The SOLE KILAYA of the SACRED BOND of the HEART

WRATHFUL ACHI OFFERING PRAYER
A BRANCH OF THE
KILAYA TANTRA GURKHUKMA
CALLED
The SOLE KILAYA of the SACRED BOND
of the HEART

Revealed by
H.H. Khenpo Jigmey Phuntsok Jugney
Nepal 1990
The **Lineage Prayer** that
Swiftly Engages the Blessings:

**KYAB DAG KÜN TU DORJE CHÖ**
All-pervasive Lord Kuntuzangpo, Dorje Cho,

**TSO KYEI DORJE JE WANG DROG CHOG SUM**
Tso Kye Dorje, Lord King, the Three Supreme Companions,

**LEI CHEN BU GU KHYED PAR NA NAM PAR**
the nine Karmic Sons, particularly Nanam Dorje,

**SÖL WA DEB SO CHI NANG BAR CHE SÖL**
I supplicate you to clear away outer and inner obstacles.

**GÖD KYI DEM TRU LEG DEN DORJE’I ZHAB**
Treasure revealer Göd Kyi Dem Tru, Legdon Dorje,
NGAG GI WANG PO PADMA TRINLEY TSAL
Ngagi Wangpo, Padma Trinley Tsal,

LEI RAB LING DANG PADMA WANG CHEN LA
Lerab Lingpa, and Padma Wang Chen,

I supplicate you to clear away outer and inner obstacles.

TRO WO’I GYAL PO JIG DZED KUMARA
King of Wrath, terrifying Vajrakumara,

TRO CHU YAB YUM ZA ZÖD GO MA ZHI
the ten wrathful herukas yab- yum, the za söds and the four gate-keepers ,

PHUR SUNG CHU DRIG WANG CHIG NYER GYED LA
the sixteen Kilaya protectors, and the twenty-eight Wang Chug goddesses,
SÖL WA DEB SO CHI NANG BAR CHED SÖL
I supplicate you to clear away outer and inner obstacles.

CHI KYIL TSEN MA DZEI KYI PHUR PAR SHAR
The outer mandala manifests as the Symbolic Material Kilaya.

NANG KYIL TSA KAM LHA YI NAM PAR SED
The inner mandala is the perfect awakening of channels and elements as the deities.

SANG KYIL CHANG CHUB SEM KYI TSAL DZOG TE
The secret mandala is the perfected expression of the Awakened Mind.

YANG SANG THIG LE’I RIG PA NGÖN GYUR SOG
May the innermost essence of pristine wisdom awareness become manifest!
Due to the interdependence of karmic aspirations, I, a bhikshu of the Buddha, Tenzin Gyatso (H.H. the Dalai Lama), wrote this lineage prayer to the Pure Vision Kilaya Gurkhukma at the request of the incarnation or Tertön Lerab Lingpa, Rigdzin Jigmey Phuntsok Jugney, on the first day of the sixth month of the Iron Horse year, July 23, 1990. May virtue and excellence increase!
The Branch of the Gurkhukma Kilaya Tantra known as The Single Kilaya of the Enlightened Mind

Refuge and Bodhicitta:

RANG RIG LHA LA KYAB SU CHI

In the deity- my own pristine wisdom awareness, I take refuge.

DRO KUN DROL WAR SEM KYED DO

Intent on liberating wayfaring beings, I generate the mind of Awakening.

PAL CHEN DRUB PA’I DAM TSIG NAM

All the sacred Samaya pledges of the accomplishment of Vajrakilaya.

SOG GI CHIR YANG MI TONG NGO

I shall not forsake - even at the cost of my life.

(Repeat three times)
Second, the **Stage of Accomplishment:**

From within the state of emptiness, self-nature instantly arises as

Glorious Vajakilaya, King of Wrath.

He is blue-black in color, with one face, two hands and rolling a phurba,

and wearing the glorious, wrathful charnel-ground accouterment.

Perched upon lotus, sun, moon and male and female rudra,
With his right leg bent and left extended in heroic stance.

Luminous presence within a blazing mass of primordial wisdom fire,

All appearances are the deity.

All resounding sounds are the play of mantra.

All thoughts dwell within the clear light of Dharmata.

Undistracted and free of grasping, recite the mantra.

OM BENZAR KILI KILAYA HUNG PHET
Recite the mantra one-hundred, one-thousand, ten-thousand, one-hundred thousand times, or until one has gained the signs of accomplishment. By going beyond and by perfecting the four [kilayas], one becomes inseparable from the principal deity.

SAMAYA

 Wrathful Achi Offering Prayer
By Khenchen Jigme Phuntsok

NGO SANG NAM NGÔN SHU MA’I LANG TS’O CHEN
The sky-blue of molten azurite, exquisite in your youthfulness,

TR’A DOG RÄL PA SIL ME KU GYAB KE’B
The strands of your blood-colored hair hanging below you like a veil,

SHÄL CHIG CH’AG NYI YE PE DRI GUG DANG
With one face and two hands, the right holding a drigug-chopper
While the left holds the fresh, red heart of a hostile spirit to your mouth,

Your three staring eyes cause the three worlds to tremble.

Bring peace to those of your fortunate children whose commitment is strong, considering them with profound loving-kindness from the very depths of your heart.

As we make offerings to you, please become our patron deity. When we call upon you, please become our friend and companion.

To Achi Chödron, Lamp of the Dharma, and to all her retinue,
SÔL LO CHÔ DO NGA’ SÔL TUG DAM KANG
I pray and make offerings, enthroning you in power—may all your wishes be fulfilled.

NGÔN TS’E RIG ‘DZIN GYÛ PA’I KA SHIN DANG
In accord with the command of the masters of pure awareness of yore,

DA TA NÄL ‘JOR DAG TE THA TS’IG LE
Do not now transgress your solemn oaths and bonds with myself, the yogin,

NAM YANG MI’ DA TR’IN LE NYER DU LONG
in any way whatsoever, and perform my enlightened activities is full.

KY’E PAR ‘DRI GUNG KA’ GYÛ TÂN PA ‘DI
More particularly, may the teachings of the oral transmission of the ‘Drikung lineage
ཨོར་འཛིན་ཁྱོན་ཀུན་ཡོངས་ཞིང་།
NOR ‘DZIN KYÖN KÜN YONG SU ‘GENG PA DANG
Come to completely fill the entire earth,

དགེ་འȭན་ȴེ་ȷམས་Ȭགས་མȬན་ཁྲིམས་གཙང་ཞིང་།
GEN ‘DÜN DE NAM TUG TÜN TR’IM TSANG SHING
The various orders of monastic community keep their accepted ethical practices pure,

ɚིན་བདག་ཚǑགས་ȷམས་མངའ་ཐང་འơོར་བ་Ȅས།
JIN DAG TS’OG NAM NGÅ’ T’ANG ‘JOR WA GYE
And the power of wealth and patrons and donors increase -

བསམ་དོན་མ་ɾས་ɠར་ȭ་འǿབ་པར་མཛǑད།
SAM DÖN MA LÜ NYUR DU DRUB PAR DZÖ
Swiftly realize all the goals in their entirety.
These are the words of Khenchen ’Jigme Püntsog.

When, on the occasion of the presentation of an endowment at La Yel T’ang, I went to the seat of the Drigungpas in 1989, although two of the nuns in my entourage saw the face of Achi as set forth above, they were overcome with terror. Going immediately to the Golden Hall, I taught the necessary offering ritual to Achi, and with compassionate concern for both mussel and others, spoke this offering and invocation, which was written down by my attendant.

PRAYER TO ACHI CHOKYI DROLMA

༄༅། རོལ་བའི་བོན་ཟང་མོ་ཡན་དབང་མོ་ཆེ། །
ཨོ་ོ་ཆོས་ོོན་འཁོར་དང་བཅས་པ་ལ། །
གསོལ་ལོ་མཆོད་དོ་འདོད་དོན་ཀུན་ོབ་མཛྦོད། །

GYAL WE TEN SUNG TU DEN WANG MO CHE
DRUB CHOK BU ZHIN KYONG WE DAM TSIG CHEN
A CHI CHÖ DRÖN KOR DANG CHE PA LA
SO LO CHÖ DO DÖ DÖN KUN DRUB DZÖ

Powerful lady of might who guards the Victor’s teachings;
With your vow to protect excellent practitioners like your own children, Achi Chödron and retinue, to you I pray! To you I offer! Please grant my every wish!
Third the **Stage of the Ganachakra Offering Feast:**

HUNG

CHÖ NYID YING GI KA PA LAR
Within the skullcup vessel of the sphere of Dharmata,

KHOR DEI CHÖ KÜN TSOG SU SHAM
The entirety of all appearances of Samsara and Nirvana are laid out as the Ganachakra Feast.

RAM YAM KHAM GI SEG TOR TRÜ
With RAM YAM and KAM scorch, scatter, and cleanse.

OM AH HUNG JANG PEL GYUR
With OM, AH and HUNG purify, increase and transform.

RAM YAM KAM   OM AH HUNG
The offering of the **Ganachakra**

HUNG

LA MED CHOG GI CHÖD PA DAM PA NI
This unsurpassed, supremely sacred offering

YESHE NGA YI ÖD ZER NAM PAR TRO
radiates myriad rays of light of the five primordial
wisdoms,

DÖD PA’I YÖN TEN NGA YI RAB GYEN PA
and is superbly adorned with the five desirable objects
of the senses.

DAM TSIG SHIN DI CHIR DER SHEI SU SÖL
In accordance with your Samaya pledge, accept these
offerings please!
MAHA GANA TSAKTRA PUDZA KHA HI

(Partake of the feast offering with sacred song and dance)

Following, is the dedication of the **Remainders:**

HUNG

DREN DANG KA NYEN PHO NYA’I TSOG
Attendant assemblies of servants, obedient ones and messengers,

LHAG MA’I TORMA DE ZHEI LA
please enjoy this torma offering of the remainders.

DRUB PA’I GAL KYEN SAL WA DANG
Clear away all discordant factors that obstruct accomplishment, and
bring forth all the favorable conditions to accomplish all that is desired!

(Thus it is offered)

I, the self-arisen Lotus King entrust to you, Dzinamitra, this absolute essence of suchness of the Vittotama Tantra. Without forsaking it, uphold the practice! In the future time of the five degenerations, your emanation will again encounter the practice, and the doctrine will be guarded.

This was written in Nepal, in the solitary Asura Cave at Yangleshod, by the bhikshu from the holy land of the Aryas (Khenpo Namdrol), and it was dictated by Padma Wang Chen Gyey Pai Dorje while recalling a previous existence.
The Stage of Completion: Offering:

HUNG

NYAM NYID MI YO NYAM PA’I SANGYE LA
In the oneness of Buddhahood, the unwavering equal nature,

NGEN TOG TSEN MA’I CHÖD YÜL GANG YANG MED
the domain of appearance marked with characteristics of any negativity is non-existent.

ZUNG DZIN TSEN MA KÜN LEI DEI PA YI
By transcending grasping to all dualistic distinctions,

NYAM PA CHEN PO’I CHÖD PA NAM PAR RÖL
delight fully in this offering of the Great Equality.

MAHA PUDZA HO
The Praise

Utterly savage your wrath demeanor-

where enacting peaceful means cannot bring about beneficial change,

such wrathful embodiments of the Sughatas manifest enlightened acts.

To the vajra activity of gathering and emanating, I offer praise.
Receiving the Spiritual Attainments:

HUNG

DORJE ZHON NU’I RIG DZIN NAM
May all Vidyadharas (knowledge holders) of Dorje Shonu,

SID PA DORJE DRUB DZÖD CHIG
accomplish the Kilaya of Existence.

SID PA DORJE PHUR PA’I LHA
May all the Vajrakilaya deities of apparent phenomena

YESHE TRO WO DRUB PAR DZÖD
accomplish the Primordial Wisdom Heruka.

OM BENSAR KILI KILA YA
SARWA SIDDHI PHA LA HUNG
The **Dissolution:**

LHA NANG MI DU ZHEN PA MED
The appearance of the deity, without dissolving and free from fixation,

CHÖ NYID NYAM PAI NGANG DU LÒD
is released into the equality of Dharmata.

TSOG DRUG NANG TOG RÖL PA KÜN
The play of all appearance and concept of the six sources

RIG TONG YESHE GYEN DU SHAR
arises as the Primordial Wisdom of awareness- emptiness.

AH AH AH
The Dedication of Merit

By this virtue and by all the excellent deeds of the past, present and future,

may the mindstreams of all beings - pervasive as space be brought to complete fruition;

and through all beings realizing (themselves) as inseparable from the principal deity,

may the mandala of self appearance be actualized.
The Prayer of Auspiciousness:

Ho! Within the single expression of the concerned activities of the Great Glorious one—Vajrakilaya,

through enlightened compassion’s means, all malevolent spirits of the three realms of existence are tamed.

With inconceivable miraculous deeds aimed to tame in whatever ways needed,

May the auspiciousness of the conqueror, Vajrakumara be present!

In the Iron Horse Year, during the sixth month on the twenty-eighth day, Pedma Wangchen Gyei-pa’i Dorje (H.H. Khenpo Jigphun Rinpoche) revealed this from the expanse of intrinsic awareness. May virtue prevail!

This is the seal of H.H. Khenpo Jigmey Phünsok Jungney
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