The Sādhanā of Vajrakīlaya
An Unelaborated Liturgical Arrangement
The lineage supplication to the Buddha-word, revealed treasures, and general transmission lineages of Vajrakīlaya called

The Song of the Demon-Destroying Vajra

thok mé gön po kün zang dor jé chang / rik nga trak tung lé kyi wang mo ché /
o kyi lang po dor jé thö treng tsal / dri mé shé nyen dü dül dé chen gyal /
shi la man ju pal gyi chö né ma / jé bang nyer nga khyé par na nam chim /
shü bu rong zom khön rik ka gyü la / söl wa dep so ta we dzong thop shok
Primordial Lord Samantabhadra; Vajra-Bearer; Five Families’ Herukas; Great Lekyi Wangmo; Prabhahesti; Vajra Thötreng Tsal; Vimalamitra; Demon-Subduing Queen of Bliss; Śīlamañju; Śākyadevi; the king and his subjects, the twenty-five; and in particular, Nanam, Chim, Shübu, Rongzom, and the clan of Khön: To the lineage of the Buddha-word, I pray—may the fortress of the view be gained!'
Venerable Chökyi Wangchuk, Rigidzin Gödem Plumed With Vulture Feathers, Stainless Vajra
Sangyé Lingpa, Rinchen Palzang, Self-Liberated Padma Ling, Düdül Nüden, Dzamling Dorjé
Tsai, Ratön, Chogyur Ling, and the rest: To the lineage of revealed treasures, I pray—may the
perilous path of meditation be crossed!²

ma nyak pal gyi tsen gyé nup so zur / o dren lang dang a tsar nu rü zhap /
lang lap jang dor chok gi lop ma zhi / dar char rin zang rok chal ter dak ling /
chak mé zhap sok ka bap chö dak la / söl wa dep so chö pé sok zin shok

Venerable Ma, Nyak, the eight glorious disciples, Nub, So, Zur, Odren, Lang, Youthful Āśāra,
Langlab, Jangdor and his four supreme disciples, Venerable Darchar, Rinzang, Rok, Chal, Terdak
Ling, Chagmé, and the rest: To the Dharma holders who transmit, I pray—may the life-force of
the conduct be seized!³

gyum trül zhi tro rik dü dor jé sem / sang wa kün gyi dak po dor jé chö /
trül tok tsé chö dor jé nam par jom / gang dül trin lé chik tu dzok pé lha /
chö kyi ying lé nying jé trö pé ku / dü dül bar wa chen po nyam gyé gar /
pal chen chém chok bendza ku ma ra / ying yé zung juk khor lo gyé dep yum /
top dang phar chin tro chu tang chal tsül / tra thap go sung dam chen wang chuk
sok / dor jé phur pé kying khor lha tsok la / söl wa dep so dü lé nam gyal shok

Vajrasattva, who subsumes the peaceful and wrathful families’ magical display; Dharmevajra,
Master of all Secrets; Vajravidarāṇa, who cuts through the root of delusive thoughts; deity within
whom the enlightened activities of taming beings according to their needs are complete; body of compassionate wrath arisen from the basic expanse; great blazing tamer of demons who dances with a hundred moods; most supreme Great Glorious Vajra Youth; Mother Khorlo Gyedepma, union of primordial wisdom and space; ten powers and perfections expressed by the ten wrathful kings and queens; shape-shifting messengers; gatekeepers; oath-bound ones; all-mighty ones; and the rest: To Vajrakīlaya’s divine maṇḍala, I pray—may complete victory over demons be obtained!

A dark-blue weapon—mastery of self-arisen awareness—appears as primordial wisdom wrath at the place of life-force. May planting the primordial wisdom stake of pervasive openness into basic space sever dualistic thoughts!

The aggregates and elements are established as the three seats’ vajra maṇḍala, and unelaborated consciousness is accomplished as the vajra of great bliss. May planting the stake of immeasurable compassion into the beings of the six realms of samsāra bring them to embrace the lifeline of compassionate responsiveness!

Symbol and meaning—the union of pure body and primordial wisdom—emanate and gather back terrifying blazing wrathful ones. May planting the stake of bodhicitta into the mother’s space bring forth clouds of emanations, the supreme sons!
Existence and all beings are fully realized as vajra wrathful ones. May planting the unmerciful material stake of signs into harm-doers who grasp at the three poisons and appearances cause them to be penetrated to their final end!

May conquering the demon of the aggregates liberate this body as the deity! May the demon of the afflictions be conquered and sealed with bliss and emptiness! May conquering the demon of death bring about the power of immortal life! May conquering the demon of the godly son cause the level of spontaneous accomplishment to be attained!

May the four activities and eight qualities be swiftly accomplished! In particular, may wrathful mantra and fire tongues of direct, destructive acts incinerate the evil hearts of hinderers, enemies, and obstructors, and may the supreme state of the Glorious Great Heruka be attained!

Because it was necessary, this was written at the Isle of Nine Dragons at Shubha Monastery by Yönten Gyatso [Jamgön Kongtrül], who based his path on the yogic practice of this particular supreme deity. May virtue and goodness increase!
The Preliminary White Torma Offering

One cleanses with: OṂ VAJRĀ AMṚTA KUḌĀLI HANA HANA HŪṂ PHAṬ.

One purifies with: OṂ SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHO HĀM.

From the state of emptiness appears a BHRŪM, from which arises a jeweled vessel. Inside the vessel is an OṂ, from which appears a torma, which transforms into nectar.

OṂ ĀḤ HŪṂ. 3x

OṂ PRĪTHIVĪ DEVĪ LOKAPĀLA SAPĀRIVĀRA VAJRA SAMAJĀḤ.
OṂ PRĪTHIVĪ DEVĪ LOKAPĀLA SAPĀRIVĀRA IDAṂ BALINGTA KHA KHA KHĀHI KHĀHI. 3x

OṂ PRĪTHIVĪ DEVĪ LOKAPĀLA SAPĀRIVĀRA ARGHAṂ, PĀḌAṂ, PUṢPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA PRATĪCCHA SVĀḤĀ.
HŪṀ. Gods, nāgas, harm-bringers, spirit kings, planetary demons, haunting ghosts, scent-eaters, ghouls, kinnaras, and so forth; demons, flesh-eaters, murderous mamos, receptacle goddesses, mu-demons, goblins, town spirits, and female devils;

local spirits, territorial spirits, local guardian spirits, treasure guardians, custodian spirits who guard the Sangha’s wealth, and all other hosts of gods, demons, spirits, and all spirits with layman’s vows who observe precepts and samaya—please accept this golden libation and torma offering consisting of pure substances!

Having fully pacified all harmful and evil thoughts, be my virtuous allies at all times!

In this country’s regions and places, as I practice toward unsurpassed, supreme awakening and make effort for the sake of sentient beings, please make my conditions favorable!
Steadfast earth-protecting goddesses and other earth-owning spirits, together with your retinues of kings and ministers—by accepting this golden libation and torma offering consisting of pure substances, please accomplish our wishes, and without becoming troubled, jealous, or intolerant, offer us this place of treasures!

Please accomplish our wishes and fulfill all our hopes! May our actions bear fruit!

Thus, the torma is offered outside.

The Daily Practice of the Secret Accomplishment of the Unsurpassed Most Secret Vajrakila, called

The Heart-Essence of the Play of Enlightened Activity

Having bowed to the presence of phenomenal existence as Vajrakila—the non-abiding primordial wisdom dharmakaya—I shall illuminate our forefathers’ vision regarding the ritual activities of this practice.
When the great treasure-revealer Ratna Lingpa’s practice of the secret accomplishment of the unsurpassed, most secret Vajrakīlaya is engaged in, the sādhana and liturgy from the main terma text should be combined according to the meaning of their own specific textual traditions and the earlier and later commentaries. When one cannot engage in the elaborate daily practice or the elaborate self-empowerment for the actual empowerment and so forth, one can easily perform this concise daily practice of Sangye Lingpa’s Vajrakīlaya, the visualization verses of which were abbreviated by Chagmé Rinpoche.

First, Taking Refuge and Giving Rise to Bodhicitta:

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

Alas! In order to liberate all sentient beings and transform the cycle of existence into the maṇḍala of the Activity Kīlaya, I arouse the four immeasurables. 3x

Establishing the Boundaries:
In the immeasurable palace of the spontaneously accomplished nature, even the names of obstructing and misleading demons do not exist. Fully recognized as timeless radiant clarity, the manḍala and its boundaries are established naturally and spontaneously.

Confession:

OM. In the all-pervasive, perfect, and primordially pure spontaneous expanse, concepts of confession and what is to be confessed are liberated within their natural place.

Yet, should there be confusion due to ignorantly grasping at perceiver and perceived, I confess it to the emanated gathering of self-arisen deities. SAMAYA A ĀḤ.

Consecrating the Offerings:
nang si zhir zheng ma ha ba ling ta = nam sum dzé mé chũ chen om ah hung

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

Generating the Commitment Being:

rang nang yé shé lé drup pé = zhal yé khang ü pe ma dang

within which appears the immeasurable palace created from the self-display of primordial wisdom. In its center, upon a seat of lotus, sun, moon, and four intertwined demons, is a dark-blue HŪṂ, from which light rays emanate and gather back,
thing nak zhal sum chak druk pa žhap zhi gyé kyí dor tap dré
and I arise as the unfabricated, complete form of the Great Glorious Vajra Youth—dark blue, with three faces, six arms, and standing on four legs spread wide in the heroic stance.
yé kar yön mar ü thik nak žik ngé ur gyen thuk sok hung
chen gu dang chok chur zik zhal dang jak dril che wa tsik
My right face is white, my left face is red, and my central face is dark blue. I am adorned with the crown ornament of the five buddha families. At my heart is a HŪM—the life-force of the awakened mind. My nine eyes glare fiercely into the ten directions, and my mouths are wide open, with tongues flickering and fangs bared.
yé nyi tsé gu tsé nga té yön nyi mé pung kha tang dzin
ta nyi ri rap phur pa dril dur trö rap jik ché nam dzok
In my two right hands I hold a nine- and a five-pointed vajra, and in my two left hands I hold a blazing mass of fire and a kathvāṅga. With my two lower hands I roll a Mount Meru phurba. Thus, I am complete with all the fearsome charnel ground attire.
yum chen khor lo gyé dep ma thing kya zhal chik chak nyí té
yé pé ut pal gül né khyü yön pé dung mar yap la top
The great mother Khorlo Gyedepma is light blue in color, with one face and two arms. Her right hand holds a blue lotus and embraces my neck, and her left hand offers a blood-filled skull cup to my lips.
thuk kar shin jé yap yum ngo ༔ té gong dü tsi khyil wa yap yum jang ser ༔
At our foreheads are blue Hūṃkār and consort; at our throats are red Hayagrīva and consort; at our hearts are blue Yamāntaka and consort; above our navels are yellow-green Amritakunḍali and consort;

At our navels are dark-green Acala and consort; at our secret places are blue Mahābala and consort; at our right shoulders are white Vijaya and consort; at our left shoulders are blue Nīladaṇḍa and consort;

at our navels are dark-green Acala and consort; at our secret places are blue Mahābala and consort; at our right shoulders are white Vijaya and consort; at our left shoulders are blue Nīladaṇḍa and consort;

at our right thighs are pink Aparājita and consort; at our left thighs are dark-yellow Trailokya and consort; in the four directions are the great kings of four families; and in the ten directions are the ten wrathful ones and consorts, together with their animal-faced emanations.

Each of the twenty-four wrathful ones has three faces, six arms, and stands with their four legs spread wide. They all have vajra wings and charnel ground adornments, and they wield their various weapons, each with their own marks.
sé dang trül pa ka dö ché

At the four gates are the four wrathful animal-faced guardians, and around the maṇḍala’s periphery are the sons and emanations, together with their oath-bound attendants.

dak nyi sha na sa dak dang sé chak dung gi kyé bū tsok
tsong khor yong su dzok par kyé

The assemblies of Remati sisters, Śvana goddesses, earth mistresses, and their brothers of rosewood, iron, and conch appear. Thus, the principal deity and retinue are fully generated.

tso wö thuk kar nyi mé teng sem pa tsön gang phur pa dril
dé yi thuk kar nyi mé teng ser gyi dor jé né dré tsam

Within the heart of myself as the principal deity is the wisdom being the size of a thumb-joint. Standing upon a sun disk, he rolls a phurba between his hands. Upon a sun disk at his heart is a golden vajra the size of a barley grain,

te wa hung la ngak kyi kor lha nam rang rang chi wor om drin par ah dang thuk kar hung

and at its center is a HŪṂ surrounded by the mantra. At the crown of each deity is OM, at the throat is ĀḤ, and at the heart is HŪṂ.

chok chü gyal wa tham ché kyi wang kur jin gyi lap pa yi
wang tak dön yö drup pé gyen

The buddhas of the ten directions confer empowerment and blessings; as a sign, I become adorned with Amoghasiddhi.
Light rays emanate from our hearts, inviting the wisdom beings.

Thus, one recites and then invites them to stay.

HŪM. Showing your blazing, wondrous forms arisen from the pure and unborn dharmadhātu sphere, Vajra Youth with retinue, from the dharmadhātu, please come here!

In order for us to accomplish existence as Vajrakīlaya and to receive empowerment and accomplishments: Wrathful wisdom king together with your retinue, please come here!

Wrathful wisdom king, having arrived, please bestow the siddhi of Kilaya and manifest the signs and symbols of success!
Paying Homage:

HŪṀ. In order to liberate the evil ones of the three realms of existence and to destroy our clinging to pride, with single-pointed mind we pay homage to Vajrarākṣasa and retinue!

ATI PU HOḤ, PRATĪCCHA HOḤ.

Outer, Inner, and Secret Offerings:

HŪṀ. An array of myriad offerings: innate union, outer, inner, and secret—are offered to the emanated self-born deities. Neither accepting nor rejecting, please receive them non-dually!

OM VAJRA ARGHĀṬ PĀḌĀṬ PUṢṬE DHŪṬE ĀLOKE GANDHE NAIVEDYE ŚABDA PRATĪCCHA SVĀHĀ
HÚṀ. Great medicine made of the eight main and one thousand branch ingredients, along with supreme rakta of the afflictions’ secret space, are offered with the supreme substance torma, the essential great elixir. MAHĀ PAÑCA AMRITA RAKTA BALINGTA KHĀHI.

HÚṀ. Ignorance, the nature of flesh, piled high like a mountain; desire, a swirling ocean of blood; together with hatred, a heap of bones, are offered to Vajrarākṣasa and his retinue.

OM ĀḤ HÚṀ.

Praise:

HÚṀ. King of Wrath, Glorious Great Vajra Youth; Mother Khorlo Gyedepma, immaculate dharma-expanse; ten wrathful kings emanating from the body of resourceful means; ten wrathful queens arisen from the innate space nature;
emanations of shape-shifting messengers dispatched to engage in activities, the animal-faced ones with fangs and tiger heads; four gatekeepers who guard the four directions of the maṇḍala; twelve Kīlaya guards who engage in acts of slaughtering;

brothers of rosewood, iron, and conch; and all other oath-bound hosts of Kīlaya guardians:
Homage and praise to you and your retinues! The time has come to fulfill your compassionate samaya! Accomplish direct, wrathful deeds!

Mantra Recitation:

HŪṀ. Glorious Great Vajra Youth, his sons, retinue, and Khorlo Gyedepma fiercely dance in basic space. Empty sound, the melody of mantra, roars like thunder. Until the samaya is accomplished in the ultimate expanse, I will engage in practice.
བདག་གི་ཐུགས་སྲོག་སྔགས་ཕྲེང་དང་བཅས་པ་ལས་འོད་ཟེར་ཕྱོགས་བཅུར་འཕྲོས་པས་རྩ་གསུམ་ལྷའི་ཐུགས་དམ་གནད་ནས་བསྐུལ།

སྐུ་གསུང་ཐུགས་ཀྱི་བྱིན་བརླབས་ཐམས་ཅད་ཨོཾ་དཀར་ཨཱཿདམར་ཧཱུྃ་མཐིང་གསུམ་གྱི་རྣམ་པར་ཆར་བབ་པ་ལྟར་བྱོན།

Light rays radiate to the ten directions from the life-force syllable and the mantra garland at my heart, and arouse the heart essence of the Three Roots' holy pledge. All their blessings of body, speech, and mind descend like rainfall in the forms of white OM, red ĀḤ, and blue HŪṂ, and dissolve unimpededly into my three places. Then, all the blessings and powers of all the victorious ones' compassion, in the form of inconceivable Vajrakīlaya deities large and small, softly fall and dissolve into me. The deities of my body maṇḍala and the deities in union residing in the centers of my channels are like the seeds of an opened sesame pod. They and all the deities of the maṇḍala reverberate with the sound of the mantra, like the sound of a broken beehive.

OṂ VAJRAKĪLI KĪLAYA SARVA BIGHNĀN BAṂ HŪṂ PHAT

This recitation is the approach.

From the mantra garland, light rays and a second mantra garland radiate, and pass from my mouth into the mouth of the mother. The self-resounding mantra proclaimed by the inconceivable dākas and dākinīs in the mother's four chakras arouses the mind-stream. From the mother's secret place, the mantra garland enters my vajra, and the deities residing in the centers of my channels proclaim the sound of the mantra. The mantra garland then dissolves into my heart. I visualize this unceasingly.

OṂ VAJRAKĪLI KĪLAYA JAH HŪṂ BAṂ HOḤ KAṬAMKĀTE JAYE VIJAYE AJITE APARĀJITE MĀRA SENA PRAMARDANĪYE SARVA BIGHNĀN BAṂ HŪṂ PHAT

This recitation combines the accomplishment and engagement activities into one.
In the beginning, when the accomplishment of the front-generation is to be performed, one opens the symbolic door of mantra recitation and visualizes light streaming forth and gathering back. Next, while engaging in the circular recitation, the mantra garland emerges from one's mouth, enters into the mouth of the mother, and then passes down through her navel or the point of union [and enters one's vajra]. At the end, one should think that the four activities are accomplished through the white, yellow, red, and green light rays emanating from the mantra garland. In this way, the four activities are engaged.

At the end of the session, as usual, one recites the words that should be read after every thousand recitations.

The Sanskrit Vowels and Consonants:

Oṃ, a ā, i ī, u ū, rī ṛī, l ṭī, e ai, o au, aṁ aḥ.
Kā kha ga gha nga, ca cha ja jha ṇa, ta ṭha ḍha ṇa, ta tha ḍha na, pa pha ba bha ma, ya ra la va, śa ṣa sa ha kṣaḥ svāhā. 3x

The Hundred-Syllable Mantra:

Oṃ vajra sattva samaya-manupālaya, vajra sattva-tvenopa tiṣṭha, dṛīḍho me bhava, sutokyo me bhava, supokyo me bhava, anurakto me bhava, sarva Siddhimme prayaccha, sarva karmasu ca me cittām śreyāḥ kuru hūṁ, ha ha ha ha hoḥ, bhagavan sarva tathāgata vajra mā me muñca, vajrī bhava, mahā samaya sattva aḥ. 3x

The Essence of Dependency:

Oṃ ye dharmaḥ hetu prabhavā hetum teṣām tathāgato hyavadat teṣām ca yo nirodha evām vāḍī mahā śramaṇaḥ svāhā. 3x
HŪṀ. Glorious Great Vajrīlaya and your divine court, please come here! I make outer, inner, and secret offerings. I praise your body, speech, mind, qualities, and activities! I confess all heedlessness, transgressions, confusion, and impaired and broken vows! Lovingly consider me with compassion, and grant me accomplishments!

The concise subsequent ritual of offering and praise:

OṂ ŚRĪ VAJRAKUMĀRA SAPĀRĪVĀRA ARGHAM, PĀDAṀ, PUŚPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA PRATĪCCHA SVĀHĀ.

HŪṀ. Embodiment of the activities of all the buddhas of the three times and ten directions, manifest your wrathful form! Homage and praise to the deity Vajrīlaya, Tamer of Demons, with changeless body—immutable and firm—free from aging and decline!
Confession of Mistakes:

we’ve wandered in samsāra: I confess and lay them aside with remorse and deep regret!

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

The Sanskrit Vowels and Consonants:

OṂ, A Ā, I Ī, U Ü, Ṛ Ṛ, L ḿ, E AI, O AU, AṂ AḤ.
KA KHA GA GHA NGA, CA CHA JA JHA ṇA, TA ṬHA ṬA ḍHA ṇA, TA ṬHA DA ḍHA ṇA, PA PHA BA BHA MA, YA RA LA VA, ŠA ŠA SA HA KṢAḤ SVĀHĀ. 3x

The Hundred-Syllable Mantra:
OṂ VAJRA SATTVA SAMAYA-MANUPĀLAYA, VAJRA SATTVA-TVENOPA TIṢṬHA, DṚIDHO ME BHAVA, SUTOKYO ME BHAVA, SUPOKYO ME BHAVA, ANURAKTO ME BHAVA, SARVA SIDDHIMME PRAYACCHA, SARVA KARMASU CA ME CITTAṂ ŚREYAḤ KURU HŪṀ, HA HA HA HA HOḤ, BHAGAVAN SARVA TATHĀGATA VAJRA MĀ ME MUÑCA, VAJRĪ BHAVA, MAHĀ SAMAYA SATTVA AḤ. 3x

The Essence of Dependency:

The text translates to:

If there is no support for the front visualization, the departure of the wisdom being and the way in which the commitment being dissolves should accord with the practice manual. However, since nowadays one will not be without a support, one should recite the extensive request to remain, in accordance with the practice manual.

Or, if the request is abbreviated:

Please remain here with this support for as long as saṁsāra exists. Grant us good health, vitality, abundant power, and supreme accomplishments! OṂ SUPRA TIṢṬHA VAJRĀYA SVĀHĀ.

Dissolution:
The deities of all-pervasive compassionate activity dissolve into the natural condition’s sphere of rainbow light. The five lights of complete enjoyment’s luminosity, the outer worlds, and the inner beings are subsumed into dharmakāya space.

Dedication:

Whatever two accumulations have been amassed throughout the three times with the body, speech, and mind of myself and others, I dedicate to total purity, the complete transformation! May the fruit of the non-dual essence be attained!

Prayer for Auspiciousness:

OM. May the auspiciousness of the dharmakāya, spontaneous vastness of primordial purity—
ĀḤ—prevail as the sambhogakāya’s self-born luminosity!
HŪṀ. May the auspiciousness of the manifold nirmāṇakāya, the Tamer of Beings—
HRĪH—prevail within our compassion as bodhicitta’s skillful means!

Having uttered this, one scatters flowers.

It appears certain that up to and including the mantra recitation, this text was composed by Chagmé Rinpoche. Thereafter, individuals such as unskilled village mantrikas reorganized the text, calling it “the Abridged Restoring and Repelling.” Since this appears to have been a perpetuation of mistakes, I have combined the actual root terma text—the heart-essence—with the pure daily practice of the secret accomplishment according to the Ratna Lingpa tradition, which is certain to be Chagmé Rinpoche’s words. This was written down by Pema Garwang Tsal in Palpung at the upper hermitage of Devīköṭi.

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

The Descent of Blessings Upon the Maṇḍala

Ornaments and attire should be arranged. Practitioners should sound various instruments; burn human fat and resin; blow thigh-bone trumpets; and wave black flags, braids of hair, and human skin. Giving rise to supreme faith, one visualizes:
Gurus, knowledge-holders, deities, ḍākinīs, and oath-bound ones gathered like clouds in the sky: Through the power of your former pledge, please consider us with love, and shower down great blessings upon this maṇḍala and us yogins!

Seven-Line Prayer:

HŪṀ HRĪH. In the past, at the beginning of this eon, on the north-west border of the land of Uddiyāna, you were born in the pollen heart of a lotus, and found marvelous supreme accomplishments. Renowned as the Lotus-Born, a vast retinue of ḍākinīs surrounds you. As I practice following you, please come here and grant your blessings! 3x
Sounding instruments while circumambulating the maṇḍala and burning blended incense, one recites:

HŪṀ. Deity who manifests existence as Vajrakīlaya in the maṇḍala whose limits are equal to space, Vajra Youth and your entire maṇḍala, with great compassion you act without obscuration or separation. You who are endowed with timely vajra-samaya, please send down great blessings upon this secret maṇḍala! Send down great waves of compassionate activity upon this unsurpassed accomplishment maṇḍala!

Please send down great blessings of enlightened body, speech, and mind, and grant the supreme empowerments of the five wisdoms! OM SARVA TATHĀGATA BHAGAVAN SAMAYA HOH, SAMAYAS TVĀM.
kyap lé mi yal yar dam chik pé lha ༔ gyal wa ma lü nam kyi jin gyi lop ༔
HŪṀ. The time has come to grant empowerment and send down great blessings from
Vajrakīlaya’s secret space! Victorious Vajra Lord with previous pledge, the vajra empowerment
you grant is unsurpassed. Deity whose single oath it is to grant unwavering protection, please
bestow upon us the blessings of all victorious ones!

GURU DEVA ĐĀKKINĪ ༔ KĪLĪ KĪLAYA SAMAYA HŪṀ getManager SAMAYA JAĦ.

The Petition

Nama / chok sum tsa wa sum dang yi dam dor jé zhōn nū lha tsok dün chu tsab gyē
kyī den pé nō jé dam si gap dré tham chē sha trak mar gyī tor ma di la khuk chik
Namo! By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight
deities of the yidam Vajra Youth, force every harmful being, vow-breaking demon, and rebellious
spirit into this red torma of flesh and blood—drag them here!

JAĦ HŪṀ BĀṂ HOḤ.
The essence of the flesh and blood of enemies and obstructors appears as inconceivable enjoyments of desirable sense objects.

Oṃ ĀḤ HŪṂ. Having recited this three times, one visualizes the following:

Light rays emanate from the HŪṂ at the heart of myself as the Glorious Great One, inviting the oath-bound Kīlaya protectors and their retinues from their individual abodes.

BHYOH. Śvana mistresses, Rematī goddesses, four earth sisters of dawn, great champions, four servants, mothers, sisters, blazing ones, and countless other splendid messengers who, together with your retinues, have pledged yourselves as Kīlaya guardians before the sublime master Padma Thötreng Tsal—by the power of samaya, come here to this place!
OṂ VAJRĀKĪLI KĪLAYA MOHA GHĀTAYA MAMA ŚĪGHRAṂ KARMA KĀRAYE
SAPĀRIVĀRA VAJRĀ SAMAJĀḤ.

OṂ VAJRĀ PUŚPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABTA PRATĪCCHA SVĀHĀ.

MAḤĀ PAṆCA AMṛTA KHĀHI, MAḤĀ RAKTA KHĀHI.

OṂ VAJRĀKĪLI KĪLAYA MOHA GHĀTAYA MAMA ŚĪGHRAṂ KARMA KĀRAYE
SAPĀRIVĀRA IDĀṂ BALINGTA KHA KA KHĀHI KHĀHI. 3x

phur sung dam chen chu nyi khor dangché pa nam kyi chö pa dam pa di zhé la sang
gyé kyi ten pa sung

Twelve oath-bound Kīlaya guardians and your retinues, please accept these sacred offerings and
protect the Buddha’s teachings!

kön chok gi u pang tō / gen dön dang chö kyi gyal si kyong

Glorify the Triple Gem! Preserve the kingdom of the Dharma and the Sangha!

jik ten gyi gü pa söl / sem chen gyi phen dé pel

Counteract the degeneration of this world! Increase the happiness and ease of sentient beings!
nal jor pa nam kyi dong drok dzö / ngag chang nam kyi trin lé drup
Be allies to us yogins! Accomplish the activities of mantra holders!

dang wé dra thül / nö pé gek chom
Vanquish hostile enemies! Destroy harmful obstructors!

khyé par dam tsik dir dü pa nam kyi chi nang sang wé gal kyen zhi wa dang
In particular, pacify outer, inner, and secret misfortunes for us samaya holders gathered here!

thün kyen mön pé lek tsok tham ché phel zhing gyé pa dang
Increase and spread favorable conditions and everything good that is desired!

chok dang thün mong gi ngö drup ma lü pa nyur du drup pé trin lé dzö chik
Perform activities that help us swiftly attain all common and supreme accomplishments!

hung / pal chen trak thung ki la yé / ka nyen sung ma dam tsik chen
HŪṀ. Great Glorious Heruka Kīlaya’s servants, guards, and oath-bound ones;

sha na dak nyi sa dak ma / ging chen ma sing pho nyar ché
Śvana mistresses, Rematī goddesses, earth-protecting sisters, great servants, mothers, sisters, and their messengers—

ngam ji dur тро gyen cha chen / thok mé drak tsal trin lé dak
mistresses with unhindered activities of wrathful skill who are adorned with gleaming charnel ground attire—
drang mé khor dangché la tö / chö wé lé nam drup par dzö
praise to all of you, together with your endless retinues! Accomplish the activities entrusted to you!

The Feast Offering
rik nga yap yum gyi dam tsik chen pö rang zhin dö yön gyi röl mo chi yang char war gyur
Pleasing music resounds with the nature of the five buddha-pairs’ great samaya.

OṂ ĂḤ HŪṂ. 3x

In order for us to accomplish the Kīlaya of existence and to receive empowerment and accomplishments—deities of wisdom wrath, please come here!

Having manifested in this place, reveal your marks and signs, and grant the siddhi of Kīlaya!

Thus, one invites.

OṂ ĂḤ HŪṂ. The outer worlds, inner beings, and secret offerings—a perfect display of enjoyments that have been consecrated as a gaṇachakra—are offered to the Glorious Great
couple with their retinue, the ten wrathful couples, and the Kīlaya guards. Please accept them and restore our samaya in the vast expanse! GANACAKRA MAHĀ JÑĀNA PŪJĀ HOḤ.

Thus, one offers the select portion of the feast offering.

The Demon-Subduing Mantra Sanctuary
The Restoration of Glorious Great Vajrakīlaya

Hung / pal chen röl pé tsok khang dir / duk pé ru dra dral wa yi /
dur trò gyen gyi kō pé ji / chī chō nyer chō trin chen tip /
nang chō dō yōn chal du tram / sang chō rik mé gar tap gyur

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

Thūn mong nang si zuk nyen tra / khyé par mé jung dam tsik dzé /
Further offerings include the ordinary images of appearance and existence reflecting with brilliant light in the mind and, in particular, there are these marvelous samaya substance offerings: great and small supreme substances endowed with special qualities, bluish female yaks, white sheep, raven-black goats, mighty garuda eagles, alcohol, great redness rakta, and torma. Through concentration of the mind, the feast materials are purified, realized, and increased.

As we offer you these unsurpassed restoring substances consecrated by the state of sameness and increased equal to the limits of space: Lady of Secrets Lekyi Wangmo, Prabhahasti, Thötreng Tsal, Queen of Great Bliss, Chogyur Lingpa, and knowledge-holders who have accomplished Vajrakīlaya and are endowed with the three kāyas and nine lineages—our deep samaya is restored in the expanse!
Vajrasattva, Lord who Pervades all Buddha Families; Glorious Great One Arisen in Blazing Form; Enemy of Māra; Māra-Subduer; Slayer of Vow-Breaking Demons; Blood Drinker: Vajra Youth and Space Queen Khorlo Gyedebma, non-dual father-mother—our samaya is restored!

Wrathful kings: the ten virtues, subduers of demons in the ten directions; and wrathful queens: the ten perfections; together with your emanations, the twenty shape-shifting messengers—our samaya is restored!

Forms arisen from enlightened body, speech, and mind who reduce all vicious ones to dust through the family’s boundless emanating and gathering back: great sons—our samaya is restored!

Actual four boundless minds, the four animal-faced ones who enact the four enlightened deeds: four blazing gatekeeping goddesses—our samaya is restored!
Guardians of Vajrakīlaya’s teachings, allies who look after us yogins with samaya, great antidotes to enemies and obstructors: four Śvana sisters—our samaya is restored!

dak nyi ma zhi thuk dam kang / sa dak ma zhi thuk dam kang /
kyé bu ging zhi thuk dam kang / wang chuk nyer gyé thuk dam kang

Four Remati goddesses—our samaya is restored! Four earth-protecting sisters—our samaya is restored! Four noble servant beings—our samaya is restored! Twenty-eight almighty ones—our samaya is restored!

gé nyen nyer chik thuk dam kang / ma yam ten mé thuk dam kang /
tsong khor trül pé tsok ké kyé / thuk dam nyen po ying su kang

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

tsa wa yen lak dam tsik gi / gal trül nyé tung gyur pa sok /
yar dam nyen po sor chü né / lé zhi drup pa chen po gyé /
ku sung thuk kyé yik chen po / wang dang ngö drup ma lü tsööl

In order to restore our profound samaya due to transgressions, confusions, faults, and downfalls of our root and branch samayas, please bestow all siddhis and empowerments, the four activities, the eight great siddhis, and the great treasures of enlightened body, speech, and mind!
Foreign armies, times of turmoil, human and non-human evil hordes who harm the teachings and all beings, insidious demons causing ruin to Tibet, and hordes of vow-breaking demons who create hindrances to practice, are all smashed to dust by a hail of Kīlaya substances! They are burned in the pits of your blazing mouths! Not leaving behind even an atoms-worth of their names, bring them to an end with your savage play!

Deities of wisdom wrath, bless us yogins who practice you, and bless our retinues! Swiftly reveal the signs and symbols of having accomplished existence as Vajrakīlaya! Reaching the furthest limits of all-penetrating mind, subdue the four māras and slay the three foes! Having awakened in the unborn space, spontaneously accomplish the two-fold aim!
While engaging in Vajrakīlaya’s accomplishment-repelling of the New Treasures along with longevity rituals at the Glorious, Inconceivable Demon-Subduing Mantra Sanctuary, Pema Garwang Lodrö Thaye wrote this down according to what arose spontaneously in his mind, in order to bring relief to suitable vessels for this Dharma. May it benefit others! May virtuous goodness increase!

ཧཱུྃ༔

The samaya of eons is restored! The samaya of appearance—the father—is restored! The samaya of emptiness—the mother—is restored! They are restored through great non-dual play!

HŪṀ. Within the primordial self-born liveliness of pristine awareness, unconfused and void of thought, all impaired and broken vows are freed into their natural state. Yet, if I have engaged in grasping at appearances and mind, I confess it in the pure expanse!

Thus, restore and confess.

The Hundred-Syllable Mantra:

The Hundred-Syllable Mantra:

OṂ VAJRĀ SATṬVĀ SAMAYA-MANUPĀLAYA, VAJRĀ SATṬVĀ-TVENOPA TĪṢṬHA, DRĪḌHO ME BHAVA, SUTOKYO ME BHAVA, SUPOKYO ME BHAVA, ANURAKTO ME BHAVA, SARVA SIDDHIMME PRAYACCHA, SARVA KARMAŚU CA ME CITTĀM
Namo! By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight deities of the yidam Vajra Youth, may every harmful being, vow-breaking demon, and rebellious spirit be forced into the liṅga of this final feast offering—drag them here!

Thus, one draws them in.
HŪM. The time for the great samaya has come! The time for the great emanations has come!
The time for the great servants has come! The time for the Śvana sisters has come!
The time for the Remati sisters has come! The time for the great earth sisters has come!
The time for your samaya has come! The time to demonstrate your powerful abilities has come!

Having aroused the mind of supreme enlightenment, we knowledge-holders carry the family line
of the victorious ones of the three times. Supreme wrathful deities, through your blessings drag
here at once all those wicked enemies and obstructors who cause us harm—the hordes of demons
and disruptors who cause trouble and rob us of accomplishment—and liberate them through
direct, wrathful deeds! Reduce their forms and speech to dust and cause them to experience
suffering!

Thus, having called upon them for action, one recites the following while stabbing with weapons such as phurbas:

om bendza ki li ki la ya drab gek dam si ma ra ya hung phet
OM VAJRAKÌLI KÌLAYA, enemies, obstructors, and vow-breaking demons, MÁRAYA HÚM PHAT!

Serving to the mouths of the deities:

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

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

HŪṀ. All of you with powerful abilities in this endless universe, please heed us! Now that we have served you and restored our samaya, carry out repelling acts!

The movements of the demons from above, for us yogins and our retinues—turn them back! The uprising of the lower devils—turn them back! Rebellious forces who counteract spells—turn them back!

Magic spells of incited spirits—turn them back upon enemies! Kilaya rites and evil divination charts—turn them back upon enemies! Bloody sickles and magic weapons causing sickness—turn them back upon enemies! Belligerent spirits of paternal lines—turn them back upon enemies!

達་ཚན་སྟོང་འདྲེ་དགྲ་ལ་བཟློག༔
གཤིན་རྗེའི་འཁྲུལ་འཁོར་དགྲ་ལ་བཟློག༔
མ་མོའི་དལ་ཡམས་དགྲ་ལ་བཟློག༔
བདུད་ཀྱི་ཁྲོམ་ཁ་དགྲ་ལ་བཟློག༔
Hosts of a thousand spirits—turn them back upon enemies! The vicious cycles of Yāma—turn them back upon enemies! The plagues caused by murderous mamos—turn them back upon enemies! The legions of Māra—turn them back upon enemies!

The tricks of haunting ghosts—turn them back upon enemies! The mischief of earth-lords—turn them back upon enemies! King spirits’ maddening demons—turn them back upon enemies! The malice of planetary demons—turn them back upon enemies!

Bad divinations and ominous dreams—turn them back! Eighty-one kinds of negative signs—turn them back! Three hundred sixty harmful demons who have accompanied us for eternity—turn them back! Ninety-one sudden events—turn them back!
The eighteen kinds of untimely death—turn them back! Arrows shot by a hundred males on the right—turn them back! Females on the left with poisoned food—turn them back! Laymen full of mockery—turn them back!

The cursing lips of evil slaves—turn them back! Turn them back upon enemies! BHYOH! Liberate them! Turn back obstructors! BHYOH! Smash them all to dust!

Thus, one should engage in the repelling.

Oṃ vajrakīlī kīlaya, ma rakmo yagmo, kālarūpa, nyiṅ tsa la yaṃ yaṃ, sok tsa la yaṃ yaṃ, nyiṅ la tril tril, sok la chūm chūm, citta sok la tung tung, nyiṅ trak shē, jaḥ thum ri li li, nyiṅ tsek tsek! Ur ur! Shīk shīk! Gūl gūl! Nyak nyak! Sō sō! Dhāḍhi māma k armaṣī ghraṃ kāraye, mārasena pramardamīye hūṃ phaṭ!

Oṃ vajra vajrakīlī kīlaya hūṃ hūṃ hūṃ! Dū pra māraya bē nan!
KHA LA JAMALI BÉ NAN! RĀJA DU LING SHAK BÉ NAN! SHIK SHIK DUM DUM BÉ NAN! TSAL PA TSAL PA BÉ NAN! KHROṂ KHROṂ BHYO BÉ NAN! MUK MUK BÉ NAN! TIR TIR BÉ NAN! TSAL DU TSAL DU BÉ NAN!

Having turned the wheel of this feast gathering in the Heruka’s maṇḍala, may I and all other beings become accomplished within one maṇḍala!

Having enjoyed the feast, one consecrates the remainders:

OṂ VAJRA AMRITA UCCHIŚṬĀYA HŪṂ PHAṬ.

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

OṂ UCCHIŚṬĀ BHAKṢA KHĀHI.
སེམས་ཕྱིར་བཏང།
Thus, it is sent outside.

ཐུགས་དམ་བསྐུལ་བ་ནི།
Arousing the Samaya:

ཧཱུྃ༔

བཞེངས་ཤིག་བཞེངས་ཤིག་དབྱིངས་ནས་བཞེངས༔

བསྐུལ་ལོ་བསྐུལ་ལོ་གནད་ནས་སྐུལ༔

རྡོ་རྗེ་གཞོན་ནུ་འཁོར་བཅས་རྣམས༔

ཞི་རྒྱེས་དབང་དྲག་ལས་མཛོད་ཅིག༔

HŪṀ Arise! Arise! From the expanse—Arise! Be roused! Be roused! Let your hearts be roused!
Vajra Youth and retinue, perform activities of peace, enrichment, control, and wrath!

ཆད་མདོ་ནི།
The Covenant:

ཧཱུྃ་

འཇིག་རྟེན་འདས་དང་མ་འདས་པའི༔

བཀའ་ཡི་སྲུང་མ་དམ་ཚིག་ཅན༔

སྔོན་གྱི་ཐ་ཚིག་རྗེས་དགོངས་ལ༔

གཏོར་མ་ལོངས་ཤིག་ཕྲིན་ལས་མཛོད༔

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

བརྟན་མ་སྐྱོང་བ་ནི།
The Steadfast Guardian Goddesses:

བྷྱོཿ

སྣང་ཞིང་སྲིད་པའི་འཇིག་རྟེན་ན༔

གནས་པའི་བརྟན་སྐྱོང་གནས་འདིར་བྱོན༔

HŪṀ BHYO H. Guardians of the Buddha’s word and oath-bound ones of this world and beyond, remembering your former vows, take this torma and perform activities!
BHYOH. Steadfast guardians who dwell within this world of appearance and existence, please come to this place! Accept this adorned torma and accomplish the activities entrusted to you!

Namo! By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight deities of the yidam Vajra Youth, may every harmful being, vow-breaking demon, and rebellious spirit be drawn beneath this torma plate of blazing Mount Meru—drag them here!

The mass of afflictions, the six causes and four conditions, and all the imprints born from ignorance are suppressed seamlessly under Mount Meru—self-born empty awareness—into the perfect ground.

HŪṀ.
Taking the Empowerment

The master and his noble following circumambulate the mandala and stand to its east while chanting the mantra with the melody that gathers siddhis. Thus, arousing the heart pledge and supplicating for one’s desired goals, with palms joined together, one recites:

Hūṃ lhak pé yé dor jé phur pé lha ¶ rang zhin ying né tsöl tok mi nga yang ¶
ngön gyi thuk dam rang zhin jin lap ni ¶ rin chen nor bu gö dö kün jung tar ¶
dü lé min da thuk jé wang gi lha ¶ kyap lé mi yal yar dam chik pé ngang ¶
mi zé rin chen gyen gyi khor lo né ¶ chok dang thün mong ngö drup ma lü pa ¶
kal den nam la dü dir tsal du söl ¶

HŪṂ. Deity Vajrakīlaya, exalted wisdom from the natural expanse, though you act without effort and are free from thought, the nature of your former heart pledge is a blessing, like a precious jewel that fulfills all wants and needs. Timely deity who appears through the power of compassion and dwells in the solemn oath to never waver from protection: from your treasure-wheel of inexhaustible adornments, please bestow all common and supreme accomplishments upon us fortunate ones, here and now!
chi mé tsé yi ngö drup tsal du söl ¶ gyü dzin si kyi ngö drup tsal du söl ¶
dzé mé nor gyi ngö drup tsal du söl ¶ mi zé ter gyi ngö drup tsal du söl ¶
ngön shé dzum trül ngö drup tsal du söl ¶ trin lé nam zhi ngö drup tsal du söl ¶
chak gya chen pö ngö drup tsal du söl ¶

Please bestow accomplishment of immortality! Please bestow accomplishment of the lineage holders’ rule! Please bestow accomplishment of never-ending wealth! Please bestow accomplishment of abundant treasure troves! Please bestow accomplishment of clairvoyance and miraculous abilities! Please bestow accomplishment of the four activities! Please bestow accomplishment of Mahāmudrā!

Thus, having invoked with heartfelt melody, one should burn incense and human flesh, and sound music to reach the deity’s heart. Then, at the completion of approach and accomplishment, with lotus-circling mudrā, folded palms, and intense longing, the practitioners should at day-break invoke the attainment of siddhi.

hung ¶ dor jé zhön nü ring dzin nam ¶ si pa dor jér drup dzö chik ¶ si pa dor jé phur pélha ¶ yé shé tro wo drup par dzö ¶ deng sang kya reng dang po shar ¶ dor jé sin pö nam yang lang ¶ lhak pélha khyö gong su söl ¶ ku sung thuk yön trin lé dang ¶ chok dang thün mong ngö drup tsöl ¶ thuk chok pal gyi beu né ¶ yé shé sang wé nyi ma shar ¶ drup chok nal jor dak chak gi ¶ lü ngak yi la siddhi ho
HŪṀ. Knowledge-holders of the Vajra Youth: Accomplish existence as Vajrakīlaya! Deities of existence as Vajrakīlaya: Manifest primordial wisdom wrath! The emergence of the first rays of the morning sun is the dawn of Vajrarākṣasa. Favored deity, please heed me! Please grant the common and supreme accomplishments, as well as those of your body, speech, mind, qualities, and activities! From the glorious knot within your heart, the secret sun of primordial wisdom shines upon the bodies, speech, and minds of us yogins, the supreme practitioners. SIDDHI HOΗ! 

Thus, one takes up siddhis.

The Consecration of the Phurba

One envelops the phurba with smoke from burning incense made of guggula, and recites:

om benza kili kilaya suru suru tra suru adi tista muk muk hala hala drab gek jung po citta nyak maraya hung phet

OM VAJRĀKĪLΙ KĪLAYA SURU SURU PRASURU ADHI TIṢṬHA MUG MUG HALA HALA enemies, obstructers, and evil spirits, their CITTA is putrefied MĀRAYA HŪṀ PHAT!
One pours mustard seeds over the phurba and recites:

*Om benza kili kilaya magutala magutala tra tala sha tara tsa hung drab gek jung po maraya hung phet*

OM VAJRAKĪLI KĪLAYA MAGUTALA MAGUTALA PRATALA PRATALA ŚATA RĀCA HŪM. Enemies, obstructers, and evil spirits MĀRAYA HŪM PHAṬ!

One smears the phurba with rakta, and recites:

*Om benza kili kilaya rakta dzola maṇḍala maṇḍala raksha raksha drab gek washam kuru maraya hung phet*

OM VAJRAKĪLI KĪLAYA RAKTA JVALA MAṆḌALĀ MAṆḌALĀ RAKṢA RAKṢA. Enemies and obstructors VAŚAM KURU MĀRAYA HŪM PHAṬ!

One should consider that: Full of furious compassion for evil ones, [the Supreme Son] becomes passionately concerned for all living beings of the three realms. Thus, one should place the phurba back into its stand.

I visualize myself as the Great Glorious One. In my right hand is a white AH upon a moon maṇḍala, and in my left is a red MŪM upon a sun maṇḍala.
On the five fingers of my right hand are moon manḍalas the size of split peas, upon which are
OṂ HŪṂ SVĀṂ ĀṂ HĀṂ. On the five fingers of my left hand are sun manḍalas the size of
split peas, upon which are MŪṂ LĀṂ MĀṂ PĀṂ TĀṂ.

Dissolving into light, the seed syllables transform into the five implements. From these, the five
families instantly appear as the five fathers and five mothers.

The phurba is purified into emptiness with: OṂ MAHĀ ŚŪNYATĀ JÑĀNA SVABHĀVA ATMAKŌ
HĀṂ.

The fathers are aroused with:

SAMAYA HOＨ!

The mothers are aroused with:

SAMAYAS TVĀṂ!

One takes the phurba and rolls it between one’s palms while uttering:
The light rays of bodhicitta from the union of the male and female deities dissolve the phurba into shimmering light, and transform it into a blue HŪṂ. OM VAJRAKĪLI KĪLAYA HŪṂ JĀḤ.

The HŪṂ transforms into a dark-blue wrathful one with one face, two arms, and three eyes. He holds a phurba in his right hand and an iron hook in his left. His lower body is a three-sided sky-iron phurba with a savagely sharp tip, and he flashes with sparks of fire, like hot iron pulled from a blacksmith’s burning embers.

At his upper knot is HŪṂ kar. At the eight-sided shaft are the eight wrathful kings, and at the lower knot are the ten great kings of wrathful power, together with their consorts and shape-
shifting messengers. At the four sides of the lower knot are the four gatekeepers, and below the water dragon are the four noble servant beings. At the three blades appear the twelve Kīlaya guardians.

The pores of myself and the Supreme Son are filled with tiny, dark-blue wrathful ones the size of barley grains. With mouths wide open and fangs bared, they each have one face and two arms, and they brandish various weapons. Reverberating with the sound of Kīlaya, they fill us completely, leaving no gaps.

Since this mode of practice is a profound key point of Kīlaya not of the common sort, it generally was not explicated in most Kīlaya sādhanas, but was hidden elsewhere. For this reason, in order to reveal it to people of this dark age, a few scholars decided that it should be written down. Moreover, because it seems that most people might otherwise never encounter it, I extracted this consecration from the elaborate instructions. Thus, those who consider themselves Kīlaya yogins should not neglect this essential point.

Next, for the common consecration ritual conferring empowerment, one reflects:

The foreheads of the deities of the threefold maṇḍala are marked with a white OM, their throats with a red ĀḤ, and their hearts with a blue HŪṂ.
HŪṀ. Terrifying blazing wrathful one, intrinsic nature of all buddhas’ forms arisen from the vajra dharmadhātu sphere, please cause me to arise in this precious form!

Thus, one recites and reflects:

Through this recitation the body is consecrated.

White light radiates from the OṂ syllables at our foreheads and makes pleasing offerings to the forms of the victorious ones of the ten directions. All the compassionate blessings of their enlightened forms are gathered back in the form of OṂ syllables. The light dissolves into our foreheads and causes our bodies to blaze with brilliant splendor. Thus, I become the embodiment of all the buddhas’ vajra forms.
HŪṀ. Terrifying blazing wrathful one, intrinsic nature of all the buddhas’ speech arisen from the vajra dharmadhātu sphere, please cause my speech to arise as precious speech! Thus, one recites and reflects:

Thus, one recites and reflects:

Drin pé ah lé ö zer mar po trö / chok chü gyal wa nam kyi sung la nyé pé chö pa phül / sung gi jin lap tham ché ah yik gi nam par tsur dü / drin pa ah la thim pé ngak gi nū pa chok tu bar / dé war shek pa tham ché kyi sung dor jé dak nyi du gyur

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

Through this recitation the speech is consecrated.

HŪṀ PHAT Through this recitation the speech is consecrated.

Hung sang gyé kün gyi rang zhin thuk ngang nyi jé chö ying lé bar wé tro wo mi zé pa thuk kyi yik tu dak kyé chik

HŪṀ. Terrifying blazing wrathful one, intrinsic nature of all buddhas’ mind arisen from the vajra dharmadhātu sphere, please cause my mind to arise as precious mind! Thus, one recites and reflects:
Blue light radiates from the HŪṀ syllables at our hearts and makes pleasing offerings to the mind of the victorious ones of the ten directions. All the compassionate blessings of their enlightened mind gather back in the form of HŪṀ syllables. The light dissolves into our hearts and causes our minds to blaze with supreme strength. Thus, I become the embodiment of all the buddhas’ vajra mind.

Through this recitation the mind is consecrated.

The light emerging from the seed syllables of the three maṇḍalas’ three vajras pervades the three realms of samsāra and empowers the life-force of all sentient beings with primordial wisdom.
The six afflicted states of beings living in the six realms of samsāra are purified and transformed into the six seeds—AH NRI SU TRI PRE DUḤ. These six seeds then melt into light, transforming into OM ĀḤ HŪṀ.

The light then gathers back and dissolves into the three places of the Supreme Son and myself. The three realms are thereby brought under our power.

One stabilizes by reciting: SAPAŚVARI SAMAYA JAḤ HŪṀ BAṂ HOḤ.

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

HŪṀ. Love and compassion are your skillful means that benefit all beings and tame them according to their needs. In order to complete your enlightened activities, please bestow empowerment and siddhis at this place!
sa pa ra na phet kyi thuk ké hung lé ö zer chok chur trö chok chū gyal wa ku ngé dak nyi khor dang ché pa la phok

With SPHARANA PHAṬ, light rays radiate into the ten directions from the HŪṀ at my heart and touch the victorious ones—the embodiments of the five kāyas—together with their retinues.

thuk gyü kül té wang kur wé söl wa tap pé dé war shek pa tham ché kyi ku sung thuk yön ten trin lé tham ché kyi ngo wo pa wo dru ngé rang zhin char tar bap

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

dé dak lé karma hé ru ka tsong khor gyur pé rik nga yap yum gyi kur gyur pé jor tsam né dü tsi gyün bap pé lü kyi nang gang

From these arise the five karma herukas, who transform into the five buddha families and their consorts. My body is filled with the nectar that flows from their union.
yong su dzok par gyur
I become adorned with the blood-drinking consorts who dwell in union at the skull palace of my crown, and the empowerment of the five wisdoms is perfectly fulfilled.

This is added to the invitation:

rang rang thuk ké ö zer gyi / ýé shé sem pa chen drang gyur
Light emerges from our hearts and invites the wisdom beings.

Thus visualizing, one recites:

Thus visualizing, one recites:

Confession of the Fourteen Tantric Root Downfalls

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

dé shek ka lé dé pa ni / tung wa nyi pa yin par shé
To transgress the words of the Buddha is said to be the second downfall.
To be angry with a vajra brother and sister is the third fault pointed out.

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

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

To belittle the teachings that are one’s own or others’ philosophical beliefs is sixth.

To disclose the secret teachings to sentient beings who have not fully matured is seventh.

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

To doubt the pure nature of phenomena is ninth.

To maintain loving relations with evil ones is regarded tenth.
མིང་སོགས་བྲལ་བའི་ཆོས་རྣམས་ལ།
དེར་རྟོག་པ་ནི་བཅུ་གཅིག་པ།

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

sem chen dé dang den pa yi / sem sün jin pa chu nyi pa

To cause discouragement in those who have faith is twelfth.

dam tsik la ni ji zhin nyé / mi ten pa ni chug sum pa

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

shé rap rang zhin bü méd la / mö par jé pa chu zhi pa

To disrespect women, who are the nature of wisdom, is fourteenth.

ngak pé di dak pang na ni / ngö drup ngé par thop par gyur

A mantrika who avoids all fourteen downfalls is certain to attain accomplishments.

ku sung thuk tsa wa dang yen lak gi dam tsik nyam chak nyé tung dri mé tsok dang
ché pa tham ché thöl lo shak so / jang zhing dak par jin gyi lap tu söl

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

This was written by Āchārya Bhavi.
Notes to the Lineage Supplication:

1.

Great Lekyi Wangmo: Padmasambhava is said to have received the Eight Heruka Sadhanas (including Vajrakīlaya) from the Eight Great Vidyādhāras, as well as from the Dakini Lekyi Wangmo.

Vajra Thötreng Tsal is a secret name of Padmasambhava.

Vimalamitra and Śīlamaṇju: The entire corpus of the Indian Vajrakīlaya body of knowledge was systematized by Padmasambhava, Vimalamitra, and the Nepali Śīlamaṇju while on retreat together at Yang-le-shō (present-day Pharping, Nepal).

Māra-Subduing Queen of Bliss refers to the Dakini Yeshé Tsogyal.

Śākyadevī was one of the five chief female disciples of Padmasambhava.

The king and his subjects: “The twenty-five” refers to the main disciples of Padmasambhava, “the king” refers to the King Trisong Deutsen, and “subjects” refers to the other twenty-four disciples.

Nanam refers to Nanam Dorjé Düjom, a minister of King Trisong Deutsen, and one of the twenty-five disciples of Padmasambhava. He later reincarnated as the great treasure revealer Rigidzin Gödem.

Chim refers to Śākyaprabhā of the Chim clan, a companion of Nanam Dorjé Düjom.

Shūbu refers to Shūbu Pelgyi Senge, a minister of King Trisong Deutsen, and one of the twenty-five disciples of Padmasambhava. He later reincarnated as the great treasure-revealer Mingyur Dorjé.

Rongzom refers to Rongzom Chökyo Zangpo, an important translator and scholar of the Nyingma School who lived in the 12th century.

The royal clan of Khön had been adherents of the Nyingma School, intensely practicing the Vajrakīlaya Tantra, until receiving the Lamdre (the path and its fruit) system from the Indian Mahāsiddha Virupa, the source of Sakya lineage.

2.

Guru Chökyi Wangchuk (13th century) was the second of the five sovereign tertöns, and a speech emanation of King Trisong Deutsen.
Rigdzin Gödem Plumed With Vulture Feathers refers to the Vidyādhara Rigdzin Gödem (14th-15th century), a great treasure revealer of the Northern Treasure Tradition, and the reincarnation of Nanam Dorjé Düjom. When he was twelve years old, three vulture feathers grew on his head, and five more grew when he was twenty-four.

Stainless Vajra Sangyé Lingpa (14th century), a great treasure revealer, was the reincarnation of the second son of King Trisong Deutsen, Yeshé Rölpa Tsal.

Rinchen Palzang refers to Ratna Lingpa Rinchen Palzangpo, a great treasure revealer known for the great number of treasures he revealed. He was the reincarnation of Langdro Lotsawa.

Self-Liberated Padma Ling refers to Padma Lingpa (15th-16th century), a great treasure revealer, and the fourth of the five sovereign tertöns. He is considered to be the last of the five incarnations of Princess Pema Sal, and according to Nyöshül Khen Rinpoche, the first of Longchenpa’s incarnations was Padma Lingpa.

Düdül Nüden Dorjé (17th century) was the principal treasure revealer of the twenty-one tertöns of Nüden, who, among others, discovered the Northern Treasures.

Dzamling Dorjé Tsal, also known as Chojé Lingpa (18th century), was a Kagyü tulku from Rechung Puk in Yarlung. As a tertön he contributed to the opening of the hidden land of Pemakö.

Ratön refers to Ratön Tertön Tobden Dorjé (18th-19th century), who revealed the Tagtsang Kīlaya cycle and was one of Jigmé Lingpa’s teachers.

Chogyur Lingpa (19th century) was an emanation of Sangyé Lingpa. The Vajrakīlaya cycle belonging to the Chogling Tersar (New Treasures of Chogyur Lingpa) is one of the main cycles of this deity.

So refers to So Yeshé Wangchuk of the So Clan, who was one of Nub Sangyé Yeshé’s heart sons. The So clan was a family lineage of Dzogchen practitioners descended from Yeshé Tsogyal's disciples and a yogin named So Yeshé Wangchuk.

3.

Ma refers to Ma Rinchen Chog of the Ma clan (7th century), said to have been one of the first seven Tibetan Buddhist monks. He was one of the greatest translators during the time of King Trisong Deutsen, and one of the twenty-five disciples of Padmasambhava.

Nyak refers to Nyak Jñānakumara of the Nyak clan (8th century), who was also one of the early monks, as well as one of the greatest translators of the time of King Trisong Deutsen, and also one of the twenty-five disciples of Padmasambhava.
The eight glorious disciples of Nyak refer to Nyak’s most accomplished disciples, who were known as the “eight glorious adepts of Vajrakīlāya.” From these disciples countless traditions of Vajrakīlāya spread in Kham, Lhodrak, and Ngari. Drogmi Ralpachen transmitted the Vajrakīlāya teachings to Nubchen Sangyé Yeshé through these traditions.

Nub refers to Nubchen Sangyé Yeshé of the Nub Clan who, besides So and Zur, was one of the early holders of the Kama (the Buddha-word lineage). Nub Sangyé Yeshé was also one of the twenty-five disciples of Padmasambhava.

Zur refers to Zurchen Shakya Jungné (11th century) of the Zur Clan, who maintained the Kama transmission during the period following the death of King Langdharma. Together with Nub Sangyé Yeshé and Nyak Jñānakumara, the Zur Clan is regarded as being one of the main holders of the Kama lineage.

Odren refers to Odren Palkyi Wangchuk, one of the twenty-five disciples of Padmasambhava.

Lang refers to Lang Palkyi Yeshé, one of the twenty-five disciples of Padmasambhava.

The Youthful Ātśāra refers to Ātśāra Salé, a young Indian boy and disciple both of Yeshé Tsogyal and Padmasambhava, also known as one of Yeshé Tsogyal’s main consorts.

Langlab Jangdor refers to Langlab Jangchub Dorjé, a disciple of Atsara Salé. His four supreme disciples were Nanam Sherab Tsültrim, Kyi Kyang Gyal of Mongu, Trang Purbugo of Rong, and Nyang Nak of Uyuk Rölpo.

Darchar refers to the Siddha Darchar, a treasure-revealer and accomplished Vajrakīlāya master of the 13th century.

Rinzang refers to Lochen Rinchen Zangpo, the first great translator of the second phase of the spread of Dharma (11th century). He translated the Mañjuśrīnāmasamāgīti (Uttering the Names of Mañjuśrī), and many other tantras.

Rok refers to Rok Bandhé Sherab Ö, an important Nyingma master of the 12th-13th centuries. He completed a three-year Vajrakīlāya retreat at the age of thirteen, during which he accomplished the deity.

Chal refers to Chal Lotsāwa (13th century), a great translator of the second phase of the spread of Dharma.

Terdak Ling refers to Terdak Lingpa Gyurmé Dorjé (17th-18th centuries), who revealed the Southern Treasures. He founded the Mindröl Ling Monastery, one of the six main Nyingma monasteries in Tibet.

Chagmé refers to Karma Chagmé or Rāga Asya (17th century), a teacher and disciple of Tertön Mingyur Dorjé.