The Practice of Vajrakilaya
The Essence of the Play of Concerned Activity

Composed by
The Dharma King, Terton Ratna Lingpa
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The Dharma King, Terton Ratna Lingpa

JEWEL ISLAND YOGIN. As the translator Lang Dro returned to Lhotrak Trushul, he opened the door of twenty-five profound termas, such as the Four Collections of Kharchu

Possessor of unfailing all pervasive activity, Homage to the Dharma King Ratna Lingpa!
A Supplication to the Lineage of Vajrakilaya Called

A Continual Shower of Blessings

āṃśaṃkā
OM SO TI

མཐོ་ཡིང་ལོང་ཡང་དལ་ཐོབ་ཞིབ་གཞོང་གཞིས་ཏེ།
CHÖ YING LONG YANG DAL KHYAB SHIG KHAM NE
In the pure realm of the all-pervasive great expanse of the sphere of truth,

པལ་དེན་ཀུན་ཏི་གཙང་པོ་ལ་སོལ་བ་ལེབ
PAL DEN KUN TU ZANG PO LA SOL WA DEB
to the glorious Kuntuzangpo I pray:

ཀུན་དབང་གཞོང་ཏོབ་པར་གཞིས་ལོབ
KA DAG CHÖ KU TOB PAR CHIN GYI LOB
grant blessings to obtain the originally pure Dharmakaya.

ཐོན་པ་དོར་རྡེ་སེམ་པ་ལ་སོལ་བ་ལེབ
TÖN PA DORJE SEMPA LA SOL WA DEB
To the guide, Vajrasattva, I pray:

ཨོ་བྲུབ་ལོང་ཏོབ་པར་གཞིས་ལོབ
HLUN DRUB LONG KU TOB PAR CHIN GYI LOB
grant blessings to obtain the spontaneously accomplished Sambhogakaya.

སང་དག་ཅིང་ག་དོར་རྡེ་ལ་སོལ་བ་ལེབ
SANG DAG CHAG NA DORJE LA SOL WA DEB
To Vajrpani, owner of the secret, I pray:

གང་དུལ་ཐྲུལ་ཏོབ་པར་གཞིས་ལོབ
GANG DUL TRUL KU TOB PAR CHIN GYI LOB
grant blessings to obtain the Nirmanakaya, taming all beings.

རྒྱལོང་ཁྲི་མི་དྲབ་པ་ལ་སོལ་བ་ལེབ
GELONG TRIME DRAGPA LA SOL WA DEB
To Gelong Trime Dragpa I pray:
grant blessings to accomplish Vidyadharahood in this very life.

CHÖ GYAL INDRA BHUTI LA SOL WA DEB
To the Dharma King Indrabhuti I pray:

TEN PAI KA CHEN PAB PAR CHIN GYI LOB
grant blessings to reveal the great word of the Doctrine.

RIG DZIN RO LONG DE WA LA SOL WA DEB
To Ridzin Rolog Dewa I pray:

TSE CHIG SANGYE TOB PAR CHIN GYI LOB
grant blessings to obtain Buddhahood in one lifetime.

HA NA SAM TRI TA LA SOL WA DEB
To Hanasamtrita, I pray:

SANG NGAG ZAB DÖN TOG PAR CHIN GYI LOB
grant blessings to realize the profound meaning of the Secret Mantra.

OR GYEN PE MA JUNG NEY LA SOL WA DEB
To Orgyen Pema Jungney I pray:

DRO DÖN CHOG ME JUNG WAR CHIN GYI LOB
grant blessing to accomplish the purpose of others, impartially.

KHAN DRO YE SHE TSO GYAL LA SOL WA DEB
To Khandro Yeshe Tsogyal I pray:
MON LAM ZAB DÖN TOG PAR CHIN GYI LOB
grant blessings to realize the profound purpose of prayer.

TUG SE JE BANG DROG NGA LA SOL WA DEB
To the twenty-five heart disciples I pray:

JA LU DORJE DROL WAR CHIN GYI LOB
grant blessings to be freed in the vajra rainbow body.

GURU RATNA LING PA LA SOL WA DEB
To Guru Ratna Lingpa I pray:

RIG DRUG KYE GO CHÖ PAR CHIN GYI LOB
grant blessings to close the door to rebirth in the six realms.

TRIN CHEN TSA WAI LAMA LA SOL WA DEB
To the supremely kind root Lama I pray:

NE LUG RANG SHAL TONG WAR CHIN GYI LOB
grant blessings to behold the true face of the fundamental nature.

YI DAM PUR PAI HLA LA SOL WA DEB
To the Vajrakilaya deities I pray:

NGÖ DRUB NAM NYI JUNG WAR CHIN GYI LOB
grant blessings that the two attainments may arise.

CHÖ KYONG PUR SUNG TSOG LA SOL WA DEB
To the assembly of Vajrakilaya protectors I pray:
CHI NANG BAR CHE SEL WAR CHI GYI LOB
grant blessings to clear the outer and inner obstacles.

KA GYÜ LAMA CHIN GYI LAB TU SOL
Lineage lamas, grant all of your blessings!

YI DAM HLA YI NGU DRUB TSAL DU SOL
Meditational deities bestow all spiritual attainments!

CHÖ KYONG KA SUNG BAR CHE SAL DU SOL
Dharma protectors sworn to the command, clear all obstacles!

DRUB PA TA RU KYOL WAR CHIN GYI LOB
Grant blessings to fully complete all accomplishments.

KU SUNG NGÖN DU GYUR WAR CHIN GYI LOB
Grant blessings to actualize the three Kayas.

DÖN NYI TA RU CHIN PAR CHIN GYI LOB
Grant blessings to perfect the two purposes.

*This is the supplication to this Vajrakilaya lineage, composed by the supreme son, Tsewang Drag.*

May all be auspicious!
The Daily Practice of the Secret Attainment of the Unsurpassed Extremely Secret Vajrakilaya Called

The Essence of the Play of Concerned Activity

Nonconceptual primordial wisdom Dharmakaya
Accomplishing the Kilaya of cyclic existence,
Paying homage and carrying concerned activity as the path,
[I shall] make the vision of the past teachers extremely clear.

To perform the secret attainment of the great Terton Ratna Lingpa's unsurpassed extremely secret Vajrakilaya, one should perform the sadhana and ritual inserts as laid out in the main Terma according to the meaning of the (Terma's own) basic text and successive commentaries. On occasions when one does not do the elaborate daily practice and during attainment of empowerment [to bestow] the actual empowerment, this concise practice from Sangye Lingpa's Vajrakilaya, with a few interpolations by Chagme Rinpoche, is easy to perform.
REFUGE AND BODHICITTA

NAMO LAMA KON CHOG YIDAM HLA
Namo In the Lama, Precious [Jewels], Meditational Deities

GYAL WA GYA TSOI TSOG CHEI LA
and the ocean-like assembly of Victorious Ones,

DAG DANG DRO WA SEM CHEN NAM
I and all sentient beings

GO SUM GU PEI KYAB SU CHI
take refuge, respectfully, with our three doors.

KYE MA DAG GI DRO KUN DRAL CHAI CHIR
Alas! For myself to liberate all beings

TRIN LEI PHUR PAI KYI L KHIR DU
into the mandala of the activity of Kilaya,

KHIR WA DONG NEI TRUG PAI CHIR
to stir samsara from its very depths,

TSE ME SHI RU SEM KYE DO
I generate the four immeasurables.

recite three times
DELINEATING THE BOUNDARIES

HUNG RANG SHIN HLUN DRUB SHAL YEI CHEN PO LA
HUNG  In the natural, spontaneously arisen great palace

GEG DANG LOG PAR DREN PAI MING YANG ME
not even the name of obstructing hindrances exists.

DE TAR YE NEI SAL WAR RAB TOG PAI
Thus fully realizing, they are originally cleared,

TSAM KYI KYIL KHIR RANG SHIN HLUN GYI DRUB
the mandala of the boundaries is spontaneously, naturally accomplished.

CONFESSION:

OM DAL KHYAB KA DAG YANG DAG HLUN JAM LA
OM  In the all-embracing, primordially pure, natural expanse,

SHAG DANG SHAG CHAI TSEN MA RANG SAR DROL
The characteristics of confession and what is to be confessed are liberated in their own place.

ÖN KYANG MA RIG ZUNG DZIN TRUL SI NA
However, all errors of ignorant duality

RANG JUNG TRUL PAL HLA TSOG NAM LA SHAG
I confess to all the self-originating manifestations of gathered deities.

SAMAYA AH AH
BLESSING THE OFFERINGS:

DÖ NEI RANG JUNG NAM DAG DÛ TSI CHOG
Originally self-arising perfectly pure supreme amrita,

GYÜ DRUG YING SU DRAL WAI MAR CHEN PO
Rakta essence of the six realms liberated into the sphere of truth,

NANG SI SHIR SHENG MAHA BALINGTA
Great torma, the arising of the base of phenomenal existence,

NAM SUM DZE ME CHÛ CHEN OM AH HUNG
The three great inexhaustible essences, OM AH HUNG.

OM BENZAR PUSHPE DHUPE ALOKE GENDHE NIVEDYA SHABDA
AH HUNG

GENERATION OF THE SAMAYA BEING

HUNG NANG WAI NGÖ PO NA TSOG SHALYEI KHANG
Various apparitional appearances are the celestial palace

TING NAG DRU SUM BAR WAI KYIL KHOR NA
in a triangular, blue-black blazing mandala

DUR TRÖ GYE KYIL KOR WAI U
surrounded by eight charnel grounds, in the center of which

YE SHE ME PUNG BAR WAI LONG
is an expanse of a blazing fire mass of primordial wisdom.
RANG NANG YE SHE LEI DRUB PAI
Accomplished from one's own perception of primordial wisdom

SHAL YEI KHANG Ú PE MA DANG
is a celestial palace with a lotus in the center and

NYI DA DÜ SHI NÖL WAI TENG
a sun, moon, and four intertwined demons, upon which is

TING NAG HUNG GI TRO DU LEI
a blue-black HUNG radiating and reabsorbing [light], from which

DAG NYI MA CHÖ DZOG PAI KU
self-nature arises as the unfabricated perfected presence,

PAL CHEN DOR JE SHÖN NU CHE
the great, glorious Dorje Shonnu [Vajrakilaya],

TING NAK SHAL SUM CHAK TRUK PA
blue-black, with three faces, six arms,

SHAB SHI GYE KYI DOR TAB DRAD
four legs spread apart in the advancing posture.

YE KAR YÖN MAR Ú TING NAG
The right [face] is white, the left red, the middle one blue-black,

RIG NGE Ú GYEN THUG SOG HUNG
wearing the diadem of the five Dhyani Buddhas. [At his] heart is the syllable HUNG.
CHEN GU DANG MIG CHOG CHUR ZIG
[His] nine eyes are bulging and glaring into the ten directions,

SHAL DANG JAG DRIL CHE WA TSIG
mouth gaping, tongue rolling and fangs bared.

YEI NYI TSE GU TSE NGA TEI
The two right [hands] hold a nine and five-horned [vajra].

YÖN NYI ME PUNG KHAVANG DZIN
The two left [hands] hold a fire mass and a khatvanga.

THA NYI RI RAB PHUR BA DRIL
The final two [hands] are rolling a Mt. Meru purba.

DUR TRÖD RAB JIG CHEI NAM DZOG
Wearing all the complete, terrifying charnel ground accoutrements,

YUM CHEN KOR LO GYEI DEB MA
in union with the great consort Khorlo Gyei Debma,

TING KYA SHAL CHIG CHAG NYI TEI
[who is] light blue, with one face and two arms.

YEI PAI UTPAL GÜL NEI KYÜD
[Her] right [hand holding] a blue lotus embraces [his] neck,

YÖN PAI DUNG MAR YAB LA TOB
Her left offers a red skull cup to the male consort's mouth.
TRAL WAR HUNG KAR YAB YUM NGO
In the forehead is blue Hung Kar and consort.

DRIN PAR TAMDRIN YAB YUM MAR
In the throat is red Hayagriva and consort.

THUG KAR SHIN JE YAB YUM NGO
In the heart, blue Yamantaka and consort.

TE GONG DUD TSI KHYIL WA YAB YUM JANG SER
Upon the navel, yellow-green Amritakundali and consort.

TE WAR MI YO YAB YUM JANG NAK
In the navel, dark green Miyowa and consort.

SANG NEI TOB CHEN YAB YUM NGO
In the secret place, blue Tobchen and consort.

PUNG YE NAM GYAL YAB YUM KAR
In the right shoulder, white Namgyal and consort.

PUNG YÖN YUK NGON YAB YUM NGO
In the left shoulder, blue Yukngön and consort.

LA YEI DOD GYAL YAB YUM MAR KYA
In the right thigh, flesh-colored Dögyal and consort.

LA YÖN KHAM SUM YAB YUM SER NAG
In the left thigh, yellow-black Khamsum and consort.
CHOG SHIR RIG SHI TSIB CHU LA
In the four cardinal directions, the four [Kilaya] families, at the ten spokes

TRO CHU YAB YUM ZA SÖD CHE
the ten wrathful ones with consort and their Zasö emanations.

DE TAR TRO WO NYER SHI NAM
All these twenty-four wrathful ones

SHAL SUM CHAG DRUG SHAB SHI DRED
[have] three faces, six arms, and four legs spread apart.

DORJE SHOG PA DUR TRÖD CHEI
With vajra wings and the charnel ground accoutrements,

RANG TAG TSÖN CHA NA TSOG DZIN
they each hold their own symbol of various weapons.

GO SHIR GO MA DONG CHEN SHI
At the four entrances are the four gatekeepers.

KYIL KHOR MU REN KHOR YUG TU
Around the fence surrounding the mandala

SEI DANG TRUL PA KA DÖD CHEI
are the sons and emanations, together with their protectors

DAG NYID SHWA NA SA DAG DANG
Dagnyid, Shwana, Sa dag,
SEI CHAG DUNG GI KYE BUI TSOG
Sei Chag Dung, and all the host of [male] protectors.

TSON GYURenchang TSO MAI TENG
Generate awareness of the principal deity and the entire assembly.

SEM PA TSÖN GANG PHUR PA DRIL
is the wisdom being, the height of a thumb joint, rolling a purba.

DE YI THUG KAR NYI MAI TENG
In his heart, upon a sun,

SER GYI DORJE NEI DREI TSAM
is a golden vajra the size of a barley grain,

TEI WAR HUNG LA NGAG KYI KOR
in the center of which is HUNG encircled by the mantra.

HLA NAM RANG RANG CHI WOR OM
Each deity’s crown is marked with OM,

DRIN PAR AH DANG TUG KAR HUNG
their throat AH and the heart HUNG.
By all the Buddhas of the ten directions

bestowance of empowerment [and] blessing,

the sign of empowerment is the adornment of Amoghasiddhi.

Light rays radiate from each of their hearts

to invoke the primordial wisdom beings.

From the unborn, completely pure nature of the Dharmadhatu,

showing the miracle of birth [as] a blazing body,

Dorje Shonnu together with your entire assembly,
CHÖK YI YING NEI NEI DIR SHEG SU SOL
from the Dharmadhatu come here to this place!

SI PA DOR JE PUR BU DRUB PA DANG
To accomplish existence as Vajrakilaya and

WANG DANG NGÖ DRUB MA LÜ TSÖL WAI CHIR
to bestow empowerment and spiritual attainments without exception,

YES HE TRO GYAL KHIR CHE SHEG NEI KYANG
wrathful wisdom king with your entourage having come here.

TAG DANG TSEN MA ZANG PO TEN PA DANG
To display the auspicious signs and symbols, and

KI LA YA YI NGÖ DRUB TSÖL WAI CHIR
to bestow the spiritual attainment of Kilaya,

YE SHE TRO GYAL KHIR CHE SHEG SU SÖL
wrathful wisdom king, come forward now with your entire assembly!

DZA HUNG BAM HO BENZA SAMAYA DZA SAMAYA TITHRA HLAN

HUNG SID SUM DUG PA DRAL WA DANG
HUNG To liberate the negativity of the three realms of existence and

NGA GYAL SHEN PA SHOM PAI CHIR
to vanquish clinging to pride
DOR JE SIN PO TSOG CHEI LA
to Dorje Sinpo and the entire assembly,

TSE CHIG GU PAI CHAG TSAL LO
with single pointed devotion I bow down.

ATI PU HO PRATITSA HO

THE OUTER, INNER, AND SECRET OFFERINGS:

HUNG LHEN CHIG KYE JOR CHI NANG SANG KÖ PAI
HUNG  The arrangement of outer, inner and secret co-emergent enjoyments

CHO PA NAM MANG NGÖ JOR YI TRUL PA
many countless offerings both actual and mind-emanated,

RANG JUNG TRUL PAI HLA LA CHÖ PA BUL
I offer to the spontaneous self-emanated deity.

NYI ME LANG DOR ME PAR SHE SU SÖL
In the nonduality, [which is] without acceptance or rejection please partake of this.

OM BENZAR ARGHAM PADYAM PUPE DHUPE ALOKE NANDHE NIVEDYA SHABDA
PRATITSA SWAHA

HUNG TSA GYE YEN LAG TONG JAR ME CHEN DANG
HUNG  The great medicine prepared with eight roots and a thousand branches,
NYÖN MONG KHA YING SANG WAI RAKTA CHOG
the supreamly secret rakta, delusion in the sphere of space,

CHÜD CHEN DZE CHOG TOR MAR CHEI TE BUL
is offered together with the great torma essence of supreme substance.

MAHA PENTSA AMRITA RAKTA BALINGTA KHA HI

HUNG TI MUG SHAYI RANG SHIN RI TAR NYIL
HUNG Ignorance, the nature of flesh, piles like a mountain,

DÖ CHAG TRAG GI GYA TSO BA LONG TRUG
desire, a wave-tossed ocean of blood,

SHE DANG RŪ PAI PHUNG POR CHEI PA NAM
together with anger, a heap of bones,

DOR JE SINPO KHOR DANG CHEI LA BUL
is offered to Dorje Sinpo and his entire assembly!

OM AH HUNG

THE PRAISE:

HUNG PAL CHEN DOR JE SHŌN NU TRO WO GYAL
HUNG King of wrath, glorious, great Dorje Shonnu,
Chö Ying Nam Dag Khör Lo Gye Deb Yum
consort Khoro Gyedeb of the perfectly pure Dharmakaya,

Tab She Ku Lei Trül Pail Tö Tro Wo Chu
the ten wrathful ones, manifest from the presence of wisdom and method.

Rang Shin Ying Lei Shar Wai Tro Mo Chu
The ten wrathful mothers, arisen from the natural sphere

Trül Pa Lei La Ngag Pail Tra Tab Tsog
the host of protector emanations charged with [Buddha] activity,

Za Söd Che Wa Tag Gyi Go Wo Chen
the Zasods with fangs and tiger heads and others,

Kyil Khör Choq Shi Kyong Wai Go Ma Shi
the four female doorkeepers, guarding the four directions of the mandala,

Söd Pail Lei Dzed Phur Sung Chu Nyi Dang
the twelve Kilaya guardians, engaged in the action of liberating,

Sei Chang Dung Gi Kye Bu La Soğ Te
Sei Chag Dung Gi Kye Bu and others,

Phur Pail Sung Mar Shal Shei Dam Chen Tsog
to the Vajrakilaya protectors of the commitment and the assembly of oath-bound protectors,
KHOR DANG CHEI LA CHAG TSAL TÖD PAR GYI
to your entire assembly and retinue I prostrate and render praise.

KHYED KYI THUG JEI THUG DAM DU LA BAB
The time for fulfilling your loving commitment has come.

NGÖN CHÖD DRAG POI TRIN LEI DRUB PAR DZÖD
Enact and accomplish your wrathful concerned activity!

**THE PROFOUND RECITATION:**

HUNG PAL CHEN DORJE SHÖN NU SEI KHOR CHEI
HUNG Great, glorious Dorje Shonnu with your entourage of sors,

KHOR LO GYE DEB LONG NEI TRO GAR DZED
Khor Lo Gye Deb enacting your wrathful dance from the great expanse,

DRAG TONG NGAG KYI DZAB YANG DRUG DRA DROG
the sound of emptiness, the melodious murmuring of the mantra reverberating like thunder,

THUG DAM YING NEI MA DRUB BAR DU DRUB
Until the sphere of your commitment is accomplished, I shall engage in practice!
DAG GI THUG SOG NGAG TRENG DANG CHEI PA LEI OD ZER CHOG CHUR TRO PEI TSA SUM HLAI THUG DAM NED NEI KUL KU SUNG THUG KYI CHIN LAB THAM CHED OM KAR AH MAR HUNG TING SUM GYI NAM PAR CHAR BAB PA TAR JON RANG GI NEI SUM DU BAR ME CHED PAR THIM YANG GYAL WA THAM CHED KYI THUG JEI JIN LAB NU PA THAM CHED DOR JE PHUR PAI HLAI TSOG KYI KU CHE TRA PAG TU MED PA SIB SIB JON TE RANG LA THIM WAR MO PA DANG LU KYI GYI HLA DANG SHEN YANG TSA NEI KYI HLA YABYUM TIL GONG KHA CHE WA TA BU NAM DANG KYI KHOR PA NAM KYI NGAG DRA BUNG WA TSANG SHIG PA TAR DA WAR MO

From the root syllable and mantra chain in your heart, light rays emanate to the ten directions to call upon the promise of the deities of the Three Roots. The blessings of their body, speech and mind in the form of white OM, red AH, and blue HUNG descend like rain to dissolve without obstruction into your three places (head, throat, heart). Believe that all the power of the blessings of compassion of all the Victorious Ones and the boundless hosts of Vajrakilaya deities large and small, descends like snowflakes, dissolving into you. The deities within (your) body and the male and female deities in your channels and places are like an opened pod of sesame seeds. From all the deities in the mandala, hear the sound of the mantra vibrate like the sound of a disturbed beehive.

Recite the root mantra:

**OM BENZAR KILIKILAYA SARWA BIGNAN BAM HUNG PHET**

NANG TRENG LEI OD ZER DANG NGAG TRENG NYI PA TRO YAB SHAL YUM SHAL GYUD YUM GYI KHOR LO SHII PA WO DAKI PAG TU MED PEI NGAG KYI RANG DRA DROG PEI GYUD KUL YUM GYI SANG WA NEI YAB KYI DOR JER SHUG RANG GI TSA NEI LHEI NGAG DRA DROG NGAG TRENG THUG KAR THIM PA BAR MA CHED DU GOM

This is the root mantra recitation. Then from the mantra chain light rays and a second mantra chain emanate. From the mouth of the Yab father it enters the mouth of the mother consort. Countless Dakas and Dakinis in the consort’s four chakras are awakened by the self-originating sound of the mantra. From the secret place of the consort it (the mantra chain) enters the vajra of the Yab father. Throughout your channels and places the deities proclaim the sound of the mantra. The mantra chain then dissolves into your heart.

Recite the accomplishing mantra, which is joined together with the activity engagement:

**OM BENZAR KILIKILAYA DZA HUNG BAM HO KA TAM KA YEI DZA YEI BIDZA YEI AH DZI TEI AH PA RA DZI TEI MA RA SE NA PRA MAR TA NA YEI SARWA BIGNAN BAM HUNG PHET**

When you need to accomplish the visualization in front, from the beginning instantly visualize the deity in front of you. Perform the emanation and reabsorption of the light rays separately. The mantra chain emerges from your mouth, entering into the mouth of the visualization in front. Descending to the navel and/or secret center it circles between the two of you. Finally, consider that white, yellow, red and green light rays radiate and visualize the accomplishment of the four concerned activities respectively. At the end of the session, perform the dissolution into emptiness as usual.
THE OFFERING AND PRAISE TO REPAIR MISTAKES

 PAL CHEN PHUR BÜ HLA TSOG SHEG
May the great and glorious Vajrakilaya and his assembly of deities come here.

 CHI NANG SANG WAY CHÖD PA BUL
Outer, inner and secret offerings are made.

 KU SUNG THUG YÖN TRINLEY TÖD
Praise is rendered to your body, speech, mind, noble qualities and concerned activities!

 BAG MED GAL TRUL NYAM CHAG SHAG
I confess all transgressions, mistakes, deteriorations and broken vows caused by carelessness.

 THUG JE TSER GONG NGÖ DRUP TSOL
through your loving kindness and compassion bestow spiritual attainments.

THE DISSOLUTION STAGE:

 THUG JE KÜN KHYAB HLA TSOG NAM
The assembly of deities of all-embracing kindness

 RANG SHIN ÖD NGAI LONG DU THIM
naturally dissolve into the expanse of five-colored light.

 ÖD NGA LONG CHÖD DZOG SAL WA
the five lights, as the luminosity of complete enjoyment,

 NOD CHÖD CHÖ KUI LONG DU-O
the vessel and contents [dissolve into] the expanse of the Dharmakaya.
DEDICATION:

DAG SHEN LÚ NGAG YID SUM GYI
By the body, speech, and mind of myself and others,

DÚ SUM TSOG NYI CHI SAG PA
whatever of the two accumulations have been amassed in the three times,

GYUR DZOG YANG DAG CHEN POR NGO
I dedicate to the perfected transformation, the great purity.

NGO WO NYI MED DRE THOB SHOG
May the result of the indivisible nature be obtained!

PRAYER FOR GOOD FORTUNE:

OM CHO KU KA DAG HÜN JAM TA SHI NI
OM May there be the good fortune of the originally pure, spontaneously vast Dharmakaya.

AH LONG KU RANG JUNG ÒD SAL NGANG DU SHOG
AH May there be the good fortune to remain in the self-originating, luminous Sambhogakaya,

HUNG TRÜL KU NA TSOG DRO DUL TA SHI NI
HUNG May there be the good fortune of various Nirmanakaya manifestations to tame sentient beings.

HRIH TAB KHEI THUG JEI NYING JEI NGANG DU SHOG
HRIH Remain in the skillful means of the compassion of loving kindness.

Upon reciting this, play bells, drums, horns, and cymbals, and throw flowers.
This manner of practice, up to the profound recitation, is as Chagme Rinpoche wrote it. After that, envisioning that persons unskilled in sadhana, such as village ngakpas, may mistakenly assemble the practice, from the quintessence of the Terma text itself, and from Chagme Rinpoche’s own words according to Ratna Lingpa’s tradition, this daily practice for the secret attainment was purely composed at the Pulung mountain retreat Dewikosi by Padma Garwang Tsal.

In the pure gold of the demon taming Queen’s speech
Rests this turquoise cluster of the secret attainment
Worn as a beautiful necklace by the youthful Vidyadharas.
May the Supreme Doctrine blossom anew.

May all be auspicious!
The Offering to the Vajrakilaya Protectors & Ganachakra

If one wishes to offer torma to the twelve Vajrakilaya Protectors, after purifying and blessing the torma with primordial wisdom nectar, begin:

RANG NYI PAL CHEN POR SAL WAI TUG KAI HUNG YIG LE JUNG WEI  
Visualizing selfnature as Vajrakilaya, from the syllable HUNG in one's heart

ÖZER GYI PUR SUNG DAM CHEN KHOR DANG CHE PA  
Light rays arise to invoke the oathbound Kilaya protectors and the entire assembly,

SO SOI NEI NEI CHEN DRANG PAR SAM LA  
From their individual abodes.

Play the thigh bone horn, whistle and make sound with the cymbals and other instruments. Consider that the deities are invoked.

JHO LOB PÓN CHEN PO PEMA TÖ TRENG GI  
JHO  The great Acharya Pema Tötren Tsal,

CHEN NGAR PURPAI SUNG MAR SHAL SHEI PAI  
In whose presence you Kilaya protectors made your promise:

SHA NA DAG NYI SA DAG SE MO SHI  
the three sets of four sisters,

GYE CHEN GING SHI MA SING BAR MA SOG  
the four strong dakas, certain dakinis, and others,

PALGYI PO NYA DRANG MED KHOR DANG CHEI  
Palgyi messengers countless in number and your retinues,
DAMSTIG WANG GI NEI DIR SHEG SU SOL
By the power of your samaya come here to this place!

OM BENZAR KILIKILAYA MO HA GHA TA YA MA SHI DRAM KARMA KA RA YE. SA PA RI WA
RA BENZAR SA MA DZA invoked

OM BENZAR PUSHPE DUPHE ALOKE GENDHE NEWIDYA SHABTA PRATTITSA SO HA

MAHA PANTSA AMRITA KHA HI MAHA RAKTA KHA HI
Offer the outer offerings that please the sense fields, medicine, rakta and others.

OM BENZAR KILIKILAYA MO HA GHA TA YA MA MA SHI DRAM KARMA KA RA YA SA PA RI
WA RI IDAM BALINGTA KHA KHA KHA HI KHA HI
recite the root mantra, with the torma offering mantra attached, three or seven times and make the offering

PHUR SUNG DAMCHEN CHU NYI KHOR DANG CHEI PA NAM KYI
The twelve Vajrakilaya oath-bound protectors and the entire assembly,

CHÖD PA DAMPA DI SHEI LA
Please partake of these sacred and pure offerings.

SAN GYE KYI TEN PA SUNG
Protect the Buddha’s Doctrine.

KÖN CHOG GI U PHANG TÖ
Honor the status of the Three Precious Jewels.
格尔登仁波切心咒

GE DÜN DANG CHÖKYI GYALSI KYONG
Uphold the spiritual heritage of the Sangha and the Dharma.

貢切列追い邪障

JIG TEN GYI GÜ PA SÖL
Remove the troubles of Samsara.

能成成利德利益

SEM CHEN GYI PEN DEI PEL
Increase the happiness and benefit of beings.

善能成就者善願善願

NAL JOR PA NAM KYI TONG DROG DZÖ
Assist all practitioners.

無能成就善願善願

NGAG CHANG NAM KYI TRIN LEI DRUB
Accomplish concerned activity for all upholders of the Secret Mantra.

善能成就善願善願

DANG WAI DRA TÛL
Control enemies arising from aversion.

善能成就善願善願

NÖ PAI GEG CHOM
Destroy harmful obstructors

善能成就善願善願

KYE PAR DAM TSIG DIR DÛ PA NAM KYI CHI NANG SANG
In particular, pacify the outer, inner and secret

善能成就善願善願

WAI GAL KYEN SHI WA DANG
Nonconductive circumstances of this group of samaya holders.

善能成就善願善願

TÜN KYEN MÖN PAI LEG TSOG THAM CHE PEL SHING GYAI PA DANG
Increase and spread conducive circumstances, and all excellent aspirations.
CHOG DANG TÜN MONG GI NGÖ DRUB MA LÜ PA NYUR
Swiftly accomplish the concerned activity of all common and

DU DRUB PAI TRIN LEI DZÖ CHIG
Supreme spiritual attainments without exception!

THE PRAISE

HUNG PAL CHEN TRAG TUNG KI LA YAI
HUNG Glorious, great, blood-drinking Kilaya,

KA NYEN SUNG MA DAM TSIG CHAN
Protectors who adhere to the command and uphold Samaya:

SHA NA DAG NYID SA DAG MA
Shana Dagnyid, Sadagma

GING CHEN MA SING PO NYAR CHEI
Gingchen, Masing, and your messengers

NGAM JI DUR TRÖ GEN CHA CHEN
Adorned with the terrifying charnel ground ornaments,

TOG ME DRAG TSAL TRIN LEI DAG
Possessing unimpeded wrathful displays of concerned action,

DRANG ME KHOR DANG CHEI LA TÖ
I praise this unlimited assembly and retinue!
CHOL PAI LEI NAM DRUB PAR DZÖ
Accomplish all the requested activity!

THE OFFERING OF THE GANACHAKRA
Sprinkling the offerings with amrita recite:

अम्रितस्य भोजनं

OM SARWA DRA BYAM BI SHODHA YA HUNG PHAT

TSOG SHONG RINPOCHEI CHÖ DONG DAB MA TONG DEN GYI NYING POR TSOG DZE
NAM NYI DA PEMA LA NE PAI HUNG TING NAG BARWA DE LEI RAM YAM KHAM JUNG TEI
MA DAG PAI NGÖ PO SEG TOR TRŪ

On a jeweled offering tray, on the pollen bed of a thousand petaled lotus [are] the Ganachakra offerings. Upon
a sun, moon and lotus is a blazing blueblack HUNG from which RAM, YAM, and KHAM arise to burn, scatter and wash away all the impurities.

हुंग्‌

HUNG MUM OM MAM SWA LAM OM PAM HA TAM

रिङ्ग न्गाते याब युम ग्याटम त्सिग चेन पोि राङ्ग शिन डो योन ग्याट रोि मो चिर याङ
CHAR WAR GYUR
From these seed syllables of the Five Families and Consorts, the offerings naturally arise to fulfill all that can
be desired.

ॐ अह हुंग

OM AH HUNG repeat three times

THE INVOCATION

हुंग

HUNG SI PAI PHUR BU DRUB PA DANG
HUNG To accomplish the Kilaya of existence and
WANG DANG NGO DRUB LANG WAI CHIR
To receive empowerment and spiritual attainment

YE SHE TRO WO SHEG SU SOL
Wrathful expression of primordial wisdom, please come here!

YE SHE TRO WO SHEG NEY KYANG
Wrathful expression of primordial wisdom, by coming,

TAG DANG TSEN MA TEN PA DANG
Display the signs and symbols

KI LA YA YI NGO DRUB TSOL
And bestow the spiritual attainment of Kilaya

OM AH HUNG

CHI NANG NO CHU SANG WA YONG KO PAI
The outer, inner and secret vessel and contents are perfectly arranged

LONG CHO GA NA TSA TRAR CHIN LAB PA
As enjoyments blessed by the Ganachakra.

PAL CHEN YAB YUM KHR OR DANG CHE PA DANG
To the glorious one, his consort, entire assembly and

TRO CHU YAB YUM PHUR SUNG CHEI LA BUL
The ten wrathful ones, with consort, as well as the Kilaya protectors, this is offered.
TUG DAM YING SU KANG CHIR SHE SU SÖL
To pleasingly fulfill your commitment in the sphere of truth, please partake of this!

GANA TSATRA MAHA JNANA PUDZA HO
Offer the first portion of the feast.

HUNG KANG NGO KAL PAR THUG DAM KANG
HUNG Fulfill! Fulfill for aeons your obligation.

NANG WA YAB KYI TUG DAM KANG
Fulfill the obligation of appearances, the male principle.

TONG PA YUM GYU TUG DAM KANG
Fulfill the obligation of emptiness, the female principle.

NYI ME RÖL PA CHEN PÖ KANG
Fulfilled through the great play of nonduality!

HUNG DAG NI YE NEI RANG JUNG RIG TSAL NGANG
HUNG Within self’s original selfarising display of pure awareness,

TRÜL MED TOG DREL NYAM CHAG RANG SAR DRÖL
Without confusion, free from discursive thought, damages and failures are liberated in their own place.

NANG SEM DZIN PA SHUK NA YING SU SHAG
In the sphere of truth I confess clinging to mental projections.

Having fulfilled, make confession.
OM BENZAR KILIKILAYA DRA GEG NÖ CHED DZA HUNG BAM HO
SHI GHAM ANAYA HUNG PHAT summoning

HUNG  DAM TSIG CHEN POI DÜ LA BAB
HUNG  The time has come for the great Samaya.

TRÜL PA CHEN POI DÜ LA BAB
The time has come for the great Emanation.

CHAG NYEN CHEN POI DÜ LA BAB
The time has come for the great Chagnyen.

SHWA NA MU KHAI DÜ LA BAB
The time has come for Shwanamukha.

DAG NYI CHEN MOI DÜ LA BAB
The time has come for Dagnyi Chenmo.

SA DAG CHEN MOI DÜ LA BAB
The time has come for Sadag Chenmo.

KHYÖ KYI DAM TSIG DÜ LA BAB
The time has come for your samaya to be enacted.

TU T SAL CHUNG WAI DÜ LA BAB
The time has come for you show your power.
CHANG CHUB CHOG TU SEM KYE CHING
By generating the supreme Awakened Mind,

DŪ SUM GYAL WAY DUNG TSΟB PAI
In the heritage of the Victorious Ones of the three times,

RIG DZIN DAG CHAG NAM LA NI
Concerning we who are the pureawareness holders,

NÖ CHING DUG PAI DRA DANG GEG
All harmful, mischievous enemies and hindrances,

DŪ DANG BAR DU CHÖ PAI TSOG
Demons and the hosts of obstacle creators,

NGÖ DRUB TROG CHING TSE WA NAM
Robbers of spiritual attainments and all harmdoers,

TRO WO CHEN POI CHIN LAB KYI
By the blessing of the great wrathful one,

YÙ TSAM GYU NI DIR KHUG LA
Are instantly summoned here.

NGÖN CHÖ TSŪL SHIN DRAL WA DANG
In the manner of manifest action liberate [them], and
LÜ NGAG DÜL DU SHIG NEI KYANG
By reducing their body and speech to dust

DUG NGAL NYAM SU NYOUNG WAR DZÖ
Make them experience suffering.

*Having requested, strike with the Phurba, and other weapons.*

OM BENZAR KILIKILAYA DRA GEG DAM SI MA RA YA HUNG PHAT

**OFFERING TO THE MOUTH OF THE DEITY**

HUNG PAL CHEN KHOR CHEI SHAL CHEI SHIG
HUNG Great, glorious [one] and entourage, open [your] mouths.

DRA GEG DRAL WAI NGA PUNG DI
These liberated five skandas of enemies and hindrances,

PAL CHEN YAB YUM TRO CHU DANG
To the male and female great glorious ones, the ten wrathful ones,

KHOR TSOG TRÜL PAI SHAL DU TOB
And your entire assembly, are offered to your mouths.

DANG DRA NÖ CHE Khor CHEI NAM
Partake of all these hateful enemies, harm-doers and their attendants,

DÜL TREN TSAM YANG ME PAR RÖL
Without leaving so much as an atom behind.
THE OFFERING OF THE REMAINS

HUNG DANG PO PÚ KYI HLA TSOG CHÖ
HUNG The first portion was offered to the assembled deities,

BAR DU TSOG KYI CHE CHAM KANG
In between, the Tsog fulfilled the [vajra] brothers and sisters,

TA MA HLAG MAI TOR MA DI
Finally, by this torma of the remains,

GANG GI WANG WA TSIM GYUR CHIG
May the needs of all be fully satisfied.

OM UTXI TRA BHAKSHA SI KHA HI
Make the offering.

TO PLEASINGLY FULFILL

HUNG SHENG SHIG SHENG SHIG YING NEI SHENG
HUNG Arise! Arise! From the sphere of truth arise!
KUL LO KUL LO NE NEI KUL
I implore you, implore you, urgently implored!

DORJE SHON NU KHOR CHEI NAM
Dorje Shonnu and your entire assembly

SHI GYE WANG DRAG LE DZO CHIG
Enact peaceful, expansive, magnetizing and wrathful action!

THE CHED DO OFFERING

HUNG JYO JIG TEN DEI DANG MA DEI PAI
HUNG JYO Those of this world and beyond,

KA YI SUNG MA DAM TSIG CHEN
Commanded protectors upholding Samaya,

NGON GYI TA TSIG JE GONG LA
Recalling your previous oath,

TOR MA LONG SHIG TRIN LEI DZO
Partake of and enjoy this torma and enact concerned activity!

THE TENMA OFFERING:

JYO NANG SHING SI PAI JIG TEN NA
JYO In this phenomenal world of existence,

NEI PAI TEN KYONG NEI DIR JON
Local guardians of the places, come here to this place.
GYEN PAI TOR MA DI SHEI LA
By partaking of this decorated torma,

CHÖL PAI LEI NAM DRUB PAR DZÖ
Accomplish your appointed tasks.

DANCE OF SUPPRESSION:

HUNG NYÖN MONG GYU DRUG KYEN SHII TSOG
HUNG The six causes of the conflicting emotions, the accumulation of the four circumstances,

MA RIG GI KYE BAG CHAG NAM
All habitual propensities generated by lack of awareness,

RANG JUNG RIG TONG RI RAB OG
Beneath the Mount Sumeru of selforiginated emptinessawareness,

SHI DZOG BAR TSAM ME PAR NEN
Are completely and ceaselessly suppressed.

OM AH HUNG LAM STAM BHA YA NEN

If there is a visualization in front, do a brief offering and praise. Perform the confession of mistakes, and the request for stability in the usual way.
THE SIXTEEN SYLLABLE ROOT MANTRA OF THE MAIN DEITY:

अंजन शिविर आसमान घाटी रुद्र जिवो

OM BENZAR KILIKILAYA SARWA BIGNEN BAM HUNG PHAT DZA HUNG AH

THE TEN WRATHFUL ONES: TROCHŪ

उपमातृत्व प्रवाहित

OM BENZAR TRODHA HUNG KARA HUNG GARDZA GARDZA HUNG PHAT

कार्यमयी मातृत्व

OM BENZAR TRODHA BIDZAYA HUNG HANA HANA HUNG PHAT

महाबुद्धी मातृत्व

OM BENZAR TRODHA NILADANDA HUNG DAHA DAHA HUNG PHAT

अविचारमयी मातृत्व

OM BENZAR TRODHA YAMANTAKA HUNG PATSA PATSA HUNG PHAT

पश्चिमलोकमयी मातृत्व

OM BENZAR TRODHA ARYA ATSALA HUNG BANDHA BANDHA HUNG PHAT

उपविजयी मातृत्व

OM BENZAR TRODHA HAYAGRIVA HUNG HULU HULU HUNG PHAT

पुष्पमयी मातृत्व

OM BENZAR TRODHA APARADZITA HUNG TITHRA TITHRA HUNG PHAT

अमरीकुण्दलमयी मातृत्व

OM BENZAR TRODHA AMRITAKUNDALI HUNG TSINTA TSINTA HUNG PHAT

अभिज्ञानमयी मातृत्व

OM BENZAR TRODHA TRAILOKYA BIDZAYA HUNG BHINDA BHINDHA HUNG PHAT
OM BENZAR TRODHA MAHABALA HUNG PHOTA PHOTA HUNG PHAT

THE FOUR FAMILIES OF SUPREME SONS:

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA HUNG PHAT
OM RATNA KILIKILAYA HUNG PHAT

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM PAD MA KILIKILAYA HUNG PHAT
OM KARMA KILIKILAYA HUNG PHAT

THE FOUR FEMALE DOORKEEPERS:

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA BHINDA YA BING BING HUNG PHAT

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA NAMA SAMANTA HRING HRING HUNG PHAT

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA SURU SURU PRASURU HUNG PHAT

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA MARAYA HUNG PHAT

THE BASIC ESSENCE ROLLED INTO ONE

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
OM BENZAR KILIKILAYA DZA HUNG BAM HO KA TAM KA YE DZA YE BIDZA YE

口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
口腔里吉协巴拉嚼
ADZITE APARADZITE MARA SENA PRAMARDHA NA YE SARVA BIGHNEN BAM HUNG PHAT
WHEN PERFORMING THE LOWER ACTIVITIES, FIRST SUMMON

OM BENZAR KILIKILAYA DRA GEG NÖ JE DZA HUNG BAM HO SI GHRAM
ANAYA HUNG PHAT

THE FIRST DAY, SEPARATING THE DEITIES

OM BENZAR KILIKILAYA DRA GEG HA SA YA RA HRI TA NA YA HUNG PHAT

THE SECOND DAY, THE DESCENT INTO THE BODY

OM BENZAR KILIKILAYA DRA GEG DZA HUNG ABESHAYA ABESHAYA HUNG PHAT

THE THIRD DAY, STUPEFYING THEM

OM BENZAR KILIKILAYA DRA GEG NO JE JUNPO DZA HUNG BAM HO
SHITRAM ANA YA HUNG PHAT

THE FOURTH DAY, INTOXICATING THEM

OM BENZAR KILIKILAYA DRA GEG DZO LA PAYA DZO LA PAYA HUNG PHAT

THE FIFTH DAY, REDUCING THEM TO DUST

OM BENZAR KILIKILAYA DRA GEG MARAYA HUNG PHAT THUM RIL
TATHAYA TATHAYA HUNG PHAT

THE SIXTH DAY, OFFERING TO THE MOUTH

OM BENXAR KILIKILAYA DRA GEG NO JE BHINDAYA BHINDAYA HUNG PHAT
THE RAZOR MANTRA:

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

OM BENZAR KILIKILAYA MA RAG MO YAGMO KALARUPA

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

NYING TSALA YAM YAM SROG TSA LA YAM YAM NYING LA TRIL TRIL

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

SROG LA CHUM CHUM TSITTA SROG LA TUNG TUNG NYING TRAG SHEI DZA

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

TUM RI LI LI NYING TSEG TSEG UR UR SHIK SHIK GUL GUL

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

NYAK NYAK SÖ SÖ DHA DHI MA MA KARMA SHI GHRAHM KARA YEI

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

MARASENA PRAMARTA NA YE HUNG PHAT

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

OM BENZAR KILIKILAYA HUNG HUNG HUNG DÜ TRA MARAYA BEI NEN

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

KHA LA DZA MA LI BEI NEN RATSA DU LING SHAG BEI NEN SHIK SHIK

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

DUM DUM BEI NEN TSALPA TSALPA BEI NEN TROM TROM JO BEI NEN

ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ

MUK MUK BEI NEN TIR TIR BEI NEN TSAL TSAL BEI NEN
THE MANTRA FOR GATHERING THE ATTAINMENT

At the end of the sixteen-syllable Kilaya mantra, add:

KAYA SIDDHI OM WAKASIDDHI AH TSITTASIDDHI HUNG SARWA SIDDHI HRIH