



Rig'dzin rdo-rje

# A Roll Of Thunder From The Void

Vajrakīla texts of the Northern Treasures Tradition  
Volume Two



WANDEL VERLAG



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# A Roll Of Thunder From The Void

*Vajrakila texts of the Northern Treasures Tradition*

*Volume Two*

annotated translations

by

Rig-'dzin rdo-rje



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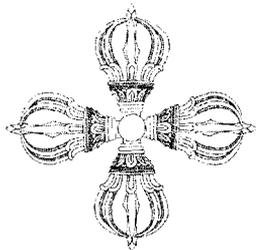
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## ITI SAMAYA

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

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

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

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

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

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

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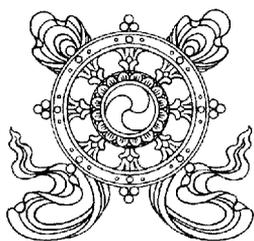
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# INTRODUCTION

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

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Scope & Structure

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

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

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



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

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

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

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

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

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



xiii

Scope & Structure

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

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

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



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

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

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

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

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

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

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





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

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

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



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

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

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

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

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

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



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

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Introduction

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

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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



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

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

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

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

<sup>12</sup> It should also be noted that, throughout his visions, the Dalai Lama



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

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

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

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

- <sup>13</sup> The Dalai Lama received visionary teachings on dPal-ldan lha-mo from the Byang-gter master bKra-shis stobs-rgyal. Subsequently, this goddess became not only the chief personal protectress of the Dalai Lama himself but, in accordance with the prophesies concerning the importance of the Byang-gter tradition for the welfare of Tibet, has remained to this day the main protector of his dGa'-ldan pho-brang theocratic government.
- <sup>14</sup> *rGya can gyi 'khrul snang rnams gsal bar bkod pa mthong ba don ldan (Visions and their Significance, being the elucidation of the visions recorded in the Sealed Volume)*. Text I in *Secret Visions of the Fifth Dalai Lama*, pp.182-183.





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

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

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

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

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

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





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

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

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

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

## Ki-kang, sri & mi-kha

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

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

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

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



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

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

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

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



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



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Ki-kang, sri & mi-kha

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

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

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



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Introduction

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

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

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

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

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

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

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

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





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

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

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

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



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

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

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



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

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

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

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

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

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

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

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

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

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

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





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

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

<sup>30</sup> Tibetan icons, however, almost invariably depict Rāhu with ten heads.

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

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

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





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

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

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

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

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

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

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

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



# CHAPTER I

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## A SHARP WEAPON WHICH CONQUERS MĀRA'S UNRULY ARMIES



༄། བྱང་གཏེར་དོན་ལྡན་པ་དེ་ལ་སྐྱེ་བ་ཀྱི་བརྒྱུད་འདེབས་བྱིན་རྒྱལ་བས་གཏེར་མཛོད་དང་།  
 འཛིན་ལས་ལུས་དཀྱིལ་བཅས་ཚོགས་ཀྱི་གསུང་ལ་མ་རུང་བདུན་ལྟེ་འཛོམས་པའི་  
 མཚོན་ཆ་ཞེས་བྱ་བ་བཞུགས་སོ། བི་ཉར་ཏི་སྟེ།



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

**A SHARP WEAPON WHICH CONQUERS MĀRA’S UNRULY ARMIES**

༄། །ན་མཛེ་ལྷོ་བཟླ་ཀྱུ་སྐྱེ་ཡ། །།

SALUTATION TO ŚRĪ VAJRAKUMĀRA, THE GLORIOUS VAJRA YOUTH

འཕོར་འདས་ཀྱི་ཉུང་ཚོས་སྐྱེ་ཀྱུ་ཉུ་བཟང་།  
 །ལ་སྐྱེར་བདུན་ལྟེ་ལོངས་སྐྱེ་དོན་ལེམས་།  
 །གང་འདུལ་དེར་སྐྱེལ་གསང་བདག་སྐྱེག་ནག་ལུམ།  
 །གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྐྱོལ།།

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

ཚོངས་པ་གདོང་གསུམ་ལྷ་དབང་གྱུ་འི་རིག་འཛིན།  
 རྒྱལ་པོ་འོ་དང་ལྷ་གྲུབ་ལྷ་འོ་ཞབས།

གྲུབ་པའི་དབང་ལྷུག་པརྟ་ཀར་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།།

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



བིམ་མི་ཏྲ་ཤྱི་ལ་མཚུ་དང་།  
 མཁར་ཚེན་མཚོ་རྒྱལ་དོ་རྩེ་བདུད་འཛོམས་རྩེ།  
 ཟབ་གཏེར་སྟོ་འབྲེད་དངོས་གྲུབ་རྒྱལ་མཚན་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།།

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

སྟུ་ཡི་སྲས་མཚོ་ག་རྣམ་རྒྱལ་མགོ་ན་པོ་དང་།  
 རིགས་སྲགས་འཆང་པ་དོ་རྩེ་མགོ་ན་པོ་འི་ཞབས།  
 དག་དབང་གྲགས་པ་སངས་རྒྱལ་དཔལ་བཟང་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།།

(Now begins the Son Lineage):

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

ཐུགས་སྲས་ཆེན་པོ་ཐུགས་འཚང་དང་སྲོང་བ།  
 ལེགས་ལྷན་ཞབས་དང་ཚོས་རྒྱལ་དབང་པོའི་སྲེ།  
 དག་གི་དབང་པོ་རིག་འཛིན་ཡོལ་མོ་བར།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྦྱོལ།།

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



མཐུ་སྟོབས་དབང་ཕྱུག་ཚོས་དབྱིངས་རང་གྲོལ་རྗེ།  
 བྲངས་མེད་རྒྱལ་བའི་སྤྱི་གཟུགས་བཤེས་གཉེན་མཚོག།  
 ཀུན་མཁྱེན་དག་དབང་སྲོ་བཟང་རྒྱ་མཚོའི་ཞབས།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྦྱོལ།།

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

རིང་ནས་བསྟེན་ཅིང་བསྐྱབས་པ་ལྷག་པའི་ལྷ།  
 འཕྲིན་ལས་རྒྱ་མཚོའི་བདག་ཉིད་ཉེ་རུ་ག།  
 རྗེ་གཞོན་ལྷས་རྗེས་བཟུང་རིག་འཛིན་རྗེར།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྦྱོལ།།

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

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

སངས་རྒྱལ་བྱམས་བཟང་ལེ་སྟོན་ཉི་མ་བཟང་།  
 མགོན་པོ་བཟང་པོ་རིན་ཆེན་རྒྱལ་མཚན་དང་།  
 ལྷན་ཚབ་མཉམ་མེད་ཚོས་རྒྱལ་དབང་པོ་འི་སྟེང་།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།།



6  
 Sangs-rgyas byams-bzang and Nyi-ma bzang-po, the teacher from Se,  
 mGon-po bzang-po and Rin-chen rgyal-mtshan  
 (also from the village of Se),  
 And Chos-rgyal dbang-po'i-sde, Padmasambhava's unequalled  
 representative,  
 We pray to you to grant us strength, power and *siddhi*  
 (mundane and supreme).

རིག་འཛིན་ཆེན་པོ་དག་གི་དབང་པོ་དང་།  
 ལྟོབས་ལྡན་དཔའ་པོ་ཟུར་ཆེན་པདྨ་དབང་།  
 རྩ་བའི་བླ་མ་བླ་མེད་དོན་རྩེ་རྩལ་།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།།

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

རིས་མེད་ཡོངས་འཛིན་དུ་མའི་ཐུགས་གྱི་སྤུལ་།  
 གསུམ་ལྡན་དོན་རྩེ་འཛིན་པའི་གྲུབ་མཚན་གཉིས་།

ལྷ་བཙུན་ཚེན་པོ་བདུན་འཕྲིན་ལས་ལ།  
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།

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



ཐེག་མཚོག་རྗེ་རྣམས་པོ་ལོ་བ་གསལ་རྩེར།  
བསྟན་པའི་རྒྱལ་མཚན་རྩོལ་ས་བཙུར་བསྐྱེད་མཛད་པའི།  
རིགས་བདག་དགྱིལ་འཁོར་འཁོར་ལོའི་མགོན་པོ་ལ།  
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།

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

མཐུན་བཟེ་རྣམས་པའི་ཡུང་པོ་གཅིག་བསྟུས་པ།  
བདུན་ཀར་འི་རྒྱལ་ཚབ་དམ་པ་མཚོག།  
རིག་འཛིན་སྐལ་བཟང་བདུན་དབང་ལྷུག་ལ།  
གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།

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

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

དམ་པས་རྗེས་བཟུང་མཐུ་སློབས་རྣམ་པའི་བདག་།  
 གྲུབ་པའི་བརྟུལ་ཞུགས་འཛིན་པའི་བཤེས་གཉེན་མཚོག་།  
 རྒྱབ་བདག་གྲུ་མ་པདྨ་མི་ཏྲ་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།།

8

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

བསྐྱབ་གསུམ་རྗེས་བཟོན་འཛིན་པའི་དེད་དཔོན་མཚོག་།  
 རྗེ་འགྲུར་བསྟན་པ་སྟེལ་མཛད་ཚོས་ཀྱི་རྗེ།  
 འཁོར་ལེའི་མགོན་པོ་པདྨ་དག་དབང་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ་།།

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

ཐེག་མཚོག་རྗེ་རྣམས་པོའི་བཅུད་མཚོག་ཀུན་།  
 ཟབ་མོ་སྤྱུགས་ཀྱི་བུམ་པར་ལེགས་གཏམ་ལེད་།  
 རྗེལ་མཁས་ཀུན་བཟང་གསང་སྤགས་བསྟན་འཛིན་ལ།



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

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



ཟུང་འཇུག་འོད་གསལ་ལ་ཕྱག་རྒྱ་ཚེན་པོའི་དོན།

མཚོར་ཇི་བཞིན་སྟོན་མཛད་ཚེས་ཀྱི་རྗེ།

པདྨའི་ཕྱག་སྲས་ནམ་མཁའ་འགྲོའི་ཡངས་ལ།

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

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

སྟོང་པོའི་དོན་གཟུགས་མདོ་སྲག་ཚེས་ཀྱི་མཐོ།

གྲུ་རུའི་ལྷང་ཐོབ་པདྨ་དབང་རྒྱལ་དང།

མཁས་གྲུབ་ཀུན་གཙོ་སྐལ་བཟང་བདུད་འདུལ་ལ།

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

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



བསྐྱེད་གསུམ་རྣམ་དག་སྲོམ་གསུམ་སྤྱི་མཐོན་གྱིས་མཛེས།  
 རྒྱལ་བའི་སྤྱུ་གུ་མཉམ་ཉིད་དོ་རྗེ་དང་།  
 དོ་རྗེ་འཛིན་པ་ཐེག་མཆོག་བསྟན་འཛིན་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།།

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

10

Phur pa dril sgrub

སྣང་སྲིད་དག་པ་ཚོས་སྐྱེ་ལོང་དུ་གཟིགས།  
 མ་འབྲེས་ཁ་དོག་རྟགས་གྱིས་ལེགས་འཇུག་པའི།  
 དྷིན་ཅན་སྤྱལ་སྐྱེ་ཅུ་བའི་སྤྱོད་ལ།  
 གསོལ་བ་འདེབས་སོ་མཐུ་དབང་གྲུབ་གཉིས་སྟོལ།།

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

གང་བཞུགས་ངེས་མེད་དག་པའི་གནས་མཆོག་ཏུ།  
 རང་བཞིན་རྣམ་དག་ཚོས་སྐྱེ་ལེགས་ལས་ནས།  
 ཅུ་བའི་སྤྱོད་ལ་གཞོན་གྱིང་པལ།

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

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



ཕུང་ཁམས་རྣམ་པར་དག་པ་རྗེ་རྗེའི་ལུས།

གསང་གསུམ་ལྷ་ཡི་འཁོར་ལོར་ལྷུན་གྲུབ་པའི།

འཕྲིན་ལས་ཕུར་པའི་དགྲིལ་འཁོར་ལྷ་ཚོགས་ལ།

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

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

ལྷ་བྲག་དུག་སྐྱུལ་སྐྱུངས་འདུའི་གསང་སྒྲིའི་ནང།

མི་ཕྱེད་རྒྱས་བཏབ་ཟབ་གཏོར་ཡིད་བཞིན་ཚོར།

དམ་ཅན་གཏོར་སྐྱོང་སྐྱུང་མར་བཅས་པལ།

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

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



འདི་སྤྱི་རྣམ་ཀུན་གྱི་འཇིགས་སྤོང་པོའི་བར་།  
 བླ་མ་མཚོག་དང་ལྷག་པའི་ལྟར་བཅས་པས།  
 རྗེས་སུ་བཟུང་ནས་གསང་ཚེན་སྤོང་པོའི་ལམ།  
 རིམ་གཉིས་ཟབ་དོན་ཉམས་སུ་ལོངས་པར་ཤོག།

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

མཚོན་མའི་ལྟར་བྱས་དགྲ་བགོགས་ཚར་གཅད་ཅིང་།  
 དོན་གྱི་ལྟར་བྱས་མ་རིག་རྟོག་འཛིན་བསྐྱལ།  
 ལྷུན་གྲུབ་དབྱིངས་རིག་འོད་གསལ་ཚོམ་ཅིག་གཞིར་།  
 ཡོངས་དག་སྐྱེ་གསུམ་འབྲས་བུ་ལྷུན་གྲུབ་ཤོག།

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

ཅས་པ་འདི་ཡང་རིག་སྤྲུགས་འཚང་བ་དགོསྟོང་བཞུ་འཛིན་ལས་ཀྱིས་རང་གི་དག་འདོན་བྱིར་ལྷུན་གྲུབ་ཀྱི་ལྷུན་  
 མཚོམས་སུ་སྤྲུལ་བའི་ཡི་གེ་པའི་དོན་ལྡན་ནོ།

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

༄༅། རྒྱ་གར་སྐད་དུ་ ལྷོ་བཟོ་གྱི་ལ་ཡ་གྲུ་བྱ་མཁུ་རྣམ་མཁུ་  
 བོད་སྐད་དུ་ དཔལ་རྫོང་རྩེ་ལྷུང་པ་གསང་བ་དྲི་ལ་སྐྱབ་བྱི་སྒྲིན་ལས་ཞེས་བྲུ་བ་མཁུ་

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



བཙོམ་ལྷན་འདས་དཔལ་རྫོང་གཞོན་ལྷོ་ལ་སྐྱབ་འཚལ་ལོ་མཁུ་

SALUTATION TO THE BLESSED ONE, THE GLORIOUS VAJRAKUMĀRA

ཨོ་རྒྱན་བསྐྱེད་འབྱུང་གནས་གྱིས་མུར་བའི་རྟོ་ཏུ་མལ་མཁུ་ འབྱུང་སྤེའི་རྒྱུད་ལ་སྒོ་སྐྱབ་སྐྱབ་མཁུ་ གཡལ་འའི་གོང་གི་  
 བྲག་སྐྱབ་ལྷོ་ མི་ལོ་བརྒྱ་གཉིས་བར་དུ་བསྐྱབ་མཁུ་ དེ་ཡི་སྒྲིན་ལས་འདྲོ་ཁོ་ནའོ་མཁུ་ ལྷན་སྐྱབ་ཚོགས་པ་དུ་གཞུག་  
 པས་མཁུ་ ལྷན་འགྲོའི་རིམ་བཟུལ་བཞིན་བྲུའོ་མཁུ་

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

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

ཧྲི་མུ་ རང་ཉིད་སྐྱད་ཅིག་བྱ་རྒྱུ་གསུ་མཁུ་  
 དཔལ་ཚེན་རྫོང་གཞོན་ལྷོ་ལ་སྐྱབ་མཁུ་  
 རྩེ་བཟོ་དེའི་པའི་སྐྱབ་སྐྱབ་ཅན་མཁུ་  
 ཧྲི་མུ་སྐྱབ་མཁུ་ རྒྱུ་ལྷོ་ལ་སྐྱབ་མཁུ་  
 ལྷོ་དགས་མཁུ་ ལྷོ་བོ་རྩེ་མཁུ་ པས་གང་མཁུ་  
 ལྷོ་དཔལ་སྐྱབ་མཁུ་ ལྷོ་གས་མཚམས་སྐྱབ་འོག་ལྷོ་མཁུ་  
 འཇིག་རྟེན་དུ་གས་པ་བཟུལ་པའི་སྐྱབ་མཁུ་  
 ཨོ་རྒྱན་ལྷོ་སྐྱབ་ལྷོ་སྐྱབ་མཁུ་







མི་དགོ་བཅུ་རྒྱལ་མཁའ་ཚོར་བཅད་ནས་མེད་  
 རྒྱལ་མཁའ་ལ་འཇུག་བྱའི་ཕྱིར་མེད་  
 མ་དགའ་པ་རྒྱལ་མཁའ་མཚོར་ཚོད་ཅིག་མེད་

ཨོྲཱི་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་ལྷོྲཱི་ལྷོྲཱི་མཇུག་ཇུག་ཅན་ཅན་ནམ་དུ་དཅན་དཅན་པ་ཅའ་པ་ཅའ་བརྒྱ་བརྒྱ་ཉཱ་  
 ལཱུ་ཉཱ་ལཱུ་ཉཱ་ལྷོྲཱི་ལྷོྲཱི་མེ་རྒྱ་བེ་རྒྱ་སྲོའ་ཡ་སྲོའ་ཡ་ལྷོྲཱི་ཕའ་མེད་

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

དེ་ནས་གསང་མཚོམས་བཅད་པ་ནི་མེད་ *Then one should establish the secret or innermost boundary:*

ལྷོྲཱི་སྲོའ་ཡ་དུ་སྲུང་པའི་གྲུར་ཁང་ལ་མེད་  
 སྲུང་པའི་ཐོག་ཚེམ་ཐོག་ལྟར་འབེབས་མེད་  
 འོག་གུང་སྲུང་པའི་ས་གཞི་ལ་མེད་  
 སྲུང་པའི་འདྲུ་འཕྲོམ་ལྟར་འབར་མེད་  
 ཕྱོགས་མཚོམས་སྲུང་པའི་དྲ་བས་གཏམས་མེད་  
 སྲུང་པའི་ཚོམ་སྐར་ལྟར་འཇུགས་མེད་  
 སྲུང་པའི་མཚོམས་ལས་མ་འདའ་ཞིག་མེད་  
 ཨོྲཱི་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་རྒྱ་རྒྱ་ལྷོྲཱི་ལྷོྲཱི་མེད་

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

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

ཁོ་བོའི་ཞལ་རྒྱལ་སྤྱིར་གཟིགས་ནས་མེ་  
 མཚོ་ཆ་མང་པོས་དགའ་བགའ་སྒྲོལ་མེ་  
 བསྐྱལ་པའི་མེ་དཔུང་རབ་དྲ་འབར་མེ་  
 རྩི་བཟོ་རྩི་ལ་རྩི་རྩི་ལྟེ་ལྟེ་མེ་



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

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

མི་བཟོ་ས་མ་ཡི་རྩི་ལྟེ་  
 དུས་གསུམ་བཤེན་གཤེགས་མ་ལུས་དགོངས་སུ་གསོལ་མེ་  
 ཚོས་སྐྱེ་རྒྱུ་དག་ལོངས་སྐྱེ་དབྱིངས་ནས་བཞེངས་མེ་  
 སྐྱེ་སྐྱེ་འགྲོ་དོན་མཛད་པ་ལུར་པའི་ལྷ་མེ་  
 དོ་མེ་གཞོན་ལྷ་འཁོར་བཅས་བདག་ལ་དགོངས་མེ་

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

བསྐྱལ་པ་དཔག་མེད་དུས་ནས་ད་ལྟའི་བར་མེ་  
 དུག་ལྟའི་དབང་གྲུར་རྒྱུ་རྒྱུ་ལོངས་གསུམ་གྱི་ལས་མེ་  
 ལུས་དག་ཡིད་གསུམ་སྤྱི་གྲིབ་མཐོལ་ཞིང་བཤགས་མེ་

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



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

ཨོཾ་ཤྲི་བཙུན་གུ་ལྷ་ར་ས་མ་ཡ་མ་རྩ་བུ་ལྷ་ཡ་ཡ། ཤྲི་བཙུན་གུ་ལྷ་ར་རྟོ་ལོ་པ་ཏི་ཤཱ། དི་རྩོམ་གླ་ས། སུ་ཏི་ལྷོ་མ་གླ་ས། སུ་པོ་ལྷོ་མ་གླ་ས། ལ་རྩ་རྩོ་མ་གླ་ས། སང་ལྷོ་མ་གླ་ས་རྩོ། སང་ཀམ་སུ་ཅ་མེ་ཙོ་རྩོ་མེ་ཡེ་ལྷོ་ལྷོ། ཅ་ཅ་ཅ་ཅ་ཅོ་མ་གླ་ས། སང་ཏ་སྲ་ག་ཏ་ཤྲི་བཙུན་གུ་ལྷ་ར་ལྷ་མེ་སུ་ཤཱ། ཤྲི་བཙུན་གུ་ལྷ་ར་བུ་ས་རྩ་ས་མ་ཡ་སུ་ལྷོ་ལྷོ་པ།

OM ŚRĪVAJRAKUMĀRA SAMAYAM ANUPĀLAYA ŚRĪVAJRAKUMĀRA-TVENOPATIṢṬHA DRḌDO ME BHAVA SUTOṢYO ME BHAVA SUPOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṂ ME PRAYACCHA SARVAKARMASU CA ME CITTAM ŚREYAḤ KURU HŪM HA HA HA HA HOḤ BHAGAVAN SARVATATHĀGATAŚRĪVAJRAKUMĀRA MĀ ME MUÑCA ŚRĪVAJRAKUMĀRABHAVA MAHĀSAMAYASATTVA ĀḤ HŪM PHAṬ.

དེ་ནས་བརྗོད་བྱེ་བ་ཞིག་ལྟོ་ སext, one opens the symbolic doors:

ལྷོ་ལྷོ་ བདེ་ག་ཤེས་ས་རྒྱལ་བའི་ཕོ་བྲང་དུ་  
 བདག་ཅག་དད་པ་ས་འཇུག་འཚེ་ལ་གྱིས་  
 ཚད་མེད་ལྷ་མོ་སྒྲོ་མ་བཞིས་  
 ཡེ་ཤེས་བཞི་ཡི་སྒྲོ་བྱེ་ཞིག་  
 ལྷོ་ལྷོ་ བྲ་ཤེ་ཤེ་ལ་ཕྱེ་པ་

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

goddesses of boundless nature (boundless love, compassion, sympathetic joy and equanimity) must open the doors of the four wisdoms (*ādarśajñāna* in the east, *samatājñāna* in the south, *pratyavekṣaṇājñāna* in the west, and *kr̥tyānuṣṭhānājñāna* in the north). BHRŪM PRAVEŚAYA PHAṬ.

དེ་ནས་བརྗེད་ལྷ་གསལ་བ་ནི།    *Then one salutes the symbols:*



ཉོ། ཡང་དག་གསང་བའི་དགྲིལ་འཁོར་དུ།  
 སྤྲུལ་ཡི་དམ་ལྷ་ཚོགས་དང་།  
 མཁའ་འགྲོ་དམ་ཅན་དོ་མཆོད་།  
 ལྷས་དག་ཡིད་གསུམ་གྱིས་ལྷ་གསལ་བ་།  
 ཡ་ཏི་ལྷ་ཉོ། ཡ་ཏི་ལྷ་ཉོ།

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

དེ་ནས་དམ་བཅའ་བ་ནི།    *Next, one takes the oath:*

ཉོ། ལྷ་ག་པའི་ལྷ་ཚོད་བདག་ལ་དགོངས་།  
 ཇི་སྲིད་འཁོར་བ་མ་སྟོང་ས་བར་།  
 རྟག་ཏུ་འགྲོ་དོན་བྱ་བ་དང་།  
 བྱང་ཆུབ་སེམས་བསྐྱེད་དམ་བཅའ་འོ།  
 པོ་རྟེ་ཚོ་རྟེ་ས་མ་ཡས་ཏི།

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

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



ལྷོཾ ཡ་ལ་ལ་ཨོཾ ལྷ་ག་ཕན་མཁའ་ཨོཾ ས་མ་ཡས་ཏྟཾ  
 ལྷོཾ མ་ཐིང་ནག་གྲུ་གསུམ་འབར་བའི་དགྲིལ་འཁོར་ནས་  
 དཔལ་ཚེན་དོན་གཞོན་ལྷ་ཡབ་ཡུམ་དང་  
 ཡེ་ཤེས་སྤྲུལ་བའི་ཁྲོ་བོ་ཁྲོ་མོ་བཅུ་  
 ཐབས་དང་ཤེས་རབ་དོན་མཚེགས་ཤོག་དང་  
 འཕྲིན་ལས་རྣམ་བཞི་རྩོགས་མཛད་ཀྱི་ལ་ཡ་  
 ཡེ་ཤེས་རྣམ་རྒྱུད་རྣོ་མ་ཚེན་མོ་བཞི་  
 མ་མོ་བཅུ་གཉིས་ཕོ་བཅུ་གཉིས་དང་  
 རིག་འཛིན་རྒྱལ་པོ་རྒྱལ་ཐེབས་གཞུངས་མ་དང་  
 གིང་དང་ལས་མཁན་མཚེད་དང་ལྷུ་མ་བྲལ་དང་  
 དོན་ལྷག་སྤྱད་བཀའ་ཉན་དམ་ཅན་ཚོ་ཚོགས་།

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

སྤྲུལ་བའི་དགྲིལ་འཁོར་འདི་ལ་བྱིན་ཐོབ་ཅིག་།













ལྷོཾ། ལྷིང་རྗེས་བསྐྱེད་པའི་དམ་ཚིག་ནི།  
 བསད་ཅིང་མཚན་པ་མ་ཡིན་ཏེ།  
 ཡུང་བོ་དོ་རྗེས་གཏམ་བྱས་ནས།  
 རྣམ་པར་ཤེས་པ་དོ་རྗེས་བསྐྱོམ་།  
 དོ་རྗེས་འོད་འཕྲོས་སངས་རྒྱལ་ཐམས་ཅད་ཀྱི།  
 རྣམས་གི་དོས་ལྷུབ་བསྐྱེད་ནས་བདག་ལ་ཐེམ་།

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

ལྷོཾ། སངས་རྒྱལ་ཀུན་གྱི་ཡེ་ཤེས་སྐྱེ།  
 དང་ཉིད་དོ་རྗེ་ཚོས་དབྱིངས་ལས།  
 འབར་བའི་ཁྲི་བོ་མི་བཟད་པ།  
 རྣམ་པར་དབྱིབས་སྐྱེ་བདག་རྒྱེད་ཅིག།  
 བདེ་ག་ཤེས་སྐྱེ་ཡི་གཟེ་བརྗེད་ཐམས་ཅད་བསྐྱེས།

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

ཨོྲཱི་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་སར་བེགྱུན་བྱི་རྣྱི་མཎ་།  
 དེ་ལས་བདག་ཉིད་དོ་རྗེ་གཞོན་ལུ་འུ་སྐྱེ།  
 མཐིང་ནག་ཞལ་གསུམ་ལྷུག་ལྷུག་ཞབས་བཞི་བགྲང་།





ལྷུག་གཉིས་དྲི་རྩུབ་ཐུག་འཁྲིལ་སྦྱོར་སྐབས་མེ  
 ཡབ་ཡུམ་བསྐྱེད་པའི་མེ་དབྱུང་གྲོང་ན་བཞུགས་མེ  
 སྐྱ་ཚེ་ཡན་ལག་རགས་ཤིང་རྩམ་སྒྲ་སྒྲོག་མེ  
 རང་རིག་མ་ཡིངས་ལྷང་རེ་གསལ་བར་བསྐྱེད་མེ

HŪM DĪPTACAKRA HANA HANA HŪM PHAṬ. From that *mantra* arises my mighty consort 'Khor-lo rgyas-'debs-ma. She is blue-black in colour with one face, two arms and a radiant smile. With a *vajra* and skull full of blood in her two hands, she holds me in a sexual embrace and we remain in union in the depths of the fire at the end of time. Our bodies are vast, our limbs are rough and we emit a violent roar. Without wavering from the state of awakened self-awareness we arise in the state of perfect shining clarity.

ཡབ་ཡུམ་ཐབས་དང་ཤེས་རབ་རོལ་པ་ལས་མེ  
 གཙོ་བོའི་སྤྱགས་ལས་ལྷུག་རྒྱ་བཞི་འཕྲོས་པས་མེ  
 སྤྱོད་པས་སྦྱོང་བཅུ་པོ་རང་དབང་མེད་པར་བཀྲུག་མེ  
 རེ་རྩྱུ་བྱི་ཚོ་མོ་ཉ་སྒྲ་ཡ་ལྷི་ཚོ་མེ

From the playful union of method and wisdom, four goddesses spring out from the heart of Vajrakila and summon the guardian gods of the ten directions, depriving them of their power. JAḤ HŪM VAM HOḤ. MOHAGHAYA NR JAḤ.

ཡེ་སཐ་བེགྲུ་མེ  
 གཞལ་ལས་སྤྱོད་པས་མཚམས་སྟངས་འོག་གྲུ་གསུམ་སྟངས་མེ  
 པདྨ་ཉི་ཟླའི་སྟངས་དུ་བྱི་ཚེངས་བསྐྱོལ་མེ  
 དེ་སྟངས་དཔལ་ཚེན་གཙོ་བོའི་སྤྱགས་ཀ་ནས་མེ  
 རྩྱུ་རྩྱུ་བྱི་མ་བཅུ་འཕྲོས་བབས་པ་ལས་མེ

བདེ་གཤེགས་ཐུགས་བསྐྱེད་མེས་ཅན་དོན་བྱས་ནས་མེས་ཅན་གྱི་འཕྲིན་ལྷན་པུ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་  
 བཟོ་བཟོ་རྩི་རྩི་འབར་བ་བཟུ་མོ་  
 དེ་ཉིད་འཕྲོ་འདུས་ལྷོ་ཚུང་སྐར་ལྷ་མོ་འཕྲོ་མོ་

E SARVAVIGHNĀN. Triangles now appear in the ten directions of the *maṇḍala* and on top of them are lotus seats with discs of the sun and moon. On top of these, the worldly gods are thrown down as couples bound in fornication and, on top of them, land ten pairs of HŪM syllables that have emanated from the heart of the great glorious lord. Light radiates from these syllables to arouse the minds of the buddhas and bring benefit for all sentient beings. Muttering VAJRA VAJRA, those HŪMs are transformed into ten shining *vajra* and from these radiate out a mass of light rays [which make offerings to all the buddhas and receive their blessings before] returning to become absorbed into those *vajra* from which then burst forth a host of miniature wrathful manifestations like a mass of stars.



ཀེ་ལ་ཨ་མུམ་མོ་མོ་

Muttering KĪLAYA HŪM, those *vajra* are transformed into *kila*.

སྒྲིབ་ལྷོ་གསལ་ཚེངས་པ་བསྐྱེད་ལ་བའི་གཤེགས་སྒྲིབ་དུ་མོ་  
 ལྷོ་བཟོ་བྱོ་རྩི་རྩི་ལྷ་མོ་མོ་མོ་ གཤེགས་ལྷོ་མོ་མོ་མོ་  
 དེ་ལས་རྩི་རྩི་ལྷ་མོ་དང་སྐར་ལྷ་མོ་ལྷ་མོ་མོ་  
 ལྷ་མོ་ལ་བའི་ལྷ་མོ་མོ་མོ་མོ་མོ་མོ་མོ་མོ་མོ་མོ་  
 བསྐྱེད་ལ་པ་མེ་ལྷ་མོ་འབར་བའི་ལྷོ་དོན་བཟུགས་མེས་ཅན་གྱི་འཕྲིན་ལྷན་པུ་ལྷ་མོ་

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



ཤར་ཕྱོགས་བརྒྱུན་བསྐྱོལ་བའི་གདན་སྟེང་དུ།  
 ཨོྲོ་བཏྲ་ཤོ་རྟ་བེ་ཇི་ཡ་རྩྩི། ཅ་ན་ཅ་ན་རྩྩི་པཎ།  
 དེ་ལས་རྣམ་པར་རྒྱལ་དང་རྣམ་སྟེམས་མ།  
 སྤྱུལ་པའི་ཕྱ་མེན་སྤྲལ་དང་བྱ་མོད་མགོ།  
 བསྐྱལ་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

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

ཤར་ལྷོ་མེ་ལྷ་བསྐྱོལ་བའི་གདན་སྟེང་དུ།  
 ཨོྲོ་བཏྲ་ཤོ་རྟ་ལྷེ་ལ་དར་རྩྩི། ད་ཅ་ད་ཅ་རྩྩི་པཎ།  
 དེ་ལས་དབྱུག་སྟོན་ཅན་དང་དོ་རྩེ་ཕྱེར།  
 སྤྱུལ་པའི་ཕྱ་མེན་གཡག་དང་བྱ་རོག་མགོ།  
 བསྐྱལ་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

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

ལྷོ་ཕྱོགས་གཤེན་རྩེ་བསྐྱོལ་བའི་གདན་སྟེང་དུ།  
 ཨོྲོ་བཏྲ་ཤོ་རྟ་ཡ་ལྷན་ཏ་ག་རྩྩི། པ་ཅ་པ་ཅ་རྩྩི་པཎ།  
 དེ་ལས་གཤེན་རྩེ་གཤེད་དང་དུར་ཁོད་བདག།

སྐྱུལ་པའི་སྤུ་མེན་གཤམ་འཁྲུག་པའི་མགོ་མོ་།  
 བསྐྱུལ་པ་མེ་ལྷར་འབར་བའི་སྐྱོང་ན་བཞུགས་མོ་།

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



རྩོལ་བའི་སྤུ་མེན་པོ་བསྐྱུལ་པའི་གདན་སྟེང་དུ་།  
 ཨོཾ་བཏྟེན་གྱོ་རྟ་ལྷ་རུ་ཨ་ཙ་ལ་རྩྩི་མོ་། བརྒྱ་བརྒྱ་རྩྩི་མོ་པ་།  
 དེ་ལས་མི་གཡོ་མགོན་དང་གཏུག་ཁུང་མ་།  
 སྐྱུལ་པའི་སྤུ་མེན་གཟིག་དང་ཁྲ་ཏའི་མགོ་མོ་།  
 བསྐྱུལ་པ་མེ་ལྷར་འབར་བའི་སྐྱོང་ན་བཞུགས་མོ་།

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

རྩོལ་བའི་སྤུ་མེན་པོ་བསྐྱུལ་པའི་གདན་སྟེང་དུ་།  
 ཨོཾ་བཏྟེན་གྱོ་རྟ་ལྷ་ཡི་གྲི་མ་རྩྩི་མོ་། ཏཱ་ལཱ་ཏཱ་ལཱ་རྩྩི་མོ་པ་།  
 དེ་ལས་རྟ་མགོན་རྒྱལ་དང་དབང་སྟེང་མ་།  
 སྐྱུལ་པའི་སྤུ་མེན་གྲི་ལ་ཕུ་ལྷ་དམག་མོ་།  
 བསྐྱུལ་པ་མེ་ལྷར་འབར་བའི་སྐྱོང་ན་བཞུགས་མོ་།

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

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



ལྷུང་བྱང་རྒྱུང་ལྷ་བསྐྱེལ་བའི་གདན་སྟེང་དུ།  
 ལྡོ་བའོ་ལྡོ་རྩ་ཨ་པ་རྩེ་ཏུ་རྩྩི། ཏཱེ་ཏཱེ་རྩྩི་ཕའ་།  
 དེ་ལས་གཞན་གྱིས་མི་བྱབ་མདའ་སྟེ་མས་མ།  
 སྐྱུལ་པའི་ཕྱ་མེན་སྐྱུང་གི་ཁྲ་ཡི་མགོ།  
 བསྐྱུལ་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

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

བྱང་ཕྱོགས་གཞོན་སྐྱུན་བསྐྱེལ་བའི་གདན་སྟེང་དུ།  
 ལྡོ་བའོ་ལྡོ་རྩ་ཨ་ཕྱི་ཏུ་གྲུ་ལི་རྩྩི། ཚེན་ཚེན་རྩྩི་ཕའ་།  
 དེ་ལས་བདུད་རྩི་འཁྲིལ་དང་རྒྱུང་འབྱེན་མ།  
 སྐྱུལ་པའི་ཕྱ་མེན་མེད་གོ་ས་མང་མགོ།  
 བསྐྱུལ་པ་མེ་ལྷར་འབར་བའི་གྲོང་ན་བཞུགས།

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

བྱང་ཤར་དབང་ལྡན་བསྐྱེལ་བའི་གདན་སྟོང་དུ།  
 ཨོྫེ་བཏྩ་ཤོ་རྩ་རྩེ་ལོ་གྱ་བེ་ཨོྫེ། བུ་བུ་ལྷོ་ལྷོ་ཕྱེ།  
 དེ་ལས་ཁམས་གསུམ་རྒྱལ་དང་གསོད་བྱེད་མ།  
 སྤྱུལ་པའི་ཐུ་མེན་བྱེད་དང་སྤེལ་མགོ།  
 བསྐྱེལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།



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

འོག་རྩྱགས་ས་བདག་བསྐྱེལ་བའི་གདན་སྟོང་དུ།  
 ཨོྫེ་བཏྩ་ཤོ་རྩ་མ་རྩེ་བ་ལྷོ། སྤོར་ལ་སྤོར་ལ་ལྷོ་ལྷོ་ཕྱེ།  
 དེ་ལས་སྤོབས་པོ་ཆེ་དང་སྤྱོད་བྱེད་མ།  
 སྤྱུལ་པའི་ཐུ་མེན་དོམ་དང་བྱི་བའི་མགོ།  
 བསྐྱེལ་པ་མེ་ལྟར་འབར་བའི་གྲོང་ན་བཞུགས།

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

རྩྱགས་བཅུའི་ཁོ་རྒྱལ་ཡབ་ཡུམ་སྤྱུལ་པའི་སྤྱོ།  
 ཡབ་གྱུན་མཐེང་ནག་ཞལ་གཅིག་ཕྱག་གཉིས་པ།  
 རི་རབ་ཕུར་བུ་འདྲིལ་ཞིང་དགྲ་བཤོགས་སྤྱོལ།



སྐྱ་སྒྲིབ་ལྷ་གསུམ་ལྷ་པོ་དབལ་དང་ལྷ་མོ་།  
 དོ་ཚེ་ལོག་པ་དྲུང་ཁྲོད་ཆུ་བརྒྱད་གསོལ་།  
 ལྷོགས་སྐྱོད་དྲེགས་པ་ཐལ་གྱིས་ལྷ་མོ་བཞུགས་།

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

ཡུམ་བཅུ་མཐེང་ནག་ཁྲོ་མེད་ཆུ་ཀུན་ཚོགས་།  
 ལྷ་གསུམ་ཡབ་འཇུག་གཡོན་ཀུན་ཐོད་ཐུག་སྟོབ་།  
 ལྷ་ཐབས་ཀུན་གྱང་ལྷ་གསུམ་ལྷ་མོ་པ་འདྲེལ་།  
 ལྷ་གསུམ་ཀར་རྩི་མཐར་རང་རང་ལྷ་གསུམ་གྱིས་བསྐྱོར་།  
 རྩི་མར་སྐྱོབ་སྐྱོབ་གྲིད་གསུམ་འཁོར་བ་འཛིག་།  
 རབ་འཛིགས་དྲུང་ཁྲོད་འབར་བའི་སྐྱོད་ན་བཞུགས་།

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





ཁྲོ་བོ་མི་གཡོ་མགོ་ན་པོ་དང་།  
 དུམ་ཚེན་དེ་རྗེ་གཏུན་ལུང་མ་།  
 སྤྲུལ་པ་གཟིག་དང་ཁྲ་ཏའི་མགོ་།  
 བཀའ་ཉམ་ཚུ་ལ་དུ་བསྐྱོམ་པར་བྱ།



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

ཨོྲེ་བཟླ་གྲོ་རྩ་ཏུ་ཡ་གྲུ་མ་རྩྱུ་། ཏུ་ལུ་ཏུ་ལུ་རྩྱུ་པར་།  
 ཅེས་བརྗོད་རྒྱུ་བ་གྱི་སྟོན་དབྱེ་གཏུ་།  
 ཁྲོ་བོ་རྩ་མགོན་རྒྱུ་ལ་པོ་དང་།  
 དུམ་ཚེན་གཏུམ་མོ་དབང་སྤྲུང་མ་།  
 སྤྲུལ་པ་བྱི་ལ་ཕུ་ཤུང་མགོ་།  
 བསྐྱུང་བའི་གོ་ཚེ་མཛད་པར་བསྐྱོམ་།

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

ཨོྲེ་བཟླ་གྲོ་རྩ་ཏུ་ཡ་གཏུ་མ་རྩྱུ་། ཏཱི་ཏཱི་རྩྱུ་པར་།  
 ཅེས་བརྗོད་སྟོན་པ་གཡོན་པའི་སྟེང་།  
 ཁྲོ་བོ་འདོད་པའི་རྒྱུ་ལ་པོ་དང་།  
 དུམ་ཚེན་དེ་རྗེ་མདའ་སྟེ་མས་མ་།

སྤྱལ་པ་སྤྱད་གི་ཁྲ་ཡི་མགོ་མེ་  
 བཀའ་བསྟོན་པོ་ཉེ་མེ་ལྟ་བུ་བསམ་མེ་

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



ཨོྲ་འཇུ་གོ་རྟ་ཨ་མི་ཏ་ཀུའུ་ལི་རྩྩི་མེ་ ཚི་རྩྩི་ཚི་རྩྩི་པེ་མེ་  
 ཅེས་བརྗོད་དཔུང་བ་གཡོན་པའི་སྟེང་མེ་  
 ཁྲོ་བོ་བདུད་རྩི་འབྱིལ་བ་དང་མེ་  
 དུམ་ཚེན་དེ་རྩེ་སྤྱད་འབྲིན་མེ་  
 སྤྱལ་པ་སྤྱད་པོ་མེ་མེ་མེ་མེ་  
 དངོས་གྲུབ་ཚེན་པའི་པོ་ཉེ་བསམ་མེ་

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

ཨོྲ་འཇུ་གོ་རྟ་ཧེ་ལོ་ཀུ་བེ་ཇ་ཡ་རྩྩི་མེ་ བེ་རྩྩི་བེ་རྩྩི་པེ་མེ་  
 ཅེས་བརྗོད་རྣམ་གཡོན་པའི་སྟེང་མེ་  
 ཁྲོ་བོ་ཁམས་གསུམ་རྣམ་རྒྱལ་དང་མེ་  
 དུམ་ཚེན་ཁྲོ་མོ་གསོད་བྱེད་མེ་  
 སྤྱལ་པ་སྤྱད་དང་སྤོ་མོང་མེ་མེ་  
 དབྱུང་བའི་གསུམ་འདུལ་བའི་སྤྱད་མར་བསྟོམ་མེ་

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

ཨོཾ་བཏྟཱ་ཀྲོ་རྩ་མ་རྩུ་བ་ལ་རྩྱིི་མོ་ར་ཡ་སྲོ་ར་ཡ་རྩྱིི་ཕ་ར་མོ་  
 ཅེས་བརྗོད་འོག་གི་བརྩུ་བྱ་ག་མདོར་མོ་  
 ལྷོ་པོ་འཇིགས་བྱེད་སྣོ་བས་པོ་ཆེ་མོ་  
 དུ་མ་ཆེན་དོན་རྒྱུད་བྱེད་མོ་  
 སྤྱུ་ལ་པ་དོམ་དང་བྱི་བའི་མཔོ་མོ་  
 བཀའ་སྲོད་རྩྱུ་ལ་དུ་གསལ་ལ་བར་བསྐྱོམ་མོ་



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

ཨོཾ་བཏྟཱ་ཀྲོ་རྩ་སྤྱུ་ར་ཏ་རྩྱིི་ཕ་ར་མོ་  
 སྤྱུ་ལུས་རྒྱ་ལྷོན་ཐམས་ཅད་དུ་མོ་  
 བ་སྤྱུ་རེ་ལ་ལྷོ་རྩྱུ་རེ་མོ་  
 འཇིགས་པའི་མཚོན་ཆ་ཐོགས་ནས་ཀྱང་མོ་  
 སྤྱུ་བྱེད་ལྷ་བརྩུ་གཏམས་ལ་བར་བསྐྱོམ་མོ་

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



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

དེ་ནས་སྒོ་མ་བཀའ་ལྷུང་བསྐྱེད་པ་ནི།    *Next, one generates the four goddesses who guard the maṇḍala gates and the oath-bound protectors:*



ཨོྲཱ་བཏྲ་ཀི་ལི་ཀི་ལ་ཡ། ལྷ་རྗེ་མ་མ་ཀམ་ལི་གླི་ཀ་ར་ཡེ་སྤྲ་རྩེ།  
 དེ་ལས་དམ་ཅན་མ་མོ་བརྟུ་གཉིས་པོ།  
 བར་ཁྲུམས་གནས་ལ་རང་རང་ཚུ་ལུགས་རྫོགས།  
 སོ་བྲང་སྒོ་བཞིར་ཇོ་རྗེ་པོ་ཉེ་ལས།  
 ཉི་མ་ཞིང་རྒྱུང་གདན་ལ་སྐྱོགས་བཞི་རུ།  
 དཀར་མོ་སྤུ་ལུང་མགོ་ཅན་ལུགས་རྫོགས།  
 སེར་མོ་སྐྱེ་ཁའི་མགོ་ཅན་ལུགས་པ་སྐྱོགས།  
 དམར་མོ་སྲིན་གྲུའི་མགོ་ཅན་ལུགས་སྐྱོགས།  
 ལྗང་མོ་ཁྲ་ཡི་མགོ་ཅན་དེའི་སྤུ་སྐྱོགས།  
 དཔལ་གྱི་ཐུགས་ལས་སྐྱོས་ཏེ་བསྐྱེད་པར་བྱ།  
 སོ་བྲང་ཕྱི་རོལ་དུར་ཁོད་བརྒྱུད་གྱི་དབུས།  
 བསེ་ལུགས་དུང་ལ་སོགས་པའི་སོ་ཉ་བཞུགས།  
 དེ་ལྟར་གཞལ་ཡས་ལྷ་ཚོགས་གསལ་པར་བསྐྱོམ།

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



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

དེ་ནས་སྲོག་ཡེ་ཤེས་སུ་བསྐྱེད་ནས་སྲོག་ལ་དབང་བསྐྱར་བ་ནི། *Next, having generated the life force [of the maṇḍala] as the jñānasattva, the empowerment of the life force is bestowed:*

ཧྱཱེ། དོ་རྩེ་གཞི་ནི་རྒྱུ་འི་རི་ག་འཛིན་རྒྱལ་ས།  
 ཡིད་པ་དོ་རྩེ་བསྐྱབ་མཛོད་ཅིག་།  
 ཡིད་པ་དོ་རྩེ་སྤུར་པ་འི་ལྷ།  
 ཡེ་ཤེས་སྲོག་པོ་གྲུབ་པར་མཛོད་།

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

[To which, the gods reply:]

ཧྱཱེ། ཐབས་གྱི་སྐྱེད་པས་འགྲོ་དོན་དུ།  
 བྱམས་དང་སྙིང་རྩེས་གང་འདུལ་བ།  
 སངས་རྒྱལ་འཛིན་ལས་རྫོགས་བྱའི་ཕྱིར།  
 དབང་དང་བྱིན་བསྐྱབས་འདིར་སྲོག་ཅིག་།  
 ཨྱཱེ་ཧྱཱེ་ཧྱཱེ་ཨྱཱེ། ཨྱཱེ་ཧྱཱེ་ཧྱཱེ་ཧྱཱེ།







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



ཞེས་ཁ་བཀའ་སྟེ་ཕྱི་མཚོད་འབྲུལ་མེད།

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

དེ་ནས་སྒྲུབ་མཚོད་འབྲུལ་བ་ནི།     *Then one presents the offering of nectar medicine:*

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ཧྲཱིཾ། རང་བྱུང་གཏོད་ནས་རྣམ་པར་དགའ།  
 ཅ་བརྒྱད་ལྟོད་ལ་སྦྱར་བའི་སྒྲུབ།  
 རིགས་ལྔ་དམ་ཚིག་ལྔ་ཡི་དངོས།  
 ཡེ་ཤེས་ལྔ་རྩོགས་གྲུབ་པའི་རྗེས།  
 རྒྱུད་དྲུག་སེམས་ཅན་ཀུན་གྲོལ་བའི།  
 དུག་ལྔ་སེལ་བའི་བདུད་ཅི་འདི།  
 རྩོགས་བཅུ་འི་སངས་རྒྱལ་བམས་ཅད་དང་།  
 འཕྲིན་ལས་ཕུར་པའི་ལྔ་ཚོགས་ལ།  
 རྣམ་དག་བདུད་ཅི་དམ་རྗེས་མཉེས་མཚོད་འབྲུལ།  
 ལྷགས་རྗེས་བརྗེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྦྱོལ།  
 མ་རྩུ་སྐྱབ་བལྟ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྟེ་མེད།

Phur pa dril sgrub

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

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

ཨོཾ་ ཚོས་སྐྱུ་གུན་བཟང་ལོངས་སྐྱུ་དོན་ལེས་ལ།  
 སྐྱུ་སྐྱུ་སྐྱུ་དོར་སྐྱུ་ག་ནག་ཡུམ་ཚེན་དང་།  
 ཚོངས་དབང་ལྷ་སྐྱུ་འི་རིག་འཛིན་རྒྱུ་ལ་པོ་ཚོ།  
 །ལྷ་སྐྱུ་པ་ལྷ་སྐྱུ་བ་དོན་རྣམས་གསུམ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོན་འབུལ།  
 རྒྱགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་རྣམས།  
 མ་རྒྱ་སྐྱུ་པ་ལྷ་སྐྱུ་ལ་མྱོ་ཏ་ཁ་རྩི་ལྷ་ཉི།།



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

ཡེ་ཤེས་མཚོ་རྒྱུ་ལ་དོན་ལྷུ་དུ་འཛོམས་དང་།  
 མོད་ཀྱི་ཕྱེམ་འབྲུ་སྐྱུ་མཚོ་ག་རྣམས་རྒྱུ་ལ་མགོན།  
 དོན་ལེན་མགོན་པོ་དག་དབང་གྲགས་པ་དང་།  
 སངས་རྒྱལ་དཔལ་བཟང་རྣམས་ལའང་རྒྱུ་ལ་མཚོན་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོན་འབུལ།  
 རྒྱགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་རྣམས།  
 མ་རྒྱ་སྐྱུ་པ་ལྷ་སྐྱུ་ལ་མྱོ་ཏ་ཁ་རྩི་ལྷ་ཉི།།

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



ལྷ་གྲུབ་བཟང་པོ་ལེགས་ལྷན་དབང་པོའི་སྣེ།  
 དག་གི་དབང་པོ་སྣོན་བས་ལྷན་དཔའ་པོ་དང་།  
 རིག་འཛིན་ཆེན་པོ་ཟུར་ཆེན་པདྨ་དབང་།  
 རྩ་བའི་བླ་མ་ལྷོ་བཟང་རྒྱ་མཚོ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་རྩལ་མཉམས་མཚོན་འབྲུལ།  
 རྒྱགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྣོན་ལ།  
 མ་དུ་སྤྲད་པརྱ་མཁྲི་ཏ་ཁ་རྩི་ལྷ་ཉི།།

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

སངས་རྒྱལ་བྱམས་བཟང་མེ་སྣོན་ཉི་མ་བཟང་།  
 མགོན་བཟང་རིན་རྒྱལ་སྤྱན་ཚབ་མཉམས་མེད་རྗེ།  
 དབང་པོའི་སྣེ་དང་དག་དབང་ཡོ་ལ་ཚོ་བ།  
 ཚོས་དབྱིངས་རང་གྲོ་ལ་དྲག་རྩལ་རྗེ་རྗེ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་རྩལ་མཉམས་མཚོན་འབྲུལ།  
 རྒྱགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྣོན་ལ།





ནམ་མཁའ་རྫོང་ཡངས་པ་དབང་རྒྱལ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོད་འབྲུལ།  
 རྒྱལ་ས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྣོལ།  
 མ་རྒྱ་སྐྱབ་པ་ལྷུ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྷ་ཉི།།

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

ཤེས་བྱ་རྒྱལ་གཟིགས་བདུད་འབྲུལ་དོ་རྗེ་དང་།  
 རྒྱལ་བའི་ལྷུ་གྲུ་མཉེས་ཉིད་དོ་རྗེ་རི་རྗེ།  
 ཐེག་མཚོག་བསྟན་འཛིན་རྩ་བའི་བླ་མ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོད་འབྲུལ།  
 རྒྱལ་ས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་སྣོལ།  
 མ་རྒྱ་སྐྱབ་པ་ལྷུ་ཨ་མྲི་ཏ་ཁ་རྩི་ལྷ་ཉི།།

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

ལྷོ་མེད་ནག་གྲུ་གསུམ་འབར་བའི་དགྲིལ་འཁོར་ནམ་མཁའ་ལ།  
 དཔལ་ཚེན་དོ་རྗེ་གཞོན་ལྷུ་ཡལ་ཡུམ་ལ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོད་འབྲུལ་ལ།



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



སྲིད་གསུམ་གདུག་པ་འདུལ་བར་ཞལ་བཞེས་པའི་མེད།  
 ལྷ་མ་ཚོ་གཞི་ཚོ་ལོ་འཕྲིན་ལས་གྲུབ་པ་ལེ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོད་འབུལ་མེད།  
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་རྩྭ་ལེ།  
 མ་རྩ་སྐབ་པརྩུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི་མེད།

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

ཤར་ལྷོ་རྩུབ་བྱང་སྒོ་བཞེད་ལཱ་ལ་ཡས་སུ་མེད།  
 ཡེ་ཤེས་སྒོ་སྒྲོང་སྒོ་མ་བཞེ་རྣམས་ལེ།  
 རྣམ་དག་བདུད་རྩི་དམ་ཇུས་མཉེས་མཚོད་འབུལ་མེད།  
 ཐུགས་རྗེས་བརྩེར་དགོངས་དབང་དང་དངོས་གྲུབ་རྩྭ་ལེ།  
 མ་རྩ་སྐབ་པརྩུ་ཨ་མྲི་ཏ་ཁ་རྩི་ཁྲ་ཉི་མེད།

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

བསྐྱེད་པ་བསྐྱེད་བར་ཁས་བྲལ་དམ་བཅས་པའི་མེད།  
 དམ་ཅན་སྤུར་རྩྭ་དུས་མ་ཐམས་ཅད་ལེ།

རྣམ་དག་པ་བྱུང་ཚེ་དམ་ཇུས་མཉམ་མཚོན་འབྲུལ་མེད་  
 ལྷགས་ཇུས་བརྟེན་དགོངས་དབང་དང་དངོས་གྲུབ་ལྗོངས་མེད་  
 མ་རྒྱ་སྐྱེས་པ་ལྷུ་ལམ་ལྷོ་ཏཱ་ལ་རྩི་ལྷ་ཉི་མེད་མེད་



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

འདི་མཚོམས་ལྷི་བཟོ་གྲུ་མྱ་རའི་ཡིག་བརྒྱ་བཞི་སྟེལ་ན་ཉམ་བུ་བཅས།

*At this point one should recite the 100-syllable mantra modified for Śrī Vajrakumāra:*

ཨྵ་ སྦི་བརྟུ་ཀུ་མཱ་ར་ མམཤལ་མ་རྒྱ་ལཡ། སྦི་བཟོ་གྲུ་མྱ་ར་ ཏཱ་ལོ་པ་ཏི་ཤ། དི་ཚྷོ་མེ་བླ་མ། སུ་ཏོ་  
 ཏཱ་ལོ་མེ་བླ་མ། སུ་པོ་ཏཱ་ལོ་མེ་བླ་མ། ལཱ་རྒྱ་ལོ་མེ་བླ་མ། སམ་སྦི་ཚྷོ་མེ་བླ་མ་ལྷོ། སམ་ཀམ་སུ་ཙམེ་  
 ཙཱོ་ཤེ་ཡེ་ལཱ་ཏཱ་ཚྷོ། ཏ་ཏ་ཏ་ཏ་ཏེ་ལྷག་ཙམ། སམ་ཏ་ཤུ་ག་ཏ་སྦི་བཟོ་གྲུ་མྱ་ར་ལྷ་མེ་ལྷུ།  
 སྦི་བཟོ་གྲུ་མྱ་ར་བླ་མ་མ་རྒྱ་སམ་ལ་སུ་ལྷོ་ལྷོ་མེ་ལ།

presenting the offerings

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



བདུན་ཅེ་དངོས་གྲུབ་གྲུབ་བཞེ།    *Receiving the siddhi of the nectar:*

ལྷོཾ། བྱང་ལྷུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་ཅིང་།  
 ཏུས་གསུམ་རྒྱལ་བའི་གདུང་གསོབ་པའི་།  
 རིག་འཛིན་བདག་ཅག་རྣམས་ལ་ནི་།  
 དབང་དང་དངོས་གྲུབ་འདིར་སྐྱེལ་ཅིག་།  
 ཨོྲཱི་ཀཱཱ་འུམ་ཅི་ཏྟ་མི་རྟོ་ལྷོཾ། ཨ་ལ་ལ་ཧོཾ།

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

དམ་རྩལ་གཏོར་མ་འབུལ་བཞེ།    *Offering the bali which is the sacred article of the pledge:*

ལྷོཾ། དམ་རྩལ་མདུན་གཏོར་ཚེན་པོ་།  
 ཚོས་ཉིད་སྐྱེ་མེད་གློང་ནས་སྤུལ་།  
 འདོད་ཡོན་རྣམས་ལྷུས་རབ་ཏུ་སྤུས་།  
 དཔལ་ཚེན་འཁོར་བཅས་སྤུགས་དམ་བསྐྱང་།  
 ཨོྲཱི་བཟླ་གྱི་ལི་གྱི་ལ་ཡ་སྐབ་ལོ་ཏྟ་ལྷོཾ།

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



the Mahātmā goddesses has come! The moment for your powerful deeds has come! The moment of the great Bhūmipati goddesses has come! The moment for the arousal of your strength and skill has come!



ཙྰཎིཾ། བྱང་ཚུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་ཅིང་།  
 དུས་གསུམ་རྒྱལ་བའི་གདུང་གསོལ་པའི་།  
 རིག་འཛིན་བདག་ཅག་རྣམས་ལ་ཞེ་།  
 གཞོད་ཅིང་གདུག་པའི་དགྲ་དང་བགོགས་།  
 བདུད་དང་བར་དུ་གཅོད་པ་རྣམས་།  
 དངོས་གྲུབ་འཕྲོག་ཅིང་འཚོ་བ་ཀུན་།  
 ཁྲོ་བོ་ཚེན་པའི་བྱེད་སྤྲུབས་གྱིས་།  
 ཡུད་ཅོམ་གྱིས་ཞི་འདིར་བཀུག་ནས་།  
 མཛོན་སྐྱོད་ཚུལ་བཞིན་སྐྱོལ་བ་དང་།  
 ལུས་ངག་རྒྱལ་དུ་བཞིག་ནས་ཀྱང་།  
 ལྷག་བསྐྱེད་ཉམས་སུ་སྐྱོང་བར་མཛོད་།

ཨོྲཱི་བཏྲ་ཨྲཱི་ཤཱིཾ། བཏྲ་སྤྲུ་ཤཱིཾ། བཏྲ་སྐྱོལ་ཤཱིཾ། བཏྲ་སྐྱོལ་ཤཱིཾ། ཤཱིཾ་ཤཱིཾ་ཤཱིཾ། ཨྲཱི་བཏྲ་ཨྲཱི་ཤཱིཾ།

HŪM By arousing the mind of supreme awakening we becomes heirs to the conquerors of the past, present and future. Now, by the blessings of the great *heruka* Vajrakila, all the vicious enemies and obstructors who cause trouble for we *vidyādhara*, the demon Māra and all who would interrupt our progress, those who steal our *siddhi* and all harmful ones must immediately be dragged here and slain by the method of the wrathful rites (*abhicāra*). Grinding their body and speech to dust, they must experience great misery in their minds! OM VAJRA-ANĪKUSĀ JAḤ, VAJRAPĀŚĀ HŪM, VAJRASPHOṬĀ VAM, VAJRAGHAṆṬE HOḤ. PRAVEŚĀYA PHAṬ. ĀVEŚĀYA ĀH.

ཙྰཎིཾ། དངོས་གྲུབ་བར་གཅོད་བྱེད་པའི་བགོགས་།





མི་དགོ་དག་མཛད་པ་རོ་ལ་སྤྱོད་བཅུ་ལི་དང་།  
 དུམ་ཚེན་ཁོ་ལ་བཅུ་ལ་ཕྱག་འཚལ་བསྟོད་།  
 ཉོན་མོངས་ཉི་ལྷ་གནས་སུ་སྒྲོལ་མཛད་པ་ལི་།  
 སྤ་ཐབས་ཉི་ལྷ་འོགས་ལ་ཕྱག་འཚལ་བསྟོད་།  
 ཐུགས་རྗེ་ལྷ་གས་ཀྱིས་གོད་གདུག་སྒྲོལ་མཛད་པ་ལི་།  
 སྤ་མཚོག་འབར་བའི་ཚོགས་ལ་ཕྱག་འཚལ་བསྟོད་།  
 སྤྱི་ནང་བར་ཚད་བསྐྱེད་བའི་ལས་ལ་བརྟེན་།  
 དྲག་མོ་སྤོ་མ་བཞི་ལ་ཕྱག་འཚལ་བསྟོད་།  
 རྒྱལ་བའི་སྤྱན་རླབས་སྤངས་དམ་བཅས་པ་ལི་།  
 སྤྱི་སྤོང་སྤྱང་མའི་ཚོགས་ལ་ཕྱག་འཚལ་བསྟོད་།



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

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



ལྷོཾ རང་ཉིད་དཔལ་ཚེན་སྐྱར་གསལ་བའི་མེ་  
 ཐུགས་ཀར་ཡི་ཤེས་སེམས་དཔའ་ནི་མེ་  
 རྒྱུ་མེད་ཡབ་དང་ཚུལ་མ་བྱུང་བ་མེ་  
 ཚོན་གང་པ་ཅིག་བསྐོས་པར་བྱུ་  
 དེ་ཡི་ཐུགས་ཀར་ཐུག་མཚན་ནི་མེ་  
 དོ་རྗེ་རྩེ་དགུ་ནས་འབྱུ་ཚམ་མེ་  
 དེ་ཡི་ལྗེ་བར་གསུང་གི་རྟགས་མེ་  
 ལྷོཾ རྩོན་སྐྱེ་ཡིས་བྲིས་པ་ཚམ་མེ་  
 དེ་ཡི་མཐའ་མར་སྙིང་པོ་ནི་མེ་  
 གསང་བའི་ཡི་གེ་བརྩུ་བཞི་བ་མེ་  
 གསེར་མདོག་སྐྱེ་ཤད་ཚམ་གྲིས་བསྐོར་མེ་

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

དེ་ལྟར་ཐུགས་ཀར་བསྐོས་མས་ནས་གྱུང་མེ་  
 ཐུགས་ཀའི་ཐུགས་ལས་འོད་འཕྲོས་པས་མེ་  
 ལྷོང་གསུམ་བམས་ཅད་འོད་གྲིས་གང་མེ་  
 ལྷིད་གསུམ་གདུག་པ་ཚན་རྩམས་བདུལ་མེ་

གསལ་སྒྲོང་ངང་ནས་སྒྲགས་འདི་བཟུང་།

ཨོཾ་བཛྲ་གྱི་ལི་གྱི་ལ་ཡ་སྐྱེ་བྱུ་ལྡན་པའི་རྒྱལ་ཡོན་ལྷན་པའི་ལྷོ་ལྷོ་ལྷོ་།

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



གངས་ཀྱི་བསྐྱེད་བྱེ་བ་གསུམ་མཚུན་རྟག་བསྐྱེད་རྟགས་བྱུང་བ་བར་དུ་བཟུང་།

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

མ་རྩོམ་ཡོམ་ཡོམ་གྱི་ལྷ་རྩལ་གཞོན་བྱེད་དགའ་བཏགས་ཀྱི་སྒྲིང་རྩལ་ཡི་ཡི་ཡི་། སྒོག་རྩལ་ཡི་ཡི་ཡི་། སྒྲིང་  
ལ་ཁྲི་ལ་ཁྲི་ལ་། སྒོག་ལ་རྩལ་རྩལ་། ཅོན་སྒོག་ལ་ཏུང་ཏུང་། སྒྲིང་ཁྲག་འདེལ་། ཐུམ་རི་ལ་ལི་ལི་།  
སྒྲིང་ཅིག་ཅིག་། ཏུར་ཏུར་། འིག་འིག་། གུལ་གུལ་། ལྷག་ལྷག་། གསོད་གསོད་། ལྷ་རྩལ་མ་  
ཀམ་འཁྲི་ལྷོ་གྱི་ར་ཡི་། ལྷ་ར་སེམས་ལྷ་མཛུགས་ལྷོ་ལྷོ་ལྷོ་ལྷོ་།

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

ཅེས་རྒྱུ་དང་། དོན་ལྷན་པའི་འཇོགས་བྱེད་ལུགས་སོ།

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



ལྷིཾ་ ཚོས་གྱི་དབྱིངས་གྱི་ཕོ་བླང་དུཾ་  
 གྲུན་བཟང་ཚེ་མཚོག་ཉེ་རུ་གཾ་  
 འགོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོ་སྐྱོག་གཾ་  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བསཾ་

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

རང་བྱུང་རྣམ་དག་ཞིང་ཁམས་སུཾ་  
 ཡེ་ཤེས་བྲ་བྲན་རྒྱལ་བ་ལྷཾ་  
 ལྷུང་ལོ་ཅན་གྱི་ཕོ་བླང་དུཾ་  
 སྐྱེ་ལ་སྐྱེ་སྐྱེ་གན་འདོད་ཇེ་ཡང་ཾ་  
 བྱང་རྒྱལ་ལེམས་གྱི་གནས་ཚེན་དུཾ་  
 སྐྱེ་གནས་དབང་གི་མཁའ་འགོ་ཡང་ཾ་  
 འགོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལཾ་  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོ་སྐྱོག་གཾ་  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བསཾ་

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

རི་རྒྱལ་ལྷོན་པོའི་རྩེ་མོ་རུ་མེད་པའི་  
 ཚོངས་པའི་རྒྱལ་པོ་གདོང་གསུམ་ཡང་མེད་པའི་  
 རྣམ་པར་རྒྱལ་བའི་ཁང་བཟང་དུ་མེད་པའི་  
 རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ཡང་མེད་པའི་  
 སི་ལྷ་རྒྱ་མཚོའི་གཏིང་རུ་མེད་པའི་  
 རིག་འཛིན་སྐྱ་རྒྱལ་འཛོགས་པོ་ཡང་མེད་པའི་  
 འགྲོ་བའི་དོན་དུ་སྐྱ་བཞེངས་ལམ་མེད་པའི་  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་སྐྱོག་པའི་  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་སྐྱོབ་སེམས་མེད་པའི་

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

མ་ལ་ཡ་ཡི་རྩེ་མོ་རུ་མེད་པའི་  
 བསོད་ནམས་བསམས་པའི་རྒྱལ་པོ་མེད་པའི་  
 ཟེར་ཡུལ་གྱི་གནས་ཚུན་དུ་མེད་པའི་  
 མཁས་པ་ཤུག་པ་ལྷ་ཡང་མེད་པའི་  
 ཡང་ལེ་མོད་གྱི་བྲག་ལྷ་ཡང་མེད་པའི་  
 རིག་འཛིན་སྐྱ་རྒྱལ་འཛོགས་པོ་ཡང་མེད་པའི་  
 འགྲོ་བའི་དོན་དུ་སྐྱ་བཞེངས་ལམ་མེད་པའི་  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་སྐྱོག་པའི་



རིག་འཛིན་དེ་ཡིས་བྱེད་གྱིས་རྫོབས་མེད་པའོ།

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



ཚུ་བོ་གཞུང་འུ་བ་རུ་མེད་པའོ།  
རིག་འཛིན་བེ་མ་ལ་མི་ཏུ་ཡང་མེད་པའོ།  
མཚན་པ་ཡི་ནགས་ཁོང་དུ་མེད་པའོ།  
བལ་པོ་ལྷོ་ལ་མཚུ་ཡང་མེད་པའོ།  
མོན་ཁ་མེད་གེ་འི་ཡང་རྫོང་དུ་མེད་པའོ།  
མཁའ་ཚེན་བཟང་པོ་མཚོ་རྒྱལ་ཡང་མེད་པའོ།  
འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེད་སེལ་པའོ།  
ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་སྐྱོག་པའོ།  
རིག་འཛིན་དེ་ཡིས་བྱེད་གྱིས་རྫོབས་མེད་པའོ།

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

རོང་གི་བྲག་དམར་གེ་འུ་ཚང་དུ།  
སྐྱེ་ནས་དོན་དུ་དཔེ་མས་ཀྱང་།  
རི་བོ་བཀྲ་བཟང་ཤར་མདུན་དུ།

རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་ཡང་།  
 མཁའ་སྤྱོད་དག་པའི་ཁིང་ཁམས་ན།  
 ལྷགས་འཚང་དོ་རྗེ་མགོན་པོ་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེངས་ལ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་གྱོག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བས།།



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

དོ་རྗེ་ལྷུང་པའི་གཞལ་ཡས་སུ།  
 མཚན་ལྷན་ངག་དབང་གྲགས་པ་ཡང་།  
 ལྷན་གྲུབ་འོད་ལྡའི་ཕོ་བྱང་དུ།  
 རིན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་ཡང་།  
 བདེ་གྲོལ་གསང་ལྷགས་ཕོ་བྱང་དུ།  
 ལྷགས་སྤྲུལ་ནམ་མཁའ་རྒྱལ་མཚན་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱབ་ཞེངས་ལ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་གྱོག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བས།།

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

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



རི་རྒྱལ་དཔལ་འབར་ཤར་འདབས་སུ།  
 སྤགས་འཚང་ལྷ་ཀྱ་བཟང་པོ་ཡང་།  
 ཚུ་བོ་རི་ཡི་ཡང་དབེན་དུ།  
 རིག་འཛིན་བདུད་འཛོམས་རྗེ་ཡང་།  
 གར་བལྟགས་ཚོས་གྱི་ཕོ་བྲང་དུ།  
 ཚོས་རྒྱལ་མང་གའི་མཚན་ཅན་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱབ་བཞེངས་ལ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྤྲུལ་སྤྲོ་ག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་སྐྱོབས།།

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

སྐྱན་ལྗིད་དཔལ་གྱི་ནགས་ཁྲོད་དུ།  
 རིག་འཛིན་ངག་གི་དབང་པོ་ཡང་།  
 འཕལ་སྤྲུག་དགའ་བའི་གཞལ་ཡས་སུ།  
 རིག་འཛིན་སྐྱོབས་ལྡན་དཔའ་པོ་ཡང་།  
 གྲུང་མང་ཚོས་གྱི་ཕོ་བྲང་ན།  
 རྗེ་བཙུན་ཚོས་དབྱིངས་རང་གྲོལ་ཡང་།

འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྐྱོག།  
 རིག་འཛིན་དེ་ཡིས་བྱེད་བྱིས་རྫོབས།།

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



གྲུ་འཛིན་གཉིས་པའི་ཚོ་བྱང་དུ།  
 ཟླལ་གཞོན་དྲག་ཅུ་ལ་དོ་རྩེ་ཡང་།  
 ལྷུ་བ་བསྐྱོན་དེ་རྩེ་བྲག་རྫོང་ནས།  
 རིག་འཛིན་པདྨ་འཕྲིན་ལས་ཀྱང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྐྱོག།  
 རིག་འཛིན་དེ་ཡིས་བྱེད་བྱིས་རྫོབས།།

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

ལྷུན་གྲུ་བའོད་གསལ་ཚོ་བྱང་དུ།  
 ཀྱུན་སྦངས་རིགས་ཀྱི་བདག་པོ་ཡང་།  
 སྤྱི་གཙུག་ཉི་ལྷེ་འི་གདན་སྟེང་དུ།



སྐལ་བཟང་པརྟ་དབང་ལྷུག་གྱང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱོལ་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།།

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

འགྲོ་འབྲེན་གླིང་གི་གནས་མཚོག་ཏུ།  
 ལྷུག་དབང་པརྟ་བཞེས་གཉེན་ཡང་།  
 བདེ་ཚེན་གླིང་གི་ཚེས་གྲུ་།  
 པརྟ་དག་དབང་བརྟན་འཛིན་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱོལ་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།།

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

བརྗོད་ཤི་ལའི་ཡང་དབེན་དུ།  
 རིག་འཛིན་ཁམས་གསུམ་ཟིལ་གཞོན་ཡང་།  
 རིག་རྩལ་དངས་མའི་འོད་ལུང་དུ།

ལྷུབ་བདག་ནམ་མཁའ་རྫོང་ཡངས་ཀྱང་།  
 བར་བཞུགས་ཚེས་དབྱིངས་ཐོབ་བྱང་ནས།  
 སྐལ་བཟང་པར་དབང་རྒྱལ་ཡང་།  
 དཔྱོད་པའི་དོན་དུ་སྐྱེ་བཞེདས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྒྲོག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།།



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

ཐེག་མཚོག་གླིང་གི་ཚེས་གྲ་ནས།  
 སྐལ་བཟང་པར་དབང་རྒྱལ་ཡང་།  
 རང་སྐྱེད་དག་པའི་རྫོང་ཡངས་སུ།  
 ལྷུབ་བདག་གྲུབ་སྐལ་བའི་ཚེ་མཚན།  
 རྫོང་གསལ་བདེ་ཚེན་ཞིང་ཁམས་ནས།  
 རིག་འཛིན་མཉམ་ཉིད་དོན་ཡང་།  
 དཔྱོད་པའི་དོན་དུ་སྐྱེ་བཞེདས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྒྲོག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།།

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



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



ཞེས་སྟོང་ཚིགས་ཀྱི་མཚོན་པ་བྱ།

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

ལྷོ་མེ་བསྐྱེད་པའི་མེ་དཔུང་འབར་བའི་གྲོང་དགུའི་ན།  
 གཏུག་པ་འདུལ་ཕྱིར་དུས་ལས་མི་གཡེལ་བ།  
 ལྷོ་རྒྱལ་འདུས་པའི་སྐྱེས་མཚོན་གྱི་ལ་ཡ།  
 འཕྲིན་ལས་ཕུར་པའི་ལྷ་ལ་ཕྱག་འཚལ་བསྟོན།།

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

ཅེས་བས་བསྟོན། *Thus one praises him.*

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

ལྷོ་མེ་བྱང་རྒྱུ་བམཚོན་གཏུ་སེམས་བསྐྱེད་ཅིང་མེ་  
 དུས་གསུམ་རྒྱལ་བའི་གཏུང་འཚོན་པའི་མེ་  
 རིག་འཛིན་རྣམས་ཀྱི་དུས་ལ་བབ་མེ་  
 ཕུར་བྱ་སྐྱེད་པའི་གྲོགས་མཛོད་ཅིག་མེ་



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

ཨོཾ་རྒྱུན་པར་འབྱུང་གནས་གྱིས་མེད་ཅི་།  
རྒྱ་གར་ཙུན་ཞགས་ཚལ་ལེ་མེད་ཅི་།  
རི་ལྗང་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
སྤར་བུ་སྤྱོད་པའི་གྲོགས་མཛོད་ཅིག་མེད་ཅི་།

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

པཎ་ཚེན་པེ་མ་ལ་མི་ཏུ་ཡིས་མེད་ཅི་།  
རྒྱ་གར་ཚུ་པོ་གང་གྲུ་ལེ་མེད་ཅི་།  
རི་ལྗང་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
སྤར་བུ་སྤྱོད་པའི་གྲོགས་མཛོད་ཅིག་མེད་ཅི་།

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

བལ་པོ་ཉི་ལ་མཚུ་ཡིས་མེད་ཅི་།  
མཚུར་ཡི་མཁར་པོང་དུ་མེད་ཅི་།  
རི་ལྗང་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
སྤར་བུ་སྤྱོད་པའི་གྲོགས་མཛོད་ཅིག་མེད་ཅི་།

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

མཚོམས་སྒོན་ལྷ་ཀྱུ་པ་བླ་ཡིས་མེད་ཅི་།  
 ཡར་ལྷུང་ས་གད་ཀྱི་སྤྱུག་ཚུང་དུ་།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
 ཡུར་བུ་སྤྱུབ་པའི་གྲོགས་མཛོད་ཅིག་།

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



ལྷུང་པུ་དཔལ་གྱི་སང་གེ་ཡིས་མེད་ཅི་།  
 བུ་ཤང་རྫོལི་བྲག་ལོགས་ལ་།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
 ཡུར་བུ་སྤྱུབ་པའི་གྲོགས་མཛོད་ཅིག་།

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

སྤྱན་མ་རྩེ་རྫོང་བདུད་འཛོམས་ཀྱིས་མེད་ཅི་།  
 ཉམ་པོ་རི་ཡི་ཡང་ལོང་དུ་།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི་།  
 ཡུར་བུ་སྤྱུབ་པའི་གྲོགས་མཛོད་ཅིག་།

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

མཁར་ཚེན་དཔལ་གྱི་དབང་སྤྱུག་གིས་མེད་ཅི་།  
 ཕྱིབས་ཀྱི་སྤྱིང་གི་སྒོན་པོ་ལ་།



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

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

མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ་གྱིས།  
 ཉམ་མཁའ་ཤི་རོག་ནག་པོ་ལ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།  
 ཡུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་གྱིས།  
 ཟང་ཟང་རི་བོའི་བྲག་གི་ཕྱེར།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།  
 ཡུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

སྟགས་འཚང་རྗེ་མགོན་པོ་ཡིས།  
 ཡུར་ཕྱོགས་ཤི་ཡོར་ནག་པོ་ལ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལམ་ཅི།

ལྷར་བུ་རྒྱུབ་པའི་གྲོགས་མཛོད་ཅིག།

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

མཚོན་ལྷན་རག་དབང་གྲགས་པ་ཡིས།

གྲོམ་པ་རྒྱུད་གི་ལྷ་ཁང་དུ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།

ལྷར་བུ་རྒྱུབ་པའི་གྲོགས་མཛོད་ཅིག།



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

རྫོན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་གིས།

གྲུང་ཐང་ལ་ཚོའི་གྲག་གི་ངོས།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།

ལྷར་བུ་རྒྱུབ་པའི་གྲོགས་མཛོད་ཅིག།

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

ལྷགས་སྐས་ནམ་མཁའ་རྒྱལ་མཚོན་གྱིས།

བདེ་གྲོལ་ཚོས་གྲིང་ཚོ་གྲང་དུ།

ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།

ལྷར་བུ་རྒྱུབ་པའི་གྲོགས་མཛོད་ཅིག།

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

སྐྱགས་འཚང་ཤྲུག་བཟང་པོ་ཡིས།  
 ཡོལ་མོ་གངས་ཀྱི་རྩ་བ་རུ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུ་ར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།



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

རིག་འཛིན་ལེགས་ལུན་དོ་རྗེ་ཡིས།  
 འབྲས་ལྗོངས་གནས་སྐོའ་འབྱེད་པའི་རུས།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུ་ར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

Phur pa dril sgrub

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

ཚོས་རྒྱལ་བཀྲ་ཤིས་སྟོབས་རྒྱལ་གྱིས།  
 ཀོང་ཡུལ་གཙང་ཚབ་གྲུན་ལྷོག་ཚོ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུ་ར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

རིག་འཛིན་རག་གི་དབང་པོ་ཡིས།  
 ལྷན་རྒྱུ་དཔལ་གྱི་ནགས་ཁོང་དུ།  
 རི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལྷར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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



རིག་འཛིན་སྟོབས་ལྡན་དཔལ་པོ་ཡིས།  
 ་ཤེལ་སྐྱབ་དགའ་བའི་ནགས་ཚལ་དུ།  
 རི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལྷར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

ལྷུར་ཚེན་ཚོས་དབྱིངས་རང་གྲོལ་གྱིས།  
 ལྷུང་ཐང་བདེ་བའི་གཞལ་ཡས་སུ།  
 རི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལྷར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

ཟེལ་གཞིན་དུག་རྩལ་རྫོང་ཡིས།  
 ལས་བཞིའི་སྒོ་འཕར་འབྱེད་པའི་ཚོ།

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

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



རིག་འཛིན་པར་འཕྲིན་ལས་གྱིས།  
 ཡངས་ཚོང་གནས་སྐོ་འབྲུང་པའི་དུས།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ལྷུང་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

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

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

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

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

གར་དབང་པདྨ་བཤེས་གཉེན་གྱིས།  
 ཡངས་ཇོང་རབ་རྫོབ་སྟེལ་བའི་ཚོ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུང་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།



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

པདྨ་དགའ་དབང་བསྟན་འཛིན་གྱིས།  
 མཁན་ཇོང་ས་གུ་རུ་འི་གསང་སྐབས་ལ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུང་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

གྲུབ་དབང་འཇིགས་མེད་དཔའ་བོ་ཡིས།  
 བྱང་ཚྱོགས་ལྗོག་གཟེར་གཤམ་གནད་ལ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེལ་ལམ་ཅི།  
 ལུང་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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



གུན་བཟང་ནམ་མཁའ་རྫོང་ཡངས་གྱིས།  
 ལྷ་ཤལ་པདྨ་ཤལ་གི་སྤང་།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ལུང་ལུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

སྐལ་བཟང་པདྨ་དབང་རྒྱལ་གྱིས།  
 གུ་རུ་འི་གནས་ཆེན་སློལ་བྱེད་ཚོ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ལུང་ལུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

སྐལ་བཟང་བདུད་རུལ་རྗེ་རྗེ་ཡིས།  
 བག་ཕྱོགས་རྒྱལ་འགོང་ཟེལ་གཞོན་རུས།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ལུང་ལུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

གུབ་རིགས་རྒྱལ་བའི་ལྷ་གུ་ཡིས།  
 པདྨ་འི་གནས་མཚོག་ཉལ་བའི་ཚོ།

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

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



རིག་འཛིན་མཉམ་ཉིད་དོ་རྗེ་ཡིས།  
 ཟིལ་སྒྲང་ཐབ་དོ་བྱུང་བའི་དུས།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ཟུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

འཇམ་དབྱངས་རིག་པའི་དོ་རྗེ་ཡིས།  
 ཐེག་མཆོག་གླིང་གི་ཆོས་གྲུ་རུ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ཟུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།

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

ཟུར་བུ་བརྒྱད་པའི་བླ་མ་རྣམས་མཆོག་ལ།  
 རང་རང་སོ་སོའི་གྲུ་བ་ཁང་དུ།  
 ཇི་ལྟར་རྟགས་བསྟན་བསྟེན་ལ་ལམ་ཅི།  
 ཟུར་བུ་སྐྱབ་པའི་གྲོགས་མཛོད་ཅིག།





དེ་ནས་བར་པ་བཤགས་ཏེ་འབྲུལ་བཞེ་མོ།

Then present the middle portion with a confession of sins:

ཨཱུཾ། བདག་ཅག་མ་རིག་ལྷུས་དང་དག་སེམས་གྱིས་།

བག་མེད་ཚུལ་གྱིས་དམ་ལས་འགལ་གྱུར་ཏེ།

རྒྱལ་བ་རྒྱ་མཚོའི་སྤྲུགས་དམ་ཅི་འགལ་བམ།

སྤྲུགས་རྗེ་ཆེ་མངའ་ཁྱེད་ལ་བཟོད་པར་གསོལ་མོ།



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

ཨཱུཾ། སེམས་ཅན་མ་རིག་འཇུག་པའི་སྤོ།

རྣམ་རྟོག་འཇུག་པའི་དབང་དུ་ཤོར་།

གསང་སྤྲུགས་དགྱིལ་འཁོར་ཆེན་པོ་ཡི།

སྐོ་རུ་ཞུགས་ཀྱང་དམ་ལས་འགལ་མོ།

རྩ་བ་ཡན་ལག་དམ་ཚིག་ལམ།

ཉམས་ཆག་འགལ་འཇུག་ཅི་མཆིས་པམ།

སྐྱེ་གསུམ་སྤྱི་མའི་སྤྱན་ལྟར་བཤགས་མོ།

ཚོགས་དང་གཏོར་མ་མ་དག་པམ།

མཁའ་འགྲོ་སྤྱང་མའི་སྤྱན་ལྟར་བཤགས་མོ།

Phur pa dril sgrub

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

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

ལྷོཾ། རོ་རྩེ་གཞི་ཞུ་རི་ལྷ་ཚོ་གསལ་དགོངས་སུ་གསོལ་ལཾ།  
 འདོད་ཚགས་ཞེ་སྤང་གཏི་སྤྱང་རྒྱལ་ལྷན་དོག་ལྷོཾ།  
 ཡེ་ཞམ་རྣམ་པར་དག་པའི་རང་བཞིན་ལཾ།  
 ཚོངས་པའི་དབང་གིས་དེ་ལྟར་མ་རྟོགས་དེས་ལཾ།  
 དངོས་པོར་བཟུང་ནས་བྱང་དོར་གཟུང་འཛིན་རྣམས་ལཾ།  
 འཕྲིན་ལས་རང་བཞིན་ལྟར་པའི་སྐྱེ་ལ་བཤགས་ལཾ།



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

འདི་མཚམས་སྤྱི་བཟོ་གུ་ལྷ་རའི་ཡིག་བརྒྱ་བཞི་སྡེ་ལ་གཤམ་བུ་དང་བཅས་པའི་མཛུགས།  
*At this point one should recite the 100-syllable mantra modified with the insertion of the name Śrī Vajrakumāra, in four places:*

ॐ श्रीवज्रकुमार समयमनुपालय श्रीवज्रकुमारत्वेनोपतिष्ठ दृढो मे भव सुतोष्यो  
 मे भव सुपोष्यो मे भव अनुरक्तो मे भव मर्वसिधि मे प्रयच्छ सर्वकर्मसु  
 च मे चित्त श्रेयः कुरु हूं ह ह ह ह होः भगवन् सर्वतथागतश्रीवज्रकुमार  
 मा मे मुञ्च श्रीवज्रकुमारभव महाममयसत्त्व आः हूं फट् ॥

ཨོྃ་སྤྱི་བཟོ་གུ་ལྷ་རའི་སམ་མཁུ་བུ་ལྷ་ལ། སྤྱི་བཟོ་གུ་ལྷ་རའི་འོ་པའི་ལྷོ། དི་རྩོ་མེ་བུ་ས། ལྷོ་འོ་  
 ལྷོ་མེ་བུ་ས། ལྷོ་པའི་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས།  
 ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས།  
 ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས། ལྷོ་ལྷོ་མེ་བུ་ས།

offering to the assembly





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

ཞེས་འབུལ་། Thus they are offered.



ཅུ་གསུམ་བསྐྱང་བྱ། འདི་བར་སུར་སྒྲོག་དང་འབྲེལ་ཅིང་ཚོགས་ཀྱི་ལྷན་སྐྱེལ་སྐྱབས་སུ་གཏོར་སུལ།  
ཆད་ཐོ་བསྟན་སྒྲོལ་མཚོན་བསྟོད་བཟོད་གསོལ་བརྟན་བལྟགས་སྒྲོན་ལམ་དགེ་བཅུ་ཉིས་བཟོད་ཚོགས་རོལ་ཚོགས་  
བསྟོ་ལྷག་མ་བཅོམ་འཛིན་བདེན་བཟོད་བསྟན་འབར་བཅས་བྱ། ཚོགས་ཀྱི་ལྷན་སྐྱེལ་དང་ཉིན་ཚོགས་ལ། ཚོགས་རོལ་  
ཚོགས་བསྟོ་གཞུང་བཞིན་སྒྲོན་ལམ་ཡང་དགེ་བའི་བདེན་བཟོད་ནི།

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

ཙོ། དགོངས་སུ་གསོལ་། ཚོས་ཉིད་གྱི་བདེན་པའོ། མངས་རྒྱས་གྱི་མཐུའོ། གསང་སྤྲུགས་གྱི་  
བྱིན་གྱིས་བརྟུབ་པོ། ཙམ་བྱི་ཙྰ་ཙྰ་འི་དུས་ལ་བབ་པོ། བརྟག་པའི་ལས་དེལོ་ནའོ།  
དེ་ལྟར་གསང་སྤྲུགས་གྱི་སྦྱོད་པ་མང་དུ་བྱུང་བ་སྦྱུང་པའི་མཐུ་བྱིན་གྱིས་། བཅོམ་ལྷན་འདས་དཔལ་  
དོན་གཞིན་ལྷ་འི་སྐྱེ་གསུང་སྤྲུགས་ཡོན་ཏན་མིན་ལས་མི་ཟད་པ་རྒྱན་གྱི་འཁོར་ལོ་ལ་ལོངས་སྦྱོད་  
ཅིང་སྐལ་བ་དང་མཉམ་པར་གྱུར་ཅིག་།

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

ལྷོན་ནས་ད་ལྟ་ཡན་ཚད་དུ།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་ཀྱི།  
 བསོད་ནམས་དགེ་བའི་ཚོགས་འཁོར་འདིས།  
 ཚོ་དབང་ལོངས་སྤོང་བརྟན་རྒྱས་ཤོག།



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

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

ཨོ་ ལྷོན་གྱི་ གཏོར་གཞི་དང་དུག་པོའི་གཞལ་ཡས་ཁང་དུ་གསལ་ལ། དེའི་ནང་དུ་མ་རྩ་ལྷི་ས་རྟ་  
 ཀམ་ཚེ་རི་ཉི་ལྷོ། གཏོར་མ་འཁེན་གྱི་སྤང་པོ། ལྷག་གི་རྒྱ་མཚོ། ཀའ་རུས་གྱི་རི་བཞེན་པོར་  
 གསལ།

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

སྤྱན་དང་བཞི། *Visualising this clearly, the remains-taking guests are invited:*

ལྷོ། འཁེན་རི་ལྟར་སྤྲངས་པའི་དགྱིལ་འཁོར་ནས།  
 མཁའ་འགོ་སུམ་ཅུ་རྩ་གཉིས་གཤེགས་སུ་གསོལ།  
 ཀའ་རུས་བརྩེ་གསལ་བར་གཏམས་པའི་དགྱིལ་འཁོར་ནས།  
 དབང་ལྷུག་ཉི་ལྷུ་རྩ་བརྒྱད་གཤེགས་སུ་གསོལ།  
 ཅིནྟ་གསར་རྗེས་སྤྲངས་པའི་དགྱིལ་འཁོར་ནས།  
 ལྷེས་བུ་གིང་ཚེན་བཅོ་བརྒྱད་གཤེགས་སུ་གསོལ།



འཕྲིན་ལས་རྣམ་བཞི་སྐྱབ་ཀྱང་འཚེལ་མེད།

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

ལྷ་ག་མཁའ་ཚུས་མི་སྐྱབ་དུ་མེད།

བྲན་དང་བཀའ་ཉམ་མོ་ཉམ་རྣམས་མེད།

སྤོན་གྱི་དམ་ཚིག་དེ་ལ་བཅའ་མེད།

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

རྣམ་པ་གཅིག་ཏུ་མ་བསྐྱེ་རུ་མེད།

ལམ་གྱི་བྱ་བ་སོ་སོ་སྤེ་མེད།

ཚོས་གྱི་དབྱིངས་སུ་བམས་ཅད་གཅིག་མེད།

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

དེ་ནས་མཁའ་འགྲོ་མཚོད་པ་ནི།     *Then present the offerings to the ḍākinis:*

རྩི་མེད་ལྷ་ག་མཁའ་དམར་པོ་དབང་གི་གཞལ་ཡས་སུ་མེད།

ལྷ་ག་མཁའ་ཕྱི་ཕུང་པོ་གྲིང་བཞི་རི་རབ་ཅམ་མེད།

གཏི་སྐྱབ་ཀྱི་ལོ་ལྷ་དུ་མེད་ཉི་ལི་ལི་མེད།

འདོད་ཚགས་ཁྲག་གི་བྲུབ་ས་ཚེ་ལི་ལི་མེད།

ཞེ་སྤང་རུས་པའི་ཕུང་པོ་ཁྲོ་ལོ་ལོ་མེད།

འཁོར་གྱི་མཁའ་འགྲོ་དམ་ཅན་སུ་མེད་ཅུ་གཉིས་མེད།





ལྷོཾ བརྟན་མ་བཅུ་ཉིས་འཁོར་དང་བཅས་མཁོར་།  
 སྤྱི་གཏོར་ལྷག་ལ་དབང་བ་རྣམས་མཁོར་།  
 བཀའ་ཡི་གཏོར་མ་འདི་ལོང་ལ་།  
 བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད་མཁོར་།  
 མ་རྩ་སྐད་པུ་རྩེ་ལྷོ་ཉིཾ



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

ཚོགས་བཅད་ལྷག་གི་འདོད་དོན་གསོལ།

*Add extra verses here requesting whatever one wishes.*

དོས་གྲུབ་སྲོང་བ་ཐུགས་སྤོང་ལྟར།

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

ལྷོཾ རྗེ་གཞིན་རྒྱུ་འཛིན་རིག་འཛིན་རྣམས་མཁོར་།  
 སྤྱི་དཔལ་རྗེ་བསྐྱབ་མཛོད་ཅིག་མཁོར་།  
 སྤྱི་དཔལ་རྗེ་ལྟར་བའི་ལྷོཾ།  
 ཡེ་ཤེས་ཁྲོ་བོ་གྲུབ་པར་མཛོད་མཁོར་།

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

ལྷོཾ བབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་དུ་།  
 བྱམས་དང་སྤྱི་རྗེས་གང་འདྲུལ་བ་།  
 མངས་རྒྱས་འཕྲིན་ལས་རྗེ་གས་བྱའི་ཕྱིར་།



དབང་དང་དངོས་གྲུབ་འདིར་སྐྱོལ་ཅིག།

ཨོྲཱི་བཏྲ་ཀྱི་ལི་ཀྱི་ལ་ཡ་ཀྱི་ཡ་ལྷ་ཀའི་ཚོན་མ་གྱི་ཁི་ལྷ་ལྷོ་ལྷོ།

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

བྲོ་རློབ་ཡང་དེ་ལས། གཏོར་གཞོང་འོག་ཏུ་དམ་སྲི་མཚན་པ་ནི།

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

ལྷོ་ལྷོ། དཔལ་ཚེན་འཁོར་དང་བཅས་པ་རྣམས།

སྲོན་གྱི་ཐུགས་དམ་རྒྱུད་བསྐྱལ་གྲིས།

དམ་སྲི་བར་ཚད་རྒྱལ་དུ་སྐྱོགས།

བཅོལ་བའི་འབྲིན་ལས་གྲུབ་པར་མཛོད།

ཨོྲཱི་ལི་ལྷོ་ལི་དམ་སྲི་བར་གཅོད་ཐམས་ཅད་མྱོ་འི་སྐྱོ་བྱ་ལ་ཚན།

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

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

ལྷོ་ལྷོ། དཔལ་ཚེན་འཁོར་བཅས་རོལ་པའི་བྲོ།

དམ་སྲི་འབྲིན་ལ་ཚེམས་སེ་ཚེམ།

ཁོ་བོ་ཁོ་མོ་རོལ་པའི་བྲོ།

དགྲ་བགོགས་སྐྱོང་ལ་ཚེམས་སེ་ཚེམ།





ཐུགས་ཀར་བསྐྱེད་ཅིང་དོན་གཞི་ལྷན་ལྷན་ཡང་།  
 མི་དམིགས་ཚོས་དབྱིངས་དང་དུ་གྱུར་བ་ལས།  
 སྤྱིར་ཡང་ཁྱོད་པོའི་ད་རྒྱལ་བདག་གིས་བཟུང་།

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

སློན་ལམ་ནི། *Prayers of aspiration:*

ལྷ་བདག་དཔལ་ལྷན་ཀླུ་ཉེ་རུ་ཀའི།  
 ཟབ་མོའི་འཕྲིན་ལས་ཉམས་སུ་སྤང་བའི་དགེས།  
 ཚོར་བས་ཀུན་ཏུ་དལ་འབྱོར་ལུས་ཐོབ་ཅིང་།  
 དགོ་བའི་བཞེས་ཀྱི་རྗེས་སུ་འཛིན་པར་ཤོག།

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

ཐོག་མཚོག་གསང་བ་སྐྱབས་ཀྱི་དགྱིལ་འཁོར་དུ།  
 སློན་བྱེད་དབང་གི་ཚོག་ལེགས་ལོས་ཤིང་།  
 ཡུ་ཏི་རྗེ་གསལ་མེད་པོའི་ལམ་བཟང་གིས།  
 ཚོག་ཅིག་ཉིད་ལ་སྤྱིར་དུ་གྲོལ་བར་ཤོག།

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

སྲིད་པའི་ཕུར་བུ་ལྷུན་གྲུབ་རྒྱུ་མ་དུང་དུ།  
 རིན་ཆེན་ཐོད་པའི་གཞལ་ཡས་ཁང་གི་དབུས།  
 དོ་རྗེ་གཞོན་ནུ་མོ་བཅུ་སྟེན་ཕྱག་གི།  
 གསལ་སྒྲུང་བསྐྱེད་རིམ་འཇའ་ལྟར་རྣམ་བཟུ་ཤོག།



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

མ་རིག་འཕྲུལ་བས་སྐྱད་པའི་ཐ་མལ་སེམས།  
 རྟོགས་ན་ཉེ་རུ་ཀ་ལས་གཞན་མེད་ཕྱིར།  
 རང་ཉིད་དཔལ་ཆེན་ཕུར་བུར་རེས་བརྟེན་པའི།  
 ད་རྒྱལ་བརྟན་པོས་བགོགས་དབྱུང་འཛོམས་པར་ཤོག།

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

ཞི་བས་མི་སྲུལ་མ་རུངས་དག་དང་བགོགས།  
 མངོན་སྲོད་དྲག་པོའི་ལས་ཀྱིས་ཚར་བཅད་ནས།  
 ཚོ་སྤྱོད་དགོངས་པས་རྣམ་ཤེས་རང་སེམས་དང་།  
 བསྐྱེད་ནས་བདེ་བ་ཆེན་པོར་རྣམ་གྲོལ་ཤོག།

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

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



ཚོས་རྣམས་ཐམས་ཅད་དོ་བོ་ག་ནས་དག།  
 དག་པའི་ངང་ནས་ལྷ་སྐྱེ་འཇར་ལྷར་ཤར།  
 །ཤར་བ་ལས་འཕྲོས་སྐྱེ་ལ་སྐྱེ་འགོ་དོན་མཛད།  
 ཐེག་མཚོ་གཚོས་ཀྱི་དོན་གཉིས་ལྷུན་གྲུབ་ཤོག།

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

Phur pa dril sgrub

བུ་ཤིས་ནི། *Auspicious verses:*

སྤྱགས་རྗེ་ཚེ་བོས་སྒོ་གསུམ་བྱིན་གྱིས་བརྒྱབས།  
 ཅུ་བརྒྱད་སྤྱ་མ་རྣམས་ཀྱི་བུ་ཤིས་ཤོག།  
 མཐུ་སྒོ་བས་ལྷས་པའི་དངོས་གྲུབ་ཆར་ལྷར་འབབས།  
 ལུར་པ་འཕྲིན་ལས་ལྷ་ཚོ་གས་ཀྱི་བུ་ཤིས་ཤོག།

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

རྫོ་ལྷུར་རྩལ་གྱིས་དག་བཤེགས་ཐལ་བར་རྫོག།  
 ལུར་སྐྱོང་སྤུང་མ་རྣམས་ཀྱི་བུ་ཤིས་ཤོག།  
 ཡིད་བཞིན་ཞོར་དང་བུམ་པ་བཟང་པོ་ལྷར།  
 བསམ་དོན་ལྷུན་གྱིས་གྲུབ་པའི་བུ་ཤིས་ཤོག།

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

ལྷ་བྲག་གཏེར་བྱོན་གྱི་ཕུར་པའི་སྒྲོན་ལམ་ཤིས་བརྗོད་དགོསྒྲོང་སྒྲོ་བཟང་མཐུ་སྒྲོབས་ཀྱིས་བསྐྱལ་པོར་། ཟེའོར་གྱི་བརྗེས་སྐྱར་བའོ།།

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

དེ་ལྟར་འཕྲིན་ལས་རྒྱལ་ཚོག་གི་ཚུལ་དུ་དཔེ་རྙིང་ཁུངས་མ་རྣམས་ལས་བཏུང་དེ་ཕྱག་བཞེས་ལྟར་གསལ་བར་བསོད་པའོ།། བག་ཤིས།། མཛུལི།།

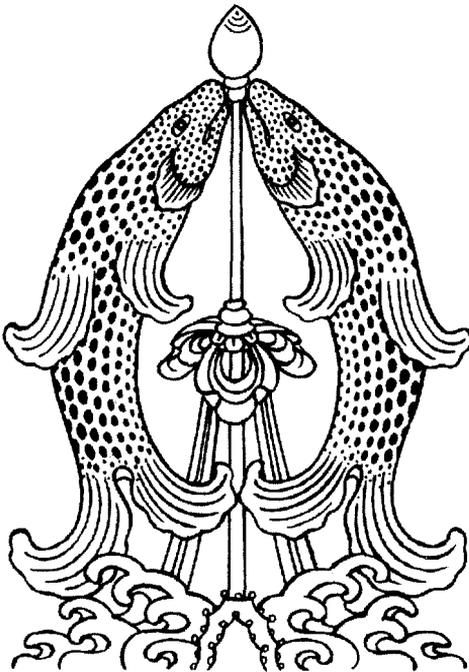
*This is the liturgy for the ritual activities taken from the original old texts and arranged in clear reading order in accordance with received tradition. May it be auspicious. Maṅgalam.*



## CHAPTER II

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# THE HEART ACTIVITY OF THE GLORIOUS VAJRAKĪLA



॥ གདམས་རྗེ་རྣམས་པའི་ཐུགས་གྱི་འཕྲིན་ལས་བཞུགས་སོ། །

THE HEART ACTIVITY OF THE GLORIOUS VAJRAKĪLA

༄༅། རྒྱ་གར་སྐད་དུ་མྱོ་བཟོ་གྱི་ལི་གྱི་ལ་ཡ་ཀཱ་ལྷ་མ་མེ།  
བོད་སྐད་དུ་དཔལ་རྗེ་རྣམས་པའི་འཕྲིན་ལས་ཞེས་བྲུབ་པ།



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

བཙུམ་ལྷན་འདས་དཔལ་རྗེ་རྣམས་ལ་ཐུག་འཚེལ་ལོ།

OBEISSANCE TO THE BLESSED ONE, THE GLORIOUS VAJRA YOUTH.

Heart activity of Vajrakīla

ཐུན་སུམ་ཚོགས་པ་དུག་ལྷན་པས་མེན་འགྲོའི་རིམ་པ་ཚུལ་བཞིན་བྱུང་། རང་ཉིད་བྱང་རྒྱལ་ལྷ་ལས་འཕྲིན་ལས་  
ཉིད་འཛིན་རིམ་པ་བཞིན་མ་ཡེངས་པ་ཡི་རང་གིས་བྱའོ།

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

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

རྩྱི་མེད་རྗེ་རྣམས་ལ་ཐུག་འཚེལ་ལོ།  
ཐུགས་ལས་སྤྱུལ་པའི་ཁྲོ་རྒྱལ་བཅུས་པ།  
མི་དགེ་བཅུ་རྣམས་ཚར་བཅད་ནས་པ།  
རྣམ་ཐར་ལམ་ལ་དགོད་བྱའི་ཕྱིར་པ།  
མ་དགའ་རྣམས་མཚམས་ཚོད་ཅིག་པ།







རུ་དྲ་ཀྱོ་རྩི་ཉི་ར་པི་མི་མི་ པདྨ་སྒྲུབ་ཅན་མཁུ་ལ་རྩི་མི་མི་  
 རྩི་མི་མི་ དགྲི་ལ་ལམོར་དབུ་ས་གྱི་ལྷེ་བ་ལ་མི་  
 རོ་རྩི་ལྷག་ཚེན་པདྨ་དང་མི་  
 ཉི་ལྷ་ལྷེ་བ་རྒྱ་དུ་བུ་ལི་རྩི་མི་མི་  
 རྩི་མི་དང་རོ་རྩི་ལི་ལམོ་ལ་དབུ་ས་ལ་ས་མི་  
 རང་ཉི་དེ་རོ་རྩི་གཞོན་ལྷུ་ལི་སྒྲུ་མི་མི་

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

དབུ་གསུམ་རྒྱལ་དབུ་གསུམ་ལའབས་བཞི་བསྐྱད་མི་  
 གཤམ་དཀར་གཤོན་དམར་དབུ་ས་མཐིང་ལའམ་མི་  
 རོ་རྩི་རྩི་དབུ་རྩི་ལྷ་གཤམ་མི་  
 མེ་དབུ་དམར་ལའམ་ལྷུ་གཤོན་མི་  
 མཐིང་མའི་རྒྱལ་གཉིས་སྐྱུར་པ་བསྐྱིལ་མི་  
 དབུ་སྐྱུ་ལམ་ཞག་གྲེན་དུ་བརྩེས་མི་  
 ལྷག་ལམུང་རིགས་ལྷམ་དབུ་ལ་བརྒྱན་མི་  
 རོ་རྩི་ལྷུང་གཞོན་གཤམ་སྐྱུང་ལེངས་མི་  
 དབུ་ལོད་ཚས་བརྒྱད་སྐྱུ་ལ་རྩི་གསུམ་མི་  
 སྐྱུ་ལས་བསྐྱུལ་པའི་མེ་དབུ་དམར་མི་





དཔལ་ཚེན་སྐྱེ་ཡི་གནས་བཅུར་གཏམས་མེད།

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

ཕུགས་ཀྱི་སྐྱེ་མཚོན་མཚུར་པ་འབྲིལ་མེད།  
སྐྱེ་པ་ཁྲི་བའི་ཚེས་རྒྱམས་རྫོགས་མེད།  
ཁག་འཕུང་བཞི་བཅུ་ཅུ་བཞི་བརྒྱུད་མེད།  
སྐྱོ་སྐྱུང་ཁྲི་མོ་བཞི་དང་བཅས་མེད།  
བཀའ་ཉམ་བསྐྱུང་མ་བཅུ་གཉིས་དང་མེད།  
མོ་ཉ་གིང་བདུད་ཉེར་གཅིག་དང་མེད།  
བྲན་དང་མོ་ཉ་བསམ་མི་ལྷུང་མེད།

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

དེ་ལྟར་གསལ་བས་སྐྱེན་གསལ་ན་དབབ་མེད།  
*Visualising them clearly in this way, one calls them forth.*





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

རྗེ་མཆོག་གི་སངས་རྒྱལ་གྱི་སྐྱེས་ལས་ལྷན་པ་ལས་ལྷན་པ་ལས།  
ཡོན་ཏན་འཕྲོད་ལས་ཡོད་པ་ལྷན་པ་ལས།  
བདག་དང་དབྱེར་མེད་ཐིམ་གྱུར་ནས།  
རབ་ཏུ་དགྱེས་ཤིང་བརྟན་པར་བཞག་སོ།།  
འཇིག་རྟེན་གྱི་སྐྱེས་ལས་ལྷན་པ་ལས།



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

དེ་ནས་མཚོན་པ་འབུལ་བ་ནི།    *Then making offerings:*

རྗེ་མཆོག་གི་སྐྱེས་ལས་ལྷན་པ་ལས།  
མར་མེ་དྲི་ཆབ་ཞལ་ཟས་དང་།  
སྒྲིབ་པའི་རོལ་མེའི་མཚོན་པ་འབུལ་།  
གཟུགས་སྐྱེད་འཇུག་གྱུ་ལྷན་པ་ལས།  
བདུད་རྩི་རྒྱུ་ལྷན་པ་ལས།  
ལྷན་པ་ལས་ལྷན་པ་ལས།  
གཉིས་མེད་བྱེད་ལས་ལྷན་པ་ལས།  
ལྷན་པ་ལས་ལྷན་པ་ལས།  
དགྱེས་པའི་སྐྱེས་ལས་ལྷན་པ་ལས།  
བཞག་ཏེ་དབང་དང་དཔོན་གྱི་སྐྱེས་ལས།  
མ་རྒྱུ་སྐྱེས་ལས་ལྷན་པ་ལས།



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

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

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Phur pa'i thugs kyi 'phrin las

ལྷོ། རྣམ་གསུམ་བདེ་ག་ཤེགས་མ་ལུས་འདུས་པའི་དཔལ།  
 རོ་རྩེ་གཞོན་ལྷའི་སྐུ་ལ་ཕྱག་འཚལ་བསྟོན།  
 རྒྱ་མེད་རྣམ་དག་ཤེས་རབ་གསལ་བའི་དཔལ།  
 འཁོར་ལོ་རྒྱས་འདེབས་ཡུམ་ལ་ཕྱག་འཚལ་བསྟོན།  
 ས་བརྩའི་མངའ་བདག་ཞིང་བརྩ་སྐྱོལ་མཛད་པའི།  
 ཡེ་ཤེས་ཁྲོ་བོ་བརྩལ་ཕྱག་འཚལ་བསྟོན།  
 མི་དག་དག་མཛད་པ་རོལ་ཕྱིན་བརྩའི་དོན།  
 ཡུམ་ཆེན་ཁྲོ་མོ་བརྩལ་ཕྱག་འཚལ་བསྟོན།  
 རྣམ་མཛོག་འབར་བའི་ཚོགས་ལ་ཕྱག་འཚལ་བསྟོན།  
 ཉོན་མོངས་ཉི་ལྷ་གནས་སུ་སྐྱོལ་མཛད་པའི།  
 ཁྲ་ཐབས་ཉི་ལྷའི་ཚོགས་ལ་ཕྱག་འཚལ་བསྟོན།  
 ཕྱི་ནང་བར་ཆད་སྲུང་བའི་ལས་ལ་བརྩོན།  
 དྲག་པོ་སྐྱོམ་བཞི་ལ་ཕྱག་འཚལ་བསྟོན།  
 རྒྱལ་བའི་སྐྱེན་སྲར་ཁས་སྲུངས་དམ་བཅས་པའི།





བར་པ་བཤགས་པ་འབྲུལ་བར་བྱུང་།    *The middle portion is offered with a confession of sins:*

ལྷོ་མེད་བདག་ཅག་མ་རིག་ལྷུས་དང་རག་སེམས་གྱིས་མེད་  
བག་མེད་ཚུལ་གྱིས་དམ་ལས་འགལ་གྱུར་ཏེ་  
རྒྱལ་བ་རྒྱ་མཚོའི་བྱུགས་དམ་ཅི་འགལ་བ་མེད་  
བྱུགས་རྗེ་ཆེ་མངའ་ཁྱེད་ལ་བཟོད་པར་གསོལ་བ་མེད་།



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

ལྷོ་མེད་བདག་ཅག་མ་རིག་ལྷུས་པའི་བྱོ་  
རྒྱ་མཚོའི་ལྷུས་པའི་དབང་དུ་ཤོར་མེད་  
གསང་སྤྲུགས་དགྱིལ་འཁོར་ཆེན་པོ་ཡི་  
རྣོ་རུ་ཞུགས་གུང་དམ་ལས་འགལ་བ་  
རྩ་བ་ཡན་ལག་དམ་ཚོགས་ལ་  
ཉམས་ཚག་འགལ་ལྷུས་ཅི་མཚེས་པ་  
རྒྱ་གསུམ་བླ་མའི་རྒྱུན་ལྷུང་བཤགས་མེད་  
ཚོགས་དང་གཏོར་མ་མ་དག་པ་  
མཁའ་འགྲོ་སྤྱང་མའི་རྒྱུན་ལྷུང་བཤགས་མེད་།

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



ཚེས་མེད་ཉོ་མེད་ལེན་བཅུ་གཤམ་པ་འདྲེ།  
 ལྷགས་ཉོ་མེད་གཟར་བརྒྱུད་པ་འདྲེ།  
 དགྲ་བགོགས་བསྐྱལ་བའི་ཕུང་པོ་འདི།  
 དཔལ་ཚེན་འཁོར་བཅས་ཞལ་དུ་སྒྲོབས།  
 རྩལ་ཕྱན་ཅམ་ཡང་མེད་པར་མཛོད།  
 ཨོྲཱི་བཟླ་ཡུལ་གྱོ་རྩ་བེ་ཇ་ཡུལ་ལྟེ།



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

དེ་ནས་ལྷགས་མགཏང་བཞེ། *Then dispatch the remains of the offerings:*

ལྷགས་མཁུ་བདུད་ཅིས་ལྷན་ལ། *Moisten the remains with nectar from the mouth and say:*

རྩྱི་ལྷོ་ལྷན་དང་ཕོ་ཉལ་གཤམ་སྤྲོན་ཚོགས།  
 ལྷོད་གྱི་དམ་ཚིག་གཏུས་ལ་བབས།  
 ལྷོད་གྱི་ཇི་ལྟར་དམ་བཅས་ལྟར།  
 མཛོད་སྤྱོད་འཕྲིན་ལས་འགྲུབ་པར་མཛོད།  
 ལྷགས་མའི་མཚོད་པ་འདི་བཞེས་ལ།  
 བསྐྱེད་བཀའ་ཉལ་པོ་བསྐྱེད་དུ་གསོལ།  
 ཨོྲཱི་བཟླ་བཟླ་རྩལ་བཟླ་ཀམ་སའ་ཏུ་གྱི་ཉོ་གིང་གྱུར་མ་ཏུ་སའ་བཟླ་བཟླ་ལྟེ།

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

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

དེ་ནས་བརྟན་མ་བརྒྱུང་བ་ནི།    *Then one should satisfy the twelve brTan-ma:*



ཧཱུྃ། བརྟན་མ་བརྒྱུན་ཉི་མ་འཁོར་དང་བཅས།  
ལྷི་གཏོར་ལྟག་ལ་དབང་བ་རྣམས།  
བཀའ་ཡི་གཏོར་མ་འདི་བཞེས་ལ།  
བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད།  
མཇུ་སྐྱེད་ལྷོ་ལྷོ་ཉི།

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

*Phur pa'i thugs kyi 'phrin las*

གཏོར་གཞིར་འོག་ཏུ་དམ་སྲི་མཚན་པ་ནི།    *Pressing down all the vow-breaking demons beneath the upturned bali dish, one should recite:*

ཧཱུྃ། དཔལ་ཚེན་འཁོར་དང་བཅས་པ་རྣམས།  
སྲིན་གྱི་སྐྱེས་དམ་རྒྱུད་བསྐྱེད་ལྷིས།  
དམ་སྲི་བར་ཚད་རྒྱལ་དུ་སྲོགས།  
བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཛོད།  
ཨྱི་ལྷོ་ལྷོ་ལྷོ་དམ་སྲི་བར་གཅོད་ཐམས་ཅད་ནི་ཉི་སྐྱེད་ལྷོ་ལྷོ་ལྷོ།

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

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

ལྷོཾ་ དཔལ་ཚེན་འཁོར་བཅས་རོལ་པའི་བྱོཾ་  
 དམ་སྒྲིའི་སྒྲིང་ལ་ཚེམས་སེ་ཚེམ་མེཾ་  
 ཁྲོ་བོ་ཁྲོ་མོ་རོལ་པའི་བྱོཾ་  
 དགྲ་བགལས་སྒྲིང་ལ་ཚེམས་སེ་ཚེམ་མེཾ་  
 ཁྲོ་བོ་རྣམས་ཀྱི་བྱོ་བརྒྱུངས་པས་མེཾ་  
 ཁྲོ་མོ་རྣམས་ཀྱི་རྒྱས་འདེབས་སོཾ་  
 ཡིག་འཛན་མེཾ་ བཟླ་འཛན་མེཾ་ སྒྲི་བྱ་ཡ་འཛན་མེཾ་ ལྷ་ར་ཡ་འཛན་མེཾ་



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

དེ་ནས་ནང་དུ་ལོགས་ལ་མཚོང་རྒྱས་བསྟུ་ཞིང་མེཾ་ བགྲ་ཤིས་བསྟོན་བསྟུ་མཐུན་བྱའོཾ་

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

དཔལ་རྩོེ་རྩོེ་ཕུང་པའི་ཐུགས་ཀྱི་འཕྲིན་ལས་རྫོགས་སོཾ་ ས་མ་ཡཾ་ ལྷ་ལྷ་ལྷཾ་

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

# CHAPTER III

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## CLEAR ELUCIDATION OF THE ESSENTIAL BRANCHES OF RITUAL PRACTICE



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

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

**CLEAR ELUCIDATION OF THE  
ESSENTIAL BRANCHES OF RITUAL PRACTICE**



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

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

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

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

<sup>1</sup> A53 [633-727], B3 [69-171], D60 [959-1076]



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

The [ten] wrathful kings of the ten stages (*daśa bhūmayāḥ*),  
Their consorts of the ten perfections (*daśa pāramitāḥ*),

The [twenty] slaughtering animal-headed *piśāci* of  
the 20 secondary afflictions (*upakleśa*),

The Supreme Sons of the hand,

The door-guardian goddesses of the four boundless minds  
(*catvāry apramāṇāni*),

Together with the hosts of oath-bound protectors  
of the Kīla doctrines [72] —

I bow down to the assembly of deities of the *maṇḍala*.

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

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

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

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



### PREPARATION (*prayoga*)

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

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

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

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

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

<sup>2</sup> See *A Bolt of Lightning from the Blue* pp.143-153

<sup>3</sup> See *A Bolt of Lightning from the Blue* pp.144ff

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



འཛིན་ཏུ་དབུགས་པའི་ས་ཚུགས་སུ།  
 ས་ཡི་གནད་ལ་དགྲིལ་འཁོར་རྩེགས་།  
 ས་བདག་ཞི་བའི་ཚོག་བྱ།  
 རྩེགས་བཞིར་མཐོ་རྩེགས་རྒྱལ་ཚེན་སྦྱེད།  
 ཐེག་ཚོན་ཚོག་ལེགས་པར་བྱ།

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

So it is written.

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

ས་བདག་བདེན་པས་བཀོལ་ནས་ཀྱང་།  
 བགོགས་གཏོར་སྦྱིན་ལས་གཞི་གཟུང་།  
 མཐོ་བཞི་བརྩེགས་ལ་བྱི་མཚམས་བཅད།  
 མ་རྩི་ལྷ་བདུད་གཟུགས་བསྦྱེད་ལ།  
 དག་པོའི་ལྷ་བསྦྱེད་ལྷུར་པས་གདབ།  
 མཐིང་ནག་ཚེན་པོའི་དགྲིལ་འཁོར་བྲིས།

Having removed the *bhūmipati* by means of truth,  
 One presents an offering to the obstructors and  
 takes control of the site.  
 Setting up four cairns, one establishes the outer boundary.  
 Generating<sup>6</sup> the form of Mātraṅgara Rudra

<sup>5</sup> A8 [68], B12 [564], C5 [64]

<sup>6</sup> Available mss of the root text all read *bris* (“drawing”) here, against the

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

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

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

*skyed* of Padma 'Phrin-las.

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





གནས་རྟེན་གཞན་དུ་སྤྱོད་སོང་ལེེ།

ས་འདི་བཟུ་ཤིས་མཛད་དུ་གསོལ་ལེེ།

སམ་བློ་ཏ་བློ་ལྟ་ཉི་ལེེ། །ལྷ་ཉི་མ་ཀུ་རུ་ཡེ་སྤྲུ་ལེེ།

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

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

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

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

SARVABHŪTA PŪJĀ KHĀHL. ŚĀNTIM KURU YE SVĀHĀ.

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

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



ཨུམ་མེད་ལྷ་མཚན་ལ་དབང་མཛད་པའི་མེད་མོ་།  
 ལྷ་ལྷ་གཞོན་སྤྱིན་ནམ་མཁའ་ལྗེ་མེད་མོ་།  
 སྤོ་ལྷ་མིན་མི་འམ་ཅི་མོ་།  
 འབྲུང་པོ་མཐུ་ཚེན་ལྷ་ན་པ་རྣམས་མོ་།  
 འདོད་ཡོན་གཏོར་མ་འདི་གཞེས་ལ་མོ་།  
 བདག་གི་བསྐྱབས་པ་མ་ཐོན་པར་མོ་།  
 ལྷོད་གྱི་གཞས་འདིར་བདག་གཡམར་གྱི་མོ་།  
 འདི་རུ་བར་གཅོད་མ་བྱེད་པར་མོ་།  
 ཅི་བདེ་བ་ནི་གཞན་དུ་གཟུང་མོ་།

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

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

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

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

<sup>9</sup> A & B: “secondly.”







ཞི་བའི་ཡེ་ཤེས་རང་སྣང་བ།  
 རྒྱན་རྣམས་ཀུན་གྱིས་རབ་མཛེས་བ།  
 སངས་རྒྱལ་ཀུན་གྱི་སྐྱེ་ཡི་མཚོགས།  
 དགྲིལ་འཁོར་ཚེན་པོ་གསུང་དུ་གསོལ།།



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

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

And placing oneself to the south, one says:

ཡོན་ཏན་རིན་ཚེན་རྒྱལ་པའི་གཙོ།  
 མ་ལུས་ཀུན་གྱི་རེ་བ་སྐོང་།  
 སངས་རྒྱལ་ཀུན་གྱི་ཡོན་ཏན་མཚོགས།  
 དགྲིལ་འཁོར་ཚེན་པོ་གསུང་དུ་གསོལ།།

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

And placing oneself to the west, one says:

རང་བཞིན་དག་པས་དགོས་པ་མེད།  
 སངས་རྒྱལ་ཀུན་གྱི་གསུང་གི་མཚོགས།  
 འདོད་ཆགས་མ་རྟོལ་བྱིན་པ་བརྟེན།



དགྲིལ་འཁོར་ཚེན་པོ་གསུང་དུ་གསོལ་།།

Due to your natural purity, you lack for nothing.  
The supreme speech of all the buddhas,  
Having attained the perfection of desire,  
We pray that you will speak of this great *maṇḍala*.

And placing oneself to the north, one says:

བསམ་པ་ཐམས་ཅད་ཡོངས་ཚོགས་པ།

ཐམས་ཅད་རྫོལ་བའི་སྡེ་དཔོན་མཚོག།

སངས་རྒྱལ་གྱི་འཕྲིན་ལས་བདག།

དགྲིལ་འཁོར་ཚེན་པོ་གསུང་དུ་གསོལ་།།

The complete accomplishment of every thought,  
The commander in chief of the armies of liberating killers,  
The master of the deeds of all the buddhas,  
We pray that you will speak of this great *maṇḍala*.

And addressing all four directions together, one says:

བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཚོགས་པའི།

རང་རིག་མཐའ་དབུས་མེད་པའི་དགྲིལ།

ཡེ་ཤེས་ཚོ་བྲང་འཁོར་ལོ་འི་ཚུལ།

དགྲིལ་འཁོར་སློང་པོ་བཤད་དུ་གསོལ་།།

Completing the accumulations of merit and wisdom,  
The essence (*maṇḍa*) of the *maṇḍala* is self-awareness  
devoid of either centre or circumference,  
A wisdom palace in the guise of a circle. [80]  
We pray that you will explain the essential heart of this *maṇḍala*.

Then the *ācārya*, maintaining the pride of himself as the great glorious *heruka*, [970] brandishes the *vajra* and rings the bell. As he does this, from the seed-syllables HŪM which are the pupils of his two eyes in

the form of sun and moon, blazing flames of fire [burn up all the impurities of *saṃsāra*] as he casts his wrathful gaze in the ten directions. And the soles of his two feet are marked with the sign of a blazing *viśvava-jra* as he advances with *vajra* steps in the manner of the wrathful deity toward the northeastern corner of the *maṇḍala*. When he reaches that place he issues the following command taken from the text of *Thugs sgrub drag po rtsal*:



ཨུཿ མེམས་ཅན་གྲུན་ལ་སྐྱོད་དུཿ  
 ལྷོ་བ་དཔོན་ང་ཡིས་དགྲི་ལ་འཁོར་འབྲིཿ  
 ལྷ་གྲུ་གཞོན་ལྷིན་ཤེན་དངཿ  
 སྤིན་པོ་ཡི་དྲགས་འབྲུང་པོ་དངཿ  
 མཁའ་འགྲོ་གཞོན་པོ་ནམ་མཁའ་ལྷིངཿ  
 རིག་སྤྲུགས་གྲུབ་པ་མི་འམ་ཅིཿ  
 གཡོག་དང་འཁོར་དུ་བཅས་པ་རྣམསཿ  
 རོ་རྗེ་འཚང་གི་བཀའ་འབྲུང་གིསཿ  
 འདི་རུ་མ་འདུག་གཞན་དུ་རེངསཿ  
 གང་དག་མི་འགྲོ་འདུག་གྲུར་ནཿ  
 ལྷུག་ན་རོ་རྗེས་རྫོགས་པསཿ  
 གྲང་པ་ཚེ་ལ་བ་བརྒྱ་རུ་འགོམསཿ  
 ཨུཿ ཨུཿ ཨུཿ

HŪM In order to benefit all sentient beings  
I, the *ācārya*, will draw the tantric *maṇḍala*.

You *deva*, *nāga*, *yakṣa* and flesh-eating *piśāca*,  
*Rākṣasa*, *preta* and *bhūta*,  
*Ḍākini*, *ostāraka* and *garuḍa*,  
You who have mastered the spells and formulae, *kinnara*,  
[643] And all your servants and retinue —



By the command of Vajradhara  
You are not to remain here but go elsewhere!

Anyone who does not go, if you remain here,  
Vajrapāṇi will utter the sound HŪM and thereby  
Smash your brain into a hundred fragments.  
HŪM HŪM HŪM

Then, emanating rays of light from himself, the *ācārya* contemplates these transforming into a multitude of wrathful deities, by means of which, all arrogant worldly obstructors are banished. Reciting the *Kila mantra* and *Sumbha mantra* in a ferocious manner, he scatters mustard seed and wafts the smoke of cystal myrrh [81] as music is played with great force. When all the wrathful emanations have gathered together and returned, [971] he imagines the borders protected by the play of the wrathful kings. Circumambulating the *maṇḍala* with *vajra* steps as before, the *ācārya* keeps in mind that the entire ground area of the *maṇḍala* has *vajra* nature.

If the rite is to be performed in elaborate fashion, at this point the wild dance of the ten wrathful kings should be performed, either in the style of the 'root dance of the blood-drinkers' (*khrag 'thung rtsa 'chams*) or as in the *mDo dbang tshogs chen 'dus pa* derived from the *sGyu 'phrul (Māyājāla-tantra)*: Join together the palms of the hands and place them on the crown of the head whilst parting the feet, stretching out the right leg and drawing in the left. Then begin to walk slowly [around the *maṇḍala*] with elbows and knees bent. This is the gesture of Hūmkāra. OM VAJRAKRODHA-HŪMKĀRA HŪM GARJA GARJA HŪM PHAṬ.

Slide the left foot over on top of the right and clap together the palms of the two hands. This is the gesture of the wrathful Vijaya. OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM PHAṬ.

Press down with the thumbs upon the bases of the little fingers and, [644] stretching out the remaining three fingers, strike them together. This is the gesture of Niladaṇḍa. OM VAJRAKRODHA-NĪLADAṆḌA HŪM DAHA DAHA HŪM PHAṬ.

Extend the left leg and place the left hand upon the hip. [82] Wave the right hand in the sky. This is the gesture of Yamāntaka. [972] OM VAJRAKRODHA-YAMĀNTAKA HŪM PACA PACA HŪM PHAṬ.

Act as if brandishing a curved knife (*kartri*) with the right hand and seizing (the enemy) with the left. This is the gesture of Acalanātha. OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM PHAṬ.



Having arranged the hands in the form of a horse's head, place them on top of the head and adopt a heroic posture. This is the gesture of the glorious Supreme Horse (Paramāśva). OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU HŪM PHAṬ.

Revolve the left foot and left hand in the air, lifting the hand upwards. This is the gesture of Aparājita. OM VAJRAKRODHA-APARĀJITA HŪM TIṢṬHA TIṢṬHA HŪM PHAṬ.

Place the two hands on the hips and align the two feet in parallel. Jump to the right and then to the left. This is the gesture of Amṛtakunḍalin. OM VAJRAKRODHA-AMṚTAKUNḌALI HŪM CHINDA CHINDA HŪM PHAṬ.

Cross the two hands with the wrists below and extend the index fingers to the two shoulders. This is the gesture of Trailokyavijaya. OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM BINDHA [973] BINDHA HŪM PHAṬ. [83]

With the two feet in the manner of walking, jump from the right foot to the left. [645] Strike the palm of the left hand with the right. This is the gesture of Mahābala. OM VAJRAKRODHA-MAHĀBALA HŪM SPHOṬAYA SPHOṬAYA HŪM PHAṬ.

While the appropriate verses of the ritual text<sup>10</sup> are being recited, the *ācārya* should move around the *maṇḍala* from place to place, performing the various dance *mudrā*, just as described here. The zenith is in the upper east, and the nadir is in the upper west. At the time of reciting the *mantra* for the wrathful king in the zenith or the four cardinal directions, the dancer revolves to the right with his right leg extended. At the time of reciting the *mantra* for the wrathful kings in the four intermediate directions or the nadir, he revolves to the left with his left leg extended.

(5) Fifthly, with regard to protecting [the site]: Purify the ten striking *kila* with incense smoke whilst contemplating that, out of the condition of emptiness, ten HŪM syllables arise which completely transform into the ten wrathful kings. From the waist up, they are in the form of the wrathful gods, below the waist they have the form of three-sided sharp spikes, and they blaze fiercely with fire. Having meditated like that, take those empowered *kila* in the left hand and raise the *vajra* hammer in the right hand. Then one may either intone the *mantra* whilst dancing, or proceed without melodious song and elaborate dance gestures, whichever is suitable.

<sup>10</sup> *Sadhana* text (above) pp.29-33



Having gone to the upper eastern spot, Brahmā is summoned from the zenith and split open by the *kila* of Vajrahūmkāra which pierces him from the crown of his head all the way down to his genitals. [974] Thus he is spread out on the ground, unable to move, and one should contemplate him as having attained great bliss. [84] As the *kila* is fixed in position with hammer blows to the head, one recites: OM VAJRAKRODHA-HŪMKĀRA HŪM *Roar, roar at the interrupting elementals* HŪM PHAṬ.

Having gone to the lower eastern spot, one imagines the *kila* of Vijaya splitting Indra apart as it pierces him from the crown of his head, and one recites: OM [646] VAJRAKRODHA-VIJAYA HŪM *Destroy, destroy the interrupting elementals* HŪM PHAṬ.

Proceeding to the southeast, the *kila* of Niladaṇḍa enters Agni from the crown of his head as one recites: OM VAJRAKRODHA-NĪLADAṆḌA HŪM *Burn, burn the interrupting elementals* HŪM PHAṬ.

Moving to the south, the *kila* of Yamāntaka pierces the Lord of Death from the crown of his head as one recites: OM VAJRAKRODHA-YAMĀNTAKA HŪM *Bake, bake the interrupting elementals* HŪM PHAṬ.

Having gone to the southwest, the *kila* of Acalanātha pierces the lord of *rākṣasa* from the crown of his head as one recites: OM VAJRAKRODHA-ĀRYA-ACALA HŪM *Bind, bind the interrupting elementals* HŪM PHAṬ.

Moving to the lower west, the *kila* of Hayagrīva pierces through the crown of Varuṇa's head as one recites: OM VAJRAKRODHA-HAYAGRĪVA HŪM *Howl with pleasure at the interrupting elementals* HŪM [975] PHAṬ.

Having gone to the northwest and striking the *kila* of Aparājita upon the crown of Vāyu's head, one recites: OM VAJRAKRODHA-APARĀJITA HŪM *Paralyse, paralyse the interrupting elementals* HŪM PHAṬ.

Having gone to the north and striking the *kila* of Amṛtakunḍalin upon the crown of the *yakṣa* chief's head, one recites: OM VAJRA[85]KRODHA-AMṚTAKUNḌALI HŪM *Pierce, pierce the interrupting elementals* HŪM PHAṬ.

Having gone to the northeast and striking the *kila* of Trailokyavijaya upon the crown of Īśāna's head, one recites: OM VAJRAKRODHA-TRAILOKYAVIJAYA HŪM *Split, split the interrupting elementals* HŪM PHAṬ.

Having gone to the upper west and striking the *kila* of the nadir upon the crown of the head of the ruler of the *bhūmipati*, one recites: OM VAJRAKRODHA-MAHĀBALA HŪM [647] *Burst, burst open the interrupting elementals* HŪM PHAṬ.

If the rite is to be performed in elaborate fashion, at this juncture whatever one does for the sake of acquiring merit is good: The dis-

pensation of gifts, the minting of votive images (*sāccha*, *tsha tsha*), offering libations of refreshment to souls in torment (*preta*), the recitation of scriptures and so on.

### MAIN PRACTICE (*mauli*)



The second general topic is a full explanation of the various stages of activity for the preliminary approach to the *maṇḍala* in accordance with the prescriptions for the rituals of service and attainment as found in the authoritative texts of our tradition. This section has five parts: (1) The outer boundary consists of setting up cairns for the four great kings. [976] (2) The intermediate boundary consists of suppressing the vow-breaking demons and fixing plaques over the door. (3) The inner boundary consists of slaying Mātraṅgara Rudra. (4) The secret boundary must also be established, and, (5) erecting the *maṇḍala*, the rituals of service and attainment are performed.

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(1) With regard to the first of these, in the four cardinal directions around one's meditation hut one erects cairns of stone and, [86] in a convenient place inside the hut, one pins up a small piece of wood or cotton canvas (*tṣa ka li*) upon which have been painted images of the four great kings. In front of this painting one sets out a white *bali* cake for each of them and the five general offerings beginning with bowls of water (*arḡhya*).

Assuming the pride of oneself as the deity, one goes to the foot of the stone in the eastern direction and sets out a *bali* cake and all the other offerings which one then purifies with incense smoke. Emerging from the condition of emptiness one imagines a syllable OM which transforms into precious jewelled containers, vast and deep, and these are filled within by a syllable HŪM which melts down and arises as refreshing water, flowers, incense, butter-lamps, perfume, divine food, music and sacrificial cakes of unimpeded radiance, all established as the perfect articles of the gods. The offering articles are blessed by name, *arḡham*, *puṣpe* and so on down to *śabda* AḤ HŪM, and the *bali* cake by three recitations of the syllables OM AḤ HŪM. The stone cairn is then purified with incense smoke and, arising from the condition of emptiness, the cairn [648] becomes a measureless divine palace. Then a white syllable HŪM radiates out from one's heart and enters that palace from



where it sends out rays of white light which make offerings to the noble ones and perform deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Dhṛtarāṣṭra, white in colour and, wearing helmet and coat of mail, [977] holding in his hands a *vinā*. He [is adorned on the crest of his head] with Vairocana, the lord of the family, and surrounded by a retinue of *gandharva*. [87] Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Dhṛtarāṣṭra and his entourage from the eastern side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAM HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayasattva*. OM DHṚTARĀṢṬRAYE SAPARIVĀRA IDAM BALIM TE KHA KHA KHĀHI KHĀHI. Offer the *bali* cake seven or three times. Then one should present the usual offerings with the words OM DHṚTARĀṢṬRAYE SAPARIVĀRA ARGHAM PĀDYAM ... and so on. They are then entrusted with their duties using the following verse from the *Thugs sgrub* cycle:

ཨོཾ། རི་རྒྱལ་ལྷུན་པོའི་ཤར་ཕྱོགས་སུ།  
 མོ་བྱང་ཆེན་པོ་རྣམས་དང་ལྷན་།  
 ཟུང་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ།  
 རྒྱལ་པོ་ཆེན་པོ་ཡུལ་འཁོར་སྤང་།  
 ལྷ་མདོ་ག་དགར་པོའི་མཆོ་བསྐྱམས།  
 བུའོ་མོ་སྐལ་དང་སྤྱོན་པོར་བཅས།  
 འཁོར་ནི་དྲི་ཟ་འབྱམས་གྱིས་བརྒྱུར།  
 སྤྱེ་པོ་ཆེ་ལ་སྤོབས་པོ་ཆེ།  
 མཚོད་གཏོར་འདི་བཞེས་ཤར་ཕྱོགས་གྱི།  
 གདོན་རྣམས་བརྒྱོག་ཅིང་ཕྱི་མཚོམས་སྤངས།

HŪM On the eastern side of the glorious Mount Meru  
 Is the magnificent Gandhamādana,  
 Palace of Intoxicating Perfume,



ཟམ་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ་།  
 རྒྱ་ལ་པོ་ཆེན་པོ་འཕགས་སྤྱུས་པོ་།  
 སྤྱུ་མདོག་མེར་པོར་ལ་གྱི་འཛིན་།  
 བཅུ་མོ་སྲས་དང་སྤོན་པོར་བཅས་།  
 འཁོར་ནི་གྲུ་ལ་བུམ་འཁོར་གྱིས་བསྐྱོར་།  
 ལྷོ་བོ་ཆེ་ལ་སྤོབས་པོ་ཆེ་།  
 མཚོད་གཏོར་འདི་བཞེས་ལྷོ་ཕྱོགས་གྱི་།  
 གཏོན་རྣམས་བསྐྱོག་ཅིང་ཕྱི་མཚམས་སུ་དས་།

HŪM On the southern side of the glorious Mount Meru  
 Is the magnificent Palace of Beryl (*vaiḍūrya*),  
 Deep and vast and very splendid.  
 Therein resides the great king Virūḍhaka  
 Whose body [89] colour is golden and who holds a sword.

Accompanied by your queens, your sons and your ministers  
 And surrounded by an entourage of *kumbhāṇḍa*,  
 You have many subjects and so are very powerful.

Accept this offering of *bali* cake and  
 Keep at bay all the demons of the south!  
 Thus you must protect the outer boundary.

[OM] SUPRATIṢṬHA VAJRAYE SVĀHĀ.

Similarly, at the western cairn of stones, one sets out a *bali* cake and all the other offerings which one then purifies with incense smoke and blesses and so on, and the stone cairn is purified with incense smoke. Then, arising from the condition of emptiness, the cairn becomes a measureless divine palace and a red syllable HŪM radiates out from one's heart and enters that palace. [By means of rays of light] it makes offerings to the noble ones and performs deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Virūpākṣa, red in colour and, wearing





Accept this offering of *bali* cake and  
 Keep at bay all the demons of the west!  
 Thus you must protect the outer boundary.

[OM] SUPRATIṢṬHA VAJRAYE SVĀHĀ.



The offerings in the north are then purified with incense smoke and blessed and so on, and the stone cairn is purified with incense smoke. Then, arising from the condition of emptiness, the cairn becomes a measureless divine palace and a green syllable HŪM radiates out from one's heart and enters that palace. [By means of rays of light] it makes offerings to the noble ones and performs deeds for the benefit of sentient beings. Gathering back together and returning, those rays of light transform into the great king Vaiśravaṇa, green in colour and, wearing helmet and coat of mail, he carries a victory banner and a mongoose. He appears together with Amoghasiddhi, the patriarch of the family, and surrounded by a retinue of *yakṣa*. Each one of them is marked on the crown of the head with a syllable OM, on the throat with ĀḤ, and on the heart with HŪM. Rays of light radiate out from these syllables inviting the great king Vaiśravaṇa and his entourage from the northern side of Mount Meru. VAJRA SAMAYA JAḤ. JAḤ HŪM VAM HOḤ. [The invited *jñānasattva*] become inseparably united with the *samayasattva*. OM VAIŚRAVAṆAYE [91] SAPARIVĀRA IDAM BALIM TE KHA KHA KHĀHI KHĀHI. Then entrust [the king and his retinue] with their duties:

ཨོཾ། རི་རྒྱལ་ལྷོན་པོའི་བྱང་ཕྱོགས་སུ།  
 སོ་བྱང་ཆེན་པོ་ལྱང་ལོ་ཅན།  
 ཟུང་ཅིང་རྒྱ་ཆེ་གཟི་འཕགས་པོ།  
 རྒྱལ་པོ་ཆེན་པོ་རྣམ་སྐོས་སྲས།  
 རྒྱ་མདོག་ལྱང་གྲུ་རྒྱལ་མཚན་འཛིན།  
 པུན་མོ་སྲས་དང་བྲོན་པོར་བཅས།  
 པའོར་ནི་གཞོན་རྒྱན་འབྲུམ་གྱིས་བསྐྱོར།  
 སྤྲོ་བོ་ཆེ་ལ་སྤྲོ་བས་པོ་ཆེ།

མཚོན་གཏོར་འདི་བཞེས་བྱང་ཕྱོགས་ཀྱི།

གདོན་རྒྱམས་བསྐྱོག་ཅིང་ཕྱི་མཚོམས་སྤངས།

HŪM On the northern side of the glorious Mount Meru  
Is the magnificent palace of Alakāvati,  
Deep and vast and very splendid.  
Therein resides the great king Vaiśravaṇa  
Whose body colour is green and who holds a banner of victory.

Accompanied by your queens, your sons and your ministers  
And surrounded by an entourage of 100,000 *yakṣa*,  
You have many subjects and so are very powerful.

Accept this offering of *bali* cake and  
Keep at bay all the demons of the north!  
Thus you must protect the outer boundary.

Saying OM SUPRATIṢṬHA [980] VAJRAYE SVĀHĀ, one scatters flowers and prays that they will remain firm.

Furthermore, they will remain there happily if some earth *kila* are pegged into the ground in the four directions around the stone cairn *maṇḍala* palaces of those four great kings.

(2) The intermediate boundary consists of suppressing the vow-breaking demons and fixing a plaque over the door.

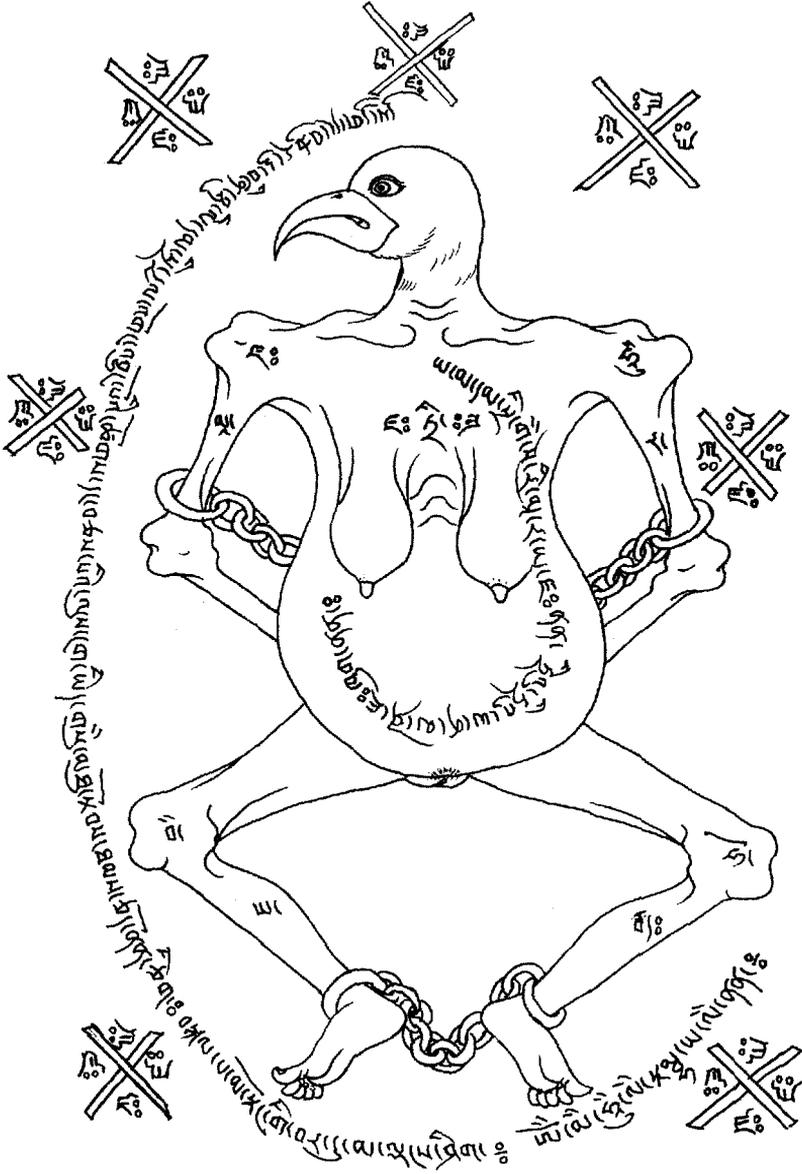
(a) With regard to the first of these two, the suppression of the vow-breaking demons: On a piece of cloth taken from a corpse, or on a piece of poisonous paper,<sup>11</sup> [draw an effigy of the] vow-breaking demoness (*dam sri mo*) with the beak of a bird.<sup>12</sup> Bind her limbs with iron fetters and inscribe the syllable TRI<sup>13</sup> upon her heart between the opposing faces of a pair of JAḤ syllables. On her four limbs write JAḤ HŪM VAM HOḤ MĀRAYA rBAD. Starting from her throat, with the heads of the letters outward, write the words [651] YA MA DAM SRI GAMPARI MĀRAYA JAḤ JAḤ NAN. TRI'U TRI'U YA NA MA ŚO JAḤ KHUG NAN, and at the end

<sup>11</sup> According to my Bon-po informant, *mkan po* bsTan-pa gYung-drung, these two items are synonymous. Oral communication, Oxford, 2002.

<sup>12</sup> Cf. Samten Karmay, *Secret Visions of the Fifth Dalai Lama*, plate 50

<sup>13</sup> A & B: NR







of these and within them also, append the supplementary words that summon the vow-breaking demons, [92] ghosts (*'byung po*, *bhūta*) and pernicious *nyu le* spirits.<sup>14</sup> Around the outside of the figure, with the heads of the letters inward, write whatever ancillary words of imprecation one wishes in order to press down upon the *'byung po* and *nyu le*,<sup>15</sup> and to the end of these add OM LAM HŪM LAM STAMBHAYA LAM NAN. Finally, one should encircle the effigy with JAḤ crosses.

Roll up the effigy in a ball of flour and perform an act of purification [as above, recreating the effigy from the condition of emptiness]. Then, smearing [the effigy] with poison and blood, one places it in a container such as an iron cooking pot (*lcags slang*) [981] and inserts this within the mouth of a triangular suppression pit (*mnan dong*) of sufficient size dug in a suitable place outside the threshold of the inner door of one's hut. Pour out a golden libation and call upon the buddhas to witness and judge [the sincerity of one's aspirations]. After this has been done, recite E RAM PHAṬ RAM JVALA RAM<sup>16</sup> whilst clearly visualising the triangular pit, and then say TRI JAḤ whilst clearly visualising the effigy of the vow-breaking demons [within it]. Make a solemn declaration of truth:

ཁ་བདེན་པ་ཚེན་པོའི་མཐུས་དང་རྣམ་པ་ལ་བརྟེན་ནས་སྐྱབ་པ་ལ་བར་དུ་གཙོད་པའི་དམ་སྲི་བྱ་མཚུ་  
མ་དང་སའི་ཉིང་སྤར་ནག་མོ་བྱ་ཏེ་ནག་མོ་ཉོར་མགོ་མ་ལ་སོགས་དུས་བཅུར་རྒྱ་ཞིང་བར་གཙོད་

<sup>14</sup> The *mantra* for summoning these spirits is given in the various *Sri mnan* texts translated below: OM SARVA JATRINI HŪM JAḤ NATRISUTRINI HŪM JAḤ ŚANTRINI HŪM JAḤ KATRINI DANTRINI GUM GUM JAḤ JAḤ JAḤ HŪM. And at the end of this should be written: *sri ngan gdug pa can kyi bla srog rnam shes khug JAḤ JAḤ JAḤ HŪM VAMHOḤ* (*Byang gter phur pa'i sri mnan yi dam drag po gang la'ang sbyar du rung ba'i lag len 'don 'grigs dkyus gcig tu bsdebs pa 'bar ba'i brjid gnon thog brtsegs* 11.28 [479], written by Padma gar-dbang-rtsal and transmitted within the *Rin chen gter mdzod*.)

<sup>15</sup> 11.28 [480-481] (see previous note) lists all of these separately, cursing each group in turn. The *Dam chos dgongs pa yongs 'dus* (*gter ma* manual of bDud-'dul rdo-rje), on the other hand, reads: *dus drug bcur rgyu ba'i nyu le dam sri rgyal 'gong 'byung po'i tshogs dang bcas pa'i lus ngag yid gsum mthu stobs thams cad non cig. bskal pa ma stong gi bar du ma ldangs shig. OM LAM etc.* "All powers of body, speech and mind of those troublesome demons that roam throughout the 60 time periods — the *nyu le*, *dam sri*, *rgyal po*, *'gong mo*, *'byung po* and all their hosts — must be suppressed! So long as time itself has not come to an end, they must never rise up! OM LAM etc."

<sup>16</sup> *Sādhana* text (above) pp.86-87



ཚོམ་པའི་ཉུ་ལེ་དང་འགོང་པོ་སྤྲུལ་དགུ་རྒྱལ་འགོང་དམ་སྲི་འབྲུང་པོའི་ཚོགས་དང་བཅས་པའི་བླ་  
 རྩོག་རྣམ་པར་ཤེས་པ་སྲིད་པའི་ཚེ་ནས་དཔྱལ་བའི་གནས་ཀྱི་བར་གང་ན་གནས་ཀྱང་དམིགས་པའི་  
 ཉེན་འདི་ལ་ད་ལྟ་ཉིད་དུ་ལྷག་ཅིག།

“According to the strength and power of the great truth of my promise, all those vow-breaking demons who cause interruptions to my *sādhana* practice — She with the beak of a bird, She the black peg stuck deep in the earth (*sa’i ting phur nag mo*), Putra nag-mo, Hor-mgo-ma and the rest who roam around causing interruptions throughout the ten periods of time,<sup>17</sup> together with all the *nyu le* and the nine *’gong mo* brothers, the *rgyal po* demons, the *’gong po* and the vow-breaking ghosts — may the soul, life force and consciousness of all of them be immediately seized and imprisoned within this visualised effigy from wherever they may be located, from the summit of existence all the way down to the depths of hell.”

Reciting these words three times, [93] they should be separated from their protectors<sup>18</sup> and then caught, drawn forth, bound and driven mad by the four *mudrā*. One should have confidence that this is actually brought about by these *mantra* and *mudrā*.

[652] After that,

JAḤ The moment of the great *samaya* has come!<sup>19</sup>

[and so on.] Urge the protectors into action with these eight lines and then say:

HŪM By arousing the mind of supreme awakening ...

[982] and so on, down to ĀVEŚAYA A ĀḤ.<sup>20</sup> Then say:

All those obstructors who would interrupt the attainment of *siddhi*

<sup>17</sup> These are the ten Celestial Stems of Chinese astrology. Jean-Michel Huon de Kermadec, *The Way to Chinese Astrology: the Four Pillars of Destiny* (translated by N.Derek Poulsen), p.86

<sup>18</sup> *A Bolt of Lightning from the Blue* pp.134, 213, 273

<sup>19</sup> *Sādhana* text (above) pp.55-56

<sup>20</sup> *Sādhana* text (above) p.56

and so on, performing the rite down to BAM HŪM PHAṬ as in the ritual text.<sup>21</sup>

It is appropriate to insert here the special instructions concerning the suppression of vow-breaking demons found in the *bKa' bgyad rang shar*. In this text it is explained that powdered iron, copper and stone,<sup>22</sup> and white and black mustard seeds, are powerful substances of sorcery for use in this rite. Gathering these items together, along with the smoke of crystal myrrh (*guggula*) and a sword and *kila* and so on, one attacks [the effigy] in unison with the words of the following verses:



ཨྲིཾ་ དམ་སྲི་བྱ་བའི་ལས་ངན་འདིས་མེད་ཅིང་།  
 དོར་སྲོལ་དཔོན་སྐྱེ་ལ་བསྐྱེས་ཅིང་།  
 དོར་མཆེད་ལ་བར་གཙོད་བྱས་ཅིང་།  
 རྣལ་འབྱོར་བདག་ལ་གཞོད་བྱེད་ཅིང་།  
 རྒྱལ་ཁམས་ཡོངས་ལ་གཞོད་པ་བྱས་ཅིང་།  
 རྒྱོར་རྒྱོལ་མང་པོའི་སྒོ་ཡང་བཀག་ཅིང་།  
 བཀའ་ལས་འདེད་བྱེད་དམ་སྲི་རྣམས་ཅིང་།  
 རྣམ་ཡང་བཏང་བར་མ་གཟུང་པས་ཅིང་།  
 དོར་སྲོལ་པོའི་སྐྱེ་པས་བཏབ་ཅིང་།  
 རྩལ་སྤྱེ་བུ་ལ་སྤྱེ་དོ་སྤྱེ་རྣམས་ཅིང་།  
 ལྷ་ལྷུ་ལ་སྐྱུར་བའི་དྲུད་པས་བདུག་ཅིང་།  
 ལྷན་གྱིས་བྲལ་ཅིང་མཚོན་ཆས་གཏུབ་ཅིང་།  
 དོར་སྲིན་པོའི་ཞལ་དུ་བཏབ་ཅིང་།  
 མ་མོ་མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱེན་ཅིང་།

<sup>21</sup> *Sādhana* text (above) pp.56-57  
<sup>22</sup> I am told that *mkhar gong* is the stone of preference here. *mkhan po* bsTan-pa gYung-drung, oral communication, Oxford, 2002



HŪM The dance of pleasure of Mahāsri Vajrakumāra and his retinue  
Pounds down upon the hearts of the vow-breaking demons  
with a thunderous roar.

The dance of pleasure of the ten wrathful kings and their consorts  
Pounds down upon the hearts of the enemies and obstructors  
with a thunderous roar.

By the pounding thrust of the dance of the wrathful kings,  
All their *krodha* queens are sealed with pleasure.

IG NAN VIGHNĀN STAMBHAYA NAN, MĀRAYA NAN.

ŚĀNTIṀ PUṢṬIṀ VAŚAM MĀRAYA HŪM PHAṬ.



These days, in the traditions of rTse and the Sa-skyapa, the effigy is drawn on the scapula of a goat and burned in the fire and so on. Such practices are neither rites of pressing down, nor are they *homa* rites of any kind. [984] They are merely [95] highly elaborated acts of fantasy, which they display in their ritual dances (*grub 'chams*) and on other occasions. We say that this pressing down upon the vow-breaking demons at the time of the great accomplishment is of truly great importance and therefore the performance of these rituals should be done properly, in accordance with the system of practice [as outlined here], without falling under the sway of its merely visual aspects.

(b) Secondly, with regard to affixing plaques to the door: As it says in the *Rang shar rgyud*, one should draw an image of Yama on the shoulder blade of a sheep and an image of Amṛtakuṇḍalin on the shoulder blade of a goat in accordance with their descriptions given below for visualisation (*abhisamaya*). The figure of Yama should be affixed to the outside of the inner door [to one's meditation place] and that of Amṛtakuṇḍalin actually inside the door. In front of eachone should be set out offerings and a white *bali* cake [654] moistened with holy water.

The offering *bali* for Yama should be purified with incense smoke and blessed in the same way that the cairns for the four great kings were purified and blessed above. Then the image of the deity should be purified with incense smoke and the black figure of Yama arises from emptiness. In his hands he brandishes a club and a discus. Adorned with the wrathful ornaments he stands upright on a throne of lotus, sun and moon on the back of a buffalo. From the syllables OM ĀḤ HŪM with which his three places are marked, rays of light stream forth [to invite] the *jñānasattva* which has the same form as himself. VAJRA-SAMAYA JAḤ. JAḤ HŪM VAḤ HOḤ. KRODHA YAMARĀJA IDAM BALIṀ TE KHA KHA KHĀHI KHĀHI. Offer the *bali* cake seven or three times.

[96] At the end of his name-*mantra* [985] make offerings with the words ARGHAM and so on. Then recite the verses:



ལྷིཿ གསང་ཚེན་ལྷུན་གྲུབ་ཕོ་བྲང་ནས་མུཿ  
 ལས་ཀྱི་ག་ཤིན་རྗེ་ཞག་པོ་ལགས་མུཿ  
 བཅོམ་ལྷན་དོ་རྗེས་བཀའ་རྒྱུ་ལ་ལྷུར་མུཿ  
 དེ་བཞིན་རིག་འཛིན་བསྐྱབ་པ་པོས་མུཿ  
 བཀའ་གསང་གཞུང་ཚེན་འདི་བསྐྱབ་པས་མུཿ  
 ཡང་དག་དོན་མཚོག་མ་ཐོབ་བར་མུཿ  
 འདི་ལ་གནོད་ཅིང་བར་གཅོད་པའི་མུཿ  
 ལྷ་སྲིན་ལྷེ་བརྒྱད་འབྲུང་པོ་ཀུན་མུཿ  
 ལྷོད་ཀྱི་གཡོག་དང་འཁོར་ལགས་པས་མུཿ  
 རྣམ་པར་སྤྱིན་པས་ཚོས་ཤོད་ལ་མུཿ  
 སྤྲེལ་དེ་འབྲས་བུ་མ་ཐོབ་བར་མུཿ  
 ས་འདི་ཡན་ཚད་བགོགས་མ་བཏང་མུཿ  
  
 དཔལ་ཚེན་མི་འཕམ་བཀའ་མ་འདའ་མུཿ  
 བདག་ཅག་གཉིས་མེད་དབྱིངས་སུ་ཅིག་མུཿ  
 དཀྱིལ་འཁོར་སྐྱོད་བའི་ལྷ་རྣམས་མུཿ  
 དེ་རྗེས་ཡལ་དམ་ཐུབ་པར་མཛོད་མུཿ  
 བཟླ་ལྷོད་ཡམས་རྣམས་མ་ཡས་ཏེ་མུཿ  
 ལྷོ་འདི་ཡན་ཚད་བགོགས་མ་བཏང་མུཿ

HŪM From the palace of great secret spontaneous accomplishment  
 You arise, oh black Karmayama,





ཨ་མྲི་ཏ་ཀུའི་ཚིན་ཚིན་དམ་སྲི་མུ་ར་ལ་རྩྱི་ཕུ་མ་མེ་

HŪM The body of the wrathful king Amṛtakuṇḍalin  
Emanates rays of light which overcome all enemies and obstructors.  
The result of this is the accumulation of an ocean of nectar.  
Grind the vow-breaking demons to particles of dust!  
AMṚTAKUṆḌALI CHINDA CHINDA *vow-breaking demons*  
MĀRAYA HŪM PHAT

Strewing flowers on the painted image, the deity is caused to remain firm with the words of the SUPRATIṢṬHA formula.

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(3) The inner boundary consists of slaying Mātraṅgara Rudra. According to the authoritative text of the *Phur pa che mchog gi dbang chu*:<sup>24</sup>

On a cotton shroud from a corpse in the charnel ground  
Draw the arrogant form of Mātraṅgara Rudra.  
Fumigating it with substances that separate him  
from his protector gods,  
His consciousness is summoned and absorbed into the effigy.

Although this text states that the drawing should be done on a cotton shroud, because death may be an unhappy situation it is said in the received tradition that the figure of Mātraṅgara may be made of clay or parched flour, pale ashen in colour with three heads, six arms and four legs. When made, it should be placed on the foundation of the *maṇḍala* with its head situated in the southwest corner. Then, with oneself clearly visualised as Vajrakumāra, one recites from the words E RAM and so on down to the proclamation of truth, just as in the section on the vow-breaking demons, above. [98]

[656] On this occasion, however, the proclamation of truth is [987] as follows:

བདེན་པ་ཚེན་པོའི་མཐུ་དང་རྒྱལ་པ་ལ་བརྟེན་ནས་ངར་འཛིན་གྱི་རྟོག་གཟུགས་དུག་གསུམ་རུ་བྲ་ལྷེ་  
གསུམ་གྱི་རྩམ་པར་ཤར་བའི་ཞིང་བཅུ་ལོག་ལྟ་རུ་བྲ་བུ་ད་ལྷེ་དང་བཅས་པ་དམིགས་པའི་རྟེན་ལ་  
རྣམ་ཅིག་ཉིད་ལ་ལུག་ཅིག་།།

<sup>24</sup> A8 [68], B12 [564], C5 [65]



“Due to the strength and power of transcendent truth, this effigy arises as the embodiment of ego-grasping. The three poisons which are the three classes of Rudra, together with the ten classes of enemies to be killed, the Rudra of perverted views and all those in the group of Māra, must be summoned into the visualised effigy at this very instant!”

Thus one separates them from their friends and, with words such as these and by employing the particular *mantra* and *mudrā* of catching, drawing forth, binding and driving mad, they are summoned and forced to abide within the effigy.

The meaning of this is said in the general authoritative texts of the Old Translation school to be twofold: Subjugating by means of *dharma-matā* and subjugating by means of ritual. As for the first of these, the essence of Rudra is clinging to the reality of appearances. But, if ego-grasping is annihilated by cutting it off at the root, this is called subjugation by means of *dharmatā*. Then, in order to make this manifest on the path [the texts] speak of subjugation by means of ritual. The ritual here is none other than the rite of implantation of the *kila*.

This, then, is the method of subjugation as it is found in the *Phur pa che mchog gi dbang chu*:<sup>25</sup>

Generating the form of the divine demon Mātraṅgara and  
Generating the fierce god, one implants the *kila*.

As it says here, in particular it is just the rite of implantation of the *kila* that is the necessary action. With regard to the details of this ritual, it is written in the *Phur pa che mchog gi dbang chu*:<sup>26</sup>

བྱང་ཚུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་པའི་མེ་  
རིག་འཛིན་བདག་ཅག་རྣམས་ལ་ནི་མེ་  
ལྷ་འམ་འོན་ཏེ་བདུད་གྲུང་རུང་མེ་  
ང་ལ་བར་ཆད་བྱེད་པ་རྣམས་མེ་  
མཐུ་དང་རྩུ་འཕུལ་མེད་པར་བྱོས་མེ་  
ཚོའི་བཟོ་གྲི་ལོ་གྲི་ལ་ཡ་མཚན་ཨ་ན་ཡ་རྩེ་མེ་

<sup>25</sup> A8 [68], B12 [564], C5 [64]

<sup>26</sup> A8 [68], B12 [564], C5 [65]



For we *vidyādhara* who have aroused the mind of supreme  
 awakening,  
 All demons whatsoever, even if they have the strength of the gods,  
 All those who place any obstacles in our way  
 Will be rendered powerless [988] and unable to deceive.  
 OM VAJRAKĪLI KĪLAYA SARVA-ANAYA [99] HŪM

Having said this, there now follows the true act of ‘liberation.’ In the words of the *bKa’ bgyad rang shar*:

ཨཱཿ མ་ཏྟི་བྱ་བའི་རྗེ་ག་ཅན་ལྟོད་ཅིང་།  
 ལྷོན་ཡང་བསྐྱབ་པ་ཀློན་ལ་བསྐྱབས་ཅིང་།  
 དེ་ཚོ་དཔལ་ཚེན་ཉེ་རུ་གསུམ་ཅིང་།  
 བསྐྱལ་གནས་དུར་ཁྲོད་ཚེན་པོར་བྱས་ཅིང་།  
 ལྷུངས་དང་རྩེད་བཅད་རང་ལ་བྱུང་ཅིང་།  
 བདག་མེད་སྣོད་པའི་ཐོ་བས་གཞོམ་ཅིང་།

HŪM Mātraṅgara Rudra, you of evil deeds,  
 Even though you had former attainments, all became obscured  
 And now the great glorious *heruka* [657]  
 Has adopted the place of your liberation as his mighty charnel  
 ground.  
 Annihilating you at the source, the spontaneously arising  
 Hammer of selfless emptiness smashes you down!

Reciting this, beat down upon [the effigy] with a hammer or a *vajra* and say: OM MAHĀŚŪNYATĀJÑĀNAVAJRA SVABHĀVĀTMAKO ‘HAM. ĀKĀRŚAYA RUDRA JAḤ. MĀTRAṄGARA-RUDRA PRABANDHA CAKRA HŪM PHAṬ. PRAVEŚAYA PHAṬ. TRI. HŪM SPHARAṆA PHAṬ.

In other authoritative texts it is said that, if one wishes for a more elaborate rite, such things as the stomping dance of the liberating messengers (*sgrol ging*) may be performed here, as one recites the *hr̥daya mantra* of the lord [Vajrakila] and causes the consciousness [of the demon] to rise upwards [to rebirth on a higher plane]. Enjoying his innards as an offering feast, his carcass is blessed as the divine palace of the deities.

The visualisation for this is described in the above source as follows:

དེ་ནས་མ་ཨི་རྟེགས་པ་དེ།  
རྟེགས་པའི་ཚོགས་ལུང་པོ་སྐྱལ།  
རྣམ་ཤེས་རྩྱི་གི་གནས་སྤང་ལ།  
དཀར་ནག་མཚོམས་སུ་ལྷ་རྣམས་སྐྱེད།



Then this arrogant Mātraṅgara Rudra  
Is liberated from his body by the fierce ritual.  
His consciousness, abiding in the syllable HŪM, is caused to rise  
upwards  
And the *maṅḍala* of deities is generated at the junction of virtue  
and vice.

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[989] As these words are recited, the *kila* is plunged into his heart and one should mutter the *kilamantra* and the *dhaddhi*. As one says HŪM, his consciousness is raised up to the Akaniṣṭha heaven.

In the same source it is written:<sup>27</sup>

By the truth of *dharmatā*,  
By the power of the buddhas,  
This is exactly the deed considered necessary. [100]  
The time for the violent rite of wrath has come!

As this is recited, [the consciousness of the victim] is established  
In the realm of the *dharmakāya* beyond thought.

Just as it is written here, one should meditate like that whilst speaking the words.

Now one takes a sharp knife and waves it in the air:

རྩྱི་རྟེགས་པ་བསྐྱལ་བའི་ལུང་པོ་འདི།  
རྣམ་འབྱོར་མཚོགས་གི་གནས་སུ་བྱ།

<sup>27</sup> Cf. *Sādhana* text (above) p.88





Then, by reciting the syllable BHRŪM, the carcass of Mātraṅgara takes on the clear appearance of the divine *maṇḍala* palace and, opening the doorway of the vein of his life force, the yogin enters therein and takes his place. Thus, outwardly, there is the dismembered trunk of Mātraṅgara [101] whilst, inwardly, it is believed to be the divine *maṇḍala* palace of *heruka* Vajrakila.

In general there are many points to be decided here concerning the slaughter of Mātraṅgara. In particular, when the distribution of his body parts was discussed above, it was said that his head was in the south but now it is said to be placed in the southwest. If you wonder whether this is an error, it is not. When it is said that the *maṇḍala* palace, in general, is composed of his cadaver, the head as the chief member of the whole body faces towards the southwest. But [659] when it comes to the displacement of his body parts at the time of his slaughter, we must take into account the earlier description of the eight great charnel grounds, within which it is written:

His heart fell to the east, the Chilly Grove (Śitavana) charnel ground.  
His head to the south, the charnel ground of Bodies' End  
(Bimbaniṣpatti).

[991] Since the facts are clearly stated in such sources, we must understand the matter in accordance with the authoritative pronouncements of the received tradition.

In the *bKa' brgyad* and other texts it is taught that, previously, at the time of both 'holding' and 'protecting' the site, a single striking *kila* was to be embedded into the *maṇḍala* centre, and now, at this point, it is explained that *kila* are to be set up in the ten directions. However, because we have already embedded *kila* as the protectors of the ten directions, it is unnecessary to do it here again. On the other hand, if the holding and protecting rites were formerly accomplished merely by means of the stomping dance of the ten wrathful kings, it is permissible to perform the embedding of all the *kila* at this junction, as one wishes.

(4) Setting up the secret boundary. If we were to summarise all the ritual aspects of establishing the outer and the inner boundaries, they are nothing more than a mental drama. [102] As it says in the *gSang sngags lam rim*, "The essential reality of the act and the actor is to be established in the realm beyond imagination" and, in order to elu-



cidate the meaning of these words so that one may gain a direct comprehension of the natural condition, the text of *Thugs sgrub* states:

ཐུན་མཛོད་བཅུད་སྣང་བ་ཐམས་ཅད་ཀྱི་ནི།  
རང་རིག་སེམས་ལས་བྱུང་བའི་ཚོ་ལྟུལ་ཏེ།  
སེམས་ཉིད་དངོས་པོ་གཟུང་འཛིན་བྲལ་བའི་རང་།  
དེ་ལྟར་རྟོགས་ན་བགེགས་རྣམས་རང་སར་གྲོལ།

All the manifold appearances of the outer container of the world  
and its inner contents of living beings  
Are magical apparitions arising from the mind's own  
natural capacity.  
The essential reality of the mind itself is a state  
that is free of both subject and object.  
If one understands things in this way,  
all hindering demons are liberated in their own place.

Reciting these words with perfect comprehension is [the highest] protection.

(5)<sup>28</sup> In the process of erecting the *maṇḍala*, [992] there are eight aspects of the rituals of service and attainment to be considered: (a) Sprinkling the ground. (b) Blessing the threads and colours. (c) Laying down the lines. (d) Preparatory rites. [660] (e) Application of the colours. (f) Material requisites. (g) The descent of blessings. (h) Genuine attainment and worship. These are the eight.

(a) With regard to the first of these, sprinkling the site (*secana*): Blending beer and dharma medicine (*chos sman*), one contemplates the buddhas and their consorts of the five families melting down and dissolving into this mixture, transforming it to nectar. Sprinkling the foundation of the *maṇḍala* with this, one recites the following words from the *bKa' brgyad rang shar*:

ལྷོ་ལྷོ་རྣམ་རྟོག་དངོས་གཞི་རྩ་བ་ལྷེ།

<sup>28</sup> All mss list this as part (4).

དུག་ལྷ་འཁོར་བའི་རྟགས་གྱི་རྒྱུ་  
 ཡེ་ཤེས་ལྷ་རྩུབ་སྦྱར་ནས་  
 སུར་བའི་དགྱིལ་འཁོར་ཆག་ཆག་གདབ་  
 གུའྱུ་རྩྱུ་ཀ་ཙྰ་མུ་ལ་རྩྱུ་།



HŪM The foundation of ideas is the fivefold root,  
 The five poisons that are the characteristic marks of *samsāra*.  
 Having transformed these into the five wisdoms,  
 We sprinkle the *maṇḍala* of Vajrakila.  
 GUHYA-JÑĀNA-CAKRA-MANḌALA HŪM

(b) Secondly, blessing the threads and colours: Fill five skulls or precious containers with the five colours [103] and, using the tip of a *vajra*, one should inscribe the white pigment in the centre with a syllable OM. Inscribe the blue pigment in the east with a syllable HŪM, the yellow pigment in the south with a syllable SVĀ, the red pigment in the west with a syllable ĀH, and the green pigment in the north with a syllable HĀ. Then make a similar arrangement upon the altar with a set of five threads having the same five colours as the dry pigments.

Finally, arrange the series of five offerings. Purify these offerings with incense smoke and say:

ལྷོང་པའི་ངང་ལས་ཨ་ལས་ཡེ་ཤེས་གྱི་ཀ་སྤྱུ་ལ་ཡངས་ཤིང་རྒྱ་ཆེ་བའི་ནང་དུ་རྩྱུ་ལས་མཚོན་རྩིས་  
 རྒྱུ་མས་དངས་ཤིང་ཐོགས་པ་མེད་པར་གྱུར།

“From the condition of emptiness [993] arises a wisdom skull cup as a transformation of the syllable A, exceedingly vast in size, within which arise limitless shining offering substances from the syllable HŪM.” Then bless these offerings with the usual *mantra* and *mudrā*.

Also purify the threads and coloured powders with incense smoke and imagine that five threads and colours arise from the state of emptiness in the form of blood-drinking *Kila* deities [661] of the five families. Above the waist, each has the form of a wrathful king with a single face and pair of arms. White, blue, yellow, red and green in colour, each rolls a *kila* marked with the insignia of his family. Below the waist, each is in the form of a spike having the shape appropriate to his own activ-



ity.<sup>29</sup> They are adorned with all the accutements of the charnel ground and in the embrace of their consorts who have the same appearance as themselves. Their three places are marked with the syllables OM ĀḤ HŪM from which rays of light radiate out to draw in the wisdom deities from their natural abodes. VAJRASAMĀJA JAḤ HŪM VAM HOḤ. Make offerings to them with the words OM KRODHARĀJA-PAÑCAKULA ARGHAM ... and so on, and praise the *dharmakāya* as the sky.

Then, by means of rays of light spreading out from the head, throat and heart of the five gods, all the *sugata* of the ten directions and the host of deities of body, speech and mind are summoned and caused to be absorbed into the threads and coloured powders. OM VAJRAKĪLI KĪLAYA SŪTRAM MĀ-ATIKRAMA HŪM. And then one should recite OM ĀḤ HŪM 100 times.

After this, one should make offerings and sing praises once again.

Then the male and female deities of the five families [994] unite in sexual embrace and, dissolving into light, [104] they take on the nature of the threads and coloured powders. And the yogin should write the five seed-syllables by stroking the coloured powders with the ring finger of his left hand.

(c) Thirdly, in laying down the lines (*sūtrapātana*) there are two aspects to consider: The wisdom lines (*jñānasūtra*) and the activity lines (*karma-sūtra*). With regard to the first of these, [the master] stands to the west of the *maṇḍala* with the clear perception of himself as the lord Vajrakila and his assistant is placed in the east with the clear perception of himself as Diptacakra. Stretching out the five coloured threads, they are twisted together and lines are drawn in three places — in the sky, upon the ground, and in-between.

Whilst the lines are being drawn in the sky, recite these verses from the *bKa' brgyad rang shar*:

ཧྲིཿ མཚན་ལྷན་རང་བཞིན་གསུངས་མའི་མཚོག་མེ

གཞུང་དང་མཐུན་པར་མངོས་ཤིང་བརྗོད་མེ

ཁ་ནས་ལུ་སྤྲལ་དད་ལྷན་ཞིང་མེ

<sup>29</sup> The white Buddhakila is round, the yellow Ratnakila is square, the red Padmakila is semicircular and the green Karmakila is triangular, as is the dark blue Vajrakila.

སྐད་ཀྱང་ངང་པ་གཞོན་ལྷ་འདྲེ།

སྐྱེན་པར་སྤྲུལ་ཞིང་ངང་ཚུལ་བཟང་།

མཉེན་ལྷག་འཁྲིལ་ནས་དབྱེར་མི་ཟུང་།

དོ་རྗེ་ལས་གྱི་དོན་འགྲུབ་མོ།

གསང་བ་དོ་རྗེ་འཕྲིན་ལ་དེབས་མ།

ལས་རྣམས་མ་ལུས་ཀྱན་གྱིས་ཤེག་།

ལྷོ་སྐྱོ་སྐྱོ་ཏུ་རྒྱན་མཚུལ་རྣམས་།

HŪM The best of all consorts, naturally endowed  
with excellent signs,  
[662] Radiantly beautiful, just as described in the texts.  
From her mouth wafts the scent of blue lotuses and,  
As for her voice, it is like that of a young goose,  
Speaking sweetly in the auspicious manner of a goose.

Being coiled in her supple embrace, may we never separate!  
She, who achieves the aims of all tantric activity,  
Drawing out the seed/line<sup>30</sup> of the secret *vajra*,  
May she fulfil all activities without exception!  
BHRŪM SAMSKṚTA-JÑĀNA-MANḌALA HŪM

As these words are recited, hold the cord between the two eyebrows with the right hand and, stretching it downwards with the thumb and ring finger of the left hand, pluck it three times.

When performing the rite in elaborate fashion, [995] the whole network of lines across the *maṅḍala* may be struck in accordance with this system of the *Rang shar rgyud*, but it is alright if this is not done.

Hold the cord for the intermediate lines at the heart and say:

རྣམས་ལ་བདེ་ཚེན་སྤྲོས་བྲལ་ཚེས་དབྱིངས་སུ།

<sup>30</sup> Tib: *thig* is equivalent to Sanskrit *sūtra* (*thig skud*) and also *bindu* (*thig pa*), thus allowing for some playful punning in the Tibetan verses.





རིག་པ་ཡེ་ཤེས་རྗེ་འཇིགས་མེད་ཀྱི་སྐྱེ་བ་ལྷན་པུ་རྩེ་རྒྱུ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་  
 རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་  
 རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་  
 རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་  
 རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་ལྷན་པུ་རྩེ་རྒྱུ་

HŪM In the realm of great bliss, the *dharmadhātu* free of effort,  
 Is drawn the *vajra* line/implanted the *vajra* seed  
 of the wisdom of natural awareness.  
 It is the awakened mind of non-dual method and wisdom,  
 [105] Unchanging in the past, present or future.  
 In this supremely sacred place of the great secret charnel ground,  
 The palace of Vajrakumāra clearly appears.  
 BHRŪMJÑĀNA-TIṢṬHA-KRAMASVĀHĀ

Pluck this line three times, as above.

As for the earth lines, it is easier to proceed with these after the activity lines have already been drawn because, in that case, they can be struck on top of the Brahmā lines<sup>31</sup> already in place. Whether they have been previously completed or not, however, one should strike the cord across the foundation of the *maṇḍala* with the words:

རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་  
 རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་ རྩེ་རྒྱུ་

<sup>31</sup> The lines of Brahmā are the eight major lines that delineate the *maṇḍala*.

HŪM The foundation of the esoteric *maṇḍala* of the charnel ground  
 Is the sexual organ of the female consort, within which  
 Is drawn the line/ ejaculated the seed of *bodhicitta*  
 Which gives rise to the *maṇḍala* of Vajrakīla.  
 BHRŪM JÑĀNA-MANḌALA HRĪḤ BHRŪM

Reciting this, one strikes the line three times.



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Clear Elucidation of the Essence

Then, after this, [663] visualised offerings should be made to those three lines of the sky, intermediate space and earth, by means of *mantra* and *mudrā*, just as in the previous sections. Reciting HŪM VAJRAMUṢṬI, one clenches the hands into *vajra* fists and joins them together with the little fingers. Extending the tips of the forefingers, one draws a wisdom line out from the spot between the eyebrows and strikes it in the sky.

Secondly, [996] with regard to the activity lines, whether they are completed prior [to the construction of the wisdom lines] or after them, they are to be drawn in this place, in accordance with the received instructions.

(d) Performance of the preparatory rites (*adhivāsana*) has three parts: Placement of the deities, preparation of the flasks (*kalaśa*), and preparation of the disciples. Since the latter two of these are necessary only at the time of empowerment, the reader is referred to the *dBang chog rin chen bum bzang*.<sup>32</sup> Here I will explain the placement of the deities: Anointing the places of the deities with drops of perfume, one recites SŪRYA-CANDRA-[106]-MANḌALA. Arranging a handful of grain atop each of these places, one recites the *mantra* of Vajrakīla on the lord's place and the *mantra* of the ten wrathful kings upon the ten spokes [of the *maṇḍala* wheel]. When putting down handfuls of grain on the places of the oath-bound protectors within the inner courtyard, the four Reti sisters are arranged in the eastern courtyard, the four bSe goddesses are arranged in the southern courtyard, and the four Dog-faced mothers are arranged in the northern courtyard. The recitation to accompany this is taken from texts of the *Phur pa che mchog* cycle — MAMA VAŚAM KURU MĀTRĀṄGARA IMĀN. DHADHI MAMA KARMA ŚĪGHRAM KĀRAYE HŪM PHAṬ. In the four doorways one recites JAḤ HŪM VAM HOḤ [and arranges a handful of grain for each of the four gate-guarding goddesses]. Then, in the charnel grounds are arranged

<sup>32</sup> B5: *Byang gter phur pa spu gri'i dkyil 'khor du dbang bskur ba'i cho ga rin chen bum bzang* written by Padma 'phrin-las (70 folios). VKNT Vol.3



four protectors in each of the three directions — east, south, north — just as was done in the inner courtyards. These [handfuls of grain] are for the twelve *puruṣa* of Rosewood, Iron and Conch, and the *mantra* to be recited whilst these are set out is KATAÑKATE JAYE VIJAYE AJITE APARĀJITE MĀRASENAPRAMARDANIYE [664] HŪM HŪM PHAṬ.<sup>33</sup>

[997] Having determined the boundary of the ‘mountain of fire’ (*agniparvata*), a circle of offerings is set out within it. The three offerings of *bodhicitta* medicine, *bali* cake and blood are set out in the south, west and north, and other offerings should be arranged in accordance with the precepts of one’s teacher.

Returning now to the *maṇḍala* proper, one effectuates the placement of the deities by chanting all the relevant liturgical verses of the great *Dril sgrub kyi ‘phrin las*, in such a manner as to generate the deities in front. The text should be read as far as the offering section, and each *mantra* should be recited 100 times. If the rite is to be performed in elaborate fashion, offerings should be presented to the special protectors of the Kila doctrines and to the Treasure protectors, as well as to the general assembly (*gaṇacakra*). If the rite is to be performed in brief, at the end of the *mantra* recitation, one exhorts the deities to action [by means of the DHADHI *mantra*] and presents them with offerings and praise. [107] One then exhorts the lineage of *vidyādhara* to give their blessings.

Finally, after all this, one should present offerings to the deities once again, sing hymns in their praise, and request them to forgive whatever errors have been committed in the performance of the rite, all in the usual manner.

Within the preparatory rite of our own tradition, the authoritative sources do not speak of a prayer requesting the deities to abide on the site. In the *Phur pa spu gri* texts of Guru Chos-dbang, however, it is written:

ཨོཾ རྣམ་འབྱོར་པ་བདག་ཅག་རྣམས་སངས་རྒྱལ་ནས་བསྐྱེད་པ་ལ་འཇུག་པར་འཚལ་བས་རྗེ་རྗེ་སྐུར་  
པའི་ལྷ་ཚོགས་མ་ལུས་པ་ལུས་པ་མེད་པ་ཁྱེད་རྣམས་སྣ་པོ་ཞལ་གནས་པར་མཛད་དུ་གསོལ་མེད།

<sup>33</sup> From the *Phur ‘grel ‘bum nag* we can see that this *mantra* belongs to the four Bhūmipati sisters. Their leader, Aparājītā, has actually been identified as the wrathful aspect of the golden goddess of Earth, Pṛthivi. Miranda Shaw, *Buddhist Goddesses of India* p.31

“HOḤ We yogins wish to embark on the path of ritual service from tomorrow evening onwards. In preparation for this, therefore, all you host of gods in the *maṇḍala* of Vajrakila, every one of you without exception, must please be present in this place.”

This prayer should be repeated three times, and then, with the *mantra* HŪM VAJRA SUPRATIṢṬHA and raising the *mudrā* to the sky, one imagines that they take their places like an overarching network of light. [998] Presenting them with offerings by reciting OM ŚRIVAJRA-KUMĀRA SAPARIVĀRA ARGHAM and so on, they are praised within the depths of fire at the end of the aeon.<sup>34</sup>

Then one should gather up the heaps of grain, the offerings and the *bali* cakes.

(e) Fifthly, applying the colours: [665] Mixing together the previously blessed five coloured powders — blue, green, red, yellow and white — smear the centre of the *maṇḍala* with this whilst reciting EYAM RASU KEM RAM BHRŪM. The purpose of this is to build up a foundation of the elements in due order with Mount Meru [above, and the *maṇḍala* palace on its peak]. The way [the *maṇḍala* palace] is drawn is this: In the centre is a dark blue triangle, with its apex pointing to the front. Around this is a circle of half-moons and a moat of blood with a wall of skulls at its circumference. Next is a blue wheel with ten spokes, an ocean of blood being visible between the spokes. Raised on a green background are [four] courtyards, [108] the colours of the directions. The doorways are festooned with hanging banners, in the usual manner, and there is a lotus wall. Then, a circle of charnel grounds, a *vajra* garland and a mountain of fire should all be beautifully drawn.

Now, signs for the deities should be arranged as follows: Although it is usually necessary to set out seed-syllables as signs of speech, hand implements as the insignia of mind, or such things as heaps of powdered pigment in conformity with the body colours of the deities, in this case such symbols are not required because of the placement of an individual *kīla* for each deity. On the other hand, because it is difficult to obtain a full set of *kīla* sufficient to include all the oath-bound protectors, [999] deity marks may be set out to substitute for these. In this case, it is said: “generally, the three groups of red and black protectors are to be arranged in the courtyards.” Although this is said, it is not always so. In the authoritative texts of the *Phur pa che mchog gi 'phrin*



<sup>34</sup> *Sādhana* text (above) pp.70-71



las<sup>35</sup> we read, “the four goddesses of bSe (Bhūmipati sisters) are arranged to the right of the lord” and, also, that “to the left are the four Dog-faced sisters.” And then it says that, “the fourfold group of dPal-Idan lha-mo (Remati) is placed in front of the lord.” Because of what is written here, in our tradition, four heaps of coloured powder are arranged in each of three places to stand for the Mother Goddesses within the eastern, southern and northern inner courtyards and [666] it is then proper to set out four heaps for each of the three groups of their brothers of Rosewood, Iron and Conch within the area of the charnel grounds. It being like this, so it is to be understood.

In the *rDo rje phur pa thugs gsang ba sku'i rgyud*<sup>36</sup> it is written,

The white [face] on the right is really Yamāntaka,  
 Leader of the bSe-mo goddesses of the brain and blood.  
 The red [face] on the left is really King Hayagrīva  
 Who summons the Dog-faced sisters of the life force in the throat.  
 The blue [face] in the centre is really [109] Amṛtakunḍalin,  
 Controller of the Black mothers of the heart and mind.<sup>37</sup>

<sup>35</sup> B11, C4: *rDo rje phur pa che mchog gi 'phrin las* (20 folios).

<sup>36</sup> A3, B10, C1: *rDo rje phur pa thugs gsang ba sku'i rgyud* (*Vajrakīlacit-taguhyakāya-tantra*) (10 folios). Verse not seen here!

<sup>37</sup> According to the *bKa' nyan lcags kyi ber ka*, this is ‘the triple essence of Vajrayakṣa’: His white face on the right is said to be the real Yamāntaka, who stirs up the brain blood in the skulls of the four bSe-mo goddesses. His red face on the left is the powerful Hayagrīva, who cuts to pieces the base of the tongues of the four Śvanmukhā sisters. His blue central face is Amṛtakunḍalin, who confounds the heart *cakra* of the black *ḍākini*.

Also, in the *Nag po dug gi spu gri* it is written:

Oh Lords! You who wear the armour of blessings,  
 Strike from on high with the hand that holds the hammer!  
 Hurl your sharp pointed arrows from above!  
 Yamāntaka, hurl yourself against the enemy's crown!  
 Purify the place of the body and  
 Hack at the vein of Brahmā!  
 Hayagrīva, attack the throat!  
 Purify the place of speech and  
 Sever the arteries of blood!  
 Amṛtakunḍalin, descend upon the heart!  
 Purify the place of the mind and  
 Slice through the vein of life!

See my *The Cult of the Deity Vajrakīla* Chapter Nine for further references.



The intention of this quotation is to show how it is on the unsurpassed level of reality.

Further, with regard to the *maṇḍala*, for the rites of empowerment it should always be constructed of coloured powders [1000] in the manner just explained. In cases where considerations of time and space do not permit the construction of a *maṇḍala* of coloured powders, however, it is permissible to use one painted on cloth of the proper measurements. In that case, the rituals of the lines and colours may be dispensed with and, when it comes to the placement of the deities, drops of perfume should be arranged on the *maṇḍala*, with a handful of grain or flowers placed on top of those. It should be done in just this way for all ritual activities, other than when simply presenting offerings.

(f) Sixthly, with regard to the material requisites: When the rites of evocation are for the purpose of empowerment, the necessities are such items as the initiation flasks and so on,<sup>38</sup> as specified in the authoritative literature on empowerment. These empowerment texts, however, do not provide elaborate details [concerning the required equipment] specifically for [the four branches of] service and attainment (*sevāsādhana*). Nevertheless, it would not be fitting to act as if we were unable to [understand all that is necessary] from the many other details given. [Thus,] setting up just one iconic *kila* as the lord of the *maṇḍala*, it is then necessary to perform the ritual of bestowing blessings upon it. [667] As it says in the authoritative text for the Black Razor (*spu gri nag po*) empowerment:<sup>39</sup>

For each *kila*, equal in number to the deities of the *maṇḍala*,  
There are eight rites of ritual blessing to be performed.

Thus, in accordance with what is written here, [110] there should be one *kila* for each of the deities, from the lord and his consort [in the centre of the *maṇḍala*] out to the oath-bound protectors and the Īśvari goddesses [at the periphery], and also an activity *kila* for striking the enemy and so on. To have all of these is best, but, in the absence of a complete set, the indispensable items are: the lord Vajrakila, the ten wrathful kings, the twenty devourers and killers, the four gate-keeping goddesses (all of which are to be placed upon the *maṇḍala*), [1001] and a

<sup>38</sup> Including the victory flask (*vijayakalaśa*) and the activity flask (*karmakalaśa*).

<sup>39</sup> A14, B63, C20: *rDo rje phur pa'i spu gri nag po'i dbang chog* (8 folios). VKNT Vol.3



Supreme Son placed in front of each participant. The speedily-moving *kila*, the striking *kila*, and the *kila* of the oath-bound protectors, can all be incorporated into a single *kila* which is placed in front of the *vajrācārya*. Then, having also gathered together white mustard seeds, crystal incense and blood, one recites the words of the *tantra*, “I arise in the form of Vajrarākṣasa (Vajrakila),” and so on in order to generate oneself as the lord. Then one recites the *kilamantra* one hundred times and lets one’s breath fall onto those three material requisites.

Now, with regard to the blessing proper [in which those empowered substances are used to bless the *maṇḍala* of material *kila*], in accordance with the teachings of the *Phur pa drag sngags*.<sup>40</sup> With oneself clearly visualised as the deity Vajrakumāra, on the five fingers of one’s right hand appear five solar cushions from the *mantra* MA SŪRYA MAṆḌALA and, seated thereon, appear the lords of the five families from their *bija* HŪM OMSVAAMHĀ. Then, on the five fingers of one’s left hand appear five lunar cushions from the *mantra* A CANDRA MAṆḌALA and, seated thereon, appear the ladies of the five families from their *bija* MUM LAM MAM PYAM TĀM.<sup>41</sup> Muttering VAJRAÑJALĪ, one brings the fingers into contact so that the male and female buddhas meet and unite. Then, with the words VAJRA BANDHA VAJRĀVEŚAYA A ĀḤ, the seminal *bodhicitta* produced by the union of those male and female buddhas is absorbed into the *kila* so that all of them are blessed with the ultimate truth of the unchanging *dharmakāya*, out of which arises the wrathful host of the *sambhogakāya* [668], the upper portion of their bodies in the deity’s form with sharp spikes as their lower portion, [1002] [111] from whose bodies radiate out countless emanations of similar form, the wrathful host of the *nirmāṇakāya*. These annihilate the enemies and obstructors and, gathering up all the power and glory of the animate and inanimate universe, they return and melt into the material *kila* which then begin to glow with light. As it is written in the *bKa’ brgyad rang shar*:

ཧྲིཿ སུར་བཞོས་སྐུ་འགྲུར་མེད་ལས་མེད་  
འཛེགས་སྐུ་འཛོལ་སྐུ་རུ་ཤར་མེད་

<sup>40</sup> B33 & C24: *Phur pa drag sngags kyi 'phrin las* (20 folios. The longest of the *gter ma* texts.)

<sup>41</sup> Cf. *A Bolt of Lightning From the Blue* p.197 & p.219

སྤྱུང་སྤྱུང་འོ་ཚོ་གསལ་འདུ་འཕྲོ་ཡིས་།  
 དགྲ་བགོགས་བར་བཅད་ཚར་གཅོད་འདུལ་།

HŪM From the unchanging condition of the *dharmakāya kila*  
 Arise the wrathful assembly of *saṃbhogakāya* forms.  
 By the spreading out and return of the wrathful host of *nirmāṇakāya*  
 All enemies and interruptive obstructors are completely destroyed.



The *kila* on the *maṇḍala* are generated by reciting just once all of their *mantra*, from that of the lord down to those of the guardian goddesses of the gates and the protector deities.

After that, whilst rolling the *kila* between the two hands, one mutters OM VAJRAKĪLI KĪLAYA HANA HANA DĪPTACAKRA HŪM so that one's body attains the power to slay the threefold universe in a single moment. Whilst rolling the *kila* in the hollow space between the fingers, one mutters OM VAJRAKĪLI KĪLAYA HR̥DA BHŪR BHUVAḤ PADMA HRĪḤ HŪM so that one's speech attains the power to slay the threefold universe in a single moment. Binding *vajra* fists, one rolls the *kila* between the two outstretched middle fingers so as to form the *makara* gesture of complete [1003] liberation and mutters OM VAJRAKĪLI KĪLAYA SATTVARĀJA HŪM so that one's mind attains the power to slay the threefold universe in a single moment. [112] Thus are bestowed the blessings of body, speech and mind.<sup>42</sup>

Pelting all the *kila* with seeds of white mustard, [669] one recites OM VAJRAKĪLI KĪLAYA PETALIMAṆḌALA RAKṢA RAKṢA HŪM PHAṬ and imagines all the poisons of mind being removed. Fumigating them with the smoke of incense crystals, one recites OM VAJRAKĪLI KĪLAYA MAKULATALA PRATALA ATTIṢṬHA HŪM and imagines them effulgent with a glorious radiance. Smearing them with blood and saying OM VAJRAKĪLI KĪLAYA MAHĀRAKTA JVALANI HŪM PHAṬ, one contemplates acting out of great compassion for the benefit of all living beings. These are the three called anointing, fumigating and pelting.<sup>43</sup>

<sup>42</sup> The three *mantra* employed here, quite corrupt in our mss, derive from GST XIV, 66-70 (*Bolt of Lightning from the Blue*, pp.39-42). They are used in a similar fashion, to bestow the blessings of body, speech and mind, in *tantra* such as the *Phur pa bcu gnyis* and also in an early ritual ms discovered in Dunhuang (Mayer & Cantwell, "A Dunhuang Manuscript on Vajrakīlaya," *Tibet Journal* XVIII.2, 1993).

<sup>43</sup> The subject matter of *rTsa ba thugs kyi rgyud* IV. See: *A Bolt of Lightning from the Blue* p.198



Installing the deities upon their thrones:

ཨཱཱེ། སྐྱ་སྒྲོད་ཁྲོའི་ཚེན་པོ་ལ།  
 སྐྱ་སྒྲོད་ཟུར་གསུམ་དབལ་དང་ལྷན།  
 ཁྲོའི་བཙུ་ཡིས་རྣམ་པར་བརྒྱན།  
 གདུག་པམ་ལྷུས་འདུལ་བར་བྱོས།

HŪM Your upper bodies have the forms of the kings of great wrath  
 And your lower parts are three-edged spikes with sharp tips.  
 Being well adorned with the ten wrathful queens,  
 You must subdue all dangerous beings without exception!

Having in this manner completed the eightfold blessing of all the *kila*, they are to be arranged upon the *maṇḍala* in accordance with the verses of their invocation. [1004] Although there are no verses in the Northern Treasure texts of the medium *Razor Kila* to accompany this act of laying out, according to the expansive *Che mchog gi dbang chu*<sup>44</sup> it is said that we should pray to the wrathful king of the zenith that he be seated by reciting his verse of invocation, and we may understand this to mean that all the deities are to be set out upon the *maṇḍala* in due order by reciting in this way.

ཨཱཱེ། རྗེ་གཞོན་ལྷུ་འཇིག་འཛོན་རྣམས།  
 དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར།  
 བཅོམ་ལྷན་རྗེ་གཞོན་ལྷུ་དང་།  
 དུམ་ཚེན་འཁོར་ལོ་རྒྱལ་འདེབས་མ།  
 བསམ་གྱི་སྦྱོད་པས་འགྲོ་དོན་མཛོད།  
 ལོ་བཟོ་གྱི་ལི་གྱི་ལ་ཡ་རྩྭེ། དྲིལ་ཚྲ་རྩྭེ། ས་མ་ཡ་ཏཱེུ་ལྷན།

HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,

<sup>44</sup> A8, B12, C5: *Phur pa che mchog gi dbang chu* (12 folios). VKNT Vol.3

May the *bhagavat* Vajrakumāra and  
 His great consort Diptacakra  
 Act with the deeds of skilful means [113] for the benefit of beings!  
 OM VAJRAKĪLI KĪLAYA HŪM DĪPTACAKRA HŪM  
 SAMAYA TIṢṬHALHAN

With these words one places the *kila* of the lord and his consort  
 in the *maṇḍala* centre. [670]



ཨྲིཾ རྡོ་རྗེ་གཞིན་རྒྱུ་འཛིན་རྣམས་མཁོ་།  
 དབང་དང་དངོས་གྲུབ་བྲལ་བའི་སྦྱིར་མཁོ་།  
 ཁྲོ་བོ་ཚེན་པོ་རྣམས་ཀྱི་མཁོ་།  
 དུམ་ཚེན་རྡོ་རྗེ་སྤྲེལ་འབྲེལ་མཁོ་།  
 སྤྲེལ་མཁོ་དང་དམིགས་བྱའི་མཁོ་།  
 ཐབས་ཀྱི་སྦྱོར་དཔལ་འགྲོ་དོན་མཛོད་མཁོ་།  
 ཨྲིཾ་བཟོ་གོ་རྣམས་ཀྱི་མཁོ་། གཟུང་གཟུང་རྣམས་ཀྱི་མཁོ་། ས་མ་ཡ་ཏེ་ལྷ་ལྷོ་ལྷོ་མཁོ་།

HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,  
 May the greatly wrathful Hūmkāra  
 And his consort Śabdavajrā, together with  
 Their magical emanations with the heads of a pig and a lizard  
 Act with the deeds of skilful means for the benefit of beings!  
 OM VAJRAKRODHA-HŪMKĀRA HŪM GARJA GARJA HŪM  
 SAMAYA TIṢṬHALHAN

With these words one places a *kila* upon the first eastern  
 spoke of the *maṇḍala*.

ཨྲིཾ རྡོ་རྗེ་གཞིན་རྒྱུ་འཛིན་རྣམས་མཁོ་།  
 དབང་དང་དངོས་གྲུབ་བྲལ་བའི་སྦྱིར་མཁོ་།  
 ཁྲོ་བོ་ཚེན་པོ་རྣམས་ཀྱི་མཁོ་།



ཡུམ་ཚེན་དོན་རྣམས་མར་བཅས་མེད་ཅེས་སྒྲུབ་ཅིང་།  
 སྤྲོ་ལོན་སྤྲུག་དང་བྱུ་ཚོད་མགོ་མགོ་མེད་ཅེས་སྒྲུབ་ཅིང་།  
 བསམ་གྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་ཅེས་སྒྲུབ་ཅིང་།  
 ཨོཾ་བཏུན་ཀྲོན་ལེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ཏ་ཏ་ཏ་ཏ་ལྷོ་ལྷོ་ ས་མ་ཡ་ཏིལྱ་ལྷོ་ལྷོ་

HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,  
 May the greatly wrathful Vijaya  
 And his consort rNam-snyems-ma, together with  
 Their magical emanations with the heads of a tiger and a vulture  
 [1005] Act with the deeds of skilful means for the benefit of beings!  
 OM VAJRAKRODHA-VIJAYA HŪM HANA HANA HŪM  
 SAMAYA TIṢṬHA LHAN

With these words one places a *kila* upon the second eastern spoke of the *maṇḍala*.

ཨོཾ་ རྣམ་ཐོས་ཀྱི་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ཏ་ཏ་ཏ་ཏ་ལྷོ་ལྷོ་ ས་མ་ཡ་ཏིལྱ་ལྷོ་ལྷོ་  
 དབང་དང་དོན་གྲུབ་བྱུང་བའི་ཕྱིར་ལྷོ་ལྷོ་  
 སྤྲོ་ལོན་སྤྲུག་དང་བྱུ་ཚོད་མགོ་མགོ་མེད་ཅེས་སྒྲུབ་ཅིང་།  
 ཡུམ་ཚེན་དོན་རྣམས་མར་བཅས་ཅེས་སྒྲུབ་ཅིང་།  
 སྤྲོ་ལོན་སྤྲུག་དང་བྱུ་ཚོད་མགོ་མགོ་མེད་ཅེས་སྒྲུབ་ཅིང་།  
 བསམ་གྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་ཅེས་སྒྲུབ་ཅིང་།  
 ཨོཾ་བཏུན་ཀྲོན་ལེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ཏ་ཏ་ཏ་ཏ་ལྷོ་ལྷོ་ ས་མ་ཡ་ཏིལྱ་ལྷོ་ལྷོ་

HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,  
 May the greatly wrathful Niladaṇḍa  
 And his consort Vajranakhā, together with  
 Their magical emanations with the heads of a yak and a raven  
 Act with the deeds of skilful means for the benefit of beings!





ཨོཾ་བཏྟ་ཤྱི་རྩུ་ཨུ་འཕེལ་རྩྱིི་ལྷོ་བཏྟ་བཏྟ་རྩྱིི་སེམ་ཡ་ཉིལྱུ་ལྷོན་མེད་

HŪM You who hold the awareness of Vajrakumāra —  
In order that we may receive empowerments and *siddhi*,  
May the greatly wrathful Ārya Acala  
And his consort Ulūkhalā, together with  
Their magical emanations with the heads of a leopard and a crow  
Act with the deeds of skilful means for the benefit of beings!  
OM VAJRAKRODHA-ĀRYA-ACALA HŪM BANDHA BANDHA HŪM  
SAMAYA TIṢṬHA LHAN

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And one places them upon the southwestern spoke. [671]

རྩྱིི་རྩོམ་གཞོན་ལྷུ་འཕེལ་འཛིན་རྣམས་མེད་  
དབང་དང་དངོས་གྲུབ་སྤང་བའི་ཕྱིར་མེད་  
ལྷོ་བཏྟ་ཤྱི་རྩུ་ཨུ་ལྷོན་ལྷུ་ལྷོན་མེད་  
ཡུམ་ཞེན་རྩོམ་གཞོན་གཏུ་མཚོར་བཅས་མེད་  
སྤེལ་བའི་བྱི་ལུ་ལྷུ་ལྷུ་ལྷོན་མེད་  
ཐབས་ཀྱི་སྤྱོད་པས་འགྲོ་དོན་མཛོད་མེད་  
ཨོཾ་བཏྟ་ཤྱི་རྩུ་ཨུ་ལྷོན་ལྷུ་ལྷུ་ལྷོན་མེད་ལྷོན་མེད་

HŪM You who hold the awareness of Vajrakumāra —  
In order that we may receive empowerments and *siddhi*,  
May the greatly wrathful Hayagriva  
And his consort Caṇḍālī, together with  
Their magical emanations with the heads of a cat and a hoopoe bird  
Act with the deeds of skilful means for the benefit of beings!  
OM VAJRAKRODHA-HAYAGRĪVA HŪM HULU HULU [1006<sup>45</sup>] HŪM  
SAMAYA TIṢṬHA LHAN

And one places them upon the second western spoke.

<sup>45</sup> [1006] blank in the print at my disposal.

ལྷོ་རྩོམ་གཞོན་ལུ་འཛིན་རྣམས་མེད་པའི་སྤྱི་ལོ་།  
 དབང་དང་དངོས་གྲུབ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་པོ་འདོད་པའི་ལྷ་ལོ་།  
 ལྷོ་རྩོམ་རྩོམ་པོ་འདོད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།



HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,  
 May the greatly wrathful Ṭakkirāja  
 And his consort rDo-rje mda'-snyems, together with  
 Their magical emanations with the heads of a wolf and a hawk  
 Act with the deeds of skilful means for the benefit of beings!  
 OM VAJRAKRODHA-APARĀJITA HŪM TIṢṬHA TIṢṬHA HŪM  
 SAMAYA TIṢṬHA LHAN

And one places them upon the northwestern spoke.

ལྷོ་རྩོམ་གཞོན་ལུ་འཛིན་རྣམས་མེད་པའི་སྤྱི་ལོ་།  
 དབང་དང་དངོས་གྲུབ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་པོ་འདོད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་རྩོམ་པོ་འདོད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།  
 ལྷོ་རྩོམ་སྤྱད་པའི་སྤྱི་ལོ་།

HŪM You who hold the awareness of Vajrakumāra —  
 In order that we may receive empowerments and *siddhi*,







cles of *siddhi* are to be placed below [the *maṇḍala*] and, at the time of taking *siddhi*, to the west of the *maṇḍala* should be arranged the great *bali* cake for the lord Vajrakila and his retinue, nectar should be placed to the south, and blood to the north. Then [116] the outer offerings should be set out encircling the *maṇḍala* in clockwise fashion from the northeast corner. If elaborate offerings are to be made, the inner articles can also be arranged in a row following on from these, or else they may be set out as offerings in the gateways. Then the offering *bali* cakes for the Kila protectors and the Treasure protectors should be intricately arranged, either in the north or in any of the eight directions that one finds convenient. Furthermore, if one wishes, swords and arrows and so on may be set out as ornaments of the earth and, in order to decorate the person, one should be wrapped in a skirt of tiger skin. The sides of the *maṇḍala* should be adorned with curtains, tapestry hangings and victory banners, and the space above should be adorned with an awning and parasols and so forth. The range of materials employed and so on depend upon the financial means at one's disposal, and all should be arranged accordingly. Whatever the circumstances, however, the materials should all be set out with great care and attention.

(g) The descent of blessings. When the rituals are to be performed in elaborate fashion, as soon as the drawing of the *maṇḍala* and its ornamentation have been completed, at this stage it should be circumambulated and honoured with incense smoke and music [1008] and the blessings caused to descend upon it in accordance with the ritual text.<sup>46</sup> Also, at the time of the installation of the deities, the *maṇḍala* palace and the retinue of all its inhabitants that abide high up in the sky should be caused to descend and become absorbed into the *maṇḍala* of powdered colours drawn upon the earth, [673] but if that is not feasible here, there is no fault because it is naturally empowered by the absorption of blessings as they descend during the normal course of the ritual.

(h) The genuine attainment and worship. When the rite of attainment involves an assembly of participants, the *vajrācārya* should be conspicuously positioned in front of the *maṇḍala* (visualised as seated in its

<sup>46</sup> I am producing an edition of "The descent of blessings from the eight great charnel grounds," which may be recited as a supplementary text at this point.

centre), and the ritual assistants should be arranged below him in a comfortable fashion, together with all their musical instruments. If one is performing the rite alone, one seats oneself beside the *maṇḍala*.

Beginning with the ‘Seven-line Prayer,’ recite the verses of invocation addressed to the lineal succession of masters and then, in accordance with the preliminary practices of the *Byang gter bka’ brgyad*, follow the text from the section on blessing the location and the articles of practice [117] down to the *bali* offering for interfering demons. At this point, offerings should be presented to the four great kings in accordance with verses either from *Thugs sgrub* or *bKa’ brgyad*, whichever are felt to be suitable, and then the main part of the ritual begins.

With regard to this ritual, it never actually existed in the form of a written book. The so-called *rDo rje phur pa dril sgrub kyi ’phrin las* is really made up of the medium *Kila Razor* meditation in combination with an extensive portion of ritual activity. Furthermore, [1009] the text itself opens with a bilingual title page and then a salutation, after which it says: “Padmasambhava studied the hundred thousand sections of the *Kilavidyottama-tantra* and then practised it for twelve human years in the rock cavern of gYa’-ri-gong. The ritual form of his practice is exactly the one given here.” And, as it is stated, this is just what he did. Taking the path of clearly visualising himself in the guise of Vajrakumāra, [674] the text says:

HŪM In an instant of perfect mindfulness  
I arise in the form of the great glorious Vajrakumāra.

And with these words one enters the practice.<sup>47</sup>

Then, maintaining that position, one emanates miniature wrathful forms and gives orders.

HŪM Listen here, all you obstructors and misleaders!

With these words and so on, the outer boundary is closed.<sup>48</sup>

HŪM I am Vajrakumāra and ...

With these words and so on, the middle boundary is closed.<sup>49</sup>

<sup>47</sup> *Sādhana* text (above) p.13ff

<sup>48</sup> *Sādhana* text (above) p.15

<sup>49</sup> *Sādhana* text (above) pp.15-16





HŪM As for what is above — there is an awning made of *kila* and ...

With these words and so on, the secret boundary is closed.<sup>50</sup>

And when all the boundaries have been established, reciting OM VAJRASAMAYA HŪM JAḤ, [118] all the deities of confession are invited to be present in the sky in front of one's face. They are then addressed with the words:

All you buddhas of the three times, without exception,  
please listen to me!<sup>51</sup>

One then confesses all wrongdoings before them, opens the symbolic doors, salutes the symbols [1010] and binds oneself under oath. All of this is to be done in the usual way.

After that, the invitation of the deities of confession is extended to include all the *guru*, *deva* and *ḍākini* of the ten directions, together with the Conquerors and their sons. This is accomplished by singing the words,

From the blazing *maṇḍala* of the blue-black triangle ... [and so on]<sup>52</sup>

in a melodious voice, to the accompaniment of musical instruments. As the invited deities are absorbed into the triple *maṇḍala* and the place of retreat and the meditation hut and the sacred articles and so on, all of these things are blessed.

At this point, with the words,

All these offerings are the illusory appearances  
of pristine cognition ...<sup>53</sup>

the outer offerings should be blessed in accordance with the system of the *bKa' brgyad rang shar*.

And, with the words,

HŪM The sacred *samaya* articles of wisdom devoid of all  
mental propositions: the nectar, ... [and so on]<sup>54</sup>

<sup>50</sup> *Sādhana* text (above) p.16

<sup>51</sup> *Sādhana* text (above) p.17

<sup>52</sup> *Sādhana* text (above) p.20

<sup>53</sup> *Sādhana* text (above) pp.21-22

<sup>54</sup> *Sādhana* text (above) p.22

together with the appropriate *mantra*, the nectar medicine, *bali* cake and *rakta* are blessed.

All of these constitute the preliminary rites.

Now for the main part:

HŪM Anger is destroyed by means of *vajra* wrath ... [675]

Reciting the verse beginning with these words, together with the appropriate *mantra*, in due order, one meditates upon the three *samādhi* and gradually brings forth the elements of material existence, culminating with Mount Meru.<sup>55</sup> Mount Meru itself is imbedded like a *kila* [into the elemental ground], the upper vast knot of the *kila* being the splendid castle of the gods above the summit of the mountain, and within this upper vast knot one should meditate upon the divine palace and the deities of the triple *maṇḍala*. The sharp tip of the *kila* penetrates down to the tenth level of hell and the lower vast knot contains the realm of desire. [1011] The lower portion of the eight-sided handle extends throughout the realm of form and the formless realm is above this, encompassed by the upper portion of the handle. This *kila* which pervades the *traidhātuka* like this [119] is the cosmic *kila* (*bhavakila*).

Further, that *maṇḍala* palace within the upper vast knot, exceedingly large in extent and fully adorned with all symbols, is not to be distinguished from the constructed *maṇḍala* [upon the altar]. Clearly meditating upon oneself as Vajrakumāra in its centre, one visualises one's retinue of ten wrathful kings, together with their consorts and emanated servants and gatekeepers, in the cardinal and intermediate directions, above and below. This is called 'the *maṇḍala* of wrathful kings in the ten directions.' In front of oneself, in the space between oneself and Krodhaviṣṭā in the east of that *maṇḍala* of wrathful kings of the ten directions, should be placed the material *maṇḍala* of spikes consisting of both the *maṇḍala* palace and the retinue of deities, set out as described above. This generation in front, according to a certain verse, should appear like the clear reflection of images in a mirror. It is known as 'the materially constructed *maṇḍala*' and, in the main ritual texts, it is referred to with the words "generating the Supreme Son(s)." The clear [self]-visualisation outlined in the liturgy of the *Dril sgrub*, in conjunction with meditation upon the body *maṇḍala* [676] as



<sup>55</sup> *Sādhana* text (above) pp.22-23



detailed in the supplementary texts, is known as ‘the fundamental *maṇḍala* of the primordial state.’ The mode of meditation upon these three *maṇḍala* is, [1012] in truth, the most special legacy to have been passed down through the aural lineage of the succession of *vidyādhara*.

With regard to the term ‘Supreme Son(s)’ as applied [120] to the manifest *maṇḍala* of material *kīla* in the ritual texts, this is described within the cycle of our Treasure texts in the invocation section of the *lCags khang ma*:<sup>56</sup>

As for the Supreme Son *kīla* in the material *maṇḍala*,  
This is made of iron or hard (black) wood.

The perfectly fashioned *kīla* of which this *maṇḍala* is composed  
Has eight wrathful kings bound up in the vast knot on its head  
And eight wrathful queens bound up in the vast knot at its waist.  
The group of 20 animal-headed messengers are in its  
octagonal handle.

The wrathful king Hūmkāra is on top of its head  
And the wrathful king Mahābala is at the tip of the triangular spike.  
From a *bindu* of *bodhicitta* within its inner cavity  
Arises the glorious lord and his consort dwelling in their palace.

What is said here is only one definition of the Supreme Son and one should understand the configuration of signs in the materially manifest *maṇḍala* in this way, without making the mistake of grasping at it as being something inherently real. On the other hand, however, at the point where we recite the verse in the liturgy that begins “HŪM Vajrakīla, the Supreme heart Son ...”,<sup>57</sup> it is required that one meditates upon oneself in the form of the chief Kīla (Vajrakīla) and [1013] meditates upon the ‘striking *kīla*’ that has been set up in front of oneself as the Supreme Son. Then again, in the practice of Mahottarakīla it is the *kīla* of the four activities that are so designated and that which is to be clearly visualised in the present case [677] is not required in other cases. Accordingly, having generated all three *maṇḍala* together with Supreme Sons, in the case of two of the *maṇḍala* (the *maṇḍala* of materially created *kīla* and that of the wrathful kings of the ten directions), oath-bound

<sup>56</sup> C25: *rDo rje phur pa lcags khang nag po'i bstod pa* pp.270-271. This text belongs to the cycle of *drag sngags spu gri*, and the term “(Black) Iron House” is always used by the great Fifth Dalai Lama when referring to this Northern Treasures medium system of Vajrakīla.

<sup>57</sup> *Sādhana* text (above) pp.40-41

protectors are to be generated in the inner courtyards, guardian goddesses are to be generated in the four gates, [121] and the three groups of Rosewood, Iron and Conch messengers are to be generated in the charnel grounds. [Ideally,] one should practise by generating each one in due order whilst reciting their individual *mantra* and verses of invocation. Because, however, there would be so much to do if all the 12 oath-bound goddesses and the three groups of Rosewood, Iron and Conch and all the rest were to be individually visualised and then separately praised and exhorted to action, therefore, in the authoritative texts for our particular lineage of the Northern Treasures Vajrakila there are both extensive and abbreviated liturgies of praise and exhortation, with several different descriptions of their forms, hand symbols and mounts. From among these, one should generate them in accordance with the liturgy taken from the *bKa' brgyad rang shar* in which the oath-bound protectors are exhorted to action.

There exists, furthermore, a stream of various accurate and inaccurate descriptions of the mother goddesses and their brothers in the three groups of Rosewood, Iron and Conch. Not all of these separate traditions derive from the authentic root texts and oral commentaries but are taught, instead, on the basis of individual fancy. Now I will write something to try and clarify this issue:

[1014] In the eastern sector of the inner courtyard, the black Remati rolls a *kila*. She has long hair and is mounted upon a three-legged mule. Dark yellow Reti wears a cloak of peacock feathers. She rolls a *kila* and is mounted upon a blue water-buffalo. Dark red Remaja is dressed in cloth of black yak wool. She rolls a *kila* and is mounted upon a female deer. Dark green Remajū wears clothing of black silk. [678] She rolls a *kila* and is mounted upon a camel. This group is known as the four Reti sisters or the four Mahātmā goddesses. Now, as for the *kila* which are the hand implements of these four Reti sisters [122], although these are said in the books to be made of a transparent, semi-precious stone (cornelian ?), the type which is known as 'supreme *kila*' is explained as actually being made of a human leg.

In the southern sector of the inner courtyard, the dark blue rDo-rje Ya-byin has long hair tipped with iron spikes and she wields an iron *kila*. Her mount is a black horse. Yellow rDo-rje De-byin has long hair tipped with golden spikes and she wields a golden *kila*. Her mount is a yellow horse of the planets. Red rDo-rje bSe-byin has long hair tipped with spikes of rosewood and she wields a rosewood *kila*. Her mount is a horse of the *btsan* demons with a red muzzle. Green rDo-rje Phag-





byin has long hair tipped with turquoise spikes and she wields a turquoise *kila*. Her mount is a blue-green *nāga* horse. [1015] These are the four bSe-mo goddesses.

In the northern sector of the inner courtyard, the dark blue Śvanmukhā is a human female with an iron head. She rolls an iron *kila* and she rides upon a nine-headed iron wolf. The green-blue Kukkurā<sup>58</sup> has a turquoise head. She rolls a turquoise *kila* and she rides upon a turquoise bitch. The yellow Śrilamukhā or Srilamukhā has a golden head. She rolls a *kila* of gold and she rides upon a yellow wild hill dog with eight tongues. The red Sṛgālamukhā has a head of copper. She rolls a copper *kila* and she rides upon a copper-coloured vixen with three legs. [679] These are the four dog-faced sisters. [123] Although a number of different appellations exist for these four dog-faced mother goddesses, what I have written here is without artifice.

Now, as for the way in which the three groups of Rosewood, Iron and Conch are to be generated in the charnel grounds: While the 12 oath-bound mother goddesses are being established in the inner courtyards, the males in the three groups of Rosewood, Iron and Conch are established in the charnel grounds, and these two sets are established like brothers and sisters, which is explained as wisdom and means. As it is said by mNga'-ris paṅ-chen rin-po-che in his *bKa' brgyad rnam gsum lha'i mtshan don tha ram*, "The four great Kiṃkara stand to the right of the four Śvanmukhā. [1016] The four Māra stand to the right of the four Mahātmā. The four Puruṣa stand to the right of the four Bhūmipati." And, in complete agreement with what is written here, his own teacher, the great and vastly learned bLo-mchog rDo-rje of sMan-lung, said in his *bKa' brgyad bstod chen gong ma'i zhal lung*, "It is explained that the three groups of Rosewood, Iron and Conch are to be separately understood in this way: Standing in a row to the right of the four Śvanmukhā are the brothers of these mother goddesses, the four Puruṣa-kiṃkara. Rākṣasa-puruṣa is white in colour and he rolls a white *kila*. Yama-puruṣa is yellow in colour and he rolls a yellow *kila*. Māra-puruṣa is red and he rolls a red *kila*. Yakṣa-puruṣa is blue and he rolls a blue *kila*. These are known as the four Puruṣa of Rosewood. [124]

To the right of the four Mahātmā-devi are the four Puruṣa of Iron. [680] In the east is the white *māra* who wields a *kila* of conch. In the south is the blue *māra* wielding a *kila* of turquoise. In the west is the red

<sup>58</sup> All mss repeat "Śvanmukhā."

*māra* who wields a *kila* and a noose. In the north is the dark green *māra* wielding *kila* and sword.

To the right of the four Bhūmipatī sisters stand the four Puruṣa of Conch. Pramārāja, the *kin̄kara* of the *rākṣasa*, [1017] is white in colour. Yamarāja, the *kin̄kara* of the *yama*, is yellow. Daśagrīva, the *kin̄kara* of the *māra*, is red. Yakṣagrīva, the *kin̄kara* of the *yakṣa*, is blue. These four each command an army and they strike whilst rolling *kila* between the palms of their hands.”

This is what he has to say on the matter, in agreement with the *bKa' brgyad* cycle in which it is said that the males are to be arranged standing on the right hand side of the mother goddesses. I maintain, however, that the mother goddesses are to be positioned within the inner courtyard of the *maṇḍala* palace, whilst the groups of males are to be placed within the charnel grounds which are outside the *maṇḍala*, because this is how it is described in the *tantra* texts: In the eastern sector of the charnel grounds are found the brothers of the four Mahātmādevī or Rematī sisters, the four *puruṣa* of Iron. In the east is the white *māra* who wields a *kila* of conch. In the south is the blue *māra* wielding a *kila* of turquoise. In the west is the black *māra* who wields a noose. In the north is the green *māra* wielding *kila* and sword.

In the southern sector of the charnel grounds are found the brothers of rDo-rje Ya-byin and her Bhūmipatī sisters, the four *puruṣa* of Conch. Pramārāja, the *kin̄kara* of the *rākṣasa*, is white in colour and he rolls a *kila* of conch in his hands. Yamarāja, the *kin̄kara* of the *yama*, is blue in colour and he rolls a *kila* of sword-steel in his hands. Daśagrīva, the *kin̄kara* of the *māra*, is red in colour and he rolls a *kila* of sword-steel in his hands. [1018] Yakṣagrīva, [681] the *kin̄kara* of the *yakṣa*, is yellow in colour and rolls a golden *kila*.<sup>59</sup> These four are all military commanders.

In the northern sector of the charnel grounds are the brothers of the four Śvanmukhā sisters, the four *skyes bu* (*puruṣa*) of Rosewood: Rākṣasa-puruṣa is white in colour and he wields a *kila* of conch shell. Yama-puruṣa is black in colour and he wields a *kila* of iron. Ya-bdud-puruṣa is red in colour and wields a *kila* of copper. Yakṣa-puruṣa is blue in colour and he wields a *kila* of turquoise.

The way in which all these Kila protectors are to be visualised would seem a trifling matter to get straight and yet, when we look into it, there is a great deal of confusion which is difficult to put in order. The four Bhūmipatī sisters are often mistaken for the four Mahātmā

<sup>59</sup> Yakṣagrīva omitted in ms B





goddesses, the three families of Rosewood, Iron and Conch are often confounded, and there are many other mistakes as well. Because this is such a vitally important point, they have been carefully disentangled and explained here in accordance with the oral commentaries of the gurus of our lineage.

Having meditated upon all of the Kila protectors, those bound under oath and the goddesses who guard the *maṇḍala* gates, in both the *maṇḍala* of wrathful kings in the ten directions and the *maṇḍala* of materially constructed *kila*, one should generate the life force as wisdom (i.e. the *jñānasattva*) and bestow the empowerment of the life force as follows: Holding the triple *maṇḍala* as the necessary object of visualisation, invite the gods who are to bestow the empowerment — the male and female buddhas of the five families, together with the male and female bodhisattvas, the male and female wrathful ones and all the *vidyādhara*, [1019] to come from Akanīṣṭha heaven [126] and be present in the sky before one. Reciting the verse beginning,

HŪM All those who hold the awareness of Vajrakumāra ...<sup>60</sup>

and so on, one makes a request to those deities of empowerment in the sky, who respond with the words:

HŪM Through the practice of skilful means for the sake  
of living beings,<sup>61</sup>

and so on. Simultaneously, while the deities are reciting this verse, [682] the buddha Akṣobhya bestows the vase empowerment, buddha Ratnasambhava bestows the diadem empowerment, Amitābha bestows the *vajra* empowerment, Amogasiddhi bestows the bell empowerment and Vairocana bestows the name empowerment. Moreover, while these empowerments are being bestowed, the consorts of these five sing *vajra* songs, all the male bodhisattva recite verses of auspicious benediction, the female bodhisattva present offerings, the wrathful kings drive out all obstructing demons, and so on. All of these activities constitute the bestowal of the vase empowerment upon the deities of the triple *maṇḍala*. Then all of the male and female deities of empowerment join together in sexual congress and the *bodhicitta* of their union being absorbed into the triple *maṇḍala* through the crown

<sup>60</sup> *Sādhana* text (above) p.42

<sup>61</sup> *Sādhana* text (above) pp.42-43



of the head constitutes the secret empowerment. All the deities of empowerment then melt in the fire of passion and are absorbed into the triple *maṇḍala*. This constitutes the third (wisdom-knowledge) empowerment. Meditative stability in that wisdom, the true nature of which is bliss and emptiness, constitutes the fourth (word) empowerment. Thus the four empowerments are received.

The sign of empowerment is the excess water of the consecration swirling upwards, and taking joy in this as the diadem of the five families upon the crown of one's head constitutes a special empowerment in this tradition. [1020]

Following that, there is the invitation of the deities with the words,

HŪM In order that we may accomplish the Universal Kīla ...<sup>62</sup>

and so on. Then, as one mutters the *mantra* at the end of the first verse with the hands held in the gesture of gathering the assembly (*samājamudrā*), [127] one should believe that all the *tathāgata* of the ten directions who are the *maṇḍala* and the host of gods in the retinue of Vajrakumāra, as well as the wisdom essence of the *maṇḍala* palace itself, are all aroused by rays of light radiating out from the syllable HŪM in the hearts of all the deities in the triple *maṇḍala* and urged to arise from their natural condition [of blissful emptiness] and to come and gather in the sky before one, displaying the visible presence of their majesty.

HŪM Oh king of wrath and your retinue,  
now that you have come ...<sup>63</sup>

With these words and so on, invite them and place them in the sky before one. Then, with the words,

HŪM In order to subdue all dangerous beings  
in the three realms ...<sup>64</sup>

[683] and so on, all the *samayāsattva* of the threefold *maṇḍala* salute them by placing their hands together in reverence. In response to that, the chief deities of the *jñānamaṇḍala* say PRATĪCCHA HOḤ and dispense *sid-dhi*. One should believe that the entire *samayāsattva* assembly receives this power as it is bestowed.

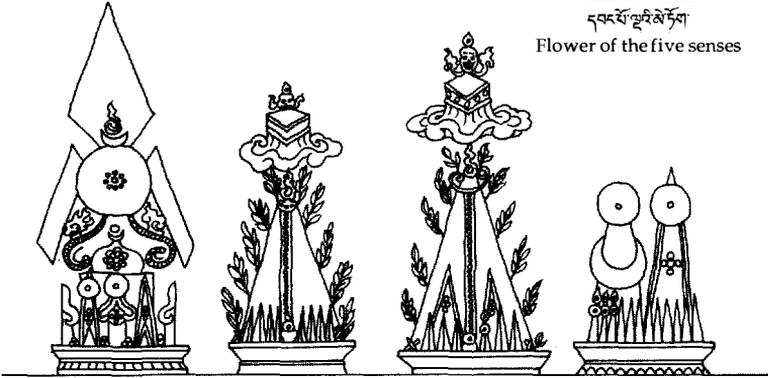
<sup>62</sup> *Sādhana* text (above) p.43

<sup>63</sup> *Sādhana* text (above) pp.43-44

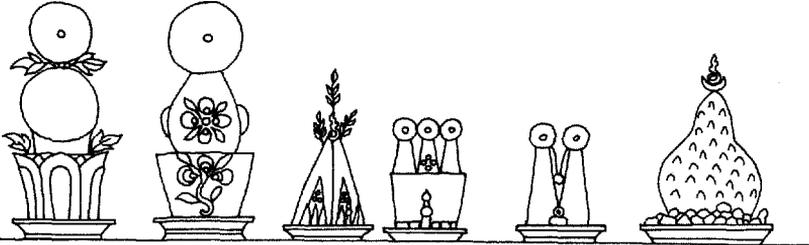
<sup>64</sup> *Sādhana* text (above) p.44



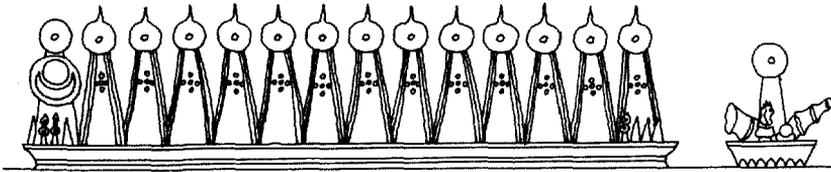
དབང་པོ་ལྔ་མེད་ཀྱི་མེ་ཏུང་།  
Flower of the five senses



ལྷ་པོ་ལྔ་མེད་ཀྱི་མེ་ཏུང་། ལྷ་པོ་པོ་དམ་ཅན་མཐོ་བུ་བུ་ཉི་མཉེན་གྱི་མེ་ཏུང་། ལྷ་པོ་པོ་ལྔ་མེད་ཀྱི་མེ་ཏུང་། ལྷ་པོ་ལྔ་མེད་ཀྱི་མེ་ཏུང་།  
Bali cake for the Lord Vajrakila      Repulsion bali for the ten Wrathful Kings  
Repulsion bali for the 12 oath-bound Mother Goddesses      Bali cake for the protectors



ཕྱི་མཚོ་དཀར་ལ་ཟས།      མང་མཚོ་དཀར་ལ་ཟས།      བསྐྱེད་མེ་ཏུང་།      རྩ་གསུམ་འབྲུལ་མེ་ཏུང་།      རྒྱལ་ཚོགས་འབྲུལ་མེ་ཏུང་།      རྩི་ལྔ་མེ་ཏུང་།  
Outer food offering      Inner food offering      Bali of invocation      Offering bali for the four Great Kings      Cake for the assembly



ལྷ་པོ་པོ་ལྔ་མེད་ཀྱི་མེ་ཏུང་། མ་རྒྱུས་པོ།  
Extensive bali cake offering for the Order Guardians

བགོ་བཅས་མེ་ཏུང་།  
Bali for the obstructors

HŪM The body, speech and mind of all the buddhas ...<sup>65</sup>

As one recites this verse, the divine wisdom palace and the *jñānasattva* retinue of deities of the triple *maṇḍala* are all absorbed into the *samaya* forms, like water being poured into water, free of all duality, and one should firmly believe that all manifold existence has but a single taste.

At that juncture, [1021] one recites in accordance with the supplement to the *bKa' brgyad rang shar rgyud*:



HŪM The buddhas are worshipped with a multitude  
of the objects of desire ...<sup>66</sup>

With the words of this verse, one presents outer offerings sufficient to fill the sky and imagines that goddesses of all desirable qualities present these outer offerings to the deities of the triple *maṇḍala*.

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After that, in the usual way of our ritual texts, one praises the greatness of the nectar medicine with the words,

HŪM Self-arising and utterly pure from the very beginning ...<sup>67</sup>

and so on, [128] and the nectar is offered to the assembly of *maṇḍala* deities with the words of the original treasure text. This verse should then be supplemented with extra verses in which the nectar is offered to the main holders of the lineage.<sup>68</sup> In order to receive the *siddhi* of the nectar, one then recites the verse beginning with the words,

Clear Elucidation of the Essence

HŪM Due to the arousal of supreme *bodhicitta* ...<sup>69</sup>

Then one offers the *bali* cake with the words,

HŪM This huge *bali* cake is a wonderful  
and amazing sacred article ...<sup>70</sup>

and the *rakta* with

<sup>65</sup> *Sādhana* text (above) pp.44-45

<sup>66</sup> *Sādhana* text (above) pp.45-46

<sup>67</sup> *Sādhana* text (above) pp.46-47

<sup>68</sup> *Sādhana* text (above) pp.47-53

<sup>69</sup> *Sādhana* text (above) p.54

<sup>70</sup> *Sādhana* text (above) p.54



HŪṂ This is the blood of *samsāra* that is the source of all defilement ...<sup>71</sup>

and so on. After that, mixing a little of both nectar and blood in a skull cup, one pours out a libation and arranges it on the altar in front of the *maṇḍala*. Keeping the mind focussed on that, one presents the offering of killing by [684] dispatching the messengers with the verse of eight lines beginning,

JAḤ The moment of the great *samaya* has come!<sup>72</sup>

Then, with the words,

HŪṂ By arousing the mind of supreme awakening ...<sup>73</sup>

and so on, the enemies and obstructors are caught, dragged forth, bound and driven mad with the appropriate *mantra*.

And then, at the end of the next verse, beginning,

HŪṂ All those obstructors who would interrupt the attainment of *siddhi*,<sup>74</sup>

as the *mantra* is recited, one rolls a *kila* [1022] between the palms of one's hands<sup>75</sup> and focusses the mind on the enemy to be slain. Forcefully ejecting the consciousness [of the enemy], it is transferred to the conjoined secret places of Mahā Śrī Heruka and his consort, while the flesh, blood and bones of the victim's corpse, having the nature of nectar, are presented as offerings to the deities of the triple *maṇḍala*. Holding all of this clearly in mind, that mixture of nectar and blood [prepared earlier] is poured on to all the *bali* cakes while the liturgy is being recited.

Next is the offering of union:

HŪṂ Within the glittering *yonis* of the wrathful mothers ...<sup>76</sup>

While the verse beginning with these words is being recited, one remains mindful of the consciousness of that particular slaughtered

<sup>71</sup> *Sādhana* text (above) p.55

<sup>72</sup> *Sādhana* text (above) pp.55-56

<sup>73</sup> *Sādhana* text (above) p.56

<sup>74</sup> *Sādhana* text (above) pp.56-57

<sup>75</sup> B: "slaying with the *kila*."

<sup>76</sup> *Sādhana* text (above) p.58

enemy which had earlier been ejected and transferred to the secret sky of Mahā Śri Heruka and his consort. [129] Thus, as the host of male and female deities of the *maṇḍala* join together in sexual embrace, the pounding of the *vajra* pestles of the males within the mortars of their wives gives rise to a joyful experience of great bliss in all the gods of the threefold *maṇḍala*, and one should have faith that the consciousness of the obstructing enemy, being present at the point of union, is thereby reborn as a son of the buddhas.

After that, one recites,

HŪM The united glory of all the *sugata* of the past, present and future ...<sup>77</sup>

and so on. And with these words one praises [all the deities of the *maṇḍala*].

The next thing is to become absorbed in the recitation of *mantra*. In the usual way of ritual procedure, this begins,

HŪM With myself clearly visualised as Vajrakila,  
In my heart is the *jñānasattva* ...<sup>78</sup>

and so on. While these verses are being recited, one picks up the *dhāraṇīsūtra* [1023] and one should keep hold of this throughout the recitation of *mantra*.

As for that which is to be visualised throughout the *mantra* recitation, even though this topic has been extensively dealt with in the handbooks of ritual service, [685] for the benefit of those who are unable to study all that has been said in the plethora of scattered texts, out of kindness I will now set down the gist of it. Thus, in general, when the ritual service is to be performed on its own and not in conjunction with the rites of attainment, one visualises an image of Vajrakumāra, similar to oneself, on top of the Supreme Son Kila. Rays of light radiate out from his heart and return and, at the end of that process, the *jñānasattva* is absorbed into that Supreme Son Kila of ritual service so that it becomes a younger brother *samayasattva*. Then one visualises those rays of light emerging through one's nostril and then being drawn back in and so forth (as explained below). Alternatively, one may set up the central *kila* of the *maṇḍala* as a substitute for the

<sup>77</sup> *Sādhana* text (above) pp.58-59

<sup>78</sup> *Sādhana* text (above) pp.60-61





Supreme Son *kīla*, in which case it is necessary to visualise the generation of Vajrakīla and his consort. [130] When the rites of service and attainment are to be performed side by side, at the time of the great attainment one visualises oneself as the lord Vajrakumāra complete with body *maṇḍala*, united with his consort as chief of the *maṇḍala* of wrathful kings in the ten directions, and thus oneself is the fundamental *maṇḍala* of the natural condition. And in that case, between oneself and Krodhavijaya, who stands before one in the east together with his consort and the devourer and killer who are their emanated messengers, is set out Vajrakumāra and his consort, ruler of the constructed *maṇḍala* of material *kīla*, [1024] from whose heart rays of light radiate out and return in a continuously circulating stream. In the oral instructions of the gurus it is explained that there is a *jñānasattva* the size of one's thumbtip, of similar form to oneself but unadorned and without hand implements, residing in the hearts of both oneself as Vajrakumāra and the Vajrakumāra generated in front. In the heart of the *jñānasattva* there is a solar cushion upon which rests a nine-pronged *vajra* [686] similar to a grain of barley standing on its end. In the navel of that *vajra* is a solar cushion upon which stands the life force of the heart, a blue syllable HŪM, with the words OM VAJRAKĪLI KĪLAYA SARVA VIGHNĀN BĀM HŪM PHAT JAḤ HŪM ĀḤ all around its edge. The letters of this *mantra* are all golden in colour, as fine as if painted with the tip of a single hair, and they encircle the HŪM in a clockwise direction, facing inwards. Rays of light, blazing like the heart of the sun, stream forth from the life force HŪM in the heart of both oneself as Vajrakīla and the Vajrakīla generated in front, as well as from their encircling garlands of *mantra*, and these carry clouds of offerings on their tips which they spread out and present to the conquerors of the ten directions and their sons. Then they act for the benefit of all sentient beings. Gathering back together, those light rays [131] are absorbed into oneself so that all the afflictions, sins, obscurations and subtle karmic traces of body, speech and mind are cleared away just like the darkness at sunrise. [1025] This meditation is known as ritual service (*sevā*).

Then again, rays of light stream forth to all the buddhas, bodhisattvas, heroes, *dākinī* and Dharma-protectors and, when the lights are returned to the deities of the *maṇḍala* of Vajrakumāra, they carry with them the forms of the individual seed-syllables of those deities and then the forms of their personal weapons and insignia and so on, all of which are absorbed into the triple *maṇḍala*. Then those light rays blaze forth again and the whole outer container of the world becomes

transformed into the divine *maṇḍala* palace and all the inner contents of sentient beings become deities in the retinue of Vajrakumāra. And all beings in the world recite together the *mantra* of Vajrakīla which is absorbed into the *maṇḍala*. And at the end of the meditation session, all those who know this method of recitation will find that the Kila images and so on which are the support for their meditation are glowing with increased light due to having absorbed the light of the *mantra* from the whole of space. This is the visualisation either for the self-blessing or the rite of attainment (*sādhana*).

Rays of light in one's heart rise upwards through the central prong of the *vajra* [687] until they come out through the right nostril of the *jñānasattva*. They continue to rise until they come out through one's own right nostril and then they enter the left nostril of the Vajrakīla generated in front. Entering his body in a continuous chain, they pass through the left nostril of the *jñānasattva* in his heart and so on down through the central prong of the *vajra*. Revolving the *mantra* garland around the seed-syllable in the centre, they arouse within him his mind of steadfast pleasure. Ascending once more through the central prong of the *vajra*, the rays of light come out through the right nostril of the *jñānasattva* and so on up until they come out [1026] through the right nostril of the lord and then [132] they enter the left nostril of oneself in the form of Vajrakīla. Continuing downwards, they enter the left nostril of the *jñānasattva* in one's heart and so on down through the central prong of the *vajra*. Revolving the *mantra* garland around the seed-syllable in one's very centre, this takes on the appearance of a fiercely whirling firebrand (*alātacakra*). This method of recitation is known as 'secondary ritual service' (*upasevā*) or else 'circular recitation' (*do li*). The reason why it is called circular recitation is because it appears to cycle both to and fro.

At the end of the meditation session, rays of white light shine forth from all the deities in the triple *maṇḍala* and pacify all the sins, obscurations, sicknesses and demonic interferences of oneself and all others. And rays of yellow light shine forth which gather up all the lifespan, glory, and excellent qualities of the whole world of phenomenal appearances, both *saṃsāra* and *nirvāṇa*, which are absorbed into oneself so that these virtues are increased. And rays of red light shine forth like iron hooks which gather the whole world of phenomenal appearances, both worldly and transcendental, under one's power. And rays of dark green light shine forth like sparks from a fire in the form of sharp-pointed weapons which violently annihilate all those enemies





and obstructors who interrupt one's progress. [688] This contemplation of the four ritual activities is known as *mahāsādhana*, 'the great attainment.'

Thus there are many ways in which one may visualise the radiation and return of light and, whichever system suits one's purpose, the mind should engage in it full of hope and confidence. When one grows weary of radiating and gathering, one should continue the recitation with the mind resting on the forms of the deities of the triple *maṇḍala*. [1027] Whilst reciting, one should imagine that all of those deities are murmuring the natural sound of the *mantra* with their mouths and it is particularly important that one maintains the view of oneself as the genuine Vajrakīla and recites in that state.

All of those methods of visualising light radiating out and gathering back together, furthermore, have been taught by those who are skilled in ritual methods as being of great help in the development of *samādhi*. [133]

When the mind becomes tired, seeing all appearances like chaff and holding nothing whatsoever in the mind, allow the consciousness to relax completely and then gradually restore one's focus before continuing to the end of the *mantra* recitation. And one should engage in this practice by gradually training the mind through the six parameters and four styles of appraisal and exegesis of the doctrines of *guhya mantra*.<sup>79</sup>

At the conclusion of that recitation session, say:

ཧྲིཿ ཚེས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་དུཿ

ཀུན་བཟང་ཚེ་མཚོག་རྟེ་རུ་ཀཿ

འགྲོ་བའི་དོན་དུ་སྐྱབས་བཞེས་ལཿ

<sup>79</sup> *mtha' drug dang tshul bzhi*, the 'six parameters (of elucidation) and four styles (of interpretation),' which are the indispensable keys for unlocking the meaning of *tantra*. The six parameters of elucidation concern the provisional meaning (*drang ba'i don, neyārtha*), definitive meaning (*nges don, nitārtha*), language with implied intention (*dgongs pa can*), language where the intention is not implied (*dgongs pa can ma yin pa*), words to be understood literally (*sgra ji bzhin pa*), and words which are not to be understood literally (*sgra ji bzhin ma yin pa*). The four styles of interpretation are: in accordance with the words (*tshig*) or letters (*yi ge*), general (*spyi*), hidden (*sbas*), and ultimate (*mthar thug*).

ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱེས་སྒོལ་གཤམ་གྱི་སྒྲོག་པ་ལྷོ་བསམ་པ་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབ་སམ་པ་།

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



རང་བྱུང་རྣམ་དག་ཞིང་ཁམས་སུ་།  
 ཡེ་ཤེས་ལྷ་ལྷན་རྒྱལ་བ་ལྷ་།  
 ལྷུང་ལོ་ཅན་གྱི་སྐོབ་བྱ་དུ་།  
 སྐྱེས་སྐྱུ་ལྷུག་ན་རྟོ་རྩེ་ཡང་།  
 བྱང་ཚུབ་སེམས་གྱི་གནས་ཚེན་དུ་།  
 སྐྱེས་ཞག་དབང་གི་མཁའ་འགྲོ་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེས་བཞེངས་ལ་།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱེས་སྒོལ་གཤམ་གྱི་སྒྲོག་པ་ལྷོ་བསམ་པ་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབ་སམ་པ་།

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



རི་རྒྱལ་ལྷན་པོའི་རྩེ་མོ་རུ།  
 ཚངས་པའི་རྒྱལ་པོ་གདོང་གསུམ་ཡང་།  
 རྣམ་པར་རྒྱལ་བའི་ཁང་བཟང་དུ།  
 རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ཡང་།  
 སིན་རྒྱ་རྒྱ་མཚོའི་གཏིང་རུམ་དུ།  
 རིག་འཛིན་ཀླ་རྒྱལ་འཛོག་པོ་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱེ་སྐྱོག་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བས།

Upon the peak of Meru, the cosmic mountain, [1028]  
 [689] Three-faced Brahmā, ruler of the pure heavens,  
 And in the wonderful Vijaya palace,  
 Devindra Śatakratu, *vidyādhara* of the gods,  
 And in the dark depths of the Sindhu ocean,  
 Takṣaka Nāgarāja, *vidyādhara* of the *nāga*,  
 Rise up now for the sake of all sentient beings and  
 Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!

མ་ལ་ཡ་ཡི་རྩེ་མོ་རུ།  
 བསོད་ནམས་བསགས་པའི་རྒྱལ་པོ་ཇི།  
 ཟེའོར་ཡུལ་གི་གནས་ཚེན་དུ།  
 མཁས་པ་ལྡུ་བྱ་བྲ་ལང་།  
 ཡང་ལེ་ཞོད་གྱི་བྲག་ལྷག་ཏུ།  
 རིག་འཛིན་པར་ལྷུང་གནས་ཀྱང་།

འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལེེ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་གྲོག་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།

On the peak of Mount Malaya,  
 King Indrabodhi (*vidyādhara* among men),  
 who accumulated much virtue,  
 And in the power place of Zahor,  
 [134] The learned Śākyaprabhā,  
 And in the rock cave of Yang-le-shod,  
 The *vidyādhara* Padmasambhava,  
 Rise up now for the sake of all sentient beings and  
 Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!

ཚུ་བོ་གཞི་རི་ཙ་བ་རེུ།  
 རིག་འཛིན་བེ་མ་མི་ཏུ་ཡང་།  
 མཚན་ཡི་ནགས་ཁོད་དེུ།  
 བལ་པོ་གྲི་ལ་མཐུ་ཡང་།  
 མོན་ཁ་སང་གའི་ཡང་རྫོད་དེུ།  
 མཁར་ཚེན་བཟའ་ཡི་མཚོ་རྒྱལ་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལེེ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་གྲོག་།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྫོབས།

On the banks of the river Ganges,  
 The *vidyādhara* Vimalamitra,  
 And in the dense forest of coral trees,  
 The Newar Śilamañju,



And in the Lion's Fortress Cave in Bhutan,  
 Ye-shes mtsho-rgyal, princess of mKhar-chen,  
 Rise up now for the sake of all sentient beings and  
 Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!



རོང་གི་བྲག་དམར་གྱི་ཁྲ་ཚང་དུ།  
 ལྷ་ནམ་རྩེ་རྩེ་བདུད་འཛེམས་ཡང་།  
 རི་བོ་བཀྲ་བཟང་གར་མདུན་དུ།  
 རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་ཡང་།  
 མཁའ་འཕྱོད་དག་པའི་ཞིང་ཁམས་སུ།  
 ལྷགས་འཚང་རྩེ་རྩེ་མགོན་པོ་ཡང་།  
 འགོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚོས་ཉིད་བྲག་པོའི་རང་སྐྱོ་སྐྱོ་ག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བས།

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

རྩེ་རྩེ་ལྷུར་པའི་གཞལ་ཡས་སུ།  
 མཚན་ལྷན་དག་དབང་གྲགས་པ་ཡང་།

ལྷོན་གྲུབ་འོད་ལྡེའི་ཕོ་བྲང་དུ།  
 དྲིན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་ཡང་།  
 བདེ་གྲོལ་གསང་སྤྲུག་སེམས་བྲང་དུ།  
 ལྷོགས་སྤྲུལ་ཞུས་མཁའ་རྒྱལ་མཚན་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།  
 ཚེས་ཉིད་དྲག་པོའི་རང་སྐྱོ་སྐྱོག།  
 རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་རྒྱོབས།



In the *maṅḍala* of Vajrakila,  
 Ngag-dbang grags-pa with the signs of success, [1029]  
 And in the palace of the spontaneously accomplished five lights,  
 Most kind Sangs-rgyas dpal-bzang,  
 And in the *guhyanamantra* palace of blissful liberation  
 (the monastery of bDe-grol gsang-sngags chos-gling),  
 His heart son Nam-mkha' rgyal-mshan,  
 Rise up now for the sake of all sentient beings and  
 Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!

རི་རྒྱལ་དཔལ་འབར་ཤར་འདབས་སུ།  
 ལྷོགས་འཚང་ཤུ་གྲུ་བཟང་པོ་ཡང་།  
 ལྷོ་པོའི་ཡི་ཡང་དབེན་དུ།  
 རིག་འཛིན་བདུད་འཛེམས་དོ་རྗེ་ཡང་།  
 གར་བཞུགས་ཚེས་གྱི་ཕོ་བྲང་དུ།  
 ཚེས་རྒྱལ་མངྏའི་མཚན་ཅན་ཡང་།  
 འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ།



ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་སྐྱོག་མེད་ཀྱི་ལྷོ་གྲོ་གཟུགས་ཀྱི་སྐྱོབ་སྐྱོལ་།

རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་སྐྱོབ་སྐྱོལ་།

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

སྐྱོན་ལྷན་དཔལ་ལྱིན་གསལ་ཚོད་དུ་།

རིག་འཛིན་དག་གི་དབང་པོ་ཡང་།

ཤེལ་སྤྲུག་དག་འབའི་གཞུང་ཡམས་སུ་།

རིག་འཛིན་སྐྱོབ་སྐྱོལ་ལྷན་དཔལ་པོ་ཡང་།

གྲུང་ཐང་ཚོས་ཀྱི་ཚོ་བྱང་དུ་།

རྩེ་བཅུན་ཚོས་དབྱིངས་རང་གྲོལ་ཡང་།

འགྲོ་བའི་དོན་དུ་སྐྱེ་བཞེངས་ལ་།

ཚོས་ཉིད་དྲག་པོའི་རང་སྐྱོན་སྐྱོག་མེད་ཀྱི་ལྷོ་གྲོ་གཟུགས་ཀྱི་སྐྱོབ་སྐྱོལ་།

རིག་འཛིན་དེ་ཡིས་བྱིན་གྱིས་སྐྱོབ་སྐྱོལ་།

In the glorious forest glade in sMon-ldan (sMan-lding/sMon-thang),  
Rig-'dzin ngag-gi dbang-po,  
And in his abode of sacred happiness in the crystal cavern,  
[135] Rig-'dzin stobs-ldan dpa'-bo,  
And in his Dharma palace in Gung-thang,  
The venerable Chos-dbyings rang-grol,  
Rise up now for the sake of all sentient beings and

Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!

གྲུ་འཛོལ་གཉིས་པའི་ཚོ་བྲང་དུཾ།  
 ཟེལ་གཞོན་དྲག་རྩལ་དོ་རྗེ་ཡང་ཾ།  
 འབྲལ་མེད་སྙིང་གའི་ཚོ་བྲང་དུཾ།  
 དྲིན་ཅན་རྩ་བའི་བླ་མ་ཡང་ཾ།  
 འགྲོ་བའི་དོན་དུ་རྒྱུ་བཞེངས་ལཾ།  
 ཚོས་ཉིད་དྲག་པོའི་རང་རྒྱ་རྒྱོག་ཾ།  
 དེ་ག་འཛོལ་དེ་ཡིས་བྱིན་གྱིས་རྣོ་བསཾ།



In the Potala Palace,  
 Zil-gnon drag-rtsal rdo-rje (Dalai Lama V),  
 And he who remains inseparably within the palace of my heart,  
 My most kind root *guru*,  
 Rise up now for the sake of all sentient beings and  
 Roar with the natural sound of uncompromising *dharmatā*.  
 All those who hold an awareness of reality  
 must bestow their blessings!

Reciting in this way, one invokes the heart vows of all the *vidyādhara* of the lineage.<sup>80</sup>

ཧྲཱིཾ། སུར་པ་ཡོངས་རྫོགས་སྤྱན་འདྲེན་ག་ཞེགསཾ།  
 བྱིན་པས་ད་བའི་ཚོགས་མཚོད་འབྲལཾ།  
 ཉམས་ཚག་འགལ་འཁྲལ་མཐོལ་ལོ་བཤགསཾ།  
 རྒྱ་གསུང་བྲགས་ཡོན་འཕྲིན་ལས་བསྟོདཾ།

<sup>80</sup> For a continuation of this prayer, through Rig-'dzin Padma 'phrin-las and beyond, see *Sādhana* text (above) pp.67-70







- ལག་མདོ་ག་དམར་མོ་བལ་ཡི་འགྲུ་མཆོ་ཅན་།  
 ལྷུ་རྩ་དམར་མོ་ཉི་ལྷོ་སྐར་ལུང་པམ་།
- སྤྲོན་མཚོ་ག་པལྱུ་པར་སྐར་གོ་སྐར་པས་པལྱེད་། (1)  
 བུ་ཡུ་ག་ཐོག་པའེ་བས་གངས་རྒྱ་རྩེ་རྩེ་པལྱུ་ག་།  
 བཟང་པ་ཉེ་དང་དཔལ་གྱི་སྤྱ་གིས་གཏམས་།  
 ངམས་པའི་ལྷ་གས་པའི་པ་བསྐལ་པའི་མེ་ཆེན་པའར་།  
 ཡལ་ཚེ་མེ་མེ་པའར་རང་པལྱུ་མས་སྤྲོད་པ་སྤྲེག་། (2)  
 སྤྲོན་ནས་བསྐལ་པའི་པལྱུ་ག་སྤྱི་ལྷི་རི་རི་།  
 ལག་པ་དམར་པོ་སྤྱ་གི་པལྱུ་མ་གྱིས་གཏམས་།  
 ལེན་མོ་ལྷུ་གས་ཀྱའི་རྩེ་ལས་བསྐལ་མེ་པའར་།  
 སྤྲོད་མ་གྱི་གནས་ལྷུ་གས་ལྟོན་མའི་རྩེ་པལྱུ་ག་། (3)  
 སྤྲོན་མཚོ་མས་ལྷུ་གས་ཀྱི་ལྷོ་ཆུང་ཆར་པའེ་བས་འེད་།  
 ལཔ་གྱི་མུར་པས་སྤྲོན་མོ་ལྷ་བརྟུ་གཟིར་། (4)  
 རལ་པའི་གསེབ་ནས་ལྷུ་ག་གི་མེར་ཆེན་པའེ་བས་།  
 ་འེན་རྒྱ་མི་བཟད་གཏུ་མ་ཆེན་ལྷུ་ག་པལྱུར་མ་། (5)  
 སྤྲོན་མའི་སྤྲོད་པལྱིན་པཆར་བར་བརྟུ་ག་ནས་གསོལ་།  
 ་འེན་རྒྱ་མི་བཟད་པའར་བའི་སྐྱ་གཅིག་མ་། (6)  
 དཔལ་ཚད་ལྷ་བརྟུར་རྟུ་ག་ཅིང་སྤྱ་སྤྲོན་ལ་།  
 ལྷོས་པའི་ལྷུ་མའི་དྲོག་ལོ་མཆེན་པ་པ་། (7)  
 ཏེ་བཟཔ་དམར་པོ་སྤྲོན་གྱི་གཡང་གཞི་གསོལ་།  
 རྟུ་གས་བརྟུར་པའལྲུ་ས་རྟུ་གས་ལྷོར་ལྷེན་མ་གྱིས་གོའོན་། (8)

བདུད་ལ་བབས་ན་སྒྲིང་ཐག་རྩོམ་མོ་འཕུང་།

སྒྲིལ་བབས་ན་སྒྲིག་རྩ་དམར་པོ་གཙོང་།

དགའ་ལ་བབས་ན་དུག་གི་ཁུ་འཕེབས་།

བལྟགས་ལ་བབས་ན་རུས་པ་རུལ་དུ་རྩོག་། (9)

དཔལ་གྱི་ཕྱོད་དཔལ་གྱི་སྒྲུགས་ལས་སྒྲུལ་།

དམ་ཉམས་དག་དང་འབྲུང་པོ་བལྟགས་ལ་སྒྲིགས་།

ཕུང་པོ་དུམ་བུར་གདུབ་ལ་དོན་སྒྲིང་བསྐྱེག་། (10)

ལྷ་ལྷ་ལྷ་མ་། ཨ་བ་རྩེ་། རུ་པ་རྩེ་། བེ་ར་ཚ་། ཅོ་བ་སྒྲུབ་སྒྲུབ་། རན་ག་སྒྲུབ་ལྷ་ཡ་ལྷ་།

བྱི་ལ་ག་། བྱི་མ་བྱི་མ་། རུལ་ཕྲན་རུལ་ཕྲན་། ཅོ་རྩ་རང་མཚན་། (11)

HŪM [We summon you] from your palace of white conch shell  
in the east,

Oh, red goddess, the colour of blood, with braids of leather  
[in your hair]!

Suns and moons radiate from your bloodshot eyes like stars,  
And the flashing lightning of your brows evaluates every  
possibility of existence in the visible world. (1)

Snowstorms, thunderbolts and a tumult of meteorites descend  
from your nose

And your laughter is full of derision and flashing sharp razors.  
Your flickering panting tongue blazes like the great fire  
at the end of time

And your blazing bristles burn away all that exists. (2)

A roar like thunder at the end of the world issues from your ears,  
Your red hands are filled with one hundred thousand razors,  
Your fingernails are iron hooks, the tips of which blaze with fire,  
And, with the power of a meteorite,  
[You pounce upon your enemies] like a tumult of molten *vajra*. (3)

Miniature wrathful iron warriors issue from between your brows  
And, descending like rain,  
They torture 500 *rākṣasa* goblins with their *kila* teeth. (4)





From between (*gseb nas*) your locks of hair  
A great hailstorm of blood descends.  
You are a most unbearable blood-drinking mother  
of great ferocity. (5)

Tearing out the hearts of demons,  
You squeeze them in your fist and eat them.  
You are a most unbearable mother with uniquely blazing form. (6)

[693] Controlling to a distance of 500 miles,  
[1033] You slay all demonic *nāga* and  
Stuff their blood-dripping livers into your ferocious mouth. (7)

Dressed in red silk and cloud skins,  
[138] You turn your face to gaze in the ten directions  
And trample with your feet upon the old gods of the world. (8)

When *māra* demons arise, you drink the warm blood of their hearts.  
When *sri* demons arise, you sever the arteries of their life force.  
When enemies arise, you spit upon them with poison.  
When obstructors arise, you grind their bones to dust. (9)

You are the messenger of the glorious *heruka*,  
The emanation of *heruka*'s heart.  
Chopping into little pieces the bodies of those with broken vows,  
Enemies, ghosts, obstructors, and the rest,  
You incinerate their vital inner organs in the fire! (10)

GRU NU GRUM. A BA rTSE. RU PA rTSE. NIRA TSA. TSANA THUN  
THUN. NGAN SHA STAMBHAYA KṢA. BYI NAYAGA. PHYE MA  
PHYE MA. rDUL PHRAN rDUL PHRAN. CITTA rBAD NAN. (11)

With these words, one expels them.

After that one should meditate upon the descent of blessings in accordance with the ritual text, to the accompaniment of music and the smoke of crystal myrrh mixed with human fat, wafted by a [severed?] human hand.

During the evening session or the nighttime session, the elaborate rite for the fulfilment of the treasure protectors should be performed. With regard to making offerings to the Kīla protectors, [1034] these should either be presented in accordance with the rite composed by the



great omniscient lord of the *jina* (Dalai Lama V), or else [694] in accordance with this new arrangement, whichever one thinks is suitable. In either case, even though our own tradition does not require that an independent offering be dedicated to the oath-bound brother and sister Kila protectors, the Sa-skya school do have a mode of worship for the couple dKar-mo nyi-zla and bDud-rgyal thod-phreng and, actually, this is not out of harmony with the ancient root texts of the *bka' ma* tradition where dKar-mo nyi-zla is [139] listed in the bKa'-brgyad section among the twelve leading ladies (*rje mo*) in the *maṇḍala* of rBod-gtong ma-mo<sup>86</sup> with the name Nyi-zla thod-phreng-ma. In the part that deals with turning away evil (*bzlog pa*) we read, "The unique mother with a garland of 1,000 suns and moons," and so on. This passage has been commented upon by O-rgyan rDo-rje-'chang (Padmasambhava) who says that 'white' refers to her colour and that 'suns and moons' means that she has a headdress or turban of wisdom and compassion. Because of all that has been said here, we can have no doubt about dKar-mo nyi-zla. With regard to bDud-rgyal thod-phreng, he is one of the upper *bdud* (*ya bdud*), renowned as having a garland of skulls (*thod phreng*). This couple, known as 'brother and sister,' are explained by gNubs Sangs-rgyas ye-shes as belonging to the inner group of eight when the eight spirits (*lha srin sde brgyad*) are analysed in terms of outer, inner and secret groups of eight, as he wrote in his text *sDe brgyad cha snyems*. Thus we can see that it is good to offer prayers to this couple. [1035]

Despite all of this, however, it is not the case that dKar-mo nyi-zla and bDud-rgyal thod-phreng are like the chief of the *maṇḍala* with all the other Kila protectors as their A: retinue/B: servants. The most important Kila protectors are the twelve oath-bound goddesses in three groups of four, whose natural leadership and majesty ought to be understood.

When offering the *bali* cakes, the cake for dKar-mo nyi-zla is round and white, decorated with suns and moons, [695] and the cake for bDud-rgyal thod-phreng is triangular and black. For the 12 mother goddesses and their brothers of Rosewood, Iron and Conch, a set of 24 red triangular cakes should be presented, and it is most suitable to set them out in a circular formation because this arrangement is particularly pleasing, but it is also acceptable to set them out side by side [in straight lines]. And then, although all the *bali* cakes have already been

<sup>86</sup> A: *mNgon-rdzogs ma-mo*. B: *mNgon-rtog(s) ma-mo*.

blessed at the time of blessing the threefold group of nectar, *bali* cake and blood during the preliminary section of the ritual, [140] here in the monastery of rDo-rje-brag we burn them to ashes, blow away the dust and wash the plates clean with RAM YAM KHAM and then bless them once again with three recitations of OM ĀḤI HŪM HOḤI. This is the text for the offering of the *bali* cakes according to the new arrangement:



ཨོྲཱེ་ཨཱེ་ འདུན་དུ་པད་ལྗང་འུ་གདན་སྟེང་དུ།  
 ཨོྲཱེ་ལས་དཀར་མེ་ཉི་ལྗང་ནི།  
 མདོག་དཀར་འོད་འཕྲོས་མཆེ་བ་གཙུག་ལ།  
 ལྷུན་གསུམ་དབུ་སྐྱ་དམར་མེར་འབར།  
 དར་དཀར་སྟོད་གཡོགས་སྐྱལ་ཤམ་དང།  
 རིན་ཆེན་སྣ་ཚོགས་སྐྱུལ་གྱིས་བརྒྱན།  
 ཉི་ལྗང་སྟོད་ལས་ཆ་གཙུག་ནི།  
 མེས་མེས་ཅན་དོན་དུ་ནམ་མཁའ་བཞག།  
 དེ་ཕྱིར་གོ་དགུ་ཐོད་དུ་བཅིངས།  
 དགུ་བརྒྱུས་དོ་ཤལ་སྟེང་བ་ཅན།  
 གཡས་བས་རི་རབ་སྟོད་དོར་འཕེན།  
 གཡོན་བས་གྲིང་བཞི་གྲིང་སྟེན་བརྒྱན།  
 སྟོ་ལུགས་བྱེད་པའི་ཕྱག་རྒྱར་བརྒྱར།  
 མེ་དབྱེད་སྟོད་ན་བཞེངས་སྐབས་འགྱིང།  
 ཡེ་ཤེས་དབྱིངས་གྱི་རྗེ་མོ་སྟེ།  
 གཞན་དོན་འཇིག་རྟེན་པ་རུ་སྐྱུལ།

HŪM BHYO Before my eyes, upon cushions of lotus and moon,  
 dKar-mo nyi-zla arises from the syllable BHYO.

White in colour and shining with light, she bares her fangs.  
 She has three eyes and blazing red-yellow hair.  
 She wears a tiger-skin skirt and an upper garment of white silk  
 [1036] And is adorned with snakes and many different jewels.

Possessed of a thousand suns and moons,  
 She puts one of each in the sky for the benefit of living beings and  
 Then ties ninety-nine around her head as a turban  
 And wears the other nine hundred as a necklace.



With her right hand she tosses Mount Meru as if it were a ball of stone  
 And, in her left, she juggles the four major and eight minor continents  
 With the rapid movements of her fingers.

Rising up proudly within the depth of a mass of fire,  
 Even though she is the mistress of the realm of wisdom  
 She manifests in the world for the benefit of all beings.

རྟ་ནག་དགྲ་བགོགས་བརྗེས་པའི་སྟེང་།  
 རིལ་ས་བདུད་རྒྱུལ་ཐོད་སྟེང་ནི།  
 མདོག་ནག་རབ་ཁྲོས་རལ་པ་རྗེས།  
 ཐོད་སྐྱམ་དབུ་རྒྱུན་དོ་གལ་འཕུང།  
 དར་ནག་མི་བྲགས་གོས་གྲོན་ཞིང་།  
 སྐྱལ་དང་རྒྱ་རྒྱུན་ཐུག་ཐིག་ཅན།  
 ཐུག་གཡས་བ་དན་གཡོན་མགོ་སྟེང་།  
 ལྷགས་ལྷམ་སྐྱལ་བཅིངས་གསོལ་བའི་ལའོར།

Upon a black horse that tramples down all enemies and obstructors,  
 bDud-rgyal thod-phreng arises from the syllable TRI. [696]  
 He is black in colour and very fierce with an erect tress of hair.  
 Dry skulls adorn his head and hang as a garland around his neck.

He wears clothing of black silk and human skin  
 And garlands of snakes and blood-splattered intestines.  
 Holding an ensign flag in his right hand,



He carries a rosary of severed heads in his left  
And moves about on iron shoes bound up with snakes.

འཆི་བདག་པོ་ཉ་བཅུ་གཉིས་བསྐྱོར་།  
 ལྷན་པར་མཚོ་བཅུ་གཉིས་དང་།  
 མིང་པོ་བསེ་བྱུགས་དུང་གསུམ་བཅས་༥༥

They stand amidst the retinue of twelve messengers of Yama<sup>87</sup>  
And the special twelve Mother Goddesses  
And the brothers of Rosewood, Iron [141] and Conch.

ཐུགས་སློབ་འོད་ཀྱིས་སྤྱན་འདྲན་བཤེགས་།  
 རིགས་བདག་དབང་བསྐྱར་དམ་ལ་བཞག་།  
 གདན་ལ་དགྲེས་བཞུགས་གྲུས་ཕུག་འཚོལ་།  
 ཕྱི་ནང་མཚོད་སྤྱིན་འདོད་ཡོན་ལྷ།  
 སྤྱན་རྟེན་གཤོར་གསུམ་མཐུན་རྗེས་ཀྱིས་།  
 ཐུགས་དམ་གཉན་པོ་སྐྱོངས་གྱུར་ཅིག་།  
 ཉམས་ཚགས་འགལ་འཁྲལ་མཐོལ་ལོ་བཤེགས་།  
 སྐྱེ་གསུང་ཐུགས་མཚོག་རབ་མཉེས་ཏེ།  
 དགྲེས་པ་མཚོག་གི་དངོས་གྲུབ་སྣོལ་༥༥

We summon you with the light of your own heart syllables. Come!  
Empowered and bound under oath by the *kulapati guru*,  
May you please sit happily on these cushions!  
Reverently we salute you and [1037]  
We offer a great cloud of all that is outwardly and inwardly  
pleasing to the five senses.

By this offering of nectar, blood and *bali* cake  
— the three proper articles for the restoration of harmony —  
The vital connection of our hearts must be fully restored.

<sup>87</sup> All mss say: 'ten messengers.'

I humbly confess all my lapses, breaches, errors and confusions,  
And I rejoice in the superior qualities of your body, speech  
and mind.

Please be happy with me and grant me supreme success!

This is the offering to dKar-mo nyi-zla:

OM VAJRAŚĀNTIM PADMA KURU TIM HŪM  
MAHĀBALIM TE KHA KHA KHĀHI KHĀHI



Saying this seven times or three times, offer the *bali* cake.

Then, with the words MAHĀPAÑCĀMṚTA offer the nectar, and with  
MAHĀRAKTA offer the blood.

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This is the offering to bDud-rgyal thod-phreng:

OM KRṢṆAKAPĀLAMĀLĀ SARVAMĀRA MĀRAYA HŪM PHAṬ<sup>88</sup>  
MAHĀBALIM . . .

and so on, offer the *bali* cake, nectar and blood, as above.

This is the offering to the twelve oath-bound Mother Goddesses:

OM MAMA VAŚAM KURU MĀTRAṄGARA INAN  
DHADHIMAMA KARMA ŚĪGHRAM KĀRAYE [697] HŪM PHAṬ  
MAHĀBALIM . . .

and so on, offer the *bali* cake, nectar and blood, as above.

This is the offering to the twelve brothers of Rosewood, Iron and  
Conch:

KAṬAÑKAṬE JAYE VIJAYE AJITE APARĀJITE  
MĀRASENA PRAMARDANĪYE HŪM HŪM PHAṬ  
MAHĀBALIM . . .

and so on, [1038] offer the *bali* cake, nectar and blood, as above.

This is a general offering to all Kila protectors together:

SARVADHARMAPĀLA SAPARIVĀRA ARGHAM . . .

and so on. With these words, present offerings.

<sup>88</sup> According to the *Rin-'byung brgya-rtsa*, his heart *mantra* is OM SARVAMĀRAKRṢṆAKAPĀLAMĀLADHARA HŪM PHAṬ, while the injunction MĀRAYA belongs to the life *mantra*.

Now, praising them, [142] entrust them with their duties:

ཧྱུཿ ཡེ་ཤེས་དབྱིངས་ཀྱི་རྗེ་མོ་འི་གཙོ།  
དཔལ་ལྷན་དཀར་མོ་ཉི་ལྷོ་ཞེས།  
དམ་ཚིག་ཅན་གྱི་གྲོ་གསལ་མཛད་མར།  
བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།

HŪM Oh you queen of the wisdom sphere,  
The glorious one called dKar-mo nyi-zla,  
Mother who is bound by sacred oath to help us,  
We praise you! You must fulfil your entrusted activities!

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Chog khrigs lag len snying po

དོ་རྗེ་ཐུག་འཕུང་བཀའ་ཉམ་པ།  
བདུད་རྒྱལ་ནག་པོ་ཐོད་ལྷེང་ཅན།  
མ་རུངས་བདུད་དང་གཤེན་རྗེས་བསྐྱོར།  
བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།

Oh you servant of Vajraheruka,  
Black bDud-rgyal with a garland of skulls,  
Encircled by your retinue of unruly demons  
and messengers of Yama,  
We praise you! You must fulfil your entrusted activities!

འདས་དང་མ་འདས་སོ་མཚམས་གནས།  
དམ་ཅན་མ་མོ་བཅུ་གཉིས་དང།  
མིང་པོ་བསེ་ལྷགས་དུང་གསུམ་བཅས།  
བསྟོད་དོ་བཅོལ་བའི་འཕྲིན་ལས་སྐྱབ།

Oh you who have transcended the world, you who are still  
of this world and you who dwell in between,  
The twelve oath-bound Mother Goddesses,

And your brothers of Rosewood, Iron and Conch,  
We praise you! You must fulfil your entrusted activities!

With regard to this text, having received the permission (*rjes gnang*) of dKar-mo nyi-zla and bDud-rgyal thod-phreng, I composed it as an abridged version of a *sādhana* text which I had seen.

As for all the other protectors of the Kila *maṇḍala*, because they are clearly described in the Kila *sādhana* as they take their places in the outer and inner courtyards of the *maṇḍala*, I will not write down their visualisation here. And also, in the daily practice one should meditate upon these protectors at the time of the deity generation (above, p.82ff), just as they are described here. [698]

[1039] Now for the celebration of the *gaṇacakra*: It is proper to make offerings to the whole assembly during each of the six sessions whilst secluded in retreat, focussed on gaining the attainments. As it is written: “Arrange the great circle of the assembly in the six watches.” If one is engaged in an elaborate retreat it may be done like that. Otherwise, it should be done at the end of an evening session or a nighttime session of meditation.

Gathering together the vital ingredients of meat and alcohol and whatever other articles of food and drink one wishes, these should be set out on a carpet of human skin or wild animal hide. They are then ‘moistened with nectar’ by [143] sprinkling them with holy water. Springing forth from the rays of light in one’s heart, the syllables RAM YAM KHAM transform into fire, air and water, by means of which the ideas that cling to a belief in the reality of the material offerings are burned away, dispersed and washed clean. Contemplating the utter purity of their primordial nature (*dharmatā*), one should recite the SVA-BHĀVA *mantra* and RAM YAM KHAM.

Then one should imagine a fire fanned by wind within a hearth made up of three human heads. Above the fire, resting upon the hearthstones, is a gigantic skull cup with a huge capacity that arises from the transformation of a syllable A. Within this cup are all the ingredients for the assembled offerings in their naturally pure state as the five meats and the five wisdom nectars. Because all ordinary conceptions of the offerings have been burned away, this undefiled nectar may be blessed as an inexhaustibly multiplying cloud mass of all that could be desired by the five senses by three recitations of the syllables OM ĀḤ HŪM.

[1040] Next is the invitation of the assembly-field: The main *bali* cake of the attainments (*sgrub gtor*) should be clearly visualised as





Vajrakīla and, visualising once again the triple *maṇḍala* of *jñānasattva* in the sky, they should be summoned as guests to the feast and invited to dwell within the *bali* cake. As the gods are being absorbed into the cake, the liturgy is to be chanted, beginning “HŪM In order to accomplish the cosmic *kīla* and . . .” and so on, down to the *mantra*.

Then [699] one should imagine that a multitude of offering goddesses worship all those who have been invited in that manner, by serving them with a mass of gifts that give pleasure to the five senses. This visualisation is accompanied by the *mantra* VAJRA ARGHAM, and so on, and the verse beginning, “These unsurpassed supreme offerings, prepared with pure ingredients” and so on. Thus one presents the general offerings.

As for the particular offering, the large ritual offering cake is to be presented in a three-fold manner. From among those pieces to be presented at the beginning, the middle and the end, this is the first offering: The ritual assistant, having set out the offerings, should moisten the upper round portion of the offering cake by sprinkling it with nectar and blood, as the assembly chant the verse, “HŪM All you deities of the *maṇḍala* . . .” and so on, down to the *mantra*. [144]

This is the middle offering of confession: [As the central portion of the ritual cake is presented, the assembly should] recite the verses taken from the main text, beginning, “In our ignorance we have transgressed our vows by wicked behaviour of body, speech and mind . . .” and add any other words of confession one wishes. At the end of the verses, recite the 100-syllable *mantra* of confession modified to include the name of Śrī Vajrakumāra.

As for the final offering, the full and elaborate manner of performing this rite is explained below, [1041] in association with attacking the effigy by striking it with a *kīla*. Generally at this time we use an effigy prepared of *tsampa* dough, pressed down beneath the lower portion of the offering cake, and this is placed in front of the ritual master, together with a few pieces of meat. It is then moistened with blood and the enemy is dragged forth and forced to abide within the effigy, all in accordance with customary practice. After that, the Supreme Son is invited and, rolling the *kīla* between the palms of the hands with three melodious recitations of the *Kīla mantra*, it is embedded into the effigy with the fierce DHADHI *mantra* whilst one visualises in the manner taught in the oral commentaries. The slain corpse of the effigy is then sprinkled with nectar and pressed to the mouths of the deities, in the manner of an offering cake. Thus, the offering is presented with



the words, “HŪM Mahāśrī [700] Vajrakumāra and all your retinue, open your mouths . . .” and so on, down to the *mantra*.

At this point, one should perform the ceremonial restoration of harmony with the three roots. Also the regular restoration of the covenant with the doctrine protectors, offerings and praise to the triple *maṇḍala*, prayers for the forgiveness of sins, and, after the final prayers and *mantra* recitation directed to the material *maṇḍala* (i.e. after the material *maṇḍala* has been dissolved), one should dedicate the merit, make prayers of aspiration, and recite auspicious verses before embarking on the path of the activities. Staying in retreat in this manner for a suitable period and engaging in four sessions of meditation per day, success will be achieved.

That ends the section concerning the main practice of *sevāsādhana*.

### SUBSEQUENT ACTIVITIES OF FINAL RESORT (*anvayavidhi*)

The third general topic is an explanation concerning the series of steps of the vast [1042] subsequent activities of final resort. This has four parts: [145] (1) The act of implantation by the *kila*, (2) the three rites of pressing down, burning and hurling, (3) taking *siddhi*, and (4) the sequence of the follow-up rites.<sup>89</sup>

(1) Firstly, concerning the act of destroying the enemy by striking his effigy with a *kila*, there is a saying, “In general, if the Kila is to be achieved, one must perform the rite of implantation,” and this shows that the rite of implantation is of very great importance. In this regard, when the rite is to be performed in the manner of the *sevāsādhana* practices, according to the oral instructions of the *guru* there are six aspects to the preparation of the effigy and it is necessary to do these in the manner taught in the supplementary texts in order that the effigy-wheel be understood without error.<sup>90</sup> On this occasion it is appropriate to follow the system set out by [bsTan-'dzin nor-bu], the *rig-'dzin* of Yol-mo, in his *sGrol byed drag po'i sno mtshon* (*Sharp Weapon of Ferocious Slaying*), arranged in accordance with the ritual texts for the empowerment of Che-mchog heruka. [He says:] “Although it is the

<sup>89</sup> All three mss add: “these are the five.”

<sup>90</sup> *A Bolt of Lightning from the Blue*, p.223ff



case that an effigy-wheel on paper and so on are required in the main part of the rite, [701] even so, the rite at this juncture depends upon the power of a simple effigy made of flour dough. Visualising the enemy to be destroyed clearly in one's mind, the six impurities and so on should be added to a base of flour and mixed up to form a dough from which an effigy, 12 digits long, should be prepared. Smear the effigy with blood and gather together a speedily moving *kila*, a *kila* of implantation, and a supreme *kila* (the Supreme Son Kila), and some white and black mustard seeds, some powdered iron and copper, some human ashes, some water cress, [1043] the poisonous effigy, a mixture of poison and blood, a curved flaying knife or a murderer's sword, a hammer and one of the sacrificial ladles for a fire ceremony, or else a pointed shoulder blade and the rounded cavity of a hip bone, to be used as a mortar and pestle. Then, having performed the practice in the ordinary manner for a period of seven days, during the nighttime session on the last day, one should perform this elaborate ritual of the final offering." Thus, having completed the *sādhana* practice up as far as the end of the middle section of the offerings, one should set out a golden libation and [146] summon the triple *maṇḍala*, beginning with the invocation of the *vidyādhara*. Because there exist manuscripts in which the lineages have become confused and adulterated, for the sake of purity I will write down here the correct text in full.<sup>91</sup>

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

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

The great *paṇḍit* Vimalamitra showed the signs of success on the river Ganges in India. [702] How can it be forgotten? You must help us in the attainment of *kila siddhi*!

Śilamañju of Nepal showed the signs of success on the mKhar-gong rock in the forest of coral trees. How can it be forgotten? [1044] You must help us in the attainment of *kila siddhi*!

<sup>91</sup> *Sādhana* text (above) pp.72ff

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

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

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

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

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

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

Thus they are summoned.

Secondly, one should invoke the host of deities of the Vajrakila *maṇḍala*:  
[147]

ཧྲིཿ བཅོམ་ལྷན་དཔལ་ཚེན་རྩེ་གཞོན་ལྷ་ཉིཿ  
 ཞེ་ལྷང་འཛོམས་མཛད་ལྷོ་རྒྱལ་དབྱིངས་ནས་བཞེངས་མཁེལ་མཁེལ་  
 དུམ་ཚེན་འཁོར་ལོ་རྒྱས་འདེབས་སྐྱེ་ལ་འཁྲིལ་མཁེལ་  
 ཡབ་དུམ་ལྷོད་ཀྱི་འཕྲིན་ལས་དུས་ལ་བབ་མཁེལ་  
 གཞོད་བྱེད་དག་བགོགས་ལུག་ལ་ལྷུང་དུ་སྐྱོལ་མཁེལ་

HŪM Oh Blessed One, Greatly Glorious Vajra Youth,  
You wrathful king who conquers all anger,





Arise now from the realm of purity  
 In the carnal embrace of Diptacakra, the great mother.  
 Oh, mother and father, the time has come for you to act!  
 Bring forth the trouble-making enemies and obstructors  
 And quickly destroy them!

ཧཱུྃ། ཡབ་ཡུམ་ཐབས་དང་ཤེས་རབ་རོལ་པ་ལས།  
 རྩོགས་བརྒྱ་རྩོགས་པ་བརྗོལ་བའི་གདན་སྡེ་དུ།  
 ཉེ་བཟུང་རྩོགས་སྐྱོད་བརྒྱུལ་བའི་ཁྱི་སྡེ་དུ།  
 ལོ་བརྒྱ་ཡབ་ཡུམ་སྐུལ་པའི་སྤྲ་ཐབས་རྣམས།  
 ཐུགས་དམ་ཚུལ་བཞིན་བཙོལ་བའི་འཕྲིན་ལས་མཛོད།

HŪM From the erotic sport of father method  
 and mother wisdom arise  
 Ten wrathful kings and their queens and shape-shifting emanations.  
 Their thrones are the sun and moon and  
 The lords of the directions thrown down on their backs  
 Upon a pile of fornicating demons of the ten directions.  
 [1045] Being reminded of your former vows,  
 You must perform the activities with which you are entrusted!

ཧཱུྃ། རྩེད་ཀྱི་རྩོགས་ནས་རྩྱུ་མཛོད་སྤྲ་འཕྲིན་གཉིས།  
 སྐུལ་པའི་སྤྲ་མེན་སྤྲུག་དང་དམིགས་བུའི་མགོ།  
 གཟུང་བའི་འཕྲིན་ལས་མཛོད་པའི་དུས་ལ་བབ།

HŪM In the upper direction arise Hürnkāra and  
 His consort Śabdavajrā, together with  
 Their magical emanations with the heads of a pig and a lizard. [703]  
 The time has come for you to inflict your painful torments!

ཧཱུྃ། ཤར་གྱི་རྩོགས་ནས་རྣམ་རྒྱལ་སྐྱེམས་མ་གཉིས།  
 སྐུལ་པའི་སྤྲ་མེན་སྤྲུག་དང་བྱ་ཚོད་མགོ།

འབེབས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

HŪM In the eastern direction arise Vijaya and  
His consort rNam-snyems-ma, together with  
Their magical emanations with the heads of a tiger and a vulture.  
The time has come for you to act out your great deeds  
of throwing down!



ལྷོ་མེད་ལྷོ་ལོ་མཚོ་མས་ནས་དབྱུག་ཕྱོན་སྤེར་མོ་གཉིས་མེད།

སྤྲེལ་པའི་ཕྱ་མེན་གཡལ་ག་དང་བྱ་རོག་མགོ་མེད།

འཛོམས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

HŪM In the southeastern corner arise Niladaṇḍa and  
His consort Vajranakhā, together with  
Their magical emanations with the heads of a yak and a raven.  
The time has come for you to act out your great deeds  
of subjugation!

ལྷོ་ཡི་ཕྱོགས་ནས་གཤེན་རྩེ་དུར་ཁྲོད་གཉིས་མེད།

སྤྲེལ་པའི་ཕྱ་མེན་ཤལ་ལུག་པའི་མགོ་མེད།

གསོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

HŪM In the southern direction arise Yamāntaka and  
His consort Śmāśānikā, together with  
Their magical emanations with the heads of a stag and an owl.  
The time has come for you to act out your great deeds of slaughter!

ལྷོ་རྒྱལ་མཚོ་མས་ནས་མི་གཡོ་གཏུན་ཁུང་གཉིས་མེད།

སྤྲེལ་པའི་ཕྱ་མེན་གཟིག་དང་ལྷ་ཏའི་མགོ་མེད།

ལྷོ་ལ་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

HŪM In the southwestern corner arise Ārya Acala and  
His consort Ulūkhalā, [148] together with

Their magical emanations with the heads of a leopard and a crow.  
The time has come for you to act out your great deeds of liberation!

ལྷོ་མེ་ ལུབ་གྱི་ཕྱོགས་ནས་རྟ་མགོན་གཏུམ་མོ་གཉིས་མེ་  
སྐལ་པའི་ཕ་མེན་བྱི་ལ་ཕུ་ལུད་མགོ་  
འཆིངས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེ་

[1046] HŪM In the western direction arise Hayagriva and  
His consort Caṇḍālī, together with  
Their magical emanations with the heads of a cat and a hoopoe bird.  
The time has come for you to act out your great deeds of binding!

ལྷོ་མེ་ ལུབ་བྱང་མཚོམས་ནས་འདོད་རྒྱུལ་མདའ་སྟེམས་གཉིས་མེ་  
སྐལ་པའི་ཕ་མེན་སྤུང་གི་ཁྲ་ཡི་མགོ་  
རྟོགས་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེ་

HŪM In the northwestern corner arise Ṭakkirāja and  
His consort rDo-rje mda'-snyems, together with  
Their magical emanations with the heads of a wolf and a hawk.  
The time has come for you to act out your great deeds of censure!

ལྷོ་མེ་ བྱང་གི་ཕྱོགས་ནས་བདུད་ཚི་རླུང་འབྲིན་གཉིས་མེ་  
སྐལ་པའི་ཕ་མེན་སེང་གེ་ཕ་ཕང་མགོ་  
སྤྱོད་མཛད་ཆེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེ་

HŪM In the northern direction arise Amṛtakuṇḍalin and  
His consort Vāyuvegā, together with  
Their magical emanations with the heads of a lion and a bat.  
The time has come for you to act out your great deeds of agitation!

ལྷོ་མེ་ བྱང་ཤར་མཚོམས་ནས་ཁམས་གསུམ་གསོད་བྱེད་གཉིས་མེ་  
སྐལ་པའི་ཕ་མེན་དྲོད་དང་སྟེ་མོའི་མགོ་



སྣང་མཛད་ཚེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

HŪM In the northeastern corner arise Trailokyavijaya and  
His consort Ghātuki, together with  
Their magical emanations with the heads of a hyena and a weasel.  
The time has come for you to act out your great deeds of desolation!



ཏྲུཿ འོག་གི་ཕྱགས་ནས་སྣོབས་ཚེན་སྣོད་མ་གཉིས་མེད།  
སྣལ་པའི་ཕ་མེན་དོམ་དང་བྱི་བའི་མགོ་མེད།  
སྣང་མཛད་ཚེན་མོའི་འཕྲིན་ལས་དུས་ལ་བབ་མེད།

[704] HŪM In the lower direction arise Mahābala and  
His consort Kṣobhā, together with  
Their magical emanations with the heads of a bear and a rat.  
The time has come for you to act out your great deeds of uplift!

གཞོད་བྱེད་དག་བགོགས་ཁུག་ལ་སྣུར་དུ་སྣོལ་མེད།

[All of you must] Bring forth the trouble-making enemies  
and obstructors  
And quickly destroy them!

ཏྲུཿ སྣོད་གསུམ་དྲེགས་པ་འདུལ་བར་ཞལ་བཞེས་པའི་མེད།  
སྣས་མཚོག་འཕྲིན་ལས་གྲུབ་པའི་དུས་ལ་བབ་མེད།  
གཞོད་བྱེད་དག་བགོགས་ཁུག་ལ་སྣུར་དུ་སྣོལ་མེད།

HŪM The Supreme Sons who have taken an oath to subjugate  
The arrogant demons of a thousand million worlds,  
The time has come for you to accomplish your tasks.  
Bring forth the trouble-making enemies and obstructors  
And quickly destroy them!

ཏྲུཿ ཤར་ལྡོ་རྒྱལ་བྱེད་སྣོད་བཞིའི་གཞལ་ཡས་ནས་མེད།  
ཕུ་ལྟང་སྣུ་ག་སྣོན་གྲ་ཐུ་མགོ་བཞེས་མེད།



འགྲུག་འདྲེན་འཛིན་སྒྲོམ་དབབ་པའི་དུས་ལ་བབ་མེད་  
 གོད་བྱེད་དག་བགལ་ཁུག་ལ་སྐྱར་དུ་སྒྲོལ་མེད་  
 ལྷགས་དམ་བརྒྱད་བསྐྱལ་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་མེད་

HUM In the four doors of the *maṇḍala*, east, south, west and north,  
 The goddesses with heads of a hoopoe, a magpie, an owl  
 and a hawk,

[1047] You who catch, drag forth, bind and subjugate,  
 The time has come for you to cast down!

Bring forth the trouble-making enemies and obstructors

[149] And quickly destroy them!

Being reminded of your former vows,  
 You must perform the activities with which you are entrusted!

Next is the invocation of the protectors of the Kila doctrines, beginning  
 with the twelve oath-bound mother goddesses. The first group of these  
 to be invoked are the four Dog-faced sisters:

རྩོེ་ ཀམ་གྱི་སྒོད་ལ་དམ་བཅའ་མེད་  
 ལྷགས་ཀྱི་སྐྱར་མོ་མགོ་དགུ་ལ་མེད་  
 མི་མོ་ལྷགས་ཀྱི་མགོ་ཅན་ལོན་མེད་  
 ལག་ན་ལྷགས་ཀྱི་སྐྱར་པ་འདྲིལ་མེད་  
 །ཤུ་ན་སྐྱེ་ཁའི་དུས་ལ་བབ་མེད་

BHYO You who took your oaths as the evening sky drew dark —  
 You goddess with the face of a woman of iron  
 Mounted upon an iron wolf with nine heads.  
 In your hands you roll a *kila* of iron.  
 Śvanmukhā, your time has come!

གཡུ་ཡི་སྐྱི་མོ་རལ་ཅན་ལ་མེད་  
 མི་མོ་གཡུ་ཡི་མགོ་ཅན་ལོན་མེད་

ཕུག་ན་གཡུ་ཡི་ཕུར་པ་འདྲིལ་མེད་ལོ་།

ཀུ་ཀུ་ར་ཡི་དུས་ལ་བབ་མེད་ལོ་།

You goddess with the face of a woman of turquoise  
Mounted upon a turquoise bitch with long tufts of hair.  
In your hands you roll a *kila* of turquoise.  
Kukkurā, your time has come!



གསེར་གྱི་འཕར་བ་ལྗེ་བརྒྱད་ལོ་།

མི་མོ་གསེར་གྱི་མགོ་ཅན་ཞོན་ལོ་།

ཕུག་ན་གསེར་གྱི་ཕུར་པ་འདྲིལ་མེད་ལོ་།

སྤི་ལ་སྤུ་ཁའི་དུས་ལ་བབ་མེད་ལོ་།

You goddess with the face of a woman of gold  
Mounted upon a golden hill dog with eight tongues.  
In your hands you roll a *kila* of gold.  
Srilamukhā, your time has come!

ཟངས་གྱི་ཕ་མོ་རྐང་གསུམ་ལོ་།

མི་མོ་གཟངས་གྱི་མགོ་ཅན་ཞོན་ལོ་།

ཕུག་ན་ཟངས་གྱི་ཕུར་པ་འདྲིལ་མེད་ལོ་།

སྤི་གྲུ་ལ་མའི་དུས་ལ་བབ་མེད་ལོ་།

You goddess with the face of a woman of copper  
Mounted upon a copper vixen with three legs.  
In your hands [705] you roll a *kila* of copper.  
Sṛgālamukhā, your time has come!

Next to be invoked are the four Re-ti sisters:

རྩོ་མོ་ རྩོ་མོ་གྱི་གྲུང་ལ་དམ་བཅའ་མེད་ལོ་།

རྩོ་མོ་རལ་པས་སྤོང་ཁམས་ཁྱེད་ལོ་།



ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།  
 ཚིབས་སུ་དྲེལ་རྟུ་རྒྱ་རྒྱ་ལ་འཚིབ་མེད།  
 དེ་མ་ཉི་ཡི་དུས་ལ་བབ་མེད།

BHYO You who took your oaths under the midnight sky —  
 You black woman whose locks of hair [1048] cover the world,  
 Rolling in your hands a *kila* of human bone.  
 For a mount you ride upon a mule with three legs.  
 Remati, your time has come!

སེར་ནག་མ་བྱུ་འུལ་པ་ཅན་མེད།  
 ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།  
 ཚིབས་སུ་ཚུ་གླུང་ཕྱོག་པོ་འཚིབ་མེད།  
 དེ་མ་ཇི་ཡི་དུས་ལ་བབ་མེད།

You dark yellow woman with a cloak of peacock feathers,  
 Rolling in your hands a *kila* of human bone.  
 For a mount you ride upon a blue water-buffalo.  
 Remajā, your time has come!

དམར་ནག་དེ་ལྷེ་ནག་པོ་གསོལ་མེད།  
 ཕྱག་ན་མཚོག་གི་ཕུར་པ་འདྲིལ་མེད།  
 ཚིབས་སུ་ཤ་བ་ཡུ་མོ་འཚིབ་མེད།  
 དེ་མ་ཇུ་ཡི་དུས་ལ་བབ་མེད།

You dark red woman [150] dressed in a black belted cloak,  
 Rolling in your hands a *kila* of human bone.  
 For a mount you ride upon a doe.  
 Remajū, your time has come!

རྒྱུང་ནག་དམར་ནག་གོ་བྱུ་གསོལ་མེད།





For a mount you ride upon a golden horse of the *gza'*.  
rDo-rje de-byin, your time has come!

དམར་པོ་བསེ་ཕྱར་རལ་པ་ཅན་མེ  
ཕྱག་ན་བསེ་ཡི་ཕྱར་པ་འདྲི་ལ་མེ  
ཚིགས་སུ་བཅོན་རྟ་དམར་ལྷུང་འཚིག་མེ  
དོ་རྗེ་བསེ་བྱིན་དུས་ལ་བབ་མེ

You dark red woman whose locks of hair are tipped  
with rosewood *kila*,  
Rolling in your hands a *kila* of rosewood.  
For a mount you ride upon a red-faced horse of the *btsan*.  
rDo-rje bse-byin, your time has come!

ལྗང་མོ་གཡུ་ཕྱར་རལ་པ་ཅན་མེ  
ཕྱག་ན་གཡུ་ཡི་ཕྱར་པ་འདྲི་ལ་མེ  
ཚིགས་སུ་ཀླུ་རྟ་ཕྱོན་པོ་འཚིག་མེ  
དོ་རྗེ་ཕག་བྱིན་དུས་ལ་བབ་མེ

You dark green woman whose locks of hair are tipped  
with turquoise *kila*,  
Rolling in your hands [1049] *kila* of turquoise.  
For a mount you ride upon a green horse of the *klu*.  
rDo-rje phag-byin, your time has come!<sup>92</sup> [706]

With regard to the invocation of the four Re-ti sisters and the four bSe-mo sisters, in some texts their names have become confused. I have therefore sorted out the two groups and they should be known as I have written them here.

Now for the invocation of the three groups of Rosewood, Iron and Conch. The first of these to be called are the four *skyes bu* (*puruṣa*) in the family of Rosewood:

<sup>92</sup> For a clearer description of these twelve goddesses, see: *The Cult of the Deity Vajrakila IX*.

ལྷོ་ཕྱོགས་སྤྱོད་པའི་སྐྱེས་བུ་ནི་མེད་ཅིང་།  
 དཀར་པོ་ཕྱག་ན་དུང་ཕུར་འདྲིལ་མེད་ཅིང་།  
 སྤྱོད་པའི་གྲུང་ཆེན་དུས་ལ་བབ་མེད་ཅིང་།

HŪM In the eastern direction is Rākṣasa skyes-bu,  
 White in colour, he rolls a *kila* of conch in his hands.  
 The time of the great champion of the *rākṣasa* has come!



ལྷོ་ཕྱོགས་གཤམ་པའི་སྐྱེས་བུ་ནི་མེད་ཅིང་།  
 བཀའ་པོ་ཕྱག་ན་ལྷུགས་ཕུར་འདྲིལ་མེད་ཅིང་།  
 ཡམ་ནག་པོའི་དུས་ལ་བབ་མེད་ཅིང་།

In the southern direction is Yama skyes-bu,  
 Black in colour, he rolls a *kila* of iron in his hands.  
 The time of Kālayama has come!

ལྷོ་ཕྱོགས་ཡམ་བདུད་སྐྱེས་བུ་ནི་མེད་ཅིང་།  
 དམར་པོ་ཕྱག་ན་ཟངས་ཕུར་འདྲིལ་མེད་ཅིང་།  
 སོག་པོ་མིག་རིང་དུས་ལ་བབ་མེད་ཅིང་།

In the western direction is Ya-[151]-bdud skyes-bu,  
 Red in colour, he rolls a *kila* of copper in his hands.  
 [1050] The time of the long-eyed Mongolian has come!<sup>93</sup>

བྱང་ཕྱོགས་གཞོན་ལྷོན་སྐྱེས་བུ་ནི་མེད་ཅིང་།  
 ལྷོན་པོ་ཕྱག་ན་གཡུ་ཕུར་འདྲིལ་མེད་ཅིང་།  
 མོན་པ་མིག་རིང་དུས་ལ་བབ་མེད་ཅིང་།

In the northern direction is Yakṣa skyes-bu,

<sup>93</sup> "Long-eyed" (*mig ring*) here may be "of human lineage" (*mi rigs*) elsewhere. See: *The Cult of the Deity Vajrakila (Gathering the Elements)*.



Green in colour, he rolls a *kila* of turquoise in his hands.  
The time of the long-eyed Mon-pa has come!

The next to be summoned are the four *bdud po (māra)* in the family of Iron:

ཕྱོ་ ་ཤར་བདུད་དཀར་པོ་མཚེ་བ་གཙོགས་མེད་པའོ།  
ཐུག་ན་དུང་གི་སྐར་པ་འདྲིལ་མེད་པའོ།  
ཤར་གྱི་སྐྱེས་བུའི་དུས་ལ་བབ་མེད་པའོ།

BHYO In the east is the white Māra, baring his fangs  
And rolling in his hands a *kila* of conch.  
The time of the brother of the east has come!

ཕྱོ་བདུད་ཕྱོན་པོ་རལ་པ་ཅན་མེད་པའོ།  
ཐུག་ན་གཡུའི་སྐར་པ་འདྲིལ་མེད་པའོ།  
ཕྱོའི་སྐྱེས་བུའི་དུས་ལ་བབ་མེད་པའོ།

In the south is the blue Māra with a long tuft of hair,  
Rolling in his hands a *kila* of turquoise.  
The time of the brother of the south has come!

ལྷུང་བདུད་ནག་པོ་ཞགས་པ་ཅན་མེད་པའོ།  
ཐུག་ན་ཞགས་པ་སྐར་པ་འདྲིལ་མེད་པའོ།  
ལྷུང་གྱི་སྐྱེས་བུའི་དུས་ལ་བབ་མེད་པའོ།

In the west is the black Māra, wielding a noose.  
In his hands he holds a *kila* and a noose.  
The time of the brother of the west has come!

བྱང་བདུད་ལྗང་ལྷུང་རལ་གྱི་ཅན་མེད་པའོ།  
ཐུག་ན་རལ་གྱི་སྐར་པ་འདྲིལ་མེད་པའོ།

བྱང་གི་སྐྱེས་བུའི་དུས་ལ་བབ་ཅེས་པའོ།

In the north is the green Māra, wielding a sword.  
In his hands he holds a *kila* and a sword.  
The time of the brother of the north has come!

Then one calls the four great *ging* (*kin̄kara*) in the family of Conch:



སྤོ་ཅེས་པའི་སྐྱེས་བུའི་དུས་ལ་བབ་ཅེས་པའོ།  
དཀར་པོ་ཕྱག་ན་དྲུང་ཕྱར་འདྲིལ་ཅེས་པའོ།  
ཤར་གྱི་དམག་དཔོན་དུས་ལ་བབ་ཅེས་པའོ།

BHYO Pramarāja (Karmarāja), great Ging of the *rākṣasa*,  
White in colour, rolling a *kila* of conch.  
The time of the eastern military commander has come!

ཡམ་རྩ་ལོ་གཤམ་ཤེས་པའི་དུས་ལ་བབ་ཅེས་པའོ།  
སྤོ་ཅེས་པའི་སྐྱེས་བུའི་དུས་ལ་བབ་ཅེས་པའོ།  
ལྷོ་ལྷོ་དམག་དཔོན་དུས་ལ་བབ་ཅེས་པའོ།

Yamarāja, great Ging of the *yama*,  
Blue in colour, wielding a *kila* and knife.  
The time of the southern military [707] commander has come!

དཀར་གྱི་སྐྱེས་བུའི་དུས་ལ་བབ་ཅེས་པའོ།  
དམར་པོ་ཕྱག་ན་གྱི་སྐྱེས་བུའི་དུས་ལ་བབ་ཅེས་པའོ།  
ལྷོ་ལྷོ་དམག་དཔོན་དུས་ལ་བབ་ཅེས་པའོ།

Daśagriva, great Ging of the *māra*,  
Red in colour, wielding a *kila* and knife.  
The time of the western military commander has come!<sup>94</sup>

<sup>94</sup> D60 [1049] resumes here.



ཡལ་གྲི་མ་གོད་སྦྱིན་གིང་།  
 གསེར་པོ་སྤྱག་ན་སྤར་པ་འདྲིལ་།  
 བྱང་གྱི་དམག་དཔོན་དུས་ལ་བབ་།

Yakṣagriva, great Ging of the *yakṣa*,  
 Yellow in colour, rolling a *kila* in your hands.  
 The time of the northern military commander has come!

སྤར་པའི་བཀའ་སྤྱད་དམ་ཅན་རྣམས་།  
 དམ་ཇུས་མཚོད་གཏོར་འདི་བཞེས་ལ་།  
 དག་བགེགས་ལྷུག་ལ་སྤྱར་དུ་སྦྱོལ་།  
 བཅོལ་བའི་འཕྲིན་ལས་སྤྲུབ་པར་མཛོད་།

All of you who are bound under oath to protect the teachings  
 of the Kila,  
 Accept these sacred *samaya* offerings and *bali* cake. [1051]  
 Bring forth the enemies and obstructors and quickly destroy them!  
 Perform your activities in accordance with your vows!

With these words they are to be invoked, both morning and evening.

[152] At this point, calling to the Three Jewels to witness and judge the sincerity of the rite, dispense a golden libation. Generate the deep pit of imprisonment and the effigy within it. Make a solemn proclamation of truth, being fully confident that the enemy has truly been summoned and coerced to dwell within the imprisoned effigy. Read the words of the text three times, together with 100 recitations of the root *mantra*.

After that, donning the fierce apparel of a *mantradhara*, if performing the rite in elaborate fashion one may perform a sacred dance of overpowering the enemies and obstructors, or not, as one wishes. In either case, once again the deities are invoked to perform the dreadful deed of pressing down with the following words:

རྩི་མེད་ཀྱི་དམ་ཅན་སྤྱར་པ་བསྐྱབས་པ་དང་།

དབང་དང་དངོས་གྲུབ་སྒྲུབ་བའི་ཕྱིར་མེད་མེད་ཀྱི་ལྷ་མོ་།  
 ཡི་ཤེས་ཐོ་བོ་ག་ཤེས་སུ་གསལ་ལེན་མེད་མེད་ཀྱི་ལྷ་མོ་།  
 ཐོ་བོ་ཚེ་བོ་ག་ཤེས་ནས་ཀྱང་།  
 རྟགས་དང་མཚན་མ་བསྟན་པ་དང་།  
 བཟོ་གྲུབ་ལ་ཡི་དངོས་གྲུབ་སྒྲུབ་ལེན་མེད་མེད་ཀྱི་ལྷ་མོ་།  
 ལྷ་མོ་ལྷ་མོ་། རྒྱ་མི་སྐྱེ་བ་ཡ་བཟང་།



HŪM In order that we may accomplish the Universal Kila  
 And achieve empowerments and *siddhi*,  
 May the god of wisdom wrath please come here!  
 When the great king of wrath has come,  
 May the signs and symbols of success be revealed  
 And may the attainments of the *kila* be bestowed!  
 JAḤ HŪM VAM HOḤ. NṚ TRI MĀRAYA rBAD.

Then, holding aloft the speedily moving *kila*, one says:<sup>95</sup>

HŪM The moment of the great *samaya* has come!  
 The moment of the great emanation has come!  
 The moment of the great servants has come!  
 The moment of the Śvanmukhā goddesses has come!  
 [708] The moment of the Mahātmā goddesses has come!  
 The moment for your powerful deeds has come!  
 The moment of the great Bhūmipati goddesses has come! [1052]  
 The moment for the arousal of your strength and skill has come!  
 OM VAJRAKĪLI KĪLAYA DHADHIMAMA KARMA ŚĪGHRAM KĀRAYE  
 NṚ TRI MĀRAYA rBAD.

And with these words one pierces the effigy through the heart.

Then, taking hold of the striking *kila*, one says:<sup>96</sup>

HŪM By arousing the mind of supreme awakening  
 We becomes heirs to the conquerors of the past, present and future.

<sup>95</sup> *Sādhana* text (above) pp.55-56

<sup>96</sup> *Sādhana* text (above) p.56



Now, by the blessings of the great *heruka* Vajrakīla, all those  
Vicious enemies and obstructors who cause trouble  
for we *vidyādhara*,

The demon Māra and all who would interrupt our progress,  
Those who steal our *siddhi* and all types of harmful ones  
[153] Must immediately be dragged here and slain by  
The method of the wrathful rites (*abhicāra*).

Grinding their body and speech to dust,  
They must experience great misery in their minds!  
OM LAM HŪM LAM STAMBHAYA NAN.

MOHA GHAYA BHAGAVAN. ŚĪKRIN VIKRIN VAJRAHŪMKĀRA HŪM  
PHAṬ. OM VAJRAKĪLI KĪLAYA JAḤ HŪM VAM HOḤ.  
SARVAVIGHNĀN VAJRAKĪLI KĪLAYA HŪM HŪM PHAṬ PHAṬ.  
VAJRAHŪMKĀRA HŪM A.

[And with these words, one tortures the effigy.]

Then, raising aloft the dry items of sorcery (i.e. mustard seeds &c.), one  
says:<sup>97</sup>

HŪM All those obstructors who would interrupt  
the attainment of *siddhi*,  
Arrogantly possessed of angry minds, [1053]  
Seize them and strike them down! They must be securely bound!  
Perceiving them, they must be separated from their friends.  
Drag them here quickly, they must be driven mad!  
They must be cast down and severely tortured! [709]  
Having fallen under my power, you must listen to my instructions!<sup>98</sup>

HŪM PARA VIDANĀ CHINDA CHINDA HŪM PHAṬ. BINDA BINDA  
HŪM PHAṬ. GRḤṆA GRḤṆA HŪM PHAṬ. HANA HANA HŪM  
PHAṬ. BANDHA BANDHA HŪM PHAṬ. TATHĀYA TATHĀYA HŪM  
PHAṬ. HASAYARA HRI TANA HŪM PHAṬ. ŚĪKRIN VIKRIN ĀNAYA  
HŪM PHAṬ. JVALAPAYA JVALAPAYA HŪM PHAṬ. ĀVEŚAYA  
ĀVEŚAYA HŪM PHAṬ. BHINDHAYA BHINDHAYA HŪM PHAṬ.<sup>99</sup>

And with these words, one bombards the effigy.

<sup>97</sup> *Sādhana* text (above) p.57

<sup>98</sup> *A Bolt of Lightning from the Blue*, p.212ff

<sup>99</sup> *A Bolt of Lightning from the Blue*, p.87 & pp.224-227

Then one takes hold of the *kila* of the oath-bound protectors and says:

ཨུམིཎི། བྱམ་དང་ཕོ་ཉུ་བཀའ་ཉམ་ཚོགས་མཁུ་  
ཕོ་མ་ཚད་རི་ལྷར་ཁས་བྲུངས་པ་མཁུ་  
ལྷོད་ཀྱི་དམ་ཚིག་གཏུགས་ལ་བབ་མཁུ་  
མངོན་སྲོད་འཕྲིན་ལས་སྐྱུར་དུ་མཛོད་མཁུ་



HŪM You hosts of slaves, messengers and servants,  
Now is the time for the fulfilment of your oaths.  
In accordance with the promises you made in earlier days,  
[154] You must quickly perform the wrathful acts of slaughter!

HANA HANA VAJRA. DAHA DAHA VAJRA. PACA PACA VAJRA.  
MATHA MATHA VAJRA. JVALA JVALA VAJRA. SURU SURU VAJRA.  
MURU MURU VAJRA. KAṬAṆKAṬE [1054] JAYE VIJAYE AJITE  
APARĀJITE MĀRASENA-PRAMARDANĪYE HŪM PHAṬ.<sup>100</sup>

Reciting this, they are given their instructions.

Then one holds aloft a ritual curved knife or the knife of a murderer and says:<sup>101</sup>

HŪM Anyone who violates the orders of the Secret Vajra, that  
sinful one who commits the transgression, whoever he may be,  
will have his brains splattered in one hundred pieces by the  
mighty wrathful king of great power. Pay attention, [710] you  
rabble of obstructors and misleaders! Do not transgress my  
orders!

MAMA VAŚAM KURU MATRAṄGARA IMĀN DADDHI MAMA  
KARMA ŚĪGHRAM KĀRAYE.<sup>102</sup>

And with these words, one pricks the effigy.

Then, holding aloft the mixture of poison and blood which are the wet  
substances of sorcery, one says:

<sup>100</sup> *A Bolt of Lightning from the Blue*, pp.87-88 & p.212, n.188

<sup>101</sup> *Sādhana* text (above) p.14

<sup>102</sup> *A Bolt of Lightning from the Blue*, pp.97-98



གདུག་ཅིང་སྤང་སེམས་ལྡན་པ་ཡི་མེ་  
 ལྷ་འཕེལ་ལོན་ཏེ་བདུད་གྲུང་རུང་མེ་  
 ང་ལ་བར་གཅོད་བྱེད་པ་རྣམས་མེ་  
 མཐུ་དང་རྩེ་འཕྲུལ་མེད་པར་བྱོས་མེ་

All those who behave arrogantly with angry minds,  
 Whether they be gods or demons,  
 All those who cause me any difficulty (obstruction)  
 Must be deprived of their strength and miracle power.

SARVA-ĀNAYA HŪM PHAṬ. TATHĀYA TATHĀYA HŪM PHAṬ.<sup>103</sup>

And with these words, one throws them at the effigy.

Now, taking up a hammer and one of the sacrificial ladles for a fire ceremony, or else a shoulder blade and hip bone, and holding these aloft in the manner of a mortar and pestle, one says:

བརྩུངས་ཤིག་དོ་རྩེ་འབར་བས་བརྩུངས་མེ་  
 བཀའ་ལས་འདའ་བྱེད་སྤྲིག་ཅན་རྣམས་མེ་  
 དོ་རྩེ་མེ་དབལ་སྣང་བསྐྲུགས་ནས་མེ་  
 ལྷུས་ངག་རྩུལ་ཕྲན་བཞིན་དུ་བསྐྲོག་མེ་

Pound down, you blazing *vajra*, pound!  
 All those evil ones who transgress my orders  
 Must have their hearts incinerated on the sharp tips of *vajra* fire!  
 Reduce their body and mind to dust!

HŪM HŪM [1055] HŪM. PHAṬ PHAṬ PHAṬ. [155]

As these words are recited, beat down upon the effigy.

Then, roll the Supreme Son *kila* between the palms of one's hands and say:<sup>104</sup>

<sup>103</sup> *A Bolt of Lightning from the Blue*, p.88 & p.99

<sup>104</sup> *Sādhana* text (above) p.87

HŪM The upper part of your body has the form  
of a powerful *heruka* and  
Below the waist you are a three-edged spike with a sharp point.  
Being well adorned with the ten wrathful kings,  
You must subjugate all dangerous beings without exception!

NR̥ TRI E HUR THUM JAḤ. MĀRAYA rBAD.

Reciting these words with ferocious power, stab the effigy.

Now, with regard to the visualisation to be held in mind according to the precepts on longevity and the precepts on ablution and so on, I have written about these in my text on ritual empowerment called *Rin chen bum bzang*.<sup>105</sup> This is the special activity to be performed here: At the time of recitation of the fierce *kilamantra*, at the moment when the actual rite of slaughter is to be performed, using a material *kila* of any description, [711] the effigy should be pierced by the *kila* entering the crown of its head until it emerges from the soles of its feet. When it is drawn out once more from the crown of the head, the body is liberated. Then the effigy should be pierced by the *kila* entering the top of the tongue until it emerges into the voicebox. When it is drawn out once more from the top of the tongue, the speech is liberated. Then the effigy should be pierced by the *kila* entering the heart until it emerges into the open cavity of the life force. And the *kila* should be rolled. When it is drawn out once more from the heart, the habitual stains of the mind are liberated. As it has been made clear by [bsTan-'dzin nor-bu], the *rig-'dzin* of Yolmo, "Then, by entering the body through the head [and so on], all faculties of the enemy without exception are removed. Thus, as the effigy is broken up, so the enemy is completely liberated." [1056] That is the way he explained it in his textbook on ritual service.

After that, the broken pieces of the effigy should be moistened with nectar and the liberated corpse pressed to the mouths of the gods as the final part of the assembled offerings. [156]

Those are the stages for the rite of implanting the *kila*.

(2) The three rites of pressing down, burning and hurling. When these rites are to be performed in an elaborate manner, they should be done in accordance with the teachings derived from the supplemen-

<sup>105</sup> B5. To be included in *Rig-'dzin rdo-rje, A Blaze of Fire in the Dark* (forthcoming). See also: *A Bolt of Lightning from the Blue*, pp.228-231





tary texts (*zur*).<sup>106</sup> Here, however, we will follow the customary tradition of taking the remains of the effigy, just now slaughtered by the *kila* during a rite of 'great attainment' (*mahāsādhana*) and presented as the final offering to the assembly, and we will use it as the main object to be burned in a wrathful fire sacrifice.

Firstly, the offering articles are set out. These include nectar, blood and *bali* cake, as well as some special choice morsels for the glorious lord and also, when the rite is to be an elaborate one, the series of five general offerings (*upahāra*). Then there is the special burning substance consisting of melted butter mixed with poison, blood and white mustard seeds. An effigy should be drawn on paper, 12 digits in length, with the arms and legs spread out as if it were in the act of leaping through the air. [712] On the belly, with the heads of the letters facing outwards, should be written the name [of the victim] together with words of summoning. Around the outside [of the figure], with the heads of the letters facing inwards, should be written curses, and it should be surrounded by JAḤ crosses. When the effigy is that of a demon only (i.e. it does not represent a personal enemy), there is no need to inscribe its name. Little balls of dough should be made, representing the outer elements of wood, fire, wind, earth and water, [1057] and these should be smeared with a mixture of poison and blood. The effigy that was used in the former rite and that has already been through the processes of summoning the victim, forcing him to abide within the effigy, and slaying with the ritual *kila*, should be placed to the right-hand side and, in front, a stack of fierce (i.e. hard, thorny) firewood should be set up in the triangular arrangement of a wrathful fire pit and contained within an iron cooking pot.

Now one blesses the three vital ingredients of nectar, blood and *bali* cake with the words, "HŪM The sacred *samaya* articles of wisdom devoid of all mental propositions, ..." and so on, together with the *mantra*.<sup>107</sup> If the ordinary offering articles (*upahāra*) are to be offered at this time, these should also be blessed in accordance with the ritual text, but it doesn't matter if these articles are not actually present. [157] Then fire should be brought forth from the house of a widow to kindle the ritual fire, and the flames should be cleansed with the *mantra* of Amṛtakuṇḍalin, purified with the SVABHĀVA *mantra*, and blessed with three repetitions of the *mantra* of Vajrakīla, as the new fire blazes up. Then, contemplating that purified fire pit, one should recite:

<sup>106</sup> *mNan bsreg 'phang gsum* (A13, B20, C11). See, *The Cult of the Deity Vajrakīla* X.

<sup>107</sup> *Sādhana* text (above) p.22

སྒོང་པའི་ངང་ལས་དྲག་པོའི་ཐབས་ལྷན་གྱུ་གསུམ་པ་མེ་རབ་ཏུ་འབར་བ་ཡངས་ཉིང་རྒྱ་ཆེ་བའི་དབུས་སུ།

From the condition of emptiness arises the fire pit of wrath, triangular in shape, vast in size and very deep, containing a fiercely blazing fire, in the centre of which are

དོར་བྱ་གཞེན་པར་དང་།

ཉི་ཟླ་མེ་བརྒྱད་ཏུ་འདི་སྟེང་།

རྩི་དང་དོར་མེའི་འཕྲོ་འདུ་ལས་།

མེ་ལྷ་དོར་གཞོན་ལྷའི་སྐྱེ།

དབུ་གསུམ་ཕྱག་དྲག་ཞབས་བཞི་བགྱང་།



A great *vajra* rock and a lotus  
 And the sun and moon and Rudra, leader of the eight classes.  
 On top of all these is the syllable HŪM from which rays of light  
 radiate out to receive the blessings of all the buddhas,  
 and return.  
 Upon their return, the syllable HŪM transforms into a *vajra* from  
 which rays of light radiate out to receive the blessings  
 of all the buddhas, and return.  
 Upon their return, the *vajra* transforms into Agni, the god of fire,  
 In the form of Vajrakumāra  
 With three faces, six arms and four legs spread wide.

[1058] Recite the generation section of Vajrakila from here down to the words, “and an unimaginable number of slaves,” as found in the *Phur pa dril sgrub* and the *Thugs kyi 'phrin las*.<sup>108</sup> Then recite the verses requesting empowerment, beginning with the words:

HŪM [713] All those who hold the awareness of Vajrakumāra ...

And so on down to the line, “Salutation and praise to the hosts of guardians who protect the Kila doctrines,” in accordance with the usual system of the above texts.<sup>109</sup>

<sup>108</sup> *Thugs kyi 'phrin las* pp.106-108

<sup>109</sup> *Thugs kyi 'phrin las* pp.109-113



Then, with a *vajra* and bell in one's two hands, take up the pair of ladles for the fire sacrifice (*sruc & sruva*). With the left hand one holds a ladle full of boiling butter mixed with magical substances, and into this one pours libations of nectar from the ladle held in the right hand. As this is offered into the sacred fire, one recites:<sup>110</sup>

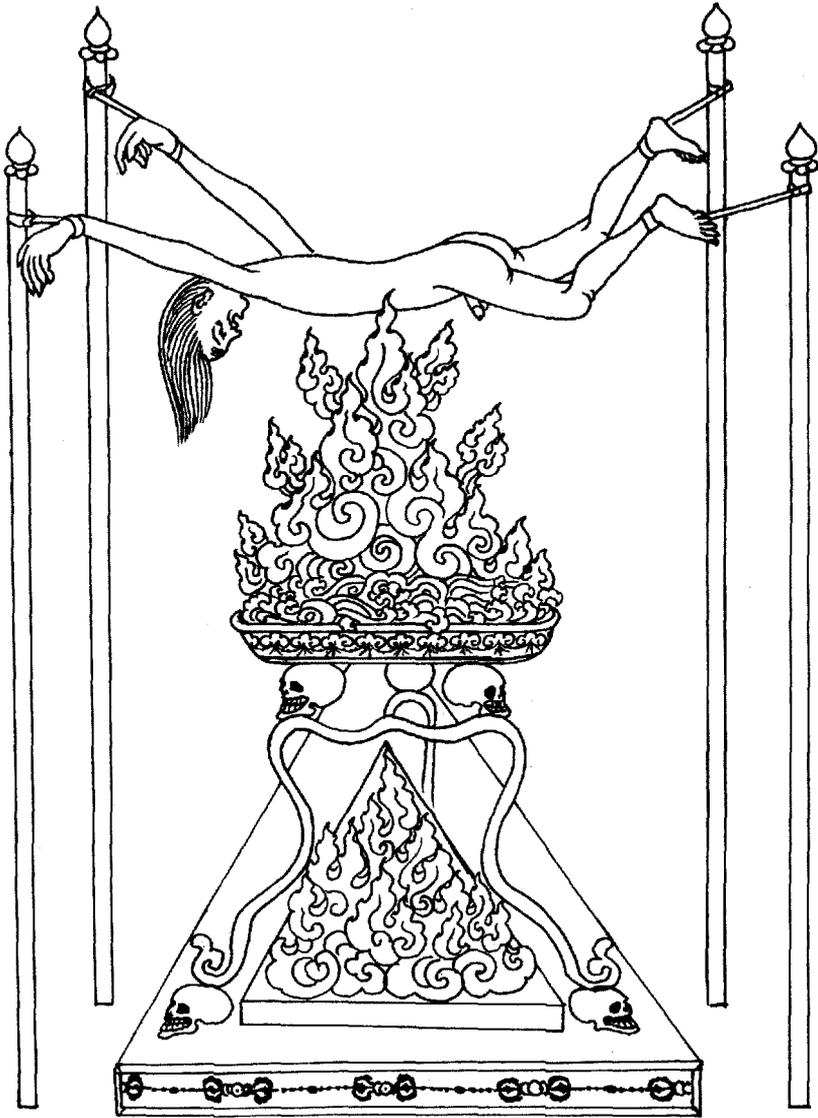
HŪM Self-arising and utterly pure from the very beginning,  
This medicine is prepared from eight primary  
and a thousand subsidiary ingredients.  
It is the very substance of the fivefold *samaya*  
of the five buddha families  
And it is the ritual article by means of which the *siddhi* of five  
wisdoms is attained.  
This nectar which clears away the five poisonous afflictions  
Liberates all sentient beings in the six realms of existence. [158]  
To my root and lineage teachers and to the deity Karmakila  
And to the host of deities in his *maṇḍala*,  
With pleasure I offer this sacred article of very pure nectar.  
Please think of me with love and compassion  
And grant me empowerment and *siddhi*.  
MAHĀ SARVA PAÑCA [1059] AMṚTA KHARAM KHĀHI.

Then one offers the small *bali* cake:

ཧྲིཿམ་ ལྷ་མེད་མཚོག་གི་མཚོད་པ་དམ་པ་སྤུར་བ་འདིཿ  
ཡེ་ཞེས་ལྷ་ཡིས་འོད་ཟེར་རྣམ་པར་འཕྲོཿ  
འདོད་པའི་ཡོན་ཏན་ལྷ་ཡིས་རབ་རྒྱུན་ཏེཿ  
བྱུགས་དམ་བཞིན་ལས་ཅི་བདེར་བཞེས་སུ་གསོལ་པཿ

HŪM This purely prepared unsurpassed supreme offering  
Shines with the light of five wisdoms that radiate everywhere  
And it is well adorned with the qualities that please the five senses.  
We pray that you will accept as much as pleases you,  
in accordance with your heart's desire.  
MAHĀ BALIM TE KHARAM KHĀHI.

<sup>110</sup> *Sādhana* text pp.46-47. Line 7 reads: *rtsa rgyud bla ma yi dam lha*





Now, just as when the nectar was offered, pour some libations of blood into the boiling butter and offer it into the fire whilst reciting:

ཁམས་གསུམ་འཁོར་བའི་ཉོན་མོངས་དག་གུའི་ཕྱིར་མེ་  
 བརྒྱད་དུག་སྐྱུལ་བའི་རྣམས་མཚོད་པ་འདི་མེ་  
 ལྷགས་རྗེ་ཚགས་པས་འགྲོ་བའི་དོན་མཛད་པའི་མེ་  
 ལག་འཐུང་ཁོ་བོའི་ལྷ་ལ་མཚོད་པར་འབུལ་མེ་  
 མཉུ་རྣམས་འུ་ལྷ་ཉི་མེ་

In order to purify the afflictions of the three realms of *samsāra*,  
 This gift of blood from the slaughter of those in the six destinies  
 [714] Is presented as an offering to the blood-drinking  
 wrathful deities  
 Who act out of compassion for the benefit of all living beings.  
 MAHĀ RAKTA KHARAM KHĀHL.

If the fire sacrifice is to be a grand affair, the paper effigy should be stretched out in the space above the hearth where it may be struck by the flames as the oblations are poured onto the fire. (See illustration.) On minor occasions it is permissible to offer the effigy by hand. In either case, when one is fully confident that the enemies and obstructors have been summoned and one knows that they are actually present, one visualises them being swallowed up in the gaping mouths of the utterly ferocious faces of the great glorious Vajrakila and his retinue of gods:

ལྷོ་མེ་ རྣམ་བཞིའི་འཕྲིན་ལས་རྗེ་གསུམ་པའི་མེ་གྲོང་ནས་མེ་  
 དཔལ་ཚེན་ཡབ་ཡུམ་ཁོ་བོ་ཁོ་མོའི་ཚོགས་མེ་  
 ལྷུལ་པ་བླ་མ་བས་རིགས་ལྷ་གྲོ་ལ་ཡེ་མེ་  
 དམར་ནག་སྤྲེ་གསུམ་བཤན་པ་བྲེ་གསུམ་པའི་མེ་  
 དམ་རྩམ་དུག་པོའི་སྤྱིན་སྤྲེག་མཚོད་པ་འབུལ་མེ་





བཅོམ་ལྷན་དོན་གཞོན་ལྷ་ལའོར་བཅས་ལ་མཆོད་པ་བཟུང་མ་སྲིད་ཅིང་།  
 མ་རྒྱ་བ་ལེམ་ར་ལྷ་བཅས་ཏེ་འབུལ་ཅིང་།  
 བཞེས་ནས་སྤྲོ་མེད་དོས་གྲུབ་སྐྱེལ་དུ་གསོལ་ཅིང་།

To the blessed [715] Vajrakumāra and his retinue we offer  
 This very special offering of the five nectars  
 Together with the great *bali* cake and *rakta* blood.  
 Please accept these and grant us the unsurpassed real attainment  
 of buddhahood.

With this verse and the appropriate *mantra*, one makes offerings.

Then one praises them with the words:

བསྐྱེལ་བ་མེ་ལྷར་འབར་བའི་གཞུང་ཡམས་ན་མཆོད་པ་བཟུང་མ་སྲིད་ཅིང་།  
 མ་རྒྱ་བ་ལེམ་ར་ལྷ་བཅས་ཏེ་འབུལ་ཅིང་།  
 དཔལ་ཚལ་དོན་གཞོན་ལྷ་དཔལ་བོའི་སྐྱེལ་ཅིང་།  
 བདུད་འདུལ་སྤོང་བཅུ་སྐྱེལ་ལའོར་གྱིས་བསྐྱོར་ཅིང་།  
 དོན་ལྷུང་ལེམ་ར་ལྷ་ཚོགས་ལ་ཕྱག་འཚལ་བསྐྱོད་ཅིང་།

Within a great blaze like the fire at the end of time,  
 Upon a throne composed of the trampled down haughty  
 demons of arrogance,  
 Stands the great glorious Vajra Youth, the embodiment of heroism,  
 Encircled by his retinue of demon-subduing wrathful lords and  
 their animal-headed emanations.  
 Praise to the great assembly of gods in the *maṇḍala* of Vajrakila.

Then, with the *mantra* of 100 syllables and the following verse, one begs  
 the deities to forgive all the mistakes one has made:

མ་འབྱོར་བ་དང་ཉམས་པ་དང་།

གང་ཡང་བདག་རྗོངས་སྒོ་ཡིས་ནི།  
 མ་རིག་འགྲུལ་པ་ཅི་མཆིས་པ།  
 དེ་ཡང་བཟོད་པར་མཇུག་སྟེ་གསོལ།

For not properly preparing the offerings  
 and using spoiled ingredients,  
 For whatever I have done due to ignorance and deceit,  
 And for whatever I did in stupid bewilderment,  
 For all of those faults — I pray for forgiveness.



Then the *jñānasattva* form of the fire deity is dismissed with VAJRA MUḤ, and the *samayasattva* form is incorporated into oneself. [1061] The ashes may either be scattered in the wind or else blended with putrid corruption to produce a pernicious item of sorcery.

That completes the teachings on the burning ritual.

As for the rite of hurling: As above, one should set out *bali* cakes as offerings, red in colour and triangular in shape. Eleven of these are dedicated to the lord and his retinue — one for the lord and one each for the ten wrathful kings. Another twelve are dedicated to the oath-bound guardians and these are to be shared by the brothers and sisters. These *bali* cakes are also red in colour and triangular in shape, and all of them should be adorned with blood and mustard seeds. They may be arranged along any side of the *maṅḍala* that one finds convenient. At the time of commanding *siddhi* (i.e. dispatching the protectors to accomplish their tasks), with oneself clearly visualised as the lord, one should perform the acts of inviting them, requesting them to sit firmly, praising them and reciting their *mantra* and so on, all at once. [160] According to the main text used in rites of turning away evil, the *Phur pa yang gsang gi khro bo rol pa'i gtor bzlog*,<sup>111</sup> all ten wrathful kings have three faces and six arms because that text belongs in the corpus of Mahottarakila texts. But we will not follow that system here. Instead, I feel it would be preferable to perform the rite of averting evil on this occasion by reciting the words of the main text but visualising in accordance with the usual description of the deities as all being black:

<sup>111</sup> A43, A49, D39, 14.37



ལྷོ་མ་ དབུས་ རྩོམ་ལ་འཁོར་ལོའི་ ཕྱི་བས་སྤང་ནས་མེད་ཅེས་  
 མ་རྒྱ་དེ་ཐ་བསྐྱོལ་བའི་སྤང་མེད་ཅེས་  
 བཅོམ་ལྡན་དོན་ལའོན་ཀློན་དང་མེད་ཅེས་  
 དུམ་ཚེན་འཁོར་ལོ་རྒྱས་འདེབས་མེད་ཅེས་  
 སྐུ་མཚོ་གཉེན་ཅིག་འཁོར་གྱིས་སྐྱོར་མེད་ཅེས་  
 ཡང་སྐུ་ལ་གྲངས་མེད་ རྩོམ་ལ་བཅུར་འཕྲོ་མེད་ཅེས་  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་མེད་ཅེས་  
 ལྷོ་མ་ལོན་བདག་འཁོར་བཅས་ལ་མེད་ཅེས་  
 དབུས་ཀྱི་ རྩོམ་ལ་ལས་བདུད་གཡོས་པ་མེད་ཅེས་  
 རྩོམ་གཡོས་ལྷོ་མ་ལོན་གྱིས་སྐྱོག་མེད་ཅེས་  
 ལྷོ་མ་ལོན་གྱི་དག་དག་ལ་སྐྱོར་མེད་ཅེས་  
 རྩོམ་ལ་སྐྱོར་བཅོམ་བའི་འཕྲིན་ལས་མཚོན་ཅེས་

HŪM Upon that portion of the *maṇḍala* wheel which is in the centre,  
 On the piled up bodies of Mahādeva and his consort  
 Is the *bhagavat* Vajrakumāra and his great consort Diptacakra  
 [716] Encircled by their retinue of twenty-one Supreme Sons  
 And a countless host of emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must move the demon Māra [and his hordes]  
     away from the centre.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, angry enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ་མ་ རྩོམ་ལ་འཁོར་ལོའི་ ཕྱི་བས་སྤང་ནས་མེད་ཅེས་





ཁོ་བོའི་རྒྱལ་པོ་རྣམ་པར་རྒྱལ་པོ།  
 དུམ་ཚེན་དོ་རྗེ་སྒྲེལ་མའ་བཅས་པ།  
 ལྷུ་ལ་པ་སྐྱུ་ག་དང་བྱ་མོད་མགོ།  
 ཡང་སྐྱུ་ལ་གྲངས་མེད་ཕྱོགས་བཅུར་འཕྲོ།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 རྒྱ་ཕྱོར་ཡོན་བདག་འཁོར་བཅས་ལ།  
 ་ཤར་ཕྱོགས་ཀྱི་ཟའི་གདོན་དང་བལྟེགས།  
 ལྷོ་གཤོ་ཁོ་རྒྱལ་ཁྱོད་ཀྱིས་ལྷོ་ག།  
 ལྷུར་རོ་རྣ་སྤྲིག་དག་ལ་སྐྱུར།  
 ལྷོ་ག་བསྐྱར་བཅོལ་བའི་འཕྲེན་ལས་མཛོད།

HŪM Upon that portion of the *maṅḍala* wheel which is in the east,  
 On a throne composed of the *gandharva* king and his consort  
 Is the wrathful king Vijaya and his consort rDo-rje mam-snyems-ma  
 Together with their tiger-headed and vulture-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
     of the *gandharva* in the east.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ། ་ཤར་ལྷོ་འཁོར་ལོའི་རྩི་བས་སྐྱེད་ནས།  
 མེ་ལྷ་ཕོ་མོའི་གདན་སྐྱེད་དུ།  
 ཁོ་བོའི་རྒྱལ་པོ་དབྱུག་པ་ཕྱོན།

དུམ་ཚེན་དོ་རྗེ་སྒྲེར་མོ་དང་།  
 སྤྱུལ་པ་གཡག་དང་བྱུ་རོག་མགོ་།  
 ཡང་སྤྱུལ་གྲངས་མེད་ཚུགས་བཅུར་འཕྲོ་།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 རྒྱ་སྐྱོར་ཡོན་བདག་འཁོར་བཅས་ལ་།  
 ་ཤར་ལྡོ་མེ་ལྷ་ལྷི་གདོན་དང་བག་གསལ་།  
 རློག་གོ་ཚོ་རྒྱལ་ཚོད་ཀྱིས་རློག་།  
 རྒྱུར་རོ་དམ་སྤྲིག་དགའ་ལ་སྤྱུར་།  
 རློག་བསྐྱུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་།



HŪM Upon that portion of the *maṇḍala* wheel  
 which is in the southeast,  
 On a throne composed of the fire god Agni and his consort  
 Is the wrathful king Niladaṇḍa and his great consort  
 rDo-rje sder-mo  
 Together with their yak-headed and raven-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence of Agni  
 from the southeast.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ་། ལྷོ་ཚུགས་འཁོར་ལོའི་རྩི་བས་སྤང་ནས་།  
 ག་ཤིན་རྗེ་ཕོ་མོའི་གདན་སྤང་དུ་།  
 རློག་པོའི་རྒྱལ་པོ་ག་ཤིན་རྗེ་ག་ཤེད་།



དུམ་ཚེན་དྲེ་རྩུབ་སྒོང་མེ་  
 སྤྲུལ་པ་ཤ་བ་འུག་པའི་མགོ་  
 ཡང་སྤྲུལ་གངས་མེད་རྩོགས་བཅུར་འཕྲོ་  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་  
 རྒྱ་རྩུབ་ཡོན་བདག་འཁོར་བཅས་ལ་  
 ལྷོ་རྩོགས་ག་ཤིན་ཅེ་དེ་གདོན་དང་བལོགས་  
 རློག་གོ་ལོ་རྒྱལ་སྒོང་གིས་རློག་  
 རྒྱུར་རོ་དན་རྩིག་དག་ལ་སྤྲུར་  
 རློག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་

HŪM Upon that portion of the *maṅḍala* wheel which is in the south,  
 On a throne composed of Yama, lord of death, and his consort  
 Is the wrathful king Yamāntaka and his great consort Śmāśānikā  
 Together with their stag-headed and owl-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
     of Yama from the south.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ་རྩོགས་འཁོར་འཁོར་རྩིབས་སྤོང་ནས་  
 སིན་པོ་མེ་མེད་གདན་སྤོང་དུ་  
 རློག་པོ་རྒྱལ་པོ་མེ་གཡོ་མགོན་  
 དུམ་ཚེན་དྲེ་གཏུག་ཁུང་མེ་

ལྷལ་པ་གཟིག་དང་ལྷ་ཉལི་མགོ།  
 ཡང་ལྷལ་གངས་མེད་ཕྱོགས་བརྩུར་འཕྲོ།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 ལྷ་ཕྱོར་ཡོན་བདག་འཁོར་བཅས་ལ།  
 རྩོལ་བ་ཤིན་པའི་གདོན་དང་བགོགས།  
 ལྷོག་གོ་ལྷོ་ལྷལ་ལྷོད་ཀྱིས་ལྷོག།  
 ལྷུར་རོ་རྣ་ཤིག་དག་ལ་ལྷུར།  
 ལྷོག་བལྟར་བཅོལ་བའི་འཕྲོན་ལས་མཛོད།



HŪM Upon that portion of the *maṅḍala* wheel  
 which is in the southwest,  
 On a throne composed of the *rākṣasa* king and his consort  
 Is the wrathful king, the noble *Acala*, and his consort *Ulūkhalā*  
 Together with their leopard-headed and crow-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
 of the *rākṣasa* from the southwest.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ། ལྷལ་ཕྱོགས་འཁོར་ལའི་རྩོབས་སྣང་ནས།  
 ལྷུ་བདུད་མེ་མའི་གདན་སྟེང་དུ།  
 ལྷོ་བའི་རྒྱལ་པོ་རྣ་མཚོག་དཔལ།  
 དུ་མཚོན་རྟོ་རྟོ་གཏུ་མཚོ་དང་།  
 ལྷལ་པ་བྱི་ལ་དུ་ལྷུ་མགོ།



ཡང་སྐྱུལ་གངས་མེད་ཚྭོགས་བཅུར་འཕྲོལ་།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 རྣམ་ཚུལ་ཡོན་བདག་འཁོར་བཅས་ལ་།  
 རྣམ་ཚྭོགས་སྐྱུ་བདུད་གདོན་དང་བཞེགས་།  
 རྣོག་གོ་ཚྭོལ་ཚྭོལ་ཀྱིས་རྣོག་།  
 རྣམ་རྣམ་རྣམ་སྤྲིག་དགའ་ལ་སྐྱུར་།  
 རྣོག་བསྐྱུར་བཅོལ་བའི་འཕྲོན་ལས་མཛོད་།

HŪM Upon that portion of the *maṅḍala* wheel which is in the west,  
 On a throne composed of the chief *nāga* demon and his consort  
 Is the wrathful king Paramāśva and his consort Vajracāṅḍikā  
 Together with their cat-headed and hoopoe-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
     of the *nāga* demons from the west.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

རྣོ་། རྣམ་བྱུང་འཁོར་ལོའི་རྩེ་བས་སྣང་ན་།  
 རྣུད་རྣུ་མོའི་གདན་སྣང་དུ་།  
 རྣོག་གོ་རྣམ་པོ་འདོད་པའི་རྣམ་པོ་།  
 ཡུམ་ཚེན་དོ་རྩེ་མདའ་སྣེ་མས་མ་།  
 རྣམ་པ་པ་སྐྱུར་མོ་ཁྲ་ཡི་མགོ་།  
 ཡང་སྐྱུལ་གངས་མེད་ཚྭོགས་བཅུར་འཕྲོལ་།

རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 རྒྱ་རྒྱུར་ཡོན་བདག་འཁོར་བཅས་ལ།  
 ལུའ་བྱང་རླུང་ལྷ་ལྷོ་གདོན་དང་བགེགས།  
 རློག་གཞི་རྒྱལ་ལྷོད་ཀྱིས་རློག།  
 རྒྱུར་རོ་རྒྱ་མིག་དགའ་ལ་རྒྱུར།  
 རློག་བརྒྱུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད།



HŪM Upon that portion of the *maṇḍala* wheel  
 which is in the northwest,  
 On a throne composed of the wind god Vāyu and his consort  
 Is the wrathful king Ṭakkirāja and his great consort  
 mDa'-snyems-ma  
 Together with their wolf-headed and hawk-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
 of the wind gods from the northwest.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

རྒྱུ་ལྷོ་ལྷོ་གཞི་འཁོར་ལེའི་རྩི་བས་སྤང་ན།  
 གཞོད་རྒྱུན་ཕོ་མའི་གདན་སྤང་དུ།  
 རློག་གཞི་རྒྱལ་ལོ་བདུད་རྩི་འཁྲུལ།  
 ཡུམ་ཚེན་རྩི་རླུང་འབྱུང་མ།  
 རྒྱུའ་བ་མང་གོ་ཕ་ཕང་མགོ།  
 ཡང་རྒྱུའ་གངས་མེད་རློགས་བརྒྱུར་འཕྲོ།



རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།  
 རྒྱ་རྒྱུར་ཡོན་བདག་འཁོར་བཅས་ལ་།  
 བྱང་ཚུགས་གོང་རྒྱུན་གདོན་དང་བགེགས་།  
 རློག་གོ་ཁོ་རྒྱལ་ཁོད་ཀྱིས་རློག་།  
 ལྷུང་རོ་དེ་ལྗོན་གྱི་ལྷ་སྐྱུར་།  
 རློག་བསྐྱུར་བཅོལ་བའི་འཕྲིན་ལས་མཛོད་།

HŪM Upon that portion of the *maṅḍala* wheel which is in the north,  
 On a throne composed of the *yakṣa* king and his consort  
 Is the wrathful king Amṛtakuṅḍalin and his consort rLung-'byin-ma  
 Together with their lion-headed and bat-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
     of the *yakṣa* from the north.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

རྒྱུ་། བྱང་ཤར་འཁོར་ལེའི་རྩིབས་སྤང་ནས་།  
 དབང་ལྷན་ཐོ་མེའི་གདན་སྤེད་དུ་།  
 ཁོ་བའི་རྒྱལ་པོ་ཁམས་གསུམ་རྒྱལ་།  
 ཡུམ་ཚེན་དེ་གསོད་བྱེད་མ་།  
 ལྷུང་ལས་བྱེད་དང་སྤོམ་མགོ་།  
 ཡང་ལྷུང་གྲངས་མེད་ཚུགས་བཅུར་འཕྲོ་།  
 རྣལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་དང་།

ལྷ་ལྷོ་ཡོན་བདག་འཁོར་བཅས་ལ་།  
 བྱང་ཤར་དབང་ལྷན་གདོན་དང་བགེགས་།  
 ལྷོ་གོ་ལོ་ལྷ་ལྷོ་དང་གྱིས་ལྷོ་གོ་།  
 ལྷོ་ལྷོ་རྩོམ་ལྷོ་གོ་ལྷོ་ལྷོ་།  
 ལྷོ་གོ་བསྐྱར་བཅོལ་བའི་འཕྲོ་ལས་མཛོད་།



HŪM Upon that portion of the *maṅḍala* wheel  
 which is in the northeast,  
 On a throne composed of Īśāna and his consort  
 Is the wrathful king Trailokyavijaya and his consort gSod-byed-ma  
 Together with their hyena-headed and weasel-headed emanations  
 And countless further emanations spreading out in every direction.  
 For the benefit of we yogins and our group,  
 As well as our sponsors, benefactors and their families,  
 You must ward off any obstacle or demonic influence  
 of Īśāna from the northeast.  
 Oh, great king of wrath, you must repulse them!  
 Turn them aside! Turn back all wicked, sinful enemies!  
 Avert them! Turn them away!  
 You must accomplish your appointed tasks!

ལྷོ་། འོག་ལྷོ་གས་འཁོར་ལོའི་རྩིབས་སྤོང་ན་།  
 ས་བདག་ཤོ་མོའི་གདན་སྤོང་དུ་།  
 ལྷོ་གོའི་ལྷ་ལྷོ་ལྷོ་བས་ཤོ་ཆེ་།  
 ལུ་མ་ཆེན་དོ་རྩོ་སྐྱལ་བྱེད་མ་།  
 ལྷོ་ལྷོ་ལྷོ་དང་བྱི་བའི་མགོ་།  
 ཡང་སྐྱལ་གྲངས་མེད་ལྷོ་གས་བཅུར་འཕྲོ་།  
 ལྷོ་ལྷོ་ལྷོ་བདག་ལྷོ་ལྷོ་བཅས་དང་།  
 ལྷོ་ལྷོ་ལྷོ་བདག་འཁོར་བཅས་ལ་།



རྒྱལ་པོའི་རྩོམ་པོ་ལྟེང་གྱི་སྒྲོག་པོ།  
 གཟུང་པོ་གི་ཀ་ང་ལྟེང་གྱི་སྒྲོག་པོ།  
 སུ་རྩེ་གསལ་ངན་སྤྲུགས་ལྟེང་གྱི་སྒྲོག་པོ།  
 ཐེ་རང་གི་རྒྱུ་ལྟེང་གྱི་སྒྲོག་པོ།  
 བད་ཁ་འཛིན་ལ་ལྟེང་གྱི་སྒྲོག་པོ།  
 སྤྲུགས་པའི་སྤྱད་ཁ་ལྟེང་གྱི་སྒྲོག་པོ།  
 བོན་གྱི་བོན་ཟོར་ལྟེང་གྱི་སྒྲོག་པོ།  
 སུམ་པའི་བྲུང་ཟོར་ལྟེང་གྱི་སྒྲོག་པོ།  
 མི་ཉལ་བོན་གྱི་འཕོ་ལྟོག་པོ།  
 ལོ་བྲུ་ཞག་གི་ལྟེང་གྱི་སྒྲོག་པོ།  
 མོ་ངན་ཅི་ངན་ལྟེང་གྱི་སྒྲོག་པོ།  
 ལྷ་ས་ངན་མཚོན་ངན་ལྟེང་གྱི་སྒྲོག་པོ།  
 སོ་བརྒྱ་མདའ་བསྐྱར་མཚོན་རྩོམ་པོ།  
 མོ་བརྒྱ་དུག་གཡོས་ཟ་ཁ་བརྒྱུ་པོ།  
 མི་ནག་རྩེ་བའི་ཡ་གཞོག་པོ།  
 བྲན་ཁོལ་ངན་པའི་དམོན་མཚུ་རྒྱུ་པོ།  
 རྒྱོག་བསྐྱར་བཅོལ་བའི་འཕྲིན་ལས་མཚོན་པོ། ལྷོ་ལྷོ་ལྷོ་པོ།



You who are skilled in the activities of aversion and repulsion,  
 Whatever arises, be it the size of a mountain,  
 Even the most difficult demons are caught  
 with your noose of intestines.  
 You must avert the *māra* who descend from above!  
 You must avert the *sri* who rise up from below!  
 You must avert any weapon that comes near!  
 You must avert all quarrels with paternal cousins!



You must avert the demons of bad omen between mothers and sons!  
You must avert the malefic influence (*ki kang*<sup>112</sup>) of the *btsan*!  
You must avert the maledictions of the earth spirits (*sa bdag*)!  
You must avert afflictions of insanity caused by the *rgyal po* demons!  
You must avert the malefic influence (*ki kang*) of the planets (*gza'*)!  
You must avert the evil spells of heretics!  
You must avert all depredations of the *the'u rang* and *sri*!  
You must avert all sickness and epidemics!  
You must avert the imprecations of sorcerers!  
You must avert the magic weapons of the Bon!  
You must avert the evil *glang zor* (ox bomb) of the easterners  
(Sum-pa)!

You must avert the sleeping sickness of the sorcerers of Mi-nyag!  
You must avert the dangers of the years, months, days!  
You must avert the effects of evil horoscopes and divinations!  
You must avert all disastrous portents and bad omens!  
You must avert the arrows and sharp weapons released  
by a hundred men!  
You must avert the poisons mixed into our food  
by a hundred women!  
You must avert the evil slanders of wicked people!  
[1062] Turn away all curses of wicked servants!  
Avert them! Turn them away!  
You must accomplish your appointed tasks!  
BHYO BHYO BHYO.<sup>113</sup>

When these words have been said, the remains of the offerings should be gathered up and dedicated in accordance with the text *Thugs kyi 'phrin las*, before being thrown outside. If one has no ritual assistant to carry the offerings outside and scatter them, it may be convenient to take a break at this point. Otherwise, if one does not feel the need to rest, the offerings may be thrown out through a skylight window.

Then, having performed the preliminary rites of dispensing a golden libation and affirming one's vow in the presence of the judge and witnesses, in the usual manner, one should follow the instructions in the annotated ritual (*las zur*) of *Pressing Down, Burning and Hurling*.<sup>114</sup>

<sup>112</sup> See above, Introduction p.xxxvff

<sup>113</sup> Text taken from A43[320-325] (end). A49[544-548 & 551]

<sup>114</sup> A13, B20. There is considerable variation in the mss here.





You haughty butchers, perform your duties!  
 Gather a cloud of poison in the sky and  
 Let a rainfall of putrid pestilence and bloody weapons descend!  
 [161] Come and destroy the belief systems of our enemies!  
 Cause plagues and epidemics to fall down like rain!  
 May the enemy be inundated with a blizzard of disease!  
 Hurl the magic weapon!  
 Cast it down upon the gods who would protect them!  
 [1063] Hurl the magic weapon!  
 Cast it against their protective armour!  
 Cast it against the protective spells of the evil ones!  
 Cast it upon the life force of these visualised enemies!  
 [717] Cast it upon their homesteads and castles and lands,  
 Upon all that they see, smell, taste, feel, hear or think,  
 And on their wealth, children (wives) and retainues!

As these verses are recited, one should offer a *bali* cake to the oath-bound ones at the beginning, in harmony with the sequence of words, and afterwards hurl the magical weapons of repulsion. As for the meditation: One should clearly visualise the home of the enemy to be the triangular pit with all of the enemies and obstructors imagined captive within it, deprived of their personal protective spirits. Then the arrogant *yakṣa* and so on under one's command cause a rainfall of disease and sharp weapons to fall down upon them so that one imagines them destroyed to dust. Engaging in the practice of the twelve brTan-ma, one creates a circle of protection and so on in the usual manner.

That ends the section on hurling.

With regard to pressing down, there are various special categories to be visualised, such as the thirteen minor *sri* of karmic retribution (*las kyi sri chung bcu gsum*) and others mentioned in the annotated ritual of *Pressing Down, Burning and Hurling* [so there is no need to speak of them here]. Nevertheless, in order not to leave this topic empty, we utilize the dance stomp. Dragging forth the enemies and obstructors and pressing them down near the doorway beneath the upturned *bali* plate, a circle dance is performed on top of them [1064] whilst verses are recited from the *Thugs kyi 'phrin las*:<sup>115</sup>

<sup>115</sup> *Sādhana* text (above) pp.94-95

[162] HŪM Mahāśrī Vajrakīla and all your retinue,  
We move your minds in remembrance  
of your former solemn vows ...

and so on, and the next verse,

The dance of pleasure of Mahāśrī Vajrakīla and his retinue  
Pounds down upon the hearts of the vow-breaking demons ...



and so on. With these verses, perform the dance.

The section dealing with the three activities called  
*Pressing Down, Burning and Hurling* is completed.

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(3) Taking *siddhi*. Although the Northern Treasures cycle of Vajrakīla practice contains no extensive explanation of the ritual of taking *siddhi*, [718] that rite has been illustrated in full detail in the excellent teachings of the supreme victor [Dalai Lama V] in his text *dNgos grub rgya mtsho'i rol gar*, derived from the *bKa' brgyad bde gshegs 'dus pa* cycle [of Nyang-ral nyi-ma 'od-zer]. Here is a relevant quote from the Northern Treasures text *Rang shar sgrub dbang chen mo*:

Those who desire more elaborate explanations and teachings  
Concerning the rites of empowerment and so on  
Should look elsewhere in the root texts and oral commentaries  
That are in keeping with our own tradition.  
Whatever is found to be in agreement with my teachings  
Can be taken as my own words.  
One should accept the instructions of [the supreme buddha]  
Samantabhadra,  
But ignore the lesser texts that do not accord with these.

Acting on the basis of what is said here, in keeping with this idea I will elucidate [the topic of *siddhi*] by looking at relevant passages in the *Phur pa spu gri* texts of Guru chos-dbang.

The first thing to be done in this regard is to assemble the material requisites: Into the hollow space between either a pair of cranial cavities, joined together face to face, or a skull and some suitable precious vessel, [1065] insert a [*gtor ma* cake] made of a mixture of roasted flour and butter containing some Dharma medicine (*chos sman*) and the three sweets (honey, sugar and mollasses) together with other sacred sub-



stances. It should have the form of a blazing jewel and be surrounded by the symbolic shapes of the four enlightened activities (i.e. a circle, square, semicircle and triangle) [163] and a second outer ring of longevity pills. Also, one should set out various items of food and drink, as well as a skull cup filled with nectar into which some Dharma medicine has been added. Having gathered these items together, during the morning session on the final day of the retreat, one should read straight through the ritual text from the beginning, up as far as the *mantra* recitation section. At this point the *mantra* should be recited as many times as necessary, together with the spreading out and gathering in of light rays which constitute the four branches of ritual service and attainment (*sevāsādhana*).

Thus, following the text of the *Thugs kyi 'phrin las*, one should recite:

HŪM With myself clearly visualised as Vajrakumāra ...

and so on.<sup>116</sup> The interfering demons should be expelled from the powerful substances of *siddhi* and, in order to make a full confession of errors, mistakes, downfalls [719] and sins, one should confess as the supreme wisdom body.<sup>117</sup> Abiding in meditation upon oneself as the *yuganaddha* couple in the centre of the fundamental [*dharmakāya*] *maṇḍala* of the natural condition, one should contemplate one's *vajra* marked with a white OM and the lotus of the consort marked with a red A. Then, the father-mother *heruka* buddhas of the five families abiding in the skull of the consort join together in a sexual embrace, and a stream of the white and red *bodhicitta* of their union flows down through her central channel [1066] to the place of her secret sky. There, the red and white fluids mingle together and produce OM ĀḤ HŪM, the heart *mantra* of real attainment, the very essence of *siddhi*. As they enter through the hole of one's secret *vajra*, they are absorbed into the radiant life-force syllable HŪM so that one's wisdom of blissful emptiness is caused to spread and increase. Simultaneously, all the deities of the [*sarṁbhogakāya*] *maṇḍala* of wrathful kings in the ten directions and the [*nirmāṇakāya*] *maṇḍala* of material *kila* of characteristics also join together in a sexual embrace and the *bodhicitta* arising from the place of union of all three *maṇḍala*, which is the true essence of the nectar, is absorbed into the material substances of the attainments. One should

<sup>116</sup> *Sadhana* text (above) pp.60-61

<sup>117</sup> *Sangs rgyas kun gyi ye shes sku* The meaning here is that one recites the 100-syllable *mantra* whilst maintaining the visualisation of oneself as Vajrakumāra.

meditate upon this with firm faith. [164] At the end of the *kilamantra* one should add the words, OM ĀḤ HŪM SARVASIDDHI JĀḤ HŪM ĀḤ, and the entire *mantra* should be recited 1100 times.

After that, place some Dharma medicine into a skull bowl containing a mixture of blood and beer and the three sweet substances. Holding it aloft, bless it as nectar by reciting seven times the *mantra* which bestows the blessing of nectar and then say:



ཧྲིཿ བཅོམ་ལྷན་དཔལ་ཚེན་དེ་རྗེ་གཞོན་ནུ་དང་མེད་མེད་  
 ཡུམ་ཚེན་འཁོར་ལོ་རྒྱལ་འདེབས་མེད་མེད་  
 ལྷོ་བརྒྱུ་ཡབ་ཡུམ་ཟ་གསོད་དང་མེད་མེད་  
 ལྷ་ས་མཚོ་གསོ་བཞི་བསྐྱེད་མར་བཅས་མེད་མེད་  
 ཐུགས་དམ་དབང་གིས་སྐྱེན་འདེན་ནེད་མེད་མེད་  
 འདིར་གཤེགས་སོ་བྲང་གཉེན་དུ་བཞུགས་མེད་མེད་  
 སམ་ཡུལ་ཚེད་ཧྲིཿ བློ་བློ་མེད་མེད་

HŪM The blessed one, the great glorious Vajrakumāra and  
 His majestic consort Diptacakra,  
 The ten wrathful kings, together with their queens and  
 Emanated devourers and slayers,  
 The Supreme Sons and  
 The four goddesses who guard the *maṇḍala* gates,  
 We summon you here by the strength of your vows!  
 Please come here and [720]  
 Abide with us in this *maṇḍala* palace of solemn commitment.  
 SAMAYA JĀḤ HŪM VAM HOḤ

ཧྲིཿ དཔལ་ཚེན་ཡབ་ཡུམ་འཁོར་དང་བཅས་མེད་མེད་  
 དང་པོ་ཚོས་དབྱིངས་ཡེ་ཤེས་ལྷ་མེད་མེད་  
 བར་དུ་བདག་གི་ཡི་དམ་ལྷ་མེད་མེད་  
 ད་ལྷ་ལྷ་དང་གཉེས་སུ་མེད་མེད་



གཉིས་མེད་རོལ་བའི་མཁའ་དབྱིངས་སུ།  
 ལྷ་རྣམས་ཀྱི་སྐྱེས་པ་མཚོན།  
 མཚོན་འབུལ་འཇོག་ཇོགས་དངོས་གྲུབ་སྦྱེལ།

Ho! Great glorious lord and lady, together with your retinue,  
 At first you were the wisdom gods of the *dharmadhātu*  
 And then [1067] you were my meditation gods (*iṣṭadevatā*) and  
 Now you [and I] are merged beyond all duality,  
 Sporting as one within the sphere of empty space.  
 Worshipped with this mixture of medicine, blood and nectar,  
 The offerings have been given and the recitation completed.  
 Real attainments must be granted!

At this point, recite the verses of offering as found in the ritual text, from the offerings to the lineage *gurus*, calling each of them by name, down to the offering to the Kila protectors.<sup>118</sup> While saying the words, actually make the offerings by scattering the mixture of medicine, blood and nectar by flicking it with the thumb and ring finger.

Finally, invoke the *siddhi* once again with these words:

ཨུཾ། མྱིན་པའི་རྣམས་ལྷ་སྐྱེས་པ་དང་།  
 དབང་དང་དངོས་གྲུབ་སྐྱེས་པའི་རྣམས་།  
 ཡེ་ཤེས་ཐོབ་པ་ཤེགས་སུ་གསོལ།  
 ཡེ་ཤེས་ཐོབ་པ་ཤེགས་ནས་ཀྱང་།  
 ཀྱི་ལ་ཡ་ཡིས་དངོས་གྲུབ་སྦྱེལ།

HŪM In order that we may accomplish the universal Kila and  
 Receive the empowerments and *siddhi*,  
 May the gods of wisdom wrath please come here!  
 Having arrived, may the gods of wisdom wrath  
 Please bestow on us the real attainments of the Kila.

<sup>118</sup> The offering of nectar medicine. *Sādhanā* text (above) pp.46-53



དོ་རྩེ་སྤུར་པ་འི་ལྷ་ཚོ་གསལ་དགོངས་མེད་ཅེས་།  
 དང་པོ་བསྟོན་པ་དབུ་བཅུ་ག་ནས་ཅེས་།  
 དོ་རྩེ་བ་ཕན་ཆད་ཞག་གྲངས་ཐེམ་ཅེས་།  
 བསྐྱེད་བཅུ་དེ་བསྟོན་པ་འི་གྲངས་ཀྱང་ཚང་ཅེས་།  
 འགྲོ་བ་མ་ལུས་བསྐྱེད་སྤྱད་དུ་།  
 གྱུ་ལ་ཡ་ཡིས་དངོས་གྲུབ་སྣོལ་།

Please pay attention, you host of deities in the *maṇḍala* of Vajrakila!  
 From when we first venerated you upon the crowns of our heads,  
 [165] The count of days to this night is sufficient.  
 The recitation of *mantra* counted for the ritual service  
 is also sufficient  
 So, in order that we may liberate all beings without exception,  
 May you please bestow on us the real attainments of the Kila!

ཨོཾ་ བཅོམ་ལྷན་དཔལ་ཚེན་ཡབ་ཡུམ་སྦྱོར་།  
 གསལ་བ་བྱང་མེམས་དངོས་གྲུབ་སྣོལ་།

OM Great glorious lord, unite with your lady and  
 Bestow upon us the real attainments of your secret *bodhicitta!*

ལྷོ་གསལ་བཅུ་འི་ཁོ་རྒྱལ་ཡབ་ཡུམ་དང་།  
 ཟ་བྱེད་གསོད་བྱེད་སྤྲུལ་པར་བཅས་ཅེས་།  
 ལྷོ་གསལ་བཅུར་དབང་དང་ལྷོ་གསལ་སྦྱོར་འདུལ་།  
 དབང་བཅུ་ཡོངས་རྫོགས་དངོས་གྲུབ་སྣོལ་།

Oh, you wrathful kings and queens of the ten directions,  
 Together with your emanated devourers and killers, [1068]  
 Subjugate the old rulers and guardians of the ten directions and  
 Bestow upon us the attainments of the utterly perfected ten powers!



དཔལ་ཚེན་སྐྱེ་གསུང་ཐུགས་ལས་འབྱུངས་མེད་པའོ།  
 ལོ་རྒྱུ་ལ་འབྱམ་ལས་མཐུ་སྟོབས་འཕགས་མེད་པའོ།  
 ལོ་རྒྱུ་ལ་ཀུན་འདུས་ཀྱི་ལ་ཡེ་མེད་པའོ།  
 ཁམས་གསུམ་ཡོངས་སྟོན་དོས་གྲུབ་སྟོལ་མེད་པའོ།

Arising from the Body, Speech and Mind of the great glorious lord,  
 Your strength and power are more awesome  
 than those of one hundred thousand wrathful kings.  
 [721] Oh Vajrakila, unique embodiment of all the wrathful kings,  
 Please bestow on us the *siddhi* of completely liberating  
 the triple world!

གསེར་དུལ་ཟངས་ལྷགས་ལྟར་པ་བཞི་མེད་པའོ།  
 བསྟོན་ཅིང་བསྐྱབ་པའི་ལྷ་ལགས་ཀྱིས་མེད་པའོ།  
 ཞི་རྒྱས་དབང་དྲག་དོས་གྲུབ་སྟོལ་མེད་པའོ།

You four *kila* of silver, gold, copper and iron,  
 When your ritual service is performed, you are the deities of success.  
 Bestow upon us the *siddhi* of pacification, increase, control  
 and destruction!

དཔལ་གྱི་བཀའ་ཉམ་སྐྱབ་མཚོག་སྟོངས་མེད་པའོ།  
 །ལྷ་རྣམས་ཉིད་ས་བདག་བཞི་མེད་པའོ།  
 ཚོད་བང་ཡོངས་སྟོན་གྲུབ་རྟགས་རྣམས་མེད་པའོ།  
 མཐུ་བྱིན་དེགས་པའི་དོས་གྲུབ་སྟོལ་མེད་པའོ།

You servants of Vajrakila who watch over the excellent yogin,  
 Four Śvanmukhā, four Mahātmā and four Bhūmipati,  
 Grant us longevity, power, wealth and the signs of success  
 And bestow on us the *siddhi* of your wild and unrestrained energy!

བསེ་རྩུགས་དྲུང་གསུམ་རྒྱེས་བུ་གིང་།  
 མ་བདུན་སྲིད་བཞི་དབང་རྩུགས་ཚོགས་།  
 དྲག་རྩུལ་དངོས་གྲུབ་རྒྱ་མཚོའི་མཛོད་།  
 དཔྱིན་ལས་ཡིད་བཞིན་དངོས་གྲུབ་སྟོལ་།



You nobly born *kinikara* brothers of Rosewood, Iron and Conch,  
 You seven Mothers, four Sisters and you host of *isvari*,  
 Set about your enormous tasks of ferocious accomplishment and  
 Grant us the *siddhi* of whatever deeds we wish!

OM VAJRAKĪLI KĪLAYA KĀYA VĀK CITTA SIDDHI ĀYUṢENA  
 NAKHADHE SARVASIDDHI GUṆA PHALA HO. SIDDHI SIDDHI  
 HŪM HŪM A A ĀḤ.

As these words are recited, all the gods and the liquid essence of their *siddhi* are absorbed into the life force HŪM syllable in one’s heart, [166] becoming inseparably fused. Contemplate this with certainty.

That ends the section on the attainment of *siddhi*.

(4) [1069] The sequence of follow-up rites: So then, having completed the ritual from the *mantra* recitation up as far as the offerings to satisfy the three roots, in the ordinary manner, one should then gather up all the individual pieces of food left over from the offering feast, both pure and spoiled (*gtsang btsog*), for the remains-taking guests. Moisten them with nectar and blood and, as one says, “E BHRŪM Clearly visualising the offering container as a fierce *maṇḍala* ...” and so on, one presents the offering of the left-overs with the words given in the ritual text.<sup>119</sup> [722] Reaching the verse that begins, “Without mixing everything up together ...,” one should mix together the two portions of the left-overs, the untouched and the contaminated, moisten them with saliva (“wash with the mouth”) and, at the end of the verses, cast them outside. All the *bali* cakes for the Dharma-protectors should be kept on lower levels [than offerings for the superior deities] or moved around. Finally, having moistened them with nectar and blood, they should be taken outside and offered, all the while keeping one’s face

<sup>119</sup> *Sādhana* text (above) p.89ff



turned inward towards the *maṇḍala*. The water with which the offering plate is washed reminds these lower deities that they are under oath to obey the *maṇḍala* lord. As their piles of grain are sprinkled with nectar, make offerings to satisfy the brTan-ma deities in accordance with the text of the *Thugs kyi 'phrin las*.

Recite the verse accepting *siddhi* and make a request for empowerment:<sup>120</sup>

HŪM All those who hold the awareness of Vajrakumāra  
Must accomplish the universal *vajra*.

... and so on down to

Please bestow empowerments and *siddhi* in this place!  
OM VAJRAKĪLI KĪLAYA KĀYA VĀK CITTA ABHIṢIṆCA HŪM ĀḤ

[1070] And, as this *mantra* is being recited, one should touch the three places of one's head, throat and heart with all the *kila* of attainment (i.e. the *maṇḍala* of material *kila*). Clearly visualising the *bali* of attainment as the deity and touching this to one's four places (including the navel), enter the deep *samādhi* of receiving the four empowerments. At the end of this practice, the *jñānasattva* and the *samayasattva* of the *bali* cake separate. [167] The *jñānasattva* is dismissed to its own abode, and one should contemplate the *samayasattva* being absorbed into the nectar so that this may be enjoyed as a powerful substance of *siddhi*. And all the other sacred substances and material objects may also be used as endowed with magical power.

After that, either arranging an entirely new set of offerings for the deities of the *maṇḍala*, or else refreshing those already on the altar, one sprinkles a little nectar and blood onto the *bali* cake of the attainments and goes through the final sections of the ritual such as presenting the offerings, praising the deities, requesting their forbearance, and the hundred-syllable supplement that makes good any deficiencies or extraneous elements in the ritual. These can all be done at length in accordance with received tradition. [723]

Now the *maṇḍala* is dissolved:

ཨོྃ བྱེད་གྱིས་སེམས་ཅན་དོན་གུན་མཛད།

<sup>120</sup> *Sādhana* text (above) pp.93-94

རྗེས་སུ་མཐུན་པའི་དངོས་གྲུབ་རྩོམ་པ།  
 སངས་རྒྱལ་ཡུལ་དུ་གཤེགས་ནས་གྲུང་།  
 ལྷ་མ་ཡང་འབྱོན་པར་མཛད་དུ་གསོལ།། བཛྲ་མུཾ །།

OM You who perform all that is necessary for the welfare  
 of sentient beings,  
 Please bestow appropriate *siddhi* pertaining to our needs.  
 Although you now depart for the buddhafiels,  
 We pray that you will come again to help us when required.  
 VAJRA MUḤI



As one recites VAJRA MUḤI, the *maṇḍala* of coloured powders should be gathered up from the northeastern corner with the tip of the *vajra*. As this is being done, the *jñānasattva* of the *maṇḍala* of wrathful kings in the ten directions, including the *jñānasattva* of both the *maṇḍala* palace and the retinue of deities, as well as the *jñānasattva* of the *maṇḍala* of coloured powders, are all dismissed to their own abodes and the *samayasattva* of both *maṇḍala* are absorbed into oneself.

Then, turning to address the *maṇḍala* of material *kila*, one says:

ཨོྫོན་འཛིན་ནི་གཟུགས་དང་ལྷན་ཅིག་ཏུ།  
 འགྲོ་བའི་དོན་དུ་བཞུགས་ནས་གྲུང་།  
 བདེ་མེད་ཚོ་དང་དབང་ལྷུག་དང་།  
 མཚོག་རྣམས་ལེགས་པར་རྩལ་དུ་གསོལ།  
 ཨོྫོན་སྲ་ཏི་ལྷ་བཛྲ་ཡེ་སྤྱུ་རྩ།།

Please remain absorbed in these forms for the benefit of beings.  
 And we pray that you will also generously bestow upon us  
 A lifespan free of sickness, strength, dignity, and excellence.  
 OM SUPRATIṢṬHA VAJRAYE SVĀHĀ

And, as the SUPRATIṢṬHA *mantra* is recited, one scatters flowers and prays that the deities abide firmly within all the *kila* of the material *maṇḍala* and also within the artistic supports — the ritual articles and the paintings and statues. [1071]



ཨུཾ དཀི་དགྱིལ་འཁོར་གསལ་བཏབ་ལ།  
 ཨྱི་ཀར་ལྗོད་བརྟུན་ཐམས་ཅད་ཀུན།  
 ཡིག་འབྲུགྱི་ལ་ཐིལ་གྱིས་བསྐྱས།  
 ཨུཾ་ཡང་མི་དམིགས་འཇའ་ལྟར་ཡལ།  
 དེ་ནས་བདག་ཉིད་ལྷ་རུ་གསལ།  
 རྟུག་ཚད་གཉིས་ཀྱི་མཐའ་བསལ་ལོ།།

HŪM Now, visualising the *maṅḍala* very clearly,  
 The entire phenomenal world and all sentient beings  
 Are gathered together and united in the syllable HŪM.  
 Then that HŪM also, free of mental fixation,  
     disappears like a rainbow, and  
 Suddenly I arise in the clear form ● of the deity —  
 Entirely devoid of the extremes of eternalism and nihilism.

Contemplating the meaning of these words as they are recited, in order to counteract the extreme view of eternalism, one dissolves the fundamental *maṅḍala* of the natural condition and the body *maṅḍala* into the meditation of the completion stage (*niṣpannakrama*). And in order to counteract the extreme view of nihilism, one says HŪM and arises as the deity with the divine pride of being the chief of the *maṅḍala*, engaging in all the activities of daily life in this state.

All the virtue generated in this way should be dedicated to the state of buddhahood and prayers of utterly pure aspiration should be recited. Reciting auspicious verses, let fall a shower of flowers.

Releasing the boundaries:

[168] Setting out *bali* cakes and other suitable offerings to please the four great kings and the protectors of the doorways, one recites these words taken from the *bKa' brgyad yongs rdzogs*:

ཨུཾ་ རྒྱལ་བའི་བཀའ་བསྟོན་བསྐྱེད་བསྐྱེད་བསྐྱེད་ཅེས་པ་བསྐྱེད་ཅེས་པ་།  
 ཡུལ་འཁོར་སྐྱོད་དང་འཕགས་སྐྱེས་པོ་།

སྤྱོད་མི་བཟང་དང་རྣམ་ཐོས་སྲས་མེད་  
གཏང་རག་མཚོད་སྤྱོད་གཏོར་མ་ལོངས་མེད་

HŪM You protectors of the doctrine who were praised  
by the Buddha,  
[724] Dhṛtarāṣṭra and Virūḍhaka,  
Virūpākṣa and Kubera,  
Please enjoy this *bali* cake which we give you as an offering  
of thanks.

DHṚTARĀṢṬRĀYA SVĀHĀ  
VIRŪḌHAKĀYA SVĀHĀ  
VIRŪPĀKṢĀYA SVĀHĀ  
VAISRAVAṆĀYA SVĀHĀ  
MAHĀBALIṂ TE KHĀHI.



Present the offerings with this verse, together with the words ARGHAM and so on. If you have painted images, request the wisdom deities to abide firmly [1072] within them. If not, request the deities to depart and gather up the four boundary stones.

Bless a *bali* cake and offer it to the two protectors of the doorways:

OM VAJRAKRODHA-YAMĀNTAKA BALIṂ TE KHĀHI.  
OM VAJRAKRODHA-AMṚTAKUṆḌALI BALIṂ TE KHĀHI.

Present the offerings with these words, together with ARGHAM and so on. Cast flowers towards their painted images and, with the SUPRA-TIṢṬHA formula, request the wisdom deities to abide firmly within them. Then one should take down the door plaques.

Then, with the gesture of Hūrṅkāra, one should intone the SUMBHA *mantra* and gradually gather up all the *kila* that had been imbedded in the ground around the outside of the retreat hut, beginning with the *kila* that had been guarding the nadir and moving around towards the south. Then all the particles of dirt on the uprooted spikes should be washed off with milk whilst reciting OM RURU SPHURU JVALA TIṢṬHA SIDDHILOCANE SARVĀRTHASĀDHANI SVĀHĀ. Because these ritual spikes are the natural abodes of the wisdom deities, it is unnecessary to dismiss them from the *kila* after they have been withdrawn from the ground.

[169] Erasing the chalk lines that marked out the *maṇḍala*, pour all



of the coloured powder into a vase and, with great respect, take it to a river (where it may be entrusted to the care of the *nāga*).

In conclusion, perform a ritual service for the local guardians. [725]  
This may take three days, or whatever is suitable.

Thus, having come to the end of my careful explanation of the rituals for the great attainment, under three general headings, I have said all that I wished to say.

[Closing verses:]

With regard to the condensed treasure of Lha-brag,  
the *Gong khug ma*,

[1073] This Clear Elucidation of the Essential Branches  
of Ritual Practice

For the great attainment of the great glorious Vajrakila Razor,  
Is complete, and arranged in a manner that makes the ritual texts  
easy to recite and understand.

The intention of the profound root texts is difficult to comprehend  
And even the oral commentaries on the threefold Kila  
sometimes obscure their meaning.

But, thanks to the kindness of the omniscient lord of *jina*  
(Dalai Lama V),

They are here explained in a manner that makes the rites  
easy to perform.

Even in our own tradition, there are some who mix up the texts of  
The threefold Vajrakila and obscure the truth in confusion,  
Lacking in power to disclose the hidden meaning.

I am weary of those who hold merely to the name  
of the Northern Treasures Vajrakila.

Therefore listen well. The lord with nine heads and eighteen arms  
Having a retinue of wrathful kings with three faces and six arms,  
While their consorts and animal-headed assistants have  
single faces and a single pair of arms,

Is the extended Mahottarakila, renowned  
as the Multicoloured system.

The lord with three faces, six arms and four legs, [170]  
Whose ten wrathful kings and devourers and killers  
all have one face and two arms and

*Kila* legs and their bodies coloured black,  
Is renowned as the medium Razor Black Deity system. [726]

[1074] Those two traditions of assembling the deities  
and arranging them on the *maṇḍala* of the body  
Are gathered here in the condensed *Phur pa dril sgrub*  
Kila Rolling system.

When spoken of by the *guru*, this practice is referred to  
by code names

Such as the *Black Iron House of Fierce Mantra*<sup>121</sup> and so on,  
Not known to outsiders.

As for the ripening empowerments —  
both the Mahottara and the Razor  
Have their own traditional modes of bestowing these.  
The two systems are full and complete in every way and  
The methods of chanting both liturgies are here united  
in a single volume.

From the oral lineage of listening to the flow  
of the *guru's* instructions  
I have taken the most important teachings exactly as learned  
from his lips.  
Merely by seeing this book of profound essential points,  
May the two *dharmas* of realization and practice be communicated!

Even though the essential points of instruction have  
thus been gained,  
So long as they have not been practised and thoroughly mastered,  
One should not boast of greatness, pretending to be a *Kila* expert,  
An imposter of false merit, inviting hollow laughter.  
Instead, until the yogin has attained the dragon's roar  
of great eloquence,  
He should firmly adhere to a fully qualified tantric master.

Being supported by such a one, I have held to all that is holy  
And heard many *Kila* doctrines of maturation and liberation  
from the old schools and the new.

<sup>121</sup> For example, B47: *Lha brag gter byon gyi phur pa lcags khang drag sngags spu gri'i las byang 'jigs med rdo rje pha lam*, written by Dalai Lama V in 1643 (25 folios).





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Chog khrigs lag len snying po

Having perfectly realized the esoteric essence of the root texts  
and oral instructions,  
I applied myself purely to proficiency in this series of rituals. [1075]

Then, wishing to do more to promote the religious system of the  
Dharma college of Ewaṃ lcoḡ-sgar, [171]  
I composed this text of clear instruction. By this virtue  
[727] May all beings reach the stage of the primordial lord!

This text concerning the full series of activities for the great attainment of the Northern Treasures *Bhagavat Vajrakumāra Medium Razor*, entitled “Clear Elucidation of the Essential Branches of Ritual Practice,” was repeatedly requested over a long period of time by the attendant monk Padma dge-dbang. And it was further requested in writing by the monk sMan-mchog. On account of this, it was composed by the *bhikṣu* Bya-bral padma phrin-las who has taken Karmakīla to be his *iṣṭadevatā*, taking only the authentic teachings of our own tradition without mixing in anything extra, such as teachings of the Sa-skyā school and so forth.

It was written down (i.e. completed) on the third ‘victorious day’ during the dark fortnight<sup>122</sup> of the month of *aṣāḍha* in the year of the fire tiger (1686) in the author’s own room in the monastery of Thub-bstan rdo-rje-brag.

May the virtue of this work pervade the whole of time and space!  
May it be auspicious! *Sarva maṅgalam. Śubham astu.*

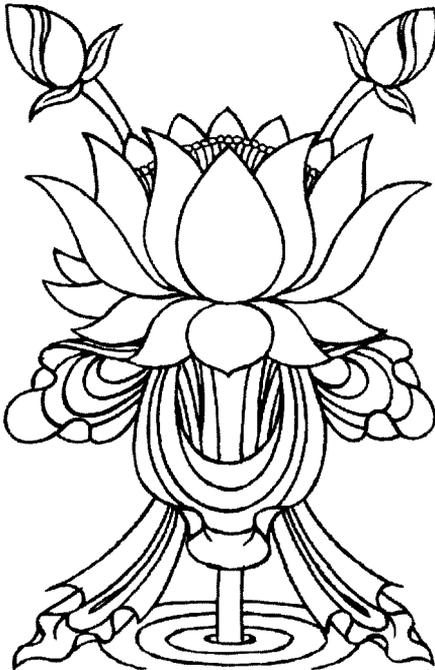
<sup>122</sup> The third victorious day during the dark fortnight is the 28th day of the month.

# CHAPTER IV

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## PRESSING DOWN THE SRI

(A LOST TREASURE)



# Phur pa yang gsang spu gri'i las mtha' 'byung po sri non

(a treasure text of Rig-'dzin dngos-grub rgyal-mtshan ?)<sup>1</sup>

[318]<sup>2</sup> HOMAGE TO THE GLORIOUS VAJRAKUMĀRA!



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Among the lower rites of Vajrakila, the final deed is the 'liberation' of enemies and obstructors. From among the six higher rites<sup>3</sup> and one hundred lower rites of suppression, with regard to the *mnan pa'i gzer* ('nail of pressing down'), which is the final act of closure: At the beginning of time, before the world existed, there came into being the central great mountain, the axis of the world, and, from the centre of that supreme mountain, there arose the wish-fulfilling tree. There, the father demon (*yab bdud po*) called Thod-pa'i 'phreng-ba-can (Garlanded With Skulls) and the mother Padma dbyings-phyug (Lotus Lady of Space) united together and to every son that was born from the union of these two, they gave a name: Despoiling Sri of Kings (*rgyal po'i phung sri*), Despoiling Sri of Ministers (*blon po'i phung ba'i sri*), Despoiling Sri of the Countryside and Population (*yul mi phung ba'i sri*), Enemy Sri (*dgra sri*), Vow-breaking Sri (*dam sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Sri of Loss (*god sri*), Sri of Leprosy (*mdze sri*), and Loss-making Sri of dByangs-mo (*dbyangs mo'i god sri*). These were their eleven [offspring].

From among them, with regard to the King Sri, one should insert these into the skull of a Mongolian woman (*hor mo*) of any type, or the skull of a Tibetan of evil lineage (*bod rigs ngan*),<sup>4</sup> and they should be pressed down within the centre of a religious assembly, or beneath a temple or shrine. For the Sri of Ministers, one should insert them into the skull of a young monkey, a parrot (*ne tso*), or a bat, and they should be pressed down within an assembly hall for the gathering [of minis-

Pressing down the Sri (a lost treasure)

<sup>1</sup> Although found in a collection of Byang-gter texts, this document lacks the usual colophon stating its origin.

<sup>2</sup> C30 [317-323]

<sup>3</sup> The 'six higher rites of suppression' are: (1) separating the enemy from his protector gods, (2) casting him down into form and forcing him to abide within the effigy, (3) binding him with curses, (4) depriving him of his senses, (5) bombarding him with the noxious items of sorcery, and, (6) feeding him to the deities. *A Bolt of Lightning from the Blue*, pp.273-274.

<sup>4</sup> Ms unclear. *Bod srig ngan?* *Bod prig ngan?*



ters]. Sri of the Countryside should be pressed down within the skull of a *mdzo*, a *rtol* (?), or a monkey, at a countryside crossing (*yul mdo*). Enemy Sri should be pressed down within the skull of a yak or a horse, on the site of a battlefield (*dgra zen 'tshal sa*), or at a triple elevation,<sup>5</sup> or at a crossroads. Vow-breaking Sri should be pressed down within the skull of a lynx (*dbyi*) or wolf (*spyang*), or else in the skull of a domestic beast of some sort (*mi sra*), such as a dog or a pig or a goat, in the centre of a working city or else beneath a Mt. Meru *stūpa*. As for the Sri of Doorways,<sup>6</sup> these are the Sri [which afflict] Fathers and Paternal Uncles, bringing about the misfortune of children born from incest. They should be pressed down within the skull of a pig, beneath the threshold. Sri of Children should be pressed down beneath the road within the skull of a puppy, a pig (? *sa khru*), a weasel, a cat, a porcupine or a hedgehog. Sri of the Tombs should be pressed down within the cleaned-up skull of a fox or a badger, within the vicinity of the tomb. Sri of Leprosy should be pressed down beneath a *stūpa*, or in the depths of the ocean, within the skull of a leper. Sri of Loss should be pressed down in the skull of a goat or a sheep, within the area of a walled enclosure for animals (*ra ba'i 'dabs su*).

Whatever type of Sri one wishes to suppress, however, the best method is just that of Vajrakumāra. [319] To begin with, one should read the ritual text up as far as the section of the assembled offerings. The pit for the suppression of the Sri is triangular in shape and three levels deep. The innermost pit is dark blue in colour and blazes with an inferno of fire. Upon the middle step should be drawn bows and arrows, sharp spears, and battle axes. And around the upper level should be drawn the various fierce weapons of the gods, such as *vajra* and *kila* and so on. Upon a piece of paper or shroud from a corpse, one should draw the defiled and impure form of the enemy Sri with prominent sense organs. Its limbs should be fettered with iron shackles. The name of the father's bone lineage (*rus*) should be inscribed upon the forehead, and the individual's name (*ming*) upon the heart. (*tsha*) (heat? salt?) should be inscribed upon the navel, and the particular designation (*bla dvags*) upon the genitals. Upon the four limbs should be written JAḤ HŪM VAM HOḤ and, around the outside, starting beneath the effigy, OM VAJRA SARVA JATRI HŪM JAḤ. NATRI SUTRI HŪM JAḤ. ŚANTRINI HŪM JAḤ. KATRINI HŪM JAḤ. NATRINI HŪM JAḤ. GU GU JA

<sup>5</sup> Reading *gong gsum mam* for *gong gsum ma'i*. See the next text, p.290, n. 4

<sup>6</sup> Reading *sgo sri* for *ms god sri*.

JA JA HŪM. All of this should be inscribed in poison blood while the yogin himself counts the recitations.

All of the above should also be inscribed, in similar fashion, upon the skulls.

Other than this, one should gather together the material requisites consisting of those items specified in the commentarial literature concerning the six rites, as well as 21 *kīla* carved from hard wood. All of these items should be smeared with poison blood, and the 21 carved *kīla* should be established as wrathful deities. The three (empowering) rites of covering (with mustard seeds), smearing (with blood) and fumigating (with crystal myrrh) should be conferred upon them, and the wisdom deities should be invited and requested to abide within them. They should be presented with offerings and praised, and the yogin should dress himself in wrathful garb and adorn himself with all the wrathful accoutrements. Then he should summon all the buddhas in general, and, in particular, he should call upon the deities of the Vajrakīla *maṇḍala* to participate in the rite.

Proceeding carefully through the six rites, without error, the officiant separates the enemy from his protector gods, casts him down into form and forces him to abide within the effigy, deprives him of his senses, reprimands him for his bad behaviour, and curses him by bombarding him with the noxious items of sorcery. All of this is to be achieved in a state of deep *samādhi*. The sixth act is to take those effigies and skulls and bury them within a triangular pit.

Now a golden libation should be dispensed (for the gods) and they should be asked to witness the accomplishment.

With regard to the summoning of the demons, this is explained in the *tantra* as follows:

HŪM You vow-breaking Sri of evil deeds,  
You harmful Sri who commit evil actions,  
As a consequence of your deeds in previous lifetimes,  
In this present life you have been born as Sri  
And we yogins [320] have arisen as your destined enemies.

You meddle in the lifespans of the elderly,  
You interfere with the possibilities of the young,  
And you cause interruptions in the potential of children.



You have all the qualities of those who are suitable to be killed  
And, thus, by order of the Lord of Secrets (Vajrapāṇi),  
You are summoned to this place by the power of *karma*  
And commanded to enter this fearsome triangular pit.

All evil-doers are caught by the iron hook! ANKUŚA JAḤ



As these words are recited, the effigy should be dragged forth and bound with coloured threads.

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HŪM You destructive Sri who cause much trouble,  
Due to the karmic traces of former lives,  
You turn your backs on the Triple Gem  
And seek to destroy the Buddha's doctrines,  
Bringing trouble and harm to our benefactors.

You evil, destructive, unworthy Sri,  
You are summoned here this instant  
And thrown into this blazing, blue-black triangular pit,  
An iron house without doors.

In order that there be no mistake — your names and lineages  
have been written down.

In order that you don't slip away — you are surrounded by iron,  
In order that we do not forget you — we have this effigy,  
In order to prevent your escape — you are shackled with fetters.  
You have no power to resist being summoned here now!

Next, one should fumigate the effigy with crystal myrrh and say:

HŪM The smoke of this magical substance separates you  
from your friends  
And, in order to drive away the five *'go ba'i lha*,  
We fumigate the effigy of the loss-making troublesome Sri  
With this smoke made from crystal myrrh.

All miraculous powers and abilities of the Sri  
and trouble-making ghosts  
Are hereby removed!

Having said this, the effigy is now covered over with a scrap of black felt and one recites:

HŪM You vow-breaking Sri of evil deeds,  
 As a result of your wicked actions of the past  
 You now disparage the pure Dharma and paint it black.  
 Therefore you are forced to wear this black woollen cloth!

Thus one says. And then one should torture the effigy with the 21 *kila* spikes and say:

HŪM You harmful Sri of evil activities,  
 You harbour malice towards all living creatures  
 And thus have these troublesome forms  
     due to the ripening of your deeds.  
 Now your hearts are to be pricked with these sharp thorns!



Thus one says. And then, with oneself clearly arising as the triple deity, one should focus one's attention upon the form of the effigy and, [321] moving the *kila* around in a circle, one should gaze at the 21 *kila* spikes and summon the *jñānasattva* to merge with those *samayāsattva* forms. Then one should flourish the *vajra* overhead and say:

(*Byung po sri non*)

(*Sri chung bcu gsum mnan pa*)

|                                       |                                       |
|---------------------------------------|---------------------------------------|
| ལྷོ་མེད་ཀྱི་འཕྲོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ | ལྷོ་མེད་ཀྱི་འཕྲོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ |
| ན་བའི་དེ་མེ་གཟེར་དུ་ཆེ་               | ན་བའི་གཟེར་དུ་ཆེ་                     |
| སྤང་བའི་དེ་མེ་བདུད་དུ་ཆེ་             |                                       |
| ཚ་བའི་ཆེ་མེ་དབལ་དུ་ཆེ་                | ཚ་བའི་དབལ་དུ་ཆེ་                      |
| གསོན་གྱི་དེ་མེ་བདུད་དུ་ཆེ་            | གསོན་གྱི་བདུད་དུ་ཆེ་                  |
| ཤིན་གྱི་དེ་མེ་ལྷོ་གསལ་ལྷོ་ལྷོ་        | གསལ་གྱི་ལྷོ་གསལ་ལྷོ་ལྷོ་              |
|                                       | ཆེ་ལྷོ་ལྷོ་གསལ་ལྷོ་                   |
| རྒྱལ་ལྷོ་དེ་མེ་སྤོན་གྱི་ལྷོ་          | རྒྱལ་ལྷོ་སྤོན་གྱི་ལྷོ་                |
| རྩི་ལྷོ་དེ་མེ་འབངས་གྱི་ལྷོ་           | རྩི་ལྷོ་འབངས་གྱི་ལྷོ་                 |



Those King Sri, the Sri of ministers,  
 (*King Sri and Minister Sri*,)  
 Those Lordly Sri, the Sri of servants,  
 (*Lord Sri and Servant Sri*,)  
 Those Uncle Sri, the Sri of nephews,  
 (*Uncle Sri and Nephew Sri*,)  
 Those Father Sri, the Sri of sons,  
 (*Mother Sri and Son Sri*,)  
 Those male Sri, the Sri of females,  
 (*no parallel*)  
 Those Sri of loss, the Sri of doorways,  
 (*Sri of Loss and Sri of Doorways*)  
 Those countryside Sri, the Sri of happiness,  
 (*no parallel*)  
 Those children Sri, the Sri of happiness,  
 (*no parallel*)  
 Those Vow-breaking Sri, the Sri of leprosy,  
 (*no parallel*)  
 (*Older sibling Sri and Younger sibling Sri,*  
*Brother Sri and Sister Sri,*  
*Sri of Existence and Sri of Non-existence,*  
*Local Sri and Sri of the Tombs*,)  
 In order to subdue all those powerful Sri  
 With the various sharp weapons of instruction,  
 A rain of pernicious items and weapons must fall!  
 (*In order to subdue all you Sri without exception*  
*I meditate upon myself arising in the form of the great*  
*glorious Vajrakumāra*  
*And, with the kila of great ferocity,*  
*All Sri must be ground to dust!*  
*May the deeds of Vajrakila be accomplished!*)



Recite those words. And then:

HŪM Oh, you destructive Sri of evil deeds,  
 In order to grind you to particles of dust  
 I make firm (*brtan bya*) the Kila of the Vajra family (*rigs*)  
 OR: I teach (*bstan bya*) with the Kila of *vajra* awareness (*rig*)  
 And make these offerings to the Mother Goddesses.  
 All you messengers, catch them and lead them hither!



Strike them with the pointed tips of your weapons!  
Slaughter them with the sharp point of wisdom!  
Oppress them with white mustard, black mustard,  
and watercress plant,  
With blood of various kinds, and all sorts of poison.  
Fumigate them with the smoke of black crystal myrrh.  
Drown their lifeforce in poison water.  
Attack them with a violent storm of iron filings, copper filings,  
Broken pieces of stone, and sharp-pointed weapons.  
Immerse them in waves of boiling blood.  
Bombard them with a hailstorm of sand and mustard.  
Cut off their lifeforce with ferociously boiling water.

Oh, you enemies and obstructors who pervert the sacred doctrines,  
[322] You have been brought here to this place —  
In the mountains, at the ocean, or besides this spring —  
And you are handed over to the local gods and demons of this place.  
You who cause trouble are taken up by the eight classes of spirits  
of phenomenal existence.  
You are handed over! You cannot escape!

(And, to the gods, one says:)

It is time for food! Eat up quickly!  
It is time for liberation! Quickly destroy them!  
Take them under your power and kill them now!  
May they not rise up until the end of the aeon!

Having said these words, one should inscribe a blackened tombstone  
with the emblem of a *viśvavajra*, using charcoal from a cremated corpse,  
and cover the place of suppression with this. And, as this is done, one  
should imagine that the enemy is buried beneath Mount Meru itself.

Then one should say:

HŪM In this great sacred place of the Supremely Secret  
Charnel Ground,  
No enemy or obstructor who would interfere with our  
attainment of success  
Can ever rise up until the end of the aeon.  
The time has come to press them down!

Amṛtakunḍalin (bDud rtsi 'khyil ba), the wrathful king,  
 Liberates all enemies and obstructors  
     with the splendour of his emanation.  
 Destroying the hosts of demons (*bdud*) in the charnel ground,  
 He stirs up ('*khyil ba*) their essential juices (*rtsi*).  
 All elemental Sri must be reduced to ashes and dust!  
 OṂ LAṂ HŪM LAṂ STAMBHAYA NAN



And, as this is being said, one should cover over the site of supression with many handfuls of soil, adding a splash of water to each handful of soil. Then, linking the fingers in the gesture of the chain (*lu gu rgyud*), the participants should dance upon that burial place, stomping down upon it with their feet, and say:

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HŪM HŪM Number one is the seal of *dharma*.  
 Number two is the seal of wisdom and means.  
 Number three is the seal of body, speech and mind.  
 Number four is the seal of skilful means  
     with the four immeasurables.  
 Number five is the seal of the five families of buddhas.  
 Number six is the seal of the six perfections. [323]  
 Number seven is the seal of the seven Mother Goddesses.  
 Number eight is the seal of the eight liberations.  
 Number nine is the seal of the nine sequential vehicles.  
 Number ten is the seal of the ten wrathful kings.  
 Number eleven is the seal of my lordly authority (*dbang phyug*).  
 You must never transgress my words of command!  
 So long as you fail to produce the thought of enlightenment,  
 You can never again rise up!  
 If, however, the thought of enlightenment ever arises,  
 May it come about as a transformation of the syllable HŪM.

Pressing down the Sri (a lost treasure)

And, as these words are uttered, the dance of the four activities is performed upon that site and the demons are pressed down beneath the *vajra* weight of Mount Meru. When finished, a wrathful *bali* cake should be deposited upon that place and the usual concluding rites should be performed, in due order.

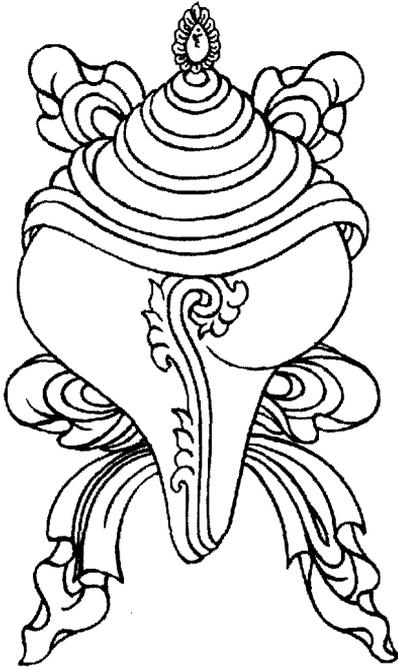
The final activity of the rites of Vajrakumāra, this ritual for the supression of the elemental Sri demons is completed. It was composed and arranged by the *ācārya* Padmasambhava. End. SAMAYA rGYA rGYA rGYA. May it be auspicious!

# CHAPTER V:

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## PRESSING DOWN THE SRI

(THE ROOT TEXT)



## Phur pa las kyi sri chung bcu gsum mnan pa'i sngags

discovered as a treasure by Rig-'dzin dngos-grub rgyal-mtshan

[580]<sup>1</sup> HOMAGE TO THE GLORIOUS VAJRAKUMĀRA!

As for the subjugation of the thirteen minor Sri, a rite belonging to the cycle of skilful deeds of Vajrakila, it serves as a method of turning away all evil omens. In the beginning, at a time when the world was coming into existence due to the general karmic propensities of sentient beings [who were destined to become its inhabitants], from the centre of the cosmic mountain sprang forth the tree of paradise (*yongs 'du sa brtol, pārijātaka*), and beneath its roots dwelled the *ya bdud* Garlanded with Skulls and the *ma bdud* Mistress of Lotus Dance. And to every son that was born from the union of these two, they gave a name: Despoiling Sri of Kings (*rgyal po'i phung sri*), Despoiling Sri of Despoiling Ministers (*blon po phung ba'i phung sri*), Vow-breaking Sri of Yogins (*rnal 'byor pa'i dam sri*), Enemy Sri (*dgra sri*), Sri of Loss (*god sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Loss-making Sri of gYal-mo (*gYal mo'i god sri*), and he was the eleventh member of the family. [Then was born] gYal Sri of Anger (*sdang po'i gYal sri*), the twelfth, and with the Sri Who Sends Magical Emanations of Evil Omen into the World (*ltas ngan cho 'phrul gtong ba*), there were thirteen Sri.<sup>2</sup>

For those Despoiling Sri [of Kings], one should take a skull derived from a southerner (*mon*), [581] the skull of a dog,<sup>3</sup> the skull of a Mongolian woman (*hor mo*) of any type, or the skull of a Tibetan of evil lineage (*bod rigs ngan*). And, as for the site of their suppression, they should be pressed down either within the centre of a great religious assembly, or in an important temple. For those Despoiling Sri of Ministers, one should take the skull of a young monkey, a parrot or a hare, and they should be pressed down in the assembly hall where [ministers] gather together as one. The Despoiling Sri of the Countryside and Population (*yul mi'i phung sri*) should be pressed down within the skull

<sup>1</sup> D48 [579-588]

<sup>2</sup> C30 omits the last two from this list and adds *yul mi phung ba'i sri*, Despoiling Sri of the Countryside and Population, and *mdze sri*, Sri of Leprosy.

<sup>3</sup> In his *Utterly Clear Mirror* (see below, p.363), Padma 'phrin-las omits the incongruous dog skull from this group.





of a *mdzo*, a horse, or a monkey, either in a corner of a country village or else in the middle of the countryside. Enemy Sri should be pressed down within the skull of a yak or a horse or some such, at a place where one might fear the arising of enemies — either at a place suitable for ambush,<sup>4</sup> or at a crossroads, or where three valleys meet (*lung gsum gyi mdo*). Sri of Present Distress<sup>5</sup> should be pressed down within the skull of a wild dog, a wolf, or a rat/cat (*'phar spyang byi*), in the centre of a large city. Door Sri are in the same family as Sri of Fathers and Paternal Uncles.<sup>6</sup> Sri of ill-omened widowhood and mourning for mothers and children [582] should be pressed down within the skull of a dog, pig or camel, beneath the threshold. Sri of Children should be pressed down beneath the bed within the skull of a puppy, a pig, a cat, a porcupine or a hedgehog, or a weasel. Sri of the Tombs should be pressed down within the skull of a fox, a badger, a lynx or a rat at the foot of the tomb. Sri of Yogins should be pressed down beneath a major *stūpa*, within the black skull of a human whose family lineage has been severed, or a dog, a goat or a pig. The Sri of Loss should be pressed down in the skull of a monkey, goat, sheep or calf, in the middle of a walled enclosure (*ra ba'i dbus su*). The Loss-making Sri of gYal-mo should be pressed down in the skull of a wild dog, a camel, or a snow leopard, within an enclosure for archery. Sri of Anger and Conceit should be pressed down within the skull of wild dog, in a place devoid of sunlight.

Now, this is the heart *mantra* for all those Sri, which should be recited whilst one inscribes it upon the skull: OM SARVA JATRINI HŪM JAḤ. NATRI SUTRI NITRI HŪM JAḤ. ŚANTRINI HŪM JAḤ. KATRINI DANTRINI. GUM GUM JAḤ JAḤ JAḤ HŪM. As the recitations are counted, so it should be written down. It should be inscribed from the very top of the head on whatever skull has been selected from those listed above, all the way down to the forehead. [Then, the skull] should be bound up with green and red [threads], or enclosed in black. It

<sup>4</sup> I take *gong gsum* (triple elevation) to indicate a place along the path overlooked by vantage points from which bandits may swiftly descend to attack travellers on the road below.

<sup>5</sup> *da smre sri*. Note that *smre* (distress, lamentation) becomes *dme* (pollution) in the ritual text, below.

<sup>6</sup> The Sri of Fathers and Paternal Uncles bring about the 'misfortune' of incest resulting in childbirth. Note that Door sri (*sgo sri*) here are Sri of Loss (*god sri*) in C30. They are to be pressed down beneath the threshold within the skull of a pig. C30 [318]

should be fumigated with noxious substances, wrapped up in black goat's wool cloth, inserted into a black sack, [583] securely bound with leather straps and placed in a bolster. Then the *maṇḍala* of Vajrakila should be drawn in conformity with established tradition.

Beginning the practice by establishing himself as Vajrakila and donning his clothes and accoutrements, the master should proceed with the ritual activities in the usual way, following the arrangement of the texts. Having arrived at the section for the recitation of the *mantra*, the master should assert his authority (*mṅga' gsol*) and perform the ritual which summons all the Sri: He should dispatch the messengers and fumigate [the effigy of dough]<sup>7</sup> with the smoke of crystal myrrh (*gug-gula dhūpa*). Then he should imprison [the Sri] within a triangular pit, generated from the syllable E, and all the messengers should pounce down upon it as it is being smeared with polluted beer to which has been added various kinds of poison blood, and it is struck with the wrathful *bali* and weapons with sharply pointed tips, as well as with iron filings, copper filings, and bell-metal filings. So, when it has been attacked with the red *bali* cake and smeared with various kinds of poison blood, water cress and yellow mineral earth, it is to be struck [with the sharp weapons] and [the consciousness of the demon] dragged forth. As the victim becomes separated from the aid of his companions, the divine messengers swoop down upon his essence [in order to capture it and drag it forth].

As a result of being repeatedly tormented in that way, the summoned Sri will fearfully address the master with their hands pressed together in supplication and say:

Oh, great being, chief of all the buddhas,  
 You whose mind, without attachment, is never separated  
     from great bliss.  
 To the master who is the lord of the *maṇḍala*  
 We pay our respects with body, speech and mind.

Then the master replies with the words: [584]

<sup>7</sup> An effigy sculptured of dough is used to represent the Sri to be attacked. Once it has been destroyed, however, and the consciousness of the Sri has been captured, it is brought forth and merged with the seed-syllable at the heart of an effigy drawn on paper, and it is this paper effigy that is subsequently inserted into the appropriate skull and buried ("pressed down") beneath the earth.





You harmful Sri who commit evil actions,  
Due to the bad karma of previous lives  
You have been born at this time in the form of demons  
And I, the yogin, am your executioner.

You are condemned to death, and therefore  
You have been forced to assemble here in this secret place.  
TRI VAJRĀṆKUŚA JAḤ

And, as these words are uttered, it should be imagined that those Sri prostrate themselves in reverence.

After that, one holds up the magical Sri skull (*sri yas thag thod*)<sup>8</sup> and so forth and utters the following words:

JAḤ You troublesome destructive Sri gathered here!  
Due to the karmic traces of former lives,  
The sacred doctrines are destroyed by you and your type.  
You lay low the higher authority ('steal the helmet')  
of the Triple Gem.

You obstructing demons who cause trouble for *So-and-so*,  
You angry enemies and troublesome obstructors,  
In order that you may be quickly subdued  
I command you to enter this blazing triangular pit.  
Get yourselves in there, this instant!

In order that there be no mistake — your names and lineages  
have been written down.

In order that we don't lose you — you are put into an effigy.

In order that you don't slip away — you are inserted into a skull.

In order to destroy your miraculous powers,

You must be present here now!

And, as these words are recited,  
[the effigy] should be placed within the pit.

By performing that ritual just once, [the victim] is summoned, isolated [from his supporters], and forced to be present within the effigy as [his consciousness] is dissolved [into the seed syllable at the heart].

<sup>8</sup> *yas thag* or *ya stags* is ritual Bon terminology, defined as a magical item required in rites of healing, reparation or making good (*gto chog*).

[585] Now bind him firmly by applying the four seals: Begin by reciting the words of truth and then say,

You harmful Sri who commit evil actions,  
You must be caught by the heart! VAJRĀNKUŚA JAḤ

You harmful Sri who commit evil actions,  
You must be dragged by the neck! VAJRA PĀŚA HŪM

You harmful Sri who commit evil actions,  
You must be shackled by the hands and feet! VAJRA SPHOṬA VAM

You harmful Sri who commit evil actions,  
You must be driven mad! VAJRA GHAṆṬE HOḤ

Thus they are bound.

Furthermore, fumigating [the effigy] with the smoke of crystalline myrrh, one should say:

JAḤ Fumigating the Sri with incense made of myrrh,  
The magical powers of the trouble-making Sri must be destroyed!

And so it comes about.

This verse may be used in the same way for all the items of sorcery, changing the word “fumigating” [as appropriate].<sup>9</sup> Thus [the Sri] are to be overwhelmed and attacked during the six sessions of the day without distraction, together with the *mantra* of striking and the Sri *mantra*.

On the final evening, the *kila* should be implanted in accordance with the omens and indications. Reciting the basic ritual text, the ordinary verses should be supplemented by the addition of these words:

HŪM There are no leaders greater than the Sri.  
There is no lineage more ancient than the Sri.  
They are great in tormenting with sickness.  
They are great in inflicting sharp pain.  
They are great demons (*bdud*) of the living.  
They are great executioners of the dead.

<sup>9</sup> This has been done by Padma 'phrin-las in his ritual text, below.





Oh, you Greater Sri and Lesser Sri,  
 King Sri and Minister Sri,  
 Uncle Sri and [586] Nephew Sri,  
 Lord Sri and Servant Sri,  
 Mother Sri and Infant Sri,  
 Older sibling Sri and Younger sibling Sri,  
 Brother Sri and Sister Sri,<sup>10</sup>  
 Sri of Existence and Sri of Non-existence,  
 Local Sri and Sri of the Tombs,  
 Sri of Loss and Sri of Doorways —

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In order to subdue all you Sri without exception  
 I meditate upon myself arising in the form of the great  
 glorious Vajrakumāra  
 And, with the *kīla* of great ferocity,  
 All Sri must be ground to dust!  
 May the deeds of Vajrakīla be accomplished!

Then recite the *Kīla mantra*, adding:

PARA VIDANA HŪM PHAṬ.  
 CHINDA CHINDA HŪM PHAṬ.  
 BHINDHA BHINDHA HŪM PHAṬ.  
 GRHṆA GRHṆA HŪM PHAṬ.  
 HANA HANA HŪM PHAṬ.  
 DAHA DAHA HŪM PHAṬ.  
 PACA PACA HŪM PHAṬ.

Then one should make sure that it never arises again by burning away  
 the traces in a ritual fire.

After that, this is the rite of feeding the deities:

HŪM You angry enemies and trouble-making obstructors!  
 The miracle powers of the Sri and  
 All the evil omens of arrogant misleaders —  
 In order to reduce all of you to dust,  
 Having slaughtered all of you without exception  
 I feed you to the blazing mouth of the glorious great *heruka*.  
 I feed you to the mouths of the mother goddesses and *ḍākini*.

<sup>10</sup> Understanding *lcam dbal* (attested in all mss) as *lcam dral*. Otherwise this line may mean: "Sri of rafters and Sri of spires."

I feed you to the mouths of the *dharmapāla* and protectors.

Having recited the *mantra* of feeding, perform the act of pressing down.

The place of pressing down [587] is ruled to be a triangular pit. Closing the opening with a *viśvavaḥjra*, it should be pressed down from above with the four elements. Reciting the verses, beginning, “There are no leaders greater than the Sri,” press them down. This is to be known as a supplement to the rite of pressing down the Sri. Afterwards, perform the stomping dance of the four activities and then return inside to offer the *bali* cake of attainments and meditate upon the circle of protection. Sing songs of auspicious celebration and apply the seal of non-conceptuality. Dedicate the merit and offer prayers for the welfare of the world. That completes the magical spell for pressing down upon the thirteen Sri of ruin.

This was revealed as a treasure and taken out by Rig-'dzin rgod-kyi-ldem-'khru-can from the black treasury of iron in the north. *sarva maṅgalam*. First copy.<sup>11</sup>



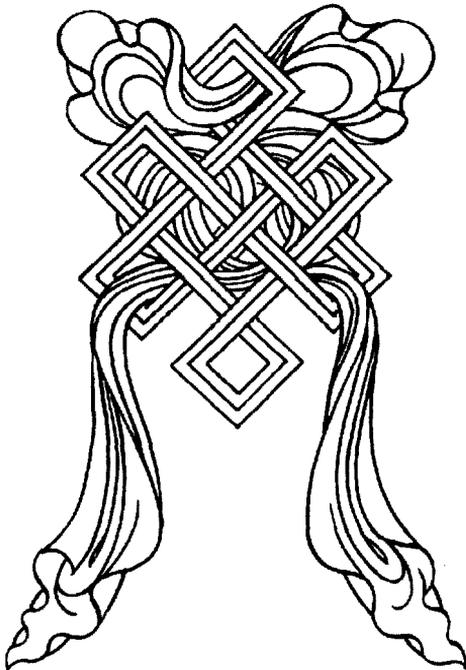
<sup>11</sup> The term “first copy” indicates that this is an unedited transcript of the original words of the treasure scroll.

# CHAPTER VI

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## PRESSING DOWN THE SRI

(RITUAL TEXT:  
VAJRA MOUNTAIN)



# Byang gter phur pa'i sri gnon gyi ngag 'don chog khrigs rdo rje'i lhun po zhes bya ba

by Rig-'dzin padma 'phrin-las

[232] [566] [896]<sup>1</sup> NAMO GURUŚRĪVAJRAKUMĀRAMAṄDALEBHYAḤ



Homage to the *guru* and to the glorious Vajrakumāra and to his retinue

To the omniscient one,  
The lord of conquerors who fully encompasses the hundred families,  
And to Karmavajrakila and his *maṅḍala* of gods  
I bow down with body, speech and mind  
Before composing this text called Vajra Mountain (*rdo rje'i lhun po*)  
Which explains all the rituals for pressing down the Sri demons  
(*sri gnon*)  
And arranges them in liturgical order (*ngag 'don chog khrigs*).

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With regard to that, here in our Byang-gter school, among the rites of Vajrakila we have the root text called *Srichung bcu gsum mnan pa* (*Pressing Down the Thirteen Minor Demons*).<sup>2</sup> Taking this as the basis, and referring also to the *mNan pa'i gzer kha*, derived from the section on skulls in the *bKa' brgyad rang shar* (*tantra*), and the account of the lineage of Sri demons by Wang-the, the emanational emperor, taken from the Chinese *tantra* of geomantic calculations called *The Gathering of all Precious Elements* (*'Byung ba rin chen kun 'dus*)<sup>3</sup> [567], and so on, I have composed this ritual text based on all these sources, in combination with the oral instructions [of my guru, Dalai Lama V].

So then, in ancient days, at the time of creation, from the centre of the cosmic mountain sprang forth the tree [233] [897] of paradise and beneath its roots dwelled the *ya bdud* Garlanded with Skulls and the *ma bdud* Mistress of Lotus Dance. From the union of these two, the thirteen minor demons were born as sons.<sup>4</sup> That is the explanation derived

<sup>1</sup> *Byang gter chos spyod* 3.10 [231-270], A51 [565-616], & D58 [895-940]

<sup>2</sup> See previous chapter.

<sup>3</sup> According to legend, the *bodhisattva* Mañjuśrī taught five primary tantras of divination, among which, the *'Byung ba rin chen kun 'dus* is classified as *sa'i rgyud* (the *tantra* of earth). See Introduction (above) pp.xxxii-xxxiv

<sup>4</sup> In fact, the text says that the couple produced eleven sons.



from the Northern Treasures Kila text. The description of the family of Sri as found in the Northern Treasures bKa'-bryad texts, tells us that the country of Sri demons (*sri yul*) consists of nine islands and that the castle of the Sri is built up of nine skulls.<sup>5</sup> Within that castle lives the grandfather of the demons, [568] Sky Sri, together with Earth Sri. From these two came the father, Black Bird of Sky, and the mother, Mouse of Earth, from whose union were produced thirteen eggs and, bursting out from these, the thirteen minor demons came into being.

Now we need to know the ritual system of pressing down, developed following the method described in the history books which tell how Guru Padma controlled these demons by pressing them down in the past. In this ritual system there are three parts: (1) preparation, [234] (2) main practice, and (3) subsequent activities.

(1) The first of these, the preparation, should be done as described in the appendix, where the manner of setting out the necessary articles will be explained.<sup>6</sup>

(2) Secondly, as for the sequence of rites for the main practice, it is written in the root text: "Then the *maṇḍala* of Vajrakila [898] should be drawn in conformity with established tradition. Beginning the practice by establishing himself as Vajrakila and donning his clothes and accoutrements, the master should proceed with the ritual activities in the usual way, following the arrangement of the texts. Having arrived at the section for the recitation of the *mantra*, [the master should assert his authority and]<sup>7</sup> perform the ritual which summons all the Sri."

And one should proceed in accordance with what is said here whenever the rite is to be performed in association with the *maṇḍala* for the ritual attainments of Vajrakila. According to some of the Kila commentaries, binding the effigy of the enemy with a cord, it should be entrusted to the hand of Trailokyavijaya. Whether it is done like that or not, the manner in which the basic preparations [569] are to be made, as taught in our received tradition of the ritual activities, as well as in the authoritative texts of Vajrakila and so on, is clearly described in the appendix. (See following chapter.)

<sup>5</sup> Tib. *dgu*, 'nine', may also signify a multitude, so that the country of Sri demons could consist of many islands and the castle of the Sri may be built up of a multitude of skulls.

<sup>6</sup> See below: *Lhan thabs rab gsal me long*.

<sup>7</sup> Missing in all mss. Restored from the root text.

As for the main part of the ritual, it is written in the root text, “One should dispatch the messengers and fumigate [the effigy] with the smoke of crystal myrrh. Then [the Sri] should be imprisoned within a triangular pit, generated from the syllable E, and all the messengers should pounce down upon it.” Now, what these words mean to say is that [these acts should be performed in their proper place. Thus, firstly,] one should invoke all the lineage holders (*rig 'dzin bskul ba*), following standard ritual procedure, and set out a golden libation, blessing it (with RAM YAM KHAM & OM ĀH HŪM x3). Requesting those lineage holders to pay attention to the rite, they become the witnesses and judge [of one’s sincerity]. [And only then should the solemn act of pressing down begin.]

According to the *mNan pa'i gzer kha*: “With regard to teaching the genuine act of pressing down, (a) the manner of their former arising is taught, (b) the manner of their suppression in the middle period is taught, and (c) the manner of their final pressing down is also taught. These are the three.

(a) As for the first of these, with regard to the manner of their former arising, [235] it is written:

Kye! In the country of Sri demons, composed of nine islands,  
 Within the castle of the Sri, built up of nine skulls,  
 [899] Dwells the first grandfather of the demons,  
 Gal-dang gel-ba, the Sri of the sky,  
 Together with Cho-ma cho-dgu, the Sri of earth.  
 From these two, procreating in the manner of procreation,  
 Came the one called Ya-ma dam-sri,  
 Who arose due to the effects of former broken vows,  
 [570] And the female Sri called Ma-de dgu-shor,  
 Who arose due to the effects of former perverted views.  
 Those two, arising as Sri demons,  
 The father was the Black Bird of Sky with a broken wing  
 And the mother was the Mouse of Earth with piebald flanks.  
 Those two, procreating, produced emanations  
 And thus arose the thirteen eggs of existence.

And from within the nucleus of one [of those eggs]  
 There came forth a creature with a human body  
 and the head of a wolf  
 Which dwells for its abode upon the summits of mountains





And eats for its food the males of the family  
And it is called the Father Sri with a plait of hair.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a camel  
Which dwells for its abode within the depths of the ocean  
And eats for its food the blood (*sri*) of women  
And it is called Mother Sri, the devourer.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a weasel  
Which dwells for its abode underneath the bed  
And eats for its food small children  
And it is called the Sri of Children, maker of misery.

[571] [900] And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of an eagle  
Which dwells for its abode upon the peaks of Demon Mountain  
(*bdud ri*)  
[236] And eats for its food the life (*srid*) of women  
And it is called the black Sri of the *bdud*.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of an owl  
Which dwells for its abode upon the mountains of the *bTsan*  
And is called the red Sri of the *bTsan*.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a rooster  
Which dwells for its abode within shrines and temples  
And is called the white King Sri.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a pig  
Which dwells for its abode wherever three valleys meet  
And is called Vow-breaking Sri, the cause of downfall.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a snake  
Which dwells for its abode within the depths of the ocean  
And is called the blue Sri of the *kLu*.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a yak  
Which dwells for its abode upon the borderlands of the enemy  
And is called Enemy Sri, the youthful one.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a deer  
[901] Which dwells for its abode upon the tips of sharp weapons  
And is called [572] the evil Sri of the Sword.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a fox  
Which dwells for its abode upon the tops of the tombs  
And is called the Old Sri with big hair.

And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a horse  
Which dwells for its abode upon the mountain tops.  
This one is called the Wandering Sri of Birth  
And, when it goes wandering at the time of a birth,  
Evil tales and omens arrive in the land.  
And when it goes wandering [in the form of] a stallion  
It arrives as a demon carrying a saddle-blanket.<sup>8</sup>

[237] And from within the nucleus of one [of those eggs]  
There came forth a creature with a human body  
and the head of a goat  
Which dwells for its abode within the animal enclosure.  
This one is called Sri of Loss, the harlot, and is the Sri who causes

<sup>8</sup> This refers to the evil omen of seeing a horse wandering lost without its rider.



The cattle and sheep in the enclosure to become barren.

That is the manner in which those Sri arose and,

(b) Secondly, the method of pressing down upon the Sri is taught:



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Sri gnom rdo rje lhun po

At the time when the great *ācārya* Padmasambhava  
Was setting out to press down upon the Sri,  
All the Sri, together with their retinues,  
Wore many molten coppers on their heads.<sup>9</sup>  
They covered their chests with iron pots  
And they bound up their waists with nooses of rope  
[573] Into which they tucked many axes and knives.  
[902] Then they travelled from every direction  
Until, arriving at the Unvarying Plain,  
They encountered Padmasambhava.

Among the Sri was a Sri princess with a stern countenance  
Whose name was Dra-ma the Wise  
And she immediately ran away and escaped.  
That sole sister of all the related Sri brothers  
Then opened her mouth and spoke these words:

“Oh, you great *ācārya*, listen to me!  
I am Dra-ma the Wise, princess of the Sri.  
My brothers are the Sri-can spun-dgu.  
We, together with our parents and households,  
All of us were born as powerful Sri  
And you are a mere bite to eat or a gulp to drink!”

And as soon as she had said these words  
The master Padmasambhava replied:

“I am not a person that you can deal with.  
I have obtained the fruits of view, meditation and action.  
I have the blessings of all the buddhas. [238]  
I command the Dharma-protectors and guardians as servants.  
All of you, and all of your households,  
Will become slaves in my retinue!”

<sup>9</sup> i.e. They cast helmets of copper for their heads and, upon their breasts, they wore armour plates of beaten steel.

And, as these words were spoken, the Sri-mo fled.

[574] Then the *mahā ācārya*  
Summoned the Sri by means of *mantra* and *mudrā*.  
And with his speech he also uttered these words:

“Kye, kye! All of you Sri demons and your circles, come here!  
Today is the most happy of all days.  
[903] Here is a palace of precious jewels  
Which, as soon as you see it,  
You will be delighted. You must come to this place!  
All you Sri, come laughing! Come running!  
Come to this great place of song! Come to this great place of dance!

Here is food, as much as the cosmic mountain.  
Here is drink, as much as an ocean.  
Come and smell the smoke of this roasting meat!  
Come and dress your bodies in these rainbow colours!  
Come and gaze into these magic mirrors (*‘phrul gyi me long*)!  
Come and lick this *skyo ma bal skya* porridge!  
Come and see this palace of the gods!  
Come and rest in this house of conch!  
Come and eat the threefold world of delicious food!”

And as soon as he had said these words,  
All the Sri were impelled by the force of *karma*  
To present themselves unwillingly before him  
And they were overwhelmed by the awesome severity  
of his gesture.

As that was taking place, at the same time,  
[575] That daughter of the Sri with evil *karma*  
Having fallen asleep, experienced a dream [239]  
As the sky hovered around midnight,  
And it appeared not an evil dream, but good.

She dreamed that she was mounted upon a black horse,  
She dreamed that she arrived at a black plain,  
She dreamed that she ate the threefold world of delicious food,  
She dreamed that she licked the *skyo ma bal skya* porridge.  
[904] She dreamed that she gazed into a mirror of white silver,  
She dreamed that she slept in a mansion of conch,





She dreamed that [silks of] rainbow colours appeared  
upon her body,  
She dreamed that a thunderbolt fell down upon her right,  
She dreamed that a roll of thunder sounded on her left,  
She dreamed that a flash of lightning appeared in between, and  
She dreamed that she entered a palace of the gods.

So she requested a Sri soothsayer of dreams to explain  
these things to her,  
And, as soon as she had told him of her dreams,  
That diviner of dreams said this in reply:

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“Oh, daughter of the Sri with evil *karma*, listen to me.  
Before this day, who have you met?  
Did you not meet with a great subjugator of Sri?  
These are not good dreams. They are bad!  
The thunderbolt that fell down upon your right  
Is the [576] ringing of the *vajra* bell.  
That roll of thunder that sounded on your left  
Is the rattling of the secret *damaru*.  
The flash of lightning that appeared in between  
Is the flashing movement of the *ācārya*’s tongue.  
Your eating the threefold world of agreeable food  
Is a sign that you will eat only washed-out leftovers (beer dregs).  
Licking the *skyo ma bal skya* porridge  
Signifies licking up a paste of dry ashes.<sup>10</sup>  
[240] Looking into the magic mirror  
Is to peer at the pale scapula of a goat.<sup>11</sup>  
Those rainbow colours that appeared upon your body  
Are the woollen threads of five colours by which  
you shall be bound.  
The black horse on which you [905] rode  
Means that you will be carried away by falsehood and lies  
(‘black mouth’).

<sup>10</sup> *skyo ma bal skya* porridge is a delicacy served at wedding feasts. During the rituals of *sri mnan*, however, a paste of ashes is pushed into the mouth of the effigy.

<sup>11</sup> In order to divine the presence of the Sri, shamans of central Asia place the scapula of a sheep or goat into a fire until it dries out and begins to crack. Auguries are then read in the pattern of cracks, by means of which the Sri will be identified and subsequently subdued.

The mansion of conch in which you rested  
 Is the bleached skull of a dog, within which you will become  
 imprisoned.  
 That singing and dancing  
 Is the performance of *mantra* and *mudrā*  
 By means of which all your brother and sister Sri  
 have been captured.”



When she heard these words which were spoken,  
 That female Sri, the evil demon of broken vows,  
 Ran away across nine mountain passes and nine valleys.

Then the great master Padmasambhava  
 Summoning his speedy messengers, [577]  
 Quickly brought her back with ferocious power  
 And fixed her with a seal from which there was no escape.

Then that Sri-mo uttered these words:

“Oh, great *ācārya*, please listen here.  
 This Sri has been captured, despite running away.  
 What is the reason or necessity for this?”

And when she had asked this,  
 The great *ācārya* replied:

“You Sri demons and your ilk  
 Bring opposition and trouble to all living beings.  
 Today, therefore, the *dam sri* will be pressed down.  
 You oppose and do harm to the Buddhist teachings  
 And you rise up as enemies of the *vajra* master.  
 You have all the qualities of those who deserve to die.<sup>12</sup>  
 Killing you, the time has come to press you down!”

[241] And, when he had spoken thus, [906]  
 The Sri-mo spoke these words in reply:

“Kye, kye! Oh, great *ācārya*, please listen to me.  
 Generally speaking, there are 360 races of human beings and,  
 Not including we Sri and our kind,

<sup>12</sup> *bsgral ba'i zhing bcu*, the ten kinds of enemies to be liberated. See: *A Bolt of Lightning from the Blue*, p.223



There are 1,080 varieties of *bGegs* and 360 kinds of further *bGegs*.  
There are 15 varieties of powerful *gDon* who attack children  
[578] And there are good and evil spirits (*lha 'dre*) to be reckoned  
with in the succession of lifetimes.

There are also *bGegs* who cause troubles to manifest suddenly,  
at any time, in accordance with circumstances.

But all such obstacles and strife arise due to the power of *karma*.  
The Sri should not have to answer for those things.  
We who are Sri should not be punished for this!

If, however, we Sri and our associates  
Must be subdued, due to the inexorable passage of time,  
I want you to explain the best skulls [to be used in the rite].  
There being 360 races of man,  
Their assembled skulls are of 360 types.  
Please comment upon their various qualities.

There are three skulls which, although being sought,  
cannot be found.

There are three skulls which, although one presses down,  
no pressing down will be achieved.

There are three skulls which are quite unsuitable for pressing down.  
There are three skulls, in the absence of which,  
no method can be found.

There are three skulls which are useless for pressing down.  
There are three skulls which are not obtained from the head.  
There are three alternatives, if they are not to be made from wood.  
Please tell me about all of these things.

Please speak of the three skulls which fly up (*lding*). [907]  
Please speak of the three [242] skulls which run ahead (*'gro*).  
Please speak of the three skulls which dive down (*'dzul*).  
Please speak of the three skulls which swim (*'phyo*)."

As soon as these words had been said,  
The great *ācārya* made the following pronouncement:

"The three skulls which, although being sought, cannot be found, are  
The skull of Garuḍa, king of the eagles,  
The skull of the white lioness of the snow, and  
The skull of the green turquoise dragon.

The three skulls which, although one presses down,  
no pressing down will be achieved, are  
The skull of a young nobleman or king (*rtsan po*),  
The skull of a young Bon-po or Buddhist priest, and  
The skull of a young Brahmin.

The three skulls which are quite unsuitable for pressing down, are  
The skull of an accomplished spiritual friend (*yongs kyi dge bshes*),  
The skull of a monk who upholds the precepts of full ordination, and  
The skull of a realised yogin.

The three skulls, in the absence of which, no method  
can be found, are  
The skull of a pig,  
The skull of a dog, and  
The skull of a goat.<sup>13</sup>

The three skulls which are useless for pressing down, are  
The skull of a Chinese woman with a long nose,  
The skull of a Mongolian woman with a long forehead, and  
The skull of a black tribal woman from the south (*mon*).

The three skulls which are not obtained from the head, are  
The skull of a gourd from the kitchen, [908]  
The egg of a black hen, and  
One which is made of ceramic.

The three alternatives, if they are not to be made from wood, are,  
[580] Firstly, a wrinkled goat's horn,  
Secondly, a twisted sheep's horn, and,  
Thirdly, an upward rising yak's horn.

The skulls of an eagle, a vulture and [243] a hawk,  
these three that fly,  
Are the skulls of the three which fly up (*lding*).  
Deer, donkey and wild ass, because these three all run,  
The skulls of these are the skulls of the three which run ahead (*'gro*).  
Fox, marmot and badger, these three all burrow into the earth, thus,  
The skulls of these are the skulls of the three which dive down  
(*'dzul*).



<sup>13</sup> *du ru phag pa, ku ku ra tsa (rā dza), tshe tshe ra.*



Fish, otter and conch, these three all swim in the water, therefore,  
The skulls of these are the skulls of the three which swim ('*phyo*').<sup>14</sup>

And, as soon as he had given this reply,  
Once again the Sri-mo asked more questions:

"Kye, kye! Great *ācārya*, please listen here.  
Those skulls of the three which fly up,  
What purpose do they serve and why are they necessary?  
Those three skulls, in the absence of which, no method can be found,  
Why is there no method and why can you not do without them?  
Salt and soda and borax, these three,  
What is the use of those and why are they necessary?  
Why do you need woollen threads of five different colours?  
And the milk of a cow, goat and horse,  
What is the use of those and why are they necessary?  
The tombstone engraved with a *viśvavajra*,  
Why is there no method without this, and why is it indispensable?  
[909] What is the use of smoke from crystal myrrh (*guggula*) ?  
Why do you need thorny bushes  
(*skyer pa'i tsher ma*, prickly barberry) ?"

And as soon as she had asked those questions [581]  
The master spoke this in reply:

"The skulls of the three which fly up bring the *lha sri* under control.  
The skulls of the three which swim bring the *btsan sri* under control.  
The skulls of the three which run ahead bring the *god sri*  
under control.  
The skulls of the three which dive down bring the *thebs sri*  
under control.  
The skulls of the three which swim bring the *che sri* under control.  
Those three skulls of goat, dog and pig,  
Are needed if one is to subdue the *dam sri*.  
Those prickly thorns of rose, barberry and tamarisk  
[244] Are sharp weapons which will kill the *dam sri*.  
Virulent poison, smoke and borax, these three,  
Are the articles to be hurled for the three exorcisms (*rdzong ba*).

<sup>14</sup> Verse variously faulty in all mss. Restored from a citation of the same verse found in 11.25 [498].

The milk of a cow, goat or horse  
Is the nourishing essence (*khu ba*) with which the paste of ashes  
is stirred.<sup>15</sup>

Those woollen threads of five colours  
Are the cords which will bind the Sri demons.

The tombstone engraved with a *viśvavajra*  
Is the slab of stone which will press down upon the Sri.”

Thus spoke the great *ācārya*  
And the Sri-mo questioned him once again:

“If the Father Sri are to get up, from where will they arise?  
If the Father Sri are to transform themselves,  
as what will they be disguised?  
In what shape and colour do they appear?  
[910] The skulls for their suppression, of what should they be made?  
If the *pho sri* are to be suppressed,  
where should they be pressed down?

If the Mother Sri are to get up, from where will they arise?  
If the Mother Sri [582] are to transform themselves,  
as what will they be disguised?  
In what shape and colour do they appear?  
The skulls for their suppression, of what should they be made?  
As for the place of their suppression,  
where should they be pressed down?

If the Enemy Sri are to get up, from where will they arise?  
If the Enemy Sri are to transform themselves,  
as what will they be disguised?  
In what shape and colour do they appear?  
What are the skulls for the *dgra sri* suppression?  
As for the place of their suppression,  
where should they be pressed down?

If the Sri of the Tombs are to get up, from where will they arise?  
If the Sri of the Tombs are to transform themselves,  
as what will they be disguised?



<sup>15</sup> Now the *skyo ma bal skya* porridge is called “pale ash porridge.” See above, p.306, note 10.



In what shape and colour do they appear?  
What are the skulls for the suppression of the *dur sri*?  
As for the place of their suppression,  
where should they be pressed down?

If the Sri of Destruction are to get up, from where will they arise?  
If the Sri of Destruction are to transform themselves,  
as what will they be disguised?

In what shape and colour do they appear?  
What are the skulls for the suppression of the *phung sri*?  
As for the place of their suppression, where should they be  
pressed down?

[245] If the Sri of Loss are to get up, from where will they arise?  
If the Sri of Loss are to transform themselves,  
as what will they be disguised?

In what shape and colour do they appear?  
What are the skulls for the suppression of the *god sri*?  
As for the place of their suppression,  
where should they be pressed down?

If the Sri of Children are to get up, from where will they arise?  
If the Sri of Children [911] are to transform themselves,  
as what will they be disguised?

In what shape and colour do they appear?  
What are the skulls for the suppression of the *chung sri*?  
As for the place of their suppression,  
where should they be pressed down?"

And when she had asked these questions,  
The great master replied in this way:

"Father Sri (*pho sri*) arise from the wilderness  
of white snow mountains.

[583] They disguise themselves in the form of snow and slate.  
The colours of their forms are white and shining.  
To subdue them, they should be pressed down in the skull  
of a black yak.

They should be suppressed in a desolation of white snow.

Mother Sri (*mo sri*) arise from the depths of the ocean.  
They disguise themselves in the form of black bitches.

The colours of their forms are blue and black.  
To subdue them, they should be constrained within the skull  
of a black bitch  
And pressed down in the depths of the ocean.

Enemy Sri (*dgra sri*) arise from beneath the stone cairns  
on mountain passes,  
They disguise themselves in the form of female grey wolves.  
The colours of their forms may be dark or pale.  
To subdue them, they should be constrained within the skull  
of a blue wolf  
And pressed down beneath a cairn on the pass.

Graveyard Sri (*dur sri*) arise from the covers of tombs.  
They disguise themselves in the form of young vixen.  
The colours of their forms are red and tawney.  
To subdue them, they should be constrained within the skull  
of a vixen  
And pressed down beneath the tombs.

The Sri of Decline (*phung sri*) [912] arise from within ravines.  
They disguise themselves in the form of camels with distinctive  
white [246] marks on their foreheads.  
The colours of their forms are dark red and black.<sup>16</sup>  
To subdue them, they should be constrained within the skull  
of a camel  
And pressed down in a ravine.

Sri of Loss (*god sri*) arise from within livestock enclosures.  
[584] They disguise themselves as both wild dogs and wolves.  
They should be constrained within the skulls of wild dogs and wolves  
And pressed down within the fenced-off enclosure for livestock.

Sri of Children (*chung sri*) arise from beneath the bed.  
They disguise themselves as puppies and piglets,  
And sometimes as kid goats and lambs.  
They may show themselves in forms of any colour.  
To subdue them, constrain them within three skulls  
of young creatures  
And press them down beneath the bed.”

<sup>16</sup> This line only in *Byang gter chos spyod*.





After that, the Sri-mo gave no answer.  
And then the great master proclaimed:

“The time has come for the subjugation of the Sri!  
That black bird of the sky with a broken wing  
Who eats the flesh of one hundred men by day  
And, at night, drinks the blood of a hundred women,  
You who strike with your brooms at children,  
both morning and evening,  
You who are said by all men to delight in children,  
The time has come for change! Now the Sri must be devoured!”

Now you have come to a place which is said to delight in children,  
For I have already eaten your father.  
Now is a time of change, and you are the ones to be devoured!  
Therefore you must offer this sister of yours as a bride.”

Thus he spoke. [913] And, as soon as they heard these words,  
The Sri brothers went to see their sister. [585]

“What is the problem?” their sister asked them,  
And her brothers explained to her all that had previously happened.

Then their sister said these words to them:

“Oh, my brothers. You must not be afraid of him.  
[247] I will go to him by myself and tell him  
That I will take revenge for our father.”

The family having reached this decision, the sister departed.

Women are fickle and very deceitful, and,  
Having become one’s wife, they beguile you with words.  
In answer to the question, “What scares you?”  
I have no fear at all of the eight kinds of danger.<sup>17</sup>  
I am not afraid of the *btsan* who lurk around the next corner and  
sneak up behind,  
Assassins who will take your life for a fee,  
Those *btsan* who ambush you on the narrow pass of the abyss.  
[But,] meeting with the unchanging Sri

<sup>17</sup> Danger from enemies, lions, elephants, fire, snakebite, thieves, imprisonment and drowning.

[Is like] being struck through the brain ('in the region of the forehead') with an arrow.

The wife, feigning the appearance of weeping, asked:

"Who has attacked you? Are you not dying?  
Tell me everything. Who else can you trust?"

Saying this, she probed their weaknesses and,  
Imagining her to be truthful, the Sri told the secrets of their hearts:

"Do not weep. We are not going to die.  
There are seven baby mice which act as our souls (*bla*)  
And, if those little mice are not dead,  
Even if we are killed, [586] we will never die."

In saying this, they revealed their innermost secret. [914]  
And then the wife, once again beguiled them with her words:

"That group of seven little mice which carry your souls —  
What do they eat? What do they drink? Where do they sleep?  
As what do they disguise themselves and,  
If one is to call them, how should they be called?  
What is the magic substance which summons them?"

And, in answer to those words, they replied:

"That group of seven little mice which carry our souls —  
During the day, they sleep in the empty wilderness of snow, and,  
During the night, [248] they sleep in the depths of the ocean.  
If one is to summon them,  
They should be called from the ocean's depths.  
Using smoke from a fire of dried dung, together with  
The sound of a human thigh-bone trumpet,  
If you call to them three times in the language of the Sri,  
they will come.

If you do it in this way, earnestly calling out  
'Come! Come!' in the middle of the night,  
Those seven precious little mice  
Will appear on the shore of that ocean.  
If they are to be caught from above, seize them by the head.  
If they are to be caught from below, seize them by the legs.





Inserting them into the three skulls of a goat, a dog and a pig,  
 They should be bound up with crossed woollen threads  
 of five colours  
 And pressed down beneath a *viśvavajra*. [587]  
 In that way, the unique *bla* of the Sri will be killed.  
 By doing that, it is now possible to press down the Sri.”

All that has been said up until this point explains the method as it is recorded in the chronicles of the Sri. That is the method that has become widely known and, deriving from that, thirdly, the method of pressing down upon the Sri in subsequent times has been developed.<sup>18</sup>

(c) The manner of their final suppression.

This teaching has three parts: To begin with, there is the manufacture of the effigy [915] (*gzugs bca' ba*). Then there is the summoning [of the Sri] and forcing them to enter into [that effigy]. Finally, there is the act of suppression.

The manufacture of the effigy is clearly explained in the appendix (below).

With regard to the summoning [of the Sri] and forcing them to enter into [that effigy], the first thing to be done here is to dispatch messengers to drag them forth. The liturgy for this may be taken from the *mNan pa'i zer kha*:

ལྷོ་ དཔལ་ཚེན་སྲི་འདུལ་ཚེན་པོ་ནི།  
 ཚེ་མཚོག་ཡོངས་རྫོགས་ལྷ་ཚོགས་བཞེངས།  
 སྲི་ངན་འགྲུག་པའི་ལས་མཛོད་ཅིག།  
 ཡང་དག་ཐུགས་ཀྱི་ལྷ་ཚོགས་བཞེངས།  
 སྲི་ངན་འགྲུག་པའི་ལས་མཛོད་ཅིག།  
 འཇམ་དཔལ་སྐྱེ་ཡི་ལྷ་ཚོགས་བཞེངས།  
 སྲི་ངན་འགྲུག་པའི་ལས་མཛོད་ཅིག།

<sup>18</sup> All mss read: “Secondly, the method of pressing down upon the Sri in the intermediate period ....”

བརྒྱ་གསུང་གི་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་  
 ལྷུང་པ་འཕྲིན་ལས་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་  
 མ་མེ་ཚོད་གཏོང་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་  
 དེག་འཛིན་སློབ་དཔོན་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་  
 འཇིག་རྟེན་མཚོད་བསྟོད་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་  
 དམོད་པ་བྲག་ལྷ་ཚོགས་བཞེངས་མཁུ་  
 སྲི་རྩ་འགྲུག་པའི་ལས་མཛོད་ཅིག་མཁུ་



HŪM Oh, you glorious great and powerful subjugators of the Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of  
 Che-mchog yongs-rdzogs,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of Yang-dag-thugs,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of 'Jam-dpal-sku,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of Padma-gsung,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of Phur-pa 'phrin-las,  
 You must perform the task of dragging forth the evil Sri! [249]  
 Arise now, you hosts of gods in the *maṇḍala* of Ma-mo rbod-gtong,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of Rig-'dzin slop-dpon,  
 You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of 'Jig-rten mchod-bstod,

You must perform the task of dragging forth the evil Sri!  
 Arise now, you hosts of gods in the *maṇḍala* of  
 dMod-pa drag-sngags,  
 You must perform the task of dragging forth the evil Sri!

Such words as these are recited [588] when the rite is being performed in association with the *bKa' brgyad* deities. In this way, the messengers are dispatched to drag forth the victims and simultaneously force them to abide within the effigy.

In accordance with our own ritual system of rDo-rje phur-pa, however, the messengers should be invoked with the eight lines, beginning: "The moment of the great *samaya* has come!" and so on. Then one should recite: "By arousing the mind of supreme awakening" and so on, followed by: "All those obstructors who would interrupt the attainment of *siddhi*." Thus, the messengers are despatched.<sup>19</sup>

Having generated the pit of imprisonment and the effigy, one should burn a mixture of dried dung and goat's flesh, or goat fat, combined with human marrow [916] or horse marrow and, with the smoke of this mixture, perform the rites of summoning and imprisonment, beginning with this proclamation of truth:

ནམ་ཙུང་བརྒྱད་སྐྱེས་དཀོན་མཆོག་གསུམ།  
 རྗེ་གཞོན་ལྷ་འཁྲུག་ལའོར་ལྷ།  
 མཁའ་འགྲོའི་ཆོས་སྐྱོད་སྲུང་མར་བཅས།  
 མ་ལུས་བཀའ་ཡི་བདེན་པ་དང།  
 ཆོས་ཉིད་རྣམ་དག་རྒྱུ་འབྲས་ཟབ།  
 ལྷ་གྲུ་ལྷ་ལྷ་གས་ཉིད་འཛིན་མཐུས།  
 བསྐྱེད་འགྲོར་གཞོད་བྱེད་དག་པོ་དང།  
 དམ་སྲི་འབྱུང་པོ་གདོན་གྱི་རིགས།  
 ལྷ་དཔར་བདུད་མོ་ཐོད་འཕྲེང་དང།

<sup>19</sup> *Sadhana* text (above) pp.55-57.



མ་བདུད་གར་དབང་གཉིས་ཚོགས་བྲུ།  
 རྒྱལ་བློན་ཡུལ་ཁམས་སྤར་བའི་མྱ།  
 དམ་མི་དབྱ་མི་ལོད་མི་དང་།  
 ལོ་མི་ལྷར་མི་དྲུང་གྱི་མྱ།  
 གཡལ་མེའི་ལོད་མི་སྤར་བའི་མྱ།  
 ཚེ་ལྷར་ཁར་ཚེ་ལོ་མྱ།  
 མ་ལུ་ལོ་རྣམས་དབལ་མྱ།  
 ཡོད་མེད་མི་མོགས་མི་དམ་གྱི།  
 བྲ་མྱོག་རྣམ་ཤེས་རྟེན་འདི་ལ།  
 ལྷག་ཚེངས་སྤོམས་སྤྱོམས་ལྟ་དང་དབྱེ།  
 དབྱེར་མེད་དེ་བོ་གཅིག་ཏུ་གྱུར་།།



Homage to the root and lineage *gurus*, the triple gem,  
 The deities in the *maṇḍala* of Vajrakumāra,  
 And the *dākinī*, the *dharmapāla* and protectors.  
 By the truth of the proclamations of all of you without exception,  
 And the profundity of cause and effect  
     operating within the utter purity of emptiness,  
 By the power of the *mudrā*, divine *mantra* and *samādhi*,  
 All those enemies who cause harm to followers of the  
     sacred doctrines,  
 The demonic families of *dam sri*, *'byung po* and *gdon*,  
 And especially mDud-pho thod-'phreng-rtsal  
 And his wife Ma-bdud gar-dbang, and their hosts of children —  
 The King Sri, Minister Sri and those who devastate the kingdom,  
 The Sri of Broken Vows, Enemy Sri and Sri of Loss,  
 The Sri of Doorways, Sri of Children and Sri of the Tombs,  
 The Loss-making Sri of gYal-mo [589] and the Sri of Anger, [250]  
 The Sri of elders, juniors, uncles, grandchildren, masters  
     and servants,  
 The Sri of mothers and babies, brothers and sisters,



The Sri of existence and non-existence, and all evil Sri,  
 May your souls, life force and consciousness  
 Be caught, bound and imprisoned in this effigy!  
 May you be separated from your protector gods and driven mad!  
 May you become united [with this effigy],  
 without difference in nature!

And, according to the *mNan pa'i zer kha*, one should recite:

ཆེ་སྲི་རྩུང་སྲི་དག་སྲི་གོད་སྲི་ཕུང་སྲི་དྲུང་སྲི་མེས་སྲི་རྩུང་སྲི་མཚོན་སྲི་དམ་སྲི་ལ་སོགས་པའི་སྲི་འི་  
 རིགས་ཐམས་ཅད་སྐད་ཅིག་ལ་ཇི་ཇི་

“May all the types of Sri without exception — the Greater Sri, Lesser Sri, Enemy Sri, Sri of Loss, Destructive Sri, Sri of the Tombs, Ancestor Sri, Sri of Children, Sri of Sharp Weapons and the Sri of Broken Vows and so on, be dragged here in a single instant! JAḤ JAḤ!”

So these words should also be said.

At this point, by way of a beautiful ornament, we may add the words from the *'Byung ba* [917] *rin chen kun 'dus*:

སྲི་མོ་དགའ་ཡིན་དགའ་ཡིན་ཤོག།  
 སྲི་མོ་ཚོད་ཀྱིན་ཚོད་ཀྱིན་ཤོག།  
 ལྷམ་མོ་འདྲུང་གྱིན་འདྲུང་གྱིན་ཤོག།  
 རོ་རྒྱལ་ཚམ་ལས་དགའ་བ་མེད་དོ་ཤོག།  
 རོ་རྒྱལ་ཚམ་ལས་གཞའ་བ་མེད་དོ་ཤོག།  
 དགའ་བོ་གཞའ་བོ་ཡིད་དོ་ཤོག།  
 སྲོ་བ་རྒྱུང་སྲུ་ལེན་བྱེད་དུ་ཤོག།  
 རི་རབ་ཟས་སུ་ཟ་བོ་ཤོག།  
 རྒྱ་མཚོ་སྐོམ་དུ་འཕུང་དུ་ཤོག།

འཇམ་མཚོ་འཇམ་མཚོ་ལ་གོ་ན་དུ་ཤོག།

འཇམ་མཚོ་ལ་ལོང་ལྟ་དུ་ཤོག།

དུང་ཁང་ནང་དུ་འཇམ་མཚོ་ཤོག།

གཞལ་ཡས་ཁང་དུ་ལྟ་དུ་ཤོག།

སྒྲོལ་གྱི་དུད་པ་སྒྲོལ་དུ་ཤོག།

གསུམ་གྱི་དུད་པ་སྒྲོལ་དུ་ཤོག།

ཤི་ཤ་ཁམ་གཅིག་ཟུ་ཤོག།

ཤི་ཟུ་འཇམ་མཚོ་གཅིག་ཟུ་ཤོག།

ཤི་ཇམ་རྒྱལ་གཅིག་འཇམ་དུ་ཤོག།

ཤི་ཡོས་སུན་གཅིག་འགམ་དུ་ཤོག།



ཤི་སྐྱུ་ར་ཡ་སྐྱུ་ར་ཡ་ཤོག། སར་རྩི་ཞི་རྩི་ཤོག། ཤི་མོ་གུམ་གུམ་ཤོག། ཀ་འི་ཞི་རྩི་ཤོག།

ཤ་ཀ་འི་ཞི་རྩི་ཤོག། ཀ་འི་ཞི་རྩི་ཤོག། སུ་འི་ཞི་རྩི་ཤོག། དུ་འི་ཞི་རྩི་ཤོག། ཤི་མོ་གུམ་གུམ་

ཤོག། ཤི་སྐྱུ་ར་ཡ་ཤོག། ཨོ་འཇམ་གྱི་ལི་གྱི་ལ་ཡ་སྐྱུ་ར་ཞི་རྩི་རྩི་ལོ་ཅོེ

Sri-mo, happily, happily, come!  
Sri-mo, laughing, laughing, come!  
Sister lady, running, running, come!  
Tonight is a time of unsurpassed joy, come!  
Tonight is a time of unsurpassed fun, come!  
There is such joy! Such fun! Come!  
Come and join in the singing and dancing!  
There is a mountain of food to eat! Come!  
There is an ocean of drink to be drunk! Come!  
Come and clothe your body with rainbow colours!  
Come and gaze in the magic mirror! [590]  
Come and glide into this house of conch!  
Come and see the divine palace of the gods!  
Come and smell the fragrant smoke of incense!  
Come and smell the aroma of roasting delicacies!



Come and eat a mouthful of this tasty meat!  
 Come and eat a handful of this special food!<sup>20</sup>  
 Come and drink a gulp of this special beer!  
 Come and toss a spoonful of special popcorn into your mouth!  
 Sri MĀRAYA MĀRAYA Come! [251] SARVA JATRINI JAḤ Come!  
 Sri-mo GUṂ GUṂ Come! KATRINI JAḤ Come! ŚANTRINI JAḤ  
 Come! NATRINI JAḤ Come! SUTRINI JAḤ Come! DUTRINI JAḤ  
 Come! Sri-mo GUṂ GUṂ Come! Sri MĀRAYA Come!  
 OM VAJRAKĪLI KĪLAYA [918] evil sri JAḤ HŪM VAM HOḤ

(The words *evil sri*, given in this example, are to be replaced by whatever type of Sri one wishes to indicate. e.g. *enemy sri* JAḤ HŪM VAM HOḤ)

སྲི་དམ་གྱི་སྤྲུ་ཤ་རེ་མ་ཏི་འགྲིམས་འགྲིམས།  
 ཤ་མ་དུ་ཏི་ཐུལ་ཐུལ་ཚྱོགས་ཚྱོགས་ཡེད་ཡེད།  
 ཤ་མ་དུ་ཏི་ཁྲུག་ཁྲུག་ལིང་ཚྱོགས་ལིང་ཤག་ལིང་ཐུམས།  
 ཙོ་ཐུན་ཇི་ཇི་རྩི་བློ་བློ་ལྷོ་ལྷོ་

Oh, Remati, dispense the soul-flesh of the evil Sri!  
 Maduti, subdue the flesh! Drive them mad! Yes, yes!  
 Maduti, drag the flesh into the effigy! Drive them mad!  
 Smash the effigy to fragments! Overthrow it!  
 Camuntri<sup>21</sup> JAḤ HŪM VAM HOḤ

These words constitute the recitation *mantra* for summoning the soul (*bla*).<sup>22</sup> In this way, the summoning [of the consciousness] [591] and forcing it into the effigy [as described above] should be augmented by reciting this *mantra* that summons the soul, either three or seven times.

<sup>20</sup> 'Handful' (*changsgci*) may refer to the finger-length pastries (*changsbu*) regularly offered in ritual payment for any outstanding debts.

<sup>21</sup> (Tsa mun tri) Among the nine *sme ba*, the red number nine is said to be the residence of Ma-mo Dzamuntri, the dark red sorceress. P.Cornu, *Tibetan Astrology*, p.250

<sup>22</sup> The origin of this spell is seen in Text XIV of the *Secret Visions* of the fifth Dalai Lama. In the original, however, instead of "evil Sri" in the first line the text reads "the enemy."

Thus, as it says in the root text, all the Sri being summoned, they cower in fear and one should imagine that they pay homage to the *ācārya* with these words:

སེམས་དཔའ་སངས་རྒྱལ་གྱི་གཙོ་མོ་།  
 བདེ་ཆེན་འདྲ་འབྲེལ་མེད་པའི་བྱུགས་མཚན་།  
 དགྲིལ་འཁོར་ལྷ་དང་སློབ་དཔོན་ལ་།  
 ལུས་ངག་ཡིད་གསུམ་ཕྱག་བསྐྱིད་དོ་།



Oh, great being, chief of all the buddhas,  
 You whose mind, without attachment, is never separated from  
 great bliss.

To the master who is the lord of the *maṇḍala*  
 We pay our respects with body, speech and mind.

To which, one replies:

ཕུང་སྲི་བྱ་བའི་སྲིག་ཅན་ཁྱེད་མཚན་།  
 ཚོར་བས་སྡུ་མའི་ལན་ཆགས་ཀྱིས་།  
 དུས་འདི་ཉིད་དུ་སྲི་རྣམས་བྱུང་།  
 རྣལ་འབྱོར་ང་ཡི་ག་ཤེད་མར་བྱུང་།  
 ཁྱེད་ནི་བསྐྱེད་པའི་ཁིང་ཡིན་གྱི་།  
 གསང་བའི་གནས་འདིར་འདུས་ཚོགས་ཤིག་།  
 དེ་བཟུང་ཨང་གྱུ་ཤེད་མཚན་།

You harmful Sri who commit evil actions,  
 Due to the bad karma of previous lives  
 You have been born at this time in the form of demons  
 And I, the yogin, am your executioner.

You are condemned to death, and for this purpose  
 You have been forced to assemble here in this secret place.



I command you to enter this blazing triangular pit. [592]  
 Get yourselves in there, this instant!

In order that there be no mistake — your names and lineages  
 have been written down.  
 In order that we don't lose you — you are put into an effigy.  
 In order that you don't slip away — you are inserted into a skull.  
 In order to destroy your miraculous powers,  
 You must be present here now!



Thus, once again, [the demons] are summoned and forced to be present within the effigy, as before. And one should say:

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ཡོད་མེད་སྲི་ལོགས་སྲི་རྒྱ་དང་།  
 ལུང་སྲི་བྱ་བའི་ལྗིག་ཅན་ཁྱོད་།  
 ལྷོ་ནམ་ལུག་ཅིག་བཟོ་ཡང་ཀུ་ཤེས་།  
 ལུང་སྲི་བྱ་བའི་ལྗིག་ཅན་ཁྱོད་།  
 ལྷོ་ནམ་ཆིངས་ཤིག་བཟོ་བུ་ཤེས་།  
 ལུང་སྲི་བྱ་བའི་ལྗིག་ཅན་ཁྱོད་།  
 ཡན་ལག་སྒྲུམས་ཤིག་བཟོ་སྒྲོལ་བོ་།  
 ལུང་སྲི་བྱ་བའི་ལྗིག་ཅན་ཁྱོད་།  
 ལྷོ་སེང་གྲིས་ཤིག་བཟོ་གྲུ་ལོ་།

You Sri of existence and non-existence and so forth, you evil Sri,  
 You harmful Sri who commit evil actions,  
 You must be caught by the heart! VAJRĀṆKUŚA JAḤ

You harmful Sri who commit evil actions,  
 You must be dragged by the neck! VAJRA PĀŚA HŪM

You harmful Sri who commit evil actions,  
 You must be shackled by the hands and feet! VAJRASPHOṬA VAM

You harmful Sri who commit evil actions,  
 You must be driven mad! VAJRA GHANṬE HOḤ

Pressing down the Sri (ritual text: Vajra Mountain)

Fumigating [the effigy] in the pit with the smoke of crystalline myrrh, it should be bombarded with the items of sorcery in the manner described in the following verses:



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Sri gnorn rdo rje thun po

ཇི་ལྷ་གུལ་སྦྱར་བས་སྲི་བདུག་བས་མེ་  
 གཞོད་པ་སྲི་ཡི་རྩུ་འཕྲུལ་ཉམས་པར་འོག་མེ་  
 ཚང་དང་དུག་ཁག་སྒྲོ་ཚོགས་བས་མེ་  
 དྲག་པོའི་དམར་གཏོར་མཚོན་དབལ་བདར་མེ་  
 གཞོད་པ་སྲི་ཡི་རྩུ་འཕྲུལ་ཉམས་པར་འོག་མེ་  
 ལྷགས་ཟངས་འཁར་ལྗོངས་སྦྱོར་ཚོད་དང་མེ་  
 ཡུངས་དཀར་ཡུངས་ནག་སྤྱན་བྲབ་བས་མེ་  
 གཞོད་པ་སྲི་ཡི་རྩུ་འཕྲུལ་ཉམས་པར་འོག་མེ་  
 ཨོ་སྐྱོང་འཛིན་ཞེ་རྩྱུ་ཇི་ལྷ་མེ་ འཛིན་ཞེ་རྩྱུ་ཇི་ལྷ་མེ་ འཛིན་ཞེ་རྩྱུ་ཇི་ལྷ་མེ་  
 ཀའི་ཞེ་དཀ་ཞེ་ཞེ་གྲི་གྲི་ཇི་ལྷ་མེ་ཇི་ལྷ་མེ་ཇི་ལྷ་མེ་

JAḤ Fumigating the Sri with incense made of myrrh,  
 The magical powers of the trouble-making Sri must be destroyed!

By the various items of poison blood and alcohol  
 The tip of the violent [920] red *gtor-ma* weapon is sharpened,  
 [The magical powers of the trouble-making Sri must be destroyed!]<sup>24</sup>

Iron, copper, bell-metal, mineral earth<sup>25</sup> and water cress,  
 By pelting [the effigy] with the seeds of white [593] and black  
 mustard, [253]  
 The magical powers of the trouble-making Sri must be destroyed!

OM SARVA JATRINI HŪM JAḤ  
 NATRI SUTRINI HŪM JAḤ

<sup>24</sup> This line absent in all mss.  
<sup>25</sup> *ldong ros*, a kind of mineral medicine (*rdo sman*, *manaḥśilā*); also a yellow earth used for painting walls of houses. S.C.Das 713

ŚANTRINI HŪM JAḤ

KATRINI DANTRINI GUḤ GUḤ JAḤ JAḤ JAḤ HŪM

One should recite this spell with great exertion.

It is written in the root text *Sri chung bcu gsum mnan pa*: “Drag forth [the demon Sri]. As the victim becomes separated from the aid of his companions, the divine messengers swoop down upon his essence [in order to capture it and drag it forth].” So, as it says here, when the enemy Sri has been isolated and the indications of his summoning have arisen, the other Sri should also be separated from their protective gods, using the style of *Ki-kang* by fumigating them with the smoke of crystal myrrh.<sup>26</sup> At that time, one should recite the following words from the *’Byung ba rin chen kun ’dus*:



ལྷོ དམ་ཉམས་དབྱ་བའ་དགུག་པའི་ཕྱིར།  
 འགོ་བའི་ལྷ་དང་བའི་ཕྱིར།  
 གུ་གུའ་སྐྱར་བའི་དྲུག་ཡིས།  
 དམ་སྲི་འབྱུང་སྲིའི་སྐར་བདུག་པས།  
 གཞོད་པར་བྱེད་པའི་འབྱུང་པོ་དང།  
 སྲི་ཅན་མཐུ་དང་རྩུ་འཕྲུལ་ཕྱོག།

HŪM So that I may drag forth the isolated enemy of broken vows,  
 In order to separate him from his protector gods (*’go ba’i lha lnga*),  
 With this smoke made of crystal myrrh  
 I fumigate the effigy of the *dam sri* and the *’byung sri*  
 So that all powers and miraculous abilities  
 Will be taken away from the troublesome ghosts and Sri.

Pressing down the Sri (ritual text: Vajra Mountain)

And, as soon as those words have been said, one should imagine [those demons] being summoned and gathered together by recitation of the syllable JAḤ. The visualisation for the summoning and the recitation can be seen in the ritual handbook (*lhan thabs*). Although there exist many different *mantra* [for this purpose], [594] here I have gathered the

<sup>26</sup> The malefic planet Rāhu bombards his victims from above with clouds of *ki kang* (virulently poisonous vapours, etc.) See Introduction.

texts deriving from our own tradition of Vajrakila.

In the *gNan pa'i gzer kha* we read:

OM SARVA TRI NI HŪM JAḤ

[921] SUTRINI HŪM JAḤ

ŚANTRINI HŪM JAḤ

KATRINI HŪM JAḤ

NITRINI HŪM JAḤ

GRUḂ GRUḂ JAḤ JAḤ

And if this is also recited a few times, it is good.

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Finally, one should present offerings and praise to the triple *maṅḍala* of Vajrakila and, with the verse beginning “HŪM Within the glittering *yonis* of the wrathful mothers,” and so on,<sup>27</sup> [254] one should bring the session to a close.

In the root text it is written: “Thus [the Sri] are to be subdued and attacked during the six sessions of the day without distraction, together with the *mantra* of striking and the Sri *mantra*.” So, just as it is written, whether one is engaged in making six or four sessions per day, in all the other sessions which are not simply singing the main practice text, one clearly visualises oneself as the deity with these words taken from the *tantra*: “HŪM I myself am the embodiment of Vajrarākṣasa ...” and so on,<sup>28</sup> and one should recite the KĪLAYA *mantra* one hundred times. At the end of the *mantra* recitation, one sets out the golden libation and blesses it, as in the *Khro bo'i rol pa*. Then one makes offerings to the gurus of the three lineages,<sup>29</sup> and so on, and requests them to judge the sincerity of one's intentions and remain as witnesses to the rite. Performing the rite that has been learned from the ancestral chronicles of the Sri (*Sri rabs*), as described above, when the signs of their successful capture have arisen, the DHADHI *mantra* and [595] the various branches of the spells for the effigy should both be inscribed upon the limbs of the effigy and also recited. As for the recitation, it is taught that the *mantra* should be recited for five nights and [their potency] transferred onto the items of sorcery by breathing onto them. Then, as the DHADHI *mantra* and the *mantra* of the Sri are recited once more, the effigy should be bombarded with these powerful magical substances.

<sup>27</sup> *Sādhana* text (above) p.58

<sup>28</sup> *Phur pa rgyun khyer*, (below) p.380 ff. Cf. *Sādhana* text (above) p.13ff

<sup>29</sup> I have been unable to identify the verse referred to here.



(3) Thirdly, the sequence of follow-up practices are taught.

In the sequence of ritual activities, after the middle assembly of the day, [922] in connection with the final assembly, all the paper effigies and the effigies made of flour should be gathered together and piled up in an iron pot and placed before the master of the rite. Then one should summon the lineage-holding *vidyādhara* and, after that, the host of *maṇḍala* deities should be invoked with the words:



ལྷོ་བཙེན་ལྷན་དཔལ་ཚེན་རྗེ་གཞོན་ལྷ་མོ་།  
 ལེ་སྒང་འཛོམས་མཛད་ལྷོ་རྒྱལ་དབྱིངས་ནས་གཞིངས་།  
 དུམ་ཚེན་འཁོར་ལོ་རྒྱལ་འདེབས་སྤྲུལ་འགྲིལ་།  
 ཡབ་དུམ་ལྷོད་ཀྱི་འཕྲིན་ལས་དུས་ལ་བབས་།  
 གཞོད་བྱེད་དག་བཞུགས་ལུག་ལ་སྤྲུལ་དུ་སྐྱོལ་།  
 ལྷོ་ཡབ་དུམ་ཐབས་དང་ཤེས་རབ་རོལ་པ་ལས་།  
 ལྷོགས་བཅུ་དྲེགས་པ་བསྐྱོལ་བའི་གདན་སྣང་དུ་།  
 ཉི་ཟླ་ལྷོགས་སྐྱོད་བསྐྱེལ་བའི་ཁྱི་སྣང་དུ་།  
 ལྷོ་བཅུ་ཡབ་དུམ་སྤྲུལ་པའི་སྤྲ་ཐབས་རྣམས་།  
 ཐུགས་དམ་ཚུལ་བཞེན་བཙེན་ལ་བའི་འཕྲིན་ལས་མཛོད་།  
 ལྷོ་སྣང་གི་ལྷོགས་ནས་ལྷོ་མཛད་སྤྲ་འབྲུན་གཉིས་།  
 ལྷོ་ལ་པའི་སྤྲ་མེན་སྤག་དང་མིག་སྤྱིའི་མགོ་།  
 གཞེར་བའི་འཕྲིན་ལས་མཛད་པའི་དུས་ལ་བབས་།  
 ལྷོ་ཤར་གྱི་ལྷོགས་ནས་རྣམ་རྒྱལ་སྣེ་མས་མ་གཉིས་།  
 ལྷོ་ལ་པའི་སྤྲ་མེན་སྤག་དང་བྱམོད་མགོ་།  
 འདེབས་མཛད་ཚེན་པའི་འཕྲིན་ལས་དུས་ལ་བབས་།







HŪM From the divine play of the couple united as wisdom  
and means,  
On top of cushions of fornicating [255] haughty demons  
in the ten directions,  
Upon thrones of the sun and moon and the overturned gods  
of this world,  
Arise! You ten wrathful kings, with your wives  
and magically emanated messengers.  
In accordance with your sacred oaths, you must accomplish your  
appointed tasks!

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HŪM From the upper direction, Hūmkāra [596] and Śabdavajrā,  
Together with your magical emanations with the heads of a pig  
and a lizard,  
The time for your deeds of oppression has come!

HŪM From the eastern direction, Vijaya and rNam-snyems-ma,  
Together with your emanations with the heads of a tiger  
and a vulture,  
The time for your great deeds of throwing down has come!

HŪM From the southeastern corner, Niladaṇḍa and rDo-rje sder-mo,  
Together with your magical emanations with the heads of a yak  
and a raven,  
[923] The time for your great deeds of conquering has come!

HŪM From the southern direction, Yamāntaka and Śmāśānikā  
And your magical emanations with the heads of a stag and an owl,  
The time for your great deeds of slaughter has come!

HŪM From the southwestern corner, Ārya Acala  
and Vajra Ulūkhalā,  
Together with your emanations with the heads of a leopard  
and a crow,  
The time for your great deeds of liberation has come!

HŪM From the western direction, Hayagriva and Caṇḍāli  
And your magical emanations with the heads of a cat  
and a hoopoe bird,  
The time for your great deeds of binding has come!

HŪM From the northwestern corner, Ṭakkirāja  
and rDo-rje mda'-snyems  
[597] And your magical emanations with the heads of a wolf  
and a hawk, [256]  
The time for your great deeds of menace has come!

HŪM From the northern direction, Amṛtakunḍalin and Vāyuvegā,  
Together with your magical emanations with the heads of a lion  
and a bat,  
The time for your greatly disturbing deeds has come!

HŪM From the northeastern corner, Trailokyavijaya and Ghātuki,  
Together with your emanations with the heads of a hyena  
and a weasel,  
The time for your great deeds of desolation has come!

HŪM From the nether regions down below, Mahābala [924]  
and Kṣobhā,  
Together with your magical emanations with the heads of a bear  
and a rat,  
The time for your great deeds of transference has come!  
The trouble-making enemies and obstructors must be dragged  
forth and quickly destroyed!

HŪM You who promised to subjugate all arrogant demons  
throughout the great trichiliocosm,  
You Supreme Sons, the time for the fulfilment of your deeds  
has come.  
The trouble-making enemies and obstructors must be dragged  
forth and quickly destroyed!

HŪM From the four *maṇḍala* gateways to the east, south, west  
and north,  
You four goddesses with the heads of a hoopoe, magpie, owl  
and hawk,  
The time has come for you to catch, drag forth, fetter and subdue.  
The trouble-making enemies and obstructors must be dragged  
forth and quickly destroyed!

I call upon your innermost vows,  
All of you must accomplish the deeds with which you are entrusted!





སྲི་གྲུ་ལ་ལྷ་ཁའི་དུས་ལ་བབས་མེད།

BHYOH You goddesses who took your vows in the evening twilight —

Upon a female iron wolf with nine heads  
Rides a spirit in human form with a head of iron/ iron lock of hair,  
Rolling in her hands an iron *kila* —  
Śvanmukhā, we invoke you now!



[257] Upon a long-haired turquoise bitch  
Rides a spirit in human form with a head of turquoise,  
Rolling in her hands a turquoise *kila* —  
Kukkurā, we invoke you now!

Upon a yellow wild dog with eight tongues  
Rides a spirit in human form [925] with a head of gold,  
Rolling in her hands a golden *kila* —  
Vṛkamukha, we invoke you now!

Upon a three-legged copper vixen  
Rides a spirit in human form with a head of copper,  
Rolling in her hands a copper *kila* —  
Sṛgālamukha, we invoke you now!

These are the verses that will summon the four Reti Sisters:

ལྷོ་མ་གྲི་གྲུ་ལ་དམ་བཅས་མེད།

ནག་མོ་རལ་བས་སྣོད་ཁམས་ཁྱབ་མེད།

ལྷག་ན་མཚོ་གཞི་ལྷ་ལྷོ་ལ་འདྲི་ལེད།

ཚིགས་སུ་བྱེད་ཏེ་རྒྱ་རྒྱ་གསུམ་བཅེས་མེད།

རེ་མ་རྟེ་ཡི་དུས་ལ་བབས་མེད།

མེར་ནག་མེ་བྱེད་ལྷ་ལ་འདྲི་ལེད།



ཕྱག་ན་མཚོག་གི་སྤར་པ་འདྲིལ་།  
 ཚིབས་སུ་ཚུགས་སྡོན་མོ་བཅེབས་།  
 རེ་མཇུ་ཡི་དུས་ལ་བབས་།

དམར་ནག་རེ་ལྷེ་ནག་པོ་གསོལ་།  
 ཕྱག་ན་མཚོག་གི་སྤར་པ་འདྲིལ་།  
 ཚིབས་སུ་ཤབ་ཡུ་མོ་བཅེབས་།  
 རེ་མཇུ་ཡི་དུས་ལ་བབས་།

ལྗང་ནག་དར་ནག་གོ་བྱུ་གསོལ་།  
 ཕྱག་ན་མཚོག་གི་སྤར་པ་འདྲིལ་།  
 ཚིབས་སུ་རྩོམ་གྲ་བཅེབས་།  
 རེ་མཇུ་ཡི་དུས་ལ་བབས་།

BHYOḤ You goddesses who took your vows in the middle of the night —

You black mother whose dreadlocks cover a thousand worlds,  
 Twisting a *kila* of human bone in your hand,  
 Riding upon a three-legged mule as your mount,  
 Remati, we invoke you now!

You dark yellow mother with a cloak of peacock feathers,  
 [599] Twisting a *kila* of human bone in your hand,  
 Riding upon a green water-buffalo as your mount,  
 Remajā, we invoke you now!

You dark red mother dressed in a black gown (*re lde*),  
 Twisting a *kila* of human bone in your hand,  
 Riding upon a hornless female deer as your mount,  
 Remajū, we invoke you now!

You dark green mother wearing a blouse (*go zu*) of black silk,  
 Twisting a *kila* of human bone in your hand,  
 Riding upon a camel with a white flash on its forehead  
 as your mount,  
 Remaji, we invoke you now!

These are the verses that will summon the four Sisters of bSe:



བློ་ བཟ་གྱི་ཐོ་རེངས་དམ་བཅས་མཎ་

མཐིང་ཞག་ལྷགས་སྐྱར་རལ་པ་ཅན་ཎ་

ཕྱག་ན་ལྷགས་གྱི་སྐྱར་པ་འདྲིལ་ཎ་

ཆིབས་སུ་བདུད་རྩ་ཞག་པོ་བཅིབས་ཎ་

དོ་རྩེ་ཡ་བྱིན་དུས་ལ་བབས་ཎ་

མེར་མོ་གམེར་སྐྱར་རལ་པ་ཅན་ཎ་

ཕྱག་ན་གམེར་གྱི་སྐྱར་པ་འདྲིལ་ཎ་

ཆིབས་སུ་གཟའ་རྩ་གམེར་པོ་བཅིབས་ཎ་

དོ་རྩེ་དེ་བྱིན་དུས་ལ་བབས་ཎ་

དམར་མོ་བམེསྐྱར་རལ་པ་ཅན་ཎ་

ཕྱག་ན་བམེ་ཡི་སྐྱར་པ་འདྲིལ་ཎ་

ཆིབས་སུ་བཅོན་རྩ་དམར་ལྷུར་བཅིབས་ཎ་

དོ་རྩེ་བམེ་བྱིན་དུས་ལ་བབས་ཎ་

ལྷང་མོ་གཡུ་སྐྱར་རལ་པ་ཅན་ཎ་

ཕྱག་ན་གཡུ་ཡི་སྐྱར་པ་འདྲིལ་ཎ་

ཚེབས་སུ་ཀླ་རྩ་སྒྲོན་པོ་བཅེབས་མེད།  
 རྩོམ་པོ་ལྷན་དུ་སྐུ་ལ་བབས་མེད།

BHYOH You goddesses who took your vows in the early dawn —



You dark blue mother with *kila* of iron in your hair,  
 Rolling in your hands an iron *kila*,  
 Riding upon a black horse of the *bdud* as your mount, [258]  
 rDo-rje Ya-[926]-byin, we invoke you now!

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You yellow mother with *kila* of gold in your hair,  
 Rolling in your hands a golden *kila*,  
 Riding upon a yellow horse of the *gza'* as your mount,  
 rDo-rje De-byin, we invoke you now!

You red mother with *kila* of rosewood in your hair,  
 Rolling in your hands a rosewood *kila*,  
 Riding upon a red horse of the *btsan* with a red muzzle  
 as your mount,  
 rDo-rje bSe-byin, we invoke you now!

You green mother with *kila* of turquoise in your hair,  
 Rolling in your hands a turquoise *kila*,  
 Riding upon a green horse of the *klu* as your mount,  
 rDo-rje Phag-[600]-byin, we invoke you now!

Summoning the three groups of Rosewood, Iron and Conch, the first to be invoked are the four brothers of Rosewood:

ལྷོ་ལྷོ་གསལ་གཤམ་ལྷོ་ལྷོ་སྐྱེས་སུ་ཞེ་མེད།  
 དཀར་པོ་ལྷན་དུ་སྐུ་ལ་བབས་མེད།  
 ལྷོ་ལྷོ་གསལ་གཤམ་ལྷོ་ལྷོ་སྐྱེས་སུ་ཞེ་མེད།  
 ལྷོ་ལྷོ་གསལ་གཤམ་ལྷོ་ལྷོ་སྐྱེས་སུ་ཞེ་མེད།

Sri gnon rdo rje lhum po

ཡ་མ་ནག་པོའི་དུས་ལ་བབས།

ལྷ་བ་ཕྱོགས་ཡ་བདུད་སྐྱེས་བུ་ནི།

དམར་པོ་ཕྱག་ན་ཟངས་ཕུར་བསྐྱེས།

སོག་པོ་མིག་རིང་དུས་ལ་བབས།

བྱང་ཕྱོགས་གཞོན་སྐྱེས་བུ་ནི།

སྔོན་པོ་ཕྱག་ན་གཡུ་ཕུར་འདྲིལ།

མོན་པ་མིག་རིང་དུས་ལ་བབས།

HŪM From the east comes Rākṣasa skyes-bu,  
White in colour wielding a *kila* of conch shell in his hand.  
Great champion of the *rākṣasa*, we invoke you now!

From the south comes Yama skyes-bu,  
Black in colour and wielding a *kila* of iron in his hand.  
Black Yama, we invoke you now!

From the west comes Ya-bdud skyes-bu,  
Red in colour and holding a *kila* of copper in his hand.  
Long-eyed Mongolian, we invoke you now!

From the north comes Yakṣa skyes-bu,  
Blue in colour, with a *kila* of turquoise in his hand.  
Long-eyed Mon-pa, we invoke you now!

This is the invocation for the four *bdud po* brothers<sup>31</sup> of Iron:

ཕྱོ་ ཤར་བདུད་དཀར་པོ་མཆེ་བ་གཙོགས།

ཕྱག་ན་དུང་གི་ཕུར་པ་འདྲིལ།

ཤར་གྱི་སྐྱེས་བུའི་དུས་ལ་བབས།



<sup>31</sup> Mss: 'four *skyes bu*.'



ལྷོ་བདུད་རྩོན་པོ་རལ་པ་ཅན་མེད།  
 ལྷག་ན་གཡུ་ཡི་སྤར་པ་འདྲིལ་མེད།  
 ལྷོ་ཡི་སྐྱེས་བུ་འི་དྲུས་ལ་བབས་མེད།

ལྷུབ་བདུད་ནག་པོ་ཞགས་པ་ཅན་མེད།  
 ལྷག་ན་ཞགས་པ་སྤར་པ་འདྲིལ་མེད།  
 ལྷུབ་ཀྱི་སྐྱེས་བུ་འི་དྲུས་ལ་བབས་མེད།

བྱང་བདུད་ལྗང་གྲུ་རལ་གྱི་ཅན་མེད།  
 ལྷག་ན་རལ་གྱི་སྤར་པ་བསྐྱམས་མེད།  
 བྱང་གི་སྐྱེས་བུ་འི་དྲུས་ལ་བབས་མེད།

BHYOH In the east is the white *māra* who bares his fangs.  
 In his hand he rolls a *kila* of conch.  
 Noble one of the east, we invoke you now!

In the south [927] is the blue *māra* with long hair.  
 In his hand he twists a *kila* of turquoise. [259]  
 Noble one of the south, we invoke you now!

In the west is the black *māra* with a noose.  
 In his hands he holds a noose and a *kila*.  
 Noble one of the west, we invoke you now!

In the north is the green *māra* with a sword.  
 In his hands he holds a sword and a *kila*.  
 Noble one of the north, we invoke you now!

Next is the invocation of the four great *kimkara* (*ging chen*) brothers of Conch:

ལྷོ་ བྲ་མ་རྩུ་ཇ་སྐྱོན་པོ་འི་གིང་མེད།

དཀར་པོ་ཕྱག་ནུང་ཕུར་འདྲིལ་མེད་  
ཤར་གྱི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ཡམ་རྩེ་ཇོག་ཤིན་ཇེའི་གིང་མེད་  
སྤོན་པོ་ཕྱག་ན་གྱི་ཕུར་འདྲིལ་མེད་  
ལྷོ་ཡི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ད་ཤ་གྲོ་མ་བདུད་གྱི་གིང་མེད་  
དམར་པོ་ཕྱག་ན་གྱི་ཕུར་འདྲིལ་མེད་  
ལྷོ་ཡི་དམག་དཔོན་དུས་ལ་བབས་མེད་

ཡལ་གྲོ་མ་གཞོན་སྤྱིན་གིང་མེད་  
མེར་པོ་ཕྱག་ན་ཕུར་པ་འདྲིལ་མེད་  
བྱང་གི་དམག་དཔོན་དུས་ལ་བབས་མེད་

BHYOḤ Pramaraja (Karmaraja), *kimkara* of the *rakṣasa*,  
White in colour and carrying a *kila* of conch in your hand,  
Oh, military commander of the east, we invoke you now!

Yamaraja, *kimkara* of the *yama*,  
Blue in colour and carrying a *kila* and sword in your hands,  
Oh, military commander of the south, we invoke you now!

Daśagriva, *kimkara* of the *māra*,  
Red in colour and carrying a *kila* and sword in your hands,  
Oh, military commander of the west, we invoke you now!

Yakṣagriva, *kimkara* of the *yakṣa*,  
Yellow in colour and carrying a *kila* in your hand,  
Oh, military commander of the north, we invoke you now!

(Then one addresses all of the oath-bound protectors of the Kila  
doctrines together:)



ལྷར་པའི་བཀའ་སྲུང་དམ་ཅན་རྣམས་མཆོད་པའི་བཞེས་ལམ་མཚོ་  
 དམ་ཇུས་མཚོ་དགོད་པའི་འདི་བཞེས་ལམ་མཚོ་  
 དགྲ་བཞེགས་ལུག་ལ་ལྷུང་དུ་སྐྱོལ་ལམ་མཚོ་  
 བཅོལ་བའི་འཕྲིན་ལས་གྲུབ་པར་མཚོ་དེ་མཆོད་པའི་

Oh, all of you who are bound by oath to protect the precepts  
 of Vajrakila,  
 Accept this sacred article, the *bali* of offering, and  
 Drag forth the troublesome enemies and obstructors!  
 Quickly liberate them!  
 You must accomplish the deeds with which you are entrusted!

With these words one should invoke them,  
 both morning and evening.

Having poured out the offering of a golden libation and requested [the *maṇḍala* deities] to pay attention to the rite as witnesses and judge, one meditates upon the triangular prison house and the effigy and so on and, once again, one drags forth [the enemies and obstructors] until one is fully confident that they are bound within the effigy. [928] At the outset of this solemn rite of striking with the *kila*, one should invoke [the *maṇḍala* deities] with great earnestness and urge them with these words [602] to fulfil their fearful task:

ལྷ་མོ་མཆོད་པའི་ལྷུང་དུ་བསྐྱུབ་པ་དང་མཆོད་པའི་  
 དབང་དང་དངོས་གྲུབ་སྲུང་བའི་ལྷུང་མཆོད་པའི་  
 ཡེ་ཤེས་ལྷོ་བོ་ག་ཤེགས་སུ་གསོལ་ལམ་མཚོ་  
 ལྷོ་བོ་ཚེན་པོ་ག་ཤེགས་ནས་གྲུང་ལམ་མཚོ་  
 རྟགས་དང་མཚན་མ་བསྟན་པ་དང་མཆོད་པའི་  
 བཟོ་གྲུབ་ལམ་མཚོ་དངོས་གྲུབ་ལྷོ་ལམ་མཚོ་

HŪM In order that we may accomplish the Universal Kila  
 [260] And achieve empowerments and *siddhi*,



May the god of wisdom wrath please come here!

When the great god of wrath has arrived,  
May the signs and symbols of success be revealed  
And the *siddhi* of Vajrakila be bestowed!  
JAḤ HŪM VAM HOḤ NṚ TRI MĀRAYA rBAD

Taking hold of the speedily-moving *kila*, one says:<sup>32</sup>

HŪM The moment of the great *samaya* has come!  
The moment of the great emanation has come!  
The moment of the great servants has come!  
The moment of the Śvanmukhā goddesses has come!  
The moment of the Mahātmā goddesses has come!  
The moment for your powerful deeds has come!  
The moment of the great Bhūmipati goddesses has come!  
The moment for the arousal of your strength and skill has come!  
OM VAJRAKĪLI KILAYA DHADDHI MAMA KARMA ŚĪGHRAM  
KĀRAYE (KAṆKĀRANYEYA) NṚ TRI MĀRAYA rBAD

And with this *mantra*, one embeds [the *kila*] into the heart  
[of the effigy].

Then, taking hold of the striking *kila*, one says:<sup>33</sup>

HŪM Having aroused the mind of supreme awakening,  
We are heirs to the conquerors of the past, present and future.  
Now, by the blessings of the great *heruka* Vajrakila,  
All the vicious enemies and obstructors who cause trouble  
for we *vidyādhara*,  
The demon Māra and all who would interrupt our progress,  
All those who steal our *siddhi*, and all those who do us harm, [603]  
Must immediately be dragged here  
And slain by the method of the wrathful rites (*abhicāra*). [929]  
Grinding their body and speech to dust,  
They must experience great misery in their minds!

OM LAM HŪM LAM STAMBHAYA NAN. MOHAGHAYA BHAGAVAN.  
ŚĪKRIN VIKRIN VAJRAHŪMKĀRA HŪM PHAṬ.

<sup>32</sup> *Sādhana* text (above) pp.55-56

<sup>33</sup> *Sādhana* text (above) p.56











JAḤ Fumigating the Sri with incense made of myrrh,

... and so on, [607] down to ...

The magical powers of the trouble-making Sri must be destroyed!

As these words are recited, as before, one takes hold of the various powerful items of sorcery and uses these to bombard the effigy.

After that, rolling the Supreme Son *kila* between the palms of the hands, one recites:



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ཨུམ་ སྐྱེ་སྤོང་ཁོ་བོ་ཚེ་བོ་ལ་མེ་  
 སྐྱེ་སྤོང་རྩུར་གསུམ་དབལ་དང་ལྷན་མེ་  
 ཁོ་བོ་བཅུ་ཡིས་རྣམ་པར་བརྒྱུན་མེ་  
 གཏུག་པ་མ་ལུས་འདུལ་བར་བྱོས་མེ་

HŪM The upper part of your body has the form of a great *heruka*  
 And below the waist you are a three-edged spike with a sharp point.  
 Being well adorned with the ten wrathful kings,  
 You must subjugate all dangerous beings without exception!  
 NR TRI E HUR THUM JAḤ. MĀRAYA rBAD.

Rolling [this *mantra*] with great ferocity, implant the *kila* and focus the mind upon the precepts of longevity and cleansing ablution.<sup>38</sup> After that, the dough effigy should be cut to pieces with a sword.

It is written in the root text: “Then one should make sure that it never arises again by burning [the remains] in a ritual fire.” Although this citation is taken from the original source, it is not actually necessary to do such things as burn it. [264] Thus, after feeding the chopped-up remains to the mouths of the deities with the words of the ritual text,<sup>39</sup> one should add these verses from the root text *Sri chung bcu gsum mman pa*:

“After that, this is the rite of feeding the deities:

<sup>38</sup> See: 'Bum nag, p.228ff

<sup>39</sup> *Sadhana* text (above) pp.87-88





གྲེ་གྲེ། རྫོན་གྲི་ལས་ངན་བསགས་པ་ཡིས།  
 ད་ལྟ་ལྷས་ངན་བསྐྱེད་ས་པ་ཡིན།  
 སྲི་ཅན་འཁོར་དང་བཅས་པ་འདི།  
 རིགས་ནི་ཡི་དྲགས་རྩུ་འཕྲུལ་ཅན།  
 ལས་ནི་ངན་དགུ་གཏུག་རྩུབ་བྱེད།  
 ཐལ་བའི་མདོག་ལ་སྐྱ་ཟིང་སྐྱེས།  
 བོང་རྩུང་མདོག་ཆེ་བཞིན་མི་སྲུག།  
 ལྷས་ངན་རྟགས་སྲུ་ཡ་བོ་ཉི།  
 རྫོན་ནས་སེམས་ལ་གཏུག་རྩུབ་འཚོང།  
 ལས་ངན་བྱས་པས་བྱུབ་པ་ཡིན།

Kye, kye! Due to the accumulation of evil deeds in the past,  
 You now have arisen in these malevolent forms.  
 For you Sri demons and all of your accomplices  
 In the guise of ghosts with supernatural powers,  
 Whose activities are the divers depraved deeds of malice,  
 Ash grey in colour, with coarse, bristling hair,  
 Stunted in stature, with vivid complexion and disagreeable face,  
 [609] You harbingers of evil omen, your executioner has come!  
 For a long time, your thoughts have been full of ill-will,  
 And [your present predicament] is the result of all your bad deeds.

ཁྱོད་མ་ཡི་སྲི་ལ་བུ་ཡི་སྲི།  
 ཆེ་ཡི་སྲི་ལ་རྩུང་གི་སྲི།  
 བོང་གྲི་སྲི་ལ་སྐྱུགས་གྲི་སྲི།  
 རྩུལ་བོའི་སྲི་ལ་བྲོན་བོའི་སྲི།  
 བསྐྱེད་པ་གཉན་པོ་ཁྱོད་གྲིས་བཞེག།

དགོན་མཚོག་དབུ་འཕངས་ཁྱོད་ཀྱིས་སྤྲད་ཅིང་།  
 དོན་སྤོང་བ་དཔོན་སྐྱེ་དག་ཁྱོད་ཅིང་།  
 ཐོག་ཚེན་ཚོས་ལ་ཁྱོད་ཀྱིས་དམད་ཅིང་།  
 སེམས་ཅན་ཡོངས་ལ་གཞོད་པ་བྱས་ཅིང་།  
 རྣལ་འབྱོར་པ་ཡི་ཚོ་བདུད་བྱས་ཅིང་།  
 བསྐྱལ་བའི་ཞིང་བཅུ་ཁྱོད་ལ་ཚང་ཅིང་།



[265] You father Sri and son Sri,  
 Elder Sri and younger Sri,  
 Sri of property and Sri of livestock,  
 King Sri and Minister Sri,  
 Being the enemies of the sacred doctrines, you destroy them.  
 You curse against the higher authority of the Triple Gem.<sup>40</sup>  
 You are the enemy who endangers the life of the *vajrācārya*.  
 You blaspheme against the teachings of the Greater Vehicle.  
 You cause harm to all sentient beings.  
 You act as demons who cut the lifespan (*tshe bdud*) of yogins.  
 You have all the qualities of the ten classes of enemy to be killed.

བརྗེད་ཀྱི་དོགས་ནས་ལིང་བྱས་ཅིང་།  
 རོར་གྱི་དོགས་ནས་མིང་རུས་བྲིས་ཅིང་།  
 རྩོས་ཀྱི་དོགས་ནས་ལྷགས་སྐྱོག་བརྒྱབ་ཅིང་།  
 མཚོན་ཚེན་མས་ཀྱི་མཐའ་མ་བསྐྱོར་ཅིང་།  
 རོ་ཉ་རྣམས་ཀྱིས་འགྲུགས་འབྲེན་བྱས་ཅིང་།  
 རྣལ་འབྱོར་པ་ཡི་ཚེན་ལ་གཞོད་ཅིང་།  
 ཡུངས་དཀར་སྐྱེར་བའི་ཐུན་གྱིས་བྲབ་ཅིང་།  
 ལྷ་ལྷུ་ལ་དུད་པ་སྐྱེར་བས་བདུགས་ཅིང་།

<sup>40</sup> “You lay low the helmet of the [Triple] Gem.”



རྒྱུད་པའི་ཚོར་མ་སྙིང་ལ་གཟེར་མེད་མེད་པ་  
 རེ་བ་ནག་པོའི་བྱམས་གྲིས་བརྟམ་མེད་མེད་པ་  
 ཚོན་སྐྱད་ལྷ་ལྷས་རྒྱ་ཚིངས་བྱས་མེད་མེད་པ་  
 མེ་མེའི་སྤྱི་མོད་ནང་དུ་བརྟམ་མེད་མེད་པ་  
 ལྷད་ལུང་ལ་ཚའི་རྒྱ་ཡིས་བརྟམ་མེད་མེད་པ་  
 སྙིང་རྗེ་མེད་པའི་ལག་དུ་གཏད་མེད་མེད་པ་  
 སྤྱི་ལུང་གྲུ་གསུམ་ནང་དུ་བྱུབ་མེད་མེད་པ་  
 འཇིག་རྟེན་ཁམས་འདི་མ་ཞིག་བར་མེད་མེད་པ་  
 བམ་ཡང་ཐར་བའི་སྐལ་བ་མེད་མེད་པ་  
 བམ་ཞིག་བྱང་རྩལ་མེས་སྐྱེད་ན་མེད་མེད་པ་  
 ཡི་གེ་རྩི་དུ་རྩུབ་ནས་ཤོག་མེད་མེད་པ་

In order that we bring you clearly to mind —  
     an effigy has been made.  
 In order that there be no mistake —  
     your names and lineages have been inscribed.  
 In order that you don't escape —  
     you have been fettered with iron shackles  
 And surrounded on all sides by sharp weapons.  
 My messengers have summoned you here  
 And waves of boiling blood are rising high.  
 You are bombarded by magical substances mixed  
     with white mustard seeds,  
 You are fumigated with smoke made of crystal myrrh,  
 And your hearts are pricked with barberry thorns.  
 You are wrapped up in a parcel of black goat's wool [610]  
 And bound with a network of five coloured threads.  
 For each type of Sri there is a specific type of skull into  
     which you are inserted  
 And the cavity of the brain is sealed shut with wax.  
 You are now given over to the hands of those without compassion

And buried within a triangular pit.  
 For as long as this world remains [935]  
 You will have no opportunity ever to escape!  
 If, one day, you give rise to the thought of enlightenment,  
 May it come about as a transformation of the syllable HŪM.

Thus one recites.



At this point, one may confer the empowerment of the skull. [266] The meditations for this are to be known from my supplementary text. (See next chapter.)

After that, before one leaves the place of pressing down, one may perform an elaborate rite of presenting *bali* offerings to the earth spirits of that locality, or it is also acceptable if one merely performs the simple rite of dispensing a golden libation, in accordance with received tradition.

In the *mNan pa'i gzer kha* it is written: "Thus all is suppressed — either by pressing down in the specified places of suppression, or by pressing down at the crossroads. To achieve this, the *vajra* master inscribes a triangular figure E and digs a deep pit of imprisonment. Next, adopting the divine pride of the deity, he should recite these words." So, as it is written: [611]

ལྷོ་ལྷོ་ ང་ཉེ་གསང་བདག་ཕྱག་རྫོང་ཡིན།  
 དག་བག་གསལ་འདུལ་བའི་གཉེན་པོ་ཡིན།  
 ལས་ཀྱིས་མཚར་བའི་དམ་སྲི་འདི།  
 ལྷོ་ན་ནམ་དེ་ནི་ལེ་ལྷོ་ན་ན།  
 འཁོར་ལོ་ཆེན་པོའི་རྩེ་བས་ལ་ལྷོ་ན།  
 མཚོ་ན་ཆ་སྤོང་གིས་བསྐྱོར་ནས་བཞག།  
 ལྷོ་མཚོ་ཆེན་པོའི་གཏིང་དུ་བསྐྱར།  
 རོལ་པའི་མཚོ་བདུན་བསྐྱོར་ནས་བཞག།  
 རི་རབ་ཆེན་པོའི་འོག་དུ་མཚན།



And with these words, the skull is cast [267] into the hole.

In the root text, it is written: “In the place of suppression, [the enemy] should be thrown into a triangular pit. (The place of pressing down is ruled to be a triangular pit.) [612] Closing the opening with a *viśva-vajra*, it should be pressed down from above with the four elements. Reciting the verses, beginning, “There are no leaders greater than the Sri,” press them down. This is to be known as a supplement to the rite of pressing down the Sri.”



Thus, in accordance with the above, one should recite the words, from:

There are no leaders greater than the Sri

... down to

PACA PACA HŪM PHAṬ.

In the *mNan pa'i gzer kha* it is written: “Then, [inserting it] upside down into that E (i.e. the triangular pit), one should tightly pack fragments of burnt wood and such magical items as protect from the demons of slander (*mi kha'i rdzas*) [937] [until the hole is filled] and then, covering it over with earth, one should sing this song:

ལྷོ་གཞོན་པར་བྱེད་པའི་དམ་སྲི་འདི་མེད་ཅིག་།  
ཉམ་རྩ་རུ་སོང་ཡང་མ་ལྷང་ཅིག་།  
འོང་བ་གཡག་རུ་སོང་ཡང་མ་ལྷང་ཅིག་།  
དཀར་མོང་ལུག་རུ་སོང་ཡང་མ་ལྷང་ཅིག་།  
གཡམ་འམ་ར་རུ་སོང་ཡང་མ་ལྷང་ཅིག་།

HŪM This trouble-making Sri of broken vows,  
Even if fish become horses, he can never rise up again!  
Even if clods of earth become yaks, he can never rise up again!  
Even if lumps of white chalk become sheep,  
he can never rise up again!  
Even if pieces of slate become goats, he can never rise up again!”

With these words, the skull is pressed down upon its face.

Having scattered offerings of beer for the Sri, round offering cakes, squeezed fingers of dough (*'changs bu*), meat for the Sri and parched grain, one should say:

ཁོང་ཚུད་ས་བདག་ལྷ་གཉན་ལྷ་དགའ་བཞིན།  
 ལྷ་གྲུ་ཐམས་ཅད་ཚུ་སྒྲིད་དེར་སྒྲོག།  
 མནན་པའི་ལས་སྦྱོར་སྲིང་ན་འབྱུང་པོ་འདི།  
 བསྐྱལ་པ་མ་སྟོང་བར་དུ་མི་ཐར་བར།  
 ལྷ་སྲིན་ཁ་འཐམས་ཉི་ལྷ་གཟས་བཟུང་བཞིན།  
 ལྷ་ནག་ལུ་མ་གྲིས་རང་གནས་ལྷ་མཚོའི་གཉིང་།  
 དེམ་བདུན་ས་འོག་གཤིན་ཇེ་ཤོང་ལྷུང་སོང་།།

Being pressed down to the depths of the lords of the soil,  
 The *klu* and the *gnyan*, all being pleased,  
 Make a tumultuous shrieking sound, like a host of shouting children.  
 [613] Due to this ritual act of suppression,  
 These ghosts and evil Sri will not be released until time is exhausted.  
 Held fast in the jaws of a crocodile (*makara*)  
 Like the sun and moon eclipsed by the demon planet Rāhu,  
 In utter darkness, you are banished to your natural abode  
 In the depths of the ocean,  
 Whence you must go to the palace of the Lord of Death,  
 Seven layers beneath the earth.<sup>41</sup>

Reciting this, [268] they are pressed down. And, as soon as the subjugation is over, one should place a tombstone inscribed with a *viśvavajra* and the upper grindstone of a water mill inscribed with the four major and the eight minor continents, on top of them. And one should also throw down such things as fire and water and earth pigments and *mantra*.

<sup>41</sup> D58 [937] says: "Recite the words from 'Being pressed down to the depths of the lords of the soil' down to 'You must go to the palace of the Lord of Death,' omitting everything in between. A51 exhibits a distinct change of hand here, indicating a problem in textual transmission.



Thus, scattering such magical items as wood, metal, fire, water, wind and blackened pieces of half-burned wood which prevent the return (“cut the mouths”) of the Sri, one should recite the following words from the *mNan pa'i gzer kha*:

དང་པོ་ཚོས་ཀྱི་དབྱིངས་ཀྱི་རྒྱ་  
 གཉིས་པ་ཐབས་དང་ཤེས་རབ་རྒྱ་  
 གསུམ་པ་སྐྱུ་གསུང་ཐུགས་ཀྱི་རྒྱ་  
 བཞི་པ་ཚད་མེད་བཞི་ཡི་རྒྱ་  
 ལྷ་པ་སངས་རྒྱལ་རིགས་ལྔ་ཡི་རྒྱ་  
 རྒྱལ་པ་ཐུབ་པ་རྒྱལ་གི་རྒྱ་  
 བདུན་པ་མ་མོ་བདུན་གྱི་རྒྱ་  
 བརྒྱད་པ་རྣམ་ཐར་བརྒྱད་གྱི་རྒྱ་  
 དགྲུ་པ་ཐེག་པ་རིམ་དགྲུ་ཡི་རྒྱ་  
 བཅུ་པ་ལོ་བོ་བཅུ་ཡི་རྒྱ་  
 བཅུ་གཅིག་ཀྱུན་རྟེན་གྱི་རྒྱ་  
 བཅུ་གཉིས་མ་ཚགས་པ་རྒྱ་ཡི་རྒྱ་  
 བཅུ་གསུམ་རྩི་རྩི་འཛིན་པ་ཡི་རྒྱ་  
 བཅུ་གསུམ་རྒྱ་ལས་མ་འདའ་ཞིག་  
 གལ་ཏེ་བྱང་རྒྱལ་སེམས་སྐྱེད་ན་  
 ཡི་གེ་རྩི་དུ་རྩུས་ནས་ཤོག་



- Number one is the seal of the *dharmadhātu*.
- Number two is the seal of wisdom and means.
- Number three is the seal of body, speech and mind.
- Number four is the seal of the four immeasurables.
- Number five is the seal of the five families of buddhas.



Number six is the seal of the six *muni*.  
Number seven is the seal of the seven Mother Goddesses.  
Number eight [938] is the seal of the eight liberations.  
Number nine is the seal of the nine sequential vehicles.  
Number ten is the seal of the ten wrathful kings.  
Number eleven is the seal of All-pervading Light.<sup>42</sup>  
Number twelve is the seal of the lotus, free of desire, and  
Number thirteen is [614] the seal of Vajradhara.  
You must never transgress these thirteen seals.  
However, if the thought of enlightenment ever arises,  
May it come about as a transformation of the syllable HŪM.

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And, as those words are being recited, earth should be shovelled back to make the ground level and the master of the rite should cast down the various magical items. As it is said, “Reciting this verse, [the skull pit] should be covered over with a millstone inscribed with a *viśva-vajra*, and one should press down with handfuls of earth, each handful being augmented with one of the seals.”

Because of what is said here, [I should point out that] if one does not have any other powerful items of sorcery, it is permissible to use just the three items of salt, soda and borax which are renowned as the three special substances that cut the mouths of the Sri. Then, just before the pit is full, one can throw in those items that ward off the demons of slander (*mi kha'i rdzas*). Then, on top of that, one should press down earth and small stones and make the ground firm by patting it with one's hands (*lag tshag*).

It is written in the root text, “After that, [269] one should perform the dance of the four activities.” And, according to the *mNan pa'i gzer kha*, “Then the *vajra* master, muttering STAMBHAYA NAN, strikes them upon the face and makes [the earth] firm by patting it with his hands. And after that he should perform the dance according to the main ritual text.”<sup>43</sup> So, just as it says here, one should perform the dance stomp in the traditional manner, just as it is found in the Vajrakila ritual text.<sup>44</sup>

<sup>42</sup> *Samantaprabhā*, the eleventh *bhūmi* of a buddha on the path of no more learning. *Vidyādhara*, however, progress beyond this to the twelfth *bhūmi*, *ma chags padma can*, and the thirteenth, called *rdo rje 'dzin pa*, referred to in the following lines.

<sup>43</sup> This citation from the *mNan pa'i zer kha* omitted from A51 & *Byang gter chos spyod*.

<sup>44</sup> *Sādhana* text (above) pp.94-95

With regard to these things, [939] I should say that they are a just a few of the vital points that I learned as oral instructions from my *guru*.

ནམ་མཁའ་རྒྱ་མེ་ས་ཚུ་རི་རབ་འོག་མེ།  
 ལྷོ་རི་སྐྱ་སྐྱ་བླ་ཡ་ལོ་ནམ་མེ།  
 མནན་པ་ཡིན་པས་ལྷང་བར་མ་བྱེད་ཅིག་མེ།  
 སངས་རྒྱས་དོན་ཡོད་གྲུབ་པས་རྒྱས་གདབ་པོ་མེ།  
 དམིགས་མེད་ཚོས་ཀྱི་དབྱིངས་སུ་ས་སྐྱ་རྟེན་མེ།



Pressed down beneath the elements of space, wind, fire, earth,  
 water and the cosmic Mountain Meru,  
 NR TRI SARVA STAMBHAYA LAM NAN  
 Being pressed down, you must never get up!  
 May you be secured by the seal of the buddha Amoghasiddhi,  
 The *samādhi* free of all appearances in the sphere of the  
*dharmadhātu*.<sup>45</sup>

Thus, one dances.

It is written in the root text, [615] “Returning inside, one should offer the large *bali* of attainments and meditate upon the circle of protection. Sing songs of auspicious celebration and apply the seal of non-conceptuality. Dedicate the merit and offer prayers for the welfare of the world.”

And in the *mNan pa'i gzer kha* it is written, “Erecting a cairn of stones, one should seal the boundaries with fire and water. After that, seeing without looking through outer eyes, the assembly should return to their own seats in the temple and recite prayers of dedication and apply the seal of auspiciousness. Having satisfied the twelve brTanma with offerings and so on, they should ensure that such demons will never appear again. SAMAYA rGYA rGYA rGYA.

All of these texts are getting at the same point.

Now, according to some of the teachings transmitted within the Northern Treasures tradition, the triangular pit should be covered over with a *bali* cake and, as soon as the rite of pressing down is completed,

<sup>45</sup> Verse omitted from D58

Pressing down the Sri (ritual text: Vajra Mountain)

one should heap up a pile of *bali* cakes. It is also said that, while one is dancing, the *kila* of the four activities [270] should be implanted in the four directions. Relying upon the ten pure minor activities of the Northern Treasures *bKa' brgyad rang shar*, in the section dealing with 'severing the mouth of death' (*shi kha gcod pa*), it is said that:



At the time of attainment, the effigy should be placed beneath the container for the *bali* offering cake and then spread out on its back in a graveyard and pressed down. On top of that, one should heap up a mound of *bali* offerings.

All of these statements being analysed, one should consider whether they are faulty or not.

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In this way I have gathered together the ritual activities for the suppression of the thirteen minor Sri from the cycle of teachings of the great glorious Vajrakumāra. [616] [940]

Put into place in accordance with the root text  
 and beautifully adorned with the oral instructions,  
 This text has been enriched by  
 being composed with the Buddhist doctrines in mind.  
 In order to satisfy the ardent entreaties  
 Urgently spoken by the Zur-chen mchog-sprul  
 And other supremely learned teachers  
 who have also entreated me on a number of occasions,  
 I, Bya-bral Padma 'Phrin-las, composed this text  
 at my seat of Thub-bstan rDo-rje-brag.  
 The scribe who copied it down was *bhikṣu* sMan-mchog.  
 By the virtue of this work, when the confusing thoughts  
 of dualism arise,  
 May there be victory in the great battle against the hosts of Māra  
 And may the goals of myself and others be spontaneously  
 accomplished!

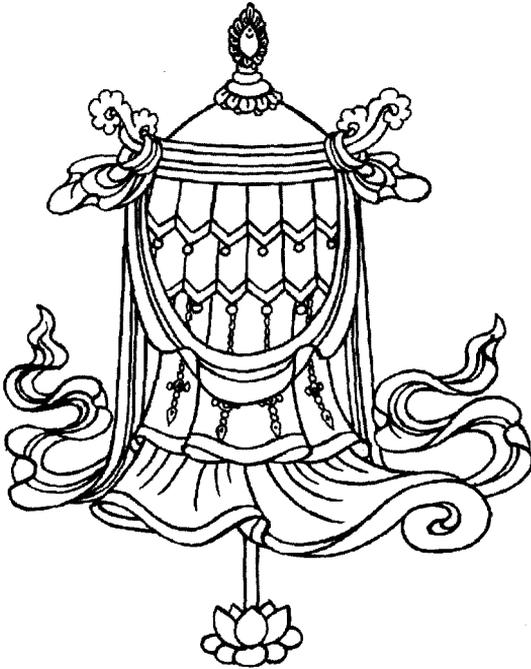
*kalyāṇa vartantu. maṅgalam.*

# CHAPTER VII

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## PRESSING DOWN THE SRI

(APPENDIX:  
UTTERLY CLEAR MIRROR)



# Phur pa'i las mtha' sri chung bcu gsum gnon pa'i lhan thabs rab gsal me long

written by Rig-'dzin padma 'phrin-las in 1702

[618] [942] [465]<sup>1</sup> NAMO GURAVE MAṄḌALADEVAPĀDĀYA



Homage to the feet of the guru, the deity of the *maṅḍala*

To the teacher in the form of the deity Vajrakumāra,  
I bow down with respect. May I receive the permission  
Of the *guru* and the *ḍākini* [to present] this Mirror, clearly reflecting  
The ritual method by which the demons are pressed down (*sri gnon*).

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So, with regard to the facts of the thirteen minor Sri, according to the history of these demons recounted in the cycle of texts of Vajrakila,<sup>2</sup> there are the Despoiling Sri of Kings (*rgyal po'i phung sri*), the Despoiling Sri of Ministers (*blon po'i phung sri*), the Vow-breaking Sri of Yogins (*rnal 'byor pa'i dam sri*), Enemy Sri (*dgra sri*), Sri of Loss (*god sri*), Door Sri (*sgo sri*), Sri of Children (*chung sri*), Sri of the Tombs (*dur sri*), Loss-making Sri of gYal-mo (*gYal mo'i god sri*), the gYal Sri of Anger (*sdang po'i gYal sri*), and the Sri of Magical Emanations of Evil Omen (*ltas ngan cho 'phrul gyi sri*). As well as that brood of eleven Sri are their parents, the couple known as Ya-bdud and Ma-bdud, and thus it is explained that the Sri are thirteen in number.

At this point, the above text lists the skulls for their suppression: The Despoiling Sri of Kings should be pressed down, either within the centre of a religious assembly or beneath a temple, in one of three skulls: that of a southerner (*mon*), a Mongolian (*hor*), or a Tibetan (*bod*). [619] The Despoiling Sri of Ministers should be pressed down in front,<sup>3</sup> within the skull of a young monkey, a parrot or a hare. [943] The Despoiling Sri of the Countryside and Population should be pressed down within the skull of a *mdzo*, *rtol* (two hybrids of the yak) or monkey, either in the middle of the countryside or on the path of a snake.<sup>4</sup>

<sup>1</sup> A52 [617-632], D59 [941-958] & 13.45 [465-480]

<sup>2</sup> *Sri chung bcu gsum mnan pa'i sngags* (see above, pp.289-295).

<sup>3</sup> D59 [942/943] omits 'in front.' The root text commands enigmatically: 'in a place which comprises seven made into one.'

<sup>4</sup> Here, the root text specifies the skull of a *rta* (horse) instead of *rtol* (yak hy-



Enemy Sri should be pressed down within the skull of a yak or a horse, at a place where one might fear the arising of enemies: either at a place of three elevations,<sup>5</sup> or at a crossroads, or where three valleys meet. Sri of Pollution (*dme sri*) should be pressed down within the skull of a wild dog, a wolf, [466] or a rat/cat (*'phar spyang byi*), in the centre of a city. Even though Door Sri are described as Sri afflicting fathers and paternal uncles, the skulls and places of their suppression are not explained. The Sri of ill-omened widowhood and mourning for mothers and children should be pressed down within the skull of a dog, pig or camel, beneath the threshold. Sri of Children should be pressed down beneath the road within the skull of a puppy, a piglet, a kitten or a weasel. Sri of the Tombs should be pressed down within the skull of a fox, a badger, a lynx or a rat in the charnel ground. The Vow-breaking Sri of Yogins should be pressed down beneath a *stūpa*, within the skull of a human whose family lineage has been severed, or a dog, a goat or a pig. Sri of Loss should be pressed down in the skull of a monkey, goat, sheep or calf, within an enclosure for animals. [944] The Loss-making Sri of gYal-mo should be pressed down in the skull of a wild dog, a camel, or a snow leopard, within an enclosure for archery. Sri of Anger should be pressed down within the skull of wild dog, in a place devoid of sunlight, and that is the way in which those thirteen are taught.

According to the *'Byung ba rin chen kun 'dus*: Father Sri should be pressed down in the skull of a white yak in a wilderness of white snow. Mother Sri should be constrained within the skull of a black bitch and pressed down in the depths of the ocean. Enemy Sri should be pressed down within the skull of a blue wolf beneath a mountain pass. Sri of the Tombs should be pressed down within the skull of a black-faced vixen, covered by a gravestone. Sri of Children [620] are to be pressed down within the skull of a puppy whose eyes have never opened, and if they are not put into those skulls they will rise up and escape. According to the eloquent speech of my holy *guru*, however, pressing them down in the skull of a pig or other such domestic beast (*phyug sogs*) is in conformity with the Northern Treasures tradition of the Sri. For, as it is taught in the song about skulls, "There are three skulls, in the absence of which, no method can be found," and so on.<sup>6</sup> [467]

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brid), and has *yul gyi srang mdo* (the corner of a country village) instead of *sbrul gyi srang* (the pathway of a snake).

<sup>5</sup> See note 4 on p.290, above.

<sup>6</sup> See above, p.309 These three skulls are those of a pig, a dog & a goat.

As we can see from the name of the Northern Treasures text *mNan pa'i gzer kha* (Face nail of pressing down), as well as from the manner of inscribing *mantra* upon skulls as taught in the root text describing the method for suppression of the Sri, and also from the '*Byung ba rin chen kun 'dus*, the skull is the most important item of all. All of those texts, therefore, focus upon just the skull and omit any really detailed discussion of the *liṅga* or effigy [which I will now explain in full:]

These days, popular tradition says that, in the centre, the Sri demon should be drawn with the individual type of head for which it is renowned. [945] Outside of that, upon the eight spokes of a wheel, the eight syllables STAM BHAYAMĀ RAYANAN NAN should be written, with the heads of the letters to the outside, and, on the eight spaces between the spokes, the letter YA should be written eight times, with the head of the letters turned inward. Around the circumference, with the heads of the letters to the outside, should be written the *mantra* and curses against the Sri. Finally, a number of JAḤ crosses and so on should be inscribed around the outside. That is the general custom.

Here, in our tradition of the Northern Treasures Vajrakila, however, we say that this method of drawing the effigy wheel is faulty. If the image is to be constructed in accordance with the oral instructions concerning the drawing and its inscriptions, this is the method which must be followed in order that it turn out well, derived from the *Byang gter phur pa drag sngags*: "With regard to the mistakes made in drawing the effigy wheel, one should construct a circle with six spokes [621] and three rims. At the hub, one should inscribe the name and lineage [of the victim]. Around the outside of this, upon the series of six spokes, one should draw the body in its entirety. The head is to be drawn upon the eastern spoke, the left arm is to be drawn upon the southeastern spoke, the left leg is to be drawn upon the southwestern spoke, the genitals are to be drawn upon the western spoke, the right leg is to be drawn upon the northwestern spoke, and the right arm is to be drawn upon the northeastern spoke. Draw each part carefully, placing it within its proper section. Now inscribe the *mantra* in its entirety upon all five limbs of the body, and the specific designation (*bla dvags, adhivacana*) upon the genitals. [468] Within the outermost rim of the wheel, write the syllable JAḤ twenty-one times." Thus, the drawing should be constructed in the manner described here.

It may be added that, if one requires to suppress all the thirteen types of minor Sri [946] simultaneously, it is not necessary to change the head on that drawing of the effigy upon a six-spoked wheel. Having





drawn it with just a human head, it can be used without making variations.

In particular, with regard to the *dam sri*, it is said in the *Byang gter mman pa'i gzer kha*: "As for the root [cause] for the arising of vow-breaking demons — Those sentient beings who have broken their vows in a past life become reborn as 'dre demons with perverted views, whose natural inclination is to commit acts of wickedness. Because they have great ability in Dharma (*chos rgyus che ba*), however, it is not possible to overwhelm them with the splendour of meditation upon the generation stage of the *maṇḍala* of deities, and they can only be subdued by means of blessings imbued with *samādhi*. With regard to that, moreover, it is explained that [those demons] must be subdued by a yogin who possesses an understanding of skilful methods, is full of the urgent zeal of compassion, and has mastered the oral precepts." So, as it is written here, such a person as this who is fully intent on subduing the *dam sri* demons will achieve his goal [having drawn the effigy] with a human body [622] and the head of a bird. That is the way in which it is taught in all the received teachings.

If one wishes to know the special characteristics of the thirteen individual types of Sri, according to the oral instructions of Zur-chen chos-dbyings rang-grol and the Great Fifth Dalai Lama ("the all-knowing conquering lord"): Father Sri [take the form of] a white yak (or a black?)<sup>7</sup> Mother Sri may be a black bitch. Enemy Sri may be a grey wolf. The Sri of the Tombs are vixen. Children Sri are puppies. [947] Sri of Loss are wild hill dogs. [469] The Despoiler Sri are camels.

According to another tradition: King Sri have human bodies and lion heads. Their body colour is white, or they are white yaks. Father Sri have huge bellies, independently rolling eyes, angry faces and the colour of iron. They may take on the guise of white hunting dogs. Mother Sri are naked and wrinkled. Their faces are unpleasant and, from their mouths, they spit sparks of red-hot iron. They are dark blue in colour, or like black hunting dogs. The Sri of the Tombs may have the face of a fox, or even the form of a vixen. Despoiling Sri may have the face of a camel with the eyes of a crane and, with their thin throats, they utter many urgent calls. They are the reddish-brown colour of camels. Enemy Sri take on human form and they brandish terrifying sharp weapons. Their colour is pale green, or that of the blue wolf. Associate Sri (*nye sri*) have scorpion heads and they may be whatever

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<sup>7</sup> *dkar rog po*

colour is suitable, or the colour of a bearded dog (*khyi rgya bo*).<sup>8</sup> Sri of Loss take human form, and are either dark blue in colour or like a black boar. And it is said that the Sri of Children may have the head of a weasel, or else they adopt the form of a weasel.

According to the Northern Treasures tradition concerning the ancestral genealogy of the Sri: Father Sri have human form with the head of a wolf, and Mother Sri [623] have human form with the head of a camel. The Sri of Children have weasel heads. bDud Sri have the head of an eagle. bTsan Sri have the head of an owl. King Sri have the head of a cockrel. The Sri of Broken Vows have the head of a pig. kLu Sri have the head of a snake. [948] Enemy Sri have the head of a yak. Sword Sri (*gri sri*) have the head of a deer.<sup>9</sup> Sri of the elderly (*rgan sri*) have the head of a fox. Sri that occasionally travel to a birth (*skyes pa'i byes sri*) have the head of a horse, and the Sri of Loss have the head of a goat.

Thus, because it is taught [470] in all these many sources that the thirteen Sri have different kinds of heads, whichever kind of Sri is to be suppressed, the drawing of the head may be changed to suit the particular case.

But, whichever of those is chosen, however, this is the method for arranging the *mantra* on the limbs, taken from our own tradition of the Northern Treasures Vajrakīla: “Having drawn the effigy of the enemies and obstructors, arrange it upon a wheel and inscribe OM VAJRAKĪLI KĪLAYA *straighten out the heart blood* JVALA CITTA APARACITTA, which are the 19 seed-syllables of the Mother Goddesses and butchers, upon the head of the effigy. And, as one writes it, it should be recited. And one should inscribe MA RAKMO YAKMO KĀLARŪPA, YAM YAM *on the heart arteries* THIBS THIBS, upon the right arm and, as it is written, so it should be recited. Then, TUNG TUNG *on the life-force of consciousness*. YAM YAM *on their life-force*. JAYE VIJAYE. MYAG MYAG, *kill kill*. Overthrow the CAKRAŚENĀ. Adding this 24-syllabled *mantra* of the male and female arrogant ones, it should be inscribed upon the left arm and, as it is written, so it should be recited. Then, KHRIL KHRIL *on their hearts*. CHUM CHUM *on their life-force*. [624] KAṬĀNKATĒ. YAM YAM *on the heart arteries*. Heart RĀGA DUNTRI. This 21-syllabled wrathful *mantra* of Śvanmukhā should be inscribed upon the right leg and, as it is written, so it should be recited. Then, MAMA VAŚAM [949] KURU DHADDHI MAMA KARMA INĀN ŚĪGHRAM MĀTRĀṄGARA KĀRAYE. MĀRA-SENAPRAMAR-

<sup>8</sup> One whose black hair is tipped with gold.

<sup>9</sup> D59 [948] omits Sword Sri.





DANIYE HŪM PHAṬ. This 33-syllabled *mantra* which stirs up the male and female deities should be inscribed upon the left leg and, as it is written, so it should be recited. And, according to the prophesy of the *ḍākini*, ‘Striking [the effigy] with an iron *kila* in harmony with these *mantra*, the enemies and obstructors will truly be destroyed.’” [471] Thus, in accordance with what is said here, one should inscribe the extra words of summoning upon the navel and arrange the *mantra*, as above, within the six-spoked wheel [to press down] upon the eight consciousnesses [of the Sri]. Finally, within the outermost rim should be inscribed the spells and curses against the Sri, and then the JAḤ crosses and so on, all arranged as seen on the example diagram in the notes.<sup>10</sup>

If one wishes to create the effigy in an elaborate fashion, a downpour of goodness arises if it is drawn in accordance with the tradition of the ‘*Byung ba rin chen kun ’dus*.<sup>11</sup> If one wishes to create it in an extremely brief fashion, however, the extra words of summoning, constituting the *mantra* which draw forth the soul (*bla ’gugs*), should be inscribed upon the belly/navel of the effigy alone, without the six-spoked wheel. The *mantra* should be written on each of its limbs, as explained above, and around the outside should be inscribed the spells and curses of the Sri, and the JAḤ crosses. That is the arrangement to be followed by a yogin who has had much practical experience of the technique.

As for the preparatory arrangements, it is best if these are made in accordance with the commentaries describing the layout of the *maṇḍala* for the attainment of Vajrakila. If that is not to be the case, one may rely upon an image of the deity in *kila* form (*bsnyen phur*), together with the three *samaya* offerings of nectar medicine, *bali* cake and blood, and so on, and in front of these one should place the triangular pit and all the appropriate articles. [950] With regard to these, [625] according to the explanatory diagram in the ‘*Byung ba rin chen kun ’dus*, the triangular pit itself is three levels deep, arranged with its apex on the far side, and the effigy is placed within this. All around the outside of the pit is a wall of fire (‘fire mountain’) with the tips of the flames pointing inwards. Outside of that, on the front side are placed a bow and arrow, to the right is a spear, and to the left is a hammer. All of these items are arranged, lying down, in a clockwise circle. Around the outside of those, are placed various sharp weapons, such as *kila* and so on. And,

<sup>10</sup> Neither the notes nor diagram are still extant.

<sup>11</sup> Our author has just told us, however, that the ‘*Byung ba rin chen kun ’dus* omits any detailed discussion of the effigy wheel.



finally, all of this is enclosed within a ring of thorns. In the three corners of the triangular pit in the centre [should be placed] representations of a goat, a pig, and a dog [configured in dough]. [472] In front of all this should be placed beer for the Sri, plump round offering cakes, squeezed lengths of barley dough, and parched grain. At the back, either neatly arranged or casually piled up, should be placed blackened pieces of half-burned wood and so on. This is the way in which it may be done on those occasions when one wishes to perform the rite in an elaborate manner.

If the rite is to be performed in simple fashion, it may be done just upon the ground or upon a woollen blanket of black goat's hair or upon the full hide of a goat, and so forth, according to what is available. And, on top of this, one may use a triangular iron box (*'brub khung*) or else three stones from the charnel ground with a box or iron cooking pot on top, and the effigy wheel should be placed within that. Then the effigy should be covered over with a lid. Around the outside of that triangular prison or cooking pot or whatever one is using, set up a boundary across the pathways of the *srin mo*, made of the three kinds of thorn — rose, tamarisk and barberry — as many as can be counted, with their spikes reversed. And the suppression skulls should be displayed in the vicinity of these things." Regarding these, it is said in the *Sri chung bcu gsum mnan pa*, the authoritative root text from the treasure tradition, [951] "And now this is the heart *mantra* of all the Sri, and it should be recited whilst one inscribes it on the skull: OM SARVA JATRINI HŪM JAḤ. NATRISUTRI NITRI HŪM JAḤ. [626] ŚANTRINI HŪM JAḤ. KATRINI DANTRINI. GUM GUM JAḤ JAḤ JAḤ HŪM. As the recitations are counted, so it should be written down. It should be inscribed from the very top of the head on whatever skull has been selected from those listed above, all the way down to the forehead. [Then, the skull] should be bound up with green and red [threads], or enclosed in black. It should be fumigated with noxious substances, wrapped up in black goat's wool cloth, inserted into a black sack, securely bound with leather straps and placed in a bolster."

So this *mantra*, as given in the above citation, is to be inscribed upon the forehead of the skull so as to inflict [the first of] the knots that bind. Now, although such things as the black sack and the leather straps and so on are not strictly necessary, [473] it is obviously imperative, whatever kind of suppression skull one is using, that it be bound with green and red threads and placed into a triangular pit. And one may write "Press down upon the Sri of the elderly!" (*rgan sri nan*) on the forehead

of the skull if the Sri to be suppressed has been afflicting an elderly person, or, "Press down upon the Sri of youth!" (*gzhon sri nan*) if the Sri to be suppressed has been afflicting the young. On the right cheek may be written "Suppress the Father Sri!" (*pho sri nan*), or, on the left cheek may be written "Suppress the Mother Sri!" (*mo sri nan*), if one wishes to subdue a Sri that has been afflicting males or females, respectively. These are the oral teachings of my *guru*.

Of all the things to be arranged, foremost among them are the crucial three skulls of a goat, dog and pig. For this is the ritual technique of 'Suppression by Skull' and, when one investigates its many divisions, [952] these three suppression skulls are required at every stage. Thus we can see that they are the necessary containers for this rite, just as a teacup is required when drinking tea.

The dough out of which one makes the round offering cakes and the small flattened discs (*'brang rgyas mtheb skyu*)<sup>12</sup> for the Sri should be a mixture of three ingredients — flour, beer dregs and ashes. They have a circular belly shape at the bottom, and each one is adorned with a ball (*sgor*) at the tip. Alternatively, because their shape is not specified in our tradition, [627] that basic Sri dough can be used to produce the squeezed finger lengths called *'changs bu*. The meat for the Sri is goat's flesh, such as the forepaw. Beer for the Sri is either sour beer, or whatever beer is already available. In our tradition, 'pale ash porridge' (*thal skyo*) is to be stirred with the milk of a cow, goat and horse (*ba ra rta*). The parched grain for the Sri is grain which has been burned black. Having set out the display of all these offerings, they should be replenished and made good at each meditation session. At the time of dragging them forth and causing them to remain trapped within the effigy, one should use either discarded goat flesh or goat fat, in conjunction with human marrow and horse marrow, and these three ingredients are burned together to produce smoke.

All of these things should be prepared in advance and, according to the special teachings of the *Phur pa'i sri chung*, the substance which is used for fumigating all of them [474] is crystal myrrh (*guggula*).

The most potent of ritual commodities are beer, polluted with various poisons and blood, metallic dust derived from the sharpening of such things as swords and battle axes, a red triangular *bali* cake smeared with a mixture of blood and poison, iron filings, copper filings, bell metal filings, mustard plants, and yellow mineral earth.

<sup>12</sup> 13.45 adds "or lotus."



Other items include broken pieces of stone from a mountain avalanche, dust from the navel of a millstone, salt, capsicum pepper, [953] and white and black mustard seeds. These dry items of sorcery should be mixed together and piled up in a heap. They should then be covered over with a cloth of black yak wool or some such, and set out in line [with all the other prepared ingredients].

Items required at the time of pressing down are: blackened pieces of burnt wood, salt, borax, soda, an upper millstone inscribed with Mount Meru and the four major and [eight] minor continents, a tombstone inscribed with a *viśvavajra*, some cloth of black goat's wool or the lower garment of a widow or widower, thread of five [628] different colours, five varieties of herbal medicine, various coloured silks,<sup>13</sup> five varieties of precious jewel, earth from the foundation of an ancient *stūpa*, a shaved goat skin, the kinds of items that overthrow the *mi kha*,<sup>14</sup> fire, water, and earth of five colours. All of these should be gathered together and kept separate, unmixed.

When the Sri are to be dragged forth and imprisoned within the effigy, my *guru* has taught that the vital points of the visualisation are to imagine a countless host of divine messengers emanating and further emanating from within the triple *maṇḍala* and radiating outwards. These messengers capture the Enemy Sri in the form of grey wolves and the Father Sri in the form of white yaks and so on, as explained above, and drag them forth, [475] bind them securely, and deprive them of their senses. All of this is to be visualised in the usual manner.

With regard to the visualisation at the time of *mantra* recitation, my *guru* has taught that innumerable emanations of the wrathful king Ṭakkirāja radiate out from the triple *maṇḍala* in countless forms, holding an iron hook, a noose, iron fetters and a bell in his hands. Also, for ourselves and our sponsors, [954] all those greater and lesser actions which we have committed from former times up until the present, which have given rise to circumstances of misfortune and calamity, are now manifest in the form of Sri demons, chief among whom are the thirteen classes of Sri, and including the inconceivable number of lesser Sri that are to be found from the summit of existence all the way down to Avīci (the deepest of hells), and all of these, wherever they may be found, have their hearts caught by his iron hook. They are bound at the

<sup>13</sup> From the context, I would suppose that five different colours of silk are required.

<sup>14</sup> Spirits of backbiting and jealousy. See Introduction.





waist by his noose. Their limbs are shackled by his iron fetters. They are deprived of their senses by the ringing of his bell, and, as they are attacked by all manner of sharp weapons, they are dragged forth and caused to merge with the effigy. All of this is to be clearly visualised again and again, until it is known to have truly taken place. [629] Then the effigy should be wrapped around with coloured threads, just as one would wind up a ball of wool, and one should imagine that their body, speech and mind are pressed down beneath the enormous weight of a *viśvavajra* so that they are completely unable to move. And the rays of light that spread out from the wrathful *mantra* are tongues of fire with sharp-pointed weapons at their tips which hack off the major limbs of the body and burn them up, moving in from the outside so that the consciousness is forced to abide within the region of the effigy's heart — human enemies in the form of the syllable NR, and demonic obstructors in the form of the syllable TRI. Then it flares up briefly, KEM KEM, [476] like the flame of a butterlamp on the point of extinction, and is gone. Such are taught to be the most important vital points of the visualisation and, as one meditates in this way, one should blow with one's breath upon the mound of powerful ingredients of sorcery.

When the rite of striking with those magical items is done, the effigy is prepared for burial suppression by [955] daubing it with spots of poison blood, beginning at the head and then rolling it over and painting first the right side and then the left.

The customary manner of performing the rite of pressing down, according to the received tradition of the *mDo dgongs pa 'dus pa*,<sup>15</sup> is summarised in the *'Khor lo nag po*.<sup>16</sup> More elaborate details may be learned elsewhere.

With regard to the coloured threads, empowering them with *mantra* in accordance with the *guru's* instructions,<sup>17</sup> we should know that [the demon] is to be bound up with these threads in a criss-cross pattern (in imitation of a *viśvavajra*), both front and back, as soon as power has been attained over him by the act of striking him [with the noxious items of sorcery].

Then, into whatever kind of skull has been selected, should be poured the pale ash porridge, stirred with the milk of a cow, goat and horse.

<sup>15</sup> Regarding this most important of *anuyoga* texts, see the Introduction.

<sup>16</sup> C10 *Nag po dug gi 'khor lo'i spu gri*, part of the *sGrub chen bka' nyan lcags kyi ber ka* A11, B19 & C7.

<sup>17</sup> These instructions are to be found only in text 13.45. See below, note 20.



The various herbs, coloured silks, five kinds of precious jewels, any remaining magical ingredients, and earth from the foundation of an ancient *stūpa*, should all be used to pack the skull full. [630] Then the brain cavity should be sealed shut with a cross, and the whole thing should be wrapped up in black goat's wool or the undergarment of a widow. It should then be secured with coloured threads and bound all around in a shaved goat skin. Mixing white ashes together with the three ingredients of salt, borax and soda, one should seal it with some suitable sign, such as a wrathful face or a *viśvavajra*. When completely sealed, it should be placed within a metal container. This is known by the *gurus* as "the empowerment of the skull" (*thod dbang bskur ba*), and one should sing, "Kye, kye! Due to the accumulation of evil deeds in the past," [477] and so on.<sup>18</sup> [956] As this song is being sung, all the hosts of deities in the triple *maṇḍala* of Vajrakīla and all the hosts of deities that pervade the realm of space, both peaceful and wrathful, abiding in their natural dwelling places, emanate rays of black and red light from their bodies and hand symbols which give rise to a blazing inferno of wind and fire. These coagulate and become hard, with the nature of sharp weapons, and are absorbed into the skull so that the skull itself becomes extremely dense and solid, white in colour like a conch shell. Thus, one should imagine that the enemies and obstructors are trapped until the end of time in a prison with not even a crack or fissure through which to escape.

As for the three "skulls of suppression," furthermore, when meditating upon the skulls of a goat, dog and pig, one should believe those skulls to be terrifyingly dense and solid, possessing a nature that affords no release, even when confronted by the fires and winds at the end of the aeon. And one should believe that they have been taken by the wrathful hosts of Yama [down to the realm of the dead].

Regarding the time of pressing down, furthermore, according to the teachings of other authoritative texts on the subject, the seals of fire, water, coloured earth and so on, should be established whilst reciting: DHU TU RO GHU SAM PA NAN. [631] This *mantra* for the earth of five colours and the fire and water and so on, is an oral instruction found in the notebooks of my teacher.

In brief, because I felt the need to know all the fine details concerning the material requisites for this rite, as well as the most important stages of practice, I attended regularly to the words of oral instruction

<sup>18</sup> Verses to be sung whilst pressing down. See above, pp.350-353



spoken by my *guru*. Serving my teacher with faithful devotion [478] without embellishing his teachings in any way, I rejoiced in the essential instructions. [957] In that way I was able to compose this text, paying special attention to the hidden precepts and missing instructions concerning the effigy. If I have done anything wrong, or my mind is misdirected or impure, or if I have tried to steal the oral instructions like an evil thief and flee, may all the great and powerful protectors of the doctrine feast upon the blood of my heart!

This text was composed on the basis of the root text for the rite of pressing down upon the thirteen types of Sri, in the Northern Treasures Vajrakila cycle, the *Sri chung bcu gsum mnan pa*. Taking the teachings on skulls from the *mNan pa'i gzer kha*, derived from the *Byang gter bka' brgyad rang shar rgyud*, and using the melodious songs of wisdom from those sources, I set out a ritual method in clear liturgical form<sup>19</sup> in accordance with the oral instructions of one who has overthrown all trouble-makers, the all-knowing conquering lord, the omniscient fifth Dalai Lama, and the *kulapati* Zur-chen rdo-rje-'chang, with carefully chosen citations from the '*Byung ba rin chen kun 'dus* and so on. This supplementary text, called *The Utterly Clear Mirror of Ritual Performance* (*Lhan thabs rab gsal me long*), was requested by my *vajra* disciple, Zur-chen mchog-sprul Ngag-dbang kun-dga' [632] bsod-nam, and I was also earnestly beseeched, again and again, by bLa-ma mkhyen-rab rnam-rgyal. Thus, I, the *bhikṣu* Bya-bral padma 'phrin-las, composed this text at the age of sixty-one in the monastery of Thub-bstan rdo-rje-brag. It was set down in writing by the *bhikṣu* sMan-mchog. By the virtue of this work, may all sentient beings gain victory in the battle against the four kinds of Māra. [479]<sup>20</sup>

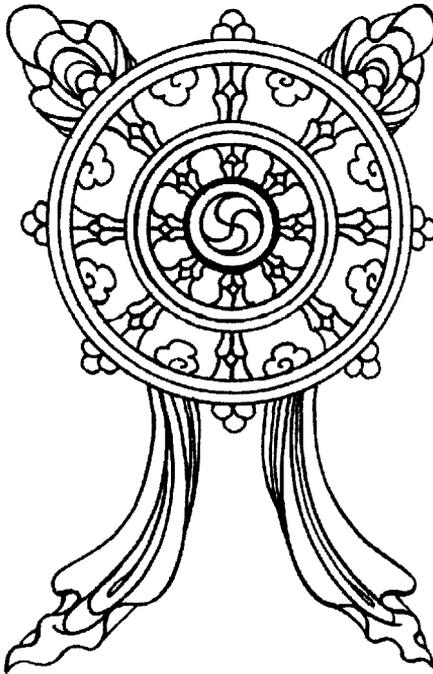
<sup>19</sup> See previous chapter.

<sup>20</sup> Text 13.45 [479] includes a unique colophon: "Regarding that which I have learned from my *guru*, these are the spells to be breathed upon the threads: On the yellow thread, VAJRA TIRI BIRI PHUD. On the red thread, KHALA RAKṢA rBAD. On the blue thread, DANTI rBAD SU rBAD. On the white thread, LOSHI KHADU 'BYUNG BA TIG NAN. And on the black thread, ZLA SHI PRASHA SOD HŪM. And these are the *mantra* for the coloured earths: On the yellow earth, VAJRA TIRI BIRI PHUD. On the red earth, MAHĀ RENAGA HŪM. On the blue earth, BAD TI PAD SHIG PAD HŪM. On the white earth, LOSHI KHA RAKṢA rBAD HŪM. And on the black earth, DU NA BIRI THIB NA 'BYUNG BA HŪM. The *mantra* for the element derived from stone is NA GA KHRI MĀRAYA SOD. And the spell for water is BYITA PATA NYAK TU MUKHA THUM RIL JAḤ. These are copied down exactly as they were given."

# CHAPTER VIII

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## A SHORT RITUAL OF VAJRAKĪLA FOR DAILY MEDITATION



༄༅། །བྱང་གཏིར་ཕུར་པ་རྒྱུན་སྲུང་བཞུགས། །

THE DAILY PRACTICE FOR THE  
NORTHERN TREASURES VAJRAKĪLA

compiled from traditional sources by 'Chi-med rig-'dzin rin-po-che



སྐྱབས་གསོལ། *Going for refuge:*

སྐྱབས་གནས་བསྐྱེད་དཀོན་མཚོ་ག་རིན་པོ་ཆེ།  
ཐུགས་རྗེ་མངའ་བའི་ཡུ་རྒྱུན་པརྟ་ལ།  
བདག་གི་ཇི་ལྟར་གསོལ་བ་བཏབས་པ་བཞིན།  
ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་བརྟུན་བསྐྱེད་གསོལ།

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Daily practice of Vajrakīla

I pray to the precious jewel who is the unfailing place of refuge, Padma-sambhava of Odḍiyāna, lord of compassion. May he grant his blessings that all my prayers be quickly fulfilled.

ཚིག་བདུན་རྒྱུན་འདོན། *The invitation in seven lines:*

རྗེཎྟེ། ཡུ་རྒྱུན་ཡུལ་གྱི་རྒྱུ་བྱུང་མཚོ་མས་མཎྟེ།  
པརྟ་གོ་སར་སྤོང་པོ་ལ་མཎྟེ།  
ལ་མཚན་མཚོ་ག་གི་དངོས་གྲུབ་བརྟེས་མཎྟེ།  
པརྟ་འབྱུང་གནས་ཞེས་སུ་གྲགས་མཎྟེ།  
འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐྱོར་མཎྟེ།  
སྲིད་གྱི་རྗེས་སུ་བདག་སྐྱེད་གྱིས་མཎྟེ།  
བྱིན་གྱིས་བརྟུན་སྲུང་ག་ཞེས་སུ་གསོལ་མཎྟེ།  
གུ་རུ་པརྟ་ལྷོ་རྗེཎྟེ།

HŪM In the northwest corner of the land of Oḍḍiyāna, upon the stem and stamen of a lotus, are you who have the marvellous and supreme attainments — Padmasambhava, of great renown, with a retinue of many *ḍākini* surrounding you. Following your instructions, I strive for success, so please come here and bestow your blessings.

GURU PADMA SIDDHI HŪM



ལན་གསུམ་རྗེས་།    *Say that three times, and then:*

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བསྐྱལ་པ་མེ་ལྷར་འབར་བའི་གཞལ་ཡས་ན་།  
 སོ་བདུད་བྱེགས་པ་བརྗེས་པའི་གདན་སྟོང་དུ་།  
 དཔལ་ཚེན་རྗེ་རྗེ་གཞོན་ནུ་དཔལ་བའི་སྐྱེ་།  
 བདུད་འདུལ་མོ་བཅུ་ལྔ་ཐབས་འཁོར་གྱིས་བསྐྱོར་།  
 རྗེ་རྗེ་སྐུར་པའི་ལྷ་ཚོ་གསལ་ལ་གསོལ་བ་འདེབས་།

Within a great blaze like the fire at the end of time, upon a throne composed of the trampled down haughty demons of arrogance, stands the great glorious Vajra Youth, the embodiment of heroism, encircled by his retinue of demon-subduing wrathful lords and their animal-headed emanations. I send my prayers to the great assembly of gods in the *maṇḍala* of Vajrakila.

ཐུགས་རྗེའི་དབང་གིས་འགྲོ་དོན་མཛད་།  
 ལྷ་མ་རྣམས་ལ་སྐྱབས་སུ་མཆི་།  
 ཕྱི་གཅིག་བྱིན་གྱིས་རྫོབ་མཛད་པའི་།  
 ཡི་དམ་ལྷ་ལ་སྐྱབས་སུ་མཆི་།  
 ལེགས་ཉེས་སྤངས་འཛིན་དངོས་གྲུབ་སྟེར་།  
 མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱབས་སུ་མཆི་།

Those who act for the benefit of beings by the power of their compassion — to the gurus I go for refuge. Those whose blessings are





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