

THE ESSENTIAL DAILY PRACTICE OF THE ENLIGHTENED ACTIVITY OF VAJRAKILAYA

***According to Lerab Lingpa's revelation,
the Yang Nying Pudri,
'Razor of the Deepest Essence'***

Namo Shri Vajrakilaya!

Homage to the Glorious Vajrakilaya!

This essential practice of enlightened activity has three parts:
the preliminary, the main practice, and the conclusion.

I THE PRELIMINARY (*The Preliminary has nine sections:*)
Invoking the Refuge

**rang gi nying khé hung gi
özer tröpé [lama dang nyisu
mépa] palchen dorjé shyönnüi
kyilkhor gyi lha tsok tamché dün
gyi namkhar**

vajra samadza

Beams of light shoot out from hung in my heart, invoking the Great Glorious One Vajrakumara, indivisible from the Lama, along with all the deities of his mandala, before me in the sky. Vajra sama ja!

1 Taking Refuge and Generating Bodhichitta

lama chok sum dorjé purpé lha

I take refuge in the Lama; in the Buddha, Dharma, and Sangha;

pawo khandro nam la kyap su chi

In Vajrakilaya and all his deities, dakas, and dakinis!

**lamé ngön dzok changchup sem
kyé dé**

So as to attain unsurpassed, true and perfect enlightenment,
I arouse the awakened mind of bodhichitta, and

gang dul dro dön chépar damcha'o

Vow to bring about the benefit of beings, liberating each one according to their needs!

(three times)

2 The Accumulation of Merit and Wisdom

chok dü déshek dorjé purpéi lhar

To you, the sugatas of all dimensions of space and time,
and the deities of the mandala of Vajrakilaya;

**chönyi ngang du chak tsal
chöpa bul**

From within the View of dharmata, in prostration I pay
homage, and to you I make offerings!

**dik shak yi rang chö khor kor
shyuk sol**

I confess all negative actions, and rejoice in all the positive;
I request you to turn the wheel of Dharma, and to remain
without passing into nirvana.

déshek tuk kyi sé su dak gyur chik

May I become a heart son or daughter of all the sugatas!

(three times)

Dissolution of Refuge

dza hung bam ho

tsok shyang nam rangla timpar gyur

The whole assembly of deities dissolves into me.

3 The Yoga of Vajrasattva the Heruka

**rang nyi dor sem shyal chik chak
nyi ting**

I arise as Vajrasattva, with one face and two hands, deep blue,

**chen sum tro dzum dorjé
drilbu chang**

With three eyes, a wrathful smile, and holding vajra and bell.

**rinchen rü gyen dorjéi kyil
trung shyuk**

With all the jewel and bone ornaments,
and seated in the vajra posture.

tuk kar dorjéi téwar ngak treng gi

At my heart stands a vajra, and in its centre is arrayed
the mantra mala:

**ö kyi yeshé chen drang wang
kur tim**

Its light streams out, summoning the Jñanasattva,
who grants empowerment and dissolves into me;

**damtsik nyam sok dik drip kun
dak gyur**

All impairments, breakages, violations and confusions of samaya, all negative actions and obscurations, are utterly purified.

The Hundred Syllable Heruka Mantra

**om vajra heruka samaya
manupalaya vajra heruka tenopa
tishtha dridho me bhawa
sutokhayo me bhawa supokhayo**

**me bhawa anurakto me bhawa
sarwa siddhi me prayaccha sarva
karma suca me tsittam shreyang
kuru hung ha ha ha ha hoh
bhagavan sarwa tathagata
heruka ma me munca heruka
bhava maha samayasattva ah**

(Recite many times.)

Kar tor

ram yam kham

**tongpé ngang le droom le
rinpochei nö yang shying gya
ché wai nang du torma khadok
dri ro nü pa phun sum tsok
par gyur**

From within the state of emptiness, from droom appears an enormous and spacious vessel, within which is the torma, endowed with abundant colour, fragrance, taste, and potency.

**om ah hung om ah hung om
ah hung**

**bhumi pati sapariwara vajra
samadza**

**bhumi pati sapariwara om akara
mukham sarva dharmanam adya
nutrapannatota
om ah hung phat soha** *(three times)*

Offering and Request for Fulfilment of Wishes

gang dak dir né lha dang lu

All those who dwell in this place—gods and nagas,

nöjin sinpo shyen dak la

Yakshas, rakshas, and others—

kyilkhor dön du sa chok dir

For the sake of this mandala, in this place,

dak shyu kyö kyi tsal du sol

I pray: please grant us the space!

4 The Commands (*for expelling negative forces*)

dor sem né gyur lé kyi heruka

Vajrasattva transforms into the Heruka of action. From him
shoot out

**tro tsok char tar bep pé ku ru
gyur**

A swarm of wrathful deities, falling like a storm of rain.

Gek tor

om hayagriva hung phat

**om svabhawa shuddoh sarwa
dharmah svabhawa shuddho ham**

**tongpé ngang le droom le
rinpochei nö yang shyang gya
ché wai nang du torma khadok
dri ro nü pa phun sum tsok
par gyur**

From within the state of emptiness, from droom appears an enormous and spacious vessel, within which is the torma, endowed with abundant colour, fragrance, taste and potency.

om ah hung om ah hung
om ah hung

ha ho hrih

om sarwa bhuta akarshaya dza

**om sarwa bighanen namah sarwa
tathagata bayo bisho mukhe bé
sarwa thakham utgaté saparana
imam gaghana kham grihane
edam balingta yé soha**

(three times)

4 The Commands (*continued*)

**hung ॐ mi dang mi min gek
kyi tsok ॐ**

Hung! All you hordes of human
and non-human obstacle-makers,

data nyi du chir deng shik ॐ

Instantly, leave this place—begone elsewhere!

ka lé da ché dik chen nam ॐ

Negative forces who disobey this command:

gowo tsalpa gya ru khö ཨོ

Your heads will be shattered into a hundred fragments!

vajra maha krodha sarwa

dushten takahana daha patsa

hung phat ཨོ

tsön cha mé rii gur du gyur ཅོ་ཅམ་མེ་རི་གུར་དུ་གཡུར་ཅོ་

Their weapons transforming into an impenetrable
dome of protection, like a mountain of fire.

vajra raksha raksha droom ཅོ་བཟུ་རལ་མཚམས་རལ་མཚམས་གྲོལ་ཅོ་

6 Symbolic Opening of the Mandala and Prostration

**hung yeshé purpa rang ngor
dzokpa la**

Hung! My own nature is the wisdom phurba,
complete and perfect, and

**zung dzin wang gi ma tok drip
yok go**

Yet driven by dualistic grasping, I have failed to realize it. Now
I draw aside the veil of obscuration, and

**ten drel da yi tsön né rap
yé shyíng**

In this symbolic gesture of interdependence,
I open the door of the mandala;

**sem nyi rang shyal jalwé da
chak tsal**

Face to face with the innermost nature of my mind,
I offer this symbolic prostration!

trawé sha ya phat

vajra ati pu ho

7 Confession and Resolution

**hung chönyi ngang du tamché
sangyé kyang**

Hung! In the state of dharmata, all beings are enlightened,
and yet

**trulpéi wang gi nyé tung dri
ma shak**

In the grip of delusion, I have accumulated faults
and defilements—I openly admit them all!

**deng né ku sung tuk kyi
damtsik nam**

From now on, even if my life is at stake, I will keep

**sok gi chir yang mi da
zungwar gyi**

The samayas of body, speech and mind,
without ever transgressing them.

vajra samaya hung

8 The Descent of Blessings

**hung ཨོ lama rigdzin dorjé
purpé lha ཨོ**

Hung! Lama, vidyadharas, deities of the mandala
of Vajrakilaya,

**ma sing khandro damchen
drubpé tsok ཨོ**

Mother and sister dakinis, and all those who carry out
their sacred oaths,

**tuk dam wang gi né dir chin
chen pop ཨོཾ**

Through the compassionate power of your pledge,
rain down your blessings on this place!

kilaya yi lé nam drubpar dzö ཨོཾ

Carry out all the enlightened activities of Kilaya!

samaya abeshaya hring hring dza ཨོཾ

9 Blessing the Offering Substances

**hung ཨོཾ chi nang dö yön chöpé ché
drak dang ཨོཾ**

Hung! Offerings of every kind, outer and inner,
to please the senses,

**lamé sangwé dam dzé
pakmé nam ཨོཾ**

With limitless, unsurpassable and secret samaya substances,

**ting dzin ngak dang chak gyé
rolpa yi ཨོཾ**

Are blessed and transformed through the power of our
samadhi, mantra and mudra,

**kunzang chö trin gyatsor chin
gyi lap ཨོཾ**

Into Samantabhadra's ocean-like clouds of offerings.

**om vajra argham padam püpe
düpe aloké gendhé néwité
shapta sarwa pudza ah hung ॐ**

om ah hung ॐ

**sarwa pentsa amrita balingta rakta
bodhitsitta tana gana sarwa
pudza ho ॐ**

(three times)

II THE MAIN PRACTICE *(This section has nine parts:)*

1 The Development Phase of the Mandala
and of the Deities

**hung khordé chö nam ma kyé
gakpa mé**

Hung! Unborn and unceasing are the phenomena
of samsara and nirvana,

**rangshyin ösal sem nyi
déchen ngang**

Their nature Clear Light, the great bliss of the nature
of mind, from which

**mikmé nyingjé semchen kun
la khyap**

Springs a compassion beyond all object or reference,
that embraces all sentient beings.

zung juk rikpa yigé hung du shar

The union of emptiness and compassion is Rigpa,
arising as the syllable hung,

dé lé é yam ra sum kem ram ché

Which sends out the syllables: é, yam, ra, sum,
kem and ram,

**namkha lung kyil trak tso shying
chen sa**

To create the space, the air, the ocean of blood,
the ground of human skin,

rü pé ri rap mé yi khor yuk ü

The cosmic mountain of bones, and the ring of fire.
There, in the centre,

**hung lé droom trö yong gyur shyal
yé khang**

Is hung, emanating the syllable droom,
which manifests the palace, spontaneously complete.

chi ni rinchen na nga dru shyir tsek

From the outside, it is square and built of layers
of the five precious stones;

**bar khyam go shyir go khyü lo
bur tsul**

In between, it appears as a courtyard with four gates
and projecting archways;

**nang ni töpa kam lön nying
sum tsek**

Inside, it is built of rows of dry skulls, rotting and freshly
severed heads,

**rakté chin jar nam chak
zergyi dam**

Set in congealed blood, fastened with nails of meteoritic iron.

**lha lüi ka dung za kar dral
cham ché**

Pillars and beams are devas and nagas; joists and battens
are the planets and stars.

dö nam chö lha pa gur töpé kor

The galleries throng with offering goddesses,
balconies are edged with skulls.

gyu lön rüpe dadi tö tsal dang

Hangings of bone fragments, threaded onto
fresh intestines, with slices of skull.

**chang löi nga yap dril yer lung
kyö chang**

Hanging ornaments decorated with bells sway in the wind,

**kang lak shar bu gal tsik da yap
dang**

Balustrades of legs and arms, and parapets of vertebrae;

rudré pakpé tok pup tsittéi tok

The roof canopy is the skin of Rudra,
and its crown ornament a heart.

**nyi dé tong khung bamro ché
chung dang**

The skylights are of sun and moon; and corpses,
of every size, abound;

**shying pak gyaltzen pen duk la
dré gyen**

Victory banners of human skin are raised, with
fringed umbrellas.

**go shyir rü bel ya tem ma
tem chen**

At the four gates, turtles make up the lintels and thresholds;

go gyen ta bap rü pé drawa dang

Doorways and steps are decorated with filigrees of bone

chu sin tö pé gyen ching pema lé

And makara skulls. Exquisite wheels of Dharma
resting on lotus blossoms

**népé chö khor duk dzé ri
dak zung**

Are held aloft by gazelles.

na tsok pema gya dram téwa ru

In the centre is a cross made of different coloured lotuses.

**yong dzok dang shing drip mé
kuntu sal**

All is complete and perfect, clear, transparent, and
shining unobscured.

chi né durtrö chö nam ma lü pé

Beyond, outside, and adorned with all features
of the charnel-ground,

jikpar trépei durtrö chenpo gyé

Are the Eight Great Charnel-grounds, terrifying to behold.

dé tar mu khyü dorjéi ragur lé

Around them stretches a perimeter fence of vajras

**barwé mé ö chok chur tro
shying truk**

From which a blazing fire and light burst out, streaming
everywhere, into the ten directions.

dru ché shyii ü dorjéi trengwa yi

At the centre of a square, within a circle made

**dumpor kor nang ser khor tsip
gyépa**

Of a garland of vajras, lies a golden eight-spoked wheel.

**dé ü mu khyü tö treng
korwé nang**

In its centre, within a rim made of a garland of skulls,

da gam marpo sum den tewa ru

Is its hub, with three red semi-circles,

**dru sum ting nak dorjéi dreng
ü tek**

And a dark blue triangle, in which stands a vajra.

ü dang teng ö tsip gyé khorlo la

At the centre, zenith, and nadir,
and the eight-spokes of the wheel,

na tsok pema dawa nyima dang

Are lotuses of many colours, seats of moon and sun discs, with

**drekpa lha chen chok kyong
pomo nol**

Arrogant Mahadevas and Mahadevis, male and female
guardians of the directions intertwined.

**da gam sum la dru sum ting
nak bar**

On the three semi-circles the dark blue triangle blazes.

**nang gor ro den kampo shyi
ché sal**

At the inner doors await carpets of dried
and dessicated corpses.

gyu yi hung nyi ü kyi den la bap

There, onto the central seat, the causal syllable
hung descends,

**trö dü yong gyur dorjé
shyönnui ku**

Sending out rays of light, which return, to transform into
the complete manifestation of Vajrakumara:

**ting nak shyal sum chak druk
shyap shyi dré**

Dark blue, with three faces, six arms, his four legs astride,

**yé kar yön mar ü ting gö
shé ngam**

The right face white, the left one red, and the middle one blue.
They are laughing, mocking, and rapacious.

**shyal dang jak dril tro nyer
chéwa tsik**

With gaping mouths, tongues curled up, raging in wrath,
with protruding fangs,

**chen gu dang mik ma ra min
ma dang**

Their nine eyes shot with anger, with beards, eyebrows

**ü tra mar ser mé tar bar
shying khyil**

And hair all orange-red like fire, coiling as they blaze.

tö kam ü gyen tö lön do shal chang

He wears a crown of dried skulls, and a long necklace
of fresh skulls,

**lang ko shying gi pak lön tak
sham sol**

Swathed in a freshly flayed elephant skin shawl,
and a tiger- skin skirt.

**tal chen tsombu trak shyak
tiklé gyen**

He is adorned with patches of cemetery ashes, drops of blood,
and streaks of fat.

**chak druk yé nyi dorjé tsé
gu dang**

His two right hands wield nine- and five-pointed vajras,

**tsé nga yön nyi mé pung
khatam nam**

His two left hands a fire-ball and khatamka.

**ta nyi purpa dril shyang rang
ö yum**

The last two roll a phurba. His consort is his own luminosity,

**khorlo gyendep shyal chik chak
nyi ngo**

Khorlo Gyendepma, light blue, with one face, two arms, and

**shyap nyi tro tsul rü gyen tak
sham chen**

Two legs, wrathful, with bone ornaments and tiger-skin skirt.

**khatam tö trak dzin dang dé
tong jor**

Holding a khatamka and skull-cup brimming with blood,
united with Vajrakumara in bliss and emptiness.

dangméi tiklé hung chu tröpa lé

From their subtle tiklé stream out ten hung syllables,
from which are emanated:

The Ten Wrathful Ones
Hungkara

**teng chok tsangpéi den la
hungkar ngo**

At the zenith, trampling on Brahma is the blue Hungkara.

**ting nak kar mar shyal sum chak
druk gi**

With three faces, dark blue, white, and red; his six hands

**do dril da shyu purpa dril
shying dep**

Holding vajra, bell, arrow, bow, and phurba,

**shyap shyi dor tap dra jin ngo
kya tril**

His four legs in striding posture, embracing his consort
the light blue Drajin.

pak gi go chen ngo nak towa yé

On their right and left are the the dark blue devourer with
a pig's head, his right hand gripping a hammer, and

**mik büi go chen ngön mo chak
kyu yé**

The blue executioner with a lizard's head,
swinging an iron hook in her right hand.

Vijaya

shar chok drizéi den la namgyal kar

In the east, trampling on a gandharva, is the white Vijaya.

**kar mar jangwéi shyal sum chak
druk gi**

He has three faces, white, red, and green; his six hands

do dril towa gyu shyak purpa nam

Holding vajra, bell, hammer, lasso made of intestines,
and phurba,

**shyap shyi dor tap nyemma
karmo tril**

His four legs in a striding posture, embracing his consort
the white Nyemma Karmo.

tak gi go chen karmo tri shul yé

On their right and left are the white devourer with a tiger's
head, his right hand clutching a trident, and

ja gö go chen karmo nga yap yé

The white executioner with a vulture's head,
flicking a fly-whisk in her right hand.

Nila Dandha

**shar lhor mé lhé den la yuk
ngön ting**

In the south-east, trampling on Agni the fire-god,
is the blue Nila Dandha.

**ngo kar marwé shyal sum chak
druk gi**

He has three faces, blue, white, and red; his six hands

do dril yuk to chak kyu purpa nam

Holding vajra, bell, club, iron hook, and phurba.

**shyap shyi dor tap dermo ngo
kya tril**

His four legs in a striding posture, embracing his consort
the light blue Dermo Ngokya.

yak gi go chen ting nak raldri yé

On their right and left are the the dark blue devourer
with a yak's head, his right hand with a sword, and

**ja rok go chen ngön mo tram
shing yé**

The blue executioner with a raven's head,
her right hand holding a register of doom.

Yamantaka

lho chok yidak den la shinjé ser

In the south, trampling on a preta is the yellow Yamantaka.

**ser ting marwéi shyal sum chak
druk gi**

He has three faces, yellow, blue, and red; his six hands

do dril bé chön khorlo purpa nam

Holding vajra, bell, a skull-topped mace, disc, and phurba,

**shyap shyi dor tap dur dak
sermo tril**

His four legs in a striding posture, embracing his consort
the yellow Durdak.

sha wé go chen ser nak khorlo yé

On their right and left are the dark yellow devourer with a
deer's head, his right hand brandishing a disc, and

wukpéi go chen sermo mé wal yé

The yellow executioner with an owl's head,
a jet of fire shooting from her right hand.

Arya Achala

lho nup sinpöi den la miyo ngo

In the south-west, trampling on a rakshasa, is the blue Achala.

**ting nak kar mar shyal sum chak
druk gi**

He has three faces, dark blue, white, and red; his six hands

do dril raldri chak kyu purpa nam

Holding vajra, bell, sword, iron hook, and phurba,

**shyap shyi dor tap tun khung ngo
kya tril**

His four legs in a striding posture, embracing his consort
the light blue Tün Khung.

zik gi go chen ngönpo bu dri yé

On their right and left are the blue devourer with a panther's
head, his right hand gripping a razor, and

**khaté go chen ting nak shyak pa
yé**

The dark blue executioner with a crow's head,
swinging a lasso in her right hand.

Hayagriva

nup chok lu yi den la tamdrin mar

In the west, trampling on a naga, is the red Hayagriva.

**mar nak kar ngo shyal sum chak
druk gi**

He has three faces, dark red, white, and light blue; his six hands

do dril pema shyakpa purpa nam

Holding vajra, bell, lotus, lasso, and phurba,

**shyap shyi dor tap tummo mar
kya tril**

His four legs in a striding posture, embracing his consort
the pale red Tummo,

chilé go chen marpo dra ta yé

On their right and left are the red devourer with a cat's head,
his right hand clutching a battle-axe, and

pushu go chen marmo pema yé

The red executioner with a hoopoe's head,
with a lotus in her right hand.

Aparajita

**nup chang lung lhé den la dö
gyal ngo**

In the north-west, trampling on Vayudeva, god of air,
is the blue Aparajita.

**ting kar marwé shyal sum chak
druk gi**

He has three faces, blue, white, and red; his six hands

**do dril chak kyu tö trak
purpa nam**

Holding vajra, bell, iron hook, skullcup full of blood,
and phurba,

**shyap shyi dor tap da nyem ngo
kya tril**

His four legs in a striding posture, embracing his consort
the light blue Danyenma.

changkii go chen ngönpo dorjé yé

On their right and left are the blue devourer with a wolf's head,
his right hand clasping a vajra, and

tra yi go chen ngönmo bé chön yé

The blue executioner with a falcon's head,
wielding a skull-topped mace in her right hand.

Amritakundali

**chang chok nöjin den la düdtsi
jang**

In the north, trampling on a yaksha, is the green Amritakundali.

**jang kar marwéi shyal sum chak
druk gi**

He has three faces, green, white, and red; his six hands

do dril raldri gya dram purpa nam

Holding vajra, bell, sword, double vajra, and phurba,

**shyap shyi dor tap lung chin jang
kya tril**

His four legs in a striding posture, embracing his consort
the pale green Lungchin.

**sengéi go chen jang nak gya
dram yé**

On their right and left are the dark green devourer with a lion's head, his right hand holding a double vajra, and

**pa wang go chen jangmo chak
drok yé**

The green executioner with a bat's head,
swinging an iron chain in her right hand.

Trilokavijaya

**chang shar gek ter kham sum
namgyal ting**

In the north-east, trampling on an obstacle-maker is
the blue Trilokavijaya.

**ngo kar marwé shyal sum chak
druk gi**

He has three faces, blue, white, and red; his six hands

**do dril dra ta drul shyak
purpa nam**

Holding vajra, bell, battle-axe, snake lasso, and phurba,

**shyap shyi dor tap sö ché ngo
kya tril**

His four legs in a striding posture, embracing his consort
the light blue Söchema.

**dom gyi go chen ngo nak yuk
to yé**

On their right and left are the dark blue devourer with
a brown bear's head, his right hand raising a club, and

**sé mong go chen ngönmo tö
trak yé**

The blue executioner with a weasel's head,
a skullcup full of blood in her right hand.

Mahabala

wo chok sa dak den la top chen nak

At the nadir, trampling on an earth-lord, is the black Mahabala.

**ting nak kar mar shyal sum chak
druk gi**

He has three faces, blue-black, white, and red; his six hands

do dril ri rap khatam purpa nam

Holding vajra, bell, Mount Meru, khatamka, and phurba.

**shyap shyi dor tap kul ché ngo
nak tril**

His four legs in a striding posture, embracing his consort
the blue-black Külchema.

**dré kyi go chen nakpo dung
tung yé**

On their right and left are the black devourer with a red bear's
head, his right hand clutching a short spear, and

chiwé go chen nakmo sal shing yé

The black executioner with a rat's head,
gripping an impaling spike in her right hand.

tromo chu nam khatam tö trak tok

The ten wrathful consorts each hold a khatamka
and skullcup brimming with blood.

za sö nyishüi yön nam purpa dep

The twenty male devourers and female executioners
all wield a phurba in their left hand.

kun kyang tro tsul durtrö ché chen no

All appear in wrathful form, clad in the charnel-grounds ornaments.

The Four Gate-Keepers

lar yang dang chü dza hung bam ho lé

Now, from the deities' subtle tiklé stream out the syllables dza hung bam ho, out of which manifest:

**shar gor pushü go chen chak
kyu kar**

At the eastern gate, the white gate-keeper with the hoopoe's
head, gripping an iron hook;

**lho gor kangkéi go chen
shyakpa ser**

At the southern gate, the yellow gate-keeper with the
scavenging bird's head, flexing a lasso;

**nup gor sinchéi go chen chak
drok mar**

At the western gate, the red gate-keeper with a night-owl's
head, swinging a chain of iron;

**chang gor kyakéi go chen
drilbu jang**

At the northern gate, the green gate-keeper with a magpie's
head, ringing a bell.

**yön nam phur dril rü gyen tak
sham sol**

Each one wields a phurba in her left hand, and wears bone ornaments and tiger-skin skirt;

**dzin ching dom nyö lé kun
drubpar ché**

They carry out all their activities: enticing, capturing, binding, and paralyzing.

The Body Mandala

tsowöi né ngar buddha pema dang

At the five centres of the lord of the mandala Vajrakilaya,
are Buddhakilaya, Padmakilaya,

benza ratna karma kilaya

Vajrakilaya, Ratnakilaya, and Karmakilaya,

**kar mar ting ser jang ku pur
juk chen**

Respectively white, red, blue, yellow, and green,
their lower body in the form of a phurba.

**tro tsul purpa dril shyang é
long shyuk**

Wrathful in appearance, they roll the phurba in their hands,
each one rising out of a triangular pit.

**chiwor hung dzé nam tsam
tobpo ché**

At the crown of his head is Hungkara, at the hairline Mahabala,

tralwar namgyal takpar shinjéi shé

At the forehead, Vijaya, at the nape of the neck, Yamantaka;

gul du tamdrin nu yön düdtsi khyil

At the throat, Hayagriva, at the left breast, Amritakundali,

sokpa yé yön yuk ngön miyo gön

At the shoulder blades, Nila Dandha and Achala,

**tsip lok yé yön dö gyal kham
sum gyal**

On the right and left sides, Aparajita and Trilokavijaya,

so söi yum dang za sö tsok ché ting

Each in union with his consort, and flanked by a devourer
and an executioner; all of them are blue,

**kun kyang gyen mé chak nyi
purpa dril**

Without ornaments, and wielding the phurba
in their two hands.

ku mé zur sum é yi den la rol

Their lower body is phurba-shaped and rests
in a triangular pit.

yenlak shyi la go shyi pur juk chen

On the four limbs are the four female door-keepers,
their lower body in the form of a phurba.

**yé nam rang tak yön nam
purpa nam**

In their right hands, they clutch their respective attributes,
in their left a phurba.

**shyen yang dak gi pung kham kye
ché kun**

Also, my whole being—aggregates, potentials,
and sense fields

lhundrup gyalwé kyilkhor chenpo o

Are spontaneously perfect as the mandala
of the victorious buddhas.

dangmé hung trö da gam sum du bap

A hung shoots down from the subtle essence,
and lands on the three semi-circles:

The Supreme Son

yé su tro gyal top dü sé chok ni

On the right is the Supreme Son who embodies all the might
of all the victorious wrathful ones.

ku tö u sum ting nak kar mar shyal

His upper body has three faces: dark blue, white, and red.

**chak druk yé nyi dra ta chak
kyu dang**

He has six hands: the two on the right hold a battle-axe
and iron hook,

**yön nyi gya dram bhendha trak
kang nam**

The two on the left a crossed vajra and skullcup full of blood;

**ta nyi purpa dril shyang hung
dra drok**

The last two wield a phurba. He resounds with the sound of hung

**tro tum nyam den durtrö ché
kyi gyen**

Wrathful and ferocious, he is adorned with
charnel-ground ornaments.

ku mé zur sum mé yi tsa tsa tro

His lower body the shape of a phurba,
which gives off sparks and flashes of fire.

**ngö sum hung mar zur sum
phat nakpo**

On each of its three blades is a red hung, and on its
three edges a black phat.

né ngar dru nga pal tser ah karmo

In his five centres are five seed-syllables,
and on its point a white ah.

tuk kar tsowo yabyum ku tö char

In his heart appears the lord of the mandala, Vajrakilaya
in union with Khorlo Gyendepma; in the upper part
of his body

tro chu yabyum za sö tramen dang

Are the ten Wrathful Ones in union with their consorts, flanked
by the devourers and executioners—the Tramenmas.

képar go shyi pal zur pur sung tsok

At his waist are the four female door-keepers, and on the edges of the phurba's blades, the whole assembly of the guardians of Kilaya,

namgyur ma ngé cho trul chir yang tön

Their forms and appearance manifesting each in their own way—in a miraculous display.

**dung khang da teng dorseem yum
dang ché**

In the mansion of the skull, upon a moon disc seat sits
Vajrasattva in union with his consort.

rang dang yeshé ö ngé long na sal

He shines, brilliant within the expanse of the five wisdom
luminosities, his very own radiance.

The Kilaya of Approach

dun du yeshé nyenpéi kilaya

In front appears the wisdom Kilaya of 'Approach';

ku tö tro tsul chak nyi purpa dril

His upper body is wrathful, his two hands roll a phurba and

**ku mé zur sum nying ü nyi
teng hung**

His lower body has the form of a phurba. In the centre
of his heart, on a sun disc seat, stands a hung,

ting sal tuk kyi ngak di yé su kor

Bright blue, encircled by the Wisdom Mind mantra,
turning clockwise:

**om vajra kili kilaya ॐ tsitta
vajra nen ॐ**

**sarva samaya jñana satva krodha
mandala shri heruka hung phat ॐ**

jak teng pemé tewar ah marpo

On his tongue, in the heart of a lotus blossom seat is a red ah,

sung gi ngak treng barwé yé su kor

Encircled by the mantra-mala of the Wisdom Speech,
blazing out and turning clockwise.

**om vajra kili kilaya ॐ waka
vajra nen ॐ**

**vajra svabhawa sarva
dushten hrih ॐ**

shvadhani samaya hung phat ॐ

**dung khang da teng om yik
karpöi tar**

ku yi ngak di yé su khorwar gom

In the mansion of the skull, upon a moon disc seat is a white syllable om, around which I visualize the mantra of the Wisdom Body, turning clockwise.

**om vajra kili kilaya ॐ kaya vajra
nen ॐ**

**jvala jvala pra ॐ jvala ॐ saphuta
saphuta ॐ**

**sarva jñana krodha shri vajra heruka
hung phat ॐ**

The Kilaya of Activity

yön du gyok ché lé dzé kilaya

On the left is the Kilaya who swiftly accomplishes
all activities,

jang nak rap jik ku tö trowöi zuk

Dark green, utterly terrifying, the upper body with
a wrathful form,

ku mé zur sum chak nyi purpa dril

The lower body the shape of a phurba; his two hands
roll a phurba,

**trulpéi po nya drang mé chok
chur tro**

Which sends out countless messengers, streaming out
into the ten directions.

yap kyi tuk ü nyi da pemé teng

At the centre of the heart of the male deity, on sun
and moon and lotus seats,

**yeshé sempa shyal chik chak
nyi ngo**

Arises the Jñanasattva, blue, and with one face and two arms,

**chen sum gyen mé rang nang yum
ché shyeng**

With three eyes and without ornaments, in union with his consort, his own natural self-appearance.

**tuk kar nyi teng hung ting ngak
kyi kor**

In his heart, on a sun disk, stands a blue hung, encircled by the mantra.

**tso khor yong dzok ma dré chu
da shyin**

The lord of the mandala and his retinue are all complete and distinct, like the limpid reflections of the moon in water.

**kun kyang yeshé rang nang
dakpa'o**

And all are pure, in being wisdom's natural self-display.

2 Affixing the Seal

hung ཨྀུ barwé trowo mi zépéi ཨྀུ

Hung! In the three chakras of the body, speech and mind

ku sung tuk kyi khorlo ru ཨྀུ

Of the blazing lord whose wrath is irresistible,

chak gya sum dang yigé sum ཨྀུ

With the three mudras and the three syllables—

dé shyin nyi kyi gyé dap po ཨྀུ

With suchness, the seal is affixed.

**kaya waka tsitta jñana vajra
svabhawa atmako ham ॐ**

3 The Invocation

**hung ཨོཾ chö ying kyéwa mépéi
podrang né ཨོཾ**

Hung! From the palace of the 'unborn' Dharmadhatu,

kyéwéi cho trul tro chen barwéi ku ཨོཾ

Great blazing wrathful one, you are miraculously born—

**dorjé shyönnu yabyum khor
dang ché ཨོཾ**

Vajrakumara, with your consort and your retinue:

**damtsik wang gi né dir shek
su sol ཨོ**

Through the power of the samaya, come now, to this place!

vajra samaya dza dza ཨོ

4 Requesting the Deities to Take their Places

**hung ཨོཾ dru sum ting nak barwéi
kyilkhor dir ཨོཾ**

Hung! In this blazing mandala, triangular and dark blue,

**ma chak pema tap shé nyi
da dang ཨོཾ**

On the lotus of non-attachment, and the sun and moon
of skilful means and wisdom,

**drekpa dra gek pomo
nolwéi teng ॐ**

Treading underfoot the arrogant demons, enemies and
obstructing forces, male and female, intertwined:

dorjé purpé lha tsok shyuk su sol ॐ

You deities of Vajrakilaya, take your places now!

vajra samaya tishtha lhen ॐ

**tamché rik nga shyi tröi kur
gyurpéi**

All beings are transformed into the peaceful and wrathful
manifestations of the five buddha families,

dang chü yigé dru ngar dü né tim

Whose essence is absorbed and melts into the
five seed-syllables.

**om hung tram hrih ah ཨྵ
abhishintsa hung ཨྵ**

6 Offering Homage

**hung ཨོཾ chomden dorjé shyönnu
yabyum dang ཨོཾ**

Hung! O victorious lord, Vajrakumara with your consort,

trulpa trowo tromo chak nyen tsok ཨོཾ

Your emanations, the male and female Wrathful Ones,
with all your attendants,

go kyong sé chok düpé kyilkhor la ཨོཾ

The gate-keepers, the Supreme Son, and this whole mandala
gathered here,

lü ngak yi sum güpé chak tsal lo ཨོ

To you all I offer homage, with the devotion of my body,
speech, and mind!

ati pu ho ཨོ pratitsa ho ཨོ

7 Offerings

(i) The Outer Offerings

The two kinds of water, plus the the five offerings—flowers, incense, lights, perfume, and food—and five sense objects: objects of form, sound, smell, taste, and touch.

**hung lha dzé namdak argham shyap
sil dang**

Hung! Substances, pure and divine: water to drink and water to cool the feet,

nyer chö nam nga dö péi yönten nga

The five offerings, the five sensual stimulants,

**ngö jor yi trul namkhéi kham
gangwa**

Both real and imagined in the mind,
flood the expanse of the sky.

so söi dö yön lhamo ché té bul

Each one held aloft by goddesses of offering: all these I offer!

**om vajra argham padam püpe düpe
aloké gendhé newité shapta ॐ**

**rupa shapta gendhé rasa parshé
pudza ho ॐ**

(ii) Offering the Amrita

**hung ཨུཾ tsa gyé yenlak tong
jar amrita ཨུཾ**

Hung! Nectar made from eight main
and one thousand secondary ingredients,

**nyönmong nga dak yeshé nga
dang den ཨུཾ**

Containing the five negative emotions purified as
five wisdoms,

**rik nga yabyum nyam jor
changchup sem ཨོ**

The bodhichitta of the union of male and female deities
of the five buddha families:

lamé sangwa chok gi chöpa shyé ཨོ

Accept this supreme, unsurpassably secret offering!

**maha pentsa amrita
kharam khahi ཨོ**

(iii) Offering the Torma

**hung ཨོཾ chöying namdak pal gyi
tor nö du ཨོཾ**

Hung! The container for the wrathful torma is the
Dharmadhatu of utter purity, in which rises

torma yeshé nangwa gyatso khyil ཨོཾ

The torma, the manifestation of primordial wisdom,
stirring up the vast ocean

kar mar tiklé düdtsi ro chok pel ཨོ

Of nectar of the white and red bodhichitta, and enhancing
its sublime flavour;

dö yön lhamöi rolpa ché té bul ཨོ

All the goddesses of the sensual stimulants perform
their display, I offer you the tormas!

maha balingta kharam khahi ཨོ

(iv) Offering the Rakta

**hung ॐ duk nga né dak mar gyi
argham dang ॐ**

Hung! The five poisons, completely purified,
which are the red pure drinking water, and

**gyu druk dralwé ti ra bam
chen tsok ॐ**

The host of corpses, which are the six causes of the
emotions liberated—

**lha yang rung té dak gi wang
dü chir ཨོཾ**

So that I can overpower even the gods, if need be—

**bul lo shyé né tu tsal ngö
drup tsol ཨོཾ**

To you I offer this! Accept it and grant me the siddhis
of special powers and energy!

maha rakta khahi ཨོཾ

(v) Absolute Offering of Union and Liberation

**hung ཨོཾ lamé sang chok chak gyéi
damtsik gi ཨོཾ**

Hung! Through the samaya activities of the mudra, supreme and unsurpassably secret,

**nyönmong khorwa né su
dralwa dang ཨོཾ**

Negative emotions and samsara itself are completely liberated,

dé tong du dral mépar jorwa dang ཨོཾ

Bliss and emptiness are united, beyond any separation:

yeshé nga den chok gi chöpa shyé ཨོཾ

Accept this, the supreme offering adorned with
the five wisdoms!

maha sukha pudza ho ཨོཾ

8 Offering Praise and Homage

**hung ཨོཾ yeshé nga dzok ku nga
lhun gyi drup ཨོཾ**

Hung! You are the complete perfection of the five wisdoms,
the spontaneous presence of the five kayas,

trinlé yong kyi dak nyi chomdendé ཨོཾ

Embodiment of all enlightened activity, the victorious

**tso chok dorjé shyönnu
pal chenpo ཨོཾ**

Supreme Lord of the mandala, great awesome Vajrakumara,

**ngödrup chok tsol dzé la chak
tsal tö ཨོཾ**

Who grants the supreme siddhi: To you I offer praise
and homage!

**khorlo gyendep gyalwa kyé
dzé yum ཨོཾ**

Khorlo Gyendepma, mother who gives birth to all
the buddhas,

trulpéi tro tsok za sö goma shyi ཨོཾ

Your emanations, the Wrathful Ones, with devourers
and executioners, and four gate-keepers,

tro gyal kun dü sé chok
barwé tsok ཨོཾ

You who embody all the wrathful buddhas, the Supreme Son
with your blazing assembly of deities,

kyilkhor yong dzok lha la chak
tsal tö ཨོཾ

To all you deities of the entire mandala,
I offer praise and homage!

9 The Mantra Recitation

**om vajra kili kilaya sarwa
bighanen bam hung phat
khen dza**

nyen pur né sum ngak khorlé

özer kar mar ting sum trö

From the mantra-malas at the three centres of the Kilaya of
Approach stream out rays of light: white, red, and blue,

tso khor tamché la pokpé

Touching all the lords of the mandala and their retinues, and

déchen rolpé gyépar gyur

In a display of great bliss, they rejoice.

om vajra kili kilaya hung phat ॐ

(recite 100 times)

yeshé sempé tuk ké ngak treng lé

From the mantra-mala at the heart of the Jñanasattva,

özer nga den yap kyi shyal né tön

Stream out rays of light of five colours which emerge
from the mouth of Vajrakilaya,

**yum gyi shyal shyuk jor tsam né
chir trö**

To enter his consort's mouth. Then they stream out from
the point of union,

**nyen pur tuk kar shyuk té né
sum gyi**

To enter the heart of the Kilaya of Approach, and, touching
the mantras circling his three centres,

**ngak khor la pok ku sung tuk
gyü kul**

They invoke the wisdom body, speech, and mind.

**lar yang shang né chir trö lha
nam la**

Again they stream out from his nostrils, to touch all the deities,

**pokpé gyü kul kun kyang ngak
dra drok**

Invoking their wisdom mind, and all of them resound
with the mantra.

ö kyi chok dü sangyé sé ché chö

Now, rays of light pour out that make offerings to the buddhas and bodhisattvas of the ten directions and three times.

**semchen dön ché dak shyen
dikpa jang**

More rays stream out to purify the negative actions of myself and others, fulfilling the benefit of all sentient beings.

**nang si drekpa wang dü dra
gek dral**

Light shoots out again to overpower all the wild, demonic forces of the universe, and to liberate enemies and creators of obstacles.

**déshek shyi tröi sang sum
chinlap chü**

Finally, the rays of light gather the blessings of the three
secrets of all the peaceful and wrathful sugatas,

**ku ngak chak tsen nampé rang
la tim**

Which rain down as forms, as mantras, and as attributes
of Vajrakilaya, all dissolving into me.

**nö chü tamché purpéi
rangshyin gyur**

The whole environment and the beings within it are
transformed into the nature of Vajrakilaya, and

**nang si lhar sal kun kyang tsur
dü té**

All appearance and existence manifest vividly as deities.
Now they all gather into me

tuk kar timpé gyal kun yeshé ngé

And melt into my heart. Through this, I obtain the Vajra Body

déchen rangshyin dorjéi ku top gyur

Whose nature is the great bliss of the five wisdoms of all the victorious buddhas.

**om vajra kili kilaya sarva bighanen
bam hung phat ॐ**

(Recite the mantra with one-pointed concentration, while maintaining all the clarity and purity of the visualization.)

The Mantras of the Ten Wrathful Deities

They are condensed into this basic heart mantra, as given in the Tantras. So here you recite the basic heart mantra:

**om vajra kili kilaya dza hung
bam ho ॐ**

**katam kayé ॐ jayé vijayé ॐ ajaté ॐ
aparajité ॐ**

**mara sena ॐ pramar dha nayé sarva
bighanen bam hung phat ॐ**

(Recite this as many times as possible)

The Mantra Recitation of the Supreme Son

sé chok ku lé özer tsöncha tar

tröpé madakpa nam tsar ché gyur

From the body of the Supreme Son rays of light shoot out like weapons, utterly destroying all that is impure.

**om vajra kili kilaya yaksha krodha
sarva dushten takahana
dahapatsa hung phat ༄**

(Recite this fiercely and forcefully)

Ali Kali

The following are said three times altogether as one group:

The Mantra of the Vowels

**a a, i i, u ú, ri ri, li li, e ai, o au,
ang ah**

The Mantra of Consonants

**ka kha ga gha na,
cha chha ja jha nya,
ta tha da dha na,**

**ta tha da dha na,
pa pha ba bha ma,
ya ra la wa sha
sha sa ha ksha**

The Mantra of the Essence of Interdependent Origination

**om yé dharma hetu prabhawa
hetun teshan tathagato hyawadat
teshan tsa yo nirodha ewam vadi
mahashramana soha**

**All phenomena arise from causes; those causes and what puts
an end to them have been proclaimed by the Tathagatha**

himself. He who truly speaks such words is the Great Shramana.

**yeshé lha tsok chen dren shye
chi nang sangwé chö par bul
ku sung tuk yön trinlé de
bakmé galtrul nyam chak shak
maha pentsa amrita rakta vajra
ah hung**

The Hundred Syllable Mantra (three times)

***Insert Dharmapalas practices and
Confession and Fulfilment practices.***

III CONCLUSION *(This part has nineteen phases:)*

1 Blessing the Tsok Offerings

**hung ཨོ ནོ ཅུ གཡུ ཀམས
nampar dak ཨོ**

Hung! The whole universe and all the beings within it,
causes and conditions, are perfectly pure,

düdtshi nga la sokpa nam ཨོ

The five nectars, and all the other ingredients are here:

dam kang ngö drup langwéi chir ཨོཾ

To repair all impairments of the samaya,
and to obtain the siddhis,

tsok khor long chö trin tar tip ཨོཾ

This sumptuous Tsok feast is arrayed,
its offerings amassed like banks of clouds.

ram yam kham om ah hung ཨོཾ

2 Invocation

**hung ॐ rang shyin namdak chönyi
shyiwa lé ॐ**

Hung! From the peace of the dharmata, the nature of everything, which is utter purity,

rolpa ma gak trowöi kur shyengpa ॐ

Arises an unceasing display of wrathful deities.

**dorjé shyönnu yabyum khor
dang ché ॐ**

Vajrakumara, along with your consort and your retinue,

**dö yön tsok la chen dren shek
su sol ཨོཾ**

I invoke you to this Tsok feast of sensual stimulants.
Come now, I pray!

om rulu rulu hung jo hung ཨོཾ

ganacakra pudza khahi ☺

4 Confession

ho ཨོ dak chak ma rig lü ngak sem ཨོ

Ho! In our ignorance, our body, speech, and minds are

dö tro timuk kyön wang gi ཨོ

Overwhelmed by the faults of attachment,
anger, and stupidity,

damtsik nyam chak gal trul sok ཨོ

And we have committed impairments, breakages,
contradictions, and confusions of samaya:

nyé tung tamché so sor shak ॐ

Every single one of these errors and downfalls,
I openly admit and confess them all!

samaya shuddhé ah ॐ

The Hundred Syllable Mantra

Summoning the Rudras

namo kön chok sum dang tsa sum ॐ

Namo! By the power and truth of Buddha, Dharma,
and Sangha, Lama, Yidam, and Khandro,

chö kyong sung mé den pé nö ché ཨོ

The Dharmapalas and Protectors—let all harmful and

dra gek tamché tsok ta ma mikpé ཨོ

Negative forces be summoned to this object of

ten di la khuk chik ཨོ

Conception, the last portion of the Tsok!

dza hung bam ho ཨོ

5 Liberation of Rudra

hung ཨུཾ purpéi lha tsok dü la bap ཨུཾ

Hung! All you deities of Vajrakilaya, now is the time!

dangwé dra dang nöpéi gek ཨུཾ

Let vindictive enemies and obstructing forces bent on harm,

dü dang bardu chöpa nam ཨུཾ

Demons, and obstacle-makers,

yü tsam gyi ni dir khuk chik ཨུཾ

At this very moment, all be summoned here!

nyingjé dralwéi damtsik ni ཨོཾ

As your samaya of liberating through compassion—

pungpor dorjé purpé top ཨོཾ

Nail their bodies with the phurba!

namshé chö kyi ying su por ཨོཾ

Transfer and liberate their consciousness into
the Dharmadhatu!

zuk pung sha trak chöpa shyé ཨོཾ

Accept this offering of their body, flesh, and blood!

**shri vajra krodha nöché maraya
kharam khahi ॐ**

Vajrakilaya Tsok Prayer

om ah hung ॐ

**om vajra kili kilaya sapariwara ॐ
maha gana chakra pudza kha kha
khahi khahi ॐ**

hung ཨོ

Hung!

pal chen khor dang ché nam kyi ཨོ

Great Glorious Vajrakilaya, along with all your retinue,

chöpa gyatso di shyé shik ཨོ

Accept this ocean of offerings!

nyam chak gyatso ma lü shak ཨོ

We confess an ocean of impairments and breakages of samaya, without any omissions!

tuk dam gyatso ma lü kang ཨོ

May the ocean of your wishes be completely fulfilled!

ngö drup gyatso tsal du sol ཨོ

Grant us the ocean of siddhis!

trinlé gyatso ma lü drup ཨོ

Carry out every one of your ocean of activities!

Insert additional tsok prayers if needed, along with Prayers to Guru Rinpoche, Sengé Dongma, and Prayers to Tara.

6 Offering of Chant and Dance

hung ཨོ yangdak dön tsön da yi lu ཨོ

Hung! The symbolic song, portraying the purity of absolute truth,

nyi mé yeshé rolpa dang ཨོ

Is the display of non-dual wisdom, and

kyéwa mépéi cho trul lé ཨོ

The ceaseless gestures of this dance are

ma gak chak gya gar chö shyé ཨོ

The miraculous manifestation of the unconditioned:
Accept this offering, I pray!

a la la ho ཨོ

7 The Aspiration Prayer while Enjoying the Tsok Feast

yang sang lamé dön gyi kyilkhor du

In this mandala of the most secret, unexcelled,
and absolute truth,

rolpa yeshé tsok chö di pulwé

The display of wisdom, this Tsok Feast is offered. May it cause

**dak shyen sönam yeshé tsok
dzok shing**

Us and others to complete our accumulations of merit
and wisdom,

**ku nyi ngön gyur dön nyi
lhundrup shok**

Directly realize the two kayas, and spontaneously accomplish
the benefit of ourselves and others!

**om ah hung om ah hung
om ah hung**

lamé dam tsik du yin gyi kung pa

**sem yi shé pé mam la gong
war shok**

8 The Remainder Torma

**hung ཨོྃ dorjé purpa sangwéi
kyilkhor du ཨོྃ**

Hung! In this secret mandala of Vajrakilaya,

**pal gyi ka nyen rolpéi lhak
dü nam ཨོྃ**

All you who obey the commands of the awesome Vajrakilaya
and collect the remainder offerings,

**dir shek dam dzé ka yi lhak
tor dang ཨོ**

Come now to this place! Accept these samaya substances,
the remainder tormas granted by command,

**sha trak mar gyi chöpa di
shyé la ཨོ**

This red offering of flesh and blood, and then

**sangyé tenpa nyenpo
sungwa dang ཨོ**

Guard the supreme teachings of the buddhas!

**naljor cholwéi lé nam nyur
drup dzö ཨོ**

Carry out swiftly all that we yogins and yoginis demand!

**dhakini sarva dza hung bam ho ཨོ
utsishta balingta khahi ཨོ
maha pantsa amrita khahi ཨོ
maha rakta khahi ཨོ
dra gek ché mé sha trak rü
pa khahi ཨོ**

9 Exhortation (*kulwa*)

**hung ཨོཾ chö ku shyiwéi ngang lé
ma yö kyang ཨོཾ**

Hung! Never do you stir from the peace of the dharmakaya,

zuk ku jik ché trowöi tsul tönpa ཨོཾ

Yet you manifest in rupakaya form as the terrifying
wrathful deities;

dorjé purpéi lha tsok tuk dam kul ཨོཾ

All you deities of Vajrakilaya, I invoke your wisdom mind!

**trinlé nam shyi lhun gyi drubpar
dzö འོ**

Spontaneously accomplish your four enlightened activities!

Insert Concluding Dharmapalas practices.

10 Renewing the Covenant

**hung ཨོཾ chomden palchen dorjé
shyönnu dang**

Hung! The enlightened, awesome Vajrakumara,

**sang dak khandro lé kyi
wangmo ché**

The mistress of the secret vajrayana,
great Khandro Lékyi Wangmo,

**rigdzin nam gyé lobpön
péjung sok**

The eight vidyadharas, and the master Padmasambhava,

dorjé purpéi drup nyé tamché kyi

All of the siddhas who realized through Vajrakilaya—

**gyü lung méngak du ma shyal
ché shing**

At that time when they revealed the countless tantras,
agamas, and upadeshas,

zap ter bé dang tönpéi dü kyí tsé

And concealed or brought out the profound terms,

ka sang tenpa sungpar dam chépei

All you who pledged then to protect the teachings
of the sacred commands,

**drekpa lha sin dé gyé khor
dang ché**

You eight classes of arrogant gods and demons, along
with all your retinues,

dir shek dam dzé ka yi torma shyé

Come now to this place! Accept the samaya substance
of this torma issued through our command!

**bö kham sangyé ten dang chö
khor sung**

Protect the whole of Tibet! Protect the teachings of the
Buddha and their transmission!

data drubpéi rigdzin dak chak gi

Let us, the vidyadharas practising here right now,

tsé dir sangyé ku sum tobpa dang

Attain the three kayas of a buddha in this very lifetime,

**trinlé nam shyi drubpéi drok
dzö chik**

And help us then to carry out the four enlightened activities!

**dir shek chö shyé dam kong
trinlé dzö**

Come now to this place! Accept this offering! Let all your wishes be fulfilled! Carry out your enlightened activity!

**ma rung dü kyi pung tsok dok
ching drol**

Avert and liberate all the assembled forces of malice and negativity!

12 The Dance of Suppression

hung ཨྀུྎ dorjé tröpé kyilkhor du ཨྀུྎ

Hung! In this mandala of vajra wrath,

duk sum dralwéi lé dzé chir ཨྀུྎ

So as to carry out the activity of liberating the three poisons,

rolpéi ta dro chem sé chem ཨྀུྎ

Let the pounding beat of the dance of Hayagriva

dra gek damsii teng du dung ཨྀུྎ

Stamp on enemies, obstructing forces, and damsi demons!

damsi jungpo maraya nen ॐ

Kill, subdue, and suppress all damsi demons
and negative forces!

ku sung tuk kyi kyilkhor du ॐ

In this mandala of wisdom body, speech, and mind,

purpa rolpé lha tsok kyi ॐ

May all you deities emanated by Vajrakilaya

ngam chen gar gyi lé dzépé ॐ

Perform the terrifying dance,

lé shyi lhun gyi drup gyur chik ཨོ

And carry out spontaneously the four activities!

shanting pushting washam maraya ཨོ

13 Summoning Longevity (*tséguk*)

**om vajra kili kilaya ayu jñana tsé
droom nri dza sarwa siddhi
phala hung ॐ**

**hrih ॐ rang jung lhun gyi
drubpéi tsé ॐ**

Hrih! Long life, arising naturally and spontaneously
perfect, is

gyurmé yeshé nga yi ngö ཨོ

Changeless, its real nature being the five wisdoms;

khordé kun gyi dang chü pal ཨོ

With the pure vital energy, nutrition and goodness
of all samsara and nirvana—

dü né drup chok dak la tsol ཨོ

May all be gathered and granted to us the
supreme practitioners!

**om vajra kili kilaya ayu jñana tsé
droom nri dza sarwa siddhi
phala hung ॐ**

14 Making Offerings, Praise, and Confession
Offerings

om shri vajrakumara saparivara

[vajra]

argham padam pü pé dü pé aloké

gendhé newité shapta

maha pentsa amrita khahi ॐ

maha rakta khahi ॐ

maha balingta khahi ॐ

Praise

**hung ཨོཾ kalpa mé tar barwé long
kyil né ཨོཾ**

Hung! Amid a blazing tornado of fire, like the inferno
at the destruction of a kalpa,

dukpa dul chir trinlé miyowa ཨོཾ

Unflinching in your enlightened activity to subjugate all evil,

tro gyal düpé sé chok kilaya ཨོཾ

You who embody all the victorious Wrathful Ones,
Supreme Son Kilaya,

trinlé purpéi lha la chak tsal tö ཨོཾ

All you deities of the phurba of activity, to you
I offer praise and homage!

Confession

**dak ni ma rig bakmé wang
gyur té ཨོཾ**

In the grip of ignorance and mindlessness,

**ku sung tuk kyi damtsik
nyampa dang ཨོཾ**

I have violated the samayas of body, speech, and mind,

**cho ga lhak ché gal trul
gyurpa nam ཨོ**

And committed duplications, omissions, and mistakes
in the practice.

**nong shyng gyöpei sem kyi tol
lo shak ཨོ**

With deep regret and remorse, I acknowledge and admit
them all.

tsangpar dzé né ngödrup tsal du sol ཨོ

Having purified them, grant me the siddhis, I pray!

The Hundred Syllable Mantra

15 Accomplishing the Siddhis

**hung ॐ sangwa lamé dön gyi
kyilkhor du ॐ**

Hung! In this mandala of unexcelled and secret truth,

**dorjéi dung tsop naljor dak
chak la ॐ**

To us yogins and yoginis, heirs to this vajrayana line,

**ku sung tuk yön trinlé
nyam jorwéi ॐ**

Please grant the supreme unexcelled attainment and the
ordinary siddhis

**lamé chok dang tünmong
ngödrup tsol ॐ**

Of the wisdom body, speech, mind, qualities, and activity,
all in one!

**om ah hung ॐ
guru dheva dhakini vajra
kili kilaya ॐ**

kaya siddhi om ॐ

waka siddhi ah ॐ

tsitta siddhi hung ॐ

sarva karma siddhi phala ho ॐ

Rab Né

**chok chu na shyukpé sangyé dang
chang chup sempa tamché dak la
gong su sol**

All you buddhas and bodhisattvas who dwell throughout the
ten directions, think of us!

**ji si namké ta dang nyam pé
semchen tamché mi népé nya
ngen lé depé sa la ma shyak
gi bar du gyalwa nam nya ngen**

lé mi dawar tenpar shyuk su sol

Until all beings, as infinite as space itself, are brought to the state of perfect nirvana beyond extremes, may you victorious ones remain here constantly, without passing into nirvana!

**khyepar du yang ku sung tuk kyi
ten di nam la ji si jungwa shyi'i
nöpé ma shyik gi bar du tenpar
shyuk su sol**

In particular, may you remain here until these representations of enlightened body, speech and mind are destroyed by the four elements.

**tenpar shyuk né kyang dak dang
semchen tamché la chok tün
mong gi ngödrup malü
pa tsal du sol**

And, as you remain here, may you grant us and all other beings all the supreme and ordinary siddhis!

The Mantra of the Essence of Interdependent Origination

**om yé dharma hetu prabhawa
hetun teshan tathagato hyawadat
teshan tsa yo nirodha
ewam vadi mahashramana soha**

All phenomena arise from causes; those causes and what puts an end to them have been proclaimed by the Tathagatha himself. He who truly speaks such words is the Great Shramana.

om supratita vajra ye soha ॐ

16 Aspiration Prayer

**ho ཨོ འོ རོ ལོ ཤོ ཧོ ཉོ སོ རྩོ ལོ ཀུ སུང འུག
ཀྱི རྒྱང ཨོ ཨོ**

Ho! Through the power of the generation and completion phases, mantra recitation, and samadhi meditation,

**ཀྱེ རྩོག འེ རྩོ འོ རྩོ འོ རྩོ རྩོ རྩོ རྩོ
གོ རྩོ རྩོ ཨོ ཨོ**

Within the state of the wisdom body, speech, and mind of Vajrakilaya,

**dak shyen sönám yeshé tsok
dzok né ཨོཾ**

May we and others all accomplish the accumulations
of merit and wisdom, and so

**nyur du kunkhyen go pang ngön
gyur shok ཨོཾ**

Swiftly and directly realize the perfect state of omniscience!

17 Prayer for Auspiciousness

**hung ཨོཾ tukjéi tap kyi si sum
dukpa dul ཨོཾ**

Hung! The skilful means of compassion subjugate all
the evils of the three worlds;

yeshé kalpé mé tar zi ji bar ཨོཾ

Wisdom blazes out in brilliance like the inferno
that destroys a kalpa.

**chomden dorjé shyönnu
yabyum khor ཨོཾ**

Victorious Vajrakumara, with your consort, and your retinue—

**déshek tsa sum denpéi chin
lap kyi ཨོ**

Through the blessing of the truth of the sugatas
and the gurus, devas, and dakinis,

taktu pal né nyin tsen tashi shok ཨོ

Make everything auspicious, day and night,
in everlasting splendour!

18 Dzogrim—the Dissolution Phase

yeshé rang nang dakpé lha ཨོ

The deities, the pure self-display of wisdom,

po gyur dro ong nyi mi nga ཨོ

Do not ever move or change, or come and go;

rang nang lha dang shyal yé kun ཨོ

This naturally appearing deity, the palace—everything

ma kyé tongpé ngang du tim ཨོ

Dissolves into the state of emptiness, the unconditioned...

hung hung vajra jñana sattva ah ॐ

hung hung ॐ hung hung ॐ

19 The Unending Flow of the Yoga

zuk nang tamché yeshé lha ཨོ

All forms that appear are the wisdom deities,

dra drak ngak la dren tok tuk ཨོ

All sounds are mantra, all thoughts the wisdom
mind of Vajrakilaya;

nang si kun zang rolpéi ngang ཨོ

This whole existence is Samantabhadra's play.
In the confidence of this recognition,

taktu drowéi dön la juk ཨོ

I vow to work always for the benefit of beings.

om vajra kili kilaya ah ཨོ

phat phat phat ཨོ

hung hung hung ཨོ

kaya waka tsitta vajra raksha

droom ཨོ

To make it easier to use, for example in the evening session of the drupchen, Lerab Lingpa condensed the essence of the main terma, and wrote this straight out.

May all goodness and well being increase and spread!