning (*nges don, nitārtha*), language with implied intention (*dgongs pa can*), language where the intention is not implied (*dgongs pa can ma yin pa*), words to be understood literally (*sgra ji bzhin pa*), and words which are not to be understood literally (*sgra ji bzhin ma yin pa*). The four styles of interpretation are: in accordance with the words (*tshig*) or letters (*yi ge*), general (*spyi*), hidden (*sbas*), and ultimate (*mthar thug*).

ཆོས་ཉིད་དག་པོའི་རང་སྐྱེ་གྲག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

HUM In the palace of the *dharmadhātu*,
Samantabhadra the supreme *heruka*,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!

རང་བྱུང་རྣམ་དག་ཞིང་ཁམས་སུ།
ཡེ་ཤེས་ལྷ་ལྷན་རྒྱལ་བ་ལ།
བྱུང་ལོ་ཅན་གྱི་ཕོ་བྲང་དུ།
སྐྱལ་སྐྱེ་བྱུག་ན་དེ་རྩི་ཡང་།
བྱང་ཆུབ་སེམས་ཀྱི་གནས་ཆེན་དུ།
སྐྱུག་ནས་དབང་གི་མཁའ་འགྲོ་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
ཆོས་ཉིད་དག་པོའི་རང་སྐྱེ་གྲག།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

In the utterly pure self-arising buddhafiels [in the five directions]
The (*sambhogakāya*) conquerors possessed of five wisdoms,
In the palace of Alakāvati
The *nirmāṇakāya* Vajrapāṇi and
She who remains in the sacred abode of *bodhicitta*,
His consort the maroon coloured *ḍākinī* Karmendrāni,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!





རི་རྒྱལ་ལྷན་པོའི་ཕྱོལ་རུ།
 ཚེས་པའི་རྒྱལ་པོ་གདོང་གསུམ་ཡང་།
 རྣམ་པར་རྒྱལ་བའི་ཁང་བཟང་རུ།
 རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ཡང་།
 སིན་རྒྱ་རྒྱ་མཚོའི་གཏིང་རུ་མ་རུ།
 རིག་འཛིན་གྲུ་རྒྱལ་འཛིན་པོ་ཡང་།
 འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
 ཚེས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབ་ས།

Upon the peak of Meru, the cosmic mountain, [1028]
 [689] Three-faced Brahmā, ruler of the pure heavens,
 And in the wonderful Vijaya palace,
 Devindra Śatakratu, *vidyādhara* of the gods,
 And in the dark depths of the Sindhu ocean,
 Takṣaka Nāgarāja, *vidyādhara* of the *nāga*,
 Rise up now for the sake of all sentient beings and
 Roar with the natural sound of uncompromising *dharmatā*.
 All those who hold an awareness of reality
 must bestow their blessings!

མ་ལ་ཡ་ཡི་ཕྱོལ་རུ།
 བསོད་ནམས་བསམ་གསུམ་པའི་རྒྱལ་པོ་ཇོ།
 ཟེའོར་ཡུལ་གི་གནས་ཚན་རུ།
 མཁས་པ་ལྷ་གྲུ་བྱ་བྱ་ཡང་།
 ཡང་ལེ་ཤོད་གྱི་བྲག་སྒྲུག་རུ།
 རིག་འཛིན་བསྐྱེད་པའི་གནས་ཀྱང་།



འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
 ཚེས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབ་ས།

On the peak of Mount Malaya,
 King Indrabodhi (*vidyādhara* among men),
 who accumulated much virtue,
 And in the power place of Zahor,
 [134] The learned Śākyaprabhā,
 And in the rock cave of Yang-le-shod,
 The *vidyādhara* Padmasambhava,
 Rise up now for the sake of all sentient beings and
 Roar with the natural sound of uncompromising *dharmatā*.
 All those who hold an awareness of reality
 must bestow their blessings!

རྒྱ་པོ་གར་འི་རྩ་བ་རུ།
 རིག་འཛིན་བེ་མ་མི་ཏ་ཡང་།
 མརྩ་ར་ཡི་ནགས་ཁོད་རུ།
 བལ་པོ་ཤི་ལ་མཁྱེ་ཡང་།
 མོན་ཁ་མེད་གའི་ཡང་ཇོར་རུ།
 མཁར་ཆེན་བཟང་ཡི་མཚོ་རྒྱལ་ཡང་།
 འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེས་ལ།
 ཚེས་ཉིད་དག་པོའི་རང་སྒྲ་སྒྲོག།
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབ་ས།

On the banks of the river Ganges,
 The *vidyādhara* Vimalamitra,
 And in the dense forest of coral trees,
 The Newar Śilamañju,



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Chog khrigs lag len snying po

And in the Lion's Fortress Cave in Bhutan,
Ye-shes mtsho-rgyal, princess of mKhar-chen,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!

རོང་གི་བྲག་དམར་ཀུ་ཚང་དུ།
སྙེ་ཤེས་མཚོ་མཛུགས་ལང་།
རི་ཕོ་བཟང་བཟང་ཤར་མདུན་དུ།
རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་ཡང་།
མཁའ་སྐྱོད་དག་པའི་ཁྱིམ་ཁམས་སུ།
སྤྲུགས་འཆང་དོན་མགོན་པོ་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབས་ལེན་པ་ལ།
ཆོས་ཉིད་དག་པའི་རང་སྒྲོག་གེ།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

In the cave of red rock in Rong,
rDo-rje bdud-'joms of the sNa-nam clan,
And on the eastern face of Mount bKra-bzang,
Rig-'dzin dngos-grub rgyal-mtshan,
And in the pure buddhafiield of Khecari,
The *tāntrika* rDo-rje mgon-po,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!

དོན་ཕུར་པའི་གནལ་ཡས་སུ།
མཚན་ལྷན་དག་དབང་གྲགས་པ་ཡང་།



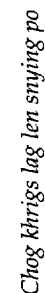
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Clear Elucidation of the Essence

བྱུན་གྲུབ་འོད་ལྷའི་ཕོ་བྲང་དུ།
རིན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་ཡང་།
བདེ་གྲོལ་གསང་སྤྲུགས་ཕོ་བྲང་དུ།
སྤྲུགས་སྤུལ་ནམ་མཁའ་རྒྱལ་མཚན་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབས་ལེན་པ་ལ།
ཆོས་ཉིད་དག་པའི་རང་སྒྲོག་གེ།
རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱུ་བས།

In the *maṇḍala* of Vajrakila,
Ngag-dbang grags-pa with the signs of success, [1029]
And in the palace of the spontaneously accomplished five lights,
Most kind Sangs-rgyas dpal-bzang,
And in the *guhya*mantra palace of blissful liberation
(the monastery of bDe-grol gsang-sngags chos-gling),
His heart son Nam-mkha' rgyal-mshan,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!

རི་རྒྱལ་དཔལ་འབར་ཤར་འདབས་སུ།
སྤྲུགས་འཆང་ཤར་བཟང་པོ་ཡང་།
རྒྱལ་བའི་ཡི་ཡང་དཔེན་དུ།
རིག་འཛིན་བདུན་འཛུགས་དོན་ཡང་།
གར་བཞུགས་ཆོས་ཀྱི་ཕོ་བྲང་དུ།
ཆོས་རྒྱལ་མཁྱའི་མཚན་ཅན་ཡང་།
འགྲོ་བའི་དོན་དུ་སྐྱབས་ལེན་པ་ལ།



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ལྷོན་ལྷན་དཔལ་གྱི་ཉག་ས་ཁྱེད་དྲུག་
 རིག་འཛིན་དག་གི་དབང་པོ་ཡང་།
 ཤེལ་ཕྱག་དག་འབར་ག་ཞལ་ཡས་སུ་
 རིག་འཛིན་སྟོབས་ལྷན་དཔལ་པོ་ཡང་།
 ལྷང་ཐང་ཆོས་ཀྱི་ཚོ་བྱང་དྲུག་
 རྩེ་བཅུ་ཆོས་དབྱིངས་རང་གྲོལ་ཡང་།
 དགྲོ་བའི་དོན་དྲུག་ལ་ཞེད་སེལ་
 ཆོས་ཉིད་དྲག་པོའི་རང་སྤྱུ་སྟེག་
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་སྟོབས་

Roar with the natural sound of uncompromising *dharma*tā.
All those who hold an awareness of reality
must bestow their blessings!

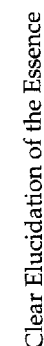
གྲུའཛོལ་གཉིས་པའི་ཚོ་བྱང་དུ་
 ཟིལ་གཞོན་དག་ཅུ་ལ་དོ་རྩེ་ཡང་
 འབྲལ་མེད་སྟོང་གའི་ཚོ་བྱང་དུ་
 བོན་ཅན་ཅུ་པའི་བླ་མ་ཡང་
 འགོ་བའི་དོན་དུ་སྒྲུབ་ཞེད་ས་ལ་
 ཆོས་ཉིད་དག་པའི་རང་སྒྲུ་སྟོན་ག་
 རིག་འཛོལ་དེ་ཡིས་བྱིན་གྱིས་རྟོག་པས་

In the Potala Palace,
Zil-gnon drag-rtsal rdo-rje (Dalai Lama V),
And he who remains inseparably within the palace of my heart,
My most kind root *guru*,
Rise up now for the sake of all sentient beings and
Roar with the natural sound of uncompromising *dharmatā*.
All those who hold an awareness of reality
must bestow their blessings!

Reciting in this way, one invokes the heart vows of all the *vidyādhara* of the lineage.⁸⁰

ལྷོ་མིའི་སྐད་ཀྱི་གཞན་གྲུབ་པའི་རྒྱལ་ཁབ་ཅེས་པའི་ཕྱི་རྒྱལ་གྱི་
ཡུལ་ཁུངས་ཀྱི་ཆོས་ཀྱི་མཛུགས་ཀྱི་ཕྱི་རྒྱལ་གྱི་
ཉམས་ཆགས་ཀྱི་ཕྱི་རྒྱལ་གྱི་ཕྱི་རྒྱལ་གྱི་ཕྱི་རྒྱལ་གྱི་
ཕྱི་རྒྱལ་གྱི་ཕྱི་རྒྱལ་གྱི་ཕྱི་རྒྱལ་གྱི་ཕྱི་རྒྱལ་གྱི་

⁸⁰ For a continuation of this prayer, through Rig-'dzin Padma 'phrin-las and beyond, see *Sādhana* text (above) pp.67-70





ལྷག་མདོག་དམར་མོ་བསེ་ཡི་ལན་ཕན་ཅན་མེད་
 སྤྱན་རླབས་མེད་ཉི་མཱ་སྐར་ལྷ་འཕྲོ་
 སྤྱིན་མ་སྤྲོག་འགྲུ་བར་སྤང་གོ་སྐབས་འབྱེད་ (1)
 བུ་ཡུག་ཐོག་འབབས་ཤངས་ནས་དོ་རྩེ་འཁྲུག་
 བཞད་པ་ཉེ་དང་དཔལ་གྱི་སྤྲུ་གྱིས་གཏམས་
 རམས་པའི་ལྷགས་འདྲིལ་བསྐལ་པའི་མེ་ཆེན་འབར་
 ལྷག་ཆོམ་མེ་འབར་རབ་འབྱམས་སྤྲིད་པ་སྟེག་ (2)
 སྤྱན་ནས་བསྐལ་པའི་འབྲུག་སྤྲུ་ལྷི་རི་རི་
 ལག་པ་དམར་པོ་སྤྲུ་གྱི་འབྲུམ་གྱིས་གཏམས་
 སེན་མོ་ལྷགས་ཀྱི་རི་རྩེ་ལས་བསྐལ་མེ་འབར་
 སྤྲོབས་གྱི་གནམ་ལྷགས་ལྷན་མའི་དོ་རྩེ་འཁྲུག་ (3)
 སྤྱིན་མཆོམས་ལྷགས་གྱི་ཁོ་རྒྱུང་ཆར་འབབས་ཤིང་
 ཞལ་གྱི་ཕུར་པས་སྤྱིན་མོ་ལྷ་བརྒྱ་གཟུང་ (4)
 རལ་པའི་གསེབ་ནས་ལྷག་གི་སེར་ཆེན་འབབས་
 ཤིན་ཏུ་མི་བཟད་གྲུ་མ་ཆེན་ལྷག་འཕྲུང་མ་ (5)
 སྤྱིན་མའི་སྤྲིང་འབྲུན་འཆར་བར་བརྟུག་ནས་གསོལ་
 ཤིན་ཏུ་མི་བཟད་འབར་བའི་སྤྲུ་གཅིག་མ་ (6)
 དཔག་ཚད་ལྷ་བརྒྱུར་རྒྱུག་ཅིང་སྤྲུ་སྤྱོད་
 ཁྲོས་པའི་ཞལ་མདོག་ལྷག་གི་མཆོན་པ་ལ་ (7)
 རྩ་བཟའ་དམར་པོ་སྤྱིན་གྱི་གཡང་གཞི་གསོལ་
 རྩྱགས་བརྩར་ཁ་བལྟས་རྩྱགས་སྤྲོང་ཞབས་གྱིས་གཞོན་ (8)

བདུད་ལ་བབས་ན་སྤྲིང་ལྷག་དོན་མོ་འཕྲུང་
 སྤྱི་ལ་བབས་ན་སྤྲོག་རྩ་དམར་པོ་གཅིད་
 དབྱུ་ལ་བབས་ན་དྲུག་གི་ཁ་རྩུ་འབབས་
 བཞགས་ལ་བབས་ན་རུས་པ་རྩུ་དྲུ་སྤྲོག་ (9)
 དཔལ་གྱི་རོ་ཉ་དཔལ་གྱི་ཐུགས་ལས་སྤྲུ་
 དམ་ཉམས་དབྱུ་དང་འབྲུང་པོ་བཞགས་ལ་སྟོགས་
 ཕུང་པོ་དྲུམ་བུར་གྲུབ་ལ་དོན་སྤྲིང་བསྟེག་ (10)
 གྲུ་རྒྱུ་མ་ ལ་བརྩེ་ རུ་བརྩེ་ རི་ར་ཅེ་ ཅན་ཐུན་ཐུན་ རན་ཤ་སྤྲུ་ལྷ་ལྷ་
 བྱིན་ལག་ བྱིན་ལྷེ་ རྩུ་ལྷན་རྩུ་ལྷན་ ཅོ་རྩ་བད་ནན་ (11)



HŪM [We summon you] from your palace of white conch shell
 in the east,
 Oh, red goddess, the colour of blood, with braids of leather
 [in your hair]!
 Suns and moons radiate from your bloodshot eyes like stars,
 And the flashing lightning of your brows evaluates every
 possibility of existence in the visible world. (1)
 Snowstorms, thunderbolts and a tumult of meteorites descend
 from your nose
 And your laughter is full of derision and flashing sharp razors.
 Your flickering panting tongue blazes like the great fire
 at the end of time
 And your blazing bristles burn away all that exists. (2)
 A roar like thunder at the end of the world issues from your ears,
 Your red hands are filled with one hundred thousand razors,
 Your fingernails are iron hooks, the tips of which blaze with fire,
 And, with the power of a meteorite,
 [You pounce upon your enemies] like a tumult of molten vajra. (3)
 Miniature wrathful iron warriors issue from between your brows
 And, descending like rain,
 They torture 500 *rākṣasa* goblins with their *kila* teeth. (4)



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Chog khrigs lag len snying po

From between (*gseb nas*) your locks of hair
A great hailstorm of blood descends.
You are a most unbearable blood-drinking mother
of great ferocity. (5)

Tearing out the hearts of demons,
You squeeze them in your fist and eat them.
You are a most unbearable mother with uniquely blazing form. (6)

[693] Controlling to a distance of 500 miles,
[1033] You slay all demonic *nāga* and
Stuff their blood-dripping livers into your ferocious mouth. (7)

Dressed in red silk and cloud skins,
[138] You turn your face to gaze in the ten directions
And trample with your feet upon the old gods of the world. (8)

When *māra* demons arise, you drink the warm blood of their hearts.
When *sri* demons arise, you sever the arteries of their life force.
When enemies arise, you spit upon them with poison.
When obstructors arise, you grind their bones to dust. (9)

You are the messenger of the glorious *heruka*,
The emanation of *heruka*'s heart.
Chopping into little pieces the bodies of those with broken vows,
Enemies, ghosts, obstructors, and the rest,
You incinerate their vital inner organs in the fire! (10)

GRU NU GRUM. A BA rTSE. RU PA rTSE. NI RA TSA. TSA NA THUN
THUN. NGAN SHA STAMBHAYA KṢA. BYI NA YA GA. PHYE MA
PHYE MA. rDUL PHRAN rDUL PHRAN. CITTA rBAD NAN. (11)

With these words, one expels them.

After that one should meditate upon the descent of blessings in accordance with the ritual text, to the accompaniment of music and the smoke of crystal myrrh mixed with human fat, wafted by a [severed?] human hand.

During the evening session or the nighttime session, the elaborate rite for the fulfilment of the treasure protectors should be performed. With regard to making offerings to the Kila protectors, [1034] these should either be presented in accordance with the rite composed by the

great omniscient lord of the *jina* (Dalai Lama V), or else [694] in accordance with this new arrangement, whichever one thinks is suitable. In either case, even though our own tradition does not require that an independent offering be dedicated to the oath-bound brother and sister Kila protectors, the Sa-skyā school do have a mode of worship for the couple dKar-mo nyi-zla and bDud-rgyal thod-phreng and, actually, this is not out of harmony with the ancient root texts of the *bka' ma* tradition where dKar-mo nyi-zla is [139] listed in the bKa'-brgyad section among the twelve leading ladies (*rje mo*) in the *maṇḍala* of rBod-gtong ma-mo⁸⁶ with the name Nyi-zla thod-phreng-ma. In the part that deals with turning away evil (*bzlog pa*) we read, "The unique mother with a garland of 1,000 suns and moons," and so on. This passage has been commented upon by O-rgyan rDo-rje-'chang (Padmasambhava) who says that 'white' refers to her colour and that 'suns and moons' means that she has a headdress or turban of wisdom and compassion. Because of all that has been said here, we can have no doubt about dKar-mo nyi-zla. With regard to bDud-rgyal thod-phreng, he is one of the upper *bdud* (*ya bdud*), renowned as having a garland of skulls (*thod phreng*). This couple, known as 'brother and sister,' are explained by gNubs Sangs-rgyas ye-shes as belonging to the inner group of eight when the eight spirits (*lha srin sde brgyad*) are analysed in terms of outer, inner and secret groups of eight, as he wrote in his text *sDe brgyad cha snyems*. Thus we can see that it is good to offer prayers to this couple. [1035]

Despite all of this, however, it is not the case that dKar-mo nyi-zla and bDud-rgyal thod-phreng are like the chief of the *maṇḍala* with all the other Kila protectors as their A: retinue/B: servants. The most important Kila protectors are the twelve oath-bound goddesses in three groups of four, whose natural leadership and majesty ought to be understood.

When offering the *bali* cakes, the cake for dKar-mo nyi-zla is round and white, decorated with suns and moons, [695] and the cake for bDud-rgyal thod-phreng is triangular and black. For the 12 mother goddesses and their brothers of Rosewood, Iron and Conch, a set of 24 red triangular cakes should be presented, and it is most suitable to set them out in a circular formation because this arrangement is particularly pleasing, but it is also acceptable to set them out side by side [in straight lines]. And then, although all the *bali* cakes have already been

⁸⁶ A: *mNgon-rdzogs ma-mo*. B: *mNgon-rtog(s) ma-mo*.



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Clear Elucidation of the Essence



blessed at the time of blessing the threefold group of nectar, *bali* cake and blood during the preliminary section of the ritual, [140] here in the monastery of rDo-rje-brag we burn them to ashes, blow away the dust and wash the plates clean with RAM YAM KHAM and then bless them once again with three recitations of OM ĀḤ HŪM HOḤ. This is the text for the offering of the *bali* cakes according to the new arrangement:

ཕྱི་ཕྱོད་ མདུན་དུ་པད་ཟླ་འི་གདན་སྟེང་དུ།
 ཕྱོད་ལས་དཀར་མོ་ཉི་ཟླ་ནི།
 མདོག་དཀར་འོད་འཕྲོས་མཆེ་བ་གཅིགས།
 སྤྱན་གསུམ་དབུ་སྒྲ་དམར་མེར་འབར།
 དར་དཀར་སྟོད་གཡོགས་སྤྲུག་ཤམ་དང།
 རིན་ཆེན་སྒྲ་ཆོགས་སྤྲུལ་གྱིས་བརྒྱན།
 ཉི་ཟླ་སྟོད་ལས་ཆ་གཅིག་ནི།
 སེམས་ཅན་དོན་དུ་ནམ་མཁར་བཞག།
 དེ་ཕྱིར་གོ་དགུ་ཐོད་དུ་བཅིངས།
 དགུ་བརྒྱས་དོ་ཤལ་ཐོང་བ་ཅན།
 གཡས་པས་རི་རབ་སྟོང་དོར་འཕེན།
 གཡོན་པས་བྲིང་བཞི་བྲིང་ཕྱན་བརྒྱན།
 ཕྱོ་ལུགས་བྱེད་པའི་ཕྱག་རྒྱར་བརྒྱར།
 མེ་དབྱུང་གྲོང་ན་བཞེངས་སྤབས་འགྱིང།
 ཡེ་ཤེས་དབྱིངས་ཀྱི་རྗེ་མོ་སྟེ།
 གཞན་དོན་འཇིག་རྟེན་པ་རུ་སྤྲུལ།

HŪM BHYO Before my eyes, upon cushions of lotus and moon,
 dKar-mo nyi-zla arises from the syllable BHYO.

White in colour and shining with light, she bares her fangs.
 She has three eyes and blazing red-yellow hair.
 She wears a tiger-skin skirt and an upper garment of white silk
 [1036] And is adorned with snakes and many different jewels.

Possessed of a thousand suns and moons,
 She puts one of each in the sky for the benefit of living beings and
 Then ties ninety-nine around her head as a turban
 And wears the other nine hundred as a necklace.

With her right hand she tosses Mount Meru as if it were a ball of stone
 And, in her left, she juggles the four major and eight minor continents
 With the rapid movements of her fingers.

Rising up proudly within the depth of a mass of fire,
 Even though she is the mistress of the realm of wisdom
 She manifests in the world for the benefit of all beings.

རྟ་ནག་དགྲ་བགེགས་བརྩིས་པའི་སྟེང་།
 རི་ལས་བདུད་རྒྱལ་ཐོད་ཐོང་ནི།
 མདོག་ནག་རབ་ཁྲོས་རལ་པ་རྩེས།
 ཐོད་སྒྲམ་དབུ་རྒྱན་དོ་ཤལ་འཕུང།
 དར་ནག་མི་ཕྱགས་གོས་གྱོན་ཞིང་།
 སྤྲུལ་དང་རྒྱུ་རྩིན་ཁྲག་ཐིག་ཅན།
 ཕྱག་གཡས་བ་དན་གཡོན་མགོ་སྟེང་།
 ལུགས་ལྷམ་སྤྲུལ་བཅིངས་གསོལ་བའི་འཁོར་།

Upon a black horse that tramples down all enemies and obstructors,
 bDud-rgyal thod-phreng arises from the syllable TRI. [696]
 He is black in colour and very fierce with an erect tress of hair.
 Dry skulls adorn his head and hang as a garland around his neck.

He wears clothing of black silk and human skin
 And garlands of snakes and blood-splattered intestines.
 Holding an ensign flag in his right hand,





He carries a rosary of severed heads in his left
And moves about on iron shoes bound up with snakes.

འཆི་བདག་པོ་ཉ་བཅུ་གཉིས་བསྐྱོར།
ཁྱད་པར་མཐོ་བཅུ་གཉིས་དང་།
མིང་པོ་བཅུ་གཉིས་དྲུག་གསུམ་བཅས་༥༥

They stand amidst the retinue of twelve messengers of Yama⁸⁷
And the special twelve Mother Goddesses
And the brothers of Rosewood, Iron [141] and Conch.

ཐུགས་སྤོག་པོ་དང་གྱིས་སྤྱན་པ་འདྲེན་བཞེས།
རིགས་བདག་དབང་བསྐྱོར་དམ་ལ་བཞག།
གདན་ལ་དབྱེས་བཞུགས་གྲུ་ཐུག་འཆི་ལ།
ཕྱི་ནང་མཆོད་སྤྱོད་པོ་དོན་ཡོན་ལྷ།
སྤྱན་རྒྱ་གཞི་རྒྱ་མཐུག་མཐུན་ཐུག་གྱིས།
ཐུགས་དམ་གཉན་པོ་སྤྱོད་སྤྱོད་ཅིག།
ཉམས་ཆགས་འགལ་འཁྱུ་མཐོན་ལོ་བཞེས།
སྤྱོད་སྤྱོད་ཐུགས་མཆོག་རབ་མཉེས་ཏེ།
དབྱེས་པ་མཆོག་གི་དོན་གྲུབ་སྤྱོད་ལ༥༥

We summon you with the light of your own heart syllables. Come!
Empowered and bound under oath by the *kulapati guru*,
May you please sit happily on these cushions!
Reverently we salute you and [1037]
We offer a great cloud of all that is outwardly and inwardly
pleasing to the five senses.

By this offering of nectar, blood and *bali* cake
— the three proper articles for the restoration of harmony —
The vital connection of our hearts must be fully restored.

⁸⁷ All mss say: 'ten messengers.'

I humbly confess all my lapses, breaches, errors and confusions,
And I rejoice in the superior qualities of your body, speech
and mind.

Please be happy with me and grant me supreme success!

This is the offering to dKar-mo nyi-zla:

OM VAJRAŚĀNTIM PADMA KURU TIM HŪM
MAHĀBALIM TE KHA KHA KHĀHI KHĀHI

Saying this seven times or three times, offer the *bali* cake.

Then, with the words MAHĀPAÑCĀMṚTA offer the nectar, and with
MAHĀRAKTA offer the blood.

This is the offering to bDud-rgyal thod-phreng:

OM KRṢṆAKAPĀLAMĀLĀ SARVAMĀRA MĀRAYA HŪM PHAṬ⁸⁸
MAHĀBALIM . . .

and so on, offer the *bali* cake, nectar and blood, as above.

This is the offering to the twelve oath-bound Mother Goddesses:

OM MAMA VAŚAM KURU MĀTRAṅGARA INAN
DHADHI MAMA KARMA ŚIGHRAṂ KĀRAYE [697] HŪM PHAṬ
MAHĀBALIM . . .

and so on, offer the *bali* cake, nectar and blood, as above.

This is the offering to the twelve brothers of Rosewood, Iron and
Conch:

KATĀṆKAṬE JAYE VIJAYE AJITE APARĀJITE
MĀRASENA PRAMARDANĪYE HŪM HŪM PHAṬ
MAHĀBALIM . . .

and so on, [1038] offer the *bali* cake, nectar and blood, as above.

This is a general offering to all Kila protectors together:

SARVADHARMAPĀLA SAPARIVĀRA ARGHAM . . .

and so on. With these words, present offerings.

⁸⁸ According to the *Rin-'byung brgya-rtsa*, his heart *mantra* is OM SARVAMĀRAKRṢṆAKAPĀLAMĀLADHARA HŪM PHAṬ, while the injunction MĀRAYA belongs to the life *mantra*.





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Chog khrigs lag len snying po

Now, praising them, [142] entrust them with their duties:

ཧཱུྃ། ཡེ་ཤེས་དབྱིངས་ཀྱི་རྩེ་མོའི་གཙུག་།
 དཔལ་ལྷན་དཀར་མོ་ཉི་ཟླ་ཞེས།
 དམ་ཚིག་ཅན་གྱི་གྲོགས་མཛད་མར།
 བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།།

HÜM Oh you queen of the wisdom sphere,
 The glorious one called dKar-mo nyi-zla,
 Mother who is bound by sacred oath to help us,
 We praise you! You must fulfil your entrusted activities!

རྩོམ་ཐག་འཁུང་བཀའ་ཉན་པ།
 བདུད་རྒྱལ་ནག་པོ་ཐོད་ཐེང་ཅན།
 མ་རུངས་བདུད་དང་གཤེན་རྩིས་བསྐྱར།
 བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།།

Oh you servant of Vajraheruka,
 Black bDud-rgyal with a garland of skulls,
 Encircled by your retinue of unruly demons
 and messengers of Yama,
 We praise you! You must fulfil your entrusted activities!

འདས་དང་མ་འདས་སོ་མཚམས་གནས།
 དམ་ཅན་མ་མོ་བརྒྱ་གཉིས་དང།
 མིང་པོ་བསེ་ལྷགས་དྲུང་གསུམ་བཅས།
 བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།།

Oh you who have transcended the world, you who are still
 of this world and you who dwell in between,
 The twelve oath-bound Mother Goddesses,

And your brothers of Rosewood, Iron and Conch,
 We praise you! You must fulfil your entrusted activities!

With regard to this text, having received the permission (*rjes gnang*) of dKar-mo nyi-zla and bDud-rgyal thod-phreng, I composed it as an abridged version of a *sādhana* text which I had seen.

As for all the other protectors of the Kila *maṇḍala*, because they are clearly described in the Kila *sādhana* as they take their places in the outer and inner courtyards of the *maṇḍala*, I will not write down their visualisation here. And also, in the daily practice one should meditate upon these protectors at the time of the deity generation (above, p.82ff), just as they are described here. [698]

[1039] Now for the celebration of the *gaṇacakra*: It is proper to make offerings to the whole assembly during each of the six sessions whilst secluded in retreat, focussed on gaining the attainments. As it is written: “Arrange the great circle of the assembly in the six watches.” If one is engaged in an elaborate retreat it may be done like that. Otherwise, it should be done at the end of an evening session or a nighttime session of meditation.

Gathering together the vital ingredients of meat and alcohol and whatever other articles of food and drink one wishes, these should be set out on a carpet of human skin or wild animal hide. They are then ‘moistened with nectar’ by [143] sprinkling them with holy water. Springing forth from the rays of light in one’s heart, the syllables RAM YAM KHAM transform into fire, air and water, by means of which the ideas that cling to a belief in the reality of the material offerings are burned away, dispersed and washed clean. Contemplating the utter purity of their primordial nature (*dharmatā*), one should recite the SVA-BHĀVA *mantra* and RAM YAM KHAM.

Then one should imagine a fire fanned by wind within a hearth made up of three human heads. Above the fire, resting upon the hearth-stones, is a gigantic skull cup with a huge capacity that arises from the transformation of a syllable A. Within this cup are all the ingredients for the assembled offerings in their naturally pure state as the five meats and the five wisdom nectars. Because all ordinary conceptions of the offerings have been burned away, this undefiled nectar may be blessed as an inexhaustibly multiplying cloud mass of all that could be desired by the five senses by three recitations of the syllables OM ĀḤ HÜM.

[1040] Next is the invitation of the assembly-field: The main *bali* cake of the attainments (*sgrub gtor*) should be clearly visualised as



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Vajrakīla and, visualising once again the triple *maṇḍala* of *jñānasattva* in the sky, they should be summoned as guests to the feast and invited to dwell within the *bali* cake. As the gods are being absorbed into the cake, the liturgy is to be chanted, beginning “HŪM In order to accomplish the cosmic *kīla* and . . .” and so on, down to the *mantra*.

Then [699] one should imagine that a multitude of offering goddesses worship all those who have been invited in that manner, by serving them with a mass of gifts that give pleasure to the five senses. This visualisation is accompanied by the *mantra* VAJRA ARGHAM, and so on, and the verse beginning, “These unsurpassed supreme offerings, prepared with pure ingredients” and so on. Thus one presents the general offerings.

As for the particular offering, the large ritual offering cake is to be presented in a three-fold manner. From among those pieces to be presented at the beginning, the middle and the end, this is the first offering: The ritual assistant, having set out the offerings, should moisten the upper round portion of the offering cake by sprinkling it with nectar and blood, as the assembly chant the verse, “HŪM All you deities of the *maṇḍala* . . .” and so on, down to the *mantra*. [144]

This is the middle offering of confession: [As the central portion of the ritual cake is presented, the assembly should] recite the verses taken from the main text, beginning, “In our ignorance we have transgressed our vows by wicked behaviour of body, speech and mind . . .” and add any other words of confession one wishes. At the end of the verses, recite the 100-syllable *mantra* of confession modified to include the name of Śrī Vajrakumāra.

As for the final offering, the full and elaborate manner of performing this rite is explained below, [1041] in association with attacking the effigy by striking it with a *kīla*. Generally at this time we use an effigy prepared of *tsampa* dough, pressed down beneath the lower portion of the offering cake, and this is placed in front of the ritual master, together with a few pieces of meat. It is then moistened with blood and the enemy is dragged forth and forced to abide within the effigy, all in accordance with customary practice. After that, the Supreme Son is invited and, rolling the *kīla* between the palms of the hands with three melodious recitations of the *Kīla mantra*, it is embedded into the effigy with the fierce DHADHI *mantra* whilst one visualises in the manner taught in the oral commentaries. The slain corpse of the effigy is then sprinkled with nectar and pressed to the mouths of the deities, in the manner of an offering cake. Thus, the offering is presented with

the words, “HŪM Mahāśrī [700] Vajrakumāra and all your retinue, open your mouths . . .” and so on, down to the *mantra*.

At this point, one should perform the ceremonial restoration of harmony with the three roots. Also the regular restoration of the covenant with the doctrine protectors, offerings and praise to the triple *maṇḍala*, prayers for the forgiveness of sins, and, after the final prayers and *mantra* recitation directed to the material *maṇḍala* (i.e. after the material *maṇḍala* has been dissolved), one should dedicate the merit, make prayers of aspiration, and recite auspicious verses before embarking on the path of the activities. Staying in retreat in this manner for a suitable period and engaging in four sessions of meditation per day, success will be achieved.

That ends the section concerning the main practice of *sevāsādhana*.

SUBSEQUENT ACTIVITIES OF FINAL RESORT (*anvayavidhi*)

The third general topic is an explanation concerning the series of steps of the vast [1042] subsequent activities of final resort. This has four parts: [145] (1) The act of implantation by the *kīla*, (2) the three rites of pressing down, burning and hurling, (3) taking *siddhi*, and (4) the sequence of the follow-up rites.⁸⁹

(1) Firstly, concerning the act of destroying the enemy by striking his effigy with a *kīla*, there is a saying, “In general, if the *Kīla* is to be achieved, one must perform the rite of implantation,” and this shows that the rite of implantation is of very great importance. In this regard, when the rite is to be performed in the manner of the *sevāsādhana* practices, according to the oral instructions of the *guru* there are six aspects to the preparation of the effigy and it is necessary to do these in the manner taught in the supplementary texts in order that the effigy-wheel be understood without error.⁹⁰ On this occasion it is appropriate to follow the system set out by [bsTan-'dzin nor-bu], the *rig-'dzin* of Yol-mo, in his *sGrol byed drag po'i sno mtshon* (*Sharp Weapon of Ferocious Slaying*), arranged in accordance with the ritual texts for the empowerment of Che-mchog heruka. [He says:] “Although it is the

⁸⁹ All three mss add: “these are the five.”

⁹⁰ A Bolt of Lightning from the Blue, p.223ff





case that an effigy-wheel on paper and so on are required in the main part of the rite, [701] even so, the rite at this juncture depends upon the power of a simple effigy made of flour dough. Visualising the enemy to be destroyed clearly in one's mind, the six impurities and so on should be added to a base of flour and mixed up to form a dough from which an effigy, 12 digits long, should be prepared. Smear the effigy with blood and gather together a speedily moving *kila*, a *kila* of implantation, and a supreme *kila* (the Supreme Son Kila), and some white and black mustard seeds, some powdered iron and copper, some human ashes, some water cress, [1043] the poisonous effigy, a mixture of poison and blood, a curved flaying knife or a murderer's sword, a hammer and one of the sacrificial ladles for a fire ceremony, or else a pointed shoulder blade and the rounded cavity of a hip bone, to be used as a mortar and pestle. Then, having performed the practice in the ordinary manner for a period of seven days, during the nighttime session on the last day, one should perform this elaborate ritual of the final offering." Thus, having completed the *sādhana* practice up as far as the end of the middle section of the offerings, one should set out a golden libation and [146] summon the triple *maṇḍala*, beginning with the invocation of the *vidyādhara*. Because there exist manuscripts in which the lineages have become confused and adulterated, for the sake of purity I will write down here the correct text in full:⁹¹

HŪM By arousing the mind of supreme awakening you have become heirs to the conquerors of the past, present and future. Now the time of all *vidyādhara* has come! You must help us in the attainment of *kila siddhi*!

Padmasambhava of Oḍḍiyāna showed the signs of success in the forest of sandalwood in India. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

The great *paṇḍit* Vimalamitra showed the signs of success on the river Ganges in India. [702] How can it be forgotten? You must help us in the attainment of *kila siddhi*!

Śīlamanju of Nepal showed the signs of success on the mKhar-gong rock in the forest of coral trees. How can it be forgotten? [1044] You must help us in the attainment of *kila siddhi*!

⁹¹ *Sādhana* text (above) pp.72ff

Śākyaprabhā, the teacher from mChims, showed the signs of success in a small cave on the precipitous slopes of the Yar-lung valley. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

Shud-pu dpal-gyi seng-ge showed the signs of success on the side of the rocky mountain in 'U-shang-rdo. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

sNa-nam rdo-rje bdud-'joms showed the signs of success in the sacred place of bSam-yas has-po-ri. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

mKhar-chen dpal-gyi dbang-phyug showed the signs of success when confronted by a blue wolf of the mountains. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

The *ḍākini* Ye-shes mtsho-rgyal showed the signs of success against black ravens in the sky. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

All you masters in the lineage of Vajrakīla showed the signs of success in your own places of practice. How can it be forgotten? You must help us in the attainment of *kila siddhi*!

Thus they are summoned.

Secondly, one should invoke the host of deities of the Vajrakīla *maṇḍala*: [147]

ཧྱུཾ་ བཅོམ་ཕྱན་དཔལ་ཆེན་དོན་གཞིན་ནུ་ནིཾ་
ཞེ་སྒྲུང་འཛམ་མའི་དཔལ་ཆེན་པོ་དཔལ་ཆེན་པོ་
ཡུམ་ཆེན་པོར་ལོ་རྒྱུ་འདེབས་སྒྲུ་ལ་འཁྲིལ་མེད་
ཡམ་ཡུམ་ཁྱོད་ཀྱི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་
གཞིན་གྱིད་དག་པོ་ལྟུང་ལ་སྒྲུ་དུ་སྒྲུ་ལ་མེད་

HŪM Oh Blessed One, Greatly Glorious Vajra Youth,
You wrathful king who conquers all anger,





Arise now from the realm of purity
In the carnal embrace of Diptacakra, the great mother.
Oh, mother and father, the time has come for you to act!
Bring forth the trouble-making enemies and obstructors
And quickly destroy them!

ཨཱུཾ ཡབ་ཡུམ་ཐབས་དང་ཤེས་རབ་རོལ་པ་ལས་མེད་
ཕྱོགས་བཅུ་དྲུག་སྐུ་ལ་བའི་གདན་སྟེང་དུ་
ཉི་མུ་ཕྱོགས་སྟོང་བསྐྱེད་པའི་ཁྱི་སྟེང་དུ་
ཁོ་བཅུ་ཡབ་ཡུམ་སྐུ་ལ་པའི་སྤྲ་ཐབས་རྣམས་མེད་
ཐུགས་དམ་ཚུལ་བཞིན་བཅོལ་བའི་འཕྲིན་ལས་མཛད་པ་

HŪM From the erotic sport of father method
and mother wisdom arise
Ten wrathful kings and their queens and shape-shifting emanations.
Their thrones are the sun and moon and
The lords of the directions thrown down on their backs
Upon a pile of fornicating demons of the ten directions.
[1045] Being reminded of your former vows,
You must perform the activities with which you are entrusted!

ཨཱུཾ རྟེན་གཤིས་ཕྱོགས་ནས་ཨཛད་སྤྲ་འཕྲིན་གཉིས་མེད་
སྐུ་ལ་པའི་སྤྲ་མེན་ཐག་དང་དམིགས་བྱའི་མགོ་
གཟེར་བའི་འཕྲིན་ལས་མཛད་པའི་དུས་ལ་བབ་པ་

HŪM In the upper direction arise Hūmkāra and
His consort Śabdavajrā, together with
Their magical emanations with the heads of a pig and a lizard. [703]
The time has come for you to inflict your painful torments!

ཨཱུཾ ཤར་གྱི་ཕྱོགས་ནས་རྣམ་རྒྱལ་སྐྱེམས་མ་གཉིས་མེད་
སྐུ་ལ་པའི་སྤྲ་མེན་སྤྲུག་དང་བྱ་ཚོད་མགོ་

འབབས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་པ་

HŪM In the eastern direction arise Vijaya and
His consort rNam-snyems-ma, together with
Their magical emanations with the heads of a tiger and a vulture.
The time has come for you to act out your great deeds
of throwing down!

ཨཱུཾ ཤར་ལྗོངས་མཚམས་ནས་དབྱུག་སྤྲུག་སྟེང་མོ་གཉིས་མེད་
སྐུ་ལ་པའི་སྤྲ་མེན་གཡག་དང་བྱ་ཚོད་མགོ་
འཛམས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་པ་

HŪM In the southeastern corner arise Niladaṇḍa and
His consort Vajranakhā, together with
Their magical emanations with the heads of a yak and a raven.
The time has come for you to act out your great deeds
of subjugation!

ཨཱུཾ ལྗོངས་ཕྱོགས་ནས་གཤེན་རྩེ་དུར་ཁྲོད་གཉིས་མེད་
སྐུ་ལ་པའི་སྤྲ་མེན་ཤ་བ་ཁུག་པའི་མགོ་
གསོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་པ་

HŪM In the southern direction arise Yamāntaka and
His consort Śmāśānikā, together with
Their magical emanations with the heads of a stag and an owl.
The time has come for you to act out your great deeds of slaughter!

ཨཱུཾ ལྗོངས་མཚམས་ནས་མི་གཡོ་གཏུན་ཁུང་གཉིས་མེད་
སྐུ་ལ་པའི་སྤྲ་མེན་གཟིག་དང་ཁྱ་ཏའི་མགོ་
སྤྲོལ་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་པ་

HŪM In the southwestern corner arise Ārya Acala and
His consort Ulūkhalā, [148] together with





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Their magical emanations with the heads of a leopard and a crow.
The time has come for you to act out your great deeds of liberation!

ཧཱུྃ རྒྱལ་གྱི་ཕྱོགས་ནས་རྩ་མགོན་གཏུམ་མོ་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་གྱི་ལ་བུ་ལྷ་དུ་མགོ་
འཆིངས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་

[1046] HŪM In the western direction arise Hayagriva and
His consort Caṇḍali, together with
Their magical emanations with the heads of a cat and a hoopoe bird.
The time has come for you to act out your great deeds of binding!

ཧཱུྃ རྒྱལ་བྱང་མཚམས་ནས་འདོད་རྒྱལ་མདའ་སྟེམས་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་སྤྱང་གི་ཁྲ་ཡི་མགོ་
ཕྱོགས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་

HŪM In the northwestern corner arise Ṭakkirāja and
His consort rDo-rje mda'-snyems, together with
Their magical emanations with the heads of a wolf and a hawk.
The time has come for you to act out your great deeds of censure!

ཧཱུྃ བྱང་གི་ཕྱོགས་ནས་བདུད་ཅི་རླུང་འབྲིན་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་མེད་གེ་པ་མང་མགོ་
ཕྱོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་

HŪM In the northern direction arise Amṛtakuṇḍalin and
His consort Vāyuvegā, together with
Their magical emanations with the heads of a lion and a bat.
The time has come for you to act out your great deeds of agitation!

ཧཱུྃ བྱང་ཤར་མཚམས་ནས་ཁམས་གསུམ་གསོད་བྱེད་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་དྲེད་དང་སྟེ་མོའི་མགོ་

སྤྱོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་

HŪM In the northeastern corner arise Trailokyavijaya and
His consort Ghātuki, together with
Their magical emanations with the heads of a hyena and a weasel.
The time has come for you to act out your great deeds of desolation!

ཧཱུྃ འོག་གི་ཕྱོགས་ནས་སྟོབས་ཆེན་སྤྱོད་མ་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་དོམ་དང་གྱི་བའི་མགོ་
སྤྱོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད་

[704] HŪM In the lower direction arise Mahābala and
His consort Kṣobhā, together with
Their magical emanations with the heads of a bear and a rat.
The time has come for you to act out your great deeds of uplift!

གཞོད་བྱེད་དག་བགགས་ཁུག་ལ་སྤྱར་དུ་སྤྱོད་མེད་

[All of you must] Bring forth the trouble-making enemies
and obstructors
And quickly destroy them!

ཧཱུྃ སྤྱོད་གསུམ་དྲེགས་པ་འདུལ་བར་ཞལ་བཞེས་པའི་
སྤྲུལ་པའི་ཕྱ་མེན་ལས་གྲུབ་པའི་དུས་ལ་བབ་མེད་
གཞོད་བྱེད་དག་བགགས་ཁུག་ལ་སྤྱར་དུ་སྤྱོད་མེད་

HŪM The Supreme Sons who have taken an oath to subjugate
The arrogant demons of a thousand million worlds,
The time has come for you to accomplish your tasks.
Bring forth the trouble-making enemies and obstructors
And quickly destroy them!

ཧཱུྃ ཤར་ཕྱོད་རྒྱལ་བྱང་སྤྱོད་བཞིའི་གཞལ་ཡས་ནས་
བུ་ལྷ་སྤྱུ་ག་སྤྱོད་བྱེད་མགོ་བཞི་



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འགྲུག་འདྲེན་འཆིང་ཕྱོད་དབལ་པའི་དུས་ལ་བབ་མེད་
གཞོད་བྱེད་དག་བགེགས་ཁྱུ་ལ་སྒྱུར་དུ་སྒྲོལ་མེད་
ཐུགས་དམ་བརྒྱད་བསྐྱེད་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་མེད་

HUM In the four doors of the *maṇḍala*, east, south, west and north,
The goddesses with heads of a hoopoe, a magpie, an owl
and a hawk,

[1047] You who catch, drag forth, bind and subjugate,
The time has come for you to cast down!

Bring forth the trouble-making enemies and obstructors
[149] And quickly destroy them!

Being reminded of your former vows,
You must perform the activities with which you are entrusted!

Next is the invocation of the protectors of the Kila doctrines, beginning
with the twelve oath-bound mother goddesses. The first group of these
to be invoked are the four Dog-faced sisters:

ཐྱོ་ ཀླུ་གྲི་མེད་ལ་དམ་བཅའ་མེད་
ལྷགས་གྲི་སྒྱུར་མོ་མགོ་དགྲུ་ལ་མེད་
མི་མོ་ལྷགས་གྲི་མགོ་ཅན་ཞོན་མེད་
ལག་ན་ལྷགས་གྲི་ཕྱར་པ་འདྲི་ལ་མེད་
ལྷ་སྒྲུ་ཁའི་དུས་ལ་བབ་མེད་

BHYO You who took your oaths as the evening sky drew dark —
You goddess with the face of a woman of iron
Mounted upon an iron wolf with nine heads.
In your hands you roll a *kila* of iron.
Śvanmukhā, your time has come!

གཡུ་ཡི་ཁྱི་མོ་རལ་ཅན་ལ་མེད་
མི་མོ་གཡུ་ཡི་མགོ་ཅན་ཞོན་མེད་



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ཐུགས་གཡུ་ཡི་ཕྱར་པ་འདྲི་ལ་མེད་
ཀྲ་ཀྲ་ར་ཡི་དུས་ལ་བབ་མེད་

You goddess with the face of a woman of turquoise
Mounted upon a turquoise bitch with long tufts of hair.
In your hands you roll a *kila* of turquoise.
Kukkurā, your time has come!

གསེར་གྲི་འཕར་བ་ལྷེ་བརྒྱད་ལ་མེད་
མི་མོ་གསེར་གྲི་མགོ་ཅན་ཞོན་མེད་
ཐུགས་གསེར་གྲི་ཕྱར་པ་འདྲི་ལ་མེད་
སྤྱི་ལ་སྒྲུ་ཁའི་དུས་ལ་བབ་མེད་

You goddess with the face of a woman of gold
Mounted upon a golden hill dog with eight tongues.
In your hands you roll a *kila* of gold.
Srilamukhā, your time has come!

ཟངས་གྲི་མེ་མོ་རྒྱུད་གསུམ་ལ་མེད་
མི་མོ་གཟངས་གྲི་མགོ་ཅན་ཞོན་མེད་
ཐུགས་ཟངས་གྲི་ཕྱར་པ་འདྲི་ལ་མེད་
སྤྱི་གྲུ་ལ་མའི་དུས་ལ་བབ་མེད་

You goddess with the face of a woman of copper
Mounted upon a copper vixen with three legs.
In your hands [705] you roll a *kila* of copper.
Srgālamukhā, your time has come!

Next to be invoked are the four Re-ti sisters:

ཐྱོ་ ཀླུ་གྲི་གུང་ལ་དམ་བཅའ་མེད་
ནག་མོ་རལ་པས་སྒྲོང་ཁམས་ཁྱུ་ལ་མེད་



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ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་བྲེལ་ན་རྒྱ་ཁྲི་གསུམ་འཆིབ་།
 རེ་མ་ཏི་ཡི་དུས་ལ་བབ་།

BHYO You who took your oaths under the midnight sky —
 You black woman whose locks of hair [1048] cover the world,
 Rolling in your hands a *kila* of human bone.
 For a mount you ride upon a mule with three legs.
 Remati, your time has come!

མེར་ནག་མ་བྱུ་འི་ཕུར་པ་འདྲིལ་།
 ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་ཆུ་གླང་ཕྱོད་པོ་འཆིབ་།
 རེ་མ་ཏི་ཡི་དུས་ལ་བབ་།

You dark yellow woman with a cloak of peacock feathers,
 Rolling in your hands a *kila* of human bone.
 For a mount you ride upon a blue water-buffalo.
 Remajā, your time has come!

དམར་ནག་རེ་ལྷེ་ནག་པོ་གསེལ་།
 ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་ཤ་བ་ཡུ་མོ་འཆིབ་།
 རེ་མ་ཏི་ཡི་དུས་ལ་བབ་།

You dark red woman [150] dressed in a black belted cloak,
 Rolling in your hands a *kila* of human bone.
 For a mount you ride upon a doe.
 Remajū, your time has come!

ལྗང་ནག་དར་ནག་གོ་བླ་གསེལ་།



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ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་རྩ་མོག་པ་འཆིབ་།
 རེ་མ་ཏི་ཡི་དུས་ལ་བབ་།

You dark green woman wearing black silk clothes,
 Rolling in your hands a *kila* of human bone.
 For a mount you ride upon a camel with a white flash
 on its forehead.
 Remaji, your time has come!

Next to be invoked are the four bSe-mo sisters:

བྱོ་། མཁ་གྱི་ཐོ་རེངས་དམ་བཅའ་མ་།
 མཐིང་ནག་ལྷགས་ཕུར་རལ་པ་འདྲིལ་།
 ཕྱག་ན་ལྷགས་གྱི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་བདུད་རྩ་ནག་པོ་འཆིབ་།
 རྩི་ཡ་བྱིན་དུས་ལ་བབ་།

BHYO You who took your oaths as the morning sky dawned —
 You dark blue woman whose locks of hair are tipped with iron *kila*,
 Rolling in your hands a *kila* of iron.
 For a mount you ride upon a black horse of the *bdud*.
 rDo-rje ya-byin, your time has come!

མེར་མོག་མེར་ཕུར་རལ་པ་འདྲིལ་།
 ཕྱག་ན་གསེར་གྱི་ཕུར་པ་འདྲིལ་།
 ཆིབས་སུ་གཟའ་རྩ་གསེར་པོ་འཆིབ་།
 རྩི་དེ་བྱིན་དུས་ལ་བབ་།

You golden woman whose locks of hair are tipped with golden *kila*,
 Rolling in your hands a *kila* of gold.



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For a mount you ride upon a golden horse of the *gza'*.
rDo-rje de-byin, your time has come!

དམར་པོ་བསེ་ཕུར་རལ་པ་ཅན་མཆོད་
ཕུག་ན་བསེ་ཡི་ཕུར་པ་འདྲིལ་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་
དོན་ཅན་གྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

You dark red woman whose locks of hair are tipped
with rosewood *kila*,
Rolling in your hands a *kila* of rosewood.
For a mount you ride upon a red-faced horse of the *btsan*.
rDo-rje bse-byin, your time has come!

ལྗང་མོ་གཡུ་ཕུར་རལ་པ་ཅན་མཆོད་
ཕུག་ན་གཡུ་ཡི་ཕུར་པ་འདྲིལ་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་
དོན་ཅན་གྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

You dark green woman whose locks of hair are tipped
with turquoise *kila*,
Rolling in your hands [1049] *kila* of turquoise.
For a mount you ride upon a green horse of the *klu*.
rDo-rje phag-byin, your time has come!⁹² [706]

With regard to the invocation of the four Re-ti sisters and the four bSe-mo sisters, in some texts their names have become confused. I have therefore sorted out the two groups and they should be known as I have written them here.

Now for the invocation of the three groups of Rosewood, Iron and Conch. The first of these to be called are the four *skyes bu* (*puruṣa*) in the family of Rosewood:

⁹² For a clearer description of these twelve goddesses, see: *The Cult of the Deity Vajrakila* IX.

ལྷོ་ལྷོ་གཡུ་ཕུར་རལ་པ་ཅན་མཆོད་
དམར་པོ་བསེ་ཕུར་པ་ཅན་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

HŪM In the eastern direction is Rākṣasa skyes-bu,
White in colour, he rolls a *kila* of conch in his hands.
The time of the great champion of the *rākṣasa* has come!

ལྷོ་ལྷོ་གཡུ་ཕུར་རལ་པ་ཅན་མཆོད་
དམར་པོ་བསེ་ཕུར་པ་ཅན་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

In the southern direction is Yama skyes-bu,
Black in colour, he rolls a *kila* of iron in his hands.
The time of Kālayama has come!

ལྷོ་ལྷོ་གཡུ་ཕུར་རལ་པ་ཅན་མཆོད་
དམར་པོ་བསེ་ཕུར་པ་ཅན་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

In the western direction is Ya-[151]-bdud skyes-bu,
Red in colour, he rolls a *kila* of copper in his hands.
[1050] The time of the long-eyed Mongolian has come!⁹³

ལྷོ་ལྷོ་གཡུ་ཕུར་རལ་པ་ཅན་མཆོད་
དམར་པོ་བསེ་ཕུར་པ་ཅན་མཆོད་
ཆེན་མཆོད་ཀྱི་རྩེ་ལ་བསེ་ཕུར་པ་ཅན་མཆོད་

In the northern direction is Yakṣa skyes-bu,

⁹³ "Long-eyed" (*mig ring*) here may be "of human lineage" (*mi rigs*) elsewhere. See: *The Cult of the Deity Vajrakila* (*Gathering the Elements*).



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Green in colour, he rolls a *kila* of turquoise in his hands.
The time of the long-eyed Mon-pa has come!

The next to be summoned are the four *bdud po* (*māra*) in the family of Iron:

སྟོན་པ་འཕྲུག་དཀར་པོ་མཆེ་བ་གཅིག་པུ་
ཕྱག་ན་རྒྱུ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
འཕྲུག་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

BHYO In the east is the white *Māra*, baring his fangs
And rolling in his hands a *kila* of conch.
The time of the brother of the east has come!

སྟོན་པ་འཕྲུག་སྟོན་པོ་ལྷ་མོ་ལྷ་མོ་
ཕྱག་ན་གཡུ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
སྟོན་པ་འཕྲུག་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

In the south is the blue *Māra* with a long tuft of hair,
Rolling in his hands a *kila* of turquoise.
The time of the brother of the south has come!

ལྷ་མོ་འཕྲུག་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
ཕྱག་ན་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
ལྷ་མོ་འཕྲུག་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

In the west is the black *Māra*, wielding a noose.
In his hands he holds a *kila* and a noose.
The time of the brother of the west has come!

སྟོན་པ་འཕྲུག་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
ཕྱག་ན་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

བྱང་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

In the north is the green *Māra*, wielding a sword.
In his hands he holds a *kila* and a sword.
The time of the brother of the north has come!

Then one calls the four great *ging* (*kinmkara*) in the family of Conch:

སྟོན་པ་འཕྲུག་སྟོན་པོ་ལྷ་མོ་
དཀར་པོ་ཕྱག་ན་རྒྱུ་ལྷ་མོ་ལྷ་མོ་
འཕྲུག་གི་དཀར་པོ་ལྷ་མོ་ལྷ་མོ་

BHYO Pramaraḡja (Karmaraḡja), great Ging of the *rākṣasa*,
White in colour, rolling a *kila* of conch.
The time of the eastern military commander has come!

ལྷ་མོ་འཕྲུག་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
སྟོན་པོ་ཕྱག་ན་གི་སྟོན་པ་འཕྲུག་པུ་
སྟོན་པ་འཕྲུག་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

Yamarāḡja, great Ging of the *yama*,
Blue in colour, weilding a *kila* and knife.
The time of the southern military [707] commander has come!

ད་པ་ལྷ་མོ་འཕྲུག་གི་སྟོན་པ་
དཀར་པོ་ཕྱག་ན་གི་སྟོན་པ་འཕྲུག་པུ་
ལྷ་མོ་འཕྲུག་གི་སྟོན་པ་འཕྲུག་པུ་ལྷ་མོ་

Daśagriva, great Ging of the *māra*,
Red in colour, weilding a *kila* and knife.
The time of the western military commander has come!⁹⁴



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⁹⁴ D60 [1049] resumes here.



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ཡལ་གྱི་ཕ་གོད་ཐྱིན་གིང་།
གསེར་པོ་ཕྱག་ན་ཕྱར་པ་འདྲི་ལ།
བྱང་གྱི་དམག་དཔོན་དུས་ལ་བབ་།

Yakṣagriva, great Ging of the *yakṣa*,
Yellow in colour, rolling a *kila* in your hands.
The time of the northern military commander has come!

ཕུར་པའི་བཀའ་སྲུང་དམ་ཅན་རྣམས་།
དམ་ཇུས་མཆོད་གཏོར་འདི་བཞེས་ལ།
དག་བགལ་སྲུག་ལ་ཕྱར་དུ་སྒྲོལ་།
བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ་པར་མཛོད་།

All of you who are bound under oath to protect the teachings
of the Kila,
Accept these sacred *samaya* offerings and *bali* cake. [1051]
Bring forth the enemies and obstructors and quickly destroy them!
Perform your activities in accordance with your vows!

With these words they are to be invoked, both morning and evening.

[152] At this point, calling to the Three Jewels to witness and judge the sincerity of the rite, dispense a golden libation. Generate the deep pit of imprisonment and the effigy within it. Make a solemn proclamation of truth, being fully confident that the enemy has truly been summoned and coerced to dwell within the imprisoned effigy. Read the words of the text three times, together with 100 recitations of the root *mantra*.

After that, donning the fierce apparel of a *mantradhara*, if performing the rite in elaborate fashion one may perform a sacred dance of overpowering the enemies and obstructors, or not, as one wishes. In either case, once again the deities are invoked to perform the dreadful deed of pressing down with the following words:

ཧྱཱུཾ་ སྲིད་པའི་ཕུར་བྱ་བསྐྱབ་པ་དང་།



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དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་།
ཡེ་ཤེས་ཁྱོབ་གཤེགས་སུ་གསོལ་།
ཁྱོབ་ཆེན་པོ་གཤེགས་ནས་ཀྱང་།
རྟགས་དང་མཆོན་མ་བསྐྱབ་པ་དང་།
བཟླ་གྱི་ལ་ཡ་ཡི་དངོས་གྲུབ་སྒྲུལ་།
ཇི་ལྟར་བྱེད་ རྒྱ་ཏི་ལྷ་ར་ཡ་ར་དང་།

HŪM In order that we may accomplish the Universal Kila
And achieve empowerments and *siddhi*,
May the god of wisdom wrath please come here!
When the great king of wrath has come,
May the signs and symbols of success be revealed
And may the attainments of the *kila* be bestowed!
JAḤ HŪM VAṂ HOḤ. NṚ TRI MĀRAYA rBAD.

Then, holding aloft the speedily moving *kila*, one says:⁹⁵

HŪM The moment of the great *samaya* has come!
The moment of the great emanation has come!
The moment of the great servants has come!
The moment of the Śvanmukhā goddesses has come!
[708] The moment of the Mahātmā goddesses has come!
The moment for your powerful deeds has come!
The moment of the great Bhūmipati goddesses has come! [1052]
The moment for the arousal of your strength and skill has come!
OM VAJRAKĪLI KĪLAYA DHADHI MAMA KARMA ŚĪGHRAM KĀRAYE
NṚ TRI MĀRAYA rBAD.

And with these words one pierces the effigy through the heart.

Then, taking hold of the striking *kila*, one says:⁹⁶

HŪM By arousing the mind of supreme awakening
We becomes heirs to the conquerors of the past, present and future.

⁹⁵ *Sādhana* text (above) pp.55-56

⁹⁶ *Sādhana* text (above) p.56



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Now, by the blessings of the great *heruka* Vajrakila, all those
Vicious enemies and obstructors who cause trouble
for we *vidyādhara*,
The demon Māra and all who would interrupt our progress,
Those who steal our *siddhi* and all types of harmful ones
[153] Must immediately be dragged here and slain by
The method of the wrathful rites (*abhicāra*).
Grinding their body and speech to dust,
They must experience great misery in their minds!
OM LAM HŪM LAM STAMBHAYA NAN.
MOHA GHAYA BHAGAVAN. ŚIKRIN VIKRIN VAJRAHŪMKĀRA HŪM
PHAṬ. OM VAJRAKĪLI KĪLAYA JAḤ HŪM VAḤ HOḤ.
SARVAVIGHNĀN VAJRAKĪLI KĪLAYA HŪM HŪM PHAṬ PHAṬ.
VAJRAHŪMKĀRA HŪM A.

[And with these words, one tortures the effigy.]

Then, raising aloft the dry items of sorcery (i.e. mustard seeds &c.), one
says:⁹⁷

HŪM All those obstructors who would interrupt
the attainment of *siddhi*,
Arrogantly possessed of angry minds, [1053]
Seize them and strike them down! They must be securely bound!
Perceiving them, they must be separated from their friends.
Drag them here quickly, they must be driven mad!
They must be cast down and severely tortured! [709]
Having fallen under my power, you must listen to my instructions!⁹⁸

HŪM PARA VIDANĀ CHINDA CHINDA HŪM PHAṬ. BINDA BINDA
HŪM PHAṬ. GRHṆA GRHṆA HŪM PHAṬ. HANA HANA HŪM
PHAṬ. BANDHA BANDHA HŪM PHAṬ. TATHĀYA TATHĀYA HŪM
PHAṬ. HASAYARA HRI TANA HŪM PHAṬ. ŚIKRIN VIKRIN ĀNAYA
HŪM PHAṬ. JVALAPAYA JVALAPAYA HŪM PHAṬ. ĀVEŚAYA
ĀVEŚAYA HŪM PHAṬ. BHINDHAYA BHINDHAYA HŪM PHAṬ.⁹⁹

And with these words, one bombards the effigy.

⁹⁷ *Sādhana* text (above) p.57⁹⁸ *A Bolt of Lightning from the Blue*, p.212ff⁹⁹ *A Bolt of Lightning from the Blue*, p.87 & pp.224-227

Then one takes hold of the *kila* of the oath-bound protectors and says:

ཧྱཱུཾ བཞུང་པོ་ཉ་བཀའ་ཉ་མཆོག་ལ་
སྤྱོད་ཆད་ཇི་ལྟར་ཁས་སྤྲུངས་པ་
སྤྱོད་ཀྱི་དམ་ཆོག་དུས་ལ་བཅུ་
མཛོད་སྤྱོད་འཕྲིན་ལས་སྤྱོད་མཛོད་

HŪM You hosts of slaves, messengers and servants,
Now is the time for the fulfilment of your oaths.
In accordance with the promises you made in earlier days,
[154] You must quickly perform the wrathful acts of slaughter!

HANA HANA VAJRA. DAHA DAHA VAJRA. PACA PACA VAJRA.
MATHA MATHA VAJRA. JVALA JVALA VAJRA. SURU SURU VAJRA.
MURU MURU VAJRA. KAṬAṆKAṬE [1054] JAYE VIJAYE AJITE
APARĀJITE MĀRASENA-PRAMARDANĪYE HŪM PHAṬ.¹⁰⁰

Reciting this, they are given their instructions.

Then one holds aloft a ritual curved knife or the knife of a murderer
and says:¹⁰¹

HŪM Anyone who violates the orders of the Secret Vajra, that
sinful one who commits the transgression, whoever he may be,
will have his brains splattered in one hundred pieces by the
mighty wrathful king of great power. Pay attention, [710] you
rabble of obstructors and misleaders! Do not transgress my
orders!

MAMA VAŚAM KURU MATRAṄGARA IMĀN DADDHI MAMA
KARMA ŚIGHRAM KĀRAYE.¹⁰²

And with these words, one pricks the effigy.

Then, holding aloft the mixture of poison and blood which are the wet
substances of sorcery, one says:

¹⁰⁰ *A Bolt of Lightning from the Blue*, pp.87-88 & p.212, n.188¹⁰¹ *Sādhana* text (above) p.14¹⁰² *A Bolt of Lightning from the Blue*, pp.97-98

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གདུག་ཅིང་སྤང་སེམས་ལྷན་པ་ཡི།
 ལྷ་འཕེལ་འོན་ཏེ་བདུད་ཀྱང་རུང་།
 ར་ལ་བར་གཙོད་བྱེད་པ་རྣམས་།
 མཐུ་དང་རྩུ་འཕྲུལ་མེད་པར་བྱོས་།

All those who behave arrogantly with angry minds,
 Whether they be gods or demons,
 All those who cause me any difficulty (obstruction)
 Must be deprived of their strength and miracle power.

SARVA-ĀNAYA HŪM PHAT. TATHĀYA TATHĀYA HŪM PHAT.¹⁰³

And with these words, one throws them at the effigy.

Now, taking up a hammer and one of the sacrificial ladles for a fire ceremony, or else a shoulder blade and hip bone, and holding these aloft in the manner of a mortar and pestle, one says:

བདུངས་ཤིག་དོ་མེ་འབར་བས་བདུངས་།
 བཀའ་ལས་འདེད་བྱེད་མྱིག་ཅན་རྣམས་།
 དོ་མེ་མེད་བལ་སྒྲིང་བསྐྱེད་པ་ནས་།
 ལུས་དག་རྩུ་ཕྲུལ་བཞིན་དུ་བསྐྱོག་།

Pound down, you blazing *vajra*, pound!
 All those evil ones who transgress my orders
 Must have their hearts incinerated on the sharp tips of *vajra* fire!
 Reduce their body and mind to dust!

HŪM HŪM [1055] HŪM. PHAT PHAT PHAT. [155]

As these words are recited, beat down upon the effigy.

Then, roll the Supreme Son *kila* between the palms of one's hands and say:¹⁰⁴

¹⁰³ A Bolt of Lightning from the Blue, p.88 & p.99

¹⁰⁴ *Sādhana* text (above) p.87



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HŪM The upper part of your body has the form
 of a powerful *heruka* and
 Below the waist you are a three-edged spike with a sharp point.
 Being well adorned with the ten wrathful kings,
 You must subjugate all dangerous beings without exception!

NR TRI E HUR THUM JAḤ. MĀRAYA rBAD.

Reciting these words with ferocious power, stab the effigy.

Now, with regard to the visualisation to be held in mind according to the precepts on longevity and the precepts on ablution and so on, I have written about these in my text on ritual empowerment called *Rin chen bum bzang*.¹⁰⁵ This is the special activity to be performed here: At the time of recitation of the fierce *kilamantra*, at the moment when the actual rite of slaughter is to be performed, using a material *kila* of any description, [711] the effigy should be pierced by the *kila* entering the crown of its head until it emerges from the soles of its feet. When it is drawn out once more from the crown of the head, the body is liberated. Then the effigy should be pierced by the *kila* entering the top of the tongue until it emerges into the voicebox. When it is drawn out once more from the top of the tongue, the speech is liberated. Then the effigy should be pierced by the *kila* entering the heart until it emerges into the open cavity of the life force. And the *kila* should be rolled. When it is drawn out once more from the heart, the habitual stains of the mind are liberated. As it has been made clear by [bsTan-'dzin nor-bu], the *rig-'dzin* of Yolmo, "Then, by entering the body through the head [and so on], all faculties of the enemy without exception are removed. Thus, as the effigy is broken up, so the enemy is completely liberated." [1056] That is the way he explained it in his textbook on ritual service.

After that, the broken pieces of the effigy should be moistened with nectar and the liberated corpse pressed to the mouths of the gods as the final part of the assembled offerings. [156]

Those are the stages for the rite of implanting the *kila*.

(2) The three rites of pressing down, burning and hurling. When these rites are to be performed in an elaborate manner, they should be done in accordance with the teachings derived from the supplemen-

¹⁰⁵ B5. To be included in Rig-'dzin rdo-rje, *A Blaze of Fire in the Dark* (forthcoming). See also: *A Bolt of Lightning from the Blue*, pp.228-231



tary texts (*zur*).¹⁰⁶ Here, however, we will follow the customary tradition of taking the remains of the effigy, just now slaughtered by the *kila* during a rite of ‘great attainment’ (*mahāsādhana*) and presented as the final offering to the assembly, and we will use it as the main object to be burned in a wrathful fire sacrifice.

Firstly, the offering articles are set out. These include nectar, blood and *bali* cake, as well as some special choice morsels for the glorious lord and also, when the rite is to be an elaborate one, the series of five general offerings (*upahāra*). Then there is the special burning substance consisting of melted butter mixed with poison, blood and white mustard seeds. An effigy should be drawn on paper, 12 digits in length, with the arms and legs spread out as if it were in the act of leaping through the air. [712] On the belly, with the heads of the letters facing outwards, should be written the name [of the victim] together with words of summoning. Around the outside [of the figure], with the heads of the letters facing inwards, should be written curses, and it should be surrounded by JAḤ crosses. When the effigy is that of a demon only (i.e. it does not represent a personal enemy), there is no need to inscribe its name. Little balls of dough should be made, representing the outer elements of wood, fire, wind, earth and water, [1057] and these should be smeared with a mixture of poison and blood. The effigy that was used in the former rite and that has already been through the processes of summoning the victim, forcing him to abide within the effigy, and slaying with the ritual *kila*, should be placed to the right-hand side and, in front, a stack of fierce (i.e. hard, thorny) firewood should be set up in the triangular arrangement of a wrathful fire pit and contained within an iron cooking pot.

Now one blesses the three vital ingredients of nectar, blood and *bali* cake with the words, “HŪM The sacred *samaya* articles of wisdom devoid of all mental propositions, ...” and so on, together with the *mantra*.¹⁰⁷ If the ordinary offering articles (*upahāra*) are to be offered at this time, these should also be blessed in accordance with the ritual text, but it doesn’t matter if these articles are not actually present. [157] Then fire should be brought forth from the house of a widow to kindle the ritual fire, and the flames should be cleansed with the *mantra* of Amṛtakunḍalin, purified with the SVABHĀVA *mantra*, and blessed with three repetitions of the *mantra* of Vajrakila, as the new fire blazes up. Then, contemplating that purified fire pit, one should recite:

¹⁰⁶ *mNan bsreg ’phang gsum* (A13, B20, C11). See, *The Cult of the Deity Vajrakila* X.

¹⁰⁷ *Sādhana* text (above) p.22

སྒྲོང་པ་འི་ངང་ལས་བྱུག་པོ་འི་ཐབས་ཀྱིས་བྱུག་གསུམ་པ་མེ་རབ་ཏུ་འབར་བ་ཡངས་ཉིང་རྒྱ་ཆེ་བའི་དབུས་སུ།

From the condition of emptiness arises the fire pit of wrath, triangular in shape, vast in size and very deep, containing a fiercely blazing fire, in the centre of which are

རྩོམ་པ་ཆེན་པོ་དང་།

ཉི་ཟླ་ཕྱེ་བ་རྒྱུད་ཅུ་འཁོར་གྱི་སྒྲོང་།

རྒྱུ་དང་རྩོམ་པ་ཆེན་པོ་འཁོར་ལས་མེ་

མེ་ལྷ་རྩོམ་པ་ཆེན་པོ་འཁོར་ལས་སྒྲོང་།

དབུ་གསུམ་ཕྱག་ཕྱག་ཞབས་བཞི་བསྐྱེད་།

A great *vajra* rock and a lotus

And the sun and moon and Rudra, leader of the eight classes.

On top of all these is the syllable HŪM from which rays of light radiate out to receive the blessings of all the buddhas, and return.

Upon their return, the syllable HŪM transforms into a *vajra* from which rays of light radiate out to receive the blessings of all the buddhas, and return.

Upon their return, the *vajra* transforms into Agni, the god of fire, In the form of Vajrakumāra

With three faces, six arms and four legs spread wide.

[1058] Recite the generation section of Vajrakila from here down to the words, “and an unimaginable number of slaves,” as found in the *Phur pa dril sgrub* and the *Thugs kyi ’phrin las*.¹⁰⁸ Then recite the verses requesting empowerment, beginning with the words:

HŪM [713] All those who hold the awareness of Vajrakumāra ...

And so on down to the line, “Salutation and praise to the hosts of guardians who protect the Kila doctrines,” in accordance with the usual system of the above texts.¹⁰⁹

¹⁰⁸ *Thugs kyi ’phrin las* pp.106-108

¹⁰⁹ *Thugs kyi ’phrin las* pp.109-113





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Then, with a *vajra* and bell in one's two hands, take up the pair of ladles for the fire sacrifice (*sruc & sruva*). With the left hand one holds a ladle full of boiling butter mixed with magical substances, and into this one pours libations of nectar from the ladle held in the right hand. As this is offered into the sacred fire, one recites:¹¹⁰

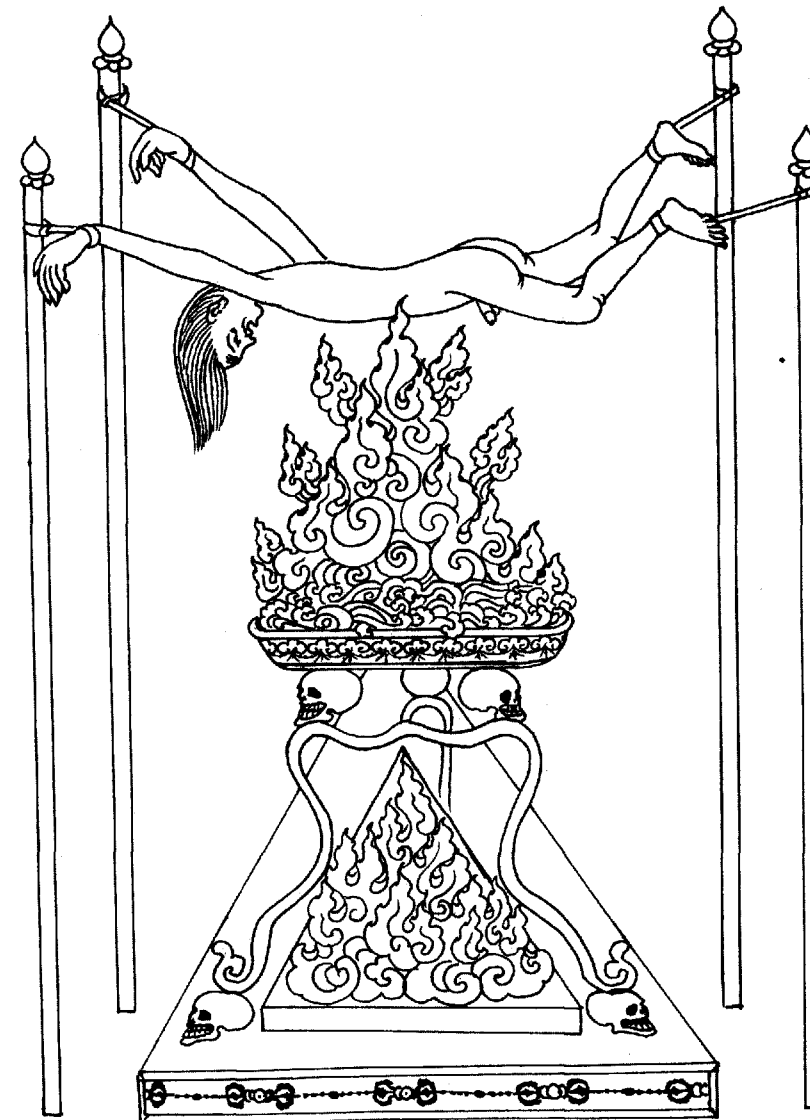
HŪM Self-arising and utterly pure from the very beginning,
This medicine is prepared from eight primary
and a thousand subsidiary ingredients.
It is the very substance of the fivefold *samaya*
of the five buddha families
And it is the ritual article by means of which the *siddhi* of five
wisdoms is attained.
This nectar which clears away the five poisonous afflictions
Liberates all sentient beings in the six realms of existence. [158]
To my root and lineage teachers and to the deity Karmakila
And to the host of deities in his *maṇḍala*,
With pleasure I offer this sacred article of very pure nectar.
Please think of me with love and compassion
And grant me empowerment and *siddhi*.
MAHĀ SARVA PAÑCA [1059] AMṚTA KHARAM KHĀHI.

Then one offers the small *bali* cake:

ཧཱུྃ སྐུ་མཆོག་གི་མཆོད་པ་དམ་པ་སྦྱར་བ་འདི།
ཡེ་ཞེས་ལྷ་ཡིས་འོད་ཟེར་རྒྱུ་པར་འཛོམས།
འདོད་པའི་ཡོན་ཏན་ལྷ་ཡིས་རབ་རྒྱུན་ཏེ།
ཐུགས་དམ་བཞིན་ལས་ཅི་བདེར་བཞེས་སུ་གསོལ།

HŪM This purely prepared unsurpassed supreme offering
Shines with the light of five wisdoms that radiate everywhere
And it is well adorned with the qualities that please the five senses.
We pray that you will accept as much as pleases you,
in accordance with your heart's desire.
MAHĀ BALIM TE KHARAM KHĀHI.

¹¹⁰ *Sādhana* text pp.46-47. Line 7 reads: *rtsa rgyud bla ma yi dam lha*



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Now, just as when the nectar was offered, pour some libations of blood into the boiling butter and offer it into the fire whilst reciting:

ཁམས་གསུམ་འཁོར་བའི་ཉོན་མེད་སྐྱེ་བྱུང་གི་སྤྱིར་མཆོད་པ་འདི།
བརྒྱད་དྲུག་སྒྲུལ་བའི་རྩྭ་འི་མཆོད་པ་འདི།
ཐུགས་རྗེ་ཆགས་པས་འགྲོ་བའི་དོན་མཛད་པའི།
ཁྲག་འཐུང་ཁོ་བོའི་ལྷ་ལ་མཆོད་པར་འབུལ།
མཉུ་རྩྭ་ཁྲ་འི་ཁྲ་ཉི།

In order to purify the afflictions of the three realms of *samsāra*,
This gift of blood from the slaughter of those in the six destinies
[714] Is presented as an offering to the blood-drinking
wrathful deities

Who act out of compassion for the benefit of all living beings.
MAHĀ RAKTA KHARAM KHĀHI.

If the fire sacrifice is to be a grand affair, the paper effigy should be stretched out in the space above the hearth where it may be struck by the flames as the oblations are poured onto the fire. (See illustration.) On minor occasions it is permissible to offer the effigy by hand. In either case, when one is fully confident that the enemies and obstructors have been summoned and one knows that they are actually present, one visualises them being swallowed up in the gaping mouths of the utterly ferocious faces of the great glorious Vajrakīla and his retinue of gods:

རྩྱུ་རྩྱུ་རྩྱུ་བཞི་འཕྲིན་ལས་རྗེ་གསུམ་པའི་མེ་ཁྲོད་ནས།
དཔལ་ཆེན་ཡབ་ཡུམ་ཁོ་བོའི་མེ་ཁྲོད་ནས།
སྤྱུ་ལ་པ་པ་ཐབས་རིགས་ལྷ་གྱི་ལ་ལ།
དམར་ནག་སྤྲེག་སུམ་བཤུད་བྲེགས་པ་ལ།
དམ་རྩལ་དྲག་པོའི་སྤྱིན་སྤྲེག་མཆོད་པ་འབུལ།



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Clear Elucidation of the Essence

HŪM In the depths of the fire that perfectly accomplishes the four rites

Is the great glorious lord and his consort
Together with the assembly of wrathful kings and queens
And their emanated messengers of various shapes
And the Supreme Kīla Sons of the five families
And the three groups of red and black protectors
And the arrogant butchers — [1060]
To all of you I offer this *samaya* article as an oblation
into the ferocious fire.

གདུག་ཅིང་སྤང་སེམས་ལྷན་པ་རྩྱུ་རྩྱུ་
རྩྱུ་མེ་དབལ་སྤྲེག་བསྤྲེག་ནས།
ལུས་དག་རྩྱུ་སྤྲེག་བཞིན་དུ་སྤྲེག།

All those arrogant ones [159] with angry minds,
Their hearts being burned up on the pinnacle of *vajra* fire,
Their, body and speech must be reduced to dust!

VAJRAKĪLI KĪLAYA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
DĪPTACAKRA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
GARJA GARJA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
HANA HANA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
DAHA DAHA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
PACA PACA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
BANDHA BANDHA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
HULU HULU JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
TIṢṬHA TIṢṬHA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
CHINDA CHINDA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
BINDHA BINDHA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.
SPHOṬAYA SPOṬAYA JVALA RAṂ RAṂ *dgra bgegs* MĀRAYA KHĀHI.

With these words, as the enemies and obstructors are cast into the fire one imagines that they are destroyed so that not even their names remain. Then:



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Chog khrigs lag len saying po

བཙམ་ལྷན་རྩེ་གཞོན་ལྷ་འཁོར་བཅས་ལ་།
 ལྷ་པར་མཚོན་པ་བཙུ་མ་སྒྲི་ཏེ།
 མ་རྒྱ་བ་ལི་མ་ར་ལྷ་བཅས་ཏེ་འབུལ་།
 བཞེས་ནས་སྤྱི་མེད་དོན་གྲུབ་སྦྱུང་དུ་གསོལ་།

To the blessed [715] Vajrakumāra and his retinue we offer
 This very special offering of the five nectars
 Together with the great *bali* cake and *rakta* blood.
 Please accept these and grant us the unsurpassed real attainment
 of buddhahood.

With this verse and the appropriate *mantra*, one makes offerings.

Then one praises them with the words:

བསྐྱལ་པ་མེ་ལྷར་འབར་བའི་གཞལ་ཡས་ན་།
 མོ་བདུད་རྩེ་གསལ་བ་བཞེས་པའི་གདན་སྟོང་དུ་།
 དཔལ་ཆེན་རྩེ་གཞོན་ལྷ་དཔལ་འབྱོར་སྒྲི་།
 བདུད་འདུལ་སྒོ་བཅུ་བླ་ཐབས་འཁོར་གྱིས་བསྐྱོར་།
 རྩེ་མུར་པའི་ལྷ་ཆོག་ལ་ཕུག་འཆལ་བསྟོན་།

Within a great blaze like the fire at the end of time,
 Upon a throne composed of the trampled down haughty
 demons of arrogance,
 Stands the great glorious Vajra Youth, the embodiment of heroism,
 Encircled by his retinue of demon-subduing wrathful lords and
 their animal-headed emanations.
 Praise to the great assembly of gods in the *maṇḍala* of Vajrakila.

Then, with the *mantra* of 100 syllables and the following verse, one begs
 the deities to forgive all the mistakes one has made:

མ་འབྱོར་བ་དང་ཉམས་པ་དང་།

གང་ཡང་བདག་ཚོར་སྤོ་ཡིས་ནི།
 མ་རིག་འཁྱུལ་པ་ཅི་མཆིས་པ།
 དེ་ཡང་བཟོད་པར་མཛད་དུ་གསོལ།

For not properly preparing the offerings
 and using spoiled ingredients,
 For whatever I have done due to ignorance and deceit,
 And for whatever I did in stupid bewilderment,
 For all of those faults — I pray for forgiveness.

Then the *jñānasattva* form of the fire deity is dismissed with VAJRA
 MUH, and the *samayasattva* form is incorporated into oneself. [1061]
 The ashes may either be scattered in the wind or else blended with
 putrid corruption to produce a pernicious item of sorcery.

That completes the teachings on the burning ritual.

As for the rite of hurling: As above, one should set out *bali* cakes as
 offerings, red in colour and triangular in shape. Eleven of these are
 dedicated to the lord and his retinue — one for the lord and one each
 for the ten wrathful kings. Another twelve are dedicated to the oath-
 bound guardians and these are to be shared by the brothers and sis-
 ters. These *bali* cakes are also red in colour and triangular in shape,
 and all of them should be adorned with blood and mustard seeds.
 They may be arranged along any side of the *maṇḍala* that one finds con-
 venient. At the time of commanding *siddhi* (i.e. dispatching the pro-
 tectors to accomplish their tasks), with oneself clearly visualised as the
 lord, one should perform the acts of inviting them, requesting them to
 sit firmly, praising them and reciting their *mantra* and so on, all at once.
 [160] According to the main text used in rites of turning away evil, the
Phur pa yang gsang gi khro bo rol pa'i gtor bzlog,¹¹¹ all ten wrathful kings
 have three faces and six arms because that text belongs in the corpus of
 Mahottarakila texts. But we will not follow that system here. Instead,
 I feel it would be preferable to perform the rite of averting evil on this
 occasion by reciting the words of the main text but visualising in accor-
 dance with the usual description of the deities as all being black:

¹¹¹ A43, A49, D39, 14.37



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Chog khriḡs lag len snying po

ཧཱུྃ དབུས་ཕྱོགས་འཁོར་ལོའི་རྩེ་བས་སྤང་ནས་
མ་རྩ་དེ་མ་བསྐྱེད་པའི་སྤང་
བཅོམ་ལྷན་དོན་གཞོན་ལྷ་དང་
ཡུམ་ཆེན་འཁོར་ལོ་རྒྱལ་འདེབས་མ་
སྤུས་མཆོག་ཉེར་ཅིག་འཁོར་གྱིས་སྐྱོར་
ཡང་སྤྲུལ་གྲངས་མེད་ཕྱོགས་བཅུར་འཕྲོ་
རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་
རྒྱ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་
དབུས་ཀྱི་ཕྱོགས་ལས་བདུད་གཡོས་པ་
མྱོག་གོ་ཁོ་རྒྱལ་སྤོད་ཀྱིས་སྐྱོག་
སྐྱོར་རོ་དན་སྤྲིག་དགའ་ལ་སྐྱར་
མྱོག་བསྐྱར་བཅོམ་བའི་འཕྲིན་ལས་མཛོད་

HŪM Upon that portion of the *maṇḍala* wheel which is in the centre,
On the piled up bodies of Mahādeva and his consort
Is the *bhagavat* Vajrakumāra and his great consort Diptacakra
[716] Encircled by their retinue of twenty-one Supreme Sons
And a countless host of emanations spreading out in every direction.
For the benefit of we yogins and our group,
As well as our sponsors, benefactors and their families,
You must move the demon Māra [and his hordes]
away from the centre.
Oh, great king of wrath, you must repulse them!
Turn them aside! Turn back all wicked, angry enemies!
Avert them! Turn them away!
You must accomplish your appointed tasks!

ཧཱུྃ སྤང་ཕྱོགས་འཁོར་ལོའི་རྩེ་བས་སྤང་ནས་

ཆངས་པ་མོའི་གདན་སྤང་དུ་
ཁོ་བོའི་རྒྱལ་པོ་རྒྱུ་ར་
ཡུམ་ཆེན་དོན་སྤྲིག་འབྲིན་མ་
སྤྲུལ་པ་མག་དང་མིག་བུའི་མགོ་
ཡང་སྤྲུལ་གྲངས་མེད་ཕྱོགས་བཅུར་འཕྲོ་
རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་
རྒྱ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་
སྤང་ཕྱོགས་ཆངས་པའི་གདོན་དང་བགེགས་
མྱོག་གོ་ཁོ་རྒྱལ་སྤོད་ཀྱིས་སྐྱོག་
སྐྱོར་རོ་དན་སྤྲིག་དགའ་ལ་སྐྱར་
མྱོག་བསྐྱར་བཅོམ་བའི་འཕྲིན་ལས་མཛོད་

HŪM Upon that portion of the *maṇḍala* wheel which is in the zenith,
On a throne composed of Brahmā and his consort
Is the wrathful king Hūmākāra and his great consort
rDo-rje sgra-'byin-ma
Together with their pig-headed and lizard-headed emanations
And countless further emanations spreading out in every direction.
For the benefit of we yogins and our group,
As well as our sponsors, benefactors and their families,
You must ward off any obstacle or demonic influence of Brahmā
from the zenith.
Oh, great king of wrath, you must repulse them!
Turn them aside! Turn back all wicked, sinful enemies!
Avert them! Turn them away!
You must accomplish your appointed tasks!

ཧཱུྃ འད་ཕྱོགས་འཁོར་ལོའི་རྩེ་བས་སྤང་ནས་
དྲི་ཟེམ་མོའི་གདན་སྤང་དུ་



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Clear Elucidation of the Essence



ཁོ་པོ་རི་རྒྱལ་པོ་རྣམ་པར་རྒྱལ་མེད་
 ཡུམ་ཆེན་དེ་རྩེ་སྒྲུབ་མེད་པ་བཅས་མེད་
 སྤྱུ་ལ་པ་སྤྲུག་དང་བྱ་མོད་མགོ་
 ཡང་སྤྱུ་ལ་གྲངས་མེད་ཕྱོགས་བརྒྱར་འཕྲོ་
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་
 རྒྱ་སྤྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་
 ་ཤར་ཕྱོགས་ནི་ཟའི་གདོན་དང་བགེགས་
 རྒྱུ་གོ་ཁོ་རྒྱལ་སྤྱོད་ཀྱིས་རྒྱོག་
 སྤྱར་རོ་ངན་སྤྲིག་དགྲ་ལ་སྤྱར་
 རྒྱོག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HŪM Upon that portion of the *maṇḍala* wheel which is in the east,
 On a throne composed of the *gandharva* king and his consort
 Is the wrathful king Vijaya and his consort rDo-rje mam-snyems-ma
 Together with their tiger-headed and vulture-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of the *gandharva* in the east.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ལྷོ་ ་ཤར་ཕྱོ་འཁོར་ལོ་འི་རྩེ་བས་སྤྲང་ནས་
 མེ་ལྷ་པོ་མེ་འི་གདན་སྤྲང་དུ་
 ཁོ་པོ་རི་རྒྱལ་པོ་དབྱུག་པ་སྤྲོག་



ཡུམ་ཆེན་དེ་རྩེ་སྒྲུབ་མེད་དང་
 སྤྱུ་ལ་པ་གཡག་དང་བྱ་རོག་མགོ་
 ཡང་སྤྱུ་ལ་གྲངས་མེད་ཕྱོགས་བརྒྱར་འཕྲོ་
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་
 རྒྱ་སྤྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་
 ་ཤར་ཕྱོ་མེ་ལྷ་པོ་གདོན་དང་བགེགས་
 རྒྱུ་གོ་ཁོ་རྒྱལ་སྤྱོད་ཀྱིས་རྒྱོག་
 སྤྱར་རོ་ངན་སྤྲིག་དགྲ་ལ་སྤྱར་
 རྒྱོག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HŪM Upon that portion of the *maṇḍala* wheel
 which is in the southeast,
 On a throne composed of the fire god Agni and his consort
 Is the wrathful king Niladaṇḍa and his great consort
 rDo-rje sder-mo
 Together with their yak-headed and raven-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence of Agni
 from the southeast.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ལྷོ་ ཕྱོ་ཕྱོགས་འཁོར་ལོ་འི་རྩེ་བས་སྤྲང་ནས་
 གཡག་པོ་མེ་འི་གདན་སྤྲང་དུ་
 ཁོ་པོ་རི་རྒྱལ་པོ་གཡག་པོ་མེ་འི་གདན་



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ཡུམ་ཆོན་རྟེན་དྲུག་སྒྲིབ་མ།
 སྤྱལ་པ་འཕ་ཁུག་པའི་མགོ།
 ཡང་སྤྱལ་གྲངས་མེད་སྤྱོགས་བཅུར་འཛོ།
 རྒྱལ་འཕྲོར་བདག་ཅག་འཁོར་བཅས་དང་།
 རྒྱ་སྤྱོར་ཡོན་བདག་འཁོར་བཅས་ལ།
 ལྷོ་སྤྱོགས་གཞིན་རྟེན་པོ་གདོན་དང་བཞེགས།
 རྫོག་གོ་ཐོ་རྒྱལ་སྤྱོད་ཀྱིས་རྫོགས།
 རྒྱུར་རོང་ན་རྩྭ་དགལ་རྒྱུར།
 རྫོག་བསྐྱར་བཙེལ་བའི་འཕྲོན་ལས་མཛོད།

HŪM Upon that portion of the maṇḍala wheel which is in the south,
On a throne composed of Yama, lord of death, and his consort
Is the wrathful king Yamāntaka and his great consort Śmāśānikā
Together with their stag-headed and owl-headed emanations
And countless further emanations spreading out in every direction.
For the benefit of we yogins and our group,
As well as our sponsors, benefactors and their families,
You must ward off any obstacle or demonic influence
of Yama from the south.
Oh, great king of wrath, you must repulse them!
Turn them aside! Turn back all wicked, sinful enemies!
Avert them! Turn them away!
You must accomplish your appointed tasks!

ལྷོ་ཁྱུང་འཁོར་ལོ་འཕྲིན་ལྷོ་ཁྱུང་ཁྱུང་།
 ལྷོ་ཁྱུང་འཁོར་ལོ་འཕྲིན་ལྷོ་ཁྱུང་ཁྱུང་།
 ལྷོ་ཁྱུང་འཁོར་ལོ་འཕྲིན་ལྷོ་ཁྱུང་ཁྱུང་།
 ལྷོ་ཁྱུང་འཁོར་ལོ་འཕྲིན་ལྷོ་ཁྱུང་ཁྱུང་།
 ལྷོ་ཁྱུང་འཁོར་ལོ་འཕྲིན་ལྷོ་ཁྱུང་ཁྱུང་།



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ལྷུལ་བ་གཞིག་དང་ཁྱད་ཀྱི་མགོ་
 ཡང་ལྷུལ་གྲངས་མེད་ཚུགས་བརྩུར་འཕྲོལ་
 རྩལ་འཕྲོར་བདག་ཅག་འཁོར་བཅས་དང་
 ལྷུ་ཕྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་
 རྩེ་ལུབ་ཤིང་པོའི་གདོན་དང་བཞགས་
 རྩེ་གསོལ་ལྷུལ་ཁྱོད་ཀྱིས་ལྷོག་
 ལྷུར་རོང་ལྷིག་དགའ་ལྷུར་
 རྩེ་གསལ་ལྷུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HUM Upon that portion of the maṇḍala wheel
which is in the southwest,
On a throne composed of the rākṣasa king and his consort
Is the wrathful king, the noble Acala, and his consort Ulūkhalā
Together with their leopard-headed and crow-headed emanations
And countless further emanations spreading out in every direction.
For the benefit of we yogins and our group,
As well as our sponsors, benefactors and their families,
You must ward off any obstacle or demonic influence
of the rākṣasa from the southwest.
Oh, great king of wrath, you must repulse them!
Turn them aside! Turn back all wicked, sinful enemies!
Avert them! Turn them away!
You must accomplish your appointed tasks!

[illegible]



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Chog khriḡs lag len snying po

ཡང་སྤྱལ་གངས་མེད་ཚུགས་བརྩུར་འཕྲོ་
 རྒྱལ་འབྲུང་བདག་ཅག་འཁོར་བཅས་དང་
 རྒྱལ་འབྲུང་ཡོན་བདག་འཁོར་བཅས་ལ་
 རྒྱལ་ཚུགས་ཀྱི་བདུད་གདོན་དང་བགལ་ས་
 རྒྱལ་གོ་ཁོ་རྒྱལ་ཁྱོད་ཀྱིས་རྒྱལ་
 རྒྱུར་རོ་རྒྱ་ལྷོ་གྲུ་ལ་སྤྱུར་
 རྒྱལ་བསྐྱུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HUM Upon that portion of the *maṇḍala* wheel which is in the west,
 On a throne composed of the chief *nāga* demon and his consort
 Is the wrathful king Paramāśva and his consort Vajracāṇḍika
 Together with their cat-headed and hoopoe-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of the *nāga* demons from the west.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ཧཱུྃ རྒྱལ་བྱུང་འཁོར་འཁྱིལ་བས་སྤྲོད་ན་
 རྒྱུང་ལྷ་པོ་མེད་གདོན་སྤྲོད་དུ་
 ཁོ་བོའི་རྒྱལ་པོ་འདྲད་པའི་རྒྱལ་
 ཡུམ་ཆེན་དེ་རྩེ་མཐུན་སྤྲོད་ས་
 རྒྱལ་པ་སྤྱུར་མོ་ཁྱའི་མགོ་
 ཡང་སྤྱལ་གངས་མེད་ཚུགས་བརྩུར་འཕྲོ་



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Clear Elucidation of the Essence

རྒྱལ་འབྲུང་བདག་ཅག་འཁོར་བཅས་དང་
 རྒྱལ་འབྲུང་ཡོན་བདག་འཁོར་བཅས་ལ་
 རྒྱལ་བྱུང་རྒྱུང་ལྷ་པོ་མེད་དང་བགལ་ས་
 རྒྱལ་གོ་ཁོ་རྒྱལ་ཁྱོད་ཀྱིས་རྒྱལ་
 རྒྱུར་རོ་རྒྱ་ལྷོ་གྲུ་ལ་སྤྱུར་
 རྒྱལ་བསྐྱུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HUM Upon that portion of the *maṇḍala* wheel
 which is in the northwest,
 On a throne composed of the wind god Vāyu and his consort
 Is the wrathful king Ṭakkirāja and his great consort
 mDa'-snyems-ma
 Together with their wolf-headed and hawk-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of the wind gods from the northwest.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ཧཱུྃ རྒྱུང་ཚུགས་འཁོར་འཁྱིལ་བས་སྤྲོད་ན་
 གདོན་ལྷ་པོ་མེད་གདོན་སྤྲོད་དུ་
 ཁོ་བོའི་རྒྱལ་པོ་འདྲད་པའི་རྒྱལ་
 ཡུམ་ཆེན་དེ་རྩེ་མཐུན་འབྲུན་ས་
 རྒྱལ་པ་སྤྱུར་མོ་ཁྱའི་མགོ་
 ཡང་སྤྱལ་གངས་མེད་ཚུགས་བརྩུར་འཕྲོ་



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Chog khrigs lag len snying po

ནལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།
 ལྷ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་།
 བྱང་ཕྱོགས་གཞོན་སྤྱན་གདོན་དང་བགལ་ས་།
 རྩོག་གོ་ཁྱོ་རྒྱལ་ཁྱོད་ཀྱིས་རྩོག་།
 སྐྱུར་རོ་རྒྱ་སྤྱི་གྲུ་ལ་སྐྱུར་།
 རྩོག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་།

HŪM Upon that portion of the *maṇḍala* wheel which is in the north,
 On a throne composed of the *yakṣa* king and his consort
 Is the wrathful king Amṛtakunḍalin and his consort rLung-'byin-ma
 Together with their lion-headed and bat-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of the *yakṣa* from the north.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ཧྱཱིཾ བྱང་ཤར་འཁོར་ལོ་འི་རྩེ་བས་སྤྱོད་ནས་།
 དབང་ལྷན་པོ་མའི་གདན་སྤྱོད་དུ་།
 ཁྱོ་བའི་རྒྱལ་པོ་ཁམས་གསུམ་རྒྱལ་།
 ཡུམ་ཆེན་དོ་ཨེ་གསོད་བྱེད་མ་།
 སྐྱུ་ལ་པ་བྱེད་དང་སྤྱེ་མོང་མགོ་།
 ཡང་སྐྱུ་ལ་གྲངས་མེད་རྩོགས་བརྩར་འཕྲོ་།
 རྒྱལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།



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Clear Elucidation of the Essence

ལྷ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་།
 བྱང་ཤར་དབང་ལྷན་གདོན་དང་བགལ་ས་།
 རྩོག་གོ་ཁྱོ་རྒྱལ་ཁྱོད་ཀྱིས་རྩོག་།
 སྐྱུར་རོ་རྒྱ་སྤྱི་གྲུ་ལ་སྐྱུར་།
 རྩོག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་།

HDM Upon that portion of the *maṇḍala* wheel
 which is in the northeast,
 On a throne composed of Īśāna and his consort
 Is the wrathful king Trailokyavijaya and his consort gSod-byed-ma
 Together with their hyena-headed and weasel-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of Īśāna from the northeast.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

ཧྱཱིཾ འོག་རྩོགས་འཁོར་ལོ་འི་རྩེ་བས་སྤྱོད་ནས་།
 ས་བདག་པོ་མའི་གདན་སྤྱོད་དུ་།
 ཁྱོ་བའི་རྒྱལ་པོ་སྤྲོ་བས་པོ་ཆེ་།
 ཡུམ་ཆེན་དོ་ཨེ་སྐྱུ་ལ་བྱེད་མ་།
 སྐྱུ་ལ་པ་དོམ་དང་བྱི་བའི་མགོ་།
 ཡང་སྐྱུ་ལ་གྲངས་མེད་རྩོགས་བརྩར་འཕྲོ་།
 རྒྱལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།
 ལྷ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་།



འོག་ཕྱོགས་ས་བདག་གདོན་དང་བགེགས་མཆོག་
 རྒྱུ་ལོ་ཐོ་ལྟུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 རྒྱུ་རོ་དན་ཕྱི་དག་ལྟུང་མཆོག་
 རྒྱུ་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་མཆོག་

HUM Upon that portion of the *maṇḍala* wheel which is in the nadir,
 On a throne composed of the chief *bhūmipati* and his consort
 Is the wrathful king Mahābala and his consort sKul-byed-ma
 Together with their bear-headed and rat-headed emanations
 And countless further emanations spreading out in every direction.
 For the benefit of we yogins and our group,
 As well as our sponsors, benefactors and their families,
 You must ward off any obstacle or demonic influence
 of the *bhūmipati* from the nadir.
 Oh, great king of wrath, you must repulse them!
 Turn them aside! Turn back all wicked, sinful enemies!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!

རྒྱུ་བསྐྱར་ལས་ལྟུང་རང་མཁས་མཆོག་
 ཕྱི་ཡང་རི་ཐོ་འཕང་དུ་ལོང་མཆོག་
 དཀར་ཡང་བདུད་ལྟུང་ཞགས་ཐོབ་མཆོག་
 ཡས་ཀྱི་བདུད་གཡོས་ལྟུང་གིས་རྒྱོག་མཆོག་
 མས་ཀྱི་སྤྱི་ལངས་ལྟུང་གིས་རྒྱོག་མཆོག་
 ཉེ་བའི་བྱོལ་ཐོར་ལྟུང་གིས་རྒྱོག་མཆོག་
 བཅོལ་ལྟུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 མ་བུའི་བྱུར་འདྲེ་ལྟུང་གིས་རྒྱོག་མཆོག་
 བཅོལ་གྱི་ཀར་ལྟུང་གིས་རྒྱོག་མཆོག་
 ས་བདག་བྱད་ལྟུང་གིས་རྒྱོག་མཆོག་



རྒྱུ་ལོ་ཐོ་ལྟུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 གཟུང་ཡི་གི་ཀར་ལྟུང་གིས་རྒྱོག་མཆོག་
 ལྟུང་གསལ་དན་ལྟུང་གིས་རྒྱོག་མཆོག་
 ཐོར་དང་སྤྱི་རྒྱུ་ལྟུང་གིས་རྒྱོག་མཆོག་
 བདུད་ལྟུང་མས་ལྟུང་གིས་རྒྱོག་མཆོག་
 ལྟུང་ལྟུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 ཐོར་གྱི་ཐོར་ཐོར་ལྟུང་གིས་རྒྱོག་མཆོག་
 ལྟུང་ལྟུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 མི་ཉལ་ཐོར་གྱི་འཕོ་ལྟུང་གིས་རྒྱོག་མཆོག་
 ལོ་ལྟུང་ཞག་གིས་རྒྱོག་མཆོག་
 མོ་དན་ཕྱི་དག་ལྟུང་གིས་རྒྱོག་མཆོག་
 ལྟུང་དན་མཆོག་དན་ལྟུང་གིས་རྒྱོག་མཆོག་
 ཐོར་བྱུང་ལྟུང་གིས་རྒྱོག་མཆོག་
 མི་ཉལ་སྤྱི་ཐོར་ལྟུང་གིས་རྒྱོག་མཆོག་
 ཐོར་ཐོར་དན་ལྟུང་གིས་རྒྱོག་མཆོག་
 རྒྱུ་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་མཆོག་ ཐུ་ཐུ་ཐུ་མཆོག་

You who are skilled in the activities of aversion and repulsion,
 Whatever arises, be it the size of a mountain,
 Even the most difficult demons are caught
 with your noose of intestines.
 You must avert the *māra* who descend from above!
 You must avert the *sri* who rise up from below!
 You must avert any weapon that comes near!
 You must avert all quarrels with paternal cousins!



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You must avert the demons of bad omen between mothers and sons!
 You must avert the malefic influence (*ki kang*¹¹²) of the *btsan*!
 You must avert the maledictions of the earth spirits (*sa bdag*)!
 You must avert afflictions of insanity caused by the *rgyal po* demons!
 You must avert the malefic influence (*ki kang*) of the planets (*gza'*)!
 You must avert the evil spells of heretics!
 You must avert all depredations of the *the'u rang* and *sri*!
 You must avert all sickness and epidemics!
 You must avert the imprecations of sorcerers!
 You must avert the magic weapons of the Bon!
 You must avert the evil *glang zor* (ox bomb) of the easterners
 (Sum-pa)!
 You must avert the sleeping sickness of the sorcerers of Mi-nyag!
 You must avert the dangers of the years, months, days!
 You must avert the effects of evil horoscopes and divinations!
 You must avert all disastrous portents and bad omens!
 You must avert the arrows and sharp weapons released
 by a hundred men!
 You must avert the poisons mixed into our food
 by a hundred women!
 You must avert the evil slanders of wicked people!
 [1062] Turn away all curses of wicked servants!
 Avert them! Turn them away!
 You must accomplish your appointed tasks!
 BHYO BHYO BHYO.¹¹³

When these words have been said, the remains of the offerings should be gathered up and dedicated in accordance with the text *Thugs kyi 'phrin las*, before being thrown outside. If one has no ritual assistant to carry the offerings outside and scatter them, it may be convenient to take a break at this point. Otherwise, if one does not feel the need to rest, the offerings may be thrown out through a skylight window.

Then, having performed the preliminary rites of dispensing a golden libation and affirming one's vow in the presence of the judge and witnesses, in the usual manner, one should follow the instructions in the annotated ritual (*las zur*) of *Pressing Down, Burning and Hurling*.¹¹⁴

¹¹² See above, Introduction p.xxxvff

¹¹³ Text taken from A43[320-325] (end). A49[544-548 & 551]

¹¹⁴ A13, B20. There is considerable variation in the mss here.

Summoning the oath-bound assistants, these are the words to accompany the act of hurling the magical weapon:

ཐྱོ་མ་གཡེལ་མ་ཡོ་མ་མོ་ཁྱོད་མཆོག་བཞུགས་མཆོག་
 གཞུ་དང་དཔང་དུ་དགོན་མཆོག་བཞུགས་མཆོག་
 ལེགས་ཉེས་སྤྱད་པའི་ལྷ་འདྲེ་ཕྱིས་མཆོག་
 རོན་ཏེ་དགའ་ལ་དམག་འདྲེ་གྱིས་མཆོག་
 དམར་ནག་གྲེ་གསུམ་ལས་ལ་ཆོས་མཆོག་
 བཞུགས་པའི་ལས་ལ་ཆོས་མཆོག་
 མཁའ་ལ་དུག་གི་སྤྱོད་བསྐྱེད་ལ་ཆོས་མཆོག་
 བྱེད་པའི་ལས་ལ་ཆོས་མཆོག་
 དག་པོའི་བསྐྱེད་པའི་ལས་ལ་ཆོས་མཆོག་
 རིམ་མཆོག་ཆར་ལྷར་ཐོབ་དུ་ཆུག་མཆོག་
 ལམས་གྱི་བྱ་ལྟག་དགའ་ལ་གཡེལ་མཆོག་
 ཟོར་རོ་སྤྱོད་པའི་ལྷ་ལ་ཟོར་མཆོག་
 ཟོར་རོ་བསྐྱེད་པའི་ལྷ་ལ་ཟོར་མཆོག་
 ཉམས་པ་བསྐྱེད་པའི་ལྷ་ལ་ཟོར་མཆོག་
 དམིགས་པའི་དག་པོའི་སྤྱོད་པའི་ལྷ་ལ་ཟོར་མཆོག་
 ལམས་དང་བྱ་སྤྱོད་པའི་ལྷ་ལ་ཟོར་མཆོག་
 ཆོག་སྤྱོད་པའི་ལྷ་ལ་ཟོར་མཆོག་

BHYO Hurry up, you Mother Goddesses, and do not disobey!
 May the three jewels stay here as my judge and witness!
 Discriminating the good gods from the evil demons of this world,
 Tonight I am leading an army against our enemies.
 You three groups of red and black protectors, perform your duties!



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You haughty butchers, perform your duties!
 Gather a cloud of poison in the sky and
 Let a rainfall of putrid pestilence and bloody weapons descend!
 [161] Come and destroy the belief systems of our enemies!
 Cause plagues and epidemics to fall down like rain!
 May the enemy be inundated with a blizzard of disease!
 Hurl the magic weapon!
 Cast it down upon the gods who would protect them!
 [1063] Hurl the magic weapon!
 Cast it against their protective armour!
 Cast it against the protective spells of the evil ones!
 Cast it upon the life force of these visualised enemies!
 [717] Cast it upon their homesteads and castles and lands,
 Upon all that they see, smell, taste, feel, hear or think,
 And on their wealth, children (wives) and retinues!

As these verses are recited, one should offer a *bali* cake to the oath-bound ones at the beginning, in harmony with the sequence of words, and afterwards hurl the magical weapons of repulsion. As for the meditation: One should clearly visualise the home of the enemy to be the triangular pit with all of the enemies and obstructors imagined captive within it, deprived of their personal protective spirits. Then the arrogant *yakṣa* and so on under one's command cause a rainfall of disease and sharp weapons to fall down upon them so that one imagines them destroyed to dust. Engaging in the practice of the twelve brTan-ma, one creates a circle of protection and so on in the usual manner.

That ends the section on hurling.

With regard to pressing down, there are various special categories to be visualised, such as the thirteen minor *sri* of karmic retribution (*las kyi sri chung bcu gsum*) and others mentioned in the annotated ritual of *Pressing Down, Burning and Hurling* [so there is no need to speak of them here]. Nevertheless, in order not to leave this topic empty, we utilize the dance stomp. Dragging forth the enemies and obstructors and pressing them down near the doorway beneath the upturned *bali* plate, a circle dance is performed on top of them [1064] whilst verses are recited from the *Thugs kyi 'phrin las*.¹¹⁵

¹¹⁵ *Sādhana* text (above) pp.94-95

[162] HŪM Mahāśrī Vajrakīla and all your retinue,
 We move your minds in remembrance
 of your former solemn vows ...

and so on, and the next verse,

The dance of pleasure of Mahāśrī Vajrakīla and his retinue
 Pounds down upon the hearts of the vow-breaking demons ...

and so on. With these verses, perform the dance.

The section dealing with the three activities called
Pressing Down, Burning and Hurling is completed.

(3) Taking *siddhi*. Although the Northern Treasures cycle of Vajrakīla practice contains no extensive explanation of the ritual of taking *siddhi*, [718] that rite has been illustrated in full detail in the excellent teachings of the supreme victor [Dalai Lama V] in his text *dNgos grub rgya mtsho'i rol gar*, derived from the *bKa' brgyad bde gshegs 'dus pa* cycle [of Nyang-ral nyi-ma 'od-zer]. Here is a relevant quote from the Northern Treasures text *Rang shar sgrub dbang chen mo*:

Those who desire more elaborate explanations and teachings
 Concerning the rites of empowerment and so on
 Should look elsewhere in the root texts and oral commentaries
 That are in keeping with our own tradition.
 Whatever is found to be in agreement with my teachings
 Can be taken as my own words.
 One should accept the instructions of [the supreme buddha]
 Samantabhadra,
 But ignore the lesser texts that do not accord with these.

Acting on the basis of what is said here, in keeping with this idea I will elucidate [the topic of *siddhi*] by looking at relevant passages in the *Phur pa spu gri* texts of Guru chos-dbang.

The first thing to be done in this regard is to assemble the material requisites: Into the hollow space between either a pair of cranial cavities, joined together face to face, or a skull and some suitable precious vessel, [1065] insert a [*gtor ma* cake] made of a mixture of roasted flour and butter containing some Dharma medicine (*chos sman*) and the three sweets (honey, sugar and molasses) together with other sacred sub-



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stances. It should have the form of a blazing jewel and be surrounded by the symbolic shapes of the four enlightened activities (i.e. a circle, square, semicircle and triangle) [163] and a second outer ring of longevity pills. Also, one should set out various items of food and drink, as well as a skull cup filled with nectar into which some Dharma medicine has been added. Having gathered these items together, during the morning session on the final day of the retreat, one should read straight through the ritual text from the beginning, up as far as the *mantra* recitation section. At this point the *mantra* should be recited as many times as necessary, together with the spreading out and gathering in of light rays which constitute the four branches of ritual service and attainment (*sevāsādhana*).

Thus, following the text of the *Thugs kyi 'phrin las*, one should recite:

HŪM With myself clearly visualised as Vajrakumāra ...

and so on.¹¹⁶ The interfering demons should be expelled from the powerful substances of *siddhi* and, in order to make a full confession of errors, mistakes, downfalls [719] and sins, one should confess as the supreme wisdom body.¹¹⁷ Abiding in meditation upon oneself as the *yuganaddha* couple in the centre of the fundamental [*dharmakāya*] *maṇḍala* of the natural condition, one should contemplate one's *vajra* marked with a white OM and the lotus of the consort marked with a red A. Then, the father-mother *heruka* buddhas of the five families abiding in the skull of the consort join together in a sexual embrace, and a stream of the white and red *bodhicitta* of their union flows down through her central channel [1066] to the place of her secret sky. There, the red and white fluids mingle together and produce OM ĀḤ HŪM, the heart *mantra* of real attainment, the very essence of *siddhi*. As they enter through the hole of one's secret *vajra*, they are absorbed into the radiant life-force syllable HŪM so that one's wisdom of blissful emptiness is caused to spread and increase. Simultaneously, all the deities of the [*sambhogakāya*] *maṇḍala* of wrathful kings in the ten directions and the [*nirmāṇakāya*] *maṇḍala* of material *kila* of characteristics also join together in a sexual embrace and the *bodhicitta* arising from the place of union of all three *maṇḍala*, which is the true essence of the nectar, is absorbed into the material substances of the attainments. One should

¹¹⁶ *Sadhana* text (above) pp.60-61

¹¹⁷ *Sangs rgyas kun gyi ye shes sku* The meaning here is that one recites the 100-syllable *mantra* whilst maintaining the visualisation of oneself as Vajrakumāra.

meditate upon this with firm faith. [164] At the end of the *kilamantra* one should add the words, OM ĀḤ HŪM SARVASIDDHI JAḤ HŪM ĀḤ, and the entire *mantra* should be recited 1100 times.

After that, place some Dharma medicine into a skull bowl containing a mixture of blood and beer and the three sweet substances. Holding it aloft, bless it as nectar by reciting seven times the *mantra* which bestows the blessing of nectar and then say:

ཧྱཱུཾ་ བཅོམ་ལྷན་དཔལ་ཆེན་དོན་གཞི་ན་རྒྱ་དང་།
ཡུམ་ཆེན་འཁོར་ལོ་རྒྱལ་འདེབས་མེད་།
ཁྱོད་བཅུ་ཡབ་ཡུམ་ཟ་གསོད་དང་།
སྐུ་མཆོག་སྒྲོ་བཞི་བསྐྱེད་མར་བཅས་།
ཐུགས་དམ་དབང་གིས་སྤྱན་འཛེན་ན་།
འདིར་གཤེགས་པོ་བྱང་གཉན་དུ་བཞུགས་།
ས་མ་ཡ་ཇོ་རྩི་བྱི་རོ་།

HŪM The blessed one, the great glorious Vajrakumāra and
His majestic consort Diptacakra,
The ten wrathful kings, together with their queens and
Emanated devourers and slayers,
The Supreme Sons and
The four goddesses who guard the *maṇḍala* gates,
We summon you here by the strength of your vows!
Please come here and [720]
Abide with us in this *maṇḍala* palace of solemn commitment.
SAMAYA JĀḤ HŪM VAM HOḤ

རོ་ དཔལ་ཆེན་ཡབ་ཡུམ་འཁོར་དང་བཅས་།
དང་པོ་ཆོས་དབྱིངས་ཡེ་ཤེས་ལྷ་།
བར་དུ་བདག་གི་ཡི་དམ་ལྷ་།
ད་ལྷ་ལྷ་དང་གཉིས་སྐུ་མེད་།





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གཉིས་མེད་རོལ་པའི་མཁའ་དབྱིངས་སུ།
 སྒྲིན་རྟ་བདུད་ཅི་སྒྱུར་བས་མཆོད།
 མཆོད་འབུལ་འཛུགས་དངོས་གྲུབ་སྟོབས།

Ho! Great glorious lord and lady, together with your retinue,
 At first you were the wisdom gods of the *dharmadhātu*
 And then [1067] you were my meditation gods (*iṣṭadevatā*) and
 Now you [and I] are merged beyond all duality,
 Sporting as one within the sphere of empty space.
 Worshipped with this mixture of medicine, blood and nectar,
 The offerings have been given and the recitation completed.
 Real attainments must be granted!

At this point, recite the verses of offering as found in the ritual text,
 from the offerings to the lineage *gurus*, calling each of them by name,
 down to the offering to the Kila protectors.¹¹⁸ While saying the words,
 actually make the offerings by scattering the mixture of medicine,
 blood and nectar by flicking it with the thumb and ring finger.

Finally, invoke the *siddhi* once again with these words:

ཧཱུྃ། སྲིད་པའི་ཕུར་བུ་སྒྲུབ་པ་དང་།
 དབང་དང་དངོས་གྲུབ་སྒྲུབ་པའི་ཕྱིར།
 ཡེ་ཤེས་ཁྱོ་བོ་གཤེགས་སུ་གསོལ།
 ཡེ་ཤེས་ཁྱོ་བོ་གཤེགས་ནས་ཀྱང་།
 གྲོ་ལ་ཡ་ཡིས་དངོས་གྲུབ་སྟོབས།

HUM In order that we may accomplish the universal Kila and
 Receive the empowerments and *siddhi*,
 May the gods of wisdom wrath please come here!
 Having arrived, may the gods of wisdom wrath
 Please bestow on us the real attainments of the Kila.

¹¹⁸ The offering of nectar medicine. *Sādhana* text (above) pp.46-53



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དོན་ཕུར་པའི་ལྷ་ཚོགས་དགོངས།
 དང་པོ་བསྟེན་པ་དབུ་བཙུག་ནས།
 དོན་ཕུར་མཆོད་ཞག་གྲངས་ཐེམ།
 བསྐྱུས་བཞེད་བསྟེན་པའི་གྲངས་ཀྱང་ཆར།
 འགྲོ་བ་མ་ལུས་བསྐྱུལ་སྒྲུབ་དུ།
 གྲོ་ལ་ཡ་ཡིས་དངོས་གྲུབ་སྟོབས།

Please pay attention, you host of deities in the *maṇḍala* of Vajrakila!
 From when we first venerated you upon the crowns of our heads,
 [165] The count of days to this night is sufficient.
 The recitation of *mantra* counted for the ritual service
 is also sufficient
 So, in order that we may liberate all beings without exception,
 May you please bestow on us the real attainments of the Kila!

ཨྱོ་ བཅོམ་ལྷན་དཔལ་ཆེན་ཡབ་ཡུམ་སྟོར།
 གསང་བ་བྱང་མེས་དངོས་གྲུབ་སྟོབས།

OM Great glorious lord, unite with your lady and
 Bestow upon us the real attainments of your secret *bodhicitta*!

ཕྱོགས་བརྒྱའི་ཁྱོ་རྒྱལ་ཡབ་ཡུམ་དང་།
 ཟ་བྱེད་གསོད་བྱེད་སྤྲུལ་པར་བཅས།
 ཕྱོགས་བརྒྱར་དབང་དང་ཕྱོགས་སྟོང་འདུལ།
 དབང་བརྒྱ་ཡོངས་ཆོགས་དངོས་གྲུབ་སྟོབས།

Oh, you wrathful kings and queens of the ten directions,
 Together with your emanated devourers and killers, [1068]
 Subjugate the old rulers and guardians of the ten directions and
 Bestow upon us the attainments of the utterly perfected ten powers!



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དཔལ་ཆེན་སྐྱེ་གསུང་བླགས་ལས་འབྱུངས་།
 ཁོ་རྒྱལ་འབྱུང་ལས་མཐུ་སྟོབས་འཕགས་།
 ཁོ་རྒྱལ་ཀླན་འདུས་ཀྱི་ལ་ཡ་།
 ཁམས་གསུམ་ཡོངས་སྐྱོལ་དངོས་གྲུབ་སྟོལ་།

Arising from the Body, Speech and Mind of the great glorious lord,
 Your strength and power are more awesome
 than those of one hundred thousand wrathful kings.
 [721] Oh Vajrakila, unique embodiment of all the wrathful kings,
 Please bestow on us the *siddhi* of completely liberating
 the triple world!

གསེར་དུལ་ཟངས་ལྷགས་ཕུར་པ་བཞི་།
 བསྟེན་ཅིང་བསྐྱབ་པའི་ལྷ་ལགས་ཀྱིས་།
 ཞི་རྒྱས་དབང་དྲག་དངོས་གྲུབ་སྟོལ་།

You four *kila* of silver, gold, copper and iron,
 When your ritual service is performed, you are the deities of success.
 Bestow upon us the *siddhi* of pacification, increase, control
 and destruction!

དཔལ་གྱི་བཀའ་ཉན་སྐྱབ་མཆོག་སྟོངས་།
 །ལྷ་ན་བདག་ཉིད་ས་བདག་བཞིའི་།
 ཆོ་དབང་ཡོངས་སྟོད་གྲུབ་རྣགས་རྣམས་།
 མཐུ་བྱིན་དྲེགས་པའི་དངོས་གྲུབ་སྟོལ་།

You servants of Vajrakila who watch over the excellent yogin,
 Four Śvanmukhā, four Mahātmā and four Bhūmipati,
 Grant us longevity, power, wealth and the signs of success
 And bestow on us the *siddhi* of your wild and unrestrained energy!



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བསེ་ལྷགས་དྲུང་གསུམ་སྐྱེས་བུ་གིང་།
 མ་བདུན་སྤིང་བཞི་དབང་ལྷགས་ཆོགས་།
 དྲག་རྩལ་དངོས་གྲུབ་རྒྱ་མཆོའི་མཛོད་།
 འཕྲིན་ལས་ཡིད་བཞིན་དངོས་གྲུབ་སྟོལ་།

You nobly born *kinikara* brothers of Rosewood, Iron and Conch,
 You seven Mothers, four Sisters and you host of *isvari*,
 Set about your enormous tasks of ferocious accomplishment and
 Grant us the *siddhi* of whatever deeds we wish!

OM VAJRAKĪLI KĪLAYA KĀYA VĀK CITTA SIDDHI ĀYUṢENA
 NAKHADHE SARVASIDDHI GUṆA PHALA HO. SIDDHI SIDDHI
 HŪM HŪM AA AH.

As these words are recited, all the gods and the liquid essence of their
siddhi are absorbed into the life force HŪM syllable in one's heart, [166]
 becoming inseparably fused. Contemplate this with certainty.

That ends the section on the attainment of *siddhi*.

(4) [1069] The sequence of follow-up rites: So then, having completed the ritual from the *mantra* recitation up as far as the offerings to satisfy the three roots, in the ordinary manner, one should then gather up all the individual pieces of food left over from the offering feast, both pure and spoiled (*gtsang btsog*), for the remains-taking guests. Moisten them with nectar and blood and, as one says, "E BHRŪM Clearly visualising the offering container as a fierce *maṇḍala* ..." and so on, one presents the offering of the left-overs with the words given in the ritual text.¹¹⁹ [722] Reaching the verse that begins, "Without mixing everything up together ...," one should mix together the two portions of the left-overs, the untouched and the contaminated, moisten them with saliva ("wash with the mouth") and, at the end of the verses, cast them outside. All the *bali* cakes for the Dharma-protectors should be kept on lower levels [than offerings for the superior deities] or moved around. Finally, having moistened them with nectar and blood, they should be taken outside and offered, all the while keeping one's face

¹¹⁹ *Sadhana* text (above) p.89ff



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turned inward towards the *maṇḍala*. The water with which the offering plate is washed reminds these lower deities that they are under oath to obey the *maṇḍala* lord. As their piles of grain are sprinkled with nectar, make offerings to satisfy the brTan-ma deities in accordance with the text of the *Thugs kyi 'phrin las*.

Recite the verse accepting *siddhi* and make a request for empowerment:¹²⁰

HŪM All those who hold the awareness of Vajrakumāra
Must accomplish the universal *vajra*.

... and so on down to

Please bestow empowerments and *siddhi* in this place!
OM VAJRAKĪLĪ KĪLAYA KĀYA VĀK CITTA ABHIṢIṆCA HŪM ĀḤ

[1070] And, as this *mantra* is being recited, one should touch the three places of one's head, throat and heart with all the *kila* of attainment (i.e. the *maṇḍala* of material *kila*). Clearly visualising the *bali* of attainment as the deity and touching this to one's four places (including the navel), enter the deep *samādhi* of receiving the four empowerments. At the end of this practice, the *jñānasattva* and the *samayasattva* of the *bali* cake separate. [167] The *jñānasattva* is dismissed to its own abode, and one should contemplate the *samayasattva* being absorbed into the nectar so that this may be enjoyed as a powerful substance of *siddhi*. And all the other sacred substances and material objects may also be used as endowed with magical power.

After that, either arranging an entirely new set of offerings for the deities of the *maṇḍala*, or else refreshing those already on the altar, one sprinkles a little nectar and blood onto the *bali* cake of the attainments and goes through the final sections of the ritual such as presenting the offerings, praising the deities, requesting their forbearance, and the hundred-syllable supplement that makes good any deficiencies or extraneous elements in the ritual. These can all be done at length in accordance with received tradition. [723]

Now the *maṇḍala* is dissolved:

ཨྀ སྤྱད་གྱིས་སེམས་ཅན་དོན་ཀློན་མཛད།

¹²⁰ *Sādhana* text (above) pp.93-94

རྗེས་སུ་མཐུན་པའི་དངོས་གྲུབ་ཚེལ།
སངས་རྒྱས་ཡུལ་དུ་ག་ཞེགས་ནས་གྱང།
སྤྱར་ཡང་འབྱོན་པར་མཛད་དུ་གསོལ།། བཛྲ་མུམ་ ॥

OM You who perform all that is necessary for the welfare
of sentient beings,
Please bestow appropriate *siddhi* pertaining to our needs.
Although you now depart for the buddhafi elds,
We pray that you will come again to help us when required.
VAJRA MUḤ

As one recites VAJRA MUḤ, the *maṇḍala* of coloured powders should be gathered up from the northeastern corner with the tip of the *vajra*. As this is being done, the *jñānasattva* of the *maṇḍala* of wrathful kings in the ten directions, including the *jñānasattva* of both the *maṇḍala* palace and the retinue of deities, as well as the *jñānasattva* of the *maṇḍala* of coloured powders, are all dismissed to their own abodes and the *samayasattva* of both *maṇḍala* are absorbed into oneself.

Then, turning to address the *maṇḍala* of material *kila*, one says:

ཨྀ འདིར་ནི་གཟུགས་དང་ལྷན་ཅིག་དུ།
འགོ་བའི་དོན་དུ་བཞུགས་ནས་གྱང།
ནད་མེད་ཆོ་དང་དབང་ལྷུག་དང།
མཆོག་རྣམས་ལེགས་པར་རྩལ་དུ་གསོལ།
ཨྀ་སུ་བྱ་དེ་ལྷ་བཛྲ་ཡེ་སྤྱན་།

Please remain absorbed in these forms for the benefit of beings.
And we pray that you will also generously bestow upon us
A lifespan free of sickness, strength, dignity, and excellence.
OM SUPRATIṢṬHA VAJRAYE SVĀHĀ

And, as the SUPRATIṢṬHA *mantra* is recited, one scatters flowers and prays that the deities abide firmly within all the *kila* of the material *maṇḍala* and also within the artistic supports — the ritual articles and the paintings and statues. [1071]



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ཨུམ་ དེ་ནི་དགྲི་ལ་འཁོར་གསལ་བཏབ་ལ།
 མི་ནང་སྒྲོན་བཅུད་ཐམས་ཅད་ཀྱི་ན།
 ཡིག་འབྲུ་རྒྱུ་ལ་ཉི་ལ་གྱིས་བསྐྱུས།
 རྒྱུ་ཡང་མི་དམིགས་འཇའ་ལྟར་ཡལ།
 དེ་ནས་བདག་ཉིད་ལྟ་རུ་གསལ།
 ཏྲག་ཆད་གཉིས་ཀྱི་མཐའ་བསལ་ལོ།

HŪM Now, visualising the *maṇḍala* very clearly,
 The entire phenomenal world and all sentient beings
 Are gathered together and united in the syllable HŪM.
 Then that HŪM also, free of mental fixation,
 disappears like a rainbow, and
 Suddenly I arise in the clear form of the deity —
 Entirely devoid of the extremes of eternalism and nihilism.

Contemplating the meaning of these words as they are recited, in order to counteract the extreme view of eternalism, one dissolves the fundamental *maṇḍala* of the natural condition and the body *maṇḍala* into the meditation of the completion stage (*niṣpannakrama*). And in order to counteract the extreme view of nihilism, one says HŪM and arises as the deity with the divine pride of being the chief of the *maṇḍala*, engaging in all the activities of daily life in this state.

All the virtue generated in this way should be dedicated to the state of buddhahood and prayers of utterly pure aspiration should be recited. Reciting auspicious verses, let fall a shower of flowers.

Releasing the boundaries:

[168] Setting out *bali* cakes and other suitable offerings to please the four great kings and the protectors of the doorways, one recites these words taken from the *bKa' brgyad yongs rdzogs*:

རྒྱུ་རྒྱལ་བའི་བཀའ་བསྐྱོད་བསྐྱེད་པ་བསྐྱུང་།
 ཡུལ་འཁོར་སྒྲོན་དང་འཕགས་སྒྱུས་པོ་།

སྤྱན་མི་བཟང་དང་རྣམ་ཐོས་སྤྱན་།
 གཏང་རག་མཆོད་སྤྱན་གཏོར་མ་ལོངས་།

HŪM You protectors of the doctrine who were praised
 by the Buddha,
 [724] Dhṛtarāṣṭra and Virūḍhaka,
 Virūpākṣa and Kubera,
 Please enjoy this *bali* cake which we give you as an offering
 of thanks.

DHṚTARĀṢṬRĀYA SVĀHĀ
 VIRŪḌHAKĀYA SVĀHĀ
 VIRŪPĀKṢĀYA SVĀHĀ
 VAISRAVANĀYA SVĀHĀ
 MAHĀBALIM TE KHĀHI.

Present the offerings with this verse, together with the words ARGHAM and so on. If you have painted images, request the wisdom deities to abide firmly [1072] within them. If not, request the deities to depart and gather up the four boundary stones.

Bless a *bali* cake and offer it to the two protectors of the doorways:

OM VAJRAKRODHA-YAMĀNTAKA BALIM TE KHĀHI.
 OM VAJRAKRODHA-AMṚTAKUṆḌALI BALIM TE KHĀHI.

Present the offerings with these words, together with ARGHAM and so on. Cast flowers towards their painted images and, with the SUPRA-TIṢṬHA formula, request the wisdom deities to abide firmly within them. Then one should take down the door plaques.

Then, with the gesture of Hūmkāra, one should intone the SUMBHA *mantra* and gradually gather up all the *kila* that had been imbedded in the ground around the outside of the retreat hut, beginning with the *kila* that had been guarding the nadir and moving around towards the south. Then all the particles of dirt on the uprooted spikes should be washed off with milk whilst reciting OM RURU SPHURU JVALA TIṢṬHA SIDDHILOCANE SARVĀRTHASĀDHANI SVĀHĀ. Because these ritual spikes are the natural abodes of the wisdom deities, it is unnecessary to dismiss them from the *kila* after they have been withdrawn from the ground.

[169] Erasing the chalk lines that marked out the *maṇḍala*, pour all





of the coloured powder into a vase and, with great respect, take it to a river (where it may be entrusted to the care of the *nāga*).

In conclusion, perform a ritual service for the local guardians. [725] This may take three days, or whatever is suitable.

Thus, having come to the end of my careful explanation of the rituals for the great attainment, under three general headings, I have said all that I wished to say.

[Closing verses:]

With regard to the condensed treasure of Lha-brag,
the *Gong khug ma*,

[1073] This Clear Elucidation of the Essential Branches
of Ritual Practice

For the great attainment of the great glorious Vajrakila Razor,
Is complete, and arranged in a manner that makes the ritual texts
easy to recite and understand.

The intention of the profound root texts is difficult to comprehend
And even the oral commentaries on the threefold Kila
sometimes obscure their meaning.

But, thanks to the kindness of the omniscient lord of *jina*
(Dalai Lama V),

They are here explained in a manner that makes the rites
easy to perform.

Even in our own tradition, there are some who mix up the texts of
The threefold Vajrakila and obscure the truth in confusion,
Lacking in power to disclose the hidden meaning.
I am weary of those who hold merely to the name
of the Northern Treasures Vajrakila.

Therefore listen well. The lord with nine heads and eighteen arms
Having a retinue of wrathful kings with three faces and six arms,
While their consorts and animal-headed assistants have
single faces and a single pair of arms,
Is the extended Mahottarakila, renowned
as the Multicoloured system.

The lord with three faces, six arms and four legs, [170]
Whose ten wrathful kings and devourers and killers
all have one face and two arms and



Kila legs and their bodies coloured black,
Is renowned as the medium Razor Black Deity system. [726]

[1074] Those two traditions of assembling the deities
and arranging them on the *maṇḍala* of the body
Are gathered here in the condensed *Phur pa dril sgrub*
Kila Rolling system.

When spoken of by the *guru*, this practice is referred to
by code names

Such as the *Black Iron House of Fierce Mantra*¹²¹ and so on,
Not known to outsiders.

As for the ripening empowerments —
both the Mahottara and the Razor
Have their own traditional modes of bestowing these.
The two systems are full and complete in every way and
The methods of chanting both liturgies are here united
in a single volume.

From the oral lineage of listening to the flow
of the *guru*'s instructions
I have taken the most important teachings exactly as learned
from his lips.
Merely by seeing this book of profound essential points,
May the two *dharma*s of realization and practice be communicated!

Even though the essential points of instruction have
thus been gained,
So long as they have not been practised and thoroughly mastered,
One should not boast of greatness, pretending to be a Kila expert,
An imposter of false merit, inviting hollow laughter.
Instead, until the yogin has attained the dragon's roar
of great eloquence,
He should firmly adhere to a fully qualified tantric master.

Being supported by such a one, I have held to all that is holy
And heard many Kila doctrines of maturation and liberation
from the old schools and the new.

¹²¹ For example, B47: *Lha brag gter byon gyi phur pa lcags khang drag sngags spu gri'i las byang 'jigs med rdo rje pha lam*, written by Dalai Lama V in 1643 (25 folios).



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Having perfectly realized the esoteric essence of the root texts
and oral instructions,
I applied myself purely to proficiency in this series of rituals. [1075]

Then, wishing to do more to promote the religious system of the
Dharma college of Evarñ lcog-sgar, [171]
I composed this text of clear instruction. By this virtue
[727] May all beings reach the stage of the primordial lord!

This text concerning the full series of activities for the great attainment
of the Northern Treasures *Bhagavat Vajrakumāra Medium Razor*, entitled
“Clear Elucidation of the Essential Branches of Ritual Practice,” was
repeatedly requested over a long period of time by the attendant monk
Padma dge-dbang. And it was further requested in writing by the
monk sMan-mchog. On account of this, it was composed by the *bhikṣu*
Bya-bral padma phrin-las who has taken Karmakīla to be his *iṣṭadevatā*,
taking only the authentic teachings of our own tradition without mix-
ing in anything extra, such as teachings of the Sa-skya school and so
forth.

It was written down (i.e. completed) on the third ‘victorious day’
during the dark fortnight¹²² of the month of *āṣāḍha* in the year of the fire
tiger (1686) in the author’s own room in the monastery of Thub-bstan
rdo-rje-brag.

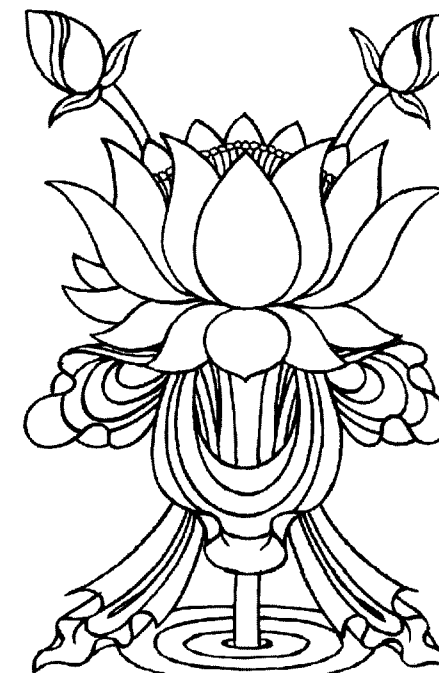
May the virtue of this work pervade the whole of time and space!
May it be auspicious! *Sarva maṅgalam. Śubham astu.*

¹²² The third victorious day during the dark fortnight is the 28th day of the
month.

CHAPTER IV

PRESSING DOWN THE SRI

(A LOST TREASURE)



Phur pa yang gsang spu gri'i las mtha' 'byung po sri non

(a treasure text of Rig-'dzin dngos-grub rgyal-mtshan ?)¹

[318]² HOMAGE TO THE GLORIOUS VAJRAKUMĀRA!

Among the lower rites of Vajrakila, the final deed is the 'liberation' of enemies and obstructors. From among the six higher rites³ and one hundred lower rites of suppression, with regard to the *mnan pa'i gzer* ('nail of pressing down'), which is the final act of closure: At the beginning of time, before the world existed, there came into being the central great mountain, the axis of the world, and, from the centre of that supreme mountain, there arose the wish-fulfilling tree. There, the father demon (*yab bdud po*) called Thod-pa'i 'phreng-ba-can (Garlanded With Skulls) and the mother Padma dbyings-phyug (Lotus Lady of Space) united together and to every son that was born from the union of these two, they gave a name: Despoiling Sri of Kings (*rgyal po'i phung sri*), Despoiling Sri of Ministers (*blon po'i phung ba'i sri*), Despoiling Sri of the Countryside and Population (*yul mi phung ba'i sri*), Enemy Sri (*dgra sri*), Vow-breaking Sri (*dam sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Sri of Loss (*god sri*), Sri of Leprosy (*mdze sri*), and Loss-making Sri of dByangs-mo (*dbyangs mo'i god sri*). These were their eleven [offspring].

From among them, with regard to the King Sri, one should insert these into the skull of a Mongolian woman (*hor mo*) of any type, or the skull of a Tibetan of evil lineage (*bod rigs ngan*),⁴ and they should be pressed down within the centre of a religious assembly, or beneath a temple or shrine. For the Sri of Ministers, one should insert them into the skull of a young monkey, a parrot (*ne tso*), or a bat, and they should be pressed down within an assembly hall for the gathering [of minis-

¹ Although found in a collection of Byang-gter texts, this document lacks the usual colophon stating its origin.

² C30 [317-323]

³ The 'six higher rites of suppression' are: (1) separating the enemy from his protector gods, (2) casting him down into form and forcing him to abide within the effigy, (3) binding him with curses, (4) depriving him of his senses, (5) bombarding him with the noxious items of sorcery, and, (6) feeding him to the deities. *A Bolt of Lightning from the Blue*, pp.273-274.

⁴ Ms unclear. *Bod srig ngan?* *Bod prig ngan?*





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'Byung po sri non

ters]. Sri of the Countryside should be pressed down within the skull of a *mdzo*, a *rtol* (?), or a monkey, at a countryside crossing (*yul mdo*). Enemy Sri should be pressed down within the skull of a yak or a horse, on the site of a battlefield (*dgra zen 'tshal sa*), or at a triple elevation,⁵ or at a crossroads. Vow-breaking Sri should be pressed down within the skull of a lynx (*dbyi*) or wolf (*spyang*), or else in the skull of a domestic beast of some sort (*mi sra*), such as a dog or a pig or a goat, in the centre of a working city or else beneath a Mt. Meru *stūpa*. As for the Sri of Doorways,⁶ these are the Sri [which afflict] Fathers and Paternal Uncles, bringing about the misfortune of children born from incest. They should be pressed down within the skull of a pig, beneath the threshold. Sri of Children should be pressed down beneath the road within the skull of a puppy, a pig (? *sa khru*), a weasel, a cat, a porcupine or a hedgehog. Sri of the Tombs should be pressed down within the cleaned-up skull of a fox or a badger, within the vicinity of the tomb. Sri of Leprosy should be pressed down beneath a *stūpa*, or in the depths of the ocean, within the skull of a leper. Sri of Loss should be pressed down in the skull of a goat or a sheep, within the area of a walled enclosure for animals (*ra ba'i 'dabs su*).

Whatever type of Sri one wishes to suppress, however, the best method is just that of Vajrakumāra. [319] To begin with, one should read the ritual text up as far as the section of the assembled offerings. The pit for the suppression of the Sri is triangular in shape and three levels deep. The innermost pit is dark blue in colour and blazes with an inferno of fire. Upon the middle step should be drawn bows and arrows, sharp spears, and battle axes. And around the upper level should be drawn the various fierce weapons of the gods, such as *vajra* and *kila* and so on. Upon a piece of paper or shroud from a corpse, one should draw the defiled and impure form of the enemy Sri with prominent sense organs. Its limbs should be fettered with iron shackles. The name of the father's bone lineage (*rus*) should be inscribed upon the forehead, and the individual's name (*ming*) upon the heart. (*tsha*) (heat? salt?) should be inscribed upon the navel, and the particular designation (*bla dvags*) upon the genitals. Upon the four limbs should be written JAḤ HŪM VAḤ HOḤ and, around the outside, starting beneath the effigy, OM VAJRA SARVA JATRI HŪM JAḤ. NATRI SUTRI HŪM JAḤ. ŚANTRINI HŪM JAḤ. KATRINI HŪM JAḤ. NATRINI HŪM JAḤ. GU GU JA

⁵ Reading *gong gsum mam* for *gong gsum ma'i*. See the next text, p.290, n. 4

⁶ Reading *sgo sri* for *ms god sri*.

JA JA HŪM. All of this should be inscribed in poison blood while the yogin himself counts the recitations.

All of the above should also be inscribed, in similar fashion, upon the skulls.

Other than this, one should gather together the material requisites consisting of those items specified in the commentarial literature concerning the six rites, as well as 21 *kila* carved from hard wood. All of these items should be smeared with poison blood, and the 21 carved *kila* should be established as wrathful deities. The three (empowering) rites of covering (with mustard seeds), smearing (with blood) and fuming (with crystal myrrh) should be conferred upon them, and the wisdom deities should be invited and requested to abide within them. They should be presented with offerings and praised, and the yogin should dress himself in wrathful garb and adorn himself with all the wrathful accoutrements. Then he should summon all the buddhas in general, and, in particular, he should call upon the deities of the Vajra-kila *maṇḍala* to participate in the rite.

Proceeding carefully through the six rites, without error, the officiant separates the enemy from his protector gods, casts him down into form and forces him to abide within the effigy, deprives him of his senses, reprimands him for his bad behaviour, and curses him by bombarding him with the noxious items of sorcery. All of this is to be achieved in a state of deep *samādhi*. The sixth act is to take those effigies and skulls and bury them within a triangular pit.

Now a golden libation should be dispensed (for the gods) and they should be asked to witness the accomplishment.

With regard to the summoning of the demons, this is explained in the *tantra* as follows:

HŪM You vow-breaking Sri of evil deeds,
You harmful Sri who commit evil actions,
As a consequence of your deeds in previous lifetimes,
In this present life you have been born as Sri
And we yogins [320] have arisen as your destined enemies.

You meddle in the lifespans of the elderly,
You interfere with the possibilities of the young,
And you cause interruptions in the potential of children.



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Pressing down the Sri (a lost treasure)



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'Byung po sri non

You have all the qualities of those who are suitable to be killed
And, thus, by order of the Lord of Secrets (Vajrapāṇi),
You are summoned to this place by the power of *karma*
And commanded to enter this fearsome triangular pit.

All evil-doers are caught by the iron hook! ANKUŚA JAḤ

As these words are recited, the effigy should be dragged forth and
bound with coloured threads.

HŪM You destructive Sri who cause much trouble,
Due to the karmic traces of former lives,
You turn your backs on the Triple Gem
And seek to destroy the Buddha's doctrines,
Bringing trouble and harm to our benefactors.

You evil, destructive, unworthy Sri,
You are summoned here this instant
And thrown into this blazing, blue-black triangular pit,
An iron house without doors.

In order that there be no mistake — your names and lineages
have been written down.
In order that you don't slip away — you are surrounded by iron,
In order that we do not forget you — we have this effigy,
In order to prevent your escape — you are shackled with fetters.
You have no power to resist being summoned here now!

Next, one should fumigate the effigy with crystal myrrh and say:

HŪM The smoke of this magical substance separates you
from your friends
And, in order to drive away the five 'go ba'i lha,
We fumigate the effigy of the loss-making troublesome Sri
With this smoke made from crystal myrrh.

All miraculous powers and abilities of the Sri
and trouble-making ghosts
Are hereby removed!

Having said this, the effigy is now covered over with a scrap of black
felt and one recites:

HŪM You vow-breaking Sri of evil deeds,
As a result of your wicked actions of the past
You now disparage the pure Dharma and paint it black.
Therefore you are forced to wear this black woollen cloth!

Thus one says. And then one should torture the effigy with the 21 *kila*
spikes and say:

HŪM You harmful Sri of evil activities,
You harbour malice towards all living creatures
And thus have these troublesome forms
due to the ripening of your deeds.
Now your hearts are to be pricked with these sharp thorns!

Thus one says. And then, with oneself clearly arising as the triple deity,
one should focuss one's attention upon the form of the effigy and, [321]
moving the *kila* around in a circle, one should gaze at the 21 *kila* spikes
and summon the *jñānasattva* to merge with those *samayasattva* forms.
Then one should flourish the *vajra* overhead and say:

('Byung po sri non)

(Sri chung bcu gsum mnan pa)

ཧཱུྃ སྤྱི་ཅན་དེ་ནི་སྐྱེ་རིང་མེད་ཅེ་
ན་བའི་དེ་ནི་གཟེར་དུ་ཆེ་
ཕུང་བའི་དེ་ནི་བདུད་དུ་ཆེ་
ཆ་བའི་ཆེ་ནི་དབལ་དུ་ཆེ་
གསོན་གྱི་དེ་ནི་བདུད་དུ་ཆེ་
ཤིན་གྱི་དེ་ནི་ལྷ་གསལ་ལུ་ཆེ་
རྒྱལ་སྤྱི་དེ་ནི་སྤོན་གྱི་སྤི་
རྩེ་སྤྱི་དེ་ནི་འབངས་གྱི་སྤི་

ཧཱུྃ སྤྱི་ལས་སྤྱི་འབྲེན་ཆེ་བ་མེད་ཅེ་
སྤྱི་ལས་ནི་སྐྱེ་རིང་བ་མེད་ཅེ་
ན་བའི་གཟེར་དུ་ཆེ་
ཆ་བའི་དབལ་དུ་ཆེ་
གསོན་གྱི་བདུད་དུ་ཆེ་
ག་ཤིན་གྱི་ག་ཤེད་དུ་ཆེ་
ཆེ་སྤྱི་ཆུང་གི་སྤི་
རྒྱལ་སྤྱི་སྤོན་གྱི་སྤི་
རྩེ་སྤྱི་འཁོར་གྱི་སྤི་



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Byung po sri non

ཁད་མི་དེ་ནི་ཆ་བོའི་མི།

ཕ་མི་དེ་ནི་བུའི་མི།

ཝ་མི་དེ་ནི་མོའི་མི།

གོད་མི་དེ་ནི་སྒོའི་མི།

ཡུལ་མི་དེ་ནི་དགའ་བའི་མི།

རྒྱལ་མི་དེ་ནི་དགའ་བའི་མི།

དམ་མི་དེ་ནི་མཛའི་མི།

མི་ཆེན་དེ་རྒྱམས་འདུལ་བུའི་ཕྱིར།

མཚོན་ཆའི་རིགས་བྱེད་སྒྲ་ཆོགས་ཀྱིས།

རྩམ་དང་མཚོན་ཆའི་ཆར་ལྷར་འབབ།

HŪM Those afflicted by Sri do not long thrive.
 (HŪM There are no [mis]leaders greater than the Sri.
 There is no lineage more ancient than the Sri.)
 As for that sickness, it's torment is great.
 (They are great in tormenting with sickness.)
 As for that devastation, it is a great demon.
 (no parallel)

As for the magnitude of pain, it is very sharp.
 (They are great in inflicting sharp pain.)
 With regard to the living, it is a great demon.
 (They are great demons of the living.)
 With regard to the dead, it is a great iron [axe].
 (They are great executioners of the dead.)

ཁད་མི་ཆ་བོའི་མི།

མ་མི་བུ་ཡི་མི།

བུ་མི་ལུའི་མི།

གོད་མི་སྒོའི་མི།

ལྷ་མ་དང་དབལ་གྱི་མི།

ཡོད་མི་མེད་གྱི་མི།

ཡུལ་མི་དྲུང་གྱི་མི།

མི་རྒྱམས་ཐམས་ཅད་འདུལ་བུའི་ཕྱིར།

དཔལ་ཆེན་དོན་གཞོན་ལྷུ་རྒྱུ་བསྐྱོམ་ཏེ།

དག་པོར་གྱུར་པའི་ཕུར་པ་ཡིས།

མི་རྒྱམས་ཐམས་ཅད་རྩལ་དུ་བསྐྱོག།

ཕུར་པའི་ལས་རྒྱམས་གྲུབ་པར་མཛོད།

Those King Sri, the Sri of ministers,
 (King Sri and Minister Sri,)
 Those Lordly Sri, the Sri of servants,
 (Lord Sri and Servant Sri,)
 Those Uncle Sri, the Sri of nephews,
 (Uncle Sri and Nephew Sri,)
 Those Father Sri, the Sri of sons,
 (Mother Sri and Son Sri,)
 Those male Sri, the Sri of females,
 (no parallel)
 Those Sri of loss, the Sri of doorways,
 (Sri of Loss and Sri of Doorways)
 Those countryside Sri, the Sri of happiness,
 (no parallel)
 Those children Sri, the Sri of happiness,
 (no parallel)
 Those Vow-breaking Sri, the Sri of leprosy,
 (no parallel)
 (Older sibling Sri and Younger sibling Sri,
 Brother Sri and Sister Sri,
 Sri of Existence and Sri of Non-existence,
 Local Sri and Sri of the Tombs.)
 In order to subdue all those powerful Sri
 With the various sharp weapons of instruction,
 A rain of pernicious items and weapons must fall!
 (In order to subdue all you Sri without exception
 I meditate upon myself arising in the form of the great
 glorious Vajrakumāra
 And, with the kila of great ferocity,
 All Sri must be ground to dust!
 May the deeds of Vajrakila be accomplished!)

Recite those words. And then:

HŪM Oh, you destructive Sri of evil deeds,
 In order to grind you to particles of dust
 I make firm (brtan bya) the Kila of the Vajra family (rigs)
 OR: I teach (bstan bya) with the Kila of vajra awareness (rig)
 And make these offerings to the Mother Goddesses.
 All you messengers, catch them and lead them hither!



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'Byung po sri non

Strike them with the pointed tips of your weapons!
Slaughter them with the sharp point of wisdom!
Oppress them with white mustard, black mustard,
and watercress plant,
With blood of various kinds, and all sorts of poison.
Fumigate them with the smoke of black crystal myrrh.
Drown their life force in poison water.
Attack them with a violent storm of iron filings, copper filings,
Broken pieces of stone, and sharp-pointed weapons.
Immerse them in waves of boiling blood.
Bombard them with a hailstorm of sand and mustard.
Cut off their life force with ferociously boiling water.

Oh, you enemies and obstructors who pervert the sacred doctrines,
[322] You have been brought here to this place —
In the mountains, at the ocean, or besides this spring —
And you are handed over to the local gods and demons of this place.
You who cause trouble are taken up by the eight classes of spirits
of phenomenal existence.
You are handed over! You cannot escape!

(And, to the gods, one says:)

It is time for food! Eat up quickly!
It is time for liberation! Quickly destroy them!
Take them under your power and kill them now!
May they not rise up until the end of the aeon!

Having said these words, one should inscribe a blackened tombstone
with the emblem of a *viśvavajra*, using charcoal from a cremated corpse,
and cover the place of suppression with this. And, as this is done, one
should imagine that the enemy is buried beneath Mount Meru itself.

Then one should say:

HŪM In this great sacred place of the Supremely Secret
Charnel Ground,
No enemy or obstructor who would interfere with our
attainment of success
Can ever rise up until the end of the aeon.
The time has come to press them down!

Amṛtakunḍalin (bDud rtsi 'khyil ba), the wrathful king,
Liberates all enemies and obstructors
with the splendour of his emanation.
Destroying the hosts of demons (*bdud*) in the charnel ground,
He stirs up ('*khyil ba*) their essential juices (*rtsi*).
All elemental Sri must be reduced to ashes and dust!
OM LAM HŪM LAM STAMBHAYA NAN

And, as this is being said, one should cover over the site of suppression
with many handfuls of soil, adding a splash of water to each handful
of soil. Then, linking the fingers in the gesture of the chain (*lu gu rgyud*),
the participants should dance upon that burial place, stomping down
upon it with their feet, and say:

HŪM HŪM Number one is the seal of *dharma*.
Number two is the seal of wisdom and means.
Number three is the seal of body, speech and mind.
Number four is the seal of skilful means
with the four immeasurables.
Number five is the seal of the five families of buddhas.
Number six is the seal of the six perfections. [323]
Number seven is the seal of the seven Mother Goddesses.
Number eight is the seal of the eight liberations.
Number nine is the seal of the nine sequential vehicles.
Number ten is the seal of the ten wrathful kings.
Number eleven is the seal of my lordly authority (*dbang phyug*).
You must never transgress my words of command!
So long as you fail to produce the thought of enlightenment,
You can never again rise up!
If, however, the thought of enlightenment ever arises,
May it come about as a transformation of the syllable HŪM.

And, as these words are uttered, the dance of the four activities is per-
formed upon that site and the demons are pressed down beneath the
vajra weight of Mount Meru. When finished, a wrathful *bali* cake
should be deposited upon that place and the usual concluding rites
should be performed, in due order.

The final activity of the rites of Vajrakumāra, this ritual for the
suppression of the elemental Sri demons is completed. It was composed
and arranged by the *ācārya* Padmasambhava. End. SAMAYA rGYA rGYA
rGYA. May it be auspicious!



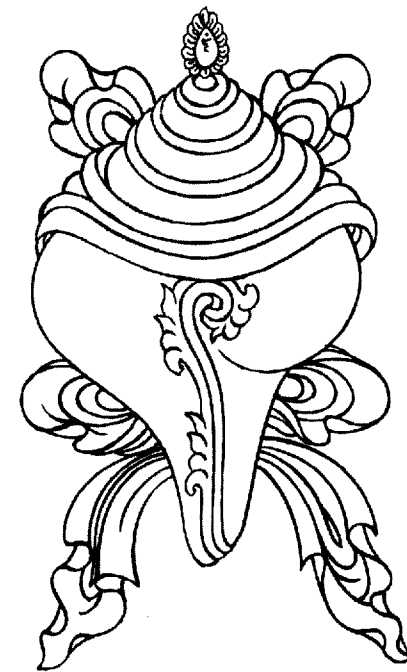
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CHAPTER V:

PRESSING DOWN THE SRI

(THE ROOT TEXT)



Phur pa las kyi sri chung bcu gsum mnan pa'i sngags

discovered as a treasure by Rig-'dzin dngos-grub rgyal-mtshan

[580]¹ HOMAGE TO THE GLORIOUS VAJRAKUMĀRA!

As for the subjugation of the thirteen minor Sri, a rite belonging to the cycle of skilful deeds of Vajrakila, it serves as a method of turning away all evil omens. In the beginning, at a time when the world was coming into existence due to the general karmic propensities of sentient beings [who were destined to become its inhabitants], from the centre of the cosmic mountain sprang forth the tree of paradise (*yongs 'du sa brtol, pārijātaka*), and beneath its roots dwelled the *ya bdud* Garlanded with Skulls and the *ma bdud* Mistress of Lotus Dance. And to every son that was born from the union of these two, they gave a name: Despoiling Sri of Kings (*rgyal po'i phung sri*), Despoiling Sri of Despoiling Ministers (*blon po phung ba'i phung sri*), Vow-breaking Sri of Yogins (*rnal 'byor pa'i dam sri*), Enemy Sri (*dgra sri*), Sri of Loss (*god sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Loss-making Sri of gYal-mo (*gYal mo'i god sri*), and he was the eleventh member of the family. [Then was born] gYal Sri of Anger (*sdang po'i gYal sri*), the twelfth, and with the Sri Who Sends Magical Emanations of Evil Omen into the World (*ltas ngan cho 'phrul gtong ba*), there were thirteen Sri.²

For those Despoiling Sri [of Kings], one should take a skull derived from a southerner (*mon*), [581] the skull of a dog,³ the skull of a Mongolian woman (*hor mo*) of any type, or the skull of a Tibetan of evil lineage (*bod rigs ngan*). And, as for the site of their suppression, they should be pressed down either within the centre of a great religious assembly, or in an important temple. For those Despoiling Sri of Ministers, one should take the skull of a young monkey, a parrot or a hare, and they should be pressed down in the assembly hall where [ministers] gather together as one. The Despoiling Sri of the Countryside and Population (*yul mi'i phung sri*) should be pressed down within the skull

¹ D48 [579-588]
² C30 omits the last two from this list and adds *yul mi phung ba'i sri*, Despoiling Sri of the Countryside and Population, and *mdze sri*, Sri of Leprosy.
³ In his *Utterly Clear Mirror* (see below, p.363), Padma 'phrin-las omits the incongruous dog skull from this group.





of a *mdzo*, a horse, or a monkey, either in a corner of a country village or else in the middle of the countryside. Enemy Sri should be pressed down within the skull of a yak or a horse or some such, at a place where one might fear the arising of enemies — either at a place suitable for ambush,⁴ or at a crossroads, or where three valleys meet (*lung gsum gyi mdo*). Sri of Present Distress⁵ should be pressed down within the skull of a wild dog, a wolf, or a rat/cat (*'phar spyang byi*), in the centre of a large city. Door Sri are in the same family as Sri of Fathers and Paternal Uncles.⁶ Sri of ill-omened widowhood and mourning for mothers and children [582] should be pressed down within the skull of a dog, pig or camel, beneath the threshold. Sri of Children should be pressed down beneath the bed within the skull of a puppy, a pig, a cat, a porcupine or a hedgehog, or a weasel. Sri of the Tombs should be pressed down within the skull of a fox, a badger, a lynx or a rat at the foot of the tomb. Sri of Yogins should be pressed down beneath a major *stūpa*, within the black skull of a human whose family lineage has been severed, or a dog, a goat or a pig. The Sri of Loss should be pressed down in the skull of a monkey, goat, sheep or calf, in the middle of a walled enclosure (*ra ba'i dbus su*). The Loss-making Sri of gYal-mo should be pressed down in the skull of a wild dog, a camel, or a snow leopard, within an enclosure for archery. Sri of Anger and Conceit should be pressed down within the skull of wild dog, in a place devoid of sunlight.

Now, this is the heart *mantra* for all those Sri, which should be recited whilst one inscribes it upon the skull: OM SARVA JATRINI HŪM JAḤ. NATRI SUTRI NITRI HŪM JAḤ. ŚANTRINI HŪM JAḤ. KATRINI DANTRINI. GUṂ GUṂ JAḤ JAḤ JAḤ HŪM. As the recitations are counted, so it should be written down. It should be inscribed from the very top of the head on whatever skull has been selected from those listed above, all the way down to the forehead. [Then, the skull] should be bound up with green and red [threads], or enclosed in black. It

⁴ I take *gong gsum* (triple elevation) to indicate a place along the path overlooked by vantage points from which bandits may swiftly descend to attack travellers on the road below.

⁵ *da smre sri*. Note that *smre* (distress, lamentation) becomes *dme* (pollution) in the ritual text, below.

⁶ The Sri of Fathers and Paternal Uncles bring about the 'misfortune' of incest resulting in childbirth. Note that Door sri (*sgo sri*) here are Sri of Loss (*god sri*) in C30. They are to be pressed down beneath the threshold within the skull of a pig. C30 [318]

should be fumigated with noxious substances, wrapped up in black goat's wool cloth, inserted into a black sack, [583] securely bound with leather straps and placed in a bolster. Then the *maṇḍala* of Vajrakila should be drawn in conformity with established tradition.

Beginning the practice by establishing himself as Vajrakila and donning his clothes and accoutrements, the master should proceed with the ritual activities in the usual way, following the arrangement of the texts. Having arrived at the section for the recitation of the *mantra*, the master should assert his authority (*mnga' gsol*) and perform the ritual which summons all the Sri: He should dispatch the messengers and fumigate [the effigy of dough]⁷ with the smoke of crystal myrrh (*gug-gula dhūpa*). Then he should imprison [the Sri] within a triangular pit, generated from the syllable E, and all the messengers should pounce down upon it as it is being smeared with polluted beer to which has been added various kinds of poison blood, and it is struck with the wrathful *bali* and weapons with sharply pointed tips, as well as with iron filings, copper filings, and bell-metal filings. So, when it has been attacked with the red *bali* cake and smeared with various kinds of poison blood, water cress and yellow mineral earth, it is to be struck [with the sharp weapons] and [the consciousness of the demon] dragged forth. As the victim becomes separated from the aid of his companions, the divine messengers swoop down upon his essence [in order to capture it and drag it forth].

As a result of being repeatedly tormented in that way, the summoned Sri will fearfully address the master with their hands pressed together in supplication and say:

Oh, great being, chief of all the buddhas,
You whose mind, without attachment, is never separated
from great bliss.
To the master who is the lord of the *maṇḍala*
We pay our respects with body, speech and mind.

Then the master replies with the words: [584]

⁷ An effigy sculptured of dough is used to represent the Sri to be attacked. Once it has been destroyed, however, and the consciousness of the Sri has been captured, it is brought forth and merged with the seed-syllable at the heart of an effigy drawn on paper, and it is this paper effigy that is subsequently inserted into the appropriate skull and buried ("pressed down") beneath the earth.





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Sri chung bcu gsum mnan pa'i sangags

You harmful Sri who commit evil actions,
Due to the bad karma of previous lives
You have been born at this time in the form of demons
And I, the yogin, am your executioner.

You are condemned to death, and therefore
You have been forced to assemble here in this secret place.
TRI VAJRĀṆKUŚA JAḤ

And, as these words are uttered, it should be imagined that those Sri
prostrate themselves in reverence.

After that, one holds up the magical Sri skull (*sri yas thag thod*)⁸ and
so forth and utters the following words:

JAḤ You troublesome destructive Sri gathered here!
Due to the karmic traces of former lives,
The sacred doctrines are destroyed by you and your type.
You lay low the higher authority ('steal the helmet')
of the Triple Gem.
You obstructing demons who cause trouble for *So-and-so*,
You angry enemies and troublesome obstructors,
In order that you may be quickly subdued
I command you to enter this blazing triangular pit.
Get yourselves in there, this instant!

In order that there be no mistake — your names and lineages
have been written down.
In order that we don't lose you — you are put into an effigy.
In order that you don't slip away — you are inserted into a skull.
In order to destroy your miraculous powers,
You must be present here now!

And, as these words are recited,
[the effigy] should be placed within the pit.

By performing that ritual just once, [the victim] is summoned, isolated
[from his supporters], and forced to be present within the effigy as [his
consciousness] is dissolved [into the seed syllable at the heart].

⁸ *yas thag* or *ya stags* is ritual Bon terminology, defined as a magical item
required in rites of healing, reparation or making good (*gto chog*).

[585] Now bind him firmly by applying the four seals: Begin by
reciting the words of truth and then say,

You harmful Sri who commit evil actions,
You must be caught by the heart! VAJRĀṆKUŚA JAḤ

You harmful Sri who commit evil actions,
You must be dragged by the neck! VAJRA PĀŚA HŪM

You harmful Sri who commit evil actions,
You must be shackled by the hands and feet! VAJRA SPHOṬA VAM

You harmful Sri who commit evil actions,
You must be driven mad! VAJRA GHANṬE HOḤ

Thus they are bound.

Furthermore, fumigating [the effigy] with the smoke of crystalline
myrrh, one should say:

JAḤ Fumigating the Sri with incense made of myrrh,
The magical powers of the trouble-making Sri must be destroyed!

And so it comes about.

This verse may be used in the same way for all the items of sorcery,
changing the word "fumigating" [as appropriate].⁹ Thus [the Sri] are
to be overwhelmed and attacked during the six sessions of the day
without distraction, together with the *mantra* of striking and the Sri
mantra.

On the final evening, the *kila* should be implanted in accordance
with the omens and indications. Reciting the basic ritual text, the ordi-
nary verses should be supplemented by the addition of these words:

HŪM There are no leaders greater than the Sri.
There is no lineage more ancient than the Sri.
They are great in tormenting with sickness.
They are great in inflicting sharp pain.
They are great demons (*bdud*) of the living.
They are great executioners of the dead.

⁹ This has been done by Padma 'phrin-las in his ritual text, below.



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Pressing down the Sri (the root text)



Oh, you Greater Sri and Lesser Sri,
King Sri and Minister Sri,
Uncle Sri and [586] Nephew Sri,
Lord Sri and Servant Sri,
Mother Sri and Infant Sri,
Older sibling Sri and Younger sibling Sri,
Brother Sri and Sister Sri,¹⁰
Sri of Existence and Sri of Non-existence,
Local Sri and Sri of the Tombs,
Sri of Loss and Sri of Doorways —

In order to subdue all you Sri without exception
I meditate upon myself arising in the form of the great
glorious Vajrakumāra
And, with the *kīla* of great ferocity,
All Sri must be ground to dust!
May the deeds of Vajrakīla be accomplished!

Then recite the *Kīla mantra*, adding:

PARA VIDANA HŪM PHAṬ.
CHINDA CHINDA HŪM PHAṬ.
BHINDHA BHINDHA HŪM PHAṬ.
GR̥HṆA GR̥HṆA HŪM PHAṬ.
HANA HANA HŪM PHAṬ.
DAHA DAHA HŪM PHAṬ.
PACA PACA HŪM PHAṬ.

Then one should make sure that it never arises again by burning away
the traces in a ritual fire.

After that, this is the rite of feeding the deities:

HŪM You angry enemies and trouble-making obstructors!
The miracle powers of the Sri and
All the evil omens of arrogant misleaders —
In order to reduce all of you to dust,
Having slaughtered all of you without exception
I feed you to the blazing mouth of the glorious great *heruka*.
I feed you to the mouths of the mother goddesses and *dākinī*.

¹⁰ Understanding *lcam dbal* (attested in all mss) as *lcam dral*. Otherwise this line may mean: "Sri of rafters and Sri of spires."

I feed you to the mouths of the *dharmapāla* and protectors.

Having recited the *mantra* of feeding, perform the act of pressing down.

The place of pressing down [587] is ruled to be a triangular pit. Closing the opening with a *viśvavajra*, it should be pressed down from above with the four elements. Reciting the verses, beginning, "There are no leaders greater than the Sri," press them down. This is to be known as a supplement to the rite of pressing down the Sri. Afterwards, perform the stomping dance of the four activities and then return inside to offer the *bali* cake of attainments and meditate upon the circle of protection. Sing songs of auspicious celebration and apply the seal of non-conceptuality. Dedicate the merit and offer prayers for the welfare of the world. That completes the magical spell for pressing down upon the thirteen Sri of ruin.

This was revealed as a treasure and taken out by Rig-'dzin rgod-kyi-ldem-'khru-can from the black treasury of iron in the north. *sarva maṅgalam*. First copy.¹¹

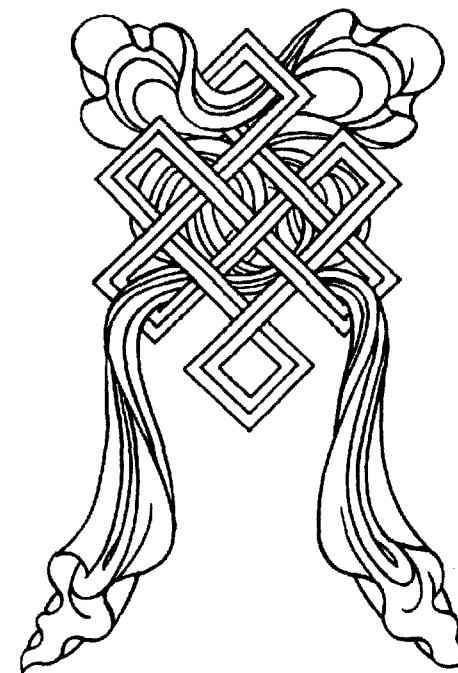


¹¹ The term "first copy" indicates that this is an unedited transcript of the original words of the treasure scroll.

CHAPTER VI

PRESSING DOWN THE SRI

(RITUAL TEXT:
VAJRA MOUNTAIN)



Byang gter phur pa'i sri gnon gyi ngag 'don chog khrigs
rdo rje'i lhun po zhes bya ba

by Rig-'dzin padma 'phrin-las

[232] [566] [896]¹ NAMO GURUSRĪVAJRAKUMĀRAMAṄDALEBHYAḤ



Homage to the *guru* and to the glorious Vajrakumāra and to his retinue

To the omniscient one,
The lord of conquerors who fully encompasses the hundred families,
And to Karmavajrakila and his *maṇḍala* of gods
I bow down with body, speech and mind
Before composing this text called Vajra Mountain (*rdo rje'i lhun po*)
Which explains all the rituals for pressing down the Sri demons
(*sri gnon*)
And arranges them in liturgical order (*ngag 'don chog khrigs*).

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With regard to that, here in our Byang-gter school, among the rites of Vajrakila we have the root text called *Sri chung bcu gsum mnan pa* (*Pressing Down the Thirteen Minor Demons*).² Taking this as the basis, and referring also to the *mNan pa'i gzer kha*, derived from the section on skulls in the *bKa' brgyad rang shar* (*tantra*), and the account of the lineage of Sri demons by Wang-the, the emanational emperor, taken from the Chinese *tantra* of geomantic calculations called *The Gathering of all Precious Elements* (*'Byung ba rin chen kun 'dus*)³ [567], and so on, I have composed this ritual text based on all these sources, in combination with the oral instructions [of my guru, Dalai Lama V].

So then, in ancient days, at the time of creation, from the centre of the cosmic mountain sprang forth the tree [233] [897] of paradise and beneath its roots dwelled the *ya bdud* Garlanded with Skulls and the *ma bdud* Mistress of Lotus Dance. From the union of these two, the thirteen minor demons were born as sons.⁴ That is the explanation derived

Pressing down the Sri (ritual text: Vajra Mountain)

¹ *Byang gter chos spyod* 3.10 [231-270], A51 [565-616], & D58 [895-940]
² See previous chapter.
³ According to legend, the *bodhisattva* Mañjuśrī taught five primary tantras of divination, among which, the *'Byung ba rin chen kun 'dus* is classified as *sa'i rgyud* (the *tantra* of earth). See Introduction (above) pp.xxxii-xxxiv
⁴ In fact, the text says that the couple produced eleven sons.



from the Northern Treasures Kila text. The description of the family of Sri as found in the Northern Treasures bKa'-brgyad texts, tells us that the country of Sri demons (*sri yul*) consists of nine islands and that the castle of the Sri is built up of nine skulls.⁵ Within that castle lives the grandfather of the demons, [568] Sky Sri, together with Earth Sri. From these two came the father, Black Bird of Sky, and the mother, Mouse of Earth, from whose union were produced thirteen eggs and, bursting out from these, the thirteen minor demons came into being.

Now we need to know the ritual system of pressing down, developed following the method described in the history books which tell how Guru Padma controlled these demons by pressing them down in the past. In this ritual system there are three parts: (1) preparation, [234] (2) main practice, and (3) subsequent activities.

(1) The first of these, the preparation, should be done as described in the appendix, where the manner of setting out the necessary articles will be explained.⁶

(2) Secondly, as for the sequence of rites for the main practice, it is written in the root text: "Then the *maṇḍala* of Vajrakila [898] should be drawn in conformity with established tradition. Beginning the practice by establishing himself as Vajrakila and donning his clothes and accoutrements, the master should proceed with the ritual activities in the usual way, following the arrangement of the texts. Having arrived at the section for the recitation of the *mantra*, [the master should assert his authority and] perform the ritual which summons all the Sri."

And one should proceed in accordance with what is said here whenever the rite is to be performed in association with the *maṇḍala* for the ritual attainments of Vajrakila. According to some of the Kila commentaries, binding the effigy of the enemy with a cord, it should be entrusted to the hand of Trailokyavijaya. Whether it is done like that or not, the manner in which the basic preparations [569] are to be made, as taught in our received tradition of the ritual activities, as well as in the authoritative texts of Vajrakila and so on, is clearly described in the appendix. (See following chapter.)

⁵ Tib. *dgu*, 'nine', may also signify a multitude, so that the country of Sri demons could consist of many islands and the castle of the Sri may be built up of a multitude of skulls.

⁶ See below: *Lhan thabs rab gsal me long*.

⁷ Missing in all mss. Restored from the root text.



As for the main part of the ritual, it is written in the root text, "One should dispatch the messengers and fumigate [the effigy] with the smoke of crystal myrrh. Then [the Sri] should be imprisoned within a triangular pit, generated from the syllable E, and all the messengers should pounce down upon it." Now, what these words mean to say is that [these acts should be performed in their proper place. Thus, firstly,] one should invoke all the lineage holders (*rig 'dzin bskul ba*), following standard ritual procedure, and set out a golden libation, blessing it (with RAM YAM KHAM & OM ĀḤ HŪM x3). Requesting those lineage holders to pay attention to the rite, they become the witnesses and judge [of one's sincerity]. [And only then should the solemn act of pressing down begin.]

According to the *mNan pa'i gzer kha*: "With regard to teaching the genuine act of pressing down, (a) the manner of their former arising is taught, (b) the manner of their suppression in the middle period is taught, and (c) the manner of their final pressing down is also taught. These are the three.

(a) As for the first of these, with regard to the manner of their former arising, [235] it is written:

Kye! In the country of Sri demons, composed of nine islands,
Within the castle of the Sri, built up of nine skulls,
[899] Dwells the first grandfather of the demons,
Gal-dang gel-ba, the Sri of the sky,
Together with Cho-ma cho-dgu, the Sri of earth.
From these two, procreating in the manner of procreation,
Came the one called Ya-ma dam-sri,
Who arose due to the effects of former broken vows,
[570] And the female Sri called Ma-de dgu-shor,
Who arose due to the effects of former perverted views.
Those two, arising as Sri demons,
The father was the Black Bird of Sky with a broken wing
And the mother was the Mouse of Earth with piebald flanks.
Those two, procreating, produced emanations
And thus arose the thirteen eggs of existence.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a wolf
Which dwells for its abode upon the summits of mountains



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Sri gnon rdo rje lhun po

And eats for its food the males of the family
And it is called the Father Sri with a plait of hair.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a camel

Which dwells for its abode within the depths of the ocean
And eats for its food the blood (*sri*) of women
And it is called Mother Sri, the devourer.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a weasel

Which dwells for its abode underneath the bed
And eats for its food small children
And it is called the Sri of Children, maker of misery.

[571] [900] And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of an eagle
Which dwells for its abode upon the peaks of Demon Mountain
(*bdud ri*)

[236] And eats for its food the life (*srid*) of women
And it is called the black Sri of the *bDud*.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of an owl
Which dwells for its abode upon the mountains of the *bTsan*
And is called the red Sri of the *bTsan*.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a rooster
Which dwells for its abode within shrines and temples
And is called the white King Sri.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a pig
Which dwells for its abode wherever three valleys meet
And is called Vow-breaking Sri, the cause of downfall.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a snake
Which dwells for its abode within the depths of the ocean
And is called the blue Sri of the *kLu*.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a yak
Which dwells for its abode upon the borderlands of the enemy
And is called Enemy Sri, the youthful one.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a deer
[901] Which dwells for its abode upon the tips of sharp weapons
And is called [572] the evil Sri of the Sword.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a fox
Which dwells for its abode upon the tops of the tombs
And is called the Old Sri with big hair.

And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a horse
Which dwells for its abode upon the mountain tops.
This one is called the Wandering Sri of Birth
And, when it goes wandering at the time of a birth,
Evil tales and omens arrive in the land.
And when it goes wandering [in the form of] a stallion
It arrives as a demon carrying a saddle-blanket.⁸

[237] And from within the nucleus of one [of those eggs]
There came forth a creature with a human body
and the head of a goat
Which dwells for its abode within the animal enclosure.
This one is called Sri of Loss, the harlot, and is the Sri who causes

⁸ This refers to the evil omen of seeing a horse wandering lost without its rider.



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Pressing down the Sri (ritual text: Vajra Mountain)

The cattle and sheep in the enclosure to become barren.

That is the manner in which those Sri arose and,

(b) Secondly, the method of pressing down upon the Sri is taught:



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Sri gnun rdo rje lhun po

At the time when the great *ācārya* Padmasambhava
Was setting out to press down upon the Sri,
All the Sri, together with their retinues,
Wore many molten coppers on their heads.⁹
They covered their chests with iron pots
And they bound up their waists with nooses of rope
[573] Into which they tucked many axes and knives.
[902] Then they travelled from every direction
Until, arriving at the Unvarying Plain,
They encountered Padmasambhava.

Among the Sri was a Sri princess with a stern countenance
Whose name was Dra-ma the Wise
And she immediately ran away and escaped.
That sole sister of all the related Sri brothers
Then opened her mouth and spoke these words:

"Oh, you great *ācārya*, listen to me!
I am Dra-ma the Wise, princess of the Sri.
My brothers are the Sri-can spun-dgu.
We, together with our parents and households,
All of us were born as powerful Sri
And you are a mere bite to eat or a gulp to drink!"

And as soon as she had said these words
The master Padmasambhava replied:

"I am not a person that you can deal with.
I have obtained the fruits of view, meditation and action.
I have the blessings of all the buddhas. [238]
I command the Dharma-protectors and guardians as servants.
All of you, and all of your households,
Will become slaves in my retinue!"

⁹ i.e. They cast helmets of copper for their heads and, upon their breasts, they wore armour plates of beaten steel.

And, as these words were spoken, the Sri-mo fled.

[574] Then the *mahā ācārya*
Summoned the Sri by means of *mantra* and *mudrā*.
And with his speech he also uttered these words:

"Kye, kye! All of you Sri demons and your circles, come here!
Today is the most happy of all days.
[903] Here is a palace of precious jewels
Which, as soon as you see it,
You will be delighted. You must come to this place!
All you Sri, come laughing! Come running!
Come to this great place of song! Come to this great place of dance!"

Here is food, as much as the cosmic mountain.
Here is drink, as much as an ocean.
Come and smell the smoke of this roasting meat!
Come and dress your bodies in these rainbow colours!
Come and gaze into these magic mirrors (*'phrul gyi me long*)!
Come and lick this *skyo ma bal skya* porridge!
Come and see this palace of the gods!
Come and rest in this house of conch!
Come and eat the threefold world of delicious food!"

And as soon as he had said these words,
All the Sri were impelled by the force of *karma*
To present themselves unwillingly before him
And they were overwhelmed by the awesome severity
of his gesture.

As that was taking place, at the same time,
[575] That daughter of the Sri with evil *karma*
Having fallen asleep, experienced a dream [239]
As the sky hovered around midnight,
And it appeared not an evil dream, but good.

She dreamed that she was mounted upon a black horse,
She dreamed that she arrived at a black plain,
She dreamed that she ate the threefold world of delicious food,
She dreamed that she licked the *skyo ma bal skya* porridge.
[904] She dreamed that she gazed into a mirror of white silver,
She dreamed that she slept in a mansion of conch,



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Pressing down the Sri (ritual text: Vajra Mountain)



She dreamed that [silks of] rainbow colours appeared
upon her body,
She dreamed that a thunderbolt fell down upon her right,
She dreamed that a roll of thunder sounded on her left,
She dreamed that a flash of lightning appeared in between, and
She dreamed that she entered a palace of the gods.

So she requested a Sri soothsayer of dreams to explain
these things to her,
And, as soon as she had told him of her dreams,
That diviner of dreams said this in reply:

"Oh, daughter of the Sri with evil *karma*, listen to me.
Before this day, who have you met?
Did you not meet with a great subjugator of Sri?
These are not good dreams. They are bad!
The thunderbolt that fell down upon your right
Is the [576] ringing of the *vajra* bell.
That roll of thunder that sounded on your left
Is the rattling of the secret *damaru*.
The flash of lightning that appeared in between
Is the flashing movement of the *ācārya*'s tongue.
Your eating the threefold world of agreeable food
Is a sign that you will eat only washed-out leftovers (beer dregs).
Licking the *skyo ma bal skya* porridge
Signifies licking up a paste of dry ashes.¹⁰
[240] Looking into the magic mirror
Is to peer at the pale scapula of a goat.¹¹
Those rainbow colours that appeared upon your body
Are the woollen threads of five colours by which
you shall be bound.
The black horse on which you [905] rode
Means that you will be carried away by falsehood and lies
(‘black mouth’).

¹⁰ *skyo ma bal skya* porridge is a delicacy served at wedding feasts. During the rituals of *sri mnan*, however, a paste of ashes is pushed into the mouth of the effigy.

¹¹ In order to divine the presence of the Sri, shamans of central Asia place the scapula of a sheep or goat into a fire until it dries out and begins to crack. Auguries are then read in the pattern of cracks, by means of which the Sri will be identified and subsequently subdued.

The mansion of conch in which you rested
Is the bleached skull of a dog, within which you will become
imprisoned.
That singing and dancing
Is the performance of *mantra* and *mudrā*
By means of which all your brother and sister Sri
have been captured."

When she heard these words which were spoken,
That female Sri, the evil demon of broken vows,
Ran away across nine mountain passes and nine valleys.

Then the great master Padmasambhava
Summoning his speedy messengers, [577]
Quickly brought her back with ferocious power
And fixed her with a seal from which there was no escape.

Then that Sri-mo uttered these words:

"Oh, great *ācārya*, please listen here.
This Sri has been captured, despite running away.
What is the reason or necessity for this?"

And when she had asked this,
The great *ācārya* replied:

"You Sri demons and your ilk
Bring opposition and trouble to all living beings.
Today, therefore, the *dam sri* will be pressed down.
You oppose and do harm to the Buddhist teachings
And you rise up as enemies of the *vajra* master.
You have all the qualities of those who deserve to die.¹²
Killing you, the time has come to press you down!"

[241] And, when he had spoken thus, [906]
The Sri-mo spoke these words in reply:

"Kye, kye! Oh, great *ācārya*, please listen to me.
Generally speaking, there are 360 races of human beings and,
Not including we Sri and our kind,

¹² *bsgral ba'i zhing bcu*, the ten kinds of enemies to be liberated. See: *A Bolt of Lightning from the Blue*, p.223





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Sri guon rdo rje lhun po

There are 1,080 varieties of *bGegs* and 360 kinds of further *bGegs*.
 There are 15 varieties of powerful *gDon* who attack children
 [578] And there are good and evil spirits (*lha 'dre*) to be reckoned
 with in the succession of lifetimes.
 There are also *bGegs* who cause troubles to manifest suddenly,
 at any time, in accordance with circumstances.
 But all such obstacles and strife arise due to the power of *karma*.
 The Sri should not have to answer for those things.
 We who are Sri should not be punished for this!

If, however, we Sri and our associates
 Must be subdued, due to the inexorable passage of time,
 I want you to explain the best skulls [to be used in the rite].
 There being 360 races of man,
 Their assembled skulls are of 360 types.
 Please comment upon their various qualities.

There are three skulls which, although being sought,
 cannot be found.
 There are three skulls which, although one presses down,
 no pressing down will be achieved.
 There are three skulls which are quite unsuitable for pressing down.
 There are three skulls, in the absence of which,
 no method can be found.
 There are three skulls which are useless for pressing down.
 There are three skulls which are not obtained from the head.
 There are three alternatives, if they are not to be made from wood.
 Please tell me about all of these things.

Please speak of the three skulls which fly up (*lding*). [907]
 Please speak of the three [242] skulls which run ahead (*'gro*).
 Please speak of the three skulls which dive down (*'dzul*).
 Please speak of the three skulls which swim (*'phyo*)."

As soon as these words had been said,
 The great *ācārya* made the following pronouncement:

"The three skulls which, although being sought, cannot be found, are
 The skull of Garuḍa, king of the eagles,
 The skull of the white lioness of the snow, and
 The skull of the green turquoise dragon.

The three skulls which, although one presses down,
 no pressing down will be achieved, are
 The skull of a young nobleman or king (*rtsan po*),
 The skull of a young Bon-po or Buddhist priest, and
 The skull of a young Brahmin.

The three skulls which are quite unsuitable for pressing down, are
 The skull of an accomplished spiritual friend (*yongs kyi dge bshes*),
 The skull of a monk who upholds the precepts of full ordination, and
 The skull of a realised yogin.

The three skulls, in the absence of which, no method
 can be found, are
 The skull of a pig,
 The skull of a dog, and
 The skull of a goat.¹³

The three skulls which are useless for pressing down, are
 The skull of a Chinese woman with a long nose,
 The skull of a Mongolian woman with a long forehead, and
 The skull of a black tribal woman from the south (*mon*).

The three skulls which are not obtained from the head, are
 The skull of a gourd from the kitchen, [908]
 The egg of a black hen, and
 One which is made of ceramic.

The three alternatives, if they are not to be made from wood, are,
 [580] Firstly, a wrinkled goat's horn,
 Secondly, a twisted sheep's horn, and,
 Thirdly, an upward rising yak's horn.

The skulls of an eagle, a vulture and [243] a hawk,
 these three that fly,
 Are the skulls of the three which fly up (*lding*).
 Deer, donkey and wild ass, because these three all run,
 The skulls of these are the skulls of the three which run ahead (*'gro*).
 Fox, marmot and badger, these three all burrow into the earth, thus,
 The skulls of these are the skulls of the three which dive down
 (*'dzul*).

¹³ *du ru phag pa, ku ku ra tsa (rā dza), tshe tshe ra.*



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Pressing down the Sri (ritual text: Vajra Mountain)



Fish, otter and conch, these three all swim in the water, therefore,
The skulls of these are the skulls of the three which swim (*phyo*).¹⁴

And, as soon as he had given this reply,
Once again the Sri-mo asked more questions:

“Kye, kye! Great *ācārya*, please listen here.
Those skulls of the three which fly up,
What purpose do they serve and why are they necessary?
Those three skulls, in the absence of which, no method can be found,
Why is there no method and why can you not do without them?
Salt and soda and borax, these three,
What is the use of those and why are they necessary?
Why do you need woollen threads of five different colours?
And the milk of a cow, goat and horse,
What is the use of those and why are they necessary?
The tombstone engraved with a *viśvavajra*,
Why is there no method without this, and why is it indispensable?
[909] What is the use of smoke from crystal myrrh (*guggula*) ?
Why do you need thorny bushes
(*skyer pa'i tsher ma*, prickly barberry) ?”

And as soon as she had asked those questions [581]
The master spoke this in reply:

“The skulls of the three which fly up bring the *lha sri* under control.
The skulls of the three which swim bring the *btsan sri* under control.
The skulls of the three which run ahead bring the *god sri*
under control.
The skulls of the three which dive down bring the *thebs sri*
under control.
The skulls of the three which swim bring the *che sri* under control.

Those three skulls of goat, dog and pig,
Are needed if one is to subdue the *dam sri*.
Those prickly thorns of rose, barberry and tamarisk
[244] Are sharp weapons which will kill the *dam sri*.

Virulent poison, smoke and borax, these three,
Are the articles to be hurled for the three exorcisms (*rdzong ba*).

¹⁴ Verse variously faulty in all mss. Restored from a citation of the same verse found in 11.25 [498].

The milk of a cow, goat or horse
Is the nourishing essence (*khu ba*) with which the paste of ashes
is stirred.¹⁵

Those woollen threads of five colours
Are the cords which will bind the Sri demons.

The tombstone engraved with a *viśvavajra*
Is the slab of stone which will press down upon the Sri.”

Thus spoke the great *ācārya*
And the Sri-mo questioned him once again:

“If the Father Sri are to get up, from where will they arise?
If the Father Sri are to transform themselves,
as what will they be disguised?
In what shape and colour do they appear?
[910] The skulls for their suppression, of what should they be made?
If the *pho sri* are to be suppressed,
where should they be pressed down?

If the Mother Sri are to get up, from where will they arise?
If the Mother Sri [582] are to transform themselves,
as what will they be disguised?
In what shape and colour do they appear?
The skulls for their suppression, of what should they be made?
As for the place of their suppression,
where should they be pressed down?

If the Enemy Sri are to get up, from where will they arise?
If the Enemy Sri are to transform themselves,
as what will they be disguised?
In what shape and colour do they appear?
What are the skulls for the *dgra sri* suppression?
As for the place of their suppression,
where should they be pressed down?

If the Sri of the Tombs are to get up, from where will they arise?
If the Sri of the Tombs are to transform themselves,
as what will they be disguised?

¹⁵ Now the *skyo ma bal skya* porridge is called “pale ash porridge.” See above, p.306, note 10.





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Sri gnon rdo rje lhun po

In what shape and colour do they appear?
 What are the skulls for the suppression of the *dur sri*?
 As for the place of their suppression,
 where should they be pressed down?

If the Sri of Destruction are to get up, from where will they arise?
 If the Sri of Destruction are to transform themselves,
 as what will they be disguised?
 In what shape and colour do they appear?
 What are the skulls for the suppression of the *phung sri*?
 As for the place of their suppression, where should they be
 pressed down?

[245] If the Sri of Loss are to get up, from where will they arise?
 If the Sri of Loss are to transform themselves,
 as what will they be disguised?
 In what shape and colour do they appear?
 What are the skulls for the suppression of the *god sri*?
 As for the place of their suppression,
 where should they be pressed down?

If the Sri of Children are to get up, from where will they arise?
 If the Sri of Children [911] are to transform themselves,
 as what will they be disguised?
 In what shape and colour do they appear?
 What are the skulls for the suppression of the *chung sri*?
 As for the place of their suppression,
 where should they be pressed down?"

And when she had asked these questions,
 The great master replied in this way:

"Father Sri (*pho sri*) arise from the wilderness
 of white snow mountains.
 [583] They disguise themselves in the form of snow and slate.
 The colours of their forms are white and shining.
 To subdue them, they should be pressed down in the skull
 of a black yak.
 They should be suppressed in a desolation of white snow.

Mother Sri (*mo sri*) arise from the depths of the ocean.
 They disguise themselves in the form of black bitches.

The colours of their forms are blue and black.
 To subdue them, they should be constrained within the skull
 of a black bitch
 And pressed down in the depths of the ocean.

Enemy Sri (*dgra sri*) arise from beneath the stone cairns
 on mountain passes,
 They disguise themselves in the form of female grey wolves.
 The colours of their forms may be dark or pale.
 To subdue them, they should be constrained within the skull
 of a blue wolf
 And pressed down beneath a cairn on the pass.

Graveyard Sri (*dur sri*) arise from the covers of tombs.
 They disguise themselves in the form of young vixen.
 The colours of their forms are red and tawney.
 To subdue them, they should be constrained within the skull
 of a vixen
 And pressed down beneath the tombs.

The Sri of Decline (*'phung sri*) [912] arise from within ravines.
 They disguise themselves in the form of camels with distinctive
 white [246] marks on their foreheads.
 The colours of their forms are dark red and black.¹⁶
 To subdue them, they should be constrained within the skull
 of a camel
 And pressed down in a ravine.

Sri of Loss (*god sri*) arise from within livestock enclosures.
 [584] They disguise themselves as both wild dogs and wolves.
 They should be constrained within the skulls of wild dogs and wolves
 And pressed down within the fenced-off enclosure for livestock.

Sri of Children (*chung sri*) arise from beneath the bed.
 They disguise themselves as puppies and piglets,
 And sometimes as kid goats and lambs.
 They may show themselves in forms of any colour.
 To subdue them, constrain them within three skulls
 of young creatures
 And press them down beneath the bed."

¹⁶ This line only in *Byang gter chos spyod*.



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Pressing down the Sri (ritual text: Vajra Mountain)



After that, the Sri-mo gave no answer.
And then the great master proclaimed:

"The time has come for the subjugation of the Sri!
That black bird of the sky with a broken wing
Who eats the flesh of one hundred men by day
And, at night, drinks the blood of a hundred women,
You who strike with your brooms at children,
both morning and evening,
You who are said by all men to delight in children,
The time has come for change! Now the Sri must be devoured!

Now you have come to a place which is said to delight in children,
For I have already eaten your father.
Now is a time of change, and you are the ones to be devoured!
Therefore you must offer this sister of yours as a bride."

Thus he spoke. [913] And, as soon as they heard these words,
The Sri brothers went to see their sister. [585]

"What is the problem?" their sister asked them,
And her brothers explained to her all that had previously happened.

Then their sister said these words to them:

"Oh, my brothers. You must not be afraid of him.
[247] I will go to him by myself and tell him
That I will take revenge for our father."

The family having reached this decision, the sister departed.

Women are fickle and very deceitful, and,
Having become one's wife, they beguile you with words.
In answer to the question, "What scares you?"
I have no fear at all of the eight kinds of danger.¹⁷
I am not afraid of the *btsan* who lurk around the next corner and
sneak up behind,
Assassins who will take your life for a fee,
Those *btsan* who ambush you on the narrow pass of the abyss.
[But,] meeting with the unchanging Sri

¹⁷ Danger from enemies, lions, elephants, fire, snakebite, thieves, imprisonment and drowning.

[Is like] being struck through the brain ('in the region
of the forehead') with an arrow.

The wife, feigning the appearance of weeping, asked:

"Who has attacked you? Are you not dying?
Tell me everything. Who else can you trust?"

Saying this, she probed their weaknesses and,
Imagining her to be truthful, the Sri told the secrets of their hearts:

"Do not weep. We are not going to die.
There are seven baby mice which act as our souls (*bla*)
And, if those little mice are not dead,
Even if we are killed, [586] we will never die."

In saying this, they revealed their innermost secret. [914]
And then the wife, once again beguiled them with her words:

"That group of seven little mice which carry your souls —
What do they eat? What do they drink? Where do they sleep?
As what do they disguise themselves and,
If one is to call them, how should they be called?
What is the magic substance which summons them?"

And, in answer to those words, they replied:

"That group of seven little mice which carry our souls —
During the day, they sleep in the empty wilderness of snow, and,
During the night, [248] they sleep in the depths of the ocean.
If one is to summon them,
They should be called from the ocean's depths.
Using smoke from a fire of dried dung, together with
The sound of a human thigh-bone trumpet,
If you call to them three times in the language of the Sri,
they will come.
If you do it in this way, earnestly calling out
'Come! Come!' in the middle of the night,
Those seven precious little mice
Will appear on the shore of that ocean.
If they are to be caught from above, seize them by the head.
If they are to be caught from below, seize them by the legs.





Inserting them into the three skulls of a goat, a dog and a pig,
They should be bound up with crossed woollen threads
of five colours
And pressed down beneath a *viśvavajra*. [587]
In that way, the unique *bla* of the Sri will be killed.
By doing that, it is now possible to press down the Sri.”

All that has been said up until this point explains the method as it is recorded in the chronicles of the Sri. That is the method that has become widely known and, deriving from that, thirdly, the method of pressing down upon the Sri in subsequent times has been developed.¹⁸

(c) The manner of their final suppression.

This teaching has three parts: To begin with, there is the manufacture of the effigy [915] (*gzugs bca' ba*). Then there is the summoning [of the Sri] and forcing them to enter into [that effigy]. Finally, there is the act of suppression.

The manufacture of the effigy is clearly explained in the appendix (below).

With regard to the summoning [of the Sri] and forcing them to enter into [that effigy], the first thing to be done here is to dispatch messengers to drag them forth. The liturgy for this may be taken from the *mNan pa'i zer kha*:

ཧྲི་དཔལ་ཆེན་སྒྲི་འདུལ་ཆེན་པོ་ནི།
ཆེ་མཆོག་ཡོངས་ཕྱོགས་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
ཡང་དག་ཐུགས་ཀྱི་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
འཇམ་དཔལ་སྐྱལ་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།

¹⁸ All mss read: “Secondly, the method of pressing down upon the Sri in the intermediate period”



པདྨ་གསུང་གི་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
ཐུར་པ་འཕྲིན་ལས་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
མ་མེད་གཏོང་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
རིག་འཛིན་སློབ་དཔོན་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
འཇིག་རྟེན་མཆོད་བསྟོད་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།
དམོན་པ་བྲག་ཐུགས་ལྷ་ཆོགས་བཞེངས།
སྒྲི་རྒྱལ་པའི་ལས་མཛོད་ཅིག།

HÜM Oh, you glorious great and powerful subjugators of the Sri!
Arise now, you hosts of gods in the *maṇḍala* of
Che-mchog yongs-rdzogs,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of Yang-dag-thugs,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of 'Jam-dpal-sku,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of Padma-gsung,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of Phur-pa 'phrin-las,
You must perform the task of dragging forth the evil Sri! [249]
Arise now, you hosts of gods in the *maṇḍala* of Ma-mo rbod-gtong,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of Rig-'dzin slop-dpon,
You must perform the task of dragging forth the evil Sri!
Arise now, you hosts of gods in the *maṇḍala* of 'Jig-rten mchod-bstod,



You must perform the task of dragging forth the evil Sri!
 Arise now, you hosts of gods in the *maṇḍala* of
 dMod-pa drag-sngags,
 You must perform the task of dragging forth the evil Sri!

Such words as these are recited [588] when the rite is being performed in association with the *bKa' brgyad* deities. In this way, the messengers are dispatched to drag forth the victims and simultaneously force them to abide within the effigy.

In accordance with our own ritual system of rDo-rje phur-pa, however, the messengers should be invoked with the eight lines, beginning: "The moment of the great *samaya* has come!" and so on. Then one should recite: "By arousing the mind of supreme awakening" and so on, followed by: "All those obstructors who would interrupt the attainment of *siddhi*." Thus, the messengers are despatched.¹⁹

Having generated the pit of imprisonment and the effigy, one should burn a mixture of dried dung and goat's flesh, or goat fat, combined with human marrow [916] or horse marrow and, with the smoke of this mixture, perform the rites of summoning and imprisonment, beginning with this proclamation of truth:

ནམ་མཁའ་བརྒྱུད་སྤྱོད་མ་དགོན་མཚོག་གསུམ།
 རྩོམ་གཞིན་རྒྱུ་འདྲིལ་འཁོར་བླ།
 མཁའ་འགྲོ་ཚེས་སྤྱོད་སྤྱོད་མར་བཅས།
 མ་ལུས་བཀའ་ཡི་བདེན་པ་དང་།
 ཚེས་ཉིད་རྣམ་དག་ཀྱི་འབྲས་ཟབ།
 ཕུག་ཀྱི་ལྷ་སྤྲུགས་ཏིང་འཛིན་མཐུས།
 བསྐྱེད་འགྲོར་གཞོད་བྱེད་དག་པོ་དང་།
 དམ་སྤྱི་འབྱུང་པོ་གཞོན་གྱི་རིགས།
 ཁྱད་པར་བདུད་པོ་ཐོད་འཕྲེང་དང་།

¹⁹ *Sādhana* text (above) pp.55-57.



མ་བདུད་གར་དབང་གཉིས་ཚོགས་བྱ།
 རྒྱལ་སྤོན་ཡུལ་ཁམས་སུང་བའི་སྤྱི།
 དམ་སྤྱི་དག་སྤྱོད་པོ་དང་།
 སྤྱོད་ཀྱི་སྤྱོད་པོ་དང་།
 གཡལ་མོའི་གོད་སྤྱོད་པོའི་སྤྱི།
 ཆེ་ཆུང་ཁང་ཆེ་ཆེ་ཁོལ་སྤྱི།
 མ་བུ་ཐོན་ལྷུ་མ་དབལ་སྤྱི།
 ཡོད་མེད་སྤྱི་སྤྱོད་སྤྱོད་པོ་དང་།
 སྤྱོད་ཀྱི་རྣམ་ཤེས་རྟོག་འདི་ལ།
 ཁྱེད་ཆེད་སྤྱོད་མཐུས་ལྷ་དང་དབྱེ།
 དབྱེར་མེད་པོ་གཞིག་ཏུ་གྱུར་།

Homage to the root and lineage *gurus*, the triple gem,
 The deities in the *maṇḍala* of Vajrakumāra,
 And the *ḍākinī*, the *dharmapāla* and protectors.
 By the truth of the proclamations of all of you without exception,
 And the profundity of cause and effect
 operating within the utter purity of emptiness,
 By the power of the *mudrā*, divine *mantra* and *samādhi*,
 All those enemies who cause harm to followers of the
 sacred doctrines,
 The demonic families of *dam sri*, *'byung po* and *gdon*,
 And especially mDud-pho thod-'phreng-rtsal
 And his wife Ma-bdud gar-dbang, and their hosts of children —
 The King Sri, Minister Sri and those who devastate the kingdom,
 The Sri of Broken Vows, Enemy Sri and Sri of Loss,
 The Sri of Doorways, Sri of Children and Sri of the Tombs,
 The Loss-making Sri of gYal-mo [589] and the Sri of Anger, [250]
 The Sri of elders, juniors, uncles, grandchildren, masters
 and servants,
 The Sri of mothers and babies, brothers and sisters,



The Sri of existence and non-existence, and all evil Sri,
May your souls, life force and consciousness
Be caught, bound and imprisoned in this effigy!
May you be separated from your protector gods and driven mad!
May you become united [with this effigy],
without difference in nature!

And, according to the *mNan pa'i zer kha*, one should recite:

ཆེ་མི་རྒྱུད་མི་དག་མི་གོད་མི་ཕུང་མི་རྩུར་མི་མེས་མི་རྒྱུད་མི་མཚོན་མི་དམ་མི་ལ་སོགས་པའི་མིའི་
རིགས་ཐམས་ཅད་སྒྲིད་ཅིག་ལ་ཇེ་ཇེ་

“May all the types of Sri without exception — the Greater Sri, Lesser Sri, Enemy Sri, Sri of Loss, Destructive Sri, Sri of the Tombs, Ancestor Sri, Sri of Children, Sri of Sharp Weapons and the Sri of Broken Vows and so on, be dragged here in a single instant! JAH JAH!”

So these words should also be said.

At this point, by way of a beautiful ornament, we may add the words from the *‘Byung ba* [917] *rin chen kun ‘dus*:

མི་མོ་དག་ལ་ཡིན་དག་ལ་ཡིན་ཞེས།
མི་མོ་ཆོད་ཀྱིན་ཆོད་ཀྱིན་ཞེས།
ཕུ་མོ་འདྲུར་ཀྱིན་འདྲུར་ཀྱིན་ཞེས།
དོན་ལ་ཅམ་ལས་དག་པ་མེད་དོ་ཞེས།
དོན་ལ་ཅམ་ལས་གཞན་པ་མེད་དོ་ཞེས།
དག་པ་ལོག་ཞན་པ་ལོད་དོ་ཞེས།
ཤོ་བརྟུང་གླུ་ལེན་བྱེད་དུ་ཞེས།
རི་རབ་ཟས་སུ་ཟ་བོ་ཞེས།
ཁྱུ་མཚོ་སྒྲོམ་དུ་འཕུང་དུ་ཞེས།

འཇའ་མཚོན་ལུས་ལ་ཤོན་དུ་ཞེས།
འཕྲུལ་གྱི་མེ་ལོང་ལྟ་དུ་ཞེས།
དུང་ཁང་ནང་དུ་འཇུག་དུ་ཞེས།
གཞན་ལ་ཡས་ཁང་དུ་ལྟ་དུ་ཞེས།
སྒྲོམ་གྱི་དུད་པ་སྒྲོམ་དུ་ཞེས།
གསུར་གྱི་དུད་པ་སྒྲོམ་དུ་ཞེས།
མི་ལ་ཁམ་གཅིག་ཟ་དུ་ཞེས།
མི་ཟན་འཆངས་གཅིག་ཟ་དུ་ཞེས།
མི་ཆང་རྩལ་གཅིག་འཕུང་དུ་ཞེས།
མི་ཡོས་སུ་གཅིག་འགམ་དུ་ཞེས།

མི་མྱ་ར་ཡ་མྱ་ར་ཡ་ཞེས། སར་ཇ་དྲི་ཞི་ཇེ་ཞེས། མི་མོ་གུམ་གུམ་ཞེས། ཀ་དྲི་ཞི་ཇེ་ཞེས།
ཀ་དྲི་ཞི་ཇེ་ཞེས། ཀ་དྲི་ཞི་ཇེ་ཞེས། སུ་དྲི་ཞི་ཇེ་ཞེས། དུ་དྲི་ཞི་ཇེ་ཞེས། མི་མོ་གུམ་གུམ་
ཞེས། མི་མྱ་ར་ཡ་ཞེས། ཨོ་བཟླ་གྱི་ལྗོངས་ལ་མི་རྒྱུ་ཇེ་རྒྱུ་ལྷོ་ལྷོ་

Sri-mo, happily, happily, come!
Sri-mo, laughing, laughing, come!
Sister lady, running, running, come!
Tonight is a time of unsurpassed joy, come!
Tonight is a time of unsurpassed fun, come!
There is such joy! Such fun! Come!
Come and join in the singing and dancing!
There is a mountain of food to eat! Come!
There is an ocean of drink to be drunk! Come!
Come and clothe your body with rainbow colours!
Come and gaze in the magic mirror! [590]
Come and glide into this house of conch!
Come and see the divine palace of the gods!
Come and smell the fragrant smoke of incense!
Come and smell the aroma of roasting delicacies!





Come and eat a mouthful of this tasty meat!
 Come and eat a handful of this special food!²⁰
 Come and drink a gulp of this special beer!
 Come and toss a spoonful of special popcorn into your mouth!
 Sri MĀRAYA MĀRAYA Come! [251] SARVA JĀTRINI JAḤ Come!
 Sri-mo GUṂ GUṂ Come! KĀTRINI JAḤ Come! ŚĀNTRINI JAḤ
 Come! NATRINI JAḤ Come! SUTRINI JAḤ Come! DUTRINI JAḤ
 Come! Sri-mo GUṂ GUṂ Come! Sri MĀRAYA Come!
 OM VAJRAKĪLĪ KĪLAYA [918] *evil sri* JAḤ HŪM VAM HOḤ

(The words *evil sri*, given in this example, are to be replaced by whatever type of Sri one wishes to indicate. e.g: *enemy sri* JAḤ HŪM VAM HOḤ)

མི་རྒྱུ་གྱི་སྒྲ་ཤ་རེ་མ་ཏི་འགྲིམས་འགྲིམས།
 ཤ་མ་དུ་ཏི་ཐུལ་ཐུལ་སྒྲིགས་སྒྲིགས་ཡེད་ཡེད།
 ཤ་མ་དུ་ཏི་ཐུག་ཐུག་ལིང་སྒྲིགས་ལིང་ཤག་ལིང་ཐུམས།
 ཅི་ཐུན་ཏི་ཇོ་རྩི་བློ་རྩོམ་

Oh, Remati, dispense the soul-flesh of the evil Sri!
 Maduti, subdue the flesh! Drive them mad! Yes, yes!
 Maduti, drag the flesh into the effigy! Drive them mad!
 Smash the effigy to fragments! Overthrow it!
 Camuntri²¹ JAḤ HŪM VAM HOḤ

These words constitute the recitation *mantra* for summoning the soul (*bla*).²² In this way, the summoning [of the consciousness] [591] and forcing it into the effigy [as described above] should be augmented by reciting this *mantra* that summons the soul, either three or seven times.

²⁰ 'Handful' ('*changs gcig*') may refer to the finger-length pastries ('*changs bu*') regularly offered in ritual payment for any outstanding debts.

²¹ (Tsa mun tri) Among the nine *sme ba*, the red number nine is said to be the residence of Ma-mo Dzamuntri, the dark red sorceress. P.Cornu, *Tibetan Astrology*, p.250

²² The origin of this spell is seen in Text XIV of the *Secret Visions* of the fifth Dalai Lama. In the original, however, instead of "evil Sri" in the first line the text reads "the enemy."

Thus, as it says in the root text, all the Sri being summoned, they cower in fear and one should imagine that they pay homage to the *ācārya* with these words:

མེམས་དཔའ་སངས་རྒྱལ་ཀླན་གྱི་གཙོ་
 བདེ་ཆེན་འདྲ་འབྲལ་མེད་པའི་ཐུགས་
 དགྱིལ་འཁོར་ལྷ་དང་སྒྲོབ་དཔོན་ལ་
 ལུས་ངག་ཡིད་གསུམ་ཕྱག་བསྐྱིད་དོ་

Oh, great being, chief of all the buddhas,
 You whose mind, without attachment, is never separated from
 great bliss.
 To the master who is the lord of the *maṇḍala*
 We pay our respects with body, speech and mind.

To which, one replies:

ཕྱར་མི་བྱ་བའི་ཐྱིག་ཅན་ཁྱོད་
 ཆོར་བས་སྤུ་མའི་ལན་ཆགས་གྱིས་
 དུས་འདི་ཉིད་དུ་མི་རྣམས་བྱུང་
 རྣལ་འབྱོར་ངའི་གཤེད་མར་བྱུང་
 ཁྱོད་ནི་བསྐྱལ་བའི་ཁིང་ཡིན་གྱི་
 གསང་བའི་གནས་འདིར་འདྲམ་ཆོགས་ཤིག་
 ཏི་བཟླ་ཨང་ཀླ་ཤ་ཇོ་

You harmful Sri who commit evil actions,
 Due to the bad karma of previous lives
 You have been born at this time in the form of demons
 And I, the yogin, am your executioner.

You are condemned to death, and for this purpose
 You have been forced to assemble here in this secret place.



(Note that the ritual instructions of the root text are absent here.)



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Sri guṇon rdo rje lhun po

ཇི་གོད་པར་བྱེད་པའི་ཕུང་སྤྱི་འདི།
 ཆོར་བས་སྤྱི་མའི་ལན་ཆགས་གྱིས།
 སངས་རྒྱལ་བསྐྱེད་པ་འདི་ཡིས་བཞུགས།
 དགོན་མཆོག་དབྱེད་པའི་ཆུང་གྱིས་འཕྲུག།
 ཡོན་མཆོད་རྣམས་ལ་གོད་པའི་བགལ་བ།
 སྤང་བའི་དག་དང་གོད་པའི་བགལ་བ།
 རྒྱུ་ཅིག་ཅམ་གྱིས་འདྲུལ་བྱའི་བྱིར།
 གྲུ་གསུམ་འབར་བ་འདིར་གསོལ་ཅིག།
 ད་ལྟ་ཉིད་དུ་མཆིས་པར་གྱུར།
 མོར་གྱི་དོགས་ནས་མིང་རུས་བྲིས།
 བརྒྱལ་གྱི་དོགས་ནས་ལིང་གར་བྲིས།
 ཟགས་གྱི་དོགས་ནས་ཐོད་པར་བཅུག།
 ཁྱོད་གྱི་རྩལ་འཕྲུལ་བརྒྱལ་བྱའི་བྱིར།
 ད་ལྟ་ཉིད་དུ་འདིར་སོང་ཞིག།

JAḤ You troublesome destructive Sri gathered here!
 Due to the karmic traces of former lives,
 The sacred doctrines [252] are destroyed by you and your type.
 You lay low the higher authority ('helmet') of the Triple Gem
 [919] And you cause obstacles and trouble for priest and patron.²³

You angry enemies and troublesome obstructors,
 In order that you may be quickly subdued

²³ In the root text, this line reads: *che ge mo la guod pa'i bgegs*. See above, p.292

I command you to enter this blazing triangular pit. [592]
 Get yourselves in there, this instant!

In order that there be no mistake — your names and lineages
 have been written down.
 In order that we don't lose you — you are put into an effigy.
 In order that you don't slip away — you are inserted into a skull.
 In order to destroy your miraculous powers,
 You must be present here now!

Thus, once again, [the demons] are summoned and forced to be present within the effigy, as before. And one should say:

ཡོད་མེད་སྤྱི་སྤྱི་གསལ་སྤྱི་རྣམ་དང་།
 ཕུང་སྤྱི་བྱུང་བའི་སྤྱི་གཞན་ཁྱོད།
 རྟིང་ནས་ཁྱུག་ཅིག་བཟོ་ཡང་ཀླ་ཤེས།
 ཕུང་སྤྱི་བྱུང་བའི་སྤྱི་གཞན་ཁྱོད།
 སྐྱེ་ནས་ཆིངས་ཤིག་བཟོ་བྱ་ཤིང་།
 ཕུང་སྤྱི་བྱུང་བའི་སྤྱི་གཞན་ཁྱོད།
 ཡན་ལག་སྤྱོམས་ཤིག་བཟོ་སྤྱོད་པའི།
 ཕུང་སྤྱི་བྱུང་བའི་སྤྱི་གཞན་ཁྱོད།
 རྩལ་པར་གྱིས་ཤིག་བཟོ་སྤྱོད་ཅིང་།

You Sri of existence and non-existence and so forth, you evil Sri,
 You harmful Sri who commit evil actions,
 You must be caught by the heart! VAJRĀṆKUŚA JAḤ

You harmful Sri who commit evil actions,
 You must be dragged by the neck! VAJRA PAŚA HŪM

You harmful Sri who commit evil actions,
 You must be shackled by the hands and feet! VAJRA SPHOṬA VAM

You harmful Sri who commit evil actions,
 You must be driven mad! VAJRA GHANṬE HOḤ



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Pressing down the Sri (ritual text: Vajra Mountain)



texts deriving from our own tradition of Vajrakila.

In the *gNan pa'i gzer kha* we read:

OM SARVA TRI NI HŪM JAḤ
[921] SUTRINI HŪM JAḤ
ŚANTRINI HŪM JAḤ
KATRINI HŪM JAḤ
NITRINI HŪM JAḤ
GRUM GRUM JAḤ JAḤ

And if this is also recited a few times, it is good.

Finally, one should present offerings and praise to the triple *maṇḍala* of Vajrakila and, with the verse beginning “HŪM Within the glittering *yonis* of the wrathful mothers,” and so on,²⁷ [254] one should bring the session to a close.

In the root text it is written: “Thus [the Sri] are to be subdued and attacked during the six sessions of the day without distraction, together with the *mantra* of striking and the Sri *mantra*.” So, just as it is written, whether one is engaged in making six or four sessions per day, in all the other sessions which are not simply singing the main practice text, one clearly visualises oneself as the deity with these words taken from the *tantra*: “HŪM I myself am the embodiment of Vajrarākṣasa ...” and so on,²⁸ and one should recite the KĪLAYA *mantra* one hundred times. At the end of the *mantra* recitation, one sets out the golden libation and blesses it, as in the *Khro bo'i rol pa*. Then one makes offerings to the gurus of the three lineages,²⁹ and so on, and requests them to judge the sincerity of one's intentions and remain as witnesses to the rite. Performing the rite that has been learned from the ancestral chronicles of the Sri (*Sri rabs*), as described above, when the signs of their successful capture have arisen, the DHADHI *mantra* and [595] the various branches of the spells for the effigy should both be inscribed upon the limbs of the effigy and also recited. As for the recitation, it is taught that the *mantra* should be recited for five nights and [their potency] transferred onto the items of sorcery by breathing onto them. Then, as the DHADHI *mantra* and the *mantra* of the Sri are recited once more, the effigy should be bombarded with these powerful magical substances.

²⁷ *Sādhana* text (above) p.58

²⁸ *Phur pa rgyun khyer*, (below) p.380 ff. Cf: *Sādhana* text (above) p.13ff

²⁹ I have been unable to identify the verse referred to here.

(3) Thirdly, the sequence of follow-up practices are taught.

In the sequence of ritual activities, after the middle assembly of the day, [922] in connection with the final assembly, all the paper effigies and the effigies made of flour should be gathered together and piled up in an iron pot and placed before the master of the rite. Then one should summon the lineage-holding *vidyādhara* and, after that, the host of *maṇḍala* deities should be invoked with the words:

ལྷ་བཅོམ་ལྷན་དཔལ་ཆེན་དོན་གཞིན་རྒྱུ་ནི།
ཞེ་སྒང་འཛམ་མཛད་ཞོ་རྒྱལ་དབྱིངས་ནས་གཞིངས་།
ཡུམ་ཆེན་འཁོར་ལོ་རྒྱལ་འདེབས་སྤྱུ་ལ་འཁྲིལ་།
ཡབ་ཡུམ་སྤོད་གྱི་འཕྲིན་ལས་དུས་ལ་བབས་།
གཞོད་བྱེད་དག་བཞུགས་ཁུག་ལ་སྒྱུར་དུ་སྒྲེལ་།

ལྷ་ཡབ་ཡུམ་ཐབས་དང་ཤེས་རབ་རོལ་པ་ལས་།
ཕྱོགས་བཅུ་དྲེགས་པ་བསྒྲོལ་བའི་གདན་སྟེང་དུ་།
ཉི་ཟླ་ཕྱོགས་སྟོང་བསྐྱེལ་བའི་ཁྱི་སྟེང་དུ་།
སྤོང་ཕུ་ཡབ་ཡུམ་སྤྱུ་ལ་བའི་ཕྱ་ཐབས་རྒྱམས་།
ཐུགས་དམ་ཚུལ་བཞིན་བཅོལ་བའི་འཕྲིན་ལས་མཛད་།

ལྷ་སྟེང་གི་ཕྱོགས་ནས་ལྷ་མཛད་སྤྱུ་འབྲིན་གཉིས་།
སྤྱུ་ལ་བའི་ཕྱ་ཆེན་སྤྱུ་ལ་དང་མེག་བུའི་མགོ་།
གཟེར་བའི་འཕྲིན་ལས་མཛད་པའི་དུས་ལ་བབས་།

ལྷ་འཇག་གི་ཕྱོགས་ནས་རྒྱལ་རྒྱལ་སྤྱུ་ལ་སྤྱུ་ལ་གཉིས་།
སྤྱུ་ལ་བའི་ཕྱ་ཆེན་སྤྱུ་ལ་དང་བྱ་ཚོད་མགོ་།
འབབས་མཛད་ཆེན་པོའི་འཕྲིན་ལས་དུས་ལ་བབས་།





ལྷོ་ཤར་གྱི་མཚོ་མཁའ་ནས་དབྱུག་ཐོན་ཐང་མོ་གཉིས་མཁོ་
སྤུལ་པའི་ཕྱ་ཚེག་གཤམ་དང་བྱ་རོག་མགོ་
པོ་མཁའ་མཛད་ཆེན་པོའི་པདྨ་ལས་དྲུས་ལ་བབས་མཁོ་

ཕྱི་ལོ་རྒྱུགས་ནས་གཤིང་དྲུང་ཁྱོད་གཉིས།
སྐུ་པ་བའི་ཕ་མེན་གཡུག་པའི་མཚོ།
གསོད་མཛད་ཆེད་པོའི་འཕྲིན་ལས་དུས་ལ་བབས།

ལྷོ་རྒྱུ་མཆོམས་ནས་མི་གཉིད་བླུང་གཉིས་༥
 རྒྱལ་པའི་ཕྲ་མོན་གཟིགས་པ་ལྟར་མགོ་༥
 རྒྱལ་མཁའ་ཆོས་པའི་ཡེ་ཤེས་ལས་ལྷུས་ལ་བསམ་༥

ལྷོ་རྒྱུ་རྒྱུ་གྲི་ཕྱོད་གསུམ་ནས་རྟེན་འབྲེལ་གྲུབ་ཆོས་པ་ཉི་ཤེས་༥
སྐུ་ལ་པ་འི་ཐུ་མེན་གྱི་ལ་པུ་བླང་མ་གོ་༥
འཛིན་མ་མཁའ་ཆོད་པའི་འཛིན་ལ་སྐུ་ལ་པ་བས་༥

ལྷོ་ཁུལ་གྱི་མཚམས་ནས་འདོད་ཀྱིས་མདའ་སྟེམས་གཉིས་མེད་
སྤྲུལ་པའི་ཕྱ་མེན་སྤྱད་གི་ཁྱ་ཡི་མགོ་
སྤྲུལ་མཛད་ཆེན་པོའི་འཇིག་ལས་དྲུས་ལ་བབས་མེད་

ལྷོ་བྱང་གི་རྩོགས་ནས་བདུང་ཅི་རྒྱུང་འབྲིན་གཉིས་མེད་
སྤྱུལ་པའི་ཐུ་མེན་མེད་ལོ་མ་མང་མགོ་
བརྩོད་མཛད་ཆེད་པའི་འབྲིན་ལས་དྲུག་ལ་བབས་མེད་



ལྷོ་བྱང་གར་མཚོ་མ་ནས་ཁམས་གསུམ་གསེད་བྱེད་གཉིས་༥
ལྷོ་ལ་པའི་ལྷ་མོ་དེད་དང་ལྷ་མོར་མགོ་༥
ལྷོར་མཛད་ཆོར་པའི་འཕྲིན་ལས་དུས་ལ་བབས་༥

ལྷོ་འག་གི་རྒྱ་གསུམ་ནས་སྟོབས་ཆེན་བསྐྱེད་མ་གཉིས་༥
སྤྲུལ་པའི་སྤྲེལ་ཁོང་མོ་དང་བྱེ་པའི་མགོ་༥
སྟོང་མཛད་ཆེན་པོའི་འཕྲིན་ལས་དྲུག་ལ་བབས་༥

གཞིན་བྱེད་དགྲ་བཅོམ་མ་ཁུག་ལ་ལྷ་རྩེ་དུ་སྒྲོལ་པ།

ལྷོ་རྒྱུད་གསུམ་རྟེན་པ་འདྲུལ་བར་ཞལ་བཞེས་པའི་
 རྩ་པ་མཆོག་འཕྲིན་ལམ་གྱུ་བའི་དྲུམ་པ་བབས་
 པའོང་བྱེད་དག་པ་ཁྱེད་ཀྱི་ལྷན་པ་ལྟར་དུ་སྐྱོལ་།

[illegible]

ཐུགས་དམ་སྐྱེད་བསྐྱེད་པའི་འཕྲིན་ལས་མཛོད་༥

HŪM Oh, blessed, most glorious Vajrakumāra,
You wrathful king who destroys all worldly anger,
Arise now from the *dharmadhātu*
In the embrace of the great mother Diptacakra.
Oh, you divine couple, the time for your great deeds has come.
The trouble-making enemies and obstructors must be
dragged forth and quickly destroyed!



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Sri gñon rdo rje lhun po

HŪM From the divine play of the couple united as wisdom
and means,
On top of cushions of fornicating [255] haughty demons
in the ten directions,
Upon thrones of the sun and moon and the overturned gods
of this world,
Arise! You ten wrathful kings, with your wives
and magically emanated messengers.
In accordance with your sacred oaths, you must accomplish your
appointed tasks!

HŪM From the upper direction, Hūmkāra [596] and Śabdavajrā,
Together with your magical emanations with the heads of a pig
and a lizard,
The time for your deeds of oppression has come!

HŪM From the eastern direction, Vijaya and rNam-snyems-ma,
Together with your emanations with the heads of a tiger
and a vulture,
The time for your great deeds of throwing down has come!

HŪM From the southeastern corner, Niladaṇḍa and rDo-rje sder-mo,
Together with your magical emanations with the heads of a yak
and a raven,
[923] The time for your great deeds of conquering has come!

HŪM From the southern direction, Yamāntaka and Śmāśānikā
And your magical emanations with the heads of a stag and an owl,
The time for your great deeds of slaughter has come!

HŪM From the southwestern corner, Ārya Acala
and Vajra Ulūkhalā,
Together with your emanations with the heads of a leopard
and a crow,
The time for your great deeds of liberation has come!

HŪM From the western direction, Hayagrīva and Caṇḍālī
And your magical emanations with the heads of a cat
and a hoopoe bird,
The time for your great deeds of binding has come!

HŪM From the northwestern corner, Ṭakkirāja
and rDo-rje mda'-snyems
[597] And your magical emanations with the heads of a wolf
and a hawk, [256]
The time for your great deeds of menace has come!

HŪM From the northern direction, Amṛtakunḍalin and Vāyuvegā,
Together with your magical emanations with the heads of a lion
and a bat,
The time for your greatly disturbing deeds has come!

HŪM From the northeastern corner, Trailokyavijaya and Ghātuki,
Together with your emanations with the heads of a hyena
and a weasel,
The time for your great deeds of desolation has come!

HŪM From the nether regions down below, Mahābala [924]
and Kṣobhā,
Together with your magical emanations with the heads of a bear
and a rat,
The time for your great deeds of transference has come!
The trouble-making enemies and obstructors must be dragged
forth and quickly destroyed!

HŪM You who promised to subjugate all arrogant demons
throughout the great trichiliocosm,
You Supreme Sons, the time for the fulfilment of your deeds
has come.
The trouble-making enemies and obstructors must be dragged
forth and quickly destroyed!

HŪM From the four *maṇḍala* gateways to the east, south, west
and north,
You four goddesses with the heads of a hoopoe, magpie, owl
and hawk,
The time has come for you to catch, drag forth, fetter and subdue.
The trouble-making enemies and obstructors must be dragged
forth and quickly destroyed!

I call upon your innermost vows,
All of you must accomplish the deeds with which you are entrusted!



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Pressing down the Sri (ritual text: Vajra Mountain)

After that, one should summon the Kila Protectors, beginning with the invocation of the twelve oath-bound Mother goddesses. [598] These are the verses that will call upon the first of these, the four Dog-faced Sisters:³⁰



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Sri guon rdo rje lhun po

ཐྱོ་ རྒྱུ་གྱི་སྒྲིབ་ལ་དམ་བཅས་མ་མེད་

ཕྱགས་ཀྱི་སྤྱང་མོ་མགོ་དགྲུ་ལ་མེད་

མི་མོ་ཕྱགས་ཀྱི་རལ་ཅན་ཞོན་མེད་

ལག་ན་ཕྱགས་ཀྱི་ཕུར་པ་འདྲིལ་མེད་

ཤྱ་ན་སྒྲིབ་ལ་དམ་བཅས་མེད་

གཡུ་ཡི་བྱི་མོ་རལ་ཅན་ལ་མེད་

མི་མོ་གཡུ་ཡི་མགོ་ཅན་ཞོན་མེད་

ཕྱག་ན་གཡུ་ཡི་ཕུར་པ་འདྲིལ་མེད་

ཀླ་ཀླ་རྒྱུ་ཡི་དམ་བཅས་མེད་

གསེར་གྱི་འཕར་བ་ཕྱེ་བརྒྱད་ལ་མེད་

མི་མོ་གསེར་གྱི་མགོ་ཅན་ཞོན་མེད་

ཕྱག་ན་གསེར་གྱི་ཕུར་པ་འདྲིལ་མེད་

འོ་གསེར་ཀླ་ཀླ་ཡི་དམ་བཅས་མེད་

ཟངས་ཀྱི་ཐུ་མོ་རྒྱུ་ལ་མེད་

མི་མོ་ཟངས་ཀྱི་མགོ་ཅན་ཞོན་མེད་

ཕྱག་ན་ཟངས་ཀྱི་ཕུར་པ་འདྲིལ་མེད་

³⁰ The names of these Dog-faced Sisters as given in the verses below are confused in all mss.

སྒྲིབ་ལ་སྒྲིབ་ལ་དམ་བཅས་མེད་

BHYOH You goddesses who took your vows in the evening twilight —

Upon a female iron wolf with nine heads
Rides a spirit in human form with a head of iron/ iron lock of hair,
Rolling in her hands an iron *kila* —
Śvanmukhā, we invoke you now!

[257] Upon a long-haired turquoise bitch
Rides a spirit in human form with a head of turquoise,
Rolling in her hands a turquoise *kila* —
Kukkurā, we invoke you now!

Upon a yellow wild dog with eight tongues
Rides a spirit in human form [925] with a head of gold,
Rolling in her hands a golden *kila* —
Vṛkamukha, we invoke you now!

Upon a three-legged copper vixen
Rides a spirit in human form with a head of copper,
Rolling in her hands a copper *kila* —
Sṛgālamukha, we invoke you now!

These are the verses that will summon the four Reti Sisters:

ཐྱོ་ རྒྱུ་གྱི་སྒྲིབ་ལ་དམ་བཅས་མེད་

ནག་མོ་རལ་པས་སྤྱང་མོ་མགོ་དགྲུ་ལ་མེད་

ཕྱག་ན་ནག་མོ་མགོ་དགྲུ་ལ་མེད་

ཆེན་མོ་སྤྱང་མོ་མགོ་དགྲུ་ལ་མེད་

རལ་པས་ཀླ་ཀླ་ཡི་དམ་བཅས་མེད་

མེར་ནག་མོ་ཕྱེ་བརྒྱད་ལ་མེད་



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Pressing down the Sri (ritual text: Vajra Mountain)



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Sri guon rdo rje lhun po

ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་ཆུ་གླང་སྒྲོན་མོ་བཅེབས་མེད།

རེ་མ་རྩོལ་དྲུས་ལ་བབས་མེད།

དམར་ནག་རེ་ལྷེ་ནག་པོ་གསོལ་མེད།

ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་ག་བ་ཡུ་མོ་བཅེབས་མེད།

རེ་མ་རྩོལ་དྲུས་ལ་བབས་མེད།

ལྗང་ནག་དར་ནག་གོ་བྱུ་གསོལ་མེད།

ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་རྩ་མོ་ག་བ་བཅེབས་མེད།

རེ་མ་རྩོལ་དྲུས་ལ་བབས་མེད།

BHYOH You goddesses who took your vows in the middle of the night —

You black mother whose dreadlocks cover a thousand worlds,
Twisting a *kila* of human bone in your hand,
Riding upon a three-legged mule as your mount,
Remati, we invoke you now!

You dark yellow mother with a cloak of peacock feathers,
[599] Twisting a *kila* of human bone in your hand,
Riding upon a green water-buffalo as your mount,
Remajā, we invoke you now!

You dark red mother dressed in a black gown (*re lde*),
Twisting a *kila* of human bone in your hand,
Riding upon a hornless female deer as your mount,
Remajū, we invoke you now!

You dark green mother wearing a blouse (*go zu*) of black silk,
Twisting a *kila* of human bone in your hand,
Riding upon a camel with a white flash on its forehead
as your mount,
Remaji, we invoke you now!

These are the verses that will summon the four Sisters of bSe:

བྱོ་མ་གྱི་ཐོ་རེས་དམ་བཅས་མེད།

མཐེང་ནག་ལྷགས་ཕུར་རལ་པ་ཅན་མེད།

ཕྱག་ན་ལྷགས་གྱི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་བདུད་རྩ་ནག་པོ་བཅེབས་མེད།

རྩོལ་ལྷེ་དྲུས་ལ་བབས་མེད།

མེར་མོ་གསེར་ཕུར་རལ་པ་ཅན་མེད།

ཕྱག་ན་གསེར་གྱི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་གཟུང་རྩ་གསེར་པོ་བཅེབས་མེད།

རྩོལ་ལྷེ་དྲུས་ལ་བབས་མེད།

དམར་མོ་བསེ་ཕུར་རལ་པ་ཅན་མེད།

ཕྱག་ན་བསེ་ལི་ཕུར་པ་འདྲིལ་མེད།

ཆེབས་སུ་བཅན་རྩ་དམར་ཞུར་བཅེབས་མེད།

རྩོལ་ལྷེ་དྲུས་ལ་བབས་མེད།

ལྗང་མོ་གཡུ་ཕུར་རལ་པ་ཅན་མེད།

ཕྱག་ན་གཡུ་ལི་ཕུར་པ་འདྲིལ་མེད།



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དེ་ལྟར་ཐག་ཁྱེད་ཀྱི་ལ་བཅས་པ་ལྟོ་

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Sri gnon rdo rje lhun po

You green mother with *kila* of turquoise in your hair,
Rolling in your hands a turquoise *kila*,
Riding upon a green horse of the *klu* as your mount,
rDo-rje Phag-[600]-byin, we invoke you now!

འཕྲུལ་པ་ལྟེན་པོའི་སྒྲུབ་བུ་ནི།

དཀར་པོ་ཕྱག་ནང་ཕུར་འདྲིལ།

མིན་པའི་གྲུང་ཆེན་དུས་ལ་བབས་ཅེ།

ཡེ་ཤུགས་གཤིན་མཆོའི་སྒྲུབ་བུ་ནི།

ནག་པོ་ཕྱག་ན་ལྷགས་ཕུར་འདྲིལ་༎

ལྷ་ཕྱོགས་ཡ་བདུད་སྒྲེལ་བུ་ནི།

དམར་པོ་ཕྱག་ན་ཟངས་ཕུར་བསྐྱེལ་པ་༥

སྒྲིག་པོ་མེད་པའི་དུས་ལ་བབས་པའོ།

བྱང་ཕྱོགས་གནོད་སྐྱོན་སྐྱེས་པའི་མེ་

སྤྱོད་པ་ལྷན་གཉིས་སྐྱབས་འདོད་པ།

མོན་པ་མིག་རིང་དུས་ལ་བབས་མེད།

From the south comes Yama skyes-bu,
Black in colour and wielding a *kila* of iron in his hand.
Black Yama, we invoke you now!

From the west comes Ya-bdud skyes-bu,
Red in colour and holding a *kila* of copper in his hand.
Long-eyed Mongolian, we invoke you now!

From the north comes Yakṣa skyes-bu,
Blue in colour, with a *kila* of turquoise in his hand.
Long-eyed Mon-pa, we invoke you now!

This is the invocation for the four *bdud po* brothers³¹ of Iron:

སྒྲིེ་ ཤར་བདུད་དཀར་པོ་མཆེ་བ་གཅིག་པལ་མཆོག་ལ་།

ཕུག་ན་དྲུང་གི་ཕུར་པ་འདྲིལ་༎

ཤར་གྱི་སྒྲེམ་བུའི་དྲམ་ལ་བབས་པ་༥

³¹ Mss: 'four skyes bu.'

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Pressing down the Sri (ritual text: Vajra Mountain)



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Sri gñon rdo rje lhun po

ལྷོ་བདུད་ཕྱོག་པོ་རལ་པ་ཅན་མེད་
 ཕུག་ན་གཡུ་ཡི་ཕུར་པ་འདྲིལ་མེད་
 ལྷོ་ཡི་སྐྱེས་བུའི་དུས་ལ་བབས་མེད་

ལྷུ་བ་བདུད་ནག་པོ་ཞགས་པ་ཅན་མེད་
 ཕུག་ན་ཞགས་པ་ཕུར་པ་འདྲིལ་མེད་
 ལྷུ་བ་ཀྱི་སྐྱེས་བུའི་དུས་ལ་བབས་མེད་

བྱང་བདུད་ལྗང་གུར་ལ་གྱི་ཅན་མེད་
 ཕུག་ན་རལ་གྱི་ཕུར་པ་བསྐྱམས་མེད་
 བྱང་གྱི་སྐྱེས་བུའི་དུས་ལ་བབས་མེད་

BHYOH In the east is the white *māra* who bares his fangs.
 In his hand he rolls a *kila* of conch.
 Noble one of the east, we invoke you now!

In the south [927] is the blue *māra* with long hair.
 In his hand he twists a *kila* of turquoise. [259]
 Noble one of the south, we invoke you now!

In the west is the black *māra* with a noose.
 In his hands he holds a noose and a *kila*.
 Noble one of the west, we invoke you now!

In the north is the green *māra* with a sword.
 In his hands he holds a sword and a *kila*.
 Noble one of the north, we invoke you now!

Next is the invocation of the four great *kimkara* (*ging chen*) brothers of
 Conch:

ཕྱོད་ ལྷ་མ་རྩ་ཇ་སྤྱོད་པོའི་གིང་མེད་

དཀར་པོ་ཕུག་ན་དུང་ཕུར་འདྲིལ་མེད་
 ཤར་གྱི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ཡམ་རྩ་ཇ་གཤེན་ཐོན་གིང་མེད་
 ཕྱོག་པོ་ཕུག་ན་གྱི་ཕུར་འདྲིལ་མེད་
 ལྷོ་ཡི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ད་ཤར་གྱི་མ་བདུད་ཀྱི་གིང་མེད་
 དམར་པོ་ཕུག་ན་གྱི་ཕུར་འདྲིལ་མེད་
 ལྷུ་བ་ཀྱི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ཡལ་གྱི་མ་གཞོད་སྤྱོད་གིང་མེད་
 སེར་པོ་ཕུག་ན་ཕུར་པ་འདྲིལ་མེད་
 བྱང་གྱི་དམག་དཔོན་དུས་ལ་བབས་མེད་

BHYOH Pramaraja (Karmarāja), *kimkara* of the *rākṣasa*,
 White in colour and carrying a *kila* of conch in your hand,
 Oh, military commander of the east, we invoke you now!

Yamarāja, *kimkara* of the *yama*,
 Blue in colour and carrying a *kila* and sword in your hands,
 Oh, military commander of the south, we invoke you now!

Daśagrīva, *kimkara* of the *māra*,
 Red in colour and carrying a *kila* and sword in your hands,
 Oh, military commander of the west, we invoke you now!

Yakṣagrīva, *kimkara* of the *yakṣa*,
 Yellow in colour and carrying a *kila* in your hand,
 Oh, military commander of the north, we invoke you now!

(Then one addresses all of the oath-bound protectors of the Kila
 doctrines together:)



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Pressing down the Sri (ritual text: Vajra Mountain)



ལྷུང་པའི་བཀའ་ལྟར་དམ་ཅན་རྒྱལ་མཚན་༥
 དམ་ཆས་མཆོད་གཏོར་འདི་བཞེས་ལ་༥
 དགུ་བཤེས་ཁྲུལ་ལ་ལྷུང་དུ་གྲོལ་༥
 བཅོམ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད་༥

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Sri gnon rdo rje lhun po

Oh, all of you who are bound by oath to protect the precepts
of Vajrakila,
Accept this sacred article, the *bali* of offering, and
Drag forth the troublesome enemies and obstructors!
Quickly liberate them!
You must accomplish the deeds with which you are entrusted!

With these words one should invoke them,
both morning and evening.

Having poured out the offering of a golden libation and requested [the *maṇḍala* deities] to pay attention to the rite as witnesses and judge, one meditates upon the triangular prison house and the effigy and so on and, once again, one drags forth [the enemies and obstructors] until one is fully confident that they are bound within the effigy. [928] At the outset of this solemn rite of striking with the *kīla*, one should invoke [the *maṇḍala* deities] with great earnestness and urge them with these words [602] to fulfil their fearful task:

ལྷོ་མེ་མེད་པའི་སྐུ་ལྷ་བསྐྱེད་པ་དང་།
དབང་དང་དངོས་གྲུབ་སྒྲུབ་པའི་སྐུ་མེད་
ཡི་ཞེས་ཁྱོ་བོ་ག་ཞེགས་སུ་གསེལ་།
ཁྱོ་བོ་ཆེན་པོ་ག་ཞེགས་ནས་གྲུང་།
རྟགས་དང་མཚན་མ་བསྐྱེད་པ་དང་།
བཟླ་གྱི་ལ་ཡ་ཡི་དངོས་གྲུབ་རྩོལ་།

HUM In order that we may accomplish the Universal Kila
[260] And achieve empowerments and *siddhi*,



May the god of wisdom wrath please come here!

When the great god of wrath has arrived,
May the signs and symbols of success be revealed
And the *siddhi* of Vajrakīla be bestowed!
JAḤ HŪM VAM HOḤ NR TRI MĀRAYA rBAD

Taking hold of the speedily-moving *kila*, one says:³²

HŪM The moment of the great *samaya* has come!
The moment of the great emanation has come!
The moment of the great servants has come!
The moment of the Śvanmukhā goddesses has come!
The moment of the Mahātmā goddesses has come!
The moment for your powerful deeds has come!
The moment of the great Bhūmipati goddesses has come!
The moment for the arousal of your strength and skill has come!
OM VAJRAKĪLI KĪLAYA DHADDHI MAMA KARMA ŚIGHRAM
KĀRAYE (KAṆKĀRANYEYA) NR TRI MĀRAYA rBAD

And with this *mantra*, one embeds [the *kila*] into the heart
[of the effigy].

Then, taking hold of the striking *kila*, one says:³³

HŪM Having aroused the mind of supreme awakening,
We are heirs to the conquerors of the past, present and future.
Now, by the blessings of the great *heruka* Vajrakīla,
All the vicious enemies and obstructors who cause trouble
for we *vidyādhara*,
The demon Māra and all who would interrupt our progress,
All those who steal our *siddhi*, and all those who do us harm, [603]
Must immediately be dragged here
And slain by the method of the wrathful rites (*abhiṣāra*). [929]
Grinding their body and speech to dust,
They must experience great misery in their minds!

OM LAṂ HŪṂ LAṂ STAMBHAYA NAN. MOHAGHAYA BHAGAVAN.
ŚĪKRIN VIKRIN VAJRAHŪMKĀRA HŪṂ PHAT.

Pressing down the Sri (ritual text: Vajra Mountain)

³² *Sādhana* text (above) pp.55-56

³³ *Sādhana* text (above) p.56



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Sri gñon rdo rje lhun po

[261] OM VAJRAKĪLI KĪLAYA JAḤ HŪM VAṂ HOḤ.
SARVAVIGHNĀN VAJRAKĪLI KĪLAYA HŪM HŪM PHAṬ PHAṬ.
VAJRAHŪMKĀRA HŪM A.

Then, holding aloft the dry items of sorcery, one says:³⁴

HŪM All those obstructors who would interrupt
the attainment of *siddhi*,
Arrogantly possessed of angry minds,
Seize them and strike them down! They must be securely bound!
Perceiving them, they must be separated from their friends.
Drag them here quickly, they must be driven mad!
They must be cast down and severely tortured!
Having fallen under my power,
You [demons] must listen to my instructions!

HŪM PARA VIDANĀ CHINDA CHINDA HŪM PHAṬ.
BINDHA BINDHA HŪM PHAṬ.
GRHṆA GRHṆA HŪM PHAṬ.
HANA HANA HŪM PHAṬ.
BANDHA BANDHA [604] HŪM PHAṬ.
TATHĀYA TATHĀYA HŪM PHAṬ.
HASAYARA HASAYARA HŪM PHAṬ.
ŚĪKRIN VIKRIN ANAYA HŪM PHAṬ.
JVALAPAYA JVALAPAYA HŪM PHAṬ.
ĀVEŚAYA ĀVEŚAYA HŪM PHAṬ.
BHINDHAYA BHINDHAYA HŪM PHAṬ.

And, as as this *mantra* is recited, [930] one bombards
[the effigy with the dry items of sorcery].

Then one holds aloft the *kila* of the oath-bound protectors and says:³⁵

ལྷོ་བླ་མ་ལྷོ་བླ་མ་ལྷོ་བླ་མ་
ལྷོ་བླ་མ་ལྷོ་བླ་མ་ལྷོ་བླ་མ་
ལྷོ་བླ་མ་ལྷོ་བླ་མ་ལྷོ་བླ་མ་

³⁴ *Sādhana* text (above) pp.56-57

³⁵ Cf. *Thugs kyi 'phrin las* (above) p.117

མཛེན་སྤྱོད་འཕྲིན་ལས་སྤྱོད་ལྷོ་བླ་མ་

HŪM You host of vassals, messengers and obedient servants,
The time has come for the fulfilment of your oaths!
In accordance with the promises which you made in former times,
Quickly accomplish your terrible deeds!

HANA HANA VAJRA. DAHA DAHA VAJRA. PACA PACA VAJRA.
MATHA MATHA VAJRA. JVALA JVALA VAJRA. SURU SURU VAJRA.
MURU MURU VAJRA. KAṬAṆKAṬE JAYE VIJAYE. ACITTE
APARACITTE (AJITE APARĀJITE) MĀRASENA [262] PRAMARDANĪYE
HŪM PHAṬ.

And the effigy is to be struck as this *mantra* is recited.

Holding aloft a curved flaying knife (*kartri*) or “sword of liberation”
(*sgrol gri*),³⁶ one says:³⁷

HŪM Anyone who violates the orders of the Secret Vajra,
That sinful one who commits the transgression, whoever he may be,
Will have his brains splattered in one hundred pieces
[605] By the mighty wrathful king of great power.

Pay attention, you rabble of obstructors and misleaders!
Do not transgress my orders!

MAMA VAŚAM KURU MĀTRAṆGARA INAN
DHADDHI MAMA KARMA ŚĪGHRAM KĀRAYE.

And, as this *mantra* is recited, plunge the knife into the effigy.

Then, holding aloft the wet item of sorcery compounded of poison and
blood, one says:

གདུག་ཅིང་སྤྲུང་མེས་སྤྲུང་པ་ཡི་
ལྷོ་བླ་མ་ལྷོ་བླ་མ་ལྷོ་བླ་མ་

³⁶ This may be a knife or other weapon with which a murder has been committed.

³⁷ *Sādhana* text (above) pp.14-15



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And, with this *mantra*, one should attack
[the effigy with the poison blood].

ཕྱི་རྒྱུ་རྒྱུ་ལེགས་ཤིང་ཤིང་འབར་ལས་རྒྱུ་ལས་༥
ལག་འཁུར་འདུག་ཕྱི་རྒྱུ་འབར་རྒྱུ་ལས་༥
ཤིང་མེ་དཔལ་རྒྱུ་འབར་ལས་ལས་༥
ལུས་ལས་རྒྱུ་འབར་ལས་རྒྱུ་ལས་༥

HŪM HŪM HŪM PHAT PHAT PHAT.

In the root text it is said: The *kila* should be implanted on the final evening. Completing the basic ritual text, the ordinary verses should be supplemented [606] by the addition of these words:

ལྷོ་ཤི་ལམ་སྐྱུ་པདྨ་མེད་མེད་། ཤི་ལམ་གྱི་སྐྱུ་མེད་པམེད་། གཤམ་གཟེར་དུ་མེད་། མེད་མེད་
དཔལ་དུ་མེད་། གསེན་གྱི་པདྨ་དུ་མེད་། གཤམ་གྱི་པམེད་དུ་མེད་། མེད་མེད་མེད་མེད་། ལྷོ་ཤི་ལམ་སྐྱུ་པདྨ་མེད་མེད་།

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In order to subdue all you Sri without exception
I meditate upon myself arising in the form of the great
glorious Vajrakumāra
And, with the *kila* of great ferocity,
All Sri must be ground to dust!
May the deeds of Vajrakila be accomplished! [932]

PARA VIDANA HŪM PHAT.
CHINDA CHINDA HŪM PHAT.
BHINDHA BHINDHA HŪM PHAT.
GR̥ṆA GR̥ṆA HŪM PHAT.
HANA HANA HŪM PHAT.
DAHA DAHA HŪM PHAT.
PACA PACA HŪM PHAT.



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Sri gnon rdo rje lhun po

JAḤ Fumigating the Sri with incense made of myrrh,

... and so on, [607] down to ...

The magical powers of the trouble-making Sri must be destroyed!

As these words are recited, as before, one takes hold of the various powerful items of sorcery and uses these to bombard the effigy.

After that, rolling the Supreme Son *kila* between the palms of the hands, one recites:

ཨུམ་ སྒྲུབ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

སྒྲུབ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

གཞུགས་པའི་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

HŪM The upper part of your body has the form of a great *heruka*
And below the waist you are a three-edged spike with a sharp point.
Being well adorned with the ten wrathful kings,
You must subjugate all dangerous beings without exception!
NR TRI E HUR THUM JAḤ. MĀRAYA rBAD.

Rolling [this *mantra*] with great ferocity, implant the *kila* and focus the mind upon the precepts of longevity and cleansing ablution.³⁸ After that, the dough effigy should be cut to pieces with a sword.

It is written in the root text: “Then one should make sure that it never arises again by burning [the remains] in a ritual fire.” Although this citation is taken from the original source, it is not actually necessary to do such things as burn it. [264] Thus, after feeding the chopped-up remains to the mouths of the deities with the words of the ritual text,³⁹ one should add these verses from the root text *Sri chung bcu gsum mnan pa*:

“After that, this is the rite of feeding the deities:

³⁸ See: *Bum nag*, p.228ff

³⁹ *Sādhana* text (above) pp.87-88



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Pressing down the Sri (ritual text: Vajra Mountain)

ཨུམ་ སྒྲུབ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

སྒྲུབ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

གཞུགས་པའི་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

ཆེན་པོ་ལྷོ་ལྷོ་ཆེན་པོ་ལེགས་པར་

HŪM You angry enemies and trouble-making obstructors!
The miracle powers of the Sri and
All the evil omens of arrogant misleaders —
In order to reduce all of you to dust,
[933] Having slaughtered all of you without exception
I feed you to the blazing mouths of the glorious great *heruka*. [608]
I feed you to the mouths of the mother goddesses and *dākini*.
I feed you to the mouths of the *dharmapāla* and protectors.

Recite this together with the *mantra* of feeding, and then perform the act of pressing down.”

Thus, according to what is written here, having completed the rite of implantation as described above, one should begin the deed of pressing down.

In the *mNan pa'i gzer kha* it is written: “Thirdly, concerning the rite of pressing down, the effigy should be inserted into a skull, into which is then poured a paste of ashes (*thal skyo*). Wrapping it up in goat's wool cloth, or the undergarment of a widow (*yug sa'i sha gos*), it should be bound with five-coloured threads of the five families. Sealing up the opening of the brain cavity with wax, it should be thrust face-forwards into a triangular pit and the liturgy should be recited to the accompaniment of fierce music and clashing cymbals.”

According to this source, these are the verses that should be sung when the preparations for the rite of pressing down have all been completed:



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Sri gñon rdo rje lhun po

གྲེ་གྲེ་། སྒོན་གྲི་ལས་ངན་བསམས་པ་ཡིས་།
 ད་ལྟ་ལས་ངན་བསྐྱེད་པ་ཡིན་།
 སྤྱི་ཅན་འཁོར་དང་བཅས་པ་འདི་།
 རིགས་ནི་ཡི་དྲགས་རྩུ་འཕྲུལ་ཅན་།
 ལས་ནི་ངན་དགྲ་གདུག་རྩུབ་བྱེད་།
 ཐལ་བའི་མདོག་ལ་སྐྱུ་ཟིང་སྐྱུ་ས་།
 བོང་རྩེ་མདོག་ཆེ་བཞིན་མི་སྤྲུག་།
 ལྷས་ངན་རྟགས་སུ་ཡེ་ཤོ་ཏོ་ལ་།
 སྒོན་ནས་སེམས་ལ་གདུག་རྩུབ་འཛང་།
 ལས་ངན་བྱས་པས་གྲུབ་པ་ཡིན་།

Kye, kye! Due to the accumulation of evil deeds in the past,
 You now have arisen in these malevolent forms.
 For you Sri demons and all of your accomplices
 In the guise of ghosts with supernatural powers,
 Whose activities are the divers depraved deeds of malice,
 Ash grey in colour, with coarse, bristling hair,
 Stunted in stature, with vivid complexion and disagreeable face,
 [609] You harbingers of evil omen, your executioner has come!
 For a long time, your thoughts have been full of ill-will,
 And [your present predicament] is the result of all your bad deeds.

ཁྱོད་པ་ཡི་སྤྱི་ལ་བྱུ་ཡི་སྤྱི་།
 ཆེ་ཡི་སྤྱི་ལ་རྩུང་གི་སྤྱི་།
 ཁོར་གྲི་སྤྱི་ལ་སྤྲུགས་གྲི་སྤྱི་།
 རྩུལ་པོའི་སྤྱི་ལ་སྒོན་པོའི་སྤྱི་།
 བསྐྱེད་པ་གཉན་པོ་ཁྱོད་གྲིས་བཞིག་།



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Pressing down the Sri (ritual text: Vajra Mountain)

དཀོན་མཆོག་དབུ་འཕངས་ཁྱོད་གྲིས་སྤྲད་།
 རྩེ་སྒོབ་དཔོན་སྐྱུ་དགྲ་ཁྱོད་།
 ཐེག་ཆེན་ཆོས་ལ་ཁྱོད་གྲིས་དམད་།
 སེམས་ཅན་ཡོངས་ལ་གནོད་པ་བྱས་།
 རྣལ་འབྱོར་པ་ཡི་ཆོ་བདུད་བྱས་།
 བསྐྱེད་པ་བའི་ཁིང་བཅུ་ཁྱོད་ལ་ཆང་།

[265] You father Sri and son Sri,
 Elder Sri and younger Sri,
 Sri of property and Sri of livestock,
 King Sri and Minister Sri,
 Being the enemies of the sacred doctrines, you destroy them.
 You curse against the higher authority of the Triple Gem.⁴⁰
 You are the enemy who endangers the life of the *vajrācārya*.
 You blaspheme against the teachings of the Greater Vehicle.
 You cause harm to all sentient beings.
 You act as demons who cut the lifespan (*tshe bdud*) of yogins.
 You have all the qualities of the ten classes of enemy to be killed.

བརྗེད་གྲི་དོགས་ནས་ལིན་བྱས་།
 ཁོར་གྲི་དོགས་ནས་མིང་རུས་བྱས་།
 སྤྱིས་གྲི་དོགས་ནས་ཕྱགས་སྒྲོག་བརྩུབ་།
 མཆོན་ཆ་རྣམས་གྲི་མཐའ་མ་བསྐྱོར་།
 པོ་ཉ་རྣམས་གྲིས་འགྲུགས་འདྲེན་བྱས་།
 རྟག་འཁོལ་མའི་རྩ་ལ་གཡེངས་།
 དུངས་དཀར་སྐྱར་བའི་ཐུན་གྲིས་བྲབ་།
 ལྷ་ལྷུ་ལ་དུད་པ་སྐྱར་བས་བདུགས་།

⁴⁰ "You lay low the helmet of the [Triple] Gem."



གསེར་གྱི་རི་བདུན་བསྐྱོར་ནས་བཞག་མེ
 རེ་བ་ནག་པོའི་གོས་ཀྱིས་གྱིལ་མེ
 སྒོ་དམར་སྒྲིད་པས་རྒྱ་གམ་བཞག་མེ
 ཕུག་ན་དོ་ཤེའི་ཞབས་ལོག་གཟེར་མེ

HŪM I am Vajrapāṇi, lord of the secret teachings.
 I am the antidote that subdues all enemies and obstructors.
 This vow-breaking Sri, whose past deeds now cause him
 such excruciating pain,
 Whether he is at fault, or whether he is not at fault,
 He is fixed to the spokes of a great wheel
 And enclosed within a circle of a thousand sharp weapons.
 He is cast down to the bottom of the great ocean
 And surrounded by seven concentric seas. [936]
 He is pressed down beneath the mighty cosmic mountain
 And surrounded by seven rings of golden mountains.
 He is rolled up in cloth of black goat's wool,
 Tied with criss-crossing threads of green and red,
 And trampled down beneath the feet of Vajrapāṇi.

And, with these words, the *vajra* master presses [the effigy] down beneath his feet.

Reciting the two lines of verse beginning, “Great hammers and battle axes” (unidentified), one should change the words, “Enemies with broken vows” and so on, as appropriate, and then add:

བདག་ཅག་དཔོན་སྒྲོལ་རྒྱུ་སྒྱུར་འཁོར་བཅས་ལ་མེ
 གཞོད་པར་བྱེད་པའི་སྤྱི་རྒྱུ་འབྱུང་པོ་འདི་མེ
 ཟས་སུ་བཏབ་པོ་མེ གཏད་དོ་མེ རྒྱ་ཁྱི་མེ

These evil Sri and ghostly spirits who cause trouble for us all
 — We master and disciples and our sponsors and their families —
 We press to your mouths as food! They are given to you!
 NR TRI JAḤ

And with these words, the skull is cast [267] into the hole.

In the root text, it is written: “In the place of suppression, [the enemy] should be thrown into a triangular pit. (The place of pressing down is ruled to be a triangular pit.) [612] Closing the opening with a *viśva-vajra*, it should be pressed down from above with the four elements. Reciting the verses, beginning, “There are no leaders greater than the Sri,” press them down. This is to be known as a supplement to the rite of pressing down the Sri.”

Thus, in accordance with the above, one should recite the words, from:

There are no leaders greater than the Sri

... down to

PACA PACA HŪM PHAṬ.

In the *mNan pa'i gzer kha* it is written: “Then, [inserting it] upside down into that E (i.e. the triangular pit), one should tightly pack fragments of burnt wood and such magical items as protect from the demons of slander (*mi kha'i rdzas*) [937] [until the hole is filled] and then, covering it over with earth, one should sing this song:

རྒྱུ་གཞོད་པར་བྱེད་པའི་དམ་སྤྱི་འདི་མེ
 ཉ་མོ་རྩ་རུ་སོང་ཀྱང་མ་ལྷང་ཅིག་མེ
 བོང་བ་གཡག་རྩ་སོང་ཡང་མ་ལྷང་ཅིག་མེ
 དཀར་གོང་ལུག་རྩ་སོང་ཡང་མ་ལྷང་ཅིག་མེ
 གཡའ་མ་ར་རུ་སོང་ཡང་མ་ལྷང་ཅིག་མེ

HŪM This trouble-making Sri of broken vows,
 Even if fish become horses, he can never rise up again!
 Even if clods of earth become yaks, he can never rise up again!
 Even if lumps of white chalk become sheep,
 he can never rise up again!
 Even if pieces of slate become goats, he can never rise up again!”

With these words, the skull is pressed down upon its face.





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Sri gñon rdo rje lhun po

ཁོང་ཚུད་ས་བདག་ཀླ་གཉན་ཀླ་དག་འབཞིན།
 ལྷ་གྲ་ཐམས་ཅད་ཅི་སྒྲ་དེར་དེར་སྒྲོག།
 མནན་པའི་ལས་སྒྲུང་སྲི་བན་འབྱུང་པོ་འདི།
 བསྐྱལ་པ་མ་རྟོང་བར་དུ་མི་ཐར་བར།
 རྒྱ་སྒྲ་ཁ་འཐམས་ཉི་ཟླ་གཟས་བཟུང་བཞིན།
 ལྷན་གཤམ་རུ་མ་གྱིས་རང་གནས་རྒྱ་མཚོའི་གཏིང་།
 རིམ་བདུན་ས་འོག་གཞིན་ཇེ་དེ་གྲོང་ཁྱེར་སོང་།།

Being pressed down to the depths of the lords of the soil,
 The *klu* and the *gnyan*, all being pleased,
 Make a tumultuous shrieking sound, like a host of shouting children.
 [613] Due to this ritual act of suppression,
 These ghosts and evil Sri will not be released until time is exhausted.
 Held fast in the jaws of a crocodile (*makara*)
 Like the sun and moon eclipsed by the demon planet Rāhu,
 In utter darkness, you are banished to your natural abode
 In the depths of the ocean,
 Whence you must go to the palace of the Lord of Death,
 Seven layers beneath the earth.⁴¹

Reciting this, [268] they are pressed down. And, as soon as the subjugation is over, one should place a tombstone inscribed with a *viśvavajra* and the upper grindstone of a water mill inscribed with the four major and the eight minor continents, on top of them. And one should also throw down such things as fire and water and earth pigments and *mantra*.

⁴¹ D58 [937] says: "Recite the words from 'Being pressed down to the depths of the lords of the soil' down to 'You must go to the palace of the Lord of Death,' omitting everything in between. A51 exhibits a distinct change of hand here, indicating a problem in textual transmission.

Thus, scattering such magical items as wood, metal, fire, water, wind and blackened pieces of half-burned wood which prevent the return ("cut the mouths") of the Sri, one should recite the following words from the *mNan pa'i gzer kha*:

དང་པོ་ཚེས་ཀྱི་དབྱིངས་ཀྱི་རྒྱ་
 གཉིས་པ་ཐབས་དང་ཤེས་རབ་རྒྱ་
 གསུམ་པ་སྐྱུ་གསུང་ཐུགས་ཀྱི་རྒྱ་
 བཞི་པ་ཚད་མེད་བཞི་ཡི་རྒྱ་
 ལྷ་པ་སངས་རྒྱལ་རིགས་ལྷ་ཡི་རྒྱ་
 དྲུག་པ་ཐུབ་པ་དྲུག་གི་རྒྱ་
 བདུན་པ་མ་མོ་བདུན་གྱི་རྒྱ་
 བརྒྱད་པ་རྣམ་ཐར་བརྒྱད་ཀྱི་རྒྱ་
 དགྲུ་པ་ཐེག་པ་རིམ་དགྲུ་ཡི་རྒྱ་
 བཅུ་པ་ཁྲོ་བོ་བཅུ་ཡི་རྒྱ་
 བཅུ་གཅིག་ཀྱི་ཏུ་འོད་ཀྱི་རྒྱ་
 བཅུ་གཉིས་མ་ཆགས་བསྐྱེད་ཀྱི་རྒྱ་
 བཅུ་གསུམ་རྩེ་རྩེ་འཛིན་པའི་རྒྱ་
 བཅུ་གསུམ་རྒྱ་ལས་མ་འདཔལ་ཞིག་
 གཤམ་ཏེ་བྱང་ཚུབ་ཐེམས་སྒྲེད་ན་
 ཡི་གེ་རྩི་དུ་རྒྱས་ནས་ཤོག་

Number one is the seal of the *dharmadhātu*.
 Number two is the seal of wisdom and means.
 Number three is the seal of body, speech and mind.
 Number four is the seal of the four immeasurables.
 Number five is the seal of the five families of buddhas.



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Pressing down the Sri (ritual text: Vajra Mountain)



Number six is the seal of the six *muni*.
 Number seven is the seal of the seven Mother Goddesses.
 Number eight [938] is the seal of the eight liberations.
 Number nine is the seal of the nine sequential vehicles.
 Number ten is the seal of the ten wrathful kings.
 Number eleven is the seal of All-pervading Light.⁴²
 Number twelve is the seal of the lotus, free of desire, and
 Number thirteen is [614] the seal of Vajradhara.
 You must never transgress these thirteen seals.
 However, if the thought of enlightenment ever arises,
 May it come about as a transformation of the syllable HŪM.

And, as those words are being recited, earth should be shovelled back to make the ground level and the master of the rite should cast down the various magical items. As it is said, "Reciting this verse, [the skull pit] should be covered over with a millstone inscribed with a *viśva-vajra*, and one should press down with handfuls of earth, each handful being augmented with one of the seals."

Because of what is said here, [I should point out that] if one does not have any other powerful items of sorcery, it is permissible to use just the three items of salt, soda and borax which are renowned as the three special substances that cut the mouths of the Sri. Then, just before the pit is full, one can throw in those items that ward off the demons of slander (*mi kha'i rdzas*). Then, on top of that, one should press down earth and small stones and make the ground firm by patting it with one's hands (*lag tshag*).

It is written in the root text, "After that, [269] one should perform the dance of the four activities." And, according to the *mNan pa'i gzer kha*, "Then the *vajra* master, muttering STAMBHAYA NAN, strikes them upon the face and makes [the earth] firm by patting it with his hands. And after that he should perform the dance according to the main ritual text."⁴³ So, just as it says here, one should perform the dance stomp in the traditional manner, just as it is found in the Vajrakila ritual text.⁴⁴

⁴² *Samantaprabhā*, the eleventh *bhūmi* of a buddha on the path of no more learning. *Vidyādhara*, however, progress beyond this to the twelfth *bhūmi*, *ma chags padma can*, and the thirteenth, called *rdo rje 'dzin pa*, referred to in the following lines.

⁴³ This citation from the *mNan pa'i gzer kha* omitted from A51 & *Byang gter chos spyod*.

⁴⁴ *Sādhana* text (above) pp.94-95

With regard to these things, [939] I should say that they are a just a few of the vital points that I learned as oral instructions from my *guru*.

ནམ་མཁའ་རྩུང་མེས་ཆུ་རི་རབ་འོག་།
 རྒྱི་ཏི་སྒྲ་སྒྲུལ་ལྷ་ལྷོ་ནམ་།
 མཁྱེན་པ་ཡིན་པས་ལྷང་བར་མ་བྱེད་ཅིག་།
 སངས་རྒྱལ་དོན་ཡོད་གྲུབ་པས་རྒྱལ་གདབ་པོ་།
 དམིགས་མེད་ཆོས་ཀྱི་དབྱིངས་སུ་སྤྱི་རྩི་།

Pressed down beneath the elements of space, wind, fire, earth,
 water and the cosmic Mountain Meru,
 NR TRI SARVA STAMBHAYA LAM NAN
 Being pressed down, you must never get up!
 May you be secured by the seal of the buddha Amoghasiddhi,
 The *samādhi* free of all appearances in the sphere of the
dharmadhātu.⁴⁵

Thus, one dances.

It is written in the root text, [615] "Returning inside, one should offer the large *bali* of attainments and meditate upon the circle of protection. Sing songs of auspicious celebration and apply the seal of non-conceptuality. Dedicate the merit and offer prayers for the welfare of the world."

And in the *mNan pa'i gzer kha* it is written, "Erecting a cairn of stones, one should seal the boundaries with fire and water. After that, seeing without looking through outer eyes, the assembly should return to their own seats in the temple and recite prayers of dedication and apply the seal of auspiciousness. Having satisfied the twelve brTanma with offerings and so on, they should ensure that such demons will never appear again. SAMAYA rGYA rGYA rGYA.

All of these texts are getting at the same point.

Now, according to some of the teachings transmitted within the Northern Treasures tradition, the triangular pit should be covered over with a *bali* cake and, as soon as the rite of pressing down is completed,

⁴⁵ Verse omitted from D58





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Sri gnou rdo rje lhuu po

one should heap up a pile of *bali* cakes. It is also said that, while one is dancing, the *kila* of the four activities [270] should be implanted in the four directions. Relying upon the ten pure minor activities of the Northern Treasures *bKa' brgyad rang shar*, in the section dealing with 'severing the mouth of death' (*shi kha gcod pa*), it is said that:

At the time of attainment, the effigy should be placed beneath the container for the *bali* offering cake and then spread out on its back in a graveyard and pressed down. On top of that, one should heap up a mound of *bali* offerings.

All of these statements being analysed, one should consider whether they are faulty or not.

In this way I have gathered together the ritual activities for the suppression of the thirteen minor Sri from the cycle of teachings of the great glorious Vajrakumāra. [616] [940]

Put into place in accordance with the root text
and beautifully adorned with the oral instructions,
This text has been enriched by
being composed with the Buddhist doctrines in mind.

In order to satisfy the ardent entreaties
Urgently spoken by the Zur-chen mchog-sprul
And other supremely learned teachers

who have also entreated me on a number of occasions,
I, Bya-bral Padma 'Phrin-las, composed this text
at my seat of Thub-bstan rDo-rje-brag.

The scribe who copied it down was *bhikṣu sMan-mchog*.
By the virtue of this work, when the confusing thoughts
of dualism arise,

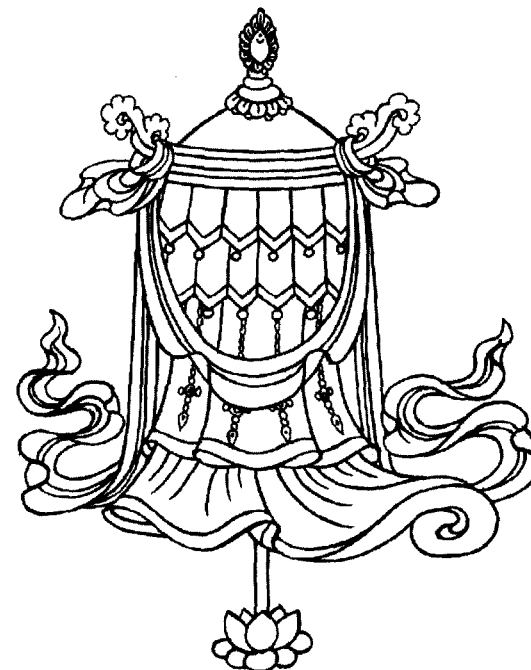
May there be victory in the great battle against the hosts of Māra
And may the goals of myself and others be spontaneously
accomplished!

kalyāṇa vartantu. maṅgalam.

CHAPTER VII

PRESSING DOWN THE SRI

(APPENDIX: UTTERLY CLEAR MIRROR)



Phur pa'i las mtha' sri chung bcu gsum gnon pa'i lhan
thabs rab gsal me long

written by Rig-'dzin padma 'phrin-las in 1702

[618] [942] [465]¹ NAMO GURAVE MAṆḌALADEVAPĀDĀYA



Homage to the feet of the guru, the deity of the *maṇḍala*

To the teacher in the form of the deity Vajrakumāra,
I bow down with respect. May I receive the permission
Of the *guru* and the *dākinī* [to present] this Mirror, clearly reflecting
The ritual method by which the demons are pressed down (*sri gnon*).

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So, with regard to the facts of the thirteen minor Sri, according to the history of these demons recounted in the cycle of texts of Vajrakila,² there are the Despoiling Sri of Kings (*rgyal po'i phung sri*), the Despoiling Sri of Ministers (*blon po'i phung sri*), the Vow-breaking Sri of Yogins (*rnal 'byor pa'i dam sri*), Enemy Sri (*dgra sri*), Sri of Loss (*god sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Loss-making Sri of gYal-mo (*gYal mo'i god sri*), the gYal Sri of Anger (*sdang po'i gYal sri*), and the Sri of Magical Emanations of Evil Omen (*ltas ngan cho 'phrul gyi sri*). As well as that brood of eleven Sri are their parents, the couple known as Ya-bdud and Ma-bdud, and thus it is explained that the Sri are thirteen in number.

At this point, the above text lists the skulls for their suppression: The Despoiling Sri of Kings should be pressed down, either within the centre of a religious assembly or beneath a temple, in one of three skulls: that of a southerner (*mon*), a Mongolian (*hor*), or a Tibetan (*bod*). [619] The Despoiling Sri of Ministers should be pressed down in front,³ within the skull of a young monkey, a parrot or a hare. [943] The Despoiling Sri of the Countryside and Population should be pressed down within the skull of a *mdzo*, *rtol* (two hybrids of the yak) or monkey, either in the middle of the countryside or on the path of a snake.⁴

Pressing down the Sri (appendix: Utterly Clear Mirror)

¹ A52 [617-632], D59 [941-958] & 13.45 [465-480]

² *Sri chung bcu gsum mnan pa'i sngags* (see above, pp.289-295).

³ D59 [942/943] omits 'in front.' The root text commands enigmatically: 'in a place which comprises seven made into one.'

⁴ Here, the root text specifies the skull of a *rta* (horse) instead of *rtol* (yak hy-



Enemy Sri should be pressed down within the skull of a yak or a horse, at a place where one might fear the arising of enemies: either at a place of three elevations,⁵ or at a crossroads, or where three valleys meet. Sri of Pollution (*dme sri*) should be pressed down within the skull of a wild dog, a wolf, [466] or a rat/cat (*'phar spyang byi*), in the centre of a city. Even though Door Sri are described as Sri afflicting fathers and paternal uncles, the skulls and places of their suppression are not explained. The Sri of ill-omened widowhood and mourning for mothers and children should be pressed down within the skull of a dog, pig or camel, beneath the threshold. Sri of Children should be pressed down beneath the road within the skull of a puppy, a piglet, a kitten or a weasel. Sri of the Tombs should be pressed down within the skull of a fox, a badger, a lynx or a rat in the charnel ground. The Vow-breaking Sri of Yogins should be pressed down beneath a *stupa*, within the skull of a human whose family lineage has been severed, or a dog, a goat or a pig. Sri of Loss should be pressed down in the skull of a monkey, goat, sheep or calf, within an enclosure for animals. [944] The Loss-making Sri of gYal-mo should be pressed down in the skull of a wild dog, a camel, or a snow leopard, within an enclosure for archery. Sri of Anger should be pressed down within the skull of wild dog, in a place devoid of sunlight, and that is the way in which those thirteen are taught.

According to the *'Byung ba rin chen kun 'dus*: Father Sri should be pressed down in the skull of a white yak in a wilderness of white snow. Mother Sri should be constrained within the skull of a black bitch and pressed down in the depths of the ocean. Enemy Sri should be pressed down within the skull of a blue wolf beneath a mountain pass. Sri of the Tombs should be pressed down within the skull of a black-faced vixen, covered by a gravestone. Sri of Children [620] are to be pressed down within the skull of a puppy whose eyes have never opened, and if they are not put into those skulls they will rise up and escape. According to the eloquent speech of my holy *guru*, however, pressing them down in the skull of a pig or other such domestic beast (*phyug sog*s) is in conformity with the Northern Treasures tradition of the Sri. For, as it is taught in the song about skulls, "There are three skulls, in the absence of which, no method can be found," and so on.⁶ [467]

brid), and has *yul gyi srang mdo* (the corner of a country village) instead of *sbrul gyi srang* (the pathway of a snake).

⁵ See note 4 on p.290, above.

⁶ See above, p.309. These three skulls are those of a pig, a dog & a goat.

As we can see from the name of the Northern Treasures text *mNan pa'i gzer kha* (Face nail of pressing down), as well as from the manner of inscribing *mantra* upon skulls as taught in the root text describing the method for suppression of the Sri, and also from the *'Byung ba rin chen kun 'dus*, the skull is the most important item of all. All of those texts, therefore, focus upon just the skull and omit any really detailed discussion of the *linga* or effigy [which I will now explain in full:]

These days, popular tradition says that, in the centre, the Sri demon should be drawn with the individual type of head for which it is renowned. [945] Outside of that, upon the eight spokes of a wheel, the eight syllables STAM BHA YA MĀ RA YA NAN NAN should be written, with the heads of the letters to the outside, and, on the eight spaces between the spokes, the letter YA should be written eight times, with the head of the letters turned inward. Around the circumference, with the heads of the letters to the outside, should be written the *mantra* and curses against the Sri. Finally, a number of JAḤ crosses and so on should be inscribed around the outside. That is the general custom.

Here, in our tradition of the Northern Treasures Vajrakila, however, we say that this method of drawing the effigy wheel is faulty. If the image is to be constructed in accordance with the oral instructions concerning the drawing and its inscriptions, this is the method which must be followed in order that it turn out well, derived from the *Byang gter phur pa drag sngags*: "With regard to the mistakes made in drawing the effigy wheel, one should construct a circle with six spokes [621] and three rims. At the hub, one should inscribe the name and lineage [of the victim]. Around the outside of this, upon the series of six spokes, one should draw the body in its entirety. The head is to be drawn upon the eastern spoke, the left arm is to be drawn upon the southeastern spoke, the left leg is to be drawn upon the southwestern spoke, the genitals are to be drawn upon the western spoke, the right leg is to be drawn upon the northwestern spoke, and the right arm is to be drawn upon the northeastern spoke. Draw each part carefully, placing it within its proper section. Now inscribe the *mantra* in its entirety upon all five limbs of the body, and the specific designation (*bla dvags, adhivacana*) upon the genitals. [468] Within the outermost rim of the wheel, write the syllable JAḤ twenty-one times." Thus, the drawing should be constructed in the manner described here.

It may be added that, if one requires to suppress all the thirteen types of minor Sri [946] simultaneously, it is not necessary to change the head on that drawing of the effigy upon a six-spoked wheel. Having





drawn it with just a human head, it can be used without making variations.

In particular, with regard to the *dam sri*, it is said in the *Byang gter mnan pa'i gzer kha*: "As for the root [cause] for the arising of vow-breaking demons — Those sentient beings who have broken their vows in a past life become reborn as 'dre demons with perverted views, whose natural inclination is to commit acts of wickedness. Because they have great ability in Dharma (*chos rgyus che ba*), however, it is not possible to overwhelm them with the splendour of meditation upon the generation stage of the *maṇḍala* of deities, and they can only be subdued by means of blessings imbued with *samādhi*. With regard to that, moreover, it is explained that [those demons] must be subdued by a yogin who possesses an understanding of skilful methods, is full of the urgent zeal of compassion, and has mastered the oral precepts." So, as it is written here, such a person as this who is fully intent on subduing the *dam sri* demons will achieve his goal [having drawn the effigy] with a human body [622] and the head of a bird. That is the way in which it is taught in all the received teachings.

If one wishes to know the special characteristics of the thirteen individual types of Sri, according to the oral instructions of Zur-chen chos-dbyings rang-grol and the Great Fifth Dalai Lama ("the all-knowing conquering lord"): Father Sri [take the form of] a white yak (or a black?)⁷ Mother Sri may be a black bitch. Enemy Sri may be a grey wolf. The Sri of the Tombs are vixen. Children Sri are puppies. [947] Sri of Loss are wild hill dogs. [469] The Despoiler Sri are camels.

According to another tradition: King Sri have human bodies and lion heads. Their body colour is white, or they are white yaks. Father Sri have huge bellies, independently rolling eyes, angry faces and the colour of iron. They may take on the guise of white hunting dogs. Mother Sri are naked and wrinkled. Their faces are unpleasant and, from their mouths, they spit sparks of red-hot iron. They are dark blue in colour, or like black hunting dogs. The Sri of the Tombs may have the face of a fox, or even the form of a vixen. Despoiling Sri may have the face of a camel with the eyes of a crane and, with their thin throats, they utter many urgent calls. They are the reddish-brown colour of camels. Enemy Sri take on human form and they brandish terrifying sharp weapons. Their colour is pale green, or that of the blue wolf. Associate Sri (*nye sri*) have scorpion heads and they may be whatever

⁷ *dkar rog po*

colour is suitable, or the colour of a bearded dog (*khyi rgya bo*).⁸ Sri of Loss take human form, and are either dark blue in colour or like a black boar. And it is said that the Sri of Children may have the head of a weasel, or else they adopt the form of a weasel.

According to the Northern Treasures tradition concerning the ancestral genealogy of the Sri: Father Sri have human form with the head of a wolf, and Mother Sri [623] have human form with the head of a camel. The Sri of Children have weasel heads. bDud Sri have the head of an eagle. bTsan Sri have the head of an owl. King Sri have the head of a cockrel. The Sri of Broken Vows have the head of a pig. kLu Sri have the head of a snake. [948] Enemy Sri have the head of a yak. Sword Sri (*gri sri*) have the head of a deer.⁹ Sri of the elderly (*rgan sri*) have the head of a fox. Sri that occasionally travel to a birth (*skyes pa'i byes sri*) have the head of a horse, and the Sri of Loss have the head of a goat.

Thus, because it is taught [470] in all these many sources that the thirteen Sri have different kinds of heads, whichever kind of Sri is to be suppressed, the drawing of the head may be changed to suit the particular case.

But, whichever of those is chosen, however, this is the method for arranging the *mantra* on the limbs, taken from our own tradition of the Northern Treasures Vajrakīla: "Having drawn the effigy of the enemies and obstructors, arrange it upon a wheel and inscribe OM VAJRAKĪLI KĪLAYA straighten out the heart blood JVALA CĪTTA APARACĪTTA, which are the 19 seed-syllables of the Mother Goddesses and butchers, upon the head of the effigy. And, as one writes it, it should be recited. And one should inscribe MA RAKMO YAKMO KĀLARŪPA, YAM YAM on the heart arteries THIBS THIBS, upon the right arm and, as it is written, so it should be recited. Then, TUNG TUNG on the life-force of consciousness. YAM YAM on their life-force. JAYE VIJAYE. MYAG MYAG, kill kill. Overthrow the CAKRASENA. Adding this 24-syllabled *mantra* of the male and female arrogant ones, it should be inscribed upon the left arm and, as it is written, so it should be recited. Then, KHRIL KHRIL on their hearts. CHUM CHUM on their life-force. [624] KAṬAṆKAṬE. YAM YAM on the heart arteries. Heart RĀGA DUNTRI. This 21-syllabled wrathful *mantra* of Śvan-mukhā should be inscribed upon the right leg and, as it is written, so it should be recited. Then, MAMA VAŚAM [949] KURU DHADDHI MAMA KARMA INĀN ŚĪGHRAM MĀTRANGARA KĀRAYE. MĀRA-SENAPRAMAR-

⁸ One whose black hair is tipped with gold.

⁹ D59 [948] omits Sword Sri.





DANIYE HŪM PHAT. This 33-syllabled *mantra* which stirs up the male and female deities should be inscribed upon the left leg and, as it is written, so it should be recited. And, according to the prophesy of the *dākinī*, 'Striking [the effigy] with an iron *kila* in harmony with these *mantra*, the enemies and obstructors will truly be destroyed.'" [471] Thus, in accordance with what is said here, one should inscribe the extra words of summoning upon the navel and arrange the *mantra*, as above, within the six-spoked wheel [to press down] upon the eight consciousnesses [of the Sri]. Finally, within the outermost rim should be inscribed the spells and curses against the Sri, and then the JAḤ crosses and so on, all arranged as seen on the example diagram in the notes.¹⁰

If one wishes to create the effigy in an elaborate fashion, a downpour of goodness arises if it is drawn in accordance with the tradition of the 'Byung ba rin chen kun 'dus.¹¹ If one wishes to create it in an extremely brief fashion, however, the extra words of summoning, constituting the *mantra* which draw forth the soul (*bla 'gugs*), should be inscribed upon the belly/navel of the effigy alone, without the six-spoked wheel. The *mantra* should be written on each of its limbs, as explained above, and around the outside should be inscribed the spells and curses of the Sri, and the JAḤ crosses. That is the arrangement to be followed by a yogin who has had much practical experience of the technique.

As for the preparatory arrangements, it is best if these are made in accordance with the commentaries describing the layout of the *maṇḍala* for the attainment of Vajrakila. If that is not to be the case, one may rely upon an image of the deity in *kila* form (*bsnyen phur*), together with the three *samaya* offerings of nectar medicine, *bali* cake and blood, and so on, and in front of these one should place the triangular pit and all the appropriate articles. [950] With regard to these, [625] according to the explanatory diagram in the 'Byung ba rin chen kun 'dus, the triangular pit itself is three levels deep, arranged with its apex on the far side, and the effigy is placed within this. All around the outside of the pit is a wall of fire ('fire mountain') with the tips of the flames pointing inwards. Outside of that, on the front side are placed a bow and arrow, to the right is a spear, and to the left is a hammer. All of these items are arranged, lying down, in a clockwise circle. Around the outside of those, are placed various sharp weapons, such as *kila* and so on. And,

¹⁰ Neither the notes nor diagram are still extant.

¹¹ Our author has just told us, however, that the 'Byung ba rin chen kun 'dus omits any detailed discussion of the effigy wheel.

finally, all of this is enclosed within a ring of thorns. In the three corners of the triangular pit in the centre [should be placed] representations of a goat, a pig, and a dog [configured in dough]. [472] In front of all this should be placed beer for the Sri, plump round offering cakes, squeezed lengths of barley dough, and parched grain. At the back, either neatly arranged or casually piled up, should be placed blackened pieces of half-burned wood and so on. This is the way in which it may be done on those occasions when one wishes to perform the rite in an elaborate manner.

If the rite is to be performed in simple fashion, it may be done just upon the ground or upon a woollen blanket of black goat's hair or upon the full hide of a goat, and so forth, according to what is available. And, on top of this, one may use a triangular iron box (*'brub khung*) or else three stones from the charnel ground with a box or iron cooking pot on top, and the effigy wheel should be placed within that. Then the effigy should be covered over with a lid. Around the outside of that triangular prison or cooking pot or whatever one is using, set up a boundary across the pathways of the *sri mo*, made of the three kinds of thorn — rose, tamarisk and barberry — as many as can be counted, with their spikes reversed. And the suppression skulls should be displayed in the vicinity of these things." Regarding these, it is said in the *Sri chung bcu gsum mnan pa*, the authoritative root text from the treasure tradition, [951] "And now this is the heart *mantra* of all the Sri, and it should be recited whilst one inscribes it on the skull: OM SARVA JATRINI HŪM JAḤ. NATRI SUTRI NITRI HŪM JAḤ. [626] ŚANTRINI HŪM JAḤ. KATRINI DANTRINI. GUḤ GUḤ JAḤ JAḤ JAḤ HŪM. As the recitations are counted, so it should be written down. It should be inscribed from the very top of the head on whatever skull has been selected from those listed above, all the way down to the forehead. [Then, the skull] should be bound up with green and red [threads], or enclosed in black. It should be fumigated with noxious substances, wrapped up in black goat's wool cloth, inserted into a black sack, securely bound with leather straps and placed in a bolster."

So this *mantra*, as given in the above citation, is to be inscribed upon the forehead of the skull so as to inflict [the first of] the knots that bind. Now, although such things as the black sack and the leather straps and so on are not strictly necessary, [473] it is obviously imperative, whatever kind of suppression skull one is using, that it be bound with green and red threads and placed into a triangular pit. And one may write "Press down upon the Sri of the elderly!" (*rgan sri nan*) on the forehead





of the skull if the Sri to be suppressed has been afflicting an elderly person, or, "Press down upon the Sri of youth!" (*gzhon sri nan*) if the Sri to be suppressed has been afflicting the young. On the right cheek may be written "Suppress the Father Sri!" (*pho sri nan*), or, on the left cheek may be written "Suppress the Mother Sri!" (*mo sri nan*), if one wishes to subdue a Sri that has been afflicting males or females, respectively. These are the oral teachings of my *guru*.

Of all the things to be arranged, foremost among them are the crucial three skulls of a goat, dog and pig. For this is the ritual technique of 'Suppression by Skull' and, when one investigates its many divisions, [952] these three suppression skulls are required at every stage. Thus we can see that they are the necessary containers for this rite, just as a teacup is required when drinking tea.

The dough out of which one makes the round offering cakes and the small flattened discs (*'brang rgyas mtheb skyu*)¹² for the Sri should be a mixture of three ingredients — flour, beer dregs and ashes. They have a circular belly shape at the bottom, and each one is adorned with a ball (*sgor*) at the tip. Alternatively, because their shape is not specified in our tradition, [627] that basic Sri dough can be used to produce the squeezed finger lengths called *'changs bu*. The meat for the Sri is goat's flesh, such as the forepaw. Beer for the Sri is either sour beer, or whatever beer is already available. In our tradition, 'pale ash porridge' (*thal skyo*) is to be stirred with the milk of a cow, goat and horse (*ba ra rta*). The parched grain for the Sri is grain which has been burned black. Having set out the display of all these offerings, they should be replenished and made good at each meditation session. At the time of dragging them forth and causing them to remain trapped within the effigy, one should use either discarded goat flesh or goat fat, in conjunction with human marrow and horse marrow, and these three ingredients are burned together to produce smoke.

All of these things should be prepared in advance and, according to the special teachings of the *Phur pa'i sri chung*, the substance which is used for fumigating all of them [474] is crystal myrrh (*guggula*).

The most potent of ritual commodities are beer, polluted with various poisons and blood, metallic dust derived from the sharpening of such things as swords and battle axes, a red triangular *bali* cake smeared with a mixture of blood and poison, iron filings, copper filings, bell metal filings, mustard plants, and yellow mineral earth.

¹² 13.45 adds "or lotus."

Other items include broken pieces of stone from a mountain avalanche, dust from the navel of a millstone, salt, capsicum pepper, [953] and white and black mustard seeds. These dry items of sorcery should be mixed together and piled up in a heap. They should then be covered over with a cloth of black yak wool or some such, and set out in line [with all the other prepared ingredients].

Items required at the time of pressing down are: blackened pieces of burnt wood, salt, borax, soda, an upper millstone inscribed with Mount Meru and the four major and [eight] minor continents, a tombstone inscribed with a *viśvavajra*, some cloth of black goat's wool or the lower garment of a widow or widower, thread of five [628] different colours, five varieties of herbal medicine, various coloured silks,¹³ five varieties of precious jewel, earth from the foundation of an ancient *stūpa*, a shaved goat skin, the kinds of items that overthrow the *mi kha*,¹⁴ fire, water, and earth of five colours. All of these should be gathered together and kept separate, unmixed.

When the Sri are to be dragged forth and imprisoned within the effigy, my *guru* has taught that the vital points of the visualisation are to imagine a countless host of divine messengers emanating and further emanating from within the triple *maṇḍala* and radiating outwards. These messengers capture the Enemy Sri in the form of grey wolves and the Father Sri in the form of white yaks and so on, as explained above, and drag them forth, [475] bind them securely, and deprive them of their senses. All of this is to be visualised in the usual manner.

With regard to the visualisation at the time of *mantra* recitation, my *guru* has taught that innumerable emanations of the wrathful king Ṭakkirāja radiate out from the triple *maṇḍala* in countless forms, holding an iron hook, a noose, iron fetters and a bell in his hands. Also, for ourselves and our sponsors, [954] all those greater and lesser actions which we have committed from former times up until the present, which have given rise to circumstances of misfortune and calamity, are now manifest in the form of Sri demons, chief among whom are the thirteen classes of Sri, and including the inconceivable number of lesser Sri that are to be found from the summit of existence all the way down to Avīci (the deepest of hells), and all of these, wherever they may be found, have their hearts caught by his iron hook. They are bound at the

¹³ From the context, I would suppose that five different colours of silk are required.

¹⁴ Spirits of backbiting and jealousy. See Introduction.





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Lhan thabs rab gsal me long

waist by his noose. Their limbs are shackled by his iron fetters. They are deprived of their senses by the ringing of his bell, and, as they are attacked by all manner of sharp weapons, they are dragged forth and caused to merge with the effigy. All of this is to be clearly visualised again and again, until it is known to have truly taken place. [629] Then the effigy should be wrapped around with coloured threads, just as one would wind up a ball of wool, and one should imagine that their body, speech and mind are pressed down beneath the enormous weight of a *viśvavajra* so that they are completely unable to move. And the rays of light that spread out from the wrathful *mantra* are tongues of fire with sharp-pointed weapons at their tips which hack off the major limbs of the body and burn them up, moving in from the outside so that the consciousness is forced to abide within the region of the effigy's heart — human enemies in the form of the syllable NR, and demonic obstructors in the form of the syllable TRI. Then it flares up briefly, KEM KEM, [476] like the flame of a butterlamp on the point of extinction, and is gone. Such are taught to be the most important vital points of the visualisation and, as one meditates in this way, one should blow with one's breath upon the mound of powerful ingredients of sorcery.

When the rite of striking with those magical items is done, the effigy is prepared for burial suppression by [955] daubing it with spots of poison blood, beginning at the head and then rolling it over and painting first the right side and then the left.

The customary manner of performing the rite of pressing down, according to the received tradition of the *mDo dgongs pa 'dus pa*,¹⁵ is summarised in the *'Khor lo nag po*.¹⁶ More elaborate details may be learned elsewhere.

With regard to the coloured threads, empowering them with *mantra* in accordance with the *guru's* instructions,¹⁷ we should know that [the demon] is to be bound up with these threads in a criss-cross pattern (in imitation of a *viśvavajra*), both front and back, as soon as power has been attained over him by the act of striking him [with the noxious items of sorcery].

Then, into whatever kind of skull has been selected, should be poured the pale ash porridge, stirred with the milk of a cow, goat and horse.

¹⁵ Regarding this most important of *anuyoga* texts, see the Introduction.

¹⁶ C10 *Nag po dug gi 'khor lo'i spu gri*, part of the *sGrub chen bka' nyan lcags kyi ber ka* A11, B19 & C7.

¹⁷ These instructions are to be found only in text 13.45. See below, note 20.



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Pressing down the Sri (appendix: Utterly Clear Mirror)

The various herbs, coloured silks, five kinds of precious jewels, any remaining magical ingredients, and earth from the foundation of an ancient *stūpa*, should all be used to pack the skull full. [630] Then the brain cavity should be sealed shut with a cross, and the whole thing should be wrapped up in black goat's wool or the undergarment of a widow. It should then be secured with coloured threads and bound all around in a shaved goat skin. Mixing white ashes together with the three ingredients of salt, borax and soda, one should seal it with some suitable sign, such as a wrathful face or a *viśvavajra*. When completely sealed, it should be placed within a metal container. This is known by the *gurus* as "the empowerment of the skull" (*thod dbang bskur ba*), and one should sing, "Kye, kye! Due to the accumulation of evil deeds in the past," [477] and so on.¹⁸ [956] As this song is being sung, all the hosts of deities in the triple *maṇḍala* of Vajrakila and all the hosts of deities that pervade the realm of space, both peaceful and wrathful, abiding in their natural dwelling places, emanate rays of black and red light from their bodies and hand symbols which give rise to a blazing inferno of wind and fire. These coagulate and become hard, with the nature of sharp weapons, and are absorbed into the skull so that the skull itself becomes extremely dense and solid, white in colour like a conch shell. Thus, one should imagine that the enemies and obstructors are trapped until the end of time in a prison with not even a crack or fissure through which to escape.

As for the three "skulls of suppression," furthermore, when meditating upon the skulls of a goat, dog and pig, one should believe those skulls to be terrifyingly dense and solid, possessing a nature that affords no release, even when confronted by the fires and winds at the end of the aeon. And one should believe that they have been taken by the wrathful hosts of Yama [down to the realm of the dead].

Regarding the time of pressing down, furthermore, according to the teachings of other authoritative texts on the subject, the seals of fire, water, coloured earth and so on, should be established whilst reciting: DHU TU RO GHU SAM PA NAN. [631] This *mantra* for the earth of five colours and the fire and water and so on, is an oral instruction found in the notebooks of my teacher.

In brief, because I felt the need to know all the fine details concerning the material requisites for this rite, as well as the most important stages of practice, I attended regularly to the words of oral instruction

¹⁸ Verses to be sung whilst pressing down. See above, pp.350-353



spoken by my *guru*. Serving my teacher with faithful devotion [478] without embellishing his teachings in any way, I rejoiced in the essential instructions. [957] In that way I was able to compose this text, paying special attention to the hidden precepts and missing instructions concerning the effigy. If I have done anything wrong, or my mind is misdirected or impure, or if I have tried to steal the oral instructions like an evil thief and flee, may all the great and powerful protectors of the doctrine feast upon the blood of my heart!

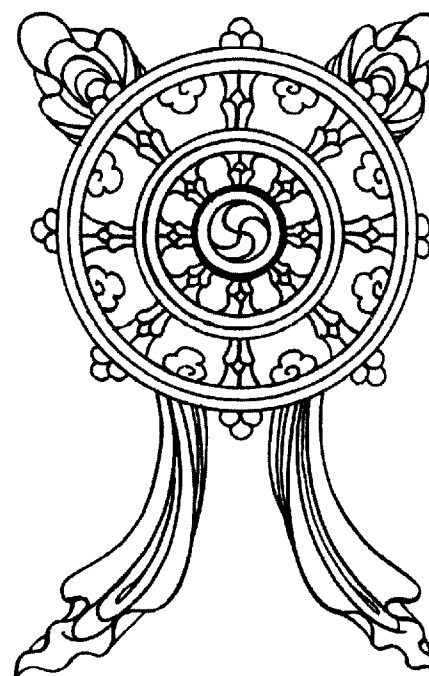
This text was composed on the basis of the root text for the rite of pressing down upon the thirteen types of Sri, in the Northern Treasures Vajrakila cycle, the *Sri chung bcu gsum mnan pa*. Taking the teachings on skulls from the *mNan pa'i gzer kha*, derived from the *Byang gter bka' brgyad rang shar rgyud*, and using the melodious songs of wisdom from those sources, I set out a ritual method in clear liturgical form¹⁹ in accordance with the oral instructions of one who has overthrown all trouble-makers, the all-knowing conquering lord, the omniscient fifth Dalai Lama, and the *kulapati* Zur-chen rdo-rje-'chang, with carefully chosen citations from the *'Byung ba rin chen kun 'dus* and so on. This supplementary text, called *The Utterly Clear Mirror of Ritual Performance* (*Lhan thabs rab gsal me long*), was requested by my *vajra* disciple, Zur-chen mchog-sprul Ngag-dbang kun-dga' [632] bsod-nam, and I was also earnestly beseeched, again and again, by bLa-ma mkhyen-rab rnam-rgyal. Thus, I, the *bhikṣu* Bya-bral padma 'phrin-las, composed this text at the age of sixty-one in the monastery of Thub-bstan rdo-rje-brag. It was set down in writing by the *bhikṣu* sMan-mchog. By the virtue of this work, may all sentient beings gain victory in the battle against the four kinds of Māra. [479]²⁰

¹⁹ See previous chapter.

²⁰ Text 13.45 [479] includes a unique colophon: "Regarding that which I have learned from my *guru*, these are the spells to be breathed upon the threads: On the yellow thread, VAJRA TIRI BIRI PHUD. On the red thread, KHALA RAKṢA rBAD. On the blue thread, DANTI rBAD SU rBAD. On the white thread, LOSHI KHADU 'BYUNG BA TIG NAN. And on the black thread, ZLA SHI PRASHA SOD HŪM. And these are the *mantra* for the coloured earths: On the yellow earth, VAJRA TIRI BIRI PHUD. On the red earth, MAHĀ RENAGA HŪM. On the blue earth, BAD TI PAD SHIG PAD HŪM. On the white earth, LOSHI KHA RAKṢA rBAD HŪM. And on the black earth, DU NA BIRI THIB NA 'BYUNG BA HŪM. The *mantra* for the element derived from stone is NA GA KHRI MĀRAYA SOD. And the spell for water is BYITA PATA NYAK TU MUKHA THUM RIL JAḤ. These are copied down exactly as they were given."

CHAPTER VIII

A SHORT RITUAL OF VAJRAKĪLA FOR DAILY MEDITATION



༄༅། །བྱང་གཏིང་ཐུར་པ་རྒྱན་ཁྱེར་བཞུགས། །

THE DAILY PRACTICE FOR THE
NORTHERN TREASURES VAJRAKĪLA

compiled from traditional sources by 'Chi-med rig-'dzin rin-po-che



སྐྱབས་གསོལ། *Going for refuge:*

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སྐྱབས་གནས་བསྐྱེད་དགོན་མཆོག་རིན་པོ་ཆེ།

ཐུགས་རྗེ་མངའ་བའི་ཡུ་རྒྱན་པདྨ་ལ།

བདག་གི་ཇི་ལྟར་གསོལ་བ་བདབས་པ་བཞིན།

ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

I pray to the precious jewel who is the unfailing place of refuge, Padma-sambhava of Odḍiyāna, lord of compassion. May he grant his blessings that all my prayers be quickly fulfilled.

ཆོག་བདུན་སྒྱུ་ཉི་ཤེས། *The invitation in seven lines:*

རྩི་མེད་ཡུ་རྒྱན་ཡུལ་གྱི་རྒྱུབ་བྱང་མཚམས་མེད།

པདྨ་ཐོག་སར་སྤྱོད་པོ་ལ་མེད།

ཡ་མཚན་མཆོག་གི་དངོས་གྲུབ་བརྟེན་མེད།

པདྨ་འབྱུང་གནས་ཞེས་སུ་གྲགས་མེད།

འཁོར་དུ་མཁའ་འཁོར་མང་པོས་བསྐྱོར་མེད།

ཁྱེད་གྱི་རྗེས་སུ་བདག་སྐྱབས་བྱིས་མེད།

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་མེད།

གྲུ་པདྨ་སི་རྩི་རྩི་མེད།



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Phur pa rgyun khyer

HŪM In the northwest corner of the land of Oḍḍiyāna, upon the stem and stamen of a lotus, are you who have the marvellous and supreme attainments — Padmasambhava, of great renown, with a retinue of many *ḍākini* surrounding you. Following your instructions, I strive for success, so please come here and bestow your blessings.
GURU PADMA SIDDHI HŪM

ལན་གསུམ་རྒྱུ་མེས་། Say that three times, and then:

བསྐྱལ་པ་མེ་ལྷར་འབར་བའི་གཞལ་ཡས་ན་།
ཕོ་བདུད་དེགས་པ་བཞེས་པའི་གདན་སྡེར་དུ་།
དཔལ་ཆེན་དོན་གཞོན་ཏུ་དཔའ་བོའི་སྐྱེ་།
བདུད་འདུལ་ཁོ་བཅུ་ཁྱ་ཐབས་འཁོར་གྱིས་བསྐྱོར་།
དོན་ཕུར་པའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་།

Within a great blaze like the fire at the end of time, upon a throne composed of the trampled down haughty demons of arrogance, stands the great glorious Vajra Youth, the embodiment of heroism, encircled by his retinue of demon-subduing wrathful lords and their animal-headed emanations. I send my prayers to the great assembly of gods in the *maṇḍala* of Vajrakila.

ཐུགས་རྒྱུད་དབང་གིས་འགྲོ་དོན་མཛད་།
བྲམ་རྣམས་ལ་སྐྱབས་སུ་མཆི་།
ཙེ་གཅིག་བྱིན་གྱིས་རྒྱོབ་མཛད་པའི་།
ཡི་དམ་ལྷ་ལ་སྐྱབས་སུ་མཆི་།
ལེགས་ཉེས་སྤངས་འཛིན་དངོས་གྲུབ་སྟེར་།
མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱབས་སུ་མཆི་།

Those who act for the benefit of beings by the power of their compassion — to the gurus I go for refuge. Those whose blessings are

bestowed one-pointedly — to the deities I go for refuge. Those who maintain the record of our good and bad deeds, the bestowers of real attainments — to the *ḍākini* I go for refuge.

ལན་གསུམ་། Recite these three times.

སྟོན་ནས་བསགས་པའི་སྤྲིག་སྒྲིབ་བཤགས་།
འགྲོ་དོན་སངས་རྒྱལ་ཐོབ་བྱའི་ཕྱིར་།
སྟོན་པ་བྱང་ཆུབ་སེམས་བསྐྱེད་དོ་།
སེམས་ཅན་ཡོངས་སུ་སྤྲིན་བྱའི་ཕྱིར་།
གསང་སྤགས་སྟོད་པ་རྒྱབས་ཆེན་སྟེར་།
དོན་དམ་སྟོས་བྲལ་བྱང་ཆུབ་སེམས་།
རང་བྱུང་མཐའ་བྲལ་སྟོང་གསལ་སྟོམ་།

I confess all the sins and obscurations that I have accumulated until now. In order to attain buddhahood for the sake of all beings, I generate the *bodhicitta* of aspiration. In order to bring all living beings to maturity, I engage in the great deeds of *guhyanmantra*. With regard to the absolute *bodhicitta*, free of all conceptual elaboration, I meditate upon the clear light of emptiness, self-existing and free of all extremes.

ལན་གསུམ་། Recite this three times.

རྩི་། བྲམ་ཡི་དམ་མཁའ་འགྲོ་གཤེགས་སུ་གསོལ་།
སྤྲི་གཙུག་ཉི་ཟླ་པདྨའི་གདན་ལ་བཞུགས་།
ལུས་ངག་ཡིད་གསུམ་གྲས་པས་ཕྱག་འཆོལ་ལོ་།
སྤྲི་ནང་གསང་བ་མ་ལུས་མཆོད་པ་འབུལ་།
སྤྲིག་པ་མི་དགེ་ཐམས་ཅད་སེམས་བཤགས་།
དུས་གསུམ་དགེ་བའི་ཚོགས་ལ་རྒྱུ་ཡི་རངས་།



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Daily practice of Vajrakila



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Phur pa rgyun khyer

ཆོས་འཁོར་རྒྱུ་ཆད་མེད་པར་བསྐྱོར་དུ་གསོལ།
 ལྷ་པོ་མི་འདུལ་འགྲོ་བའི་དོན་ལ་བཞུགས།
 དེ་སོགས་དགེ་བ་བྱང་རྒྱུ་ཐོབ་ཕྱིར་བསྟོད།
 ལྷ་གསུམ་འཕྲིན་ལས་བདག་གིས་བྱེད་པར་ཞོག།

HŪM Guru, deva, ḍākini, please come here! Please be seated upon the sun, moon and lotus on the crown of my head. Devoting my body, speech and mind to you, I pay you homage. I offer you everything in the outer, inner and secret worlds, and I make a full declaration of each and every sin and misdemeanour. I rejoice in the accumulation of virtue throughout the three times, and I pray that you will continue to teach the Dharma, without cessation. Please do not depart into *nirvāna*, but remain here for the sake of all beings. All of these virtues, and more, I dedicate to the purpose of attaining awakening so that I may be able to perform the deeds of the three *kāya*.

ཧྱཱུཎྜ། བདག་ཉིད་དོན་སྤྲོད་པའི་སྐྱེ།
 མཐིང་ནག་ཞལ་གསུམ་ཕྱག་དུག་པ།
 ལྷ་པོ་དག་ལྷན་ཞིང་ཞབས་བཞི་བགྲངས།
 གཡས་དཀར་གཡོན་དམར་དབུས་མཐིང་ཞལ།
 དོན་ཅེ་དག་ཅེ་ལྷ་གཡས།
 མེ་དཔུང་འབར་བ་ཁྱེ་གཡོན།
 མཐའ་མའི་ཕྱག་གཉིས་ཐུར་པ་བསྒྲིལ།
 ཞབས་བཞི་རུ་བྲལ་མོ་བཞེས།
 གྲུང་ཆེན་ཞིང་ཆེན་སྤྲལ་སྤྲལ་གསོལ།
 ཐལ་ཆེན་རྒྱ་ཞག་གིས་བརྒྱན།
 དབུ་སྒྲུ་ཁམ་ནག་གྲེན་དུ་བཞེས།

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