



**Commentaries on the
Practice of Vajrakilaya**

by

Gyatrul Rinpoche

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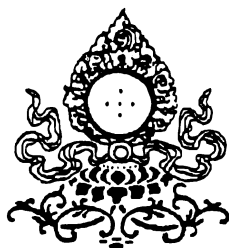
Yangthang Tulku Rinpoche

Mirror of Wisdom

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Tashi Deleg!

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The Miraculous Activity Sadhana
of Vajrakilaya,
A Razor Which Destroys at a Touch;
a Method Which Subdues the Warring Classes
of Demonic Forces

Oral Commentary by the
Venerable Gyatrul Rinpoche
to the terma of
H.H. Dudjom Rinpoche

Translated by Sangye Khandro
Edited by Ian Villarreal

This oral teaching has been prepared by the Mirror of Wisdom Publications staff. We dedicate the merit of this publication to the health and long-life of the spiritual teachers, to the propagation of the Dharma in the world, and to the happiness, well-being, and enlightenment of all beings. May complete auspiciousness prevail!

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Table of Contents

Preliminaries.....	p.1
The Generation.....	p.7
The Recitation.....	p.26
Tsog.....	p.30
Dissolution and Reemergence.....	p.45
Dedication and Conclusion.....	p.46
Final Comments.....	p.47

Preliminaries

The teaching on the method of accomplishing Kilaya is presented in five sections: 1) the kind of person it takes to accomplish the practice, 2) the place to practice, 3) the time of practice, 4) the substances and articles to rely on in your practice, and 5) the way to practice. To explain these five parts in detail would take a very long time, which we don't have, so I will touch on them briefly.

To practice Kilaya it is necessary to have completed the preliminary practices, the ngöndro. Completing the ngöndro by way of counting numbers is one way, but what I am speaking of here is practicing the preliminary practices to the point where the four thoughts are active in ones mind and ones mindstream has been transformed, to the point where one has generated total and pure renunciation towards cyclic existence and become a true renunciate. And, especially, one should have a profound experience of guru yoga, meaning a very profound relationship with ones lama, and one must know how to cultivate this relationship. Additionally, one must have received the empowerment, the scriptural transmission, and the commentary. One must have complete authorization before beginning Kilaya practice. Furthermore, one should have a strong accumulation of merit and have already purified a lot of ones gross negative karma. There are more teachings about this but we will leave it at this. These are the main points.

The ideal place for practicing Kilaya is a place where a great mahasiddha or realized master has practiced in the past. In Tibet, of course, there are many of these power spots, so it wasn't difficult for practitioners to find them. Nowadays it has become more difficult. If you

can't find such a power spot you should at least find a place to practice where you can be comfortable and undistracted.

Concerning the time to practice, actually any time is a good time to practice dharma. In one way, to say that one time is better than another is not the point, because one should practice dharma all the time. However, auspicious days to begin practice are during the waxing moon, any time from the first day of the lunar month to the fifteenth day, and of those days the third and eighth days are very auspicious. There are also certain months or certain times of the year that are most auspicious for beginning certain practices. But, it's also not good to make a big deal out of it. For instance, if you have an opportunity to start your practice while the moon is waning but you wait because you feel it would be more auspicious later, that can sometimes become an obstacle. It is better to practice than to not practice.

In general, the substances and articles necessary for practice in retreat would be whatever is necessary to maintain good health and a comfortable situation. So one would make sure to have sufficient and adequate clothing for the duration of one's retreat, good, nutritious food, medicines, and so forth. And specifically, certain special substances are required for the mandala, and that teaching comes in the other sections.

Concerning the way of practicing, as with any practice you will begin with refuge and bodhichitta. So, to begin with, you will visualize the mandala of Kilaya in the space in front and you will recite the verses of refuge and bodhichitta at least three times. These begin with, "DORJE LOBPON SANGYE PAL...". And then the field of refuge will dissolve into you and you will receive the blessings of body, speech, and mind.

Next you will establish the wheel of protection, which you begin by first making an offering to the obstructing forces and then expelling those who aren't satisfied with your offering and remain to cause obstacles

to your practice. For this, you instantly visualize yourself as the great, glorious Vajrakilaya with consort. Your bodies are intensely ablaze with an unbearable mass of swirling, dancing fire. Then you will offer the gektor, the red torma that is given to the obstructing forces, which you will have prepared in advance. As you offer the torma you will visualize that it has the power to satisfy all the desires of all the senses of the obstructing forces. And before you recite the actual verses of offering you think, "Here is this red torma which, by the power of my visualization, multiplies into countless offerings that have the potency to become whatever you desire and wish for. Please take what you like and be satisfied, and leave this place." And then you recite: "Listen you demonic and deceiving forces, do not disobey my command, the secret vajra command. If you defy this, the great powerful wrathful one will shatter your heads into a hundred pieces, so get out now.", followed by the mantra, "HUNG HUNG HUNG SARWA BIGANEN UTSI TRA YA PHAT".

After expelling the obstructing forces you immediately meditate upon the wheel of protection, which always follows immediately so that the obstructors can't return. Usually the wheel of protection is visualized as the boundless radiation of the five primordial wisdoms burning like a great mass of fire with rings of vajras and weapons inside of that, and then vajras radiating to form the vajra ground, the vajra fence, and the vajra canopy, but in Kilaya practice the wheel of protection is a little bit different. To begin with, from your body(yourself as Kilaya with consort), which is tremendously wrathful and blazing intensely with a mass of unbearable dancing fire, countless phurbas radiate, flashing like lightning in all directions. They form a canopy of solid enmeshed phurbas above you, a ground of solid enmeshed phurbas below you, and a wall of solid enmeshed phurbas completely surrounding you. And in the intermediate space phurbas are falling continuously, like shooting stars or

lightning bolts. Nothing can penetrate that protective wheel of phurbas. And then you recite the mantra that establishes the wheel of protection.

Following this is the confession, which follows here because of its meaning. The words say: "HUNG. All appearances of existence are the nature of body, speech, and mind, primordially free of the stain of defilements. Through ignorance I am bound by attachment to ordinary perception. I confess to the nature of my own pure awareness and luminosity." All appearances of samsara and nirvana are nothing other than the body, speech, and mind of the deity, primordially free from any ignorance or stain of defilement. But until now you have been bound by your ignorance and your attachment to ordinary perception. At this point in the practice you are Kilaya, you see Kilaya, and you suddenly realize your primordial nature that has been with you all along. So it is in that state of pure awareness and luminosity, which is rigpa, clear light, you confess your ignorance: "SAMAYA SHUDDE AH".

Even though you are saying that you recognize your own pure awareness nature and your own luminosity at this point, and imagining that you do, actually you don't, and that's why you are practicing. So, in a sense, by performing confession at this stage in the practice you are making a commitment to yourself and to the deity that through the practice you shall realize your fundamental nature and no longer remain in the obscurity of your own ignorance, which is attachment to ordinary phenomena. Essentially, you are promising to see all appearances as the deity, to hear all sound as the mantra, and to know all mind to be the mind of pure awareness. This is your commitment and it will also be the result of your accomplishment.

The next section is the descent of the blessings, which is a receiving of the wisdom beings into your mandala. For this you consider that the lamas and pure

awareness holders, who are none other than the glorious Vajrakilaya with consort and the entire mandala of all of the Kilaya deities, without ever moving from the dharmakaya, arise in the sambhogakaya aspect and send out countless inconceivable manifestations that gather in all directions of space like massing clouds. They come forth and dissolve into your mandala, your practice place, and your environment, blessing everything. So while you recite the verses and the mantra at the end, you consider that all of the Phurba deities dissolve into your altar, your offerings, your instruments, your mandala, your thanka, your statues, your practice place and your entire environment, near and far. So you consider all this while you recite the verses, and then you recite the mantra.

Following this is the blessing of the offering materials. You begin by saying “RAM YAM KHAM”. RAM, YAM, and KHAM are the seed syllables for fire, wind, and water, respectively. From RAM fire radiates and burns all the impurities in the offering materials, from YAM wind arises and disperses all the impurities, and from KHAM water flows and cleanses all the impurities. You then consider that instantly, from the sphere of emptiness, phenomenal existence appears as the display of the charnel ground, and that limitless clouds of unsurpassable outer, inner, and secret offerings completely pervade space. Then you say the offering mantra and can do the hand mudras: “ARGHAM(water for drinking), PADYAM(water for bathing), PHUSHPE(flowers), DHUPE(incense), ALOKE(light), GHENDE(scented water), NEVIDYE(celestial food), and SHABDA(sound)”. “SARWA PUDZA AH HUNG” increases those offerings. With “OM AH HUNG MAHA PANTSAM AMRITA RAKTA BALINGTA HUNG HRI TRA” you are offering the medicine, blood, and torma. You make all of these offerings in a vast, inconceivable way; they are truly limitless.

This completes the preliminaries to the actual prac-

tice. You are now ready to begin the actual practice, which is the generation of the support and supporting mandala, beginning with the generation of the samayasattva, the commitment or meditational being.

The Generation

We engage in generation stage practice because of our deep-seated attachment to the idea that our world has true, inherent existence. We believe that all the phenomena of this world, and the elements that comprise them, exist just as we perceive them, and we have ordinary attachment to them. We don't recognize their true nature because we are attached to our ordinary concepts of what things appear to be. We don't recognize that the five elements are the five consorts and that our own nature is the deity. We don't see our dwelling place as the celestial palace and our environment as the pure land and all the living beings as male and female deities. We are very attached to our belief that this world and the beings inhabiting it have actual, true, permanent existence.

From this point in the practice onward you abandon your ordinary perception and your attachment to it, and you consider only the arising, the generation of Vajrakilaya. You will see all beings as Kilaya and the entire universe as the mandala of Kilaya. All male beings are the youthful Vajrakilaya and all female beings are the consort, Khorlo Gyeydebma. Furthermore, you will hear all sound as mantra, and recognize all thought to be the wisdom mind of the deity. Thus you establish the three-fold play of the deity, which sows the seed for your achievement of the nirmanakaya.

To begin the generation you must first establish the three samadhis, the three meditative absorptions. The text begins with: "HUNG. The wrathful vajra severs all anger and hatred." "Wrathful vajra" refers to the nature of the vajra, which is the nature of the fundamental, essential nature of reality, which is shunyata, emptiness.

This nature is primordially pure and free from any contrivance. It refers to the natural state of the unborn nature of ultimate truth. "Wrathful" refers to the expression of that nature, which is directed toward the owner, the possessor of the discursive mind of grasping and clinging. When ordinary beings are overcome by anger, which is delusion, the expression of that anger is an ugly, negative thing and is directed towards an external object that is perceived as the cause of the problem. Vajra wrath is not at all like that, it is like the sun: all-pervasively illuminating darkness in all directions without exception by the power of its own natural energy.

The mind of an individual who has realized the nature of emptiness, shunyata, does not dwell in duality. This means such a person has no concept of subject and object. So, from the very root, this person does not produce the five poisons, and so does not produce the causes for rebirth in the three realms of cyclic existence. Such an individual dwells in the originally pure sphere, and in that original purity, which is unborn, the nature of the mind is free from alteration. This primordially pure nature is called the "foundational Vajrakilaya", and dwelling in, or remaining in that state is called "remaining in the foundational Vajrakilaya".

From the door of method and wisdom the three kayas and the five wisdoms manifest as Vajrakilaya's mandala, including the entire assembly of deities. Invoking the activity of that mandala, and then the fulfillment of that activity, is the "path Vajrakilaya". Finally, actualizing the fundamental indivisibility of one's own mind and the mind of the buddhas, which is Vajrakilaya's mind, which is simply dwelling in that primordial wisdom state, in the nature of that mind free of any alteration and contrivance, is the "resultant Vajrakilaya". This state is likened to a clear, open sky from which all the clouds have been removed to reveal the blazing force of the sun shining unobstructedly.

The foundational Vajrakilaya is the sun shining in the sky behind the clouds. The path Vajrakilaya is the removal of the clouds from the sky through the force of wind and rain, or whatever; it is the path of method and wisdom, combined. And the resultant Vajrakilaya is also the sun. So, the foundational Vajrakilaya is the nature of your mind, the nature of your rigpa, which is the same mind as the mind of the primordial buddha, Kuntuzangpo. The path Vajrakilaya is the removal of the adventitious veil of obscuration that covers rigpa. Applying the method by practicing generation stage(kyerim) and completion stage(dzogrim), accumulating merit and purifying negative karma, removing that veil, is the path. The result is realizing that ones own self nature is buddha. So the result is the same as the foundation. In the beginning you are buddha, and in the end you are buddha.

When you meditate on the path you establish yourself as the meditational being, and then you invoke the wisdom being, which comes and dissolves into you and you become nondual, This process, which is the path, corresponds to the nonduality of the foundation and the result. And in dependence upon the path you achieve the result, which is actualizing your fundamental nature as the great, glorious Vajrakilaya. This is the supreme siddhi.

When a seed is planted in the ground, in dependence then upon a combination of factors and conditions, like sunlight, water, and fertilizer, the seed will sprout, grow, and eventually bear its fruit. And that fruit will be nondual with the original seed. According to the view of this path, in the same way that the seed and the fruit are nondual, the foundation and the result are nondual. And the combination of factors and conditions that are necessary for the seed to grow into its fruit is the path. But, in itself, just having the seed is not enough; without the path the seed will not bear its fruit.

Another example you can consider is a mirror which, by its very nature is able to effortlessly reflect

whatever object is placed in front of it. But if it comes to be covered with dust and dirt it won't reflect anything. To return the mirror to its original state it must be cleaned, and that cleaning is dependent upon certain specific things, like cleaning materials and the effort of cleaning. Although the mirror temporarily lost its ability to reflect due to the condition of being covered with dust and dirt, its fundamental nature remained unaffected. All that was needed was to clear away the dust and dirt. But without the effort of cleaning the mirror, which is the path, you cannot have the result, which is the same as the original nature, which is the ability to reflect.

So when you say, "The wrathful vajra severs anger and hatred", understand that this means that the wrathful vajra naturally severs the anger and hatred (that is a discursive expression of duality) in your own mind, and that it also has the power to do the same in the minds of others.

Then, with the lines, "...by the intensity of the blazing, sharp, blue weapon...", the sharp, blue weapon refers to the razorlike sharpness of rigpa itself, which completely severs duality, cuts it right off, just as you might cut the root of a tree with a sharp tool. Ordinary phenomena, ordinary appearances, are simply cut into emptiness. Also, being in the state of the wrathful vajra cuts samsara and nirvana, so you are left with just emptiness. The color blue corresponds to the unborn nature of the dharmata. The fact that it is blazing corresponds to the blazing primordial wisdom nature of your mind.

Then, in the center of the space of that great blue weapon, which is the space of emptiness, a bindu arises. That bindu is the only appearance that you are aware of. It symbolizes the fact that all the primordial wisdom qualities are spontaneously and naturally encompassed and complete in the sphere of emptiness. Then, from the bindu, blue light rays of great burning brilliance radiate, cleansing the grasping to the apparent reality of the

world and the beings within it. After this purification takes place, from the bindu the magical display of primordial wisdom arises as the consecutively heaped elements: space, air, fire, water, and earth. Each element has its own seed syllable, which arises from the bindu and then transforms into the element, but because this practice is not so extensive you just imagine that the elements appear and are heaped, without going into too much detail—because that will just give you more work to do. So, the elements appear and are heaped, and then on top of that heap is Mt. Meru, and on top of that the eight perfectly complete wrathful charnel grounds are arranged, and in the center of all that is Kilaya's palace, the Celestial Palace of Great Liberation.

In the center of the celestial palace is the blazing wheel. It has ten spokes radiating evenly from the center into the ten directions. In the circular center of the wheel is a variegated-colored full lotus in the center of which are a moon disk, a sun disk, and upon that, prostrate, a male and female mahadeva. And just above them your own rigpa appears as the blue-black syllable HUNG, standing upright. From this HUNG boundless light rays of the five primordial wisdoms radiate, making boundless offerings to all the buddhas and bodhisattvas, and this invokes their enlightened intentionality. Then again light rays radiate, this time penetrating all beings, purifying their two obscurations. Then the light rays return, bringing with them the essence of samsara and nirvana, and they dissolve into the HUNG.

The HUNG then transforms into a nine-pronged meteorite vajra marked in its center by a blazing syllable HUNG. From this HUNG blazing light rays radiate and reabsorb, as before, and then the vajra and the HUNG transform into oneself as the completely perfected glorious deity, Vajrakilaya, in union with the supreme consort, Khorlo Gyedebma. He is blue-black in color, very huge, with four legs, six arms, three heads, and vajra wings

spreading to the left and right. He blazes with the light of the fire of this aeon. The central head is blue-black, the right is white, and the left is red. The central face expresses extreme wrath, the left rapaciousness, and the right vajra laughter. Each head has three bulging eyes glaring into the ten directions of space. The mouths are gaping, the lips are curled back, and the four fangs in each mouth are bared. The tongues are flashing like lightning. From all three heads comes the sound of the screaming vajra laugh of "HA HA HUNG HUNG PHAT PHAT" like a thousand dragons roaring simultaneously; it makes the three realms shake. From flared nostrils a hot, roaring wind blows. Sparks fly from the eyebrows and mustache and facial hair. And the orange hair, standing straight up, is blazing with fire.

The blue-black color of the body symbolizes the unchanging nature of truth. The union of male and female, the yabyum, symbolizes the inseparability of the sphere of truth and primordial wisdom. The three heads symbolize the three kayas or the three states of liberation. The six arms symbolize the six perfections. The four legs symbolize the four legs of miraculous transformation. The upper right hand holds a nine-pronged vajra, which symbolizes the nine vehicles of the path to enlightenment or the nine bodhisattva bhumis. The second right hand, just below the first, holds a five-pronged vajra, which symbolizes the five primordial wisdoms. The upper left hand is making the threatening mudra and holds a flaming mass of wisdom fire, which burns all traces of delusion. The second left hand holds a trident(khatvanga), which symbolizes cutting the three poisons. The final two hands are rolling and stabbing a meteorite phurba, which symbolizes the complete elimination, from the root, of all self cherishing. The foreheads are smeared with the ashes of human corpses, male and female, which symbolizes the one bindu, the one drop of the dharmakaya. The cheeks are smeared with menstrual blood, which

symbolizes the sambhogakaya, and the fat smeared on the chin symbolizes the nirmanakaya.

The elephant skin that Vajrakilaya wears draped around the shoulders symbolizes the subjugation of all states of delusion, and it is a sign that this, of all the vehicles of the Buddha's teachings, is the supreme vehicle. The human skin that is worn around the waist symbolizes the subjugation of attachment and desire, which means that instead of having the mind of attachment and desire, the deity has the mind of the equanimous nature of the bodhichitta. The tiger skin skirt worn around the hips symbolizes the subjugation of pride. All the different snakes that are worn as ornaments—hair ribbon, necklace, bracelets, earrings, and belt—symbolize the subjugation of hatred and anger. The necklace of three kinds of human skulls (dry, fresh, and moist) worn around the neck symbolizes the subjugation of jealousy. And the six bone ornaments (bone head piece, bone earrings, short and long bone necklaces, a bone girdle, and bone bracelets and anklets) symbolize the perfection of the six paramitas. These are the charnel ground ornaments.

Vajrakilaya displays the nine characteristics or aspects of a wrathful deity, three each of body, speech, and mind. To lead from samsara beings who have desire, his appearance is captivating, he utters laughing, attracting sounds, and his mind projects compassion. He appears heroic, utters harsh, threatening sounds, and projects magnificent power to lead those who have hatred or anger. And to lead those who have delusion he appears fierce, he utters wrathful, thunderous sounds, and he projects tranquillity. These nine aspects symbolize the perfection of the foundation, the path, the result, and all pure qualities.

The Kilaya mandala is very extensive. Kilaya's entourage includes protectors, gate keepers, the ten wrathful deities in the wheel of protection, the twenty-one

sons, the five Kilayas of the five buddha families, and so on. Because we don't have time to go into all that detail now, I will explain only the main deity.

Returning to the text, it reads: "Standing in the advancing posture, his four legs are pressing down on the head of Maha Rudra" This refers to the male and female mahadevis that were already mentioned. Exhibiting the "wrathful ferocity of the nine dances" refers to the nine characteristics or aspects. His vajra wings symbolize method and wisdom, or compassion and emptiness. The twenty one thousand hairs on his body swirl upward, and millions of vajras fill the pores of the body.

He is embraced by his supreme consort, Khorlo Gyeydebma. Her body is light blue in color. Her right arm is wrapped around his neck and she holds an utpala flower aloft in her right hand. In her left hand she holds a kapala filled with blood which she offers to his mouth. She wears the ornaments of the five mudras. This refers to the five bone ornaments. Embracing her consort, her right leg is extended and her left is drawn up around his waist. His vajra and her lotus are delighting in union. They are standing in the midst of a massive expanse of primordial wisdom fire. Above their heads, in the five wisdom lights, five great garudas, who are manifestations of the five buddhas, are circling. Surrounding them in all directions are the twenty one sons, whose lower bodies are phurbas and upper bodies are Kilaya with two wings, six arms, and three heads.

You should recognize that your pure awareness nature, your rigpa, is the deity and consort in union, and that all the other deities surrounding them are the display of yourself. All appearances are understood to be nothing other than the display of one's own rigpa.

Then, from the place of union of the yab and the yum, clouds of bodhichitta arise, from which ten bindus of light arise and emanate into space. Each of these ten bindus of light comes to rest upon a tip of one of the ten

spokes of the blazing wheel. There it transforms into a lotus, moon, and sun seat with male and female mahadevas prostrate upon it, and it remains, above them. The bindu then transforms into the seed syllable HUNG, which then transforms into the deity. These ten wrathful deities are the deities of the wrathful protection wheel. They are: Hung Dzed, Nampar Gyalwa, Yugpa Ngönpo, Shinje Shed, Miyowa, Tamdrin Gyalpo, Dödpe Gyalpo, Dudtsi Kyilwa, Kham Sum Namgyal, and Tobpoche. Just like the central deity, their bodies are blue in color and they are all in union with consort. They all have four legs, six arms, three heads, and vajra wings. They all hold a nine- and a five-pronged vajra in their first and second right hands, respectively, and a fire mass and a trident in their first and second left hands, respectively, and with their remaining right and left hands they are rolling and stabbing a meteorite phurba. Their consorts are the same color as the central deity's consort.

Surrounding these are the hosts of male and female Za Söd, which are a special kind of Kilaya protector, as well as clouds of other protectors. At the four entrances are the four female door keepers and the four male door keepers. They all hold hooks, handcuffs, lassos, and bells, which symbolize the four immeasurable qualities. And at the periphery of the mandala are countless hosts of male and female dharma protectors. All of these deities have a white OM in the crown, a red AH in the throat, and a blue HUNG in the heart. This is what is meant by “sealed with the mudras of body, speech, and mind”. All of these protectors are the display, the emanation of Kilaya.

So all of this is the generation of the meditational being, the samayasattva.

The empowerment of the wisdom being occurs immediately after the generation. So, for this you recite “OM AH HUNG”, which are the seed syllables of varja body, speech, and mind, followed by “HUNG OM TRAM HRI AH ABHIKHENTSA HUNG”. The five syllables, HUNG, OM, TRAM,

HRI, and AH are the seed syllables of the five dhyani buddhas. All deities, peaceful and wrathful, wear crowns, the crown of the five dhyani buddhas. Wrathful deities wear a crown of five skulls, and peaceful deities wear crowns made of jewels and silks. Whatever they're made of, the crowns symbolize the five dhyani buddhas. "ABHIKHENTSA" is the word for empowerment, and "HUNG" seals the empowerment. So this is how you invoke the empowerment of the wisdom beings. And while you recite this you can do the hand mudras.

Next you invite the primordial wisdom beings. Visualizing self nature as Kilaya, from the HUNG in your heart blue light radiates into all directions of the dharmadhatu, the sphere of truth, which is space itself. This light invokes all the buddhas and bodhisattvas to rise from the dharmakaya and come forth as the rupakaya, which is the form body, in the aspect of Vajrakilaya, the mudra of Vajrakilaya. So, arising out of emptiness, they come forth as countless manifestations of Vajrakilaya and gather like massing clouds in all directions in space around you. Then, while you say the mantra, "OM VAJRA KILIKILAYA VAJRA SAMADZA DZA HUNG BAM HO," like snowflakes falling and dissolving into the ocean they all descend and dissolve into your established visualization, merging to become nondual.

Requesting stability always follows the invocation. This is where you request the primordial wisdom beings to remain inseparable with your commitment being until your spiritual power is accomplished. "HUNG. To perform the miraculous activity of the Buddha you employ the path of skillful means for the sake of sentient beings." This refers to generation stage practice. "Taming beings through love and compassion, remain very joyful and firm." And the Sanskrit for that is simply: "SAMAYA TITRA LHEN".

The next section is where you pay homage, where you offer prostration. In many parts of Asia people greet

each other by bowing. Also, when lamas come we bow to them. So, having requested the wisdom deity to come, now that the wisdom deity has arrived we bow down, we pay homage to the deity. The text reads: "HUNG. In order to destroy the poisons of the three realms you show great pride." "Great pride" refers to the pride of the deity, the wrathful vajra pride. "To the Vajra Rakshas", which means to the wrathful deities, Dorje Shönnu and assembly, "with a single-pointed mind I prostrate."

In the next section you make offerings. First you make the conventional offerings, the outer offerings: ARGHAM, PADYAM, PHUPE, DHUPE, ALOKE, GHENDE, NEWIDYE, SHABDA. This is similar to the worldly convention of making an offering when a guest comes to your home, maybe some tea and cookies, maybe a meal, something like this. These conventional offerings are the offerings to the six senses. To perform them, consider that from your heart boundless light rays of various colors radiate, and on the tip of each light ray is a beautiful offering goddess holding the various outer offerings. In fact, you offer everything of this world that is absolutely wondrous in an inconceivably limitless way. Visualize that your offerings are infinite in number and completely fill all directions of space. The text reads: "Unsurpassable desirable offerings emanate as a great cloud of bodhichitta. The sense fields and their objects become nondual in the supreme enjoyment of the wealth of Great Bliss." And then you recite "ARGHAM, PADYAM..." and so on while visualizing the offerings. You can also do the hand mudras at the same time.

Next you make the inner offerings, the offering of men(medicine), rakta(blood), and torma. You will have arranged these offerings on the altar, the men and the rakta in their separate little kapalas(skullcups), and the torma. You will place the torma in the middle, the men kapala to its right, and the rakta kapala to its left. As an individual practitioner you will also usually have a small

kapala for men in front of you on your practice table.

First you offer the men, the dharma medicine. For this you will first open the men kapala with your right hand (you can either turn the top and leave it on the kapala or you can remove it altogether). Inside is the dharma medicine, a little bit of dütsi mixed with water. You visualize that this kapala is a self-originating skullcup and that the nectar it contains is the supreme nectar of immortality. In the center of the kapala, in the space just above the nectar, are the syllables OM, AH, and HUNG, OM on top, AH in the middle, and HUNG below. Then, pressing together the pads of your left thumb and ring finger, which represents a conjoined sun and moon and also symbolizes the syllable AH, you dip your joined fingers into the kapala in front of you and take up a little bit of nectar upon them. You consider that simply the taste of this nectar has the power to liberate. To offer it you raise your hand and flick the nectar from your finger into the space in front and you imagine that it multiplies and goes directly onto the tongues of all the deities in the mandala. As a pearlwhite drop (tigle) it dissolves into their tongues and they instantly become satisfied, partaking of the inexhaustable nectar of great bliss and emptiness.

You are offering this nectar to all of your objects of refuge, to all the deities of the three roots gathered in the space in front: to Padmasambhava Thödtrengtsal, the slightly wrathful aspect of Guru Rinpoche, and to all the lineage gurus, who are uppermost, and to all the yidams, who are below them, and to all the dakinis and dharmapalas, who are below them. Also consider that, as the white drops of nectar go out, light rays radiate from them subjugating all of the delusion in the three realms. Then consider that all of your objects of refuge receive the nectar and when it dissolves into their tongues they all experience great bliss and emptiness. Then, from the syllables OM, AH, and HUNG in the three places of all of these objects of refuge, their essence of body, speech, and mind arises as light

rays and returns, dissolving into the syllables in the space above the nectar in your kapala. The syllables then dissolve into the nectar and you consider that this nectar now has the potency to grant or accomplish anything that is wished for. Then it is time for you to receive the spiritual attainment, so you again dip into the nectar with your ring finger, and you touch it to the three places on your own body (crown, throat, and heart) and then to your tongue. You visualize that your tongue is an eight-petaled lotus upon which, lying flat, is a three-pronged vajra with the syllable HUNG in its center. The drop of nectar passes through the HUNG and down into your body, completely permeating it, and you experience the common and supreme spiritual attainments. Thus you partake of it. If all of this is too much for you to visualize you can simply take the nectar onto your tongue and imagine that it goes into your body and you receive the common and supreme spiritual powers.

So, reciting the verses of the text, at the end you recite the mantra, “MAHA PANTSA AMRITA KHAHI,” and then you take the drop. “MAHA” means “great”, “PANTSA” means “five”, “AMRITA” means “nectar”, and “KHAHI” means “partake of”.

Next you offer the tormas. For this you consider that all of the substances of phenomenal existence, particularly edible things, become the natural tormas. Then, from your heart countless, boundless light rays radiate. On the tip of each of those light rays is an offering goddess holding offering tormas—like the tormas we make for tsog—and other kinds of offerings. These tormas are offered to all the deities of the mandala who, in receiving them, become pleasingly fulfilled, and because of this thereafter they will bestow whatever spiritual attainments you may wish for. Furthermore, this blessing of pleasing the deities and receiving the attainment subdues all of the hatred in the three realms. So, reciting the verses of the text you finally say “SARWA BALINGTA KHAHI”. “SARWA” is

“all”, “BALINGTA” is “torma”, and “KHAHI”, as I already said, is “partake of”.

And now is the offering of rakta. Within the rakta kapala is the blood, which is the essence of the nature of enemies and obstructing forces. It appears as a red ticle. Above it are the syllables NRI and TRI. NRI is the seed syllable for the consciousnesses of all form enemies, and TRI is the seed syllable for the consciousnesses of all formless obstructing forces. Clearly visualizing this, from the NRI and the TRI boundless captivating light rays in the shape of hooks go out and catch the spirit, life force, and consciousness of all form enemies and formless obstructing forces. Hooking them, these light rays return and dissolve into the NRI and the TRI, which then transform into a sickness bag full of blood inside the kapala. You will then pick up your phurba, your ritual dagger, which is called the the “Supreme Son”, and you will visualize that you pierce that sickness bag while you say “OM VAJRA KILIKILAYA SARWA SHATRUNG MARAYA HUNG PHAT”. (This is not in the practice text.) Then the blood spills out of the bag and fills the kapala.

So considering that the blood bag contains the spirit, life force, and consciousness of the form and formless obstructing forces that you have hooked and drawn in, when you pierce it with the Supreme Son Kilaya you liberate the consciousness of all those form and formless obstructing forces. So what is left is the essence of their bodies, as the blood, inside the kapala. And that blood has become blessed nectar by the blessing of the phurba piercing it and liberating it. It has the power to pervade the three thousand myriads of universes. Consider that it becomes a swirling ocean of blood encompassing all of phenomenal existence and that from it the rakta goddesses holding various offerings emanate into the mandala making offerings to all of the deities of the mandala, who become extremely pleased. This instantaneously exhausts the desire and attachment of the three realms. The text

reads: “HUNG. To empty the three realms of existence, the blood of transmigratory existence whose nature is delusion...”. This refers to the fact that the three realms of existence come to be because of delusion, the root of which is desire and attachment. The blood offering is symbolic of desire and attachment. So, to empty the three realms of cyclic existence, whose nature is desire, you transform that desire into the liberated state, into the awakened state, and offer it as blood to the deities in the mandala. Finally you say, “MAHA RAKTA KHAHI” and consider that you have made the offering and it has been received.

Next is the offering of liberation, the “drelwa”, and here it is called the “offering of the three poisons”. The word “drelwa” means to slay, to kill. It doesn’t mean to kill in the ordinary sense; it means to take the consciousness from an ordinary state, in a sense to kill it from its ordinary state and then liberate it. What you are actually slaying and liberating are the three poisons, which are then offered as the flesh of delusion, the blood of desire, and the bones of anger. So, in this way the three poisons are slain and transformed into the state of liberation.

To make the offering then, countless messengers, wrathful deities that are emanations of yourself and look just like you as the great, glorious Kilaya, emanate from your heart and radiate swiftly into the ten directions. They captivate all the form and formless enemies and obstructing forces—who are all the beings that are overpowered by the three poisons—and then they kill and liberate their consciousnesses into the sphere of truth. And then they offer a great feast of the flesh, blood, and bones of the enemies and obstructing forces to all the deities of the mandala, who then experience great delight and become extremely satisfied and fulfilled. Thus the liberation occurs. As the deities delight in the feast, the three poisons are purified in their own place and the two types of merit are spontaneously perfected. And then you say the mantra, “MAHA MAMSA RAKTA KINGNI RITI

KHARAM KHAHI". "MAHA" is "great", "MAMSA" is "flesh", "RAKTA" is "blood", "KINGNI RITI" is "bones", "KHARAM" is "all", and "KHAHI" is "partake of".

Next you make the offering of liberation through union. The "mortar of the Blazing Wrathful Female" refers to the chökyi ying, the sphere of truth, the dharmadhatu, emptiness. The "beat of the Vajra Hammer" refers to the method of compassion, which is skillful means activated within and manifesting out of emptiness. So, in that state of method and wisdom combined, which is symbolized by the male and female in union, all duality, all grasping to self and clinging to objects, is completely eliminated, completely dispersed in truth. "Even gods can be slain" means that any kind of dualistic being, any being that is the product of duality and compounded phenomena, is liberated—god, demon, no matter who or what.

To make this offering, consider that from yourself countless manifestations of yourself arise in the form of intoxicatingly beautiful, mesmerizing male and female consorts. They go out into the mandala, the female consorts joining with the male deities and the male consorts joining with the female deities. As these two, method and wisdom, come together, male and female enter into blissful union. This is the union of the sphere of truth and primordial wisdom. And the sphere of truth is the mortar, and the primordial wisdom is the pestle, and this is also the lotus and the vajra. So the coming together of these two in union is like the smashing and grinding, in a mortar and pestle, of duality, of all grasping and clinging, of all of the dualistic beings who are overpowered by delusion.

When we hear about "dualistic beings overpowered by delusion" we usually think this refers to someone other than ourselves: Somebody else, not me! But it's not somebody else; it's us. This refers only to our own dualistic mind. So, entering into the union of the sphere of truth and primordial wisdom is the liberation of dua-

lity. In this liberation all discursive thoughts are simultaneously liberated into the sphere of Great Bliss, which is the union of bliss and emptiness, the taste of the four joys. Thus, all the deities experience the taste of the four joys.

If you want to be very specific in making these different offerings, the offering of nectar is made to the mouth of the right face of the deity, the offering of blood is made to the mouth of the left face, and the offering of tormas and the offering of the three poisons, the flesh, blood, and bones, is made to the mouth of the central face. But if the Kilaya you are generating is a solitary figure with one face only, everything is offered to the one mouth. Generally speaking, offerings to any deity can be made in this way.

In the context of the three samadhis, the bindu, which is the mind, corresponds to the samadhi upon the nature as it is. The blood corresponds to the samadhi of all appearances arising from that nature. The flesh and bones correspond to the samadhi upon the primary cause, which is the luminous seed syllable.

Finally, all of the emanations that have radiated from you (offering goddesses, messengers, consorts, and so on) to make all these offerings—from the conventional, outer offerings up to this point—now return and dissolve back into you, and you enter into the ultimate mode of offering, which is resting in the realization that the nature of the offerer, the objects being offered to, and the activity of offering itself, these three, are nondual and beyond the intellect. They are of the nature of the dharmata, which is great bliss. They are the one taste of the inconceivable mind of primordial wisdom. Thus, you make the ultimate, unsurpassed offering, which is resting in the view itself.

Next is the praise. For this you can consider that, just as during the offering section, in the space in front of you is the vast mandala of the three roots, all your

inconceivable objects of refuge, gathered like great massing clouds in space. Then, from your heart, countless goddesses emanate, and they play music and sing praises and dance the dance of praising. They are praising all of the inconceivably great pure qualities of your objects of refuge and veneration. You imagine them actually expressing what those great pure qualities are. And this activity of praising causes the brilliance of the deities' bodies to increase. Then the goddesses dissolve back into your heart.

The result of this kind of praising, which is also a form of offering, is the supreme spiritual attainment of one's own body, speech, and mind being blessed by becoming indivisible with the body, speech, and mind of the deities that one is praising. One's qualities and the deities' qualities become indivisible—if praise is made with intense faith and fervent regard. Having fervent and devout admiration for the enlightened qualities of the deities, and then praising those qualities from the door of one's faith and devotion, one will come to embody those qualities.

Continuing with the text, in the first line you praise the dharmakaya, in the second the sambhogakaya, and in the third the nirmanakaya. Then you praise the vajra body, the body of Vajrakilaya, the powerful brilliant body possessing the nine dances of wrath and rage. Then you praise Vajrakilaya's speech, the vajra speech, and then Vajrakilaya's mind, the vajra mind. Finally you praise the entire mandala of Vajrakilaya, all the deities who are but wisdom emanations of Kilaya, and as such are nothing other than the display of rigpa itself.

Upon completing the praises it is usual to recite a confession. Although there isn't one in this text, now that you know about it you can insert one here. Confession is done at this point primarily because in our practice of generating the deity we make mistakes. We make incomplete and impure offerings. We leave some parts of the

practice out. We forget the visualizations or we perform them inaccurately and incorrectly. It is important to confess all these faults before we begin our mantra recitation. Thinking, then, about all the mistakes you have knowingly and unknowingly made in your practice up until now, with intense remorse you confess them before the mandala, and you can recite the One-hundred-syllable mantra.

The Recitation

Now we have come to the recitation of the mantra. First of all you must invoke the mantra, so you pray to the three root deities of the mandala to allow you to enter into the samadhi of root and accomplishment mantra recitations. You request them to follow through with their commitment, the “great vow” they took to liberate and ripen sentient beings. You request their “skillful, miraculous activity”. You request them to “give rise to the brilliance of the blazing body and the roar of vajra speech, possessing the life of great wisdom”, and to “quickly bestow the two accomplishments”. Then you consider that they grant you their permission.

For the actual visualization for the mantra recitation, visualizing yourself as the great and glorious Kilaya, within your heart is the primordial wisdom being, the samayasattva: white Vajrasattva holding vajra and bell, dressed in the sambhogakaya raiment, sitting in the half lotus posture upon a lotus and moon disk. In the center of Vajrasattva’s heart is a luminous tent of light in the center of which is a five-pronged vajra standing upright upon a sun disk. In the center of the vajra is the essence of the life force of the deity, a blue seed syllable HUNG encircled by the blazing mantra mala. The root mantra is “OM VAJRA KILIKILAYA SARWA BIGANEN BAM HUNG PHET”. As you recite the mantra, inconceivable light rays emanate, making offerings to all the buddhas and gathering all their blessings. The light rays also penetrate all sentient beings, purifying all their defilements and obscurations without exception and they are transformed into deities. As the text says, “The mudra of the phurba of existence awakens. The action of the dharma protectors is

impelled. The viciousness of the eight classes of demons is annihilated, and the hosts of obstacles and obstructing forces are completely destroyed. Existence arises as the spontaneous accomplishment of the body, speech, and mind of the Great Glorious One.” So you consider all of this while you recite the root mantra.

And then you have a second mantra, the accomplishing mantra, which is “OM VAJRA KILIKILAYA DZA HUNG BAM HO KATAM KAYE DZAYE BIDZAYE ADZITI APARADZITI MARA SENA PRAMARDHANAYE HUNG PHET”. The visualization for this mantra is the following: From the root mantra circling in the heart, a second luminous chain of mantric syllables arises and, ascending, goes out from the yab’s mouth and into the yum’s mouth. The light and the syllables pass down her body, through the four chakras. In these four chakras are the mandalas of the male and female deities, the dakas and dakinis who reside there. The presence and power of the light and the mantric syllables invoke the deities’ own mantric sound, and as they start reciting the mantra the sound resonates from all four centers. The luminous chain goes down to the yum’s secret lotus, and there it exits her body and enters his through his secret vajra. Entering his body, it rises and passes through all the channels and chakras in his body, invoking all the male and female deities residing there, and they start naturally reciting the mantra. Passing through the heart, it continues up and out again, and so forth, circling continuously and unbroken between the two bodies.

The third mantra is the condensed wrathful razor mantra, which is done only after one has accomplished the root and accomplishment mantras. Until then, it is sufficient to recite it three or seven times at the end of your root and accomplishment recitation.

So maybe you think it’s easy to recite mantra, that all you need to do is go “blah, blah, blah”. Before beginning your recitation you should have a perfectly clear

visualization of every single aspect of the entire mandala, including the central deity and all of the deities in the mandala. You should see every detail very, very clearly in your mind's eye. And then, before actually reciting the mantra, you start thinking about the mantric syllables, visualizing them. And then you will recite the mantra mentally a little bit. And then, when you just start to tire of that a little bit, you begin your actual verbal recitation. And you should recite with single-pointed concentration on the entire visualization: the central deity, the surrounding deities, the mantra spinning, the light radiating, and so forth.

You should never interrupt your recitation by talking to someone or doing something else—for example, talking to someone who walks into the room and asks you a question, or answering the phone if it rings, or taking sips of tea, or whatever. Any kind of interruption is not acceptable. There is so much to say about mantra recitation, if I were to teach it all we would still be here next year. As we have only a little bit of time for this teaching I will leave it at these essential points.

At the conclusion of your mantra recitation you recite the vowels and consonants, the One-hundred-syllable mantra, and the essence mantra of interdependent origination. You do this to purify any mistakes you have made in your recitation practice, like not reciting correctly, leaving out syllables, adding syllables, and so on. And then you make a brief offering and praise. In general, you can recite the first four lines of the offering and the first four lines of the praise that come earlier in the practice, but in this practice there are specific verses to recite at this point, beginning with: “Inviting the Great Glorious Vajrakilaya and his entourage, I make outer, inner and secret offerings. I praise the miraculous activities of the qualities of your body, speech, and mind...”, etc.

If you are going to do protector practice, whether extensive, medium, or brief, you will insert it at this point.

If you don't have the Phurba protector prayers that are specific to this particular practice, because it's Dudjom tersar you can use any of the protector prayers we commonly use in other Dudjom tersar practices. You can also do any other protector prayers you do regularly. And, of course, you must offer a serkyim; you simply can't do a protector practice without making an offering. So you prepare a serkyim with black tea or liquor, and meat or biscuits or cookies, with whatever you have. Whatever you offer, your serkyim should be filled up to the brim. If you don't actually offer meat you can visualize that you are offering it. In fact, your serkyim offering is a symbolic offering of blood and flesh, so you don't have to offer the actual substances blood and meat. You imagine that your black tea or liquor is the blood, and the fruit or biscuits or whatever are the flesh. I won't say anything about the protector prayer because the translation is quite clear.

Tsog

After your protector practice, if you are going to do the tsog offering, the ganachakra feast, you will first do a confession. You can insert the short confession to Vajrasattva that's in the Yeshe Tsogyal sadhana, or any other confession you commonly do. And if you don't have a confession you can simply recite the One-hundred-syllable mantra seven or twenty-one times, and that is sufficient. And, of course, it is extremely important to do confession from the door of the four powers.

Once you have gathered your tsog offerings, you visualize that the container you have placed them in is a jewelled, one-thousand-petalled lotus with a moon and sun seat in its center, and the tsog substances are in the center of that. Then, from your heart, a HUNG radiates, and from that HUNG the syllables RAM, YAM, and KHAM arise. From RAM wisdom fire arises and burns all the impurities in your tsog offering substances, from YAM wisdom wind arises and disperses all impurities, and from KHAM wisdom water arises, completely cleansing all impurities. This is how you purify your tsog offering substances.

Next, all of the substances transform into the five meats and the five nectars, which symbolize the five buddhas and the five consorts. For this, you first visualize that the seed syllables of the five buddhas and their consorts appear in the space above your offering substances: HUNG, OM, TRAM, HRI, and AH for the males, and MUM, LAM, MAM, PAM, and TAM for the females. Then those syllables become the buddhas and consorts in union, and from the point of their secret places in union the bodhichitta nectar begins to flow. It flows continuously,

without any break, and becomes clouds of light rising like steam into all directions, making offerings to all the buddhas. It receives all the buddhas' blessings and then returns as the three vajra syllables OM, AH, and HUNG and dissolves into your offering substances, which are, in essence, the five meats and the five nectars. Then the five buddhas and consorts melt into light and dissolve into the offering substances and they become the great primordial wisdom nectar which has the power to naturally give rise to any desirable object. So any kind of offering you imagine simply arises out of that. And this is how you bless your tsog offering substances.

Having purified and blessed your offerings you will invoke the guests, who are the three root deities—lama, yidam, and khandro—requesting them to come and partake of the tsog. Invoking them, you imagine that they assemble in the space in front. Actually, the assembly of guests that you are inviting is identical to Kilaya's mandala that is already present in the space in front.

The tsog offering begins with the mantra, "OM SARWA DRAJAM BISHO DHANI HUNG PHAT", which is the shunyata formula. It transforms everything into emptiness. Reciting this, you recognize that the fundamental nature of all phenomena is shunyata, emptiness. Then, from within that awareness, you will next bless the offering materials. The text reads: "HUNG. The primordial wisdom of self-arisen pure awareness (arises as) the letters RAM, YAM, and KHAM, (which) purify grasping at reality...", and so on. These actual practice verses don't describe the longer visualization I just explained, which is received through secret oral instruction. They may seem a little bit different but essentially they're the same and don't contradict each other. So all of this is the visualization.

Then, to invite the assembly you recite: "HUNG. To establish the phurba of existence and in order to receive empowerment and spiritual accomplishment, we invite

the Wrathful Primordial Wisdom Being and his entourage to come to this gathering of desirable offerings. OM VAJRA KILIKILAYA DZA HUNG BAM HO.” With this, the assembly gathers in the space in front and you are ready to begin making your tsog offerings.

The tsog is offered in four, or five parts. You offer the first portion, the first plate, to your objects of refuge. The second portion is offered to confess your broken samaya. The third plate is the offering of slaying and liberating. The fourth portion is the offering of the remains. But if the lama is present the fourth plate will be to the lama, and the tsog will be distributed to the assembly, the vajra brothers and sisters, and then the fifth plate will be the offering of the remains.

To offer the first portion then, you recite the verses that begin with: “HUNG. From the magical display of the five primordial wisdoms...”, and you place the first offering on the altar in front of the tormas. Then you make up the second plate and offer it on the altar. At this time you will think of all your broken samaya and all your failings and shortcomings from beginningless time until now. The third plate is the drelwa, the offering of slaying. Who or what you are slaying are the form and formless obstructors, beings who create obstacles to the practice and propagation of the Buddha’s dharma and even try to destroy it. Because of their intense negativity such beings will be reborn in the hell realms. So, from a place of compassion, knowing that they will be reborn in the hell realms, you hook their consciousness by the power of your mantra, you slay them, you liberate their consciousness, and you offer their flesh as a tsog offering.

To offer the drelwa then, you prepare another plate with tsog and you visualize that the seed syllables NRI and TRI are in the space just above the offering substances. NRI is the support for the consciousness of all form obstructors, and TRI is the support for the consciousness of all formless obstructors. Then, with “NRI

TRI VAJRA ANGKUSHA DZA” you hook the consciousness of all those obstructors into those seed syllables. This is the vajra command for captivating and hooking, catching the consciousness. With “DZA HUNG BAM HO” you bring it in. DZA, HUNG, BAM, and HO are the four immeasurables: DZA is the hook of compassion, HUNG is the lasso of love, BAM is the handcuffs of joy, and HO is the bell of equanimity. With the “weapon of the primordial wisdom phurba” you destroy the “form and formless obstructors, (which are) ignorance and duality”, and you liberate them by transferring their consciousness into the dharmadhatu. The chöpon will take that plate and put it in front of the lama, who then does the slaying with his phurba, and then the chöpon will take the plate back and put it in front of the mandala.

Finally, with “MATRAM RUDRA MARAYA MAMSA RAKTA KINGNI RITI KHARAM KHAHI” you offer their forms, their bodies, to the mouths of the deities. Thus the consciousness is liberated and the flesh is offered to the mouths of the deities. “MATRAM RUDRA” are all the form and formless obstructors. The other Sanskrit words of the mantra I have already explained.

At this point you will recite the kangwa, which is the prayer of fulfillment. It is a prayer of offering to please and fulfill the deities that have assembled to receive your tsog offerings. As the meaning is very clear in the text, I will not say more about it.

After the kangwa you will recite the tsog offering verse that we commonly use in our Dudjom tersar practices, the verses that begin with: “YINGKYI BENDAR RIGPA’I ...”, and you can accumulate it many times. After that the chöpon will offer the tsog plate and the tsog liquor to the lama and the lama will take a little taste of the liquor in his hand or on his finger. Then the tsog will be distributed to the assembled vajra brothers and sisters and everybody will also get a little taste of the tsog liquor. But before they partake of their tsog the chöpon will collect

the remains in a large plate, beginning at the back of the room and moving toward the front, collecting something from everyone, and finally ending up in front of the lama, who is the last one to make an offering to the remains plate.

If the lama is a realized master he will make the triangle mudra with his hands and, holding it above the remains offering that the chöpon is holding up in front of him, he will spit through it onto the remains offering three times. If this is the case, the upper portion of the lama's mouth is the mandala of the male deities and the lower portion is the mandala of the consorts, the female deities, and the spit is the bodhichitta nectar of their union. So the lama spitting on the remains like that is the bodhichitta blessing. But these days it's very rare that lamas will actually spit on it. Even H. H. Dudjom Rinpoche never spits on it—even though he's the supreme one who should be spitting on it. Usually the lama will just have the chöpon pour three spoonfuls of the tsog liquor through his triangle mudra onto the remains to symbolize him spitting on it, or sometimes the lama will just blow on it.

The first spit, the first bodhichitta nectar, clears all of the impurities in the remains offering. The second transforms the offering into nectar. And the third multiplies it into boundless offerings that will easily satisfy all the guests who have assembled to receive the remains. All of them will be fully and equally satisfied, not some getting just a little and wanting more and some getting too much. And if a lama is not present, then the chöpon has to think of these things while doing them, visualizing himself as the deity.

These days, an unacceptable tradition has been established in this practice of offering the ganachakra feast. It is common that as soon as the tsog is passed out to the vajra practitioners everybody starts eating right away, and then when the chöpon comes around to collect

the offering of the remains everybody makes their remains offering after they've already eaten from their own plate. Now this is a big mistake because, unless you are a realized meditator, which means that you have accomplished the mantra and have accomplished the deity, once you partake of the tsog it is no longer a pure offering. So if you are making a remains offering from something you have already consumed, it's a blessing you are giving, and if you have the power to give this kind of blessing to the dakinis, then it's certainly fine to do that. But none of you have that kind of power. You haven't even come close to accomplishing the mantra or the deity. So it's a kind of strange karma to even imagine that you can eat and then give the dakinis some of your blessing.

This offering is called the "offering of the remains" because it is what is left over after you have made your first offering to the three jewels of refuge, your second offering of confession, and your third offering of the drelwa. But people have misunderstood what "remains" means, and they've gotten the wrong impression; they think it means the remains from their plate. That's the problem, and it's definitely a big mistake. So the dakinis and the protectors who are going to receive those remains, which is their portion of the tsog, are waiting for it, and you are treating them like your dog, throwing them your scraps after you've already eaten what you wanted.

This seems to be a common practice now in Nepal and India, in all the monasteries. As soon as the tsog is passed out all the monks start eating it right away and when the chöpon comes around to collect the offering of the remains they throw their leftover pieces on the plate. The great lamas can do this and it's no problem, it's a blessing, but it's not when ordinary people do it. Whether you are lay or ordained, to do the ganachakra without even thinking about what you're doing, thinking that it's like some kind of party, is to be mistaken.

So, having collected the remains, you recite: “OM AH HUNG PANTZA AMRITA HUNG HA HO HRI”. This increases the offering, making it absolutely limitless. “The collected desirable samaya substances of the remains inconceivably fill the sky.” Then, when you say, “E ARALLI HRING HRING DZA”, this invites the dakinis and protectors, the guests, to come. With “HUNG. Commanders, servants and messengers, now is the time to heed your vow... UTSITRA BALINGTA KHA HI”, you offer the remains. They are taken outside and put carefully in a clean place. They are not thrown. You just slide them off the plate without touching them, leaving them in a little heap under a tree or on some high place, some place where people don’t walk, and then you bring the plate back in. And when you take the remains out you also have a spoonful of the tsog liquor which you pour in a circle clockwise around the offering after you have placed it.

Because this sadhana is somewhat abbreviated, the kulwa, which would come now, has been left out. The kulwa is when you request the assembled deities, which is Vajrakilaya’s assembly, to pay heed to you and to remember their commitment, their promise. You are asking them to remember that in the past they made a commitment to perform concerned activities, and to remember that vow, that intention, and to perform their concerned activities as they promised.

The next thing then is offering the cheddo. For this, as in some of the preceding sections, by the power of truth you will hook and captivate the consciousness of all of the form and formless obstructing forces and bring them into the cheddo torma, which is a special torma that you make. Basically, these obstructing forces are all of the beings who harm sentient beings and who cause obstacles to the path to liberation. So you will hook them, bring them into the torma, dissolve their consciousness and then offer their flesh and blood as blessed nectar. If you have them you can say the actual verses of hooking: “By

the power of truth..." and so on, but if you don't it's ok—you can simply visualize that this occurs.

So to begin, the chöpon holds up the torma and you visualize that the consciousness of the form and formless obstructing forces is hooked into the torma, and that their flesh and blood and bones become the torma, and that the torma itself becomes huge and vast, filling all of space.

Now again, when you hear things like "the flesh, the blood, and the bones", you mustn't misunderstand this. Don't think this is some ordinary thing. The flesh symbolizes the nature of delusion, the blood symbolizes the nature of desire, and the bones symbolize the nature of hatred, anger. What is really going on here is that you are liberating the consciousness, which is the negative mind of those obstructors, and you are offering the torma of their flesh, blood, and bones, which is the heap of delusion and desire. It is important to understand this correctly. We're not like cannibals that like to kill their enemies and eat them.

So when the torma becomes extremely vast, completely filling the sphere of space, it becomes a source of exhaustless primordial wisdom nectar and invokes the mind of all the oath-bound dharma protectors and their assemblies. These are beings who, in the past, were bound to the command by Guru Rinpoche, Padmasambhava, to serve and protect the precious dharma and the dharma practitioners who are trying to practice purely, and to cause obstacles for those beings who don't practice purely, who misuse the dharma. So the minds of all those dharma protectors are invoked by this inconceivable offering, and they remember their vows and their promises, and they are roused to action.

Specifically then, you visualize that from your heart captivating light rays in the shape of hooks radiate into all directions and hook all of these beings who are bound by these vows and have just been aroused by your offering. All of these oath-bound protectors come for-

ward and, like a vast ocean of beings, completely fill the space in front and just above you. Then, from your heart, light radiates as nectar and you give to each of those oath-bound protectors an offering of nectar which they receive on their tongues. This is the samaya nectar. And then after that you consider that your body, as Kilaya, is blazing with such intense brilliance that those oath-bound protectors are almost blinded by it. In fact, they are totally overcome by the awesome, unbearable radiance of your presence. They are humbled, weakened, in a sense, and they can hardly bear it. They put the palms of their hands together in obeisance. And there is a gossamer curtain of light, like a veil, between you and them, circling.

So, in that state of total awe, and even almost fear, they immediately extract the essence out of the torma and they partake of it. And then, what remains of the torma, which are like the leftovers of the torma, naturally becomes a heap of illness, poison, and weapons. Then, from yourself, boundless wrathful emanations, like a storm of wrathful energy, radiate suddenly and swiftly, completely annihilating all enemies and obstructing forces—who are the very product of the dualistic mind, the very cause of illness and poison and weapons. It's kind of like a battlefield, all these emanations going out and totally demolishing all that negativity. So, reciting the verses of the text, you will offer the cheddo and then take the torma out.

When the chöpon brings the cheddo plate back in, he takes a little bit of the nectar from the action vase and washes the plate and then pours that water onto the tenma torma, which will be offered next.

The Tenma are the twelve Tenma goddesses. Because the cheddo protectors are higher than the tenma protectors, pouring this little bit of nectar from the cheddo plate onto the tenma torma is a blessing for the tenma torma. Then you consider that by saying “OM AH HUNG” the tenma torma becomes blessed, and then the

torma vessel transforms into a huge crystal tent and the torma is inside of that. Consider that the torma is of the nature of exhaustless nectar.

When Guru Rinpoche, Padmasambhava, first came to Tibet, which was during the reign of the dharma king Trisong Detsen, the king and his mother, who was a famous emanation of Tara, were trying to build Samye Ling, which was to be the first Buddhist monastery in Tibet. Because they kept having so many obstacles in trying to build this monastery they invited Khenpo Shantirakshita from India to come and help them, and he did. However, because the spirits in Tibet were opposed to the building of the monastery, and because they were so powerful, what the builders did by day the spirits took away by night. All of the stones and earth and timbers that had been placed by day would be completely strewn about in all directions by the morning.

After some time of this the king became very discouraged and he asked the khenpo what to do because it was his fervent wish to build this monastery and it wasn't being accomplished. Shantirakshita replied that because he was the bodhisattva of peace he only knew the peaceful methods for overcoming obstacles and that those methods were not suitable to tame the wild minds of the gods and spirits in Tibet. Those gods and spirits, he said, could only be tamed and turned to the dharma through wrathful methods. The well-known wrathful guru, who was known as Padmasambhava (The Lotus Born) because he was born from a lotus flower and not from parents, and was famous in the south, east, north, and west of India as a very powerful tantric adept, was the one the king should invite if he wanted to clear all the obstacles.

The king said, "How can I? I don't have the merit to invite this great master." The khenpo answered, "Never mind, you do have karma. In a past lifetime, many past lifetimes ago, we were all sons of the same mother, you, myself, and this Padmasambhava. Our mother had a fer-

vent wish to build a giant stupa, and by the power of that wish we all worked together to build the great stupa at Boudhinath, and just before the stupa was completed our mother passed away. At that time we all made vows and prayers that in the future, by the merit of the building of this stupa, we might be reborn as great bodhisattvas to help all sentient beings. Your vow was to be reborn as a great dharma king to bring the dharma to a land where there was no dharma. And Padmasambhava made a wish to be reborn as a great tantric master to bring and establish the dharma in lands where it is most difficult to establish. So you see, the karma is already determined. The three of us have already been together in the past, and we will be together again. There was also another brother who worked on building the stupa, and his prayer was to be reborn in a future lifetime as a great dharma minister able to carry out the services of the king. He is your minister."

The khenpo then explained to the king that if he sent his minister and an entourage to India, with offerings of precious jewels and gold, and letters of invitation requesting Padmasambhava that he come to Tibet, that he would indeed come back with them. In fact, Padmasambhava, in India, knew that they would be coming, so when they were on their journey to find him he went to the border of Nepal and Tibet to wait for them. When they arrived there and found him he acted like he didn't know who they were or why they had come looking for him. When they met he asked them, "Who are you?", and they replied, "I am the minister of the great king of Tibet", and "I am such and such", and "I am so and so", all of them quite proud of their titles and who they were. Padmasambhava then, of course being beyond this kind of phenomena, said, "Yes, I am Padmasambhava, and I will go to Tibet no matter who you are because I have karma to go there, and that karma has ripened. The time is now." Then the minister and entourage presented their offe-

rings of gold dust and jewels, and Padmasambhava took it all and just threw it up in the air, and then he walked in the space in front of them, saying, "Now give me more offerings. Do you have anything else to give?" So they took off all their fine clothes and offered them and stood there naked. But again he said, "Give me more offerings. This is not enough."

So they then offered their body, speech, and mind, and he said, "Ok, very good. You Tibetans have irreversible faith. I was checking to see, and now that I know you do, I will go to Tibet as you have requested. Because you demonstrated irreversible faith when put to the test, everything will be auspicious." He then took their clothes and wrapped some earth and stones into them and returned them to the minister and his entourage. When they opened up their clothes they found that they were full of gold dust and jewels, and they felt some little regret for having been attached to the gold dust and jewels when Padmasambhava threw them into the sky. He then told them to return to Tibet and that he would come in three months.

Three months later, when Padmasambhava went on his journey to Tibet, Dorje Lekpa accompanied him as his attendant. At that time there were twelve very strong demonesses in Tibet, the strongest in the whole land, and knowing that he was coming they gathered and plotted to obstruct him. Among themselves they said, "Padmasambhava is coming here, and if we don't destroy him we will lose all of our power and control in Tibet. We've got to do away with him before he arrives." So they caused unbelievable difficulties for him on his way. They tried to destroy him with lightning and hail storms, and in other ways, using all their powers, but Padmasambhava's power of samadhi was stronger than theirs. He overpowered eleven of those demonesses and controlled their minds and turned their minds to the dharma. But the twelfth, who was the head of them all and the most

powerful, was not controlled at that time. She escaped and retreated deeper into Tibet. At this point she was actually quite afraid of Padmasambhava because he had already taken all eleven of her sisters. He kept coming deeper into Tibet though, and as he approached the place where she was she tried to hide from him in a lake.

Padmasambhava, finding her there, took his vajra, which was blazing with wisdom fire, and threw it down into the waters of the lake. It hit her right in the eye. The water in the lake started bubbling and boiling and then just burst up into space in one great huge explosion. And there she was, standing in the empty lake bed, with her eye gouged out, shuddering. All of her flesh was burnt, cooked, and only a skeleton was left. At that point, totally defeated, she came up out of the lake and confessed to him and bowed down and took refuge.

In this way Padmasambhava controlled the twelve demonesses, who thereafter came to be known as the twelve Tenma goddesses. And he placed the last one, who is called the "Skeleton Goddess", at the head of all the others, who serve her as her attendants. So from that time until now these Tenma goddesses have been in charge of protecting the dharma that came to Tibet through Padmasambhava, which is both kama and terma, and especially in charge of protecting the termas. This is why all of the tantric sadhanas have an offering to the Tenmas.

So to make the tenma offering, you consider that the Tenma goddesses are gathered and present in front of you. And you have the tenma torma, which, as has already been explained, is inside of a crystal tent, and so on. So you offer the torma to them, and as it is such an inconceivable, wondrous offering of exhaustless nectar, they are very respectful as they take it. They bow down to you out of respect and they promise to accomplish whatever concerned activity you ask of them. And then you consider that after they take the essence of the torma and restate their promise they return to their own place.

Immediately following this is the dance of suppression, which is part of all this. The chöpon brings the tenma torma plate back in after offering the torma outside, and then puts the cheddo plate and the tenma plate together and places them both upside down on the floor in front of the mandala. Then you consider that all the obstructors that obstruct the practitioners of the profound vajrayana, all obstacle creators, form and formless obstructors, demon spirits and hidden spirits, all of them without exception are hooked by the hooking mantra: E NRI TRI SARWA SHATRUNG BIGHANEN DZA HUNG BAM HO. With this, they are brought down below the earth, below the upside down torma plates, into a vast syllable E which is in the shape of a black, three-sided, inverted pyramid which very, very deep.

Then consider that the plates become as vast as Mount Meru and press down and cover the mouth of the hole—which is the base of the inverted pyramid—sealing it. The chöpon then takes the lama's vajra (and you visualize that the lama's vajra is very vast and inconceivably powerful) and crosses it on top of the plates and you visualize that a crossed(double) vajra seals the plates so that the obstructors can never get out again. If the lama is not present, if you are a single practitioner you use your own vajra, or if in a group the chöpon will take the omdze's vajra and use it. Whatever the case, the visualization is the most important thing. And then you visualize that on top of the crossed vajra is the palace of Vajrakilaya and all the deities, male and female, and that they are all dancing the dance of suppression, and you say, "OM LAM HUNG LAM STOM BHAYA NEN," which essentially means "be suppressed under the ground". And then the chöpon picks up the vajra and returns it to the lama, or to the omdze if the lama isn't present, or you pick it up yourself if it's just you, and you pick up the two torma plates, turn them upright, put a little bit of rice in the top plate, and then place it on the altar.

Immediately after this you request to receive the spiritual attainments: "HUNG. Great Glorious Vajrakilaya and Great Consort Gyei Debma ... bestow the common and supreme spiritual attainment." Then you say Vajrakilaya's root mantra and add the "KAYA WAKA TSITTA SARWA SIDDHI HUNG" to it, which is the mantra for taking empowerment and receiving spiritual attainments. You will then take a taste of the nectar from the mandala in the palm of your hand and partake of it. Thus, you receive the spiritual attainments.

After this you will make a short offering and praise, and to confess any mistakes you have made in your practice up to this point you will recite the One-hundred-syllable mantra of Vajasattva or the One-hundred-syllable Heruka mantra.

The Dissolution and Reemergence

To effect the dissolution you will consider that the primordial wisdom beings dissolve into your supporting mandala, which is your phurba instrument and your mandala and your thanka and your statue—whatever you have arranged as your support. And then you will consider that your entire samadhi mandala—which is the mandala of your meditation, both support and supporting, and all phenomenal appearances—dissolves stage by stage from the outer extremity inward until eventually everything has dissolved into the HUNG in your heart. Then the HUNG itself dissolves, from the shabkyu at the base up to the squiggle at the top, which finally dissolves into the nature of emptiness. At that point you enter into non-conceptual meditation and you remain in that state as long as you can: “The entire mandala of the phurba of existence dissolves into the great bindu of the mind.”

When you are distracted from your samadhi and your first discursive thought arises, you instantly rearise as the deity: “From the expanse of truth of the Great Glorious One arises the luminous mandala of body, speech, and mind.” So again, instantantly, you see self nature as Dorje Shönnu with consort. Your three places are marked with the three vajra syllables, and the universe and its contents are the mandala of Kilaya with all the deities just as before. All beings are reciting the Kilaya mantra, you hear all sound as the mantra, and you recognize that all mind is the mind of primordial wisdom. You say the mantra, “PHET PHET PHET VAJRA KAWA TZI RAKSHI HANG”, and you carry this three-fold awareness throughout your post-meditational period.

Dedication and Conclusion

Now you must dedicate your merit. This is how you fulfill the vow you took at the beginning of the sadhana when you generated the bodhichitta and vowed to practice for the sake of all sentient beings. So, having completed your practice, you offer all of the merit and virtue that you have accumulated through doing the practice to the attainment of the state of Vajrakilaya of all sentient beings.

Finally, to conclude the sadhana you will recite the prayers for good fortune, the tashi, which can be brief or quite extensive. And you consider that the blessings of all the deities in the mandala, that completely fill space, descend upon you and your environment in the form of flowers gently falling, like a rain of blessings filling the sky, and that all the deities and their retinues are singing songs of good fortune. Now that you have accomplished the mandala, have confidence that from this point onward it will always be accomplished, and that good fortune and auspiciousness will always prevail. If you know other, general prayers of good fortune, you can also recite them after you recite the Kilaya tashi prayer.

Final Comments

Now, briefly, we will look at the abbreviated phurba practice, which is the short daily sadhana. You will begin with the Seven-line Prayer to Guru Rinpoche, after which you will insert the lineage prayer and any other prayers you recite to your lineage or to your root guru. And then you will begin straight away by considering that all the objects of refuge gather in the space in front, and you take refuge: “Namo, to the Great Glorious Heruka, who is the lama and the Three Jewels...”.

You consider that the great and glorious Vajrakilaya is indivisible with your own root lama. The body of the lama is the body of Vajrakilaya and, as such, is the condensed essence of the three jewels of buddha, dharma, and sangha. If you can maintain awareness of this all the time, then you will receive the spiritual attainments very, very swiftly. You won't break samaya with your lama, and even if you do you can repair it in this way. And this awareness also clears the obstacle of seeing the lama as an ordinary human being.

What's wrong with seeing the lama as an ordinary human being, you might ask? Well, as far as benefitting or harming the lama, nothing is wrong with it, but as far as benefitting or harming yourself, if you see your lama as only an ordinary human being, if you have just an ordinary view, then how can you expect to receive spiritual attainments and powers from such an ordinary view and an ordinary person? Furthermore, with such an ordinary view you will be unable to see the true, pure qualities.

In short, the blessings and spiritual attainments you receive will depend entirely on your view and the

level of your faith. All of the great pandits and mahasiddhas of the past, all of the great lineage holders and realized teachers of this tradition, without exception, had pure and profound relationships with their gurus. They always saw their guru as the living buddha, and they realized that their meditational deity's nature is the nature of the root guru, that the root guru and the meditational deity are inseparable. And through this kind of pure awareness they were able to achieve liberation.

If you were to ask me whether or not I have this awareness about my own root gurus, certainly my root gurus are and were living buddhas, inconceivably great teachers of our time, yet I must admit that it is extremely difficult for me to not sometimes see them as ordinary human beings. And maybe you wonder, "Rinpoche, do you have any disciples who see you as a living buddha?" Now, I'm not saying that I am a buddha but, yes, a few of my students have this kind of faith. Of course, it's difficult for them also, for obvious reasons. Even if I yell at them or scold them—which for some of them is quite often, and then of course they might cry or whimper or get upset—but rather than diminishing, their faith just increases. So, it's entirely up to you whether you have this view or not. It may be difficult, but if you can see your lama as a living buddha you will definitely receive the blessings. Have no doubt about it. The results are entirely dependent upon your view.

Because you are in a state of obscurity and you have faults, then you will project those faults upon others, including your object of refuge. Because you are overcome by your own faults, you only see faults in others. And sooner or later you will even look for faults in the lama and you will find fault with the lama. You would even see them in Shakyamuni and Guru Rinpoche. Rather than looking for the faults, you should see only the pure qualities. Maybe you think it's impractical or ridiculous to not recognize what appear to be obvious faults in others,

but actually, from the point of view of the true nature of reality, you only see faults because you can't see the true nature anyway. If you could see the true nature you wouldn't see any faults at all. So, again, it all comes back to your own fault. Also, you should never look for and find fault with any of the other traditions within Buddhism, nor with any other spiritual tradition in general. The only faults that you should ever see are your own.

The abbreviated daily practice is quite simple and straightforward; I don't have much to say about it. The essential stages of the longer practice are condensed onto it. You have refuge and bodhichitta, the generation of the deity beginning with the three meditative absorptions, the mantra recitation, the dissolution and reemergence of the deity, and the dedication of merit and the final tashi.

If you are going to do this Kilaya practice and accumulate the root mantra, in retreat or otherwise, you can spend quite a long time on the root mantra alone. You can spend a year on it or even an entire three year retreat on it. A general retreat on the root mantra would be six months, in terms of time, or 700,000 accumulations, in terms of numbers. And this means mantra accumulated while sitting with perfect concentration, without interruption, not mantra that you recite here and there, while you are going about your business. And if you pass gas during your recitation you have to discount all the mantras accumulated from that session so far. If you sneeze or cough you have to go back to the guru bead and not count those mantras of that round of one hundred. If it is essential that you speak to someone, then you must first visualize that person as the deity, and you should consider that your words are the mantra coming out of your mouth and going into the mouth of the other person and circling between the two of you. If you can do that, then the potency of your recitation will not be lost. If you cannot, it will be.

A third way is to practice until a sign of accom-

plishment arises. Time doesn't matter, and numbers don't matter; you just practice until you have a sign. Signs might include Kilaya actually appearing to you in vision—but a real vision, not just your deluded phenomena; or the nectar in your kapala increasing and spilling over and out; or the phurba in your mandala moving about; or your thankā or picture screaming the vajra laugh. These are just a few of the signs that you could have when you accomplish the deity.

Finally, it is important to understand and always remember the reason why we must practice, which is simply to come to to recognize our primordial nature, which we possess but haven't yet recognized. The only difference between ourselves and the buddhas and bodhisattvas is that they have recognized their nature and we haven't. This is why they are liberated and we aren't, why we are still confused.

The path of secret mantra is quite different from any other vehicle because it is the path of carrying the result as the path. This means that the foundation of the purification, the path of the purification, and the result of the purification, these three, are one expression, one experience, and are not distinct.

The foundation of the purification is the buddha nature, and the object to be purified is the temporary state of ignorance, the obscuration of the two afflictions, gross and subtle. The path of the purification is the practice of the generation stage, in this case generating self nature as Vajrakilaya. The result of the purification, which is achieved in dependence upon the path, is nothing other than fully recognizing one's own nature to be the original ground, the buddha nature. If we didn't already possess this buddha nature, how could we expect to achieve the result of buddhahood?

Therefore, relying on this profound method, making use of the foundation of purification, the actual object to purify, and the purification procedure, we will

achieve result, which is identical to the foundation. This result, which is achieved in dependence upon the path, is nothing other than fully recognizing one's own nature to be the original ground: the buddha nature.



The Daily Practice of
the Secret Attainment of the
Unsurpassed Extremely Secret Vajrakilaya
called
“The Essence of the Play of Concerned Activity”
Terma of the Tertön Ratna Lingpa

Oral Commentary
by the
Venerable Yangthang Rinpoche

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This oral teaching has been prepared by the Mirror of Wisdom Publications staff. We dedicate the merit of this publication to the health and long-life of the spiritual teachers, to the propagation of the Dharma in the world, and to the happiness, well-being, and enlightenment of all beings. May complete auspiciousness prevail!

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Contents

Introduction.....	p.1
Preliminaries.....	p.6
Actual Practice.....	p.9
Conclusion.....	p.19
Protectors and Tsog.....	p.21
Samaya.....	p.32

Introduction

Of the five buddha family classes, this Vajrakilaya belongs to the Karma class, the class of concerned activity. Each of the five classes contains the other four. So, in this case, although Vajrakilaya belongs to the Karma class, the other classes—Buddha, Vajra, Ratna, and Pema—are inherently present.

In the Vajrakilaya cycle there are countless practices and emanations of Vajrakilaya. In his peaceful manifestation he is Vajrasattva and, of course, the 100-syllable mantra. In another emanation he is Dorje Namjong. As a bodhisattva he is Vajrapani. When Lord Buddha Shakyamuni came into this world, Vajrapani was one of the bodhisattvas in his assembly, and as a manifestation of Vajrakilaya he protected the Buddha from obstacles. In another wrathful emanation, Vajrakilaya is also known as Dorje Tsuktor. As yet another heruka, or wrathful emanation, he is known as Dutsi Kilwa, who is particularly effective in clearing negativities, obstacles, and negative habitual tendencies.

In all of the tantric classes for Kilaya there are methods and manifestations that correspond to the four concerned activities—peace, expanse, power, and wrath—with Vajrakilaya being the principal deity. If we were to liken the Kilaya tantras to a tree, to use a simile, then the root of the tree would be the body tantric classifications, of which there are four. The trunk of the tree would be eight additional tantric classifications; the branches of the tree, ten tantras; the leaves, three; the flowers, four; and the fruits, four. There are an additional three auxiliary tantras which contain various necessary prayers and practices to make it complete. Thus, considering them in this way there are a total of 36 Kilaya tantric classifications. However, they can not be limited to just these 36; there are an inconceivable number of Kilaya tantras, and furthermore, additional divisions within these.

Regarding the origin of Kilaya in this world, Kilaya is one of the eight great meditational deities that arose from the buddhas and bodhisattvas of the three times and the ten directions. The Kilaya

tantra was maintained particularly by Dakini Leikyi Wangmo. She gave this practice to the Indian master Prabhati, and Guru Rinpoche received it from him. When Guru Rinpoche went to Nepal to accomplish the Yangdak Chemchok Heruka practice, at that time in Nepal there was famine, disease, and many obstacles created by imbalances with the local spirits of the land. So Guru Rinpoche sent a messenger to Prabhati in India requesting the Vajrakilaya tantras, knowing that this was the practice that was necessary to perform there at that time. Two carriers went and returned with the volumes loaded on their backs. As soon as the volumes arrived over the border into the land of Nepal, all of the obstacles dissolved simply by the mere presence of the Kilaya tantras on the soil.

When Guru Rinpoche was in Tibet, he had 25 principal disciples and countless other disciples as well. They all received many teachings from him, particularly on accomplishment practices and the different tantric classes of accomplishment. They received many transmissions for the Vajrakilaya tantras, which came to be known as different traditions of Kilaya, such as the Gyalpo tradition, the Changmo tradition, and the So Zur Nub tradition. Of all of these, it can be said that the best Kilaya practice is the terma that was revealed in the southern direction by Tertön Ratna Lingpa. It is considered to be the very best, or most supreme practice of Vajrakilaya, due to the fact that the blessings are the greatest and it is the most expedient, the swiftest.

The practice of Vajrakilaya should be combined with the practice of other meditational deities. Whatever meditational deity you may be practicing, you should practice Vajrakilaya, too. For example, in Guru Rinpoche's case, when he was in Yanglay Shöd (which is Parpang, the power spot of Nepal) he was practicing Yangdak Heruka, the mind deity, and he was unable to annihilate or reverse the obstacles (the spirits and gods) that were afflicting him. Without Vajrakilaya he was unable to pacify them. Later, when he practiced Kilaya, all the obstacles were reversed and dissolved, pacified. So, if you are practicing any other meditational deity as your principal deity, if you practice Vajrakilaya as well, then Vajrakilaya will serve as a protector, clearing obstacles and bringing good fortune, power, and benefit. Vajrakilaya even brings great benefit to the place you

practice in.

The Tibetan name for Vajrakilaya is Dorje Phurba. First of all, “phur” means “awareness of the sphere of truth.” That is to say, as one perceives all of phenomenal existence—this inanimate world and all of the animate beings contained within—“phur” is the recognition that none of it has true, inherent existence. It is not existent, non-existent, neither, or both. It is free from all limitations of the mind. It is none other than the sphere of absolute truth. “Ba” refers to one’s pristine awareness, which one realizes in a state of meditative absorption. The nature of this awareness is empty, open, luminously clear, and unobstructedly compassionate. This is one’s rigpa. “Dorje” (Skt. vajra) also refers to the sphere of truth, which is free from any contrivance or limitation. From an inner point of view, the qualities of the dorje are seven-fold: undamagable, indestructible, permanent, solid, true, unobstructed, and undefeated—unchanging in the three times.

There are four types of phurbas. The first is objective appearance phurba, which is nothing other than the sphere of truth, free from elaborations. The second is the inner phurba, which is the awakened mind of the bodhisattva. These two are indivisibly one. Thus, the outer dharmadhatu and the inner bodhicitta mind, in union, make the third phurba, which is the ultimate phurba of the nature of truth. Finally, the fourth type of phurba is the material substance phurba, whether it is made of iron or copper or wood or what have you, the actual implement.

How are these phurbas used? Where do they strike? The first, which is the phurba of the sphere of truth, the dharmadhatu, strikes objective phenomena. It strikes the misconception of grasping to the true, inherent nature of objective appearances so that one realizes the nature of the phurba of the sphere of truth; one realizes that objective phenomena are not true and that their nature is empty. The second phurba strikes internally. It strikes self-grasping, the grasping to one’s skandhas, or aggregates, as having true inherent existence. By actualizing this inner phurba of the bodhicitta awareness, as it strikes one realizes the identitylessness of self. The third phurba, which is the phurba of the ultimate nature of truth, strikes dualistic grasping and clinging. When eliminated, one realizes that its nature is non-

dual primordial wisdom, indivisible primordial wisdom. The fourth, the substance phurba, strikes enemies of the doctrine and producers of extreme negativity, so that their consciousnesses can be freed from their negative states and guided to the pure realm.

This is an extremely brief explanation of the meaning of these four phurbas. The subject is very profound and would take a long time to explain in depth. In fact, there is an entire volume devoted to each. This extremely brief explanation is like just mentioning the title of each of those volumes.

As the title of the sadhana states, this is the “yangsang”, the extremely secret accomplishment practice of Phurba. There are outer, inner, secret, and extremely secret accomplishments. Each corresponds to practices with many elaborations, practices without elaborations, and practices that are extremely unelaborate.

The practice with elaborations refers to the outer accomplishment. This entails establishing the entire mandala—a great mandala in the context of a Great Accomplishment practice. The deity may have as many as 26 heads and 42 arms, or perhaps 9 heads and 18 arms. There may be 725 deities in the entire mandala of the extensive Phurba accomplishment, which includes all of the male and female manifestations of the principal deity. Many lamas and, ideally, an assembly of male and female practitioners will gather in one vajra mandala. If that is not possible, then at least 20-30 male practitioners will gather, some doing the root mantra, some doing the accomplishment mantra and other branches of the practice, so that the practice is continuous, without any break. This is called a “drubpa chenpo,” a Great Accomplishment mandala.

If the practice is going to be the inner type of practice, which has few elaborations, then the deity will be less elaborate, with three heads and six arms, and the mandala will be less elaborate as well. One person can do it alone. In the extremely secret practice, which is without any elaborations at all, the deity will have one head and two arms, and the practitioner may use just one phurba as a material support for the entire mandala. When one begins the practice one will continue it, individually, for the duration of one’s life.

These are the differences between the outer, inner, secret, and extremely secret practices regarding elaborations. In this particular

extremely secret practice the deity is a bit elaborate in that Vajrakilaya has three heads and six arms. This characteristic is special to this particular practice.

The title also contains the words “daily practice,” which refers to the continuity of practice. In the context of a Great Accomplishment practice, practice is unceasing, but in the context of this practice for the individual practitioner there would be the six sessions—the three times in the day and the three times in the evening—so that one would be constantly engaged in the practice. Concerning “the essence of the play of concerned activity,” the words “concerned activity” refer to peaceful, expansive, powerful, and wrathful. The “play of concerned activity” refers to the inconceivable expression of concerned activity which has no limitation. “Essence” refers to the inconceivable play of concerned activity that is brought into one practice—the very essence of it.

It is important to understand that when accomplishing any deity, what is accomplished is the nature of one’s mind. The deity and the nature of the mind are indivisibly one, absolutely nondual. This is what is meant by “the accomplishment of the deity.” If one does not know this, if one has not established this view, one has made a mistake and has deviated from the true meaning.

The other essential point for accomplishment practice is to know that good and/or bad signs will arise during the course of one’s practice. It is extremely important not to become overwhelmed by either of these two extremes. For instance, if good signs arise, to become happy and excited about them and then to actually speak about them to others is forbidden; this must never happen. By the same token, if bad signs arise, one should not become discouraged or disheartened by them. One must simply acknowledge both experiences of good and bad and then move on. The nature of both is empty; neither has any true inherent existence. One should establish the view of the nature of ultimate truth, which is the nature of the great equality of good and bad. This is an essential instruction for accomplishment practice. It must be understood.

Now, in the following brief explanation I will explain only some of the most important meanings because there isn’t time to go into this type of detail for every word in the sadhana.

In general, whenever you perform a practice, you precede it with the supplication to the lamas and the meditational deities. You ask them to help you establish the dharma practice and clear obstacles so that your endeavor will be successful, so that you will be able to accomplish the purpose of benefiting sentient beings and achieve the common and supreme spiritual powers. You have received the transmission for the supplication prayer to the lineage. There is not much commentary to be given here as the prayer is quite straightforward.

Every practice begins with refuge, as you know. There is a distinction between sutra and tantra when it comes to refuge. In sutra practices, refuge is taken in the Three Jewels: Buddha, Dharma, and Sangha. According to tantra, generation stage maha yoga, refuge is taken in the Lama, the Yidam, and the Dakini. According to completion stage anu yoga, it is taken in the channels, the winds, and the essential fluids. According to the great perfection ati yoga, it is taken in the nature of the mind, which is blissful, luminously clear, and free from thoughts. From the moment refuge is taken it should be maintained until enlightenment is reached, with the attitude: "Whether I am happy or sad, no matter what happens, only you, my objects of refuge, will know, and I place all of my confidence in you." The lines of refuge should be recited three times.

After refuge is the generation of the bodhicitta, which begins with the word "kyema": "alas!" This is the expression of one's recognition of what a pitiful condition the suffering of cyclic existence is. Recognizing this, one becomes overwhelmed with pity for the beings suffering in this condition. Therefore, to liberate the sentient beings of the three realms from this pit of cyclic existence, and to stir cyclic existence from the very depths, one makes a commitment to generate the Four Immeasurables and to accomplish this Vajrakilaya mandala. The Four Immeasurables are: (1) the wish to see all beings free from suffering; (2) the wish to see all beings established in a state of bliss and happiness; (3) the wish to see all beings in the state of bliss and

happiness indefinitely; and finally, (4) the great equanimity—considering all beings equally, without attachment or aversion, by understanding the equality of all that lives.

In many other practices, the Seven-Branch Offering Prayer is often found after the bodhicitta verses but it is not included here because this is a concise practice, so it is not necessary.

Delineating the boundaries, which follows the bodhicitta, is the expelling of harmful entities and obstructing forces as a prerequisite to the practice. However, in the context of this practice, the “natural, spontaneously arisen great palace” refers to rigpa, one’s primordial wisdom awareness. In the state of primordial awareness, in that primordial dwelling place, the great palace—including the deities and the mandala—is naturally accomplished, inherently arisen. Realizing that primordial wisdom state, there is no need to exorcise or expel negativities, or delineate boundaries, because it is all spontaneously established.

The confession, which follows, would be the open revelation of one’s negative accumulations, but again, in this case, what is referred to is the “all-embracing, primordially pure, natural expanse”—one’s pristine awareness: rigpa. In that nature, which is the nature of emptiness, there is no subject confessing, no object to confess to, and no activity of confession; it is free from these elaborations of the mind. However, if due to the lack of pure awareness one has become overpowered by the misconception of dualistic grasping and clinging, then that is confessed to the self-originating manifestations of gathered deities.

Next is blessing the offerings. Here the outer offering of amrita, the mendrub, is made. Amrita is the specifically accomplished dharma medicine. The inner offering is the offering of the male and female bodhicittas: the white bodhicitta received from the father, and the red blood from the mother. These are symbolic substances. Rakta, the blood, is the essence of the female and corresponds to the nature of desire. The white seed is the essence of the male and corresponds to the nature of anger, or hatred. As one perceives phenomenal existence arising, primordially it is spontaneously accomplished as the great mandala of all the deities. The great tormas is this “arising of the base of phenomenal existence,” and it corresponds to the

nature of delusion. If one is able to recognize the true nature of the amrita, the rakta, and the torma, one realizes that they represent the actual nature of these three poisons—anger, desire, and delusion—and that they correspond to the three kayas.

The final line, “The three great inexhaustible essences, OM AH HUNG,” refers to the amrita, the rakta, and the torma, which are inexhaustible. They are not substances that are actually partaken of. One realizes that they are inexhaustible by knowing that their true nature is the three kayas. From an ordinary point of view they are the three poisons; from a realized point of view they are the three kayas. They are blessed with the three vajra syllables: OM AH HUNG. Finally, at the end of the blessing of the offerings, recite the mantra, which also confers the blessing.

The generation of the samaya being begins with the generation of the mandala. Primordially, the mandala is already generated. It should be understood that the entire mandala, with all of its aspects, is nothing other than the projection of one's primordial wisdom nature. It has no true, inherent existence; its nature is empty. It is the primordial wisdom nature as it appears.

Consider that phenomenal existence takes on a triangular shape which is blazing with light—this is the shape of the mandala. It is extremely vast and expansive, equal in extent to limitless space. It is surrounded by the eight great charnel grounds, and surrounding them is a ring of blazing primordial wisdom fire. In the center of this great mandala of one's primordial wisdom awareness is a lotus of 100,000 petals. Upon the pollen heart of the lotus is a moon mandala, a sun mandala, and four entwined demons. The demons symbolize the four maras: death, delusion, the aggregates, and laziness or sloth. On top of those sequentially heaped seats appears the blue-black syllable HUNG. Meditate upon that HUNG.

Just as you would plant barley seed if you wanted to harvest barley, if you want to give birth to the deity you need the seed for that birth. HUNG is the seed syllable from which the deity is born. From this HUNG, first of all, light radiates to all of the buddhas and bodhisattvas of the ten directions, making limitless offerings. It then returns, bringing all the blessings back in with it and reabsorbs into the HUNG. This causes the HUNG to transform into self nature as the great and glorious Dorje Shönnu (another name for Vajrakilaya), blue-black in color, with three faces, six arms, and four legs spread in the advancing posture. The right face is white, the left red, and the middle blue-black. He is wearing the diadem of the five dhyani buddhas. At his heart is the lucid syllable HUNG, which appears like a rainbow in space. Each of the three heads has three eyes, so there are nine eyes in total, all of them bulging and glaring simultaneously into the ten directions. The mouth is gaping, the tongue is rolling, and the fangs are bared. The first two right hands hold a nine- and a five-

pronged vajra. The first two left hands hold a fire mass and a khatvanga. The final two hands are rolling a Mt. Meru phurba. He is wearing all of the terrifying charnelground garments and ornaments and is in union with the great consort, Khorlo Gyei Debma, who is light blue in color, with one face and two arms. Her right hand is holding a blue lotus and is embracing Vajrakilaya behind the neck. Her left hand offers a red skull cup to his mouth. (This could be a skull containing a red substance, or it could be a copper vessel.)

Considering the union of male and female deities, the yabyum, maybe you think that these deities are depicted in union because they have a lot of desire. This is incorrect. The male deity symbolizes the arising of appearances, which is the masculine expression. The essence of the feminine expression, symbolized by the female deity, is that the nature of all appearances is empty. Appearances have no true, inherent existence whatsoever. The male and female are depicted in union to symbolize nothing other than the union of appearance and emptiness. The nature of emptiness is appearance, and the nature of appearance is emptiness. Recall the meaning of the word phurba that was explained earlier: “phur” means objective appearances are of the sphere of truth, the dharmadhatu; “ba” is one’s pristine awareness, rigpa. These two are indivisible. This is what is expressed by the deities in union, yabyum.

In this practice, the ten wrathful deities all appear within one’s body as Kilaya. In the forehead is blue-colored Hung Kar in union with consort; in the throat is red Hayagriva with consort; in the heart is blue Yamantaka with consort; just above the navel is the yellow-green Amritakundali with consort; lower than that, in the navel, is dark-green Miyowa with consort; in the secret place is blue Tobchen with consort; in the right shoulder, white Namgyal with consort; in the left shoulder, blue Yükgon with consort; in the right thigh, flesh-colored Dödgyal with consort; in the left thigh, yellow-black Khamsum with consort.

In the four cardinal directions, upon four spokes, are the four representatives of the Kilaya families: Buddha Kilaya, Ratna Kilaya, Pema Kilaya, and Karma Kilaya. Now as for the part of the text that refers to the ten spokes upon which are the ten wrathful ones with consorts, I don’t know about this because, as this is a secret accom-

plishment practice—actually, an extremely secret accomplishment—the wrathful ones have already been visualized within one’s body. So although the words of the sadhana make it sound as though the ten wrathful ones are in the external mandala, too, I have some doubt as to whether it is necessary to visualize them in this way or not; I cannot say exactly how it should be. But usually, in inner, extremely secret types of practice, the mandala is more internalized, and here the ten have already been established within the body. So maybe this is all that is necessary—but don’t hold me to it!

At any rate, the ten wrathful deities and their consorts make a total of 20 deities. Then there are the four Kilaya family deities of the cardinal directions, which bring the total to 24. All of these 24 wrathful ones have three faces, six arms, and four legs spread apart. They all have vajra wings, are wearing all of the charnel ground garments and ornaments, and hold various weapons. At the four entrances to the mandala are the four gatekeepers, each with a different animal head. Around the fence, surrounding the mandala, is a great moat. Also present are the 28 Wangchuk, all emanations of which are Phurba protectors. They include, as the text says, four Dagnyid, four Shwana, four Sa Dag, four Sei, four Chag, four Dung, and all of the hosts of male protectors. All of these protectors are part of the vast assembly.

In the heart of the principal deity you will visualize the primordial wisdom being, the yeshe sempa, which is a tiny Phurba standing upon a tiny sun. It is about the size of your thumb joint. It has one face, two arms, and in its heart is a golden vajra the size of a grain of barley. In the circular center of this vajra, which is empty, clearly visualize the syllable HUNG standing upright, encircled by the mantra of Phurba arranged in such a way that it will circle in a clockwise direction. For the root practice this mantra will be the root mantra, for the accomplishment practice it will be a different mantra, and for the activity practice, it will be yet a third mantra. Whatever mantra is recited, it is situated in the heart of the primordial wisdom being.

Next, consider that all of the deities in the mandala have their crowns marked with a white OM, their throats with a red AH, and their hearts with a blue HUNG. From these syllables boundless light rays radiate into the buddha fields of the ten directions, invoking all

of the buddhas and bodhisattvas to bestow empowerment and grant blessings. Consider that the blessings come forward.

The sign of receiving the empowerment and blessing is the crown of the five dhyani buddhas and consorts that appears on the crown of your head. It is marked with the seed syllables of the five buddhas: OM, HUNG, SWA, AHM, and HA; and with the seed syllables of the five consorts: MUM, LAM, MAM, PAM, and TAM. The crown adornment is Buddha Amoghasiddhi since Amoghasiddhi is the head of this Karma buddha family. Visualizing in this way, self nature as the samaya being has been generated.

One is now ready to invoke the primordial wisdom deities. For this, light rays radiate from the hearts of all the deities in the mandala and one recites, "From the unborn, completely pure nature of the dharmadhatu, showing the miracle of birth [as] a blazing body, Dorje Shönnu together with your entire assembly, from the dharmadhatu come here to this place! To accomplish existence as Vajrakilaya and to bestow empowerment and spiritual attainments without exception, wrathful wisdom king with your entourage having come here, display the auspicious signs and symbols, and to bestow the spiritual attainment of Kilaya, wrathful wisdom king, come forward now with your entire assembly!"

At this point the entire assembly has been invoked, invited to the space in front of you. Saying, "DZA HUNG BAM HO" (with or without the mudra) causes the primordial wisdom deities to come forth because it is the invoking of the Four Immeasurables. By the power of their samaya they cannot help but come forward, and they are ready to dissolve, to become indivisible with you. Then saying, "BENZAR SAMAYA DZA"—which means "by the vajra commitment"—and finally, "SAMAYA TITHRA LHAN," consider that they become indivisible with you. This is the merging of the primordial wisdom beings with the commitment, or samaya being, which is like pouring water into water. They become one taste.

You are requesting the deities to display the auspicious signs and symbols and to bestow spiritual attainment and, in fact, the primordial wisdom blessing comes and unites with you as the commitment being. Having established this nonduality, you cannot remain empty-handed and not render an offering or expression of devotion, so the

next section is bowing down, or paying homage. The text reads: "HUNG. To liberate the negativity of the three realms of existence and to vanquish clinging to pride, to Dorje Sinpo and the entire assembly, with single-pointed devotion I bow down." "Dorje Sinpo" is another name for Vajrakilaya. The three realms of existence are the earth, below the earth, and space. All of the negativities in these three realms are, in fact, the three obscurations. You are praying to liberate all those negativities and to vanquish clinging to pride.

If one has pride, one will not be able to bow down. One of the reasons for making a prostration, for bowing down, is to vanquish pride. If one has pride, one won't even be able to put one's head down towards the direction of the ground. It is important to be able to allow oneself to bow down. Yet, the ultimate way of paying homage is to recognize one's true nature and to bow down to that primordial wisdom nature. This is the ultimate and best prostration, the ultimate homage. The inferior method of paying homage is to bow down to an external object.

The outer, inner, and secret offerings follow the homage. "Coemergent enjoyments" refers to that which is spontaneously arisen and has not been created. Considering that no one has made it up or created it, in one way it can be understood to refer to the bodhicitta nature of rigpa. In another way it can also be understood to refer to the external universe, or all objective appearances, including Mt. Meru, the four continents, and so forth. All objective appearances are primordially, spontaneously accomplished. They are not created by any creator, but have simply arisen spontaneously. The spontaneity of that arising of enjoyments is what is offered, as well as the arrangement of specifically created enjoyments.

One can consider both outer offerings (offerings actually made on the altar) and mental offerings (for instance when one simply visualizes emanations of offerings filling limitless space) on outer, inner, and secret levels. All offerings are anything that pleases the sense fields: pleasing sound, form, smell, taste, or touch. Any or all of these are suitable offerings, and when made, one should consider that they are inconceivable in number, filling all of space.

With regard to the deities that have been invited to receive these offerings, the text says: "I offer to the spontaneous, self-emanated

deity." One makes offerings solely for the purpose of clearing one's obscurations. The deities are not waiting, expecting or needing to receive the offering, because they are spontaneously self-emanated. The nature of the deity is free from acceptance or rejection, and the deity is able to simply experience the spontaneity of the nature of the offering. "In the nonduality which is without acceptance or rejection, please partake of this." Then reciting the mantra that begins OM BENZAR ARGHAM..., the outer offerings are made.

Included in the outer offerings is the offering of the amrita, the rakta, and the great tormas, which was all explained earlier: "The great medicine prepared with eight roots and a thousand branches, the supremely secret rakta, delusion in the sphere of space, is offered together with the great tormas essence of supreme substance." Then you recite the mantra, MAHA PENTSA AMRITA RAKTA BALINGTA KHA HI.

The inner offering, which is the recognition of the nature of the three delusions, follows the outer offering: "HUNG. Ignorance, the nature of flesh, piled like a mountain, desire, a wave-tossed ocean of blood, together with anger, a heap of bones, is offered to Dorje Sinpo and his entire assembly! OM AH HUNG." Ignorance, desire, and anger are seen as a mountain of flesh, an ocean of blood, and a heap of bones, respectively. To actualize awareness of the true nature of the three poisons is to realize the three kayas. This is the inner offering which is offered to Dorje Sinpo.

"Sinpo" means cannibal. What is being referred to here is dualistic grasping and clinging, which is the state of the lack of pure awareness, the nature of which is the dharmadhatu, the sphere of truth. Speaking in terms of the central energy channel inside of the body, the central wisdom channel, when all the impure movement of air, or wind, is transformed into its primordial wisdom nature and dissolves into the central energy channel, then the impurity and the ignorance of dualistic grasping and clinging ceases to exist. It is devoured by the vajra. That is the meaning of "vajra cannibal"—Dorje Sinpo.

Next is the praise. It begins: "HUNG. King of wrath, glorious, great Dorje Shönnu, Consort Khorlo Gyei Deb of the perfectly pure dharmakaya, the ten wrathful ones, manifest from the presence of

wisdom and method; the ten wrathful mothers, arisen from the natural sphere..." The ten wrathful ones, the male principle, correspond to the method; the ten wrathful mothers, which are the consorts, the female principle, correspond to the nature of emptiness, to the natural sphere of emptiness.

The text continues: "The host of protector emanations charged with (buddha) activity." The word "charged" refers to their active engagement in the inconceivably vast buddha activities: peaceful, expansive, powerful, and wrathful. These protector emanations who are charged with the buddha activity have human bodies but fangs and heads of different animals. Without describing each and every one of these protectors I will just mention that the Zasöds, which are to the right of the principal wrathful deities in the mandala, are female protector emanations. They annihilate the unruly beings who have predominant desire. On the left are the Tsoched, who are male. They annihilate the unruly beings who are predominantly possessed by hatred, or anger. Also, among these protectors are "The four female doorkeepers, guarding the four directions of the mandala, the twelve Kilaya guardians, engaged in the action of liberating...and others." Then, prostrating and rendering praise, you say, "The time for fulfilling your loving commitment has come." The time has come, you are saying to Vajrakilaya and assembly, if you are going to accomplish common or supreme spiritual attainment, it is now. The time has come. So you beseech them to "Enact and accomplish...wrathful and concerned activity!"

All of these hosts of protector emanations belonged to the assembly of Matrang Rudra, who was the greatest demon of all in a time past. Their minds were transformed and set free, and then they were bound to the oath of protecting the doctrine. They promised to be protectors in Vajrakilaya's assembly. They made this promise at the time of Buddha Shakyamuni, at the time of Guru Rinpoche, and they restate their promise every time a tertön comes into this world. Thus, they are called "oath-bound protectors".

Now we have come to the profound recitation: "HUNG. Great, glorious Dorje Shönnu with your entourage of sons, Khorlo Gyei Deb enacting your wrathful dance from the great expanse, the sound of emptiness, the melodious murmuring of the mantra [is] reverbera-

ting like thunder. Until the sphere of your commitment is accomplished, I shall engage in practice!" Here, before you actually begin the mantra recitation, you invoke the blessings of the deities so that you can then receive the blessings of their body, speech, and mind. After invoking the blessing you begin the root mantra recitation. The sound of the mantra reverberates like 1,000 dragons roaring simultaneously. You have made the mental commitment to maintain the recitation of the mantra until it is accomplished, and this is how it is maintained.

Begin the visualization while reciting the mantra. From the seed syllable in your heart boundless light rays of the five colors radiate into the ten directions. They invoke the enlightened intentionality and blessing of all of the buddhas and bodhisattvas, lamas, meditational deities, dakas, and dakinis. Their blessings of body, speech, and mind come forward as the syllables OM (white), AH (red), and HUNG (blue), countless in number, like pouring rain, and dissolve into your body, speech, and mind: OM into your body, AH into your speech, and HUNG into your mind. Consider that this occurs unceasingly as you are reciting the mantra. Then, after some time, you can consider that the light rays radiate invoking the blessing, and that manifestations of Vajrakilaya come forward from all directions. Countless in number, some of them are as huge as Mt. Meru and some of them are as tiny as mustard seeds, and they dissolve into your body. At the same time you should also be visualizing all of the deities contained within your body, as well as all of the deities in the cardinal directions and on the spokes surrounding you, all of whom are in union with consort. The entire scene is like an amulet that is filled to bursting with sesame seeds: when opened, they spill out everywhere. In this way, consider that all of the deities are receiving all of the blessings. This is the root mantra recitation.

If you are going to do a one-month retreat, then during the first ten days you would recite the root mantra, during the next fifteen days you would recite the accomplishing mantra with the corresponding visualization, and during the final five days or so you would recite the action mantra. If you are going to make this a regular practice that you will do for an indefinite period of time, in the beginning you will

emphasize the root mantra and recite less of the accomplishing mantra, and after some time you will recite less of the root mantra and more of the accomplishing mantra. Basically, it will depend on your progress, which you will have to check. The root mantra is accomplished first, then the accomplishing mantra, and finally the action mantra.

The visualization for the accomplishing practice and mantra recitation is the same as that for the root practice and mantra recitation just explained: the primordial wisdom being in your heart, the seed syllable, the mantra encircling, etc. From that first chain of mantra syllables a second mantra manifests and radiates up and out of your mouth (as the male deity) and into the mouth of the consort. It passes down through her body, and then from her secret place it reenters the male through his secret place. This second chain of mantra syllables circles between the two continually, unceasingly. It is a continuous, constantly circling ring of mantra. Thus, recite the accomplishing mantra and visualize it to be circling accordingly. In addition, consider that all of the deities located in the channels throughout your body are also repeating the mantra, and that the sound reverberates like thunder.

You may practice this for years or for months. Whatever the case may be, you should practice until you achieve signs of accomplishment. These signs may be actual signs, like a vision of the deity, or they may occur in the dream state. At any rate, you should practice until you achieve spiritual attainment, be it common or supreme.

After reciting the profound mantra, you will conclude with a short offering and praise (which has been included in the sadhana as an insert). It is important to do this.

After making offerings and rendering praise briefly at this point, relax the mind and prepare for the dissolution stage. This is the dissolution of the generation stage maha yoga practice. With single-pointed concentration, entering a state of equipoise, consider that the assembly of deities of all-embracing kindness naturally dissolve into the expanse of five-colored light. Consider that this is the expanse of the five-colored light of the five primordial wisdoms in your heart, or in the wisdom channel in your heart. This is actually the dissolution of the nirmanakaya, the manifest deities, into their sheer lumi-

nous nature, which is the sambhogakaya, or the five-colored lights. Then the five-colored lights dissolve into the expanse of the dharmakaya, which is non-conceptual awareness. At this point you have joined the maha yoga generation stage with the anu yoga completion stage. These two are brought together by dissolving your generation, your visualization. Remain in meditative equipoise for as long as you are able and then reemerge and dedicate the merit immediately.

Conclusion

Consider that the merit you have accumulated through your body, speech, and mind—the merit you have accumulated in the past, that you will accumulate in the future, and that you are accumulating in the present—both the ordinary merit and virtue and the primordial wisdom merit and virtue (which is the recognition of the nature of that merit or virtue), is brought together and dedicated for the liberation of all parent sentient beings.

The text reads: “By the body, speech, and mind of myself and others, whatever of the two accumulations have been amassed in the three times, I dedicate to the perfected transformation, the great purity. May the result of the indivisible nature be obtained!” The words “great purity” refer to what you should recall whenever you dedicate merit and virtue, which is the empty nature of the dedicator, the empty nature of the object being dedicated to, and the empty nature of the virtue itself. In recognizing these three—subject, object, and action—to be empty in nature, the dedication is performed correctly. Then you pray: “May the result of the indivisible nature be obtained.” The words “indivisible nature” refer to the state of buddhahood, which is the realization of the nondual union of appearance and emptiness.

Finally, the prayer for good fortune is the conclusion of the practice. We pray for the good fortune of the three kayas to be accomplished. First we pray: “May there be the good fortune of the originally pure spontaneously vast dharmakaya,” which is the awareness of the empty nature of one’s rigpa. We pray that it may become “...the good fortune to remain in the self-originating, luminous sambhogakaya.” Remaining in the nature of your rigpa, which is self-originating sheer luminosity, is the good fortune of knowing the sambhogakaya. We pray finally that: “May there be the good fortune of various nirmanakaya manifestations to tame sentient beings.” Now, we need to tame sentient beings, don’t we? Therefore, by peaceful, expansive, powerful, and wrathful means, we need to have the good fortune of these various nirmanakaya manifestations that

are skillful enough to know how to apply the method of great compassion and skill to guide and liberate sentient beings. In this way, we recite the prayer for good fortune.

To make the offering to the Vajrakilaya protectors you can visualize self nature as Chemchok Heruka or as Kilaya. From the syllable HUNG in your heart, light rays arise and invoke the oath-bound Kilaya protectors and the entire assembly. Among the unlimited numbers of protectors involved here, there are the principal twelve protectors, Shwana Dagnyid, and so forth. In the past, in the presence of Lord Buddha Shakyamuni, in the presence of Guru Padmasambhava, and in the presence of the individual terma revealers, each of whom has a Kilaya terma, all of these protectors promised to protect the practitioners of Vajrakilaya. So you remind them of their promise, invite them to come forward, and feel that they actually do come forward and remain in the space in front of you.

Then you offer them amrita, rakta, torma, the golden drink, and so forth, and you request them to enact their concerned activity. You particularly make strong requests for them to protect you in your practice so that obstacles will not arise, so that you will be able to successfully accomplish the purpose of sentient beings, so that temporarily all obstacles will be removed and that ultimately you will be able to truly accomplish the meaning of dharma, so that you will not have to take rebirth in the lower realms, so that again and again you will be reborn in a dharma situation, and so forth. For the sake of benefiting all sentient beings, you request them to enact concerned activity to assist you in this way.

That is the transmission for this protector practice. If you are practicing the yidam practice—generating yourself as Phurba and performing the sadhana—you need to make an offering to the protectors. If not, then you don't. The protector offering must be done in conjunction with the yidam practice.

The kangwa, or prayer to fulfill, is an offering prayer. The offering substances for kangwa include the men(amrita), rakta, torma, and the butter lamp. It is also good to have the offering to the five sense fields. You should at least have the amrita, the rakta, and the butter lamp. These offerings are mental supports from which you imagine

that boundless offerings manifest. You can use your imagination to increase your offerings, but you must have the actual support to increase from.

Once you have prepared your offerings they must be blessed, which you can do by reciting the Treasury of Space mantra. This mantra has the quality of blessing and transforming the actual support offerings into multitudes of offerings.

You make the offerings to the deities in the mandala, to the buddhas and bodhisattvas of the ten directions. What you are doing is repairing any mistake that you have made in having opposed their enlightened intentionality. You must request them to be pleasingly fulfilled and to forgive you for any deterioration in your commitment. In fact, you have a lot of samaya, vajra commitment, vajra words of honor, that you have taken with the buddhas and with the deities, and this is something that you have promised to maintain no matter what. Because you have allowed this promise to deteriorate, you must repair it by pleasingly fulfilling them and requesting them to be fulfilled so that the commitment can be restored. This is extremely important for this and future lifetimes because broken and deteriorated samaya must be repaired for you to achieve any attainment on the path. To receive the common and supreme spiritual attainments, this type of prayer to pleasingly fulfill is extremely important.

The ganachakra (tsog), which means “the wheel of gathering,” is an offering that requires certain specific substances. First of all, you should make very, very nice offerings, the best offerings that you can. It doesn’t matter if there are a lot of them. What is important is that they be very clean and very fresh, not previously partaken of, and arranged in a beautiful way. An offering should be something that is the best you have to make, and it should be arranged very beautifully, with care, and it should also be very clean and kept pure. Whatever it is, even a simple butter lamp, while you make it your hands should be clean, and all of the substances that you use should be clean, so that the offering itself comes out clean. This is extremely important. To fancy yourself some kind of a yogi and to have the attitude that it is okay to make funky offerings in what you think is mahasiddha style, is NOT okay. Even if you are a mahasiddha, it is

not going to oppose your accomplishment to make a clean offering.

The two essential offering substances for the ganachakra feast are meat and liquor; you cannot have a feast without them. The meat represents, or symbolizes, the five types of flesh. Concerning this meat for your ganachakra offering, it is not at all suitable to kill an animal to obtain it. This would not do. The best is if the animal has died of natural causes. Otherwise, you must use meat that you know was not killed for your purpose. It is said that the very best is to go to the market place and to get meat that has actually passed through three different hands. So it went to one, and it was sold to another, and then sold to a third. To get it from the third place would be okay.

The very best ganachakra feast is for both male and female vajrayana practitioners to gather, which symbolizes method and wisdom coming together; it is ideal to have females and males in the assembly. Otherwise, it is also suitable, of course, to do it alone, or in a group of monks or nuns. But you must also know how to perform the ceremony correctly before doing it.

After arranging your offering substances you must bless them. The text reads: "On a jewelled offering tray..." and so forth. Imagine that this jewelled offering tray is inconceivably vast, encompassing all of space. Upon it, on the pollen bed of a 1,000-petalled lotus, the ganachakra offerings are arranged. Then, upon a lotus, moon, and sun, a blazing blue-black HUNG arises, and from that the syllables RAM, YAM, and KHAM arise. RAM is the seed syllable for fire, YAM is the seed syllable for wind, and KHAM is the seed syllable for water. The syllable RAM transforms into fire, which burns all impurities in the substances. The syllable YAM transforms into wind, which disperses all impurities. The syllable KHAM transforms into water, which cleanses all impurities. After that, the substances are blessed by the three vajra syllables, OM, AH, and HUNG, which transforms them into nectar.

The syllables HUNG, MUM; OM, MAM; SWA, LAM; AM, PAM; and HA, TAM are the syllables of the five buddha families, male and female. The first of each pair is for the male, the second is for the female. At this point, visualize that these syllables appear in the space above your offerings. Right above the table where you have your offerings laid out, the syllables arise in space. The HUNG and

MUM, which are the seed syllables for Buddha Akshobya and consort, may appear either in the center of the mandala or to the east, in front. They are interchangeable with the OM and the MAM, which are the seed syllables for Buddha Vairocana and his consort, appearing either in the center of the mandala or in the east. SWA is the syllable for Buddha Ratnasambhava, who is in the south, and LAM is for his consort. AM is the syllable for Amitabha (There is a mistake in the English translation of the practice text—it should read “AM”, not “OM”.) who is in the west, and PAM is for his consort. HA is the syllable for Buddha Amogasiddhi in the north, and TAM is for his consort. Consider that these syllables then transform into the buddhas in union with their consorts, and from their union the nectar descends and dissolves into the offering substances, thereby blessing them. Finally, recite “OM AH HUNG.”

Next is the invocation. You invite Vajrakilaya and all the assembly of deities to come forward and partake of the ganachakra feast. This invocation is also a type of supplication, or prayer, where you are beseeching the Kilaya of existence—which is Vajrakilaya and his assembly—to come forward to bestow all of the blessings of body, speech, mind, noble qualities, and concerned activity upon you so that you can receive all of the spiritual attainment. So you say, “...please come here! Wrathful expression of primordial wisdom... Display the signs and symbols and bestow the spiritual attainment of Kilaya.” You may wonder, how did this inanimate world and all of the animate creatures that dwell within it come to be? How can it be? Who made it? It wasn’t created by a creator, but in fact it is. The very fact that it exists means that it is accomplished as existence, and this is the Kilaya of existence.

The tsog begins with the offering of the first portion, and that begins with “OM AH HUNG”. The text reads, “The outer, inner, and secret vessel and contents are perfectly arranged as enjoyments blessed by the ganachakra.” In other words, all of the outer, inner, and secret offerings that we utilize, that we make use of and enjoy, are blessed and offered by this wheel of gathering to the glorious Vajrakilaya, his consort, the ten wrathful ones, all the dharmapalas, and so forth. These offerings are blessed by mantra and meditative absorption. They are offered to all of these deities to pleasingly fulfill

the commitment in the sphere of truth. So you request them to please partake of this, the first portion. Immediately after offering this first portion you may recite the prayer to fulfill that was explained earlier; this is the place for it.

Then with “HUNG. Fulfill! Fulfill for aeons your obligation,” you request all of the deities in the mandala to be pleasingly fulfilled and to maintain their obligation indefinitely—for aeons, not for just one or two days. “Fulfill the obligation of appearances, the male principle [of enlightened awareness]. Fulfill the obligation of emptiness, the female principle [of enlightened awareness]. Fulfill through the great play of nonduality!” This refers to the nonduality of the male and female principles, the nonduality of appearance and emptiness. This nonduality becomes the offering. For this, a small offering plate is offered. It should have been prepared in advance from the best of the first portion that was offered to the mandala of deities. The chöpen serving the mandala should take it out and offer it up. If there is no chöpen, then just arrange the offering ahead of time on a little plate.

The second portion is offered for confession. You will need another small offering plate for this and it should be offered into the mandala at this point. It begins with “HUNG. Within self’s original self- arising display of pure awareness...”. Here, once again you are acknowledging your primordial wisdom nature, rigpa, which is free from discursive proliferations, knowing that it is totally free from any and all types of mental projections. This means that if by chance you have again fallen under the power of grasping and clinging to the erroneous objective and subjective conceptions, then for this mistake you confess. You confess this in the sphere of truth knowing that it is confusion and that the sphere of truth is your rigpa nature. At this point it is very good to recite the 100-syllable mantra of Vajrasattva.

The third portion is the portion to be liberated, the drelwa. The meaning of this liberation is very, very profound and could take a lot of explanation to really understand it. In brief, you are liberating the enemy. The enemy is represented by the lingka, which is an effigy of the enemy (it is a little model of a body that you have made out of torma dough, or it is a piece of the tsog), and it is placed on a small

offering plate. To effect the visualization of the liberation it is extremely important to clearly visualize three things. The first is self nature as Vajrakilaya. The second is that your phurba, which you will use to strike the enemy, is the supreme son. It is called the "supreme son" because it is a manifestation of yourself as the principal deity. Although you are using a physical, material phurba, you are visualizing it to be a manifestation of Vajrakilaya with one face and two arms. The upper part of the body is human and the lower is a phurba with the three blades of the dagger going down to the point. The third thing to be visualized is that the mental support, which is the lingka, or the tsog, is the actual enemy to be liberated.

What is the enemy? What is called "the enemy of aversion" is actually one's mind of aversion. In addition, there is the actual physical enemy, which is known as a "gek," an obstructing force that causes harm. Both of these—the enemy of the mind and the enemy of the obstructing force that causes harm—may be causing harm by obstructing the propagation of the Buddha's doctrine, by obstructing one's establishment of the practice, or what have you. So what you are going to do is summon that enemy, that obstructing force, bring it forward, and cause it to dissolve into the lingka.

First, you say the summoning mantra. When you say "DZA HUNG BAM HO," at the end of it, consider that the enemy is subdued in the following way: "DZA" is a hook, and with it you hook the enemy. "HUNG" is the lasso which binds the enemy. "BAM" is handcuffs which further constrict the four limbs of the enemy. "HO" is the bell which, when it rings, makes the enemy's mind crazy. So when you say "DZA HUNG BAM HO", the enemy, the obstructing force, is hooked, bound, constricted, and dissolved into the mental support.

Then you recite the verses that begin with "HUNG. The time has come for the great samaya." Now here you are calling out to Vajrakilaya and his mandala, to the entire assembly of deities who have promised, at the time of Lord Buddha Shakyamuni, at the time of Guru Rinpoche, and so forth, to annihilate, or liberate all the enemies of the doctrine. You are telling them that now is the time for their great samaya, which is the commitment they have made to liberate obstructors. You say, "The time has come for the great

emanation." If there was ever a time for them to send out their different manifestations, that time is now. You say, "The time has come for the great Chag-nyen. The time has come for the Shwanamukha ... Dagnyid Chenmo ... Sadag Chenmo." These are the names of different deities in the mandala, all of them manifestations of Phurba. "The time has come for your samaya to be enacted. The time has come for you to show your power. By generating the supreme awakened mind, in the heritage of the Victorious Ones of the three times, concerning we who are the pure-awareness holders..." Here you are referring to yourself and the other practitioners in the ganachakra assembly. You are considering yourselves to be representatives of the Buddha's doctrine, vidyadharas, pure-awareness holders. As such, you are calling on Vajrakilaya to come and help you quickly liberate the enemy and all obstructing forces. The verses go on to say that these enemies who are "Robbers of spiritual attainments ... by the blessing of the great wrathful one, are instantly summoned here. In the manner of manifest action, liberate (them)." This refers to wrathful action. "By reducing their body and speech to dust, make them experience suffering."

At this point, you will recite the mantra OM VAJRA KILIKILAYA DRAGEG DAMSI MARAYA HUNG PHET while striking with the phurba in the following ways. First visualize that on the tip of your phurba is a white AH. You strike the lingka once, and with that you consider that you take the essence of the life of the enemy. Then you touch the tip of the phurba to your heart, and this symbolizes that the essence of the enemy's life force, energy force, dissolves into you and restores your life force. You strike the lingka a second time, still visualizing the white AH on the tip, and this causes all of the negative karma and obscurations of the enemy to be completely purified and removed. You strike with the phurba a third time, then point it up into space, and this symbolizes that the consciousness of the enemy is guided to the pure realms and set free. Thus, by the power of the three visualizations—self nature as Phurba; the ritual dagger, the phurba, as the supreme son; the support representing the enemy of the doctrine whose mind is set free and liberated—you will perform the practice.

Now, what is left is just the corpse of the enemy. In the next section

that corpse is cut up and the aggregates are offered as tsog to the mouths of the gathered deities, Vajrakilaya and his assembly. The verses read: "HUNG. Great, glorious (one) and entourage, open (your) mouths. These liberated five skandhas of enemies and hindrances..." That is, the skandhas that are left there, now that the consciousness has been liberated, are offered to the male and female deities of the mandala. "...Partake of these hateful enemies, harm doers, and their attendants, without leaving so much as an atom behind." Finally, you will consider that not even the name of these harm doers remains. They are completely annihilated.

For the offering of the remains, if a very excellent, realized lama is presiding over the ganachakra feast, it may not be necessary to take a clean portion of the remains and put it aside. If there is not such an excellent lama presiding, one should take from the ganachakra substances a clean portion and arrange it on a little plate. This is called the "clean portion of the remains". Then, before the remains are offered, the tsog is passed out to all the practitioners who are performing the ceremony. Each practitioner should taste the tsog upon receiving it, and that first taste should be experienced as the partaking of the spiritual attainment. Then the remains are gathered, a bit from the plate of each practitioner, and arranged on a plate. Then the clean portion of the remains that had been set aside earlier is placed on top of all the remains that were gathered from the disciples. Further, one will take a tiny pinch each from the first offering portion, the confession, and the liberation, all of which had earlier been put into the mandala under the tormas of the three roots. These will also be placed on the plate of the remains and then that plate is taken and put in the presence of the presiding lama.

If the lama is highly realized the chöpen will spoon some nectar into the palm of the lama's hand and the lama will then take the nectar in his mouth. After performing the garuda mudra he will spit the nectar back through his mudra onto the offering of the remains. If the lama is not highly realized he must not do this; he will simply bless the offerings with the mudra and then the chöpon will spoon the nectar through the mudra directly onto the offering of the remains. These days, it is probably better that all the lamas let the chöpon pour the nectar onto the offerings. In this way, the offerings

are blessed and are ready to be offered.

With the following verses, you will invite the guests to partake of the remains: "The first portion was offered to the assembled deities, in between, the tsog fulfilled the (vajra) brothers and sisters. Finally, by this torma of the remains, may the needs of all be fully satisfied." Recite the mantra at the end and make the offering.

Who are you offering to? The remains are offered to the oath-bound protectors who are serving the doctrine, such as Matrang Rudra, the most negative rudra, or egocentric spirit, to the 28 Wangchuks, and to many others in the assembly, all of whom are not qualified to partake of the first portion of the offering. They haven't become advanced enough and so they receive the remains. This is how they can make their connection.

In the next section, entitled "To pleasingly fulfill," you are requesting the deities once again to arise from the sphere of truth and come forward. You are urgently imploring Vajrakilaya and his entire assembly to enact their miraculous concerned activities: peaceful, expansive, magnetizing, and wrathful. You are reminding them that the time to accomplish the purpose of sentient beings has come, and beseeching them to please not remain peacefully abiding in the sphere of truth but rather to come forward and send out their miraculous manifestations. You must beseech and implore them to do so from your heart. Then you are ready to make the cheddo and tenma offerings.

Cheddo is an offering that is made to the protectors, the dharmapalas—in this case the Kilaya dharmapalas. The torma that is offered to them must first be blessed. Then proceed and make the offering to both the worldly protectors and to the primordial wisdom protectors who are the protectors that uphold samaya: "Recalling your previous oath, partake of and enjoy this torma and enact concerned activity!" At the time of the Buddha, and also in Guru Rinpoche's time, these beings made promises to protect the doctrine, and you are asking them to recall those promises, to partake of the offering, to be fulfilled, and to perform their enlightened activity.

The cheddo and the tenma offerings can be made together or separately. The tenma offering is made to the twelve Tenma sisters who were demonesses in Tibet at the time that Guru Rinpoche came.

He bound them to the oath of protecting whosoever followed him, and he promised them that all of his followers would offer them tormas in their practice. This is why it is important to make the torma offering to the Tenma sisters. Their function is to protect the doctrine and practitioners. So you say: "JYO. In this phenomenal world of existence, local guardians of the places, come here to this place. By partaking of this decorated torma, accomplish your appointed tasks." Thus the offering is made.

After these tormas are taken out and offered, the chöpon should put a little water on the cheddo plate where the torma was, swish it around, and then pour it onto the tenma plate to make a connection. The tenma plate is then brought back in and placed upside down on the ground in front of the presiding vajra master or in front of the mandala. All of the negativities, conflicting emotions, the four circumstances, habitual propensities, all harm doers, and so forth are summoned to be suppressed below the earth. Take the lama's vajra and cross it on the plate, then perform the dance of suppression: "HUNG. The six causes of the conflicting emotions, the accumulation of the four circumstances, all habitual propensities generated by lack of awareness, beneath the Mount Sumeru of self-originated emptiness awareness, are completely and ceaselessly suppressed." Then recite the mantra.

Consider that all external negativities arise from the mind of grasping and clinging. This is the mind that believes something truly exists when in fact it does not. All objective appearances have no true, inherent existence. The mind that grasps and clings to objective appearances as being really true and then becomes attached to them—this mind is what is being suppressed. Dualistic grasping and clinging is being suppressed in such a way that it may never arise again. Consider that, until the coming of Maitraya Buddha, these negativities will never arise again. They are suppressed below the earth, below Mt. Meru.

At the conclusion of the dance of suppression the vajra is taken off and the plate is turned right-side up. The lama puts some rice on the plate and it is put back onto the mandala table. That is a sign of taking the spiritual attainment.

Now, after all this, you will return to the sadhana and finish it. The

ganachakra feast is actually an insert to the sadhana. In conclusion, you will do a short offering and praise and a short confession. If you don't have verses for the offering you can just say "ARGHAM PADYAMPUPE..." and so forth. If you don't have confession verses, you can recite the 100-syllable mantra and confess all of the mistakes you have made in the practice. After the confession you send the deities back to their own place and then you are ready to perform the stage of dissolution.

To dissolve the entire generation consider that, first of all, the mandala dissolves into the assembled deities. The deities dissolve into the root deity, oneself. The principal deity dissolves into the primordial wisdom being, the tiny Kilaya in one's heart. The primordial wisdom being dissolves into the HUNG in his heart. The HUNG dissolves from the shapkyu, which is the hook at its base, up to the circle and squiggle at the top and then into nothingness, and one remains in a state of empty awareness, after which one immediately dedicates the root of one's merit and virtue and recites the prayers for good fortune and conclusion.

You have promised to keep the samaya, and as I was asked to tell you what the samaya is, I won't give you a lot of elaborate samaya because it would take too much time to teach and it would be too difficult for you to keep. Essentially, all of the vajrayana words of honor, which are really beyond enumeration, can be condensed into those that correspond to the body, speech, and mind.

Those corresponding to the body involve never ever disrespecting one's lama, the buddhas and bodhisattvas, the meditational deity, the dakinis, the dharmapalas, and especially one's vajra family, one's vajra brothers and sisters, which would include anyone that you've taken empowerment with. By taking empowerment together you enter the vajrayana path together and thus become vajra family, vajra brothers and sisters. It is extremely important that you always respect each other. In addition to that, you must never disrespect your body. You should see your body as an abode of all the deities in the mandala, as an actual mandala, not as just an ordinary corporeal form. You should see all sentient beings as buddhas, and you should never disrespect a single one. Even if others treat you badly, you shouldn't retaliate or try to harm them for any reason at all. In vajrayana one is meant to have pure perception, so even if you can't actualize it at this time, you can at least practice in this way by seeing yourself and sentient beings in this way.

Other aspects of the samaya that correspond to the body include not to kill, not to steal, not to beat or physically abuse or harm others in any way at all. All these types of very negative activities must be abandoned. Because you are trying to appreciate all living beings as the deity, as wisdom beings. So you must be extremely careful to never harm any being for any reason. You should try to practice yidam practice, meditational deity practice, according to your capacity. You should also try to create images of the Buddha, to establish supports for the enlightened presence, for example, painting tankas or making statues. All of these things are part of the samaya corresponding to the body.

The words of honor corresponding to the speech are, first of all, to listen to what the lama tells you and try your best to follow according to the lama's advice. In addition to that, since you are trying to see the buddha nature in all beings, and in fact to see them as wisdom beings, then you should hear their speech as wisdom speech, not as ordinary speech. You should try to recognize the nature of sound—whether it comes from someone's mouth or whether it comes naturally from the elements in the universe—to be the sound of mantra, and appreciate it with respect. You shouldn't react with aversion or displeasure towards any sound; you should respect all sound. Particularly, if you feel an aversion for a displeasing sound, you should consider that it is the sound of the Buddha talking, the words of the Buddha, or that its nature is inherently the nature of mantra. You should abandon hatred and aggression and anger with respect to sound. You should also try to recite mantra, engage the profound recitation aspect of your yidam practice, according to your capacity.

The words of honor corresponding to the mind include abandoning all negative mental activity, particularly that of dualistic grasping and clinging. On the vajrayana path this definitely must be abandoned. Also, you should try to develop the bodhicitta as best you can, which doesn't mean you have to be a perfect bodhisattva, but you should try your best to engender and maintain the bodhicitta attitude, whether it be in a small, medium, or great way, and apply it in your life. As far as practice goes, you should try to practice the mahamudra, which is meditative absorption, samadhi. It is extremely important to guard the mind with meditation on a regular basis. No matter which tradition you belong to, you should meditate on a regular basis.

Another extremely important samaya is to totally abandon the smoking of cigarettes. According to vajrayana, cigarettes are considered to be a most negative substance, and this is because the tobacco was actually cursed by a demoness a long, long time in the past. Wherever tobacco is present the vajrayana cannot be propagated successfully. Vajrapani, the holder of the secret mantra, had a very strong aspiration to go into the land where the curse of tobacco was in effect to propagate the secret mantra. He was unable to do so

because of the presence of the tobacco, but later, through his miraculous powers, he was able to go in and gather up the tobacco as best he could and take it beyond the farthest limits of the ocean. Unfortunately, some of it was still left behind and so it has continued to be and will be present in the world for a long, long time. It is an extremely negative substance. Even just the smell of it has the power to defile secret mantra substances such as images, scriptures, stupas, and so on. If any smoke from it is even around those things, the consecration within them will be ruined. If someone else is smoking and that smoke happens to go into your mouth, both of you will take lowest rebirth. Someone who partakes of tobacco will not be able to accomplish phowa, the transference of consciousness at the time of death, and even someone attempting to do the phowa for such a person will not be successful because the channel will be blocked. You should understand that the use of tobacco must be eliminated from the root. These are also the words of the owner of secret mantra, Vajrapani himself.

There are so many things to mention—these are just the most important ones. Above all, it is important to maintain the infallible law of cause and result: karma. If you can guard yourselves carefully by watching cause and result, then most of your commitments will be kept within that observance. Many people, when they enter the vajrayana and particularly the dzogchen, think that anything is permitted on this level of practice, but this is very, very incorrect. It is a big mistake to think like this. Even the highest practitioners will watch the law of cause and result extremely carefully. You must observe this and guard yourselves accordingly.

Another important point is that it is actually very difficult to have confidence in the secret mantra. It is very difficult for you to believe what you are told and all that you see going on. For example, according to the view of secret mantra, feces is Buddha Vairocana and urine is Buddha Amoghasiddha. Now who is going to believe that? It's very difficult to believe, isn't it, that shit is Buddha Vairocana? How can that be? In fact, the nature of the substances that you think are dirty and find repulsive is the nature of the Buddha, but this is difficult for you to believe now. For instance, you may have heard that the nature of earth is dakini Sangye Chenma, and the nature of

water is dakini Mamaki. So what does this mean? You don't understand what it means because when you see earth you see earth, you don't see a dakini, and when you see feces you see feces, you don't see a buddha. So when you don't know the reason, and you see the world the way you see it, you hold to your view as being the way it is.

Through your practice of dharma in general, and secret mantra in particular, you are seeking to transform the mental restriction that is the effect of your habitual grasping to true, inherent existence into the open awareness of your own innate wisdom nature. To do this, you must study, and you must hear teachings from the lamas, the spiritual teachers. You must read the scriptures. You must think about the meaning of the teachings and come to understand those meanings. You must develop and increase your faith through your study. And especially, you must practice to remove your obscurations and negativities. Slowly, slowly then you will begin to recognize that, in fact, what you have been told is true. You will come to this conclusion through developing the wisdom of hearing, the wisdom of study and contemplation, and the wisdom of meditation, through receiving the blessing from the lama, having faith in the lama, and allowing the lama's mind and his blessings to enter your mind.

The time will come when you will see impure things to be buddhas and dakinis. Even if you can't see those things now, you must have the attitude that one day you will, and you must have the confidence that there is truth in this view. You should never develop incorrect view. Incorrect view will harm you tremendously. Rather than allowing yourself to fall into incorrect view because of your lack of understanding, you must instead think, "The reason I don't understand is because of my inabilities, my obscurations and my negative karma, and I need to work on clearing that. I do have confidence that this, the highest teaching of the Buddha, the secret mantra, is definitely true, and I will take it up slowly and carefully and I will practice diligently according to my capacity. I know that I will realize the nature in due time." And, as you all know, there will be difficulties in the beginning, but you should take to heart this advice on how to deal with the problem.

A white conch shell will appear yellow to a person afflicted with jaundice, but it will appear white to a person without jaundice. The substance water is experienced differently by the different beings in the various classes of cyclic existence according to their particular karmic situation. Gods will experience it as nectar, while beings in the hell realms will experience it as liquid fire. All appearances are seen, labeled, and grasped to according to the karmic perception of the beholder. You must understand that the way you see, label, and grasp to things is not necessarily true, but that the dharma is true. If you can't really realize the dharma now, you need to work in a correct way to move in the direction of being able to eventually realize it, and you must have the confidence and correct view that one day you will.

THE FOUR KILAS OF VAJRAKILAYA

A Commentary Given by
Venerable Gyatrul Rinpoche
At Ngedön School, Karma Dzong, Boulder
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Translated by Sangye Khandro

Rinpoche is very pleased to meet all of the students who are gathered here this evening. He understands that many of you are older students of the Vidyadhara, as well as there being many new students. He feels very fortunate to have this opportunity to gather here together with the noble sangha. Thank you very much.

Rinpoche was requested to speak about his own connection with the Vidyadhara. Gyatrul Rinpoche never had the opportunity to stay with the Vidyadhara for a long time. He came to know him originally through his own connection with Thrangu Rinpoche, whom he knows very, very well and, particularly, through Lama Ganga, who is from Thrangu Rinpoche's monastery. Many of you, of course, knew Lama Ganga,

who recently passed away. Khenpo Karthar, in New York , and also Akong Rinpoche are both very close friends of Gyatrul Rinpoche, since they all lived together in Baxa, India, as refugees fresh out of Tibet. Baxa is a place where the government of India and H.H. the Dalai Lama temporarily sent many of the tulkus, khenpos and lamas to relocate. For some six wonderful years they lived there, as one community. Later, it was through Mrs. Freda Bedi that Rinpoche met the Vidyadhara in Dalhousie, and then later in Delhi.

One time when the Vidyadhara was staying at the Canadian Embassy, Gyatrul Rinpoche was staying in a place called Ladak Budhvihar, and he invited the Vidyadhara to come there on a number of occasions. He also would come spontaneously as well. And one time he gave a long-life abhisheka and Gyatrul Rinpoche acted as his chöpon, attendant, for the empowerment, which was humorous. The Vidyadhara used to travel a lot. He used to go up to Sikkim to see the Karmapa and then come back to this Budhvihar, which is like a resting place, where Gyatrul Rinpoche himself was stationed—he himself serving the Karmapa and doing a lot of traveling. The Vidyadhara would go to Bhutan and come back. Even several times after he came back from England, he would come, and they would meet and spend some time together. Rinpoche used to give things to him and serve him, and get books that he needed and so forth. Later, when Gyatrul Rinpoche was sent to Canada, he met the Vidyadhara there again. After that, he met him in New York, at Tail of the Tiger, and in California several times. The last time he met him was in Berkeley.

When he used to meet him, the Vidyadhara always gave Rinpoche a lot of advice about the dharma in the West, about how to open dharma centers, and about how to take care of the students, and so on and so forth, which Rinpoche has come to find very useful advice.

Now, of course, many of you knew the Vidyadhara much better than Rinpoche, but he does know from Tibet that the Vidyadhara was one of the three most highly esteemed, realized masters in eastern Tibet—Kham. His predecessors have all been inconceivably great, enlightened beings, considered to be just like the Karmapas.

Trungpa Rinpoche was indeed the representative of Guru Rinpoche in the flesh, and this is the nature of the teacher that you all are following—a real Buddha. You shouldn't consider that your merit could ever be any greater, because it could not be. However, we human beings always need to try to accumulate more merit, because there are many ways that we deviate from the path as individuals—which has nothing to do with the excellent qualities of the lama.

It's this type of inconceivable lama, mahasiddha, that you are followers of. Even though he has passed into the pure realm where he now resides, throughout all the difficulties of losing the human presence of such a teacher, you have all tried your best to uphold and carry forth his enlightened activities and intentions in a very honorable way. This is something that is very clear to Rinpoche, walking into the shrine room. He was here before many years ago. It feels even better now. It feels very alive and it's also clear that many great teachers have been

coming here and teaching. And the different retreat centers that you've been able to maintain—and all the seemingly numberless Dharma-dhatu branch centers—their existence really is dependent upon the mother, the source, and this has been the source. It's very important that you continue to maintain this commitment in the same way that you have been.

However, this is nothing of be proud of. This is just a demonstration of your merit and present ability to remove karmic afflictions. You should rejoice in this opportunity, which is inconceivable. In the land of America, this is also a great boost to Buddhism in general, especially for the Kagyü and Nyingma lineages. If Rinpoche mentions too many other things, then it may be too much of a big mouth; however, it's for sure that the centers are very important in the propagation of Kagyü and Nyingma Buddhism in the West. On the other hand, if you have problems or difficulties that arise, then this can also be detrimental to the Kagyü and Nyingma; so, this strong influence can be either very positive or negative.

It really is Trungpa Rinpoche who brought the Kagyü doctrine to this country, and it is through his kindness that we now have the presence of the lineage in this country. As far as Nyingma is concerned, it is due to the kindness of Tarthang Tulku, whether we like it or not. He has been very kind to the Nyingma tradition, because if we look back at the early years, it was Tarthang Tulku Rinpoche who first invited Dudjom Rinpoche to come to America. Then Dudjom Rinpoche opened some dharma centers. Due to that other lamas have come, and so on and so forth.

Especially you older students of Trungpa Rinpoche got caught by his fishhook. Those of you who like to smoke were attracted; those of you who like to drink were attracted; those of you who are party goers were very attracted. And he gave up a lot for you. What did he give up? His own reputation. He willingly accepted the criticism he received from his own people—and from other Americans, and from people in other countries—but he did all this so as to establish you on the path to liberation, which is where you are now. Would you be sitting here this evening if he hadn't done that?

It is your responsibility to repay his kindness, which is not something *he* needs; it is something you need. You need to fulfill your connection—to connect with him, a being who works only for others. Now you have that same opportunity to maintain the dharma centers for the sole purpose of benefiting sentient beings. That is the gift that you've been given. (Rinpoche speaks in English:) But I'm not saying, "Keep the pot!"

Now what is important is that all of you really make an effort to be very harmonious with one another, as a true vajra family, and for the mother center to be harmonious internally and to work hard always to create harmony with all of the centers. It is through this that you accumulate merit and remove afflictions. We don't have the opportunity to be like Milarepa, not now, not in these times; however, it doesn't matter. In a sense, our opportunity is greater, because these times are considered to be very degenerate. Before, during the lifetimes of the great mahasiddhas, their practice of dharma for an entire lifetime compared to our practice of

dharma for one hour now—the latter is more potent. It truly is, because of the times and the difficulty of meeting with conducive circumstances in these times. You must try your best to keep pure samaya and always to remember that the blessings of the lamas are unfailing. There is no doubt about that. You don't need to have any doubt about the Karmapa or the Vidyadhara—it's really something to be very satisfied with. Anything else—any lofty goal—even if you became the president of the United States, so what? You'll die. That's it. It's over. So this opportunity now is the best. Please keep your samaya pure with one another.

Rinpoche doesn't want to ramble on too much about this. However, he feels like his own qualities aren't really enough to do it justice. But, since you have gone to the trouble to invite him here and put him on a throne, he's speaking his mind. Maybe it sounds more like an old woman in Tibet who's pouring her heart out. (Rinpoche speaks in English:) Not old lady, old man.

Especially these days, while you are all actively involved in building a stupa, a monastery, and establishing the doctrine in this country, some of you are able to give financial support. Some of you are able to give physical support and some, intellectual support—whatever the case may be. Your effort is expressed through body, speech and/or mind. While you are offering yourself in these many ways, remember the story of how Samye Monastery was built. Read about it. Read about Guru Rinpoche coming to Tibet and how it all began. And read about how the Bodha stupa was built by Guru Rinpoche in his past life, and his disciples, and

the difficulties that they underwent. And don't forget that they were human, and we are human, and there is no difference at all between what was happening then and what is happening now. It's not different; it's the same process. If we have faith and if we have pure bodhicitta, then this is something that is really an amazing opportunity. It couldn't be better. But the motivation must be there. So you don't have to give a million dollars. You don't have to be rich to participate. All you need is this awareness and this pure intention. Rinpoche's not implying now that if you do have a million dollars (laughter) you shouldn't make any offerings. You should give it all, if you have it.

Rinpoche is going to speak specifically a little bit about the Vajrakilaya practice this evening. In India, as you know from the life stories of the great masters, mahasiddhas, many of them were well-known practitioners of Vajrakilaya. And, of course, Vajrakilaya is an extremely popular meditation deity among Tibetan lamas as well. There are important reasons for this. Vajrakilaya is the principal deity used to clear obstacles and hindrances on the path of vajrayana. It's very important, though, that you don't consider Vajrakilaya to be a protector. Vajrakilaya is a primordial wisdom being. He is the wrathful manifestation of Vajrasattva, who is considered to be the condensed essence of all the hundreds and thousands of deities brought into one embodiment, which includes the body, speech and mind emanations. Vajrakilaya is a primordial wisdom being who manifest for the purpose of eliminating the negative accumulations of sentient beings entirely.

Many of you, Rinpoche understands, have received teachings on Vajrakilaya practice and are doing Vajrakilaya practice. This is very good and something you should always consider to be of utmost importance, primarily because if you want your path to be without obstacles, this is the deity that you must depend upon. And for everything beneficial to increase, you must depend upon Vajrakilaya as well.

Rinpoche would like to mention a little bit about his own experience with Vajrakilaya practice. Rinpoche used to do a lot of Vajrasattva practice, constantly. In 1979, after having lived in the West for a number of years and having being Dudjom Rinpoche's representative at the centers in California, he went back to India to meet with the Dalai Lama. The first question that His Holiness the Dalai Lama asked him when they met was, "Who is your meditation deity?" Rinpoche replied "Vajrasattva." His Holiness thought for a moment and said, "You should be practicing Vajrakilaya." Then he went on to explain that Rinpoche was being plagued by some masculine demonic forces and other malevolent spirits. He said, 'Now you must practice Kilaya to remove these obstacles,' and he gave him some black pills and relics.

About a month or so later, Rinpoche went to see Dudjom Rinpoche. Dudjom Rinpoche immediately said, "You should be doing Kilaya. You are being plagued by these negative spirits and they're harming you. You must do Kilaya—it's indispensable." So Rinpoche said, "Well, yes, the Dalai Lama told me to do that, so I guess I'd better start." (Laughter)

Rinpoche is not claiming to have received the spiritual attainments of Vajrakilaya. But he does feel certain that Kilaya has been clearing obstacles and he has been doing Vajrakilaya as a regular practice from that point onward. Again, he isn't claiming to have a pure, generation-stage visualization, or anything like this. However, he's still alive and he was able to make it here and give you all a little trouble. (Rinpoche speaks in English:) I'm the troublemaker. That's what you asked for! (Laughter)

When practicing Kilaya, whether generated in the space in front or the self-generation, if there is a generator and a deity to be generated, if the mantra seems to be a repetition that is separate from oneself—then due to these discursive proliferations and due to not realizing that Kilaya is none other than one's own intrinsic awareness, one will still be overpowered by dualistic grasping and clinging, thinking Kilaya came from another place. The reason that the spiritual attainments have not been received is due to this dualistic view while practicing. This is not the fault of Kilaya. This is not the fault of the lama. It's only the fault of one's own view. Even if one has repeated the mantra millions and millions of times, there will be no benefit.

The Three Samadhis

In the kyerim (utpattikrama) generation stage, the most important point is to understand and to actualize the three meditative absorptions. It doesn't matter which meditational deity one is generating, the three meditative absorp-

tions must be present. Actually, this is something quite impossible to do in the purest sense, because we still have such objective awareness that we consider the subject and the object in our practice. However, we must be able to apply the view that is derived from awareness of these three samadhis, so that we can shortly thereafter be in touch with the essence of what's really occurring.

The first samadhi, upon the nature as it is, is actualized awareness of the primordial essence, the tathagatagarbha, the nature of all living beings, which is the essence of what we call samsara and nirvana; everything that appears as a meaning of samsara or nirvana is condensed in the expanse of this nature. So this, the essential nature, displays itself as all appearances, which is the second samadhi, all appearances arising from the nature. In dzogchen terms, we also call this original purity and spontaneous presence, the twofold practice of cutting through and crossing over (Tib. trechö and thögal). Original purity and spontaneous presence, or the essence and the display of the essence, are not distinct. They're one and the same. The indivisibility then, the nature of the indivisibility of the essence and its display, is the arising of what is called tülku, the unobstructed display of compassionate energy, which embodies itself for the purpose of benefiting sentient beings. This is the third samadhi, the principal cause.

Now these three—the nature as it is, all appearances, and the principal cause—are one nature, which actually seems to be different stages; but when we practice the generation stage, this is how the deity arises, is born—from

these three samadhis and from no other place. Yet it seems to be a very difficult point to encounter in practice. Rinpoche doesn't know about all of you, but for him, he thinks it is difficult.

If we establish the three samadhis as being different, and oneself as the practitioner as being different from them, then it becomes kind of difficult to dissolve that generation. In fact, it's something that cannot be done. But if we establish the generation practice by way of the three samadhis, with awareness of it being the nature of our own intrinsic awareness and the display of that nature, then the generated deity is yourself, and the mantra is also yourself, and every aspect of that generation that follows is yourself. And every aspect of that dissolution is also yourself. And so you have established that which primordially is and always was. You haven't established something that was not, that you called to come from elsewhere—which would be incorrect. You all know that you will not make mistakes in practice if you establish awareness of the primordial nature, because there won't be any hope and fear: like the hope to have a good deity generation and the fear you won't, or that you aren't. That only comes when we think that the deity originates elsewhere.

With this awareness the invocation can still occur. The invocation is the spontaneous invocation of the display of intrinsic awareness appearing as the celestial palace, appearing as the retinue of deities in the assembly, appearing as the principal deity, appearing as all aspects of the visualization—the pure realm and so forth. And, like that, the absorption is simply the dis-

solution of that display into its source—intrinsic awareness. We gradually dissolve the perimeter on into the principal deity, the principal deity into the mantric syllables, into—in the case of Kilaya—the seed syllable HŪM in the heart. HŪM is the nature of your mind—its principal cause—intrinsic awareness. It is there that you remain. You remain in what always was, which means you don't really even have to establish some meditation, per se, because it's already primordially there. Each aspect of the sadhana works that way—the sections on offering and praise, all of it; the offering goddesses emanate from oneself as the deity, which is the display of intrinsic awareness arising unobstructedly, and they dissolve back in, then rearise to render praise and redissolve.

For each stage of the visualization there is a point that one is purifying as well. This is spoken of in depth in more extensive commentaries to generation-stage practice. But what Rinpoche is trying to point out is the idea of this primordial presence and the awareness of that in the practice, and that each aspect of the visualization arises from that source. It's not something that comes from outside of ourselves. If so, that would make one very weary—like imagining that spiritual attainments are going to be coming by car, brought to you from some place else. This is why Rinpoche himself has become so weary in his practice, because he keeps waiting for the attainment to come from elsewhere. (Laughter.)

These stages of practice are necessary because they are what is called the path, and until we recognize the essence, we still need the path. We must practice because we still are

subject to our karmic afflictions. Because all of you here are practitioners, Rinpoche is mentioning the essential point of practice.

Now, specifically on the four aspect of kila, which are better known as the four states of awareness, according to the commentary that enacts liberation, the four kilas are: the intrinsic awareness kila, the bodhicitta kila, the compassionate kila, and the substance kila.

Intrinsic Awareness Kila

Looking first at the intrinsic awareness kila, this is somewhat likened to the first samadhi: the meditative absorption upon the nature as it is. It refers to rigpa, intrinsic awareness, the nature of the mind.

Usually, when we think of the kila, or the phurba, we think of the ritual dagger—an instrument that's used in practice, in an ordinary sense. Actually, the dagger is going to be explained in the context of the fourth aspect, which is considered to be the substance kila.

But first of all, looking at the essence kila, the intrinsic awareness aspect, we have to look at who is able to utilize this aspect of kila? Who is the qualified practitioner? Such a practitioner would be one whose mind, whose intellect, is extremely open and vast, like space. This means someone whose view is like space, and who does not have a lot of chaotic, discursive thoughts. That's the qualification for the practitioner of the intrinsic awareness kila.

Now the actual activating phurba is what is known as the self-originating, intrinsic awareness primordial wisdom, which is free from all

limitations of the ordinary mind and free from the extreme views of eternalism, nihilism, neither, or both.

The object that the phurba penetrates—this intrinsic awareness phurba—is the sphere of truth, the dharmadhatu, which is the natural, all-encompassing, great expanse of the wisdom nature. This is like the intrinsic awareness son or daughter—primordial wisdom—which recognizes its mother and jumps back on its mothers lap and joins her, which is what is meant by intrinsic awareness uniting with the sphere of truth so that they mingle to become one.

That which is being penetrated is the ordinary cognition—trying to accomplish expectation and trying to reject disappointment. Sometimes we speak of discursive thoughts in terms of virtuous or non-virtuous, of being free from the limitation of discursive thoughts or concepts. When the intrinsic awareness kila penetrates ordinary cognition, the mind is set free and realizes its ultimate, original state of liberation.

Discursive thoughts, whether they're virtuous or non-virtuous, are really the same thing. If we attempt to accomplish virtue with the expectation of being liberated, then this is also a discursive thought. If we have negative thoughts, which we think we need to abandon because of the fear of falling to the lower realms, this is also a discursive thought. And so, from the point of view of ultimate truth, primordial freedom, they're both equal; they're not different. One looks good, one looks bad—but, actually, they're the same. So to enter into the intrinsic awareness aspect of kila is to realize the ultimate state of primordial liberation—free from any concepts at all.

Primordially, this intrinsic awareness and the sphere of truth, dharmadhatu, are united. There's no separation. But speaking in terms of the path, we consider that primordial awareness—intrinsic awareness—and dharmadhatu as a sphere are nondual, like milk and water mingled together. And in the self-originating nature, which is free from the conceptualizing intellect, the great state of original purity, is the state of Vajrakilaya,

By using the analogy of water and milk—it's not that one is clear and one is white, and that they're brought together. This refers to what was mentioned a bit earlier: original purity and spontaneous presence, or the first two meditative absorptions—the essence and its nature, the essence and its radiant display. They are indivisible; although they appear to be separate, they are indivisibly one.

When one comes to realize the state of Vajrakilaya, then one encounters one's own beingness, or one's own face. Immediately thereafter, one is able to remain in utter confidence. Without wavering from that state of utter confidence, one is liberated in the depth of confidence. These are the three points that strike the essence, which is the intrinsic awareness kila.

Now the sign of the penetration of this aspect of kila is that ordinary cognition and all of its elaborations, such as virtue and non-virtue, and so forth and so on and so forth, are simply exhausted—utterly exhausted in the dharmata. That's really the best weapon—the weapon that exhausts concepts in the dharmata.

Of the four levels of thögal practice, this state of liberation mentioned above is the accomplishment of the fourth vision, the exhaus-

tion of all dharmas into the nature of truth, the dharmata. This marks the end of the path.

The fault of failing to penetrate is that, in brief, one still remains lost in the constant flow of the conceptual proliferations as they apply to the generation of practice. No matter how many millions of mantras you may recite, there is still no attainment, still no realization, because of being bound to dualistic grasping and clinging. If there's a failure to penetrate, then it also indicates one still needs to develop the three wisdoms—the wisdom of hearing, the wisdom of contemplating and the wisdom of meditation.

The benefits, the noble qualities of having accomplished the penetration of the intrinsic awareness kila, are to be released from the bondage of cyclic existence. It's as simple as that—to be liberated from the constant flow of discursive thoughts, which causes one to continue to wander in confusion, and to realize the unsurpassed attainment of nondual, primordial wisdom, which refers to the nonduality of the sphere and intrinsic awareness.

Bodhicitta Kila

The second Kila is the bodhicitta kila. This kila has a prerequisite, as far as the practitioner is concerned. The practitioner who actualizes the bodhicitta kila is one who has perfected the two stages—generation and completion—which means someone who sees all form as the deity, hears all sound as mantra, and realizes all thought formation to be the display of primordial wisdom. Then he qualifies to practice the bodhicitta kila. If he practices the bod-

hicitta kila without that, he's merely a playboy.

The activating kila, in this case, is the state of having accomplished mastery over one's tsa, lung and tige (nadi, prana, bindu)—channels, winds and essential fluids, so that one is able to practice invoking the sixteen joys with full personal control.

Now the object to penetrate here refers to the two methods of this level of practice—the method with one's own body and the method with the body of another. If the method with the body of another is being employed, then one's partner must be a qualified dakini who has all of the characteristics. This refers not just to a qualified dakini, but also to the complete elimination of duality from the base. And so the duality that arises from ordinary desire is transmuted into the source of dharmas, which is the meaning of the consort, emptiness. Simply put, this means someone who has realized emptiness.

The method to penetrate is the union of method and wisdom—bringing these two into union while practicing deity yoga. So the object and the subject are understood to be the sphere of truth and intrinsic awareness brought into union. Actually, there's a lot more about this that could be said, but Rinpoche feels that it's not the time, and so he won't elaborate too much upon it at this point. But he's giving you an idea.

Now, as for the signs of penetration, when the bodhicitta kila is successfully practiced, then the dualistic thought formations, all of them arise as coemergent great bliss.

The faults of failing to penetrate, or the principal fault in this practice is as follows. This union practice is meant to introduce the practi-

tioner to illustrative primordial wisdom. And in dependence upon illustrative primordial wisdom, one encounters definitive primordial wisdom and samsara is empty. If one is not able to encounter either and fails to penetrate, samsara continues.

The noble qualities of the successful penetration of the bodhicitta kila is that one is able to transcend the ordinary results of incorrect contact. For instance, even from a vajrayana point of view, to claim that one is practicing union practice when one really doesn't know or one really doesn't qualify, produces the result of lower rebirth as a hungry spirit or in the hell realm or, more specifically as it mentions here, as some type of a parasite in a toilet room or in the genitals. And so one actually avoids that and one is able to experience the sambhogakaya accomplishment, which is the embodiment of rapture.

Compassionate Kila

The third type of kila is the compassionate kila. The qualified practitioner is one whose mind is very firm and unmovable towards practice—like a mountain. It means one who doesn't have a lot of other distractions in his life and who focuses primarily on the essence of the practice.

The activating kila here is the magical emanation or display of the form of the deity, or the great mudra of the deity as the display of appearances, which is the display of compassion manifest. This includes all manifestations of the presence of the deities, whether peaceful, ex-

pansive, powerful or wrathful.

The object to penetrate in the case of the compassionate kila is the three realms of existence, the external universe and its contents perceived with ordinary perception, and the compulsory attachment and grasping to the ordinary concepts of the external world and its contents by way of all three realms. This is the object to penetrate, to pierce. And that means this ordinary mind, which maintains earth as earth, and stones as stones, and rocks as rocks, and he and she and you and I, and good and bad, and all of this.

The object to penetrate then is ordinary perception, and the method through which to penetrate is the practice of the generation stage, specifically the three meditative absorptions. Through that entrance way, one is able to transform the three realms of existence, the external universe and its contents, into the three aspects of the mandala. And one is then able successfully to transform the four ways that ordinary rebirth is taken; it's lack of existence, so that intentional rebirth is taken as an embodiment, as a deity.

The four ways to be reborn in cyclic existence are through an egg, a womb, through the fusion of heat and moisture, or miraculously, instantaneously. It is our habits, or strong instincts, that cause us to be reborn in any of these four ways, causing us to reenter cyclic existence. Through generation stage practice, when it is performed accurately, these four are put to rest. Then the three meditative absorptions are awakened, and through that one is able to be born into the threefold mandala—to realize all form as deity, all sound as mantra, all thought as

the display of primordial wisdom.

This doesn't mean that you then sit there and think of the forms, the objects that you see in front of you, as deities, and that they're still objective appearances. It means that all form is seen as primordial wisdom energy, like a reflection, like the reflection of the moon in the water, transparent, without inherent existence, because it is the display of intrinsic awareness. If you still see it as something objective and substantial, again you've missed the point.

The sign of this successful penetration is that all impure perceptions dissolve. They simply cease to be. Pure perception without any obstruction unceasingly arises, all confused perceptions are thereafter viewed as the display of the deity, and one attains the depth of this view. So it becomes an effortless awareness of the arising of the deity.

The faults of failing to penetrate here involve the failure to connect with the rope, or the hook, of compassion. In a sense, what it means is failing to recognize the main point of the practice and one's own nature, and so continuing to wander indefinitely in cyclic existence, postponing one's liberation indefinitely. This is something we've been doing up until now, obviously, because countless buddhas have come. They continue to come. Just look at the masters of the Kagyü and Nyingma lineages alone. Inconceivably great tülkus have intentionally come into the world, and we've been able to have connection with them and, still, here we are. Here we are in confusion, having failed to recognize our nature, wandering in cyclic existence. And so, basically, the fault of failing to penetrate the compassionate kila is essentially

that—remaining as a sentient being with no power to help other, still lost in one's own confusion.

The noble qualities that arise from the successful penetration are that one's own confused understanding is self-liberated. The result of an impure practice—which is a practice where one thinks of oneself as a truly, inherently existing deity, which is still duality—produces rebirth as a rudra, or a demon, which is the inflation of the ego rather than the dissolution of ego. One is able to manifest intentionally for the welfare and benefit of guarding and liberating sentient beings; so one is able to accomplish the state of a tülku, which is an intentional manifestation embodiment.

Substance Kila

The fourth and final aspect of kila is the substance kila. The qualified practitioner of the substance kila is the individual who has a stable kyerim-dzogrim practice, generation completion stage practice. This means someone who has effectively gone through the stages, either in retreat or not, of accomplishing the approaching mantra, the accomplishing mantra, and the activity mantra—these three levels of mantra recitation. Ideally this would be in the context of Vajrakilaya as the meditational deity. That's the type of practitioner who qualifies. Then the activating kila, the substance itself, is to acquire the instrument, the ritual dagger, which may be made of silver, gold, copper, iron, wood, or perhaps a terma implement. You're all very familiar with what phurbas look like.

Now the object to penetrate with this instrument—the kila—is the eight states of fear and what are called the ten prerequisites for setting free. This depends on extensive explanation. In brief, this refers to those entities and harm doers who obstruct the propagation of the doctrine and who harm the lives of the lamas. The ten prerequisites must be met before one can use the phurba to liberate that condition.

Right now you're probable not doing the lower-activity aspect of kila practice, just the upper activity. If you do a drupchen, or a great accomplishment ceremony, this is where the lower activity is employed. Then you must know about these ten prerequisites. That teaching will have to be requested at a separate time.

Now the method through which to penetrate is the ordinary view of the yogin who is performing the practice and the fact that this yogin's meditation must be liberated from any or all obstacles—no obstacles to the meditation. That has to do with his power to generate the deity; his compassion must be as strong as his life.

You visualize yourself as the principal deity, in this case, Kilaya. And you visualize the substance kila as the supreme son and the four members of his retinue. Where you are striking with the phurba—the effigy, most probably—is visualized as the actual form or formless enemy or obstructing force. Don't consider the enemy to be ordinary, like *your* enemy. The enemy refers to someone whose negative accumulations are so profound that he has but one place to go and that is the lower realms. So you are liberating him from that accumulation. You are cutting through that cycle of negativity.

The sign of the penetration is that one's own personal power to engage in peaceful, expansive, powerful, or wrathful activities is successful.

The faults of failing to penetrate are the opposite, in that although you set out to reverse nonconducive circumstances, they don't become reversed. Or you set out to establish conducive circumstances, and that doesn't occur, or you fail. So the obstacles are not reversed; the Buddha's doctrine declines rather than increases.

The noble qualities of the success of the penetration include saving self and/or others from the fears that would otherwise have harmed them; protecting them from the eight fears and other states of fear; and the accomplishment of endowments, conduciveness, and necessities for the path—basically the ability to accomplish the purpose of self and others without failure, and the firm establishment and increase in the propagation of the doctrine.

Now, for all of us, the signs that we should expect to be able to appreciate are the dissolution of obstacles on our path to liberation, in this life and in all future lifetimes, so that in this life we can be swiftly set free, and that in future lifetimes we can work effortlessly to be able to accomplish the freedom for others as well.

Now that's the end of Rinpoche's lies and mind tricks for this evening. Probably you have some questions, but it seems that it's gotten late, so Rinpoche will conclude here. And he would like to remind you that you can always refer your questions to Dzigar Kongtrül Rinpoche, who is in residence and who is an exceptional

teacher. It seems that in his previous life in Tibet he could compile the *Rinchen Terdzö*, the precious terma treasures, so then he certainly must be able to answer your questions. And Rinpoche is not boasting about him just because he's his friend.

(After the concluding chants:)

The sound comes from the gong and dissolves back into the gong. And our discursive thoughts come from our mind and dissolve back into our mind. Isn't it strange? (Laughter) (Rinpoche speaks in English:) Good night.