

A Lamp to Illuminate the Practice of  
the Most Secret Unsurpassed  
Vajrakilaya

Commentary and Compilation  
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## The Story of Vajrakilaya

First, here is a short history of the source from which these teachings come and how they originated. In the abode of Akanishta within the Charnel Ground of the Great Secret Display, when the Bhagavan Vajrakumara was dwelling surrounded by his retinue of the buddhas of the four families and their infinite emanations, at the request of the Master of Secrets, he taught many tantras. These included the many root and branch Kilaya tantras such as the *Vidyottama Tantra* and so forth. The Master of Secrets and the dakinis wrote these down as volumes of scriptures and concealed these at the Sitavana Charnel Ground, Blissful Mound Stupa, and so forth. Later, the master Prabhahasti found a turquoise treasure casket at the Blissful Mound Stupa. Many Kilaya tantras came from this. Also, when the great master Padmasambhava was performing yogic conduct at the Sitavana Charnel Ground, one night he saw the following. At the base of a poisonous tree, there was a blazing fire. Within that there was an iron scorpion with nine heads and nine eyes. The scorpion proclaimed, “I will give refuge to sentient beings without a refuge. I will protect those without a protector.” The next morning, from beneath that same tree he extracted a casket of Kilaya treasures. Many Kilaya tantras also came from this. Later, the master Padmasambhava went to meet with the great awareness holder Prabhahasti. He requested that Prabhahasti bestow the empowerment of Vajrakilaya upon him. The master Prabhahasti replied and prophesized, “I am not worthy of granting you that empowerment. Instead, you should travel to the south to the Sosaling Charnel Ground. There is the dakini named Dewai Khorlo. From her you should request it.”

Padmasambhava traveled there and found the dakini Dewai Khorlo. She was holding a khatvanga trident and skullcup in her two hands and was fully bedecked with wrathful attire. From her mouth she

roared with the wrathful sound of Kilaya. Padmasambhava approached her and requested the empowerments. In response, the dakini first transformed the master into a Hum syllable and then swallowed him. As he traveled through her crown, throat, heart center, and navel, he completely received the four empowerments. She sent him back out from her secret place. Then, she bestowed all the Vajrakilaya teachings upon him without exception. Again, Padmasambhava went back to Prabhasthi and requested all the cycles of Vajrakilaya teachings. In this way, he became a master of all the cycles on the activity deity Vajrakilaya.

At a later time, the master Padmasambhava was performing the nine-lamp mandala practice of the glorious Yangdag Heruka at the Yangleshö cave in Nepal. As he was seeking to accomplish the supreme siddhi of the vidyadhara level of mahamudra, the Naga Gyongpo, Yaksha Gömakha, and Logmatrin appeared in space to cause unbearable sensations. Using various forms of magical powers, they created many terrible calamities throughout the kingdom. In order to subdue these obstacles, the great master dispatched two messengers to the monastery of Vikramashila in India. There they obtained and took back to Nepal two large collections of Kilaya instructions and practices. When Padmasambhava merely opened up these teachings, all the obstacles were pacified. The cycles of Vajrakilaya instructions are like a wish-fulfilling tree. To look at the texts in this way, there are thirty-six tantras. Four tantras are like the roots. There are eight tantras that are like the trunk. There are ten tantras that are like the branches. There are three tantras like the leaves. There are four tantras like the flowers, and there are four tantras like the fruits. Then, there are the three supplemental tantras of enlightened body, speech, and mind. When the master Padmasambhava was traveling back to India, one night he stopped at a place called Tsawa Tsashö. There, at midnight, a great magical display arose. Using the power of meditation, he subdued it, and four beautiful



females appeared blazing with light. “Who are you?” he asked. “We are the four Semo goddesses that are the magnetizing local spirits of the kingdom of Tsawa Tsashö,” they replied. The master Padmasambhava bound them under oath and they became established as four protectors of the teachings and practice of Vajrakilaya. They were given the names Dorje Dejin, Dorje Yajin, Dorje Sejin, and Dorje Phagjin. They became renowned as the four Semo protectresses of Kilaya. Then, the master traveled to Vikramashila monastery. There, he offered the panditas some appropriate Vajrakilaya tantras. In return, the panditas offered him great praise and appreciation from that point on. Still, they did not ask him to compose commentaries on secret mantra and write sadhanas.

The great master Padmasambhava knew through his foreknowledge that he would be invited to Tibet in the future. So again, he traveled to Nepal. At the Yangleshö cave, the master Padmasambhava, Pandita Vimalamitra, and the Nepali Shilamanju practiced Vajrakilaya together. On the first night, there appeared a nine-headed iron jackal, an eight-tongued golden wild dog, a three-legged copper fox, and a dreadlocked turquoise female dog. Upon those four creatures rode four females holding kilayas. They were bound by oath and became the four Shwana sister Kilaya protectresses. On the second night, the previously mentioned four Semo protectresses appeared. On the third night, the four Remati sisters appeared. They were bound under oath and became Kilaya protectresses. All those became renowned as the twelve oath-bound protectors of Kilaya. At that time, the three masters saw the face of Vajrakumara directly. All the oath-bound ones promised to take care of those who taught, studied, and practiced the Kilaya teachings like their own children.

Then, Padmasambhava was invited to Tibet and he gradually made his way there. In order to tame the gods, demons, and evil doers he opened up a Vajrakilaya mandala at Samye. Then, by doing the

Kilaya dance, all the gods and demons became bound under oath. The ruling king (Trisong Detsen) was able to complete all his enlightened aspirations.

To the king and his subjects, Padmasambhava bestowed the Vajrakilaya empowerments. The king and his subjects then went to Dragmar Drinzang and practiced Vajrakilaya. At that time, inconceivable signs appeared. Not only that, but the king and the subjects practicing with him all attained siddhis without exception.

The main person that received Padmasambhava's tradition of Vajrakilaya was Yeshe Tsogyal Kharcheza. When the master was about to pass from this world to the Copper-Colored Mountain, from the hillside where he was to depart he extracted a scroll and gave this last profound instruction to Jomo Tsogyal. There are three main traditions of Vajrakilaya: the tradition of the king, the tradition of Jomo (Tsogyal), and the tradition of the princess. Of these three, the tradition of Jomo Tsogyal is famous for being the most profound. Jomo Tsogyal traveled to Monkha, Nering, and Senge Dzong to practice. Through this, she attained a very high level of accomplishment. After that, in accord with the oral instructions of Guru Rinpoche, she hid these teachings as a treasure at Danglung Tramo of Dagpo. As she was about to entrust these to the Genyen Danglha for safe keeping she said, "In future times, if you the treasure guardian meet with a fortunate one, many beings will be benefited greatly." Thus, she gave rise to the enlightened mind and sealed it with aspirations.

Later, in the first part of the fifteenth century, the king of treasure revealers, Ratna Lingpa (1403–1478), extracted this treasure with the help of the Genyen Danglha from Danglung Tramo of Dagpo on the fifteenth lunar day of the dragon month of the dragon year. This became known as the "Essential Meaning of the Unsurpassed Innermost

Secret Great and Glorious Vajrakilaya.” From the dharma master himself this was spread to many fortunate ones, family heirs, and heart disciples. By that, it spread and flourished so that the lineage has continued to this very day without interruption.

## **Four Kilayas**

All the activity stages of the enlightened activities of Vajrakilaya are accomplished by means of the four piercings. By striking the kilaya of pervasive primordial wisdom within the expanse of reality, the wrathful deity of great ultimate primordial wisdom is accomplished. By striking the kilaya of immeasurable compassion toward all sentient beings of the six realms, the vajra wheels of the aggregates and elements are accomplished. By striking the kilaya of bodhichitta within the space of the mother, the emanated mandala of the supreme children deities is accomplished. By striking the kilaya of material substance at harm doers, existence is accomplished as Vajrakilaya. Here, the meaning of those four kilayas will be explained concisely.

### **Kilaya of Primordial Wisdom Awareness**

The unelaborated expanse and the primordial wisdom of self-luminous awareness are non-dual. This great self-arisen primordial wisdom is self-arising without any bias or partiality. This is the essence of the kilaya of primordial wisdom awareness. By sealing all reality with it, confused appearances are pierced to the core. Thus, the dharmakaya of great non-dual primordial wisdom is attained.

### **Kilaya of Bodhichitta**

Through the powerful melting of the union of the father and mother deities, the primordial wisdom of coemergent great bliss is brought forth. This is the essence of the kilaya of bodhichitta. By sealing the subtle channels, winds, and essences with that, the impure winds and mind dissolve into the expanse. Then, there are the pure arisings of primordial wisdom, and the mandala of the male and female deities is made manifest. Thus, the sambhogakaya is attained.

## **Kilaya of Immeasurable Compassion**

Through great compassion, one does not forsake sentient beings. By applying that toward the object of all sentient beings of the six realms, they are rescued with the rescue rope of compassionate energy and are liberated from samsara. Thus, the nirmanakaya is attained.

## **Kilaya of Material Substance**

There are two aspects to the kilaya of material substance: the natural kilaya and the kilaya of meditative absorption.

### **Natural Kilaya**

In the pure realm of Akanishta, there are the naturally dwelling deities and the mandala in which they reside. These are the objects of the activities of meditation and accomplishment.

### **Kilaya of Meditative Absorption**

Through meditative absorption on the clear appearance of the Kilaya deities, ordinary discursive thoughts are sealed. Then, by practicing through the ways of the four branches of approach and accomplishment, all appearances and possibilities appear as the assembly of the Kilaya deities of the generation stage. Then, all accomplishments will be accomplished. If you wonder why the natural and meditative absorption kilayas are labeled as the kilaya of the material substance, it is as follows. Once a mandala of material substances is created that has the same number of deities, it becomes a support for the visualization. It is called that when it is accomplished as being inseparable from the natural mandala through meditative absorption. In particular, in this tradition of practice, the first two kilayas (of primordial

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wisdom awareness and bodhichitta) are crucial. The latter two are then linked to accomplishing the main aspects of practice.

## **Preparations for the Group Practice of the Great Accomplishment**

In this there are three ways to practice. The outer elaborate way to practice is to practice as a group assembly. The inner concise way to practice is as a solitary hero. The secret unelaborated way to practice is accomplishing the mandala of the body. When you are practicing according to the elaborate group practice, there are four stages related to the place. First, it is necessary to evaluate whether or not all the proper characteristics of a practice place are present. Next, if all the proper characteristics are present, it should be taken over from other embodied and formless beings so that obstacles do not arise. Third, seats are taken. Fourth, one practices according to the rituals of taking control and so forth.

### **Ten Activities for the Approach**

Then, there are the ten activities for the approach.

### **Establishing the Outer Boundaries**

At the four directions of the practice building, on flags erected with white cairns place pictures of the four great kings together with their written mantras and requests. Then, invite the four great kings and dissolve them into those representations. Making offerings to them and praising them, entrust them with the activity of guarding against obstacles.

### **Establishing the Inner Boundaries**

At the outside of the door of the practice building do the ritual of suppression.

## **Establishing the Secret Boundaries**

This has two parts. At the outside of the door you should place a picture of Yamantaka. On the inside of the door you should place a picture of the wrathful Amritakundali. The backs of these should have the mantras of the deities and the requests. Then, invite both the deities and dissolve them into those representations. Making offerings to them and praising them, entrust them with the activity of guarding against obstacles. The practitioners should be successively purified right before the beginning of the session before they enter the building. After that, no one who has not been purified should come in. The assistants that come in and out should always carry at their waists a kilaya blessed by the mantra that mustard seeds are tied to.

## **Establishing the Support of the Mandala**

This has four parts. First, sprinkle the water. Second, chalk the lines. Third, spread the colors (of sand). Fourth, arrange the ornaments. Also, do the appropriate rituals and proclamations according to the practice. If you are using a mandala painted on cotton and so forth, you just chalk the primordial wisdom line and the eight great lines. The other lines are not necessary to chalk. To do a more concise style of ornamentation, you can gather a multitude of previously made kilayas with the proper characteristics that are equal in number to that of the main deities. For the twenty-eight Wangchugmas, twenty-one Genyens, and twelve Tenma goddesses, you can use the same number of just carved sticks. By this then, the material kilayas are blessed as the enlightened body, speech, and mind of the primordial wisdom deities. In accord with the recited practice, arrange the main kilaya of the mandala so that it is facing into the eastern direction from the center. Around that, on the ten spokes are kilayas of the ten wrathful ones. To the left and right of each one of those are Trathabs (for a total



of twenty). All of those are facing inward, arranged according to the recited practice. Inside those, on the four spokes of the wheel, set forth the kilayas of the four families of the supreme children. At the four inner gates, set out the kilayas of the four gatekeepers facing outward. On the courtyard of blood, arrange the four Shwanamas, four Dagnyimas, and four Sadagmas facing inward. At the four outer gates, arrange the four Gingchens facing outward. Circling around the inside of the charnel grounds are the twenty-eight Wangchugmas, twelve Tenmas, and twenty-one Genyens arranged according to the recited practice. In the middle level of the elevated throne, place a vase that is filled with scented water mixed with the thirty-five vase substances. It should have a dark blue silken neck cloth, crown of the five families, lid ornament, and dharani mantra string attached to a vajra. The mouth of the vase should face east. Of the two ends of the strings that are connected to the main kilaya and the vase, one should reach the vajra master and the other one should be able to reach the hand of the session leader.

On the higher level of the elevated throne, in the middle should be a statue that is a support of enlightened body. To the right should be a mantra text or tantra volume that is a support of enlightened speech. To the left should be an eight-sided crystal that is a support of enlightened mind. Behind is the glorious torma (paltor). To the right and left of that are amrita and rakta respectively. In front is the longevity torma (tsetor), arranged with longevity pills and longevity wine to the right and left of that respectively. Around the outer perimeter in the four directions there should be a descending terrace of seven, five, or three levels depending on if you are making this elaborate, medium, or concise. To arrange this even more concisely, in the center is the glorious torma. To the right is the general torma of the dharma protectors collected together, the chedo torma, and amrita in a skull cup mixed with dharma medicine. Arranged to the left of the main torma spreading leftward are the specific tormas of the oath-endowed ones, the

tenma torma, and rakta. In the four directions are the pacifying, increasing, magnetizing, and wrathful tormas. On the middle level are the five desirable objects, the seven precious substances, the eight auspicious symbols, the eight auspicious substances, and so forth facing out. If you have not gathered these, arrange pictures of all these things. Below those, arrange the eight types of offerings and set out wrathful offerings from the north. Above the mandala, there should be a canopy or umbrella. The shield and outer circumference should be bedecked with tassels, flags, banners, ceremonial cloth, silken wreaths, and so forth. On the four corners set out four long-life arrows with silk streamers connected by a web of multicolored thread. Behind, set out whatever suitable tormas and whatever foods, drinks, and ganachakra substances you can. This is merely a concise way to set out the ornamentation of the mandala.

### **Enthronement**

The practitioners are enthroned to enter into whatever particular activities they are doing.

### **Placing the Signs**

As a sign of becoming a child of the great glorious (Vajrakilaya), a heap of ashes is placed between the eyebrows. Fat is smeared on the throat and drops of blood are placed on the cheeks. Thus, the signs are placed.

### **Connecting with the Symbols**

Through the four immeasurables we enter into the mandala of the great glorious one that has been naturally and spontaneously accomplished since the beginning. Also, seeing the guru and vajra family all as being inseparable from the deities, we symbolically prostrate in the manner of self-awareness.

## **Mixing and Adding**

All the new vajra family members are being mixed and added to the old. All are blessed as having an equal fortune, and the life force of their samayas is bound together. The oath is recited.

## **Appointing the Deities**

The spontaneously present mandala since the beginning arises and appears like a rainbow as a mandala in space. This then dissolves into the mandala of substances like the kilaya multitude and so forth.

## **Causing the Blessings to Descend**

From all the pure realms like Akanishta, Ghanavyuha, and the rest, the gurus, vidyadharas, deities, dakinis, and oath-possessing protectors gather in space like massing clouds. Then, with their great compassion and love we call upon them. Recite the descent of blessings and prayers of auspiciousness. Here is just a brief outline of the preparations for the practice. It would be too wearisome to write an extensive detailed presentation of the subject at this time. While necessary, here, there isn't any more written. Nevertheless, at the time of the main practice, since it is most important to have commentary on the meaning of the words recited, there is no contradiction in not explaining the minute details of the preparations. Up until this point, these topics have solely been on the preparations for the great accomplishment group practice.

## **Main Practice**

Now, at the time of the main practice, there are the stages of how this is done on a daily basis.

### **Opening Practices**

To begin, pray to the lineage gurus to grant the power of their compassionate blessings so that we are able to train in practice. Then, imagine that from the Hum syllable at your heart center, light rays emanate to invite the assembly of deities of the great glorious Vajrakumara into the space before you like massing clouds. In their presence, go for refuge, generate bodhichitta, offer the eight branches of confession, and train in the four immeasurables according to the recited text.

### **Torma Offerings**

After that, there are the preliminary tormas, which include both the white torma (kartor) and obstructor torma (gegtor). For the white torma, this is offered to the virtuous local deities and guardian spirits of the directions who have commitments. They are requested to pacify their minds of harm and evil and entrusted to help practitioners of virtue at all times with minds of love. For the obstructor torma, visualize yourself in the form of the dark blue great glorious Vajrakumara with one face and two hands. His right hand holds a kilaya and his left makes the threatening gesture. He is extremely wrathful and majestic. Clearly appearing within the center of the blazing fire of primordial wisdom, seize the pride of being the deity. Through the torma ransom, all negative spirits are compensated and are commanded not to cause obstacles for practitioners.

## **Protection Wheels**

After that, there is meditation on the protection wheels. This has two parts: the spheres of the five types of weapons and the protection wheel of the display of the wrathful ones.

### **Spheres of Five Types of Weapons**

At the five places of yourself as the great glorious Vajrakilaya are the five syllables Om Ah Hum Sva Ha. From the Hum syllable at the heart center blue light rays stream out into the eastern direction. These become a nine-pointed blue vajra. From that emanates many layers of vajras like that to become the sphere of vajras. From the Om syllable at the forehead white light rays stream out into the direction above. These become an eight-spoked wheel. From that a sphere of wheels appears outside the sphere of vajras.

From the Sva syllable at the navel yellow light rays stream out into the southern direction. These become a sword. From that emanates many layers of those to become a sphere of swords outside the sphere of wheels. From the Ah syllable at the throat red light rays stream out into the western direction. These become a skull mace. From that emanates many layers of those to become the sphere of skull maces outside the sphere of swords. From the Ha syllable at the secret place green light rays stream out into the northern direction. These become a vajra cross. From that emanates many layers of those to become the sphere of vajra crosses outside the sphere of skull maces. Between each of those spheres there are many small wrathful deities of the particular family of the sphere, holding their respective weapons. They face outward, filling the spheres completely so they are seamless.

## **Protection Wheel of the Display of the Wrathful Ones**

Visualizing yourself as the great glorious Vajrakilaya, from the seed syllable at your heart ten dark blue Hum syllables emanate. Inside the sphere of vajras in the ten directions there are ten seats with a lotus and sun for the protectors of the ten directions. The Hum syllables land on these seats and transform into the ten great wrathful ones. Above, on a seat of male and female brahmas, there is the Humkara father and mother. In the eastern direction, on a seat of the male and female ghandarvas, there is the Namgyal father and mother. In the southeastern direction, on a seat of the male and female fire gods, there is the Chug Ngön father and mother. In the southern direction, on a seat of the male and female death lords, there is the Yamantaka father and mother. In the southwestern direction, on a seat of the male and female rakshasas, there is the Miyowa father and mother. In the western direction, on a seat of the male and female water gods, there is the Hayagriva father and mother. In the northwestern direction, on a seat of the male and female air gods, there is the Dögyal father and mother. In the northern direction, on a seat of the male and female yakshas, there is the Amritakundali father and mother. In the northeastern direction, on a seat of the male and female obstructers, there is the Namgyal father and mother. Below, on a seat of the male and female earth lords, there is the Tobpoche father and mother.

All of these deities have three faces, six hands, and four legs spread wide. Their two main hands are rolling a kilaya at their heart centers. The rest of the hands are holding their respective hand implements. Each of these fathers is in union with the respective mother deity. They are fully bedecked in glorious charnel ground attire and ornamentation. From the places of union of those deities, infinite small wrathful deities similar to themselves emanate, seamlessly filling everywhere. Inside of that, there is what is called the sphere

of the sun and moon of method and wisdom. White rays of light create a garland of the Sanskrit vowels and red rays of light create a garland of the Sanskrit consonants. Thus, imagine both stages of this emblematic sphere.

### **Marking the Secret Boundary**

All obstacles and obstacle makers are conceptual thoughts of the mind. Through realizing the dharmakaya luminosity of the nature of the mind, you understand that not even the word for “obstacle” truly exists. This is the indestructible vajra way of marking the boundary. Thus, evenly rest in the state of luminosity free of thoughts in the non-duality of boundary marking and the marker.

### **Generating the Immeasurable Mansion Support and Supported Deities**

Then, there is generating the immeasurable mansion support and supported deities within it. For this, there are the three stages of meditative absorption.

### **Meditative Absorption of Suchness**

First, for the meditative absorption of suchness, instantly in the expanse of space before you there is the essence of the life force of the enlightened mind of all the tathagatas. Imagine it appearing in the form of an innate five-pointed blue vajra, the size of a thumb’s width. Like a shooting star, it descends into your heart center. It blazes with light rays that burn away all atoms and particles of your body into nothingness, and these light rays come back to abide in the heart of the vajra. Imagine that your mind becomes inseparable with it. Again, light rays blaze, burning away all concepts of subjective and objective dualistic

reality, so that all becomes the nature of great emptiness. Imagine that the vajra also fades into the expanse of space like a rainbow.

### **Meditative Absorption of Complete Illumination**

Next, there is the meditative absorption of complete illumination. From that state that is free of thoughts, there is an immeasurable compassion that wishes to free all sentient beings from the terrors of cyclic existence. The self-radiance of that compassion is like the light of a hundred thousand suns arising at once. All the realms of the entire universe are pervaded by these great light rays. By this, the commitment of the enlightened mind of all the kilaya-accomplishing vidyadharas is invoked. By that, imagine that there is an awakening sound like an echo that invokes the swift accomplishment of kilaya for all existence.

### **Meditative Absorption of the Seed**

Those rays of light of the self-radiance of compassion pervading everywhere gather back and transform into the syllable E. That transforms into a (three-dimensional triangular) dharmodaya of space with the wide part up. It extends throughout the bottom half of the space inside of the protection spheres. The lower part of the dharmodaya comes to a point below and extends to the middle of the vajra ground of the protection spheres. In the expanse of space, the syllable Yam transforms into wind. The syllable Ra transforms into an ocean of blood. The syllable Sum transforms into a ground of human flesh. All of these are stacked upon one another. Above those, the syllable Kem transforms into Mount Meru made of bones. It has three sides and four levels. The higher levels are larger than the lower ones. Above that, there is a pervading vajra rock surface. On that, the syllable Ram transforms into a triangular blazing apocalyptic fire. Inside that fire, there is a round vajra fence enclosure.



Inside the circumference of both the fire and fence, there is an immeasurable palace. However large you meditate the palace to be, its area is the size of one-third of the area within that circumference. Inside the vajra fence, in the middle of a multicolored lotus, on a ground of sapphire there are the eight great charnel grounds in the eight directions. Inside those upon a slightly elevated rock of lapis lazuli there is a vajra cross. The center of that has a square shape and upon it is a Bhram syllable.

That transforms and becomes the immeasurable palace with an outside and inside. The outside is made of various jewels. It has four sides, four gateways, and four eaves. Above the gateways with three levels of stairs, there are four levels of archways on each of the four doors. Inside the immeasurable palace, there is a courtyard filled with a swirling ocean of blood. Inside that, there is a castle made from the three types of skulls (of humans, gods, and nagas). This has four sides and four gateways without eaves. The roof over both the outer and inner parts of the palace has a pagoda style form.

Inside the castle made of skulls, there is a ten-spoked wheel. Inside that are four spokes. In the center of that, upon a stacked lotus, moon, and sun is a throne of the four maras entwined. Upon that is the blue seed syllable Hum, blazing with light. From it, light rays emanate making offerings to delight all the buddhas. Their blessings, power, and magic are all gathered back in the form of light rays, which dissolve into the Hum. Again, light rays emanate and purify all the obscurations of all sentient beings.

## **Generating Vajrakilaya and Khorlo Gyedebma**

Then, the Hum syllable transforms. You appear as the great glorious Vajrakumara with three faces, six hands, and four feet. He

appears luminous dark blue in color like lapis lazuli. His right face is white. His left face is red, and his main face is dark blue. He has three eyes and is adorned by the eight types of charnel ground ornaments. His upper right hand is wielding a nine-pointed vajra in space. His middle right hand is brandishing a five-pointed vajra. His upper left hand is making the threatening mudra and at the tip of his finger fire blazes. His middle left hand is holding a khatvanga trident. His lower two hands are rolling a Mount Meru kilaya at the level of his heart center. He has wings made of vajra jewels on his right and left spreading out into the sky. Of his four legs, the right ones are bent in and his left are extended as he stands in a heroic pose. He dwells within the center of an expanse of blazing primordial wisdom fire. At his heart center, inside an agate-like sphere, on a sun and moon disc is the primordial wisdom being.

He is dark blue in color, the size of a thumb's width. He has one face and two hands rolling a kilaya at his heart center. Within his heart center upon a seat of the sun and moon is a golden vajra, the size of a barley grain. In the middle of that vajra is a sun and moon disc seat the size of a mustard seed. In the center of that is a blue Hum syllable the size as if drawn with a hair. Around it the nine syllables of kilaya (Om vajra kilikilaya hum) circle in the way they are recited.

Upon the lap of Vajrakilaya is the mother Khorlo Gyedebma. She is light blue in color with one face and two hands. Her right hand holds an utpala lotus flower and embraces the father by his neck. Her left hand holds a skull cup filled with blood that she offers to the father's lips. She wears a leopard skin skirt. Her right leg is extended out with the father's, and her left embraces the father around his waist.

## **Kilaya Deities of the Four Directions**

In the four directions on the four spokes of the wheel are the four kilaya deities of the four families. In the east is Vajra Kilaya with three faces and six hands. His right face is white. His left face is red, and his main face is dark blue. His two upper right hands hold a vajra and wheel. His two upper left hands hold an iron hook and a lasso. His two lower hands roll a kilaya. In the south is Ratna Kilaya with three faces and six hands. His right face is white. His left face is red, and his main face is yellow. His two upper right hands hold a jewel and an axe. His two upper left hands hold a skull cup filled with blood and a lasso. His two lower hands hold a kilaya. In the west is Padma Kilaya with three faces and six hands. His right face is white. His left face is blue, and his main face is red. His two upper right hands hold a lotus and sword. His two upper left hands hold a skull cup and iron chains. His two lower hands hold a kilaya.

In the north is Karma Kilaya with three faces and six hands. His right face is white. His left face is red, and his main face is green. His two upper right hands hold a vajra cross and a skull mace. His two upper left hands hold a mass of fire and a bell. His two lower hands roll a kilaya. For all four of them, they have dark brown hair bound up in a topknot and a crown of the five families. Their bodies are adorned by the eight types of charnel ground ornaments. The bottom part of their bodies is an iron three-sided kilaya, emanating sparks of wrathful forms.

## **Ten Wrathful Fathers and Mothers**

Around the outside of those are the ten wrathful fathers and mothers. On the ten spokes, starting in the east, first, there is the blue wrathful Humkara. He has three faces, six hands, and four legs. His

right face is yellow. His left face is red, and his main face is blue. His upper hands hold an arrow and a bow. His middle hands hold a kilaya and an iron hook. His lower two hands hold a kilaya. He is in union with the mother Dorje Drajinma, who is light blue in color. To their right and left are two emanations. One has a pig head, and the other has a lizard head. They are both blue in color.

Second, there is the white wrathful Namgyal. He has three faces, six hands, and four legs. His right face is blue. His left face is green, and his main face is white. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a wheel and bell. His lower two hands hold a kilaya. He is embraced by the mother Dorje Nyema, who is white in color. To their right and left are two emanations. One has a tiger head, and the other has a vulture head. They are both white in color.

Third, there is the dark blue wrathful Chugpa. He has three faces, six hands, and four legs. His right face is white. His left face is red, and his main face is dark blue. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a fire mass and a club. His lower two hands hold a kilaya. He is embraced by the mother Dermo, who is light blue in color. To their right and left are two emanations. One has a yak head, and the other has a raven head. They are both dark blue in color.

Fourth, there is the blue wrathful Yamantaka. He has three faces, six hands, and four legs. His right face is white. His left face is red, and his main face is blue. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a club and an axe. His lower two hands hold a kilaya. He is in union with the mother Durtröma, who is blue in color. To their right and left are two emanations. One has a deer head, and the other has an owl head. They are both blue in color.

Fifth, there is the dark green wrathful Miyowa. He has three faces, six hands, and four legs. His right face is white. His left face is maroon, and his main face is dark green. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a lasso and a razor knife. His lower two hands hold a kilaya. He is embraced by the mother Dorje Tünkhung, who is green in color. To their right and left are two emanations. One has a leopard head, and the other has a crow head. They are both dark green in color.

Sixth, there is the red wrathful Hayagriva. He has three faces, six hands, and four legs. His right face is white. His left face is blue, and his main face is red. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a vajra cross and a skull mace. His lower two hands hold a kilaya. He is embraced by the mother Dorje Tummo, who is light red in color. To their right and left are two emanations. One has a cat head, and the other has a hoopoe bird head. They are both red in color.

Seventh, there is the light red wrathful Dögyal. He has three faces, six hands, and four legs. His right face is yellow. His left face is green, and his main face is light red. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold an iron spear and a sword. His lower two hands hold a kilaya. He is embraced by the mother Dorje Danyem, who is light red in color. To their right and left are two emanations. One has a wolf head, and the other has a falcon head. They are both light red in color.

Eighth, there is the yellow-green wrathful Amritakundali. He has three faces, six hands, and four legs. His right face is white. His left face is red, and his main face is yellow-green. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold a sword and lasso. His lower two hands hold a kilaya. He is embraced by the

mother Dorje Lungjin, who is yellow-green in color. To their right and left are two emanations. One has a lion head, and the other has a bat head. They are both yellow-green in color.

Ninth, there is the dark yellow wrathful Khamsum Namgyal. He has three faces, six hands, and four legs. His right face is white. His left face is red, and his main face is dark yellow. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold an axe and lasso. His lower two hands hold a kilaya. He is embraced by the mother Dorje Söche, who is dark yellow in color. To their right and left are two emanations. One has a bear head, and the other has a weasel head. They are both dark yellow in color.

Tenth, there is the blue wrathful Tobpache. He has three faces, six hands, and four legs. His right face is white. His left face is red, and his main face is blue. His upper hands hold a vajra and a skull cup filled with blood. His middle hands hold an arrow and a bow. His lower two hands hold a kilaya. He is embraced by the mother Dorje Kyöchema, who is blue in color. To their right and left are two emanations. One has a grizzly bear head, and the other has a mouse head. They are both blue in color.

All those ten sets of deities have open mouths with fangs bared. Each of their faces has three red round eyes. They are all adorned by the eight charnel ground ornaments. Their vajra wings are raised into the sky. All the mothers hold a bell in their right hands as they embrace the fathers. Their left hands serve a skull cup filled with blood to the fathers' lips. Their left legs embrace the fathers at the waist and their right legs are extended. Their ornamentation and attire is the same as the fathers'. They wear leopard skin skirts. All the tramen emanations (with animal heads) hold aloft kilayas in their right hands and have iron hooks in their left. They all dance with their two legs.

## **Four Gatekeepers**

At the four gates are the four female gatekeepers facing out. At the eastern gate is the white wrathful vajra goddess with a hoopoe bird head. Her right hand holds a silver pacifying kilaya and her left holds an iron hook. At the southern gate is the yellow wrathful vajra goddess with a magpie bird head. Her right hand holds a gold increasing kilaya and her left holds a lasso. At the western gate is the red wrathful vajra goddess with an owl head. Her right hand holds a copper magnetizing kilaya and her left holds iron chains. At the northern gate is the yellow-green wrathful vajra goddess with a falcon head. Her right hand holds an iron wrathful kilaya and her left holds a bell.

## **Twelve Kilaya Protectors**

Outside of the raised castle in the courtyard of blood the twelve kilaya protectors surround.

## **Four Shwana Sisters**

There is the naked dreadlocked iron woman riding an iron female wolf with nine heads. She holds a skull mace and a kilaya. There is the naked dreadlocked woman riding a golden jackal with eight tongues. She holds a vajra and an iron hook. There is the naked dreadlocked dark red maiden riding a copper vixen with three legs. She holds a vajra and a kilaya. There is the naked dreadlocked dark green turquoise woman riding an iron female dog. She holds a child's corpse skin and a kilaya.

## **Four Remati Sisters**

Dark red Remati is riding on a three-legged mule. She has one

face and four hands. Her right hands hold a mirror and a viper lasso. Her left hands hold a khatvanga and a kilaya. Dark yellow Remadza is riding a doe. She has one face and two hands. She is wearing a peacock cloak. Her right hand holds a golden sickle and her left hand holds a turquoise cup. Dark red Remadzu is riding a blue water ox. She has one face and four hands. She is wearing black felt. Her right hands hold a vajra and an iron hook, and her left hands hold a skull cup and a skull cup filled with blood. Dark green Remadzi is riding a camel. She has one face and two hands. She is wearing black silk. Her right hand is holding an execution board and her left hand is holding weapon thread.

### **Four Semo Sisters**

Dark blue Dorje Yajinma has dreadlocks ornamented with small kilayas. She has one face and two hands. Her right hand holds an iron hook and her left hand holds a kilaya. She rides upon a dragon. Yellow Dorje Dejinma has dreadlocks ornamented with small kilayas. She has one face and two hands. Her right hand holds a lasso and her left hand holds a porcupine. She rides upon a crocodile. Red Dorje Sejinma has dreadlocks ornamented with small kilayas. She has one face and two hands. Her right hand holds iron chains and her left hand holds a kilaya. She rides upon red lightning. Green Dorje Phagjinma has dreadlocks ornamented with small kilayas. She has one face and two hands. Her right hand holds a bell and her left hand holds an acacia wood kilaya. She rides upon a hippopotamus.

### **Four Gingchen at the Outer Gates**

At the four outer gateways there are the four Gingchens facing outward. At the eastern gateway is the white Dungi Kyebu. He has one face and two hands. His right hand is holding a crystal knife and his left is holding a crystal kilaya. He is riding upon a white female lion.



At the southern gateway is the dark blue Chagi Kyebu. He has one face and two hands. His right hand is holding an iron sword and his left is holding an iron kilaya. He is riding upon a blue iron female jackal. At the western gateway is the dark red Seyi Kyebu. He has one face and two hands. His right hand is holding a iron knife blazing with fire and his left is holding a copper kilaya. He is riding upon a red rhinoceros. At the northern gateway is dark green Tagi Nagpo. He has one face and two hands. His right hand is holding a drigug knife and his left is holding a skull cup. He is riding upon a blue jackal.

## **Twenty-Eight Ishvari Goddesses**

Outside the gateways, within the charnel grounds, surrounding the vajra rock are the twenty-eight Ishvaris. In the east: There is white Sinmo with a yak head, holding a vajra. There is light yellow Tsangpama with a viper head, holding a lotus. There is light green Lhachen with a leopard head, holding a trident. There is light blue Togdöma with a monkey head, holding a wheel. There is light red Zhönuma with a grizzly head, holding a short spear. There is white Gyajinma with a bear head, holding a rope lasso. There is black Dorjema with a cuckoo head, holding an iron hook.

In the south: There is yellow Dorjema with a bat head, holding a razor knife. There is crimson Zhiwama with a crocodile head, holding a vase. There is crimson Dütsima with a scorpion head, holding a lotus. There is light yellow Dawama with a falcon head, holding a vajra. There is yellow-green Bechönma with a fox head, holding a mace. There is dark yellow Sinmoma with a tiger head, holding a skull cup filled with blood. There is blue Radongma with a goat head, holding a lasso.

In the west: There is brown Zawama with a vulture head, holding a club. There is red Gawama with a horse head, holding a large pot. There is light red Tobchenma with a garuda head, holding a mace. There is red Sinmoma with a dog head, holding a vajra. There is red Döpama with a hoopoe bird head, holding a notched bow and arrow. There is brown Norsungma with a deer head, holding a vase. There is dark blue Bumnama with a monkey head, holding iron chains.

In the north: There is blue-green Lunglhama with a wolf head, holding a banner. There is brown Mimoma with a lizard head, holding an impaling stake. There is dark green Phagmoma with a pig head, holding a tooth lasso. There is light green Gachema with a crow head, holding a child's corpse skin. There is dark green Nachenma with an elephant head, holding a corpse. There is blue-green Lunglhama with a viper's head, holding a viper lasso. There is dark yellow Südzinma with a crow's head, holding a bell.

### **Other Deities of the Mandala**

Furthermore, the twelve Tenma goddesses, the twenty-one Genyens, and so forth should be imagined as being like light rays to the great glorious main deity and retinue that are like the sun.

### **Blessing the Supreme Children of the Physical Kilaya Mandala**

First, there is scattering the white mustard seeds. It says in the tantras:

In order to incite the wrathful king, the blessing of the white mustard seeds generates the small wrathful ones. For example, this is like how one needs to wear armor if one is going to go into the king's army. At this point recite the mantra "Pe ta la." Scattering white or black mustard seeds, imagine that the body is covered with the seamless armor of small wrathful ones.

Next, there is the gugul incense. It says in the tantras:

In order to generate the powers of the kilaya, use the smoke of gugul incense. For example, this is like if you are going into the king's army, it is not enough just to be wearing armor. You must also have a sharp weapon. Here, the mantra "Ma gu ta la" is recited. Burning gugul incense, imagine that the kilaya is given a poisonous sharp tip.

Then, there is smearing with rakta. It says in the tantras:

In order to destroy the evil ones, smear them with the blood of goats, dogs, and pigs. For example, this is like how it is not enough to merely brandish a sharp weapon in the king's army. You have to strike the enemies with it. Recite the mantra "Ra tri ta." Smearing blood on it, by striking with the dark red kilaya, imagine that it has the power to conquer the three realms of the universe. You should imagine that these supreme children are similar to the supreme son of a chakravartin king. For example, in the same way that the son of a chakravartin king must be born from a pure family line, this supreme son also first must be generated from the expanse of the three kayas. Also, if a prince is not crowned as king, he will not have the power to rule the kingdom. So too, here we must be crowned by the five enlightened families. Also, even if one is crowned as king, if one does not have limitless merit, one will not be able to rule. Thus here, you should generate yourself with the blessings of enlightened body, speech, and mind to have the might and blessings needed to liberate the three existences and the three realms of the universe at once. This can be done according to the supplementary texts.

## **Inviting the Primordial Wisdom Beings**

From the seed syllable at my heart, innumerable red light rays with tips curled in like iron hooks emanate. Through Vajrakumara is summoned from the Akanishta expanse of reality.

Without wavering from the peaceful state of the dharmakaya essence, imagine that the mandala of the deities of the blood drinking Vajrakilaya display of that nature arises and comes right away. As for how to do the invitation, this is similar to how in the ordinary world it is necessary to first invite a king or ruler. Furthermore, for one who has entered into the yoga of the generation stage of the deity and has undivided faith, there is the reality of how all the deities of the three roots will come in a single instant. Generate the longing of devotion and invite them with incense, melodies, music, and words of praise. Thus, the supporting immeasurable mansion together with the protection wheels as well as the supported assembly of deities of the great glorious blood-drinking Vajrakumara appear as the mandala of deities of the generated samaya beings. Similar to that, like a second flame emanating from a single butter lamp, the illusory display of the primordial wisdom beings arrives like a swirling snowstorm. With overwhelming splendor of understanding, love, and power, imagine that it appears like swirling clouds around a volcano in the space above the samaya mandala.

### **Requesting That They Remain**

Then, request that they remain through the means of faith and devotion. Imagine that those deities of the primordial wisdom mandala and your own visualized samaya mandala become inseparable, like snowflakes falling upon an ocean. In that way, the support and supported elements individually dissolve into each other so that the primordial wisdom deities and samaya deities become non-dual.

Jigme Lingpa taught: In that way, to clearly visualize that the samaya and primordial wisdom beings are inseparable from the beginning, you should understand that there isn't one thing that is invited and placed into another thing.

Tsele Natshog Rangdröl taught: That which is invited does not

come from some outer place. There is no basis for something different to be invited. In order to purify impure confusion, there are the individual names of the deities, places of dwelling, and so forth. Even though the words of distinct different invited deities are spoken, ultimately, there is nothing in the magical display of the universe of appearances and possibilities that is not pervaded by the enlightened mind of self-awareness. Thus, the samaya and primordial wisdom beings of self-knowing awareness are not created as two different things. They are not different. In that way, you should understand that the practices of individually visualizing, inviting, and so forth are to help tame those of lesser capacity who do not realize the meaning of the primordial inseparability of the samaya and primordial wisdom beings.

## **Prostration**

Ultimately, the highest way of meeting is to understand that deities are inseparable from your own mind. As for the common symbolic way of prostrating, imagine that many male and female deities emanate from your heart center to approach the surrounding corridors and halls of the mandala. As an expression of joy at meeting the primordial wisdom mandala directly, recite “A ti pu ho” with a prostration. Thus, the mandala deities also express “A ti pu ho” in response. Then, the emanated deities are reabsorbed into your heart center and you imagine that there is an experience of non-dual bliss.

## **Outer, Inner, Secret, and Ultimate Offerings**

### **Outer Offerings**

These offerings are equal to the abundance of the Gods of Emanated Joy. From your heart center many goddesses emanating offerings appear. Those goddesses take up all the previously blessed

inexhaustible offering substances and make offerings to all the deities. Imagine that they are all greatly delighted.

Furthermore, the master Jigme Lingpa taught: For doing the offerings and praises in that way, it is an extremely key point to do them as deities making offerings and praises to deities. This purifies the impure vessel and contents of the universe into the pure vessel and contents. How could there be any other mind making offerings besides that which performs the transformation of the generation stage of the emanated pure vessel and contents?

### **Inner Offerings**

For the inner offerings, there are the offerings of amrita nectar, torma, and rakta.

#### **Amrita Offering:**

First, there is the amrita medicine that is comprised of the eight root and thousand branch ingredients. It is created through the realization of the equality of all phenomena without acceptance or rejection. It is the elixir that clears away the demons of dualistic thoughts. Offering it with the ring finger, the immaculate nectar dissolves into the mouths of the deities. Thus, imagine that they are satiated by the flavor of great bliss.

#### **Torma Offering:**

Second, there is the torma offering. On a wide and vast jeweled vessel, there is the torma of food and drink of one hundred supreme flavors heaped up with everything that is desired. Imagine that many goddesses of the desirable qualities are emanated and offer this to the deities of the mandala.

### Rakta Offering:

Third, there is the rakta offering. The five poisons and attachments that are the roots of the sufferings of existence are gathered up in the form of blood. These are offered into the expanse of the great bliss of nonattachment. In order to liberate difficult-to-tame beings out of compassion, the ocean of blood of the flesh, blood, and elements of harmful enemies and obstructers is consumed without remainder. Thus, the abodes of samsara are emptied. Imagine that they are liberated into the unborn expanse of the non-returners. At these times of making the inner offerings, for the deities that have three faces and six hands, it is taught that you should imagine that the amrita nectar is offered to the right faces, the rakta is offered to the left faces, and the tormas are offered to the central faces of the deities.

### **Secret Offering**

#### Offering of Union:

For the secret offering, there is what is called the offering of union. In this, objective appearances are the nature of the father of method. The emptiness of those objects is the nature of the mother of wisdom. Their undivided inseparable union is the great primordial union of everything. The great bliss born from their union in that way delights all the deities of the mandala. Through the stages of the special descending and ascending experiences of melting bliss of that union, rest your mind within the primordial wisdom of complete great bliss. Thus, make the secret offering.

#### Offering of Liberation:

For the offering of liberation, the object to be liberated is dualistic thoughts, which bind you in samsara. These are the enemies that obstruct the realization of non-dual primordial wisdom.

The thing that liberates them is the weapon of primordial wisdom free from grasping thoughts. This liberates the thoughts of dualistic grasping of your own mind into the unborn expanse. All is ultimately great primordial liberation. Cultivate the motivation of great compassion to liberate the karma of intolerable suffering that arises from the power of accumulating negative actions outside of that state of liberation. Through the means of realizing that you and the objects to liberate are insubstantial in essence like an illusion, all collections of concepts to be liberated dissolve into the expanse of reality. Thus, imagining the one taste within the state of the equality of samsara and nirvana, make the offering of liberation.

#### Ultimate Offering:

As for what is called the ultimate offering, it is evenly resting in the ultimate state of how things truly are. Recognize that since the beginning, all samsara and nirvana is spontaneously present as the pure infinite great mandala of the victorious ones. Thus, evenly rest in the meaning of mahamudra free from concepts of the three spheres.

#### **Praise**

At the time of praise, imagine that many male and female deities emanate from you to fill the courtyards of the mandala. With devotion and faith toward the inconceivable embodiments of the enlightened body, speech, and mind of all the deities of the mandala and their ocean-like qualities of their renunciation, realization, excellence, and so forth, express praise for them. Thus, imagine that with the resounding of praises and melodies they are encouraged to work for the benefit of beings. In this, you should recognize that the objects of praise and the ones doing the praise are beyond coming together or separating. Also, imagine that outside the mandala the higher beings like Brahma, Indra, and so forth, as well as the arrogant spirits, all express praises in that way.



## **Mantra Recitation**

At the time of the mantra recitation, visualize yourself as Vajrakumara. At your heart center, inside a jewel-like sphere, upon a sun and moon seat is the primordial wisdom deity. He is dark blue in color, the size of a thumb joint. He has one face and two hands rolling a kilaya at his heart. Within his heart center on a sun seat is a golden vajra the size of a barley grain. In the center of that vajra is a sun seat the size of a mustard seed. On that is a blue Hum syllable the size of a letter drawn with a hair.

Around that are the nine syllables (Om vajra kili kilaya hum) arranged in the order they are recited. At the beginning of these syllables visualize a red Hayagriva deity holding a lotus and skull cup. Here, the purpose of the great powerful Hayagriva is to protect the power of the awareness mantra. Thus, meditate upon him at the beginning of your mantra garland and then also meditate that he dissolves into your mantra garland as it circles around where it connects together.

By reciting the mantra, visualize that dark blue rays of light emanate out. These invoke the enlightened mindstreams of all the victorious ones of the ten directions. These purify the two obscurations and habitual tendencies of all sentient beings. The blessings of all the victorious ones and all the accomplishments gather back in the forms of deities, seed syllables, hand implements, and light rays to dissolve into you. Thus imagine and recite.

At the heart centers of the supreme children, imagine that there are Hum syllables upon sun discs together with the mantra garlands. From your own enlightened mind, life-force syllable, and mantra garland, light rays emanate. These exit your right nostril and enter into the left nostrils of the supreme children. Spinning around in their heart centers, power is cultivated. Light rays then exit their right

nostrils and enter your left. As this dissolves into your heart center, it pacifies negative deeds, obscurations, sickness, and demons. Imagine also that this causes your longevity, merit, experience, realization, and wisdom to grow. This type of recitation is the branch of close approach. Imagine that all the deities of the three mandalas as well as the emanated small wrathful ones resound with the roaring of the mantra from the top of their three heads all the way to the ends of their hair pores. Thus, recite in the manner of a broken-open beehive. This is the branch of accomplishment. Using whichever of the three previously explained styles of recitation, recite the Kilaya mantra as much as you are able. Then, imagine that from the life-force syllable at your heart center a mantra garland emanates together with light rays. This leaves your mouth and enters into the mouth of the mother. As it travels through the four chakras and invokes the deities of the channels and places, the mantra naturally resounds. It then emanates from the secret space of the mother and dissolves into the opening of the vajra of the father. Thus imagining, recite the ground and essence mantra combined into one.

### **Mantra Visualization for the Four Enlightened Activities**

At the end of completing the number of accomplishment recitations or at the end of your individual session it is acceptable to do the mantra visualization for the four enlightened activities. From the circling mantra chains of yourself and the deities visualized before you, imagine that light rays of various colors emanate out into the ten directions to accomplish the four enlightened activities. Alternatively, if you want to elaborate, imagine that pacifying activities are accomplished through white rays of light.

Increasing activities are accomplished through yellow rays of light. Magnetizing activities are accomplished through red rays of

light, and wrathful activities are accomplished through dark green rays of light.

## **Having Threefold Understanding**

Furthermore, in other root texts there is what is called “having threefold understanding.” These three are taught to be very important to all aspects of the mantra recitation practice of Vajrakilaya.

First, each one of the infinite light rays emanating from the mantra becomes an inconceivable Vajrakumara deity. From the mouths of each one of those, mantras and emanations also appear so that the entire universe of appearances and possibilities is filled with male and female wrathful ones. This is understanding the Kilaya mantra as the deity.

Second, the light rays of the mantra purify the obscurations of yourself and all sentient beings. Afflictive emotions vividly pass into the nature of reality. All phenomena of conceptual grasping to distinctions of self and others are completely pure and inseparable by means of the nature of reality itself. Understanding this is understanding the Kilaya nature of reality.

Third, at the times of the higher activities and in the special practice of accomplishing longevity for oneself and others, imagine that from the light rays of the mantra infinite iron hooks and lassos emanate. These gather back the soul essence and life force stolen by the eight classes of direction-guarding spirits. These also gather the longevity accomplishments of the enlightened forms of the buddhas and bodhisattvas, and the longevity and merit of the rishis, vidyadharas, and great beings of the world, together with the extracted essence of the animate and inanimate universe. This gathers up and dissolves into you and those who you are protecting. By this, imagine that vajra longevity

is attained free from all destruction and dissolution. At the time of doing evil mantras, imagine that the essence of consciousness inside the hollow of the heart blood of harm doers that have physical bodies is in the form of the syllable Nri. The consciousness of obstructing demons without forms is in the form of the syllable Tri. These are summoned and dissolved into the linga. Through the power and heat of the mantra, these are burned and crushed overwhelmingly. Alternatively, imagine that these are shriveled like a stomach scorched in fire. These are understanding kilaya summoning and entering.

### **Meaning of the Syllables of the Mantra**

As for the meaning of the syllables of the mantra, there are slightly different ways of understanding them according to the master Padmasambhava, Vimalamitra, and Shilamanju.

### **Meaning of the Mantra according to Padmasambhava**

In the tradition of Padmasambhava, Om is the five primordial wisdoms. Vajra is the uncompound nature of the three times. Kili is the deity. Kilaya is the healing power of the kilaya. Sarva refers to all the enemies and obstructers. Bhigha nan is suppressing. Bam hum is magnetizing. Phat is liberating.

### **Meaning of the Mantra according to Vimalamitra**

In the tradition of Vimalamitra, Om is the fivefold primordial wisdom of compassionate energy. Vajra is the inseparable vajra. Kili is the kilaya. Kilaya is unborn and unceasing. Sarva transforms afflictive emotions into primordial wisdom. Bhigha nan pierces all afflictive emotions with primordial wisdom. Bam is magnetizing. Hum conquers afflictive emotions. Phat burns away afflictive emotions.

## **Meaning of the Mantra according to Shilamanju**

In the tradition of Shilamanju, Om is the five primordial wisdoms. Vajra Kili is Vajrakilaya. Kilaya is striking. Sarva is all. Bhigha nan is suppressing with the Mount Meru kilaya. Bam is magnetizing. Hum generates the enlightened body. Phat emanates.

## **Concluding Mantras**

At the end of the approach recitation and accomplishment, by reciting the Sanskrit consonants, which are the syllables of method, three times, this purifies unclear visualization of the generation stage, not knowing how to perform the method of meditation, and not connecting with the symbols, meanings, and signs.

By reciting the Sanskrit vowels, which are the syllables of wisdom, three times, this purifies the unclear sounds of mantra recitation, mistakes about the sequence of practice, not knowing the meaning of the mantras, and whatever faults of recitation have occurred. By reciting the hundred syllable essence mantra of the peaceful and wrathful deities all gathered into one (Vajrasattva) three times, this purifies not knowing the stages of the emanating and gathering of the enlightened samadhi, errors, confusion, and distraction, and it amends the transgressions of omissions and additions. By reciting the Yedharma mantra three times, this causes all the blessings, power, and magic of the practice to not decline but stably remain.

## **Torma Offering to the Protectors**

Then, offer the torma for the dharma protectors according to the sadhana.

## **Ganachakra Feast**

When doing the ganachakra offering, there is the style of blessing the ganachakra substances according to Chagme Rinpoche. For this, you should imagine that the entire vessel of the universe is a lotus skull cup. All the contents of the universe are immeasurable offering clouds of the five meats, five nectars, and sense pleasures. The practitioners should also meditate upon themselves as male and female deities and not enter into ordinary thinking or concepts. When inviting the ganachakra field, see the newly invited field as being inseparable with the previous mandala of deities. When doing the first offering of the ganachakra, imagine that there are inconceivable numbers of offering goddesses presenting the entire mandala of deities with clouds of ganachakra substances that please the senses filling up all space. During the confession and fulfillment of the ganachakra, the samaya substances of the five meats, five nectars, and so forth should be offered as having the nature of primordial wisdom nectar. Then, confessing all samaya breakages, faults, and downfalls, request that they be delighted and show love. Imagine that the collections of faults are purified without any remainder.

## **Liberation**

As for the liberation of the ganachakra, do this in the general way. When the practitioners are consuming the ganachakra, they should give up thinking that the food is ordinary. They should imagine that the nature of reality is consuming the nature of reality, deities are dissolving into deities, or if you do not have that capacity, partake in the substances like making offerings to the deities or partaking in the substances of accomplishment.

## **Remainders**

The vajra master should rub nectar on the ring fingers of his two hands and perform the mudra of the secret space. Reciting the mantra “Om vajra amrita... ,” they should hold the mudra over the remainders as nectar is poured through the middle of the mudra, blessing the remainders. Then, light rays radiating from your heart invite the guests of the remainders to come before you. Imagining that the guests show respect and awe toward the brilliance of the heruka, the remainders are then dedicated to them.

## **Chedo and Tenma Torma Offerings**

When offering the Chedo torma, light rays emanate out from your heart center. In the presence of Vajrakumara and the previous siddhas of India and Tibet, the Chedo promised to protect the mandala and the yogins and yoginis that possess the samayas. Imagine that all the protectors come like the summer mist. With the unbearable brilliance of the great and glorious one, white light rays stream forth like white silk setting obstacles outside. Imagining this, offer the torma.

When offering the Tenma torma, light rays from the Hum syllable at your heart center invite the Tenma goddesses and their retinues to the place before you. By offering the torma, the Tenma goddesses and their many individual retinues show warm respect and are greatly delighted. They take up the torma and partake in it. Imagine that they also agree to perform whatever activities you entrust to them. After that, perform the summoning and entering. When you turn the torma vessel upside down, imagine that all those that cause obstacles to practice and harm are helplessly summoned beneath it.

Above the vessel, imagine that an upside-down Mount Meru

## The Practice of the Most Secret Unsurpassed Vajrakilaya

suppresses them so that they cannot move for an eon. Above that, imagine that the great and glorious Vajrakilaya and retinue sing vajra songs and strike up a dance so that all three realms of the universe tremble and shake.



## **Concluding Activities**

### **Signs of Accomplishments**

In looking at the signs of accomplishments, there are the temporary and ultimate accomplishments and their signs of appearing that are in accord with the common root texts. In particular though, there are the signs according to the root texts of this tradition. For the signs of the night, there are the highest, intermediate, and lesser signs. The highest signs are that the kilaya moves and jumps about, the rakta does not decline but wafts forth, the butter lamps are bright and have the three lassos, samadhi is clear, experiences are blissful, pleasant smells emanate, and so forth. The intermediate signs are that you dream of going to an island of jewels, or you dream that the sun and moon appear in your body, you hold the sun and moon in your hands, you ride the sun and moon, flags are raised, conch shell horns are blown, and other such dreams. The lesser signs are that you dream of traveling to an island of blue flowers, flying in the sky, crossing a great body of water, holding a weapon, and other such heroic dreams.

### **Receiving the Accomplishments**

If good signs arise, it is said that you should receive the accomplishments. On the last day of the retreat, receive the accomplishments. On the day of ending the retreat, perform the practice and recitations in accord with the other days. Do the recitation in just a concise way. Perform the amendments and the “Words for Every One Thousand.” Do some recitations of the mantra for receiving the Kilaya accomplishments. For receiving the accomplishments, in front of the mandala on a ledge covered in a white cloth, draw a clockwise-turning svastika out of white grains. In the center of it, place a heart-shaped torma of the spontaneous accomplishment of the four enlightened activities, ornamented

with the whites and sweets and adorned by the syllables Om ah hum. To the right of that, place a skull cup adorned with the proper marks filled with sweet wine and dharma medicine. To the left of that, place the rakta vessel. Around the outside of that, arrange suitable various foods, drinks, whites, sweets, and so forth. Set out a suitable number of pills made of the three sweets, covering them with red and blue silk with a stand as well. Place some of the special accomplishment substances together with the new substances of receiving the accomplishments. The top of the dharana thread tied to the vajra should be held by the vajra master, and the substances should be blessed as the body of accomplishments as follows. Above the substances of accomplishment are the syllables Om ah hum. From these, light rays emanate in the ten directions. By this, the essence of the enlightened body, speech, and mind of all the buddhas transforms into a white Om, red Ah, and blue Hum. These gently rain down in an inexhaustible stream to dissolve into the substances. Imagining this, recite the Kilaya mantra for receiving the accomplishments. Then, invoke the samaya of enlightened mind, pray for your wishes to be fulfilled, and so forth. At the end, distribute the substances of accomplishment.

### **Ganachakra, Tormas, and Suppression**

Then, do the ganachakra according to the regular practice. When getting to the part of liberating, burn the effigy of the spy in fire. Then, take half of the ashes and offer it as a torma to the dharma protectors. Leave the other half for the suppression. Gather the remainders of the feast and mix them with the previously impounded remainders. After the ritual of offering the remainders, take them outside and carry them to a place in the southwest of the practice building seventy steps away. Then, summon and offer the torma to the oath-endowed ones. At the time of the Chedo torma, do the dharma protectors and the Chedo daily confession and offer with lamp flames. After that, do the Tenma

daily confession and tormas offering. At the time of doing the horse dance, at the doorway combine the ashes of the burnt effigy with a food effigy and strike with the kilaya. Cast it into a triangular pit with grains and suppress with a vajra cross.

### **Summoning Longevity**

Visualize the longevity tormas as Amitayus. From the seed syllable surrounded by the mantra chain at his heart center, imagine that light rays radiate and that the longevity of the entire universe takes on the shimmering brilliant forms of the syllables Nri, Ah, and Hum. All the outer vessel of the universe and the inner contents melt into these. These syllables fill the universe and gather together, dissolving into yourself and the mandala generated in front. Visualizing this, recite the longevity mantra. Then, after waving the arrow with ribbons and summoning longevity, partake in the substances of longevity.

Naturally rest in the innate state of the nature of the indestructible vajra body, the self-resounding of the Kilaya mantra of sound and emptiness speech, and the deathless emptiness and luminosity of the mind.

### **Hiding the Treasure Vase**

The regent holds a vase that was put inside the earth long ago, the tormas, practice substances, first portion of the accomplishment substances, and so forth in their left hand. Then, do the reading of the treasure vase ritual out loud, and the regent buries these items in a suitable place next to the practice building. They should seal the opening with the hand implements of the five families.

## **Proclaiming Auspiciousness and Confessing Mistakes**

Suitable prayers of auspiciousness should be expressed. After that, confess errors, do the dissolution, and follow the rest of the concluding practices.

## **Opening Up the Boundaries**

Offer a red tormā for each of the four markers of the four kings, the four round tormas, and the outer and inner door inscriptions. In accord with the recited practice, gather up all the inscriptions.

## **Dissolving the Mandala**

The regent should stand next to the mandala and recite the mantra of the four Hum syllables. With their hands in the pincher mudra, they should take up the kilayas in the reverse order that they were planted. They should recite the “Om ru ru sphu ru jvala tishta siddhi lochani sarva artha sadhana svaha” mantra and cleanse the tips of the kilayas with milk. At the end, recite the Akaro mantra and accordingly meditate upon the unborn nature of all reality.

## **Final Practices and Prayers**

Then, there is requesting forgiveness and asking for kindness. First, those sitting on the left side rise up and prostrate three times. Upright with hands together, they confess their errors in accord with the recited text. Then, those on the right side also prostrate and bring hands together, reciting that text once. Thus, the vajra family requests forgiveness from one another for transgressions of the view and conduct. Then, make aspirations to gather together inseparably in the pure realms. After that, it is particularly special and auspicious to perform

the “Butter Lamp Aspiration Prayer” and then express auspiciousness according to the practice text. Thus, the great appearance of happiness and goodness in all directions fully pervades.

## **Benefits of Doing the Vajrakilaya Great Accomplishment Practice**

There are the common and special benefits of doing practice in that way. In general, to even just hear the names of the deities of the Vajrayana Secret Mantra innermost essence of the 84,000 dharma teachings brings inconceivable benefits and merit. If that is so, what need is there to even mention the benefits of those that enter into the mandala and perform the practices of approach and accomplishment?

In particular, for those that do the great accomplishment practice it is said that they will become one with the heart blood of the master of Oddiyana (Padmasambhava). Have no hesitation or doubt that qualities of doing the eight sadhanas will be accomplished. It is taught: For those who do even just one of these practices, / If they do not accomplish whatever they desire, / Then I, the Oddiyana master, will have deceived beings of future generations. There are said to be eight qualities of practicing Vajrakilaya: auspiciousness, great glory, long life, wealth, increased retinue, growth of rulership, great magical power, and a secure future. Thus, for yogins and yoginis who perform the generation and completion stage practices of Vajrakilaya with diligence, there are inconceivable benefits. For those that do this type of great accomplishment practice and those who help them, this is a skillful marvelous secret path to swiftly attain buddhahood. Thus, for anyone who makes a connection to this by even merely seeing, hearing, remembering, or even just touching it, they will have the fortune to be granted the breath of life on the grounds of the four types of awareness holders.

For those that practice this with one-pointed focus and diligence, they will easily accomplish whatever of the four enlightened activities

they desire. Ultimately, they will be equal in fortune to the yidam deities of supreme accomplishment. In the bardo, they will accomplish the mudra of appearing as the deity. Thus, it is taught that they will unite with the state of the great glorious sambhogakaya of Vajrakumara.

## **Colophon**

As for this composition, there are a number of things in the generation stage sadhana of the great and glorious Vajrakilaya that are not detailed in clear ways. Due to this, many interested individuals asked questions about these things again and again. Wanting to help them, I based this commentary on the enlightened words of many wise and accomplished masters. This was composed by Lama Thubten Nima. I request forgiveness for whatever faults and contradictions there may be.

Sarva Mangalam





## Varjakilaya

Under the guidance of H.E. Garchen Rinpoche, this thangka image was modified by Konchok Zopa.

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## 惹那林巴普巴金剛法門引導手冊

### 顯明極密無上金剛橛觀修義理之明燈

阿闍黎圖滇尼瑪（噶貝喇嘛） | 撰文

首先簡略說明此法從何而來、如何出現等諸般典故：

於密嚴奧明大密遊戲屍陀林，薄伽梵金剛童子（即金剛橛、普巴金剛）為四部佛陀、無量化身眷屬所圍繞。當時，應祕密主（金剛手）所請，薄伽梵宣說了《毗朵達嘛》等諸多根本續與支分密續，由祕密主與空行母大眾書寫為經典，伏藏於清涼林屍陀林與能樂積佛塔等地。後來「巴羅跋哈諦」阿闍梨於能樂積佛塔處，取出瓊玉寶篋伏藏。此後，乃有諸多金剛橛法門傳世。

此外，蓮花生阿闍梨在清涼林屍陀林行持禁戒行時，某夜，在一棵燃火的毒樹根部見到一隻九頭蠍。蠍子說：「我當做為無救護者之救護、無依怙者之依怙。」隔日，於該處下方出現了一個金剛橛的伏藏寶篋，其中有許多《金剛橛續》。

後來，蓮花生阿闍梨拜於金剛橛法門的大持明者巴羅跋哈諦尊前，請求賜予金剛橛的灌頂。於是，巴羅跋哈諦阿闍梨授記道：「我不宜為你灌頂。你自此往東方去，該處有稱為索薩林的屍陀林，在那有位樂作輪空行母，向她求吧！」

蓮師抵達該地後，見空行母雙手持喀章噶天杖與顛器，圓滿具足忿怒母的裝束，口中發出威猛的「噯拉雅」咒

音，便向其請求灌頂。空行母便化為一種子字吽。阿闍梨由口將吽字嚥下，吽字經過頭頂、喉間、心間、臍間，空行母藉此為他圓滿傳授了四灌頂，之後便由其密處出，完整無餘地傳授了一切金剛橛法門。

隨後，蓮花生阿闍梨又回到巴羅跋哈諦跟前，求取完整的金剛橛法類，成為一切《橛事業》教法的主宰。有一回，蓮花生阿闍梨在揚雷雪岩洞啟建《吉祥真實意·九炬》法門壇城，修持大手印最勝悉地時，龍族魯炯波、夜叉貴瑪喀、跋囊洛瑪真三位非人感到難以忍受，便以種種神變，給〔尼泊爾〕國境內造成許多禍害。蓮花生阿闍梨為了降伏障礙，派遣兩名使者前往超戒寺，取回兩馱金剛橛法類的經典，才開啟這些教法，先前的一切障礙便得以平息。這些法類被按照如意樹的象徵進行分類，計有三十六類，包括如同根部的四部密續、如同樹幹的八部、如同枝桠的十部、如同葉片的三部、如同花朵的四部、如同果實的四部、外續的身語意三部密續以及補編。

阿闍梨在前往印度的路途中，住在擦瓦擦雪。在一個極為炎熱的午夜，出現了盛大的幻變。在〔蓮師〕等持力的逼迫下，四位美麗光彩的女子於是現身。阿闍梨問道：「妳們是何人？」「我們四人是掌管擦瓦擦雪國的土地神——四犀女。」阿闍梨令她們立誓，委派她們擔任護法神，守護講解、聽聞、修行金剛橛法門的人們，並給她們分別取名為多傑德謹、多傑雅謹<sup>1</sup>、多傑色謹與多傑帕謹。此後，她們便以「金剛橛護法——犀女四姊妹」而聞名。

<sup>1</sup>多傑雅謹：下文則寫做多傑賽謹。

後來阿闍梨抵達超戒寺，將阿闍梨本人寫下的各部《金剛橛續》交給大眾過目，班智達們讚嘆不已，遂勸請他撰寫密法的註釋與成就法。

之後，大阿闍梨以其預知未來的能力，知曉自己將受邀至吐蕃，於是再次回到泥婆羅（尼泊爾）。在揚雷雪岩洞中，阿闍梨本人、大班智達無垢友與泥婆羅的尸羅曼殊三位大師一同修持金剛橛法門。期間第一天夜裡，來了四名女子，她們手持金剛橛，分別騎乘九首鐵狼、八舌黃金豹、三足赤銅狐與具髻聰玉母犬。四人受降伏後被要求立誓，之後被稱為「修拿瑪四姊妹」的金剛橛法門護法神。第二天夜裡，先前的四犀女現身。第三天夜裡，惹瑪蒂四姊妹出現，也被要求立誓，受任為金剛橛法門的護法神。以上諸位便是有名的「十二具誓金剛橛護法」。當時，三位大師都親見了金剛橛，而具誓護法們也承諾將會視如己出地守護未來講聞、修持金剛橛法門的行者。

吐蕃來迎的使者們抵達後，阿闍梨便踏上前往吐蕃的路途。為了降伏吐蕃的兇殘鬼神眾，他在桑耶啟建金剛橛壇城，並且舉行金剛橛法門的金剛法舞，讓一切鬼神立下誓言，徹底圓滿了人主國王的心願。他為王臣弟子們傳授金剛橛灌頂，並在扎瑪止桑（藏王赤松德贊的出生地，位於桑耶寺以東）舉行金剛橛法事，期間出現了不可思議的善兆與瑞相。不僅如此，王臣弟子們全都成了成就者。

此法門的主要付法弟子為喀欽夫人（耶謝措嘉佛母）。正當阿闍梨要前往銅色山之際，他從頸項的囊袋中取出一個紙卷，連同最後的甚深教誡，一併交給了措嘉佛母。金剛橛法門中有國王傳規、佛母傳規等〔各種〕傳規，其中又有三大傳規，而佛母傳規被公認為其中最深奧的。當措嘉佛母在

門喀內仁僧給宗（該地位於今日不丹國境內）修持金剛橛法門，獲得高深的成就。之後，措嘉佛母按照蓮師的教言，在達波的當隆查莫埋下伏藏，託付給當喇居士，以廣大發心與發願做封印，祈願來日值遇有緣的伏藏主，將擁有廣大的利生事業。

後來，出生於十五世紀上半葉的伏藏王惹納林巴於龍年龍月（藏曆三月）十五日，在達波當隆查莫，在當喇居士協助下取出此法——《大吉祥無上極密金剛橛·實義精藏》，他本人做為法主，向擁有宿緣的家族公子與心子們廣弘此法，傳承至今，不曾間斷。

橛事業的一切修法程序，皆按「四種穿刺」而修持：

「周遍本來智慧橛」刺於法界，以此修持「勝義大智明王」；「悲無量心橛」刺於六道一切有情，以此修持「蘊處金剛輪」；「菩提心橛」刺於佛母空界，以此修持「殊勝子化身壇城」；「有相實體橛」刺於有害魑魅，以此修持「三有金剛橛」。

此處將簡略歸納這些意義並做解說。首先（本覺智慧橛）：離戲法界與自明本覺的本來智慧無二，為自生大本來智慧無偏袒的自現，此即本覺智慧橛之本性，以此印持一切法，穿破一切迷亂相，也即證得無二大智法身。

第二，菩提心橛。佛父母和合力的融樂所引出的大樂俱生本來智慧，即為其本性。以此印持脈、風、明點，令不清淨風心隱沒於法界，現為清淨本來智慧，並能現前天尊與天女之壇城，證得報身。

第三，悲無量橛。因大悲心而不捨有情，將之施加於六道有情，而以大悲心的拋索套住有情，度其脫離輪迴，而能證得化身。

第四，有相實體橛。其中又分為兩種：自然金剛橛、三摩地金剛橛。首先，所謂自然金剛橛，是指自然存在於奧明密嚴剎土的天眾，包括能依與所依的壇城，這是所禪修或所修持的對境。第二，三摩地金剛橛是以明觀金剛橛天眾之三摩地，印持庸俗分別念，藉著念修四支的理趣修持生起次第，令顯有萬法現為金剛橛天眾，進而成辦一切悉地。

若想：三摩地金剛橛與自然金剛橛者，怎麼被稱為「有為實體金剛橛」呢？答：與本尊數量相同的實體金剛橛被布置在壇城中，將之做為觀想的所依，也就是藉著三摩地，與自然壇城無二而修持，因此得名。

個別來說，此處前二種修持方式（本覺智慧橛、菩提心橛）被視為命脈。著重後二者（大悲心橛、有相實體橛）的修持方式，則可個別分為：外在有戲論的同種姓壇城會眾合修、內在略具戲論的獨勇修法、祕密無戲論的身壇城修法等。

外在有戲論的同種姓壇城會眾合修。首先，對於所要進行修持的場所，要觀察該處是否具備性相（條件、資格）。若具備性相，接著需向擁有該地的有形與無形眾生借地，以避免障礙發生。第三步為取得場地，第四步則是獲得權利（可以使用該地的權利）。諸如此類，皆按儀軌進行。

首先，為近修的程序，分十。一、外結界。於關房四周必須設置四組白色界碑與勝幢，並設四大天王的畫像，並

要書寫咒語與稟報所求的詞句；迎請四大天王，令之融入其中，並進行供養、禮讚；為了防止修行的障礙，還必須託付事業。

二、內結界。在關房門外，應當舉行鎮壓法事。

三、密結界，分二：於門的外側貼上閻摩敵的法相，門內則貼甘露漩明王的法相，並須書寫咒語與稟報所求的詞句，迎請二尊明王，令其融入，進行供養、禮讚以及稟陳免於障礙的希求；接著，修行者們依序清淨沐浴，並按上座修持的排序入內，此後便不再讓未經清淨沐浴與未上座修持的人入內。要向往來於關房內外的使者們念咒，並讓每一位使者都在腰間插上一支附有真言芥子的金剛橛，不可離身。

四、建立所依壇城。又分四：（一）灑水，（二）打線稿，（三）上色，（四）裝飾。都須按規矩，配合儀軌進行。若已有繪畫壇城，則僅需準備智慧線（壇城上方懸空的彩線），繪製八大主線即可，不需細節，也不須上色等事。假使要略作裝飾，則可放置先前備妥、符合性相且數量與本尊相同的整組金剛橛，至於廿八自在神、廿一居士、十二丹瑪則用〔與護法神人數〕同等數量的木籤金剛橛取代。將這些實體金剛橛加持為智慧本尊的身語意，並按所念誦的詞句，從壇城中央開始，面朝東方陳設。

於其外圍，有十輪輻，上為十明王的金剛橛，每尊左右各有一尊獸面母，全都面朝內部，按照所念誦的內文而陳設；其中內部的空間，則有四輪輻，陳設四部殊勝子的金剛橛。

四內門處，有四守門母，面朝外設置；鮮血迴廊有四



位修拿瑪、四位主宰母、四位地宰母，面朝內設置；四外門處，則有則有四部使者，面朝外設置；屍陀林的內圍，則廿八自在母、十二丹瑪、廿一居士等。以上皆須按照所念誦的內文，依次陳設。

中層臺座中央，放置一個寶瓶，盛裝配有三十五種寶瓶水內容物的紅花水，以深藍色的綢緞裝飾瓶頸，以五佛冠裝飾瓶口，連接一條綁住金剛杵的五色線，另一端則應置於該座阿闍梨的手中。

最上層臺座，中央安置佛身所依——佛像，右側為語所依——咒牌或密續經函，左側為意所依——八角水晶；後方放置吉祥食子，並在其左右放置甘露藥與囉大；前方長壽食子的左右陳設長壽丸與長壽酒。外圍部分，廣供可於四方個別排列七層臺座，中等者五層，略者三層。由上而下，依次安置。

若欲從簡，則於中央安置吉祥食子，右邊為全體護法神共同的食子、盟議食子以及裝有所修法藥（甘露）的法藥顛器；從左方起，朝左旋方向陳設食子、丹瑪食子、囉大；於四方安置息增懷誅的食子。中層臺座則設置立體的妙欲、七珍寶、八吉祥、八瑞物等，若條件不允許，則陳設圖片。

壇城上方設置華蓋或傘蓋，邊緣則以彩幡、飛幡、勝幢、香囊、圍幔等，使之顯得美麗莊嚴。四角則有四支彩箭和彩線的網格，側邊則按條件陳設供品食子、蒼供物、資具、飲食之類。如此便已略述了莊嚴壇城的方式。

五、授職。為了讓上至金剛阿闍黎、下至灑掃人員的修行者皆得以參與，應各別封授職務。

六、標記。做為大吉祥之子的標記，則有：眉心處以屍灰為記，喉部以脂肪團為記，顴骨處則以血明點為記。

七、結合表義。應發四無量心而趨入本來自自然任運成就之大吉祥壇城中，於自性無二境中，向一切天尊與上師兄妹等以本覺敬行表義頂禮。

八、混合、加入。將新進法友們混合、加入先到者之中，使大眾達致平等，以三昧耶命脈之聯繫而加持，也即議定誓約。

九、安置天尊。本來任運成就的壇城大眾來到所啟建的壇城空中，有如彩虹，融入金剛樞集會等有相物質壇城。

十、降下加持。由奧明密嚴等勝者諸佛剎土而來的上師、持明、本尊、空行、具誓大眾，如雲密佈，以大愛垂念，並降下加持，口誦吉祥詞。

這些都僅是簡略寫成的科判而已，此處並未費神將內義的細節寫出，而且也看不出有細寫的必要。無論如何，在具體實踐時，必須配合儀軌的所誦文句，因此，此處即便未進行廣說，也是無妨的。以上僅是大修的預備程序。

現在則是正行階段每日應行之次第。首先，為了藉由傳承祖師的大悲加持威神力，使自己如理嫻熟實修法，因此要祈禱。接著，觀想：自己心間吽字放光，於是大吉祥金剛童子天眾便如雲密佈一般降臨前方虛空。應於他們的尊前，

按照所誦文句，進行皈依、發心，獻上常行懺悔的八支供、修四無量心……等。

隨後，在白食子與魔障食子兩種前行食子中，將白食子獻給守護白方（屬於善良者）的土地神、地宰神等遵從教命與誓言者，令其平息有害惡毒之心，並向其託付事業，令其懷著慈心，恆時協助善法。向魔障佈施食子時，應先保持佛慢，觀想自己為深藍色的大吉祥金剛童子，一面二臂，右手持金剛槌，左手結期剋印，極為忿怒且英武，身處於熾然智慧火焰中央，以贖替食子供養黑方（屬於惡法者）兇殘的魑魅，向其託付教命，諭令不得製造障礙，並以忿怒的方式將之驅趕回原處。

接著，觀修護輪。分二：五種利器之帳幕、忿怒遊舞護輪。首先，自己是大吉祥尊，身上五處有喻、啊、吽、梭、哈五字為標記。由心間吽字向東放出藍色光芒，從中出現藍色九股金剛杵，由此逐漸分衍出許多與之相同的金剛杵，形成金剛帳幕；額間喻字向上放出白光，從中出現八輻輪，由此逐漸分衍，在金剛帳幕外形成輪帳幕；臍部梭字向南放出黃光，從中出現寶劍，由此逐漸分衍，在輪帳幕外形成寶劍帳幕；喉間啊字向西放出紅光，從中出現顱骨手杖，由此逐漸分衍出許多與之相同的手杖，在寶劍帳幕外形成顱骨手杖帳幕；密處哈字向北放出綠光，從中出現十字金剛杵，由此逐漸分衍出許多與之相同的十字金剛杵，在顱骨手杖帳幕外形成十字金剛杵帳幕。

在這些帳幕彼此之間，有著各自種姓的許多小忿怒明王，他們手中持著〔象徵該種姓〕自身標誌的武器，面朝外部，密佈無縫，以做守護。

第二，忿怒遊舞護輪。觀想自己為大吉祥尊，心間吽字放出十個深藍色吽字，降於廣大金剛帳幕內部十方蓮花日輪的十護方神座墊上，諸吽字轉依後，變為十尊大忿怒明王：

上方男女梵天墊上，為作吽明王佛父母；  
東方乾闥婆墊上，為尊勝明王佛父母；  
東南方火天墊上，為藍杖明王佛父母；  
南方死主墊上，為閻摩敵佛父母；  
西南方羅剎墊上，為不動明王佛父母；  
西方水天墊上，為馬頭明王佛父母；  
西北風天墊上，為欲帝明王佛父母；  
北方夜叉墊上，為甘露漩明王佛父母；  
東北魔障墊上，為勝三界明王佛父母；  
下方地宰神墊上，為大力明王佛父母。

諸尊皆為三面六臂，以舞姿雄立，甚為英武。根本手皆合掌當胸，搓揉普巴，餘手則持各字標記的法器，與各自的佛母和合，圓滿具足吉祥〔忿怒尊〕嚴飾與屍林嚴飾。自彼等的和合處化出無數與自己相同的小忿怒尊，無有間隙地遍於一切處。並且觀想：彼等內部有兩重帳幕，稱為方便智慧日月帳幕，其一是以太陽鬘為標記的白光帳幕，另一層則是以元音輔音鬘為標記的紅光帳幕。

密結界。思維：「所障礙」與「能障礙」都是心的分別，若了悟心性為光明法身，則連障礙之名稱也無法成立。此即不減金剛結界。因此，應當平等安住於「了悟所斷、能斷無二，無分別的光明境界」。

接著，生起所依無量宮與能依天眾。首先為真如等持，觀想：剎那間前方虛空界中，自然現起代表一切善逝

心命體性的五股藍色金剛杵，約一拇指指節高。該杵猶如流星，降臨至自己心間正前方，從中放出熾燃光芒，焚燒自身，絲毫不剩；於是，金剛杵抵達心坎，與自己的心識無別。

再一次，觀想：〔金剛杵〕放出熾燃光，將能取、所取的對境，連同〔二取〕分別念等皆予以焚燒，而為大空之自性；至於金剛杵，也如彩虹消逝於虛空般消失。

其次為遍照等持。觀想：於該無分別境界中，對一切有情生起無量悲，願救其出離輪迴怖畏，如此大悲的自然光彩，猶如十萬個太陽同時升起般，大放光明，周遍一切世界，以此催動所有成就金剛樞法門的持明者們的誓願，勸其速疾成就三有金剛樞的音聲，如同空谷回聲般響起。

接著是因等持。大悲自然光彩的遍照光芒再返回聚集，從中現起欵字，該字化出虛空法源，下窄上寬，開口朝上，〔高度〕佔據護輪內部一半以下區域，其根極細，插入下方護輪金剛大地的中央。

空中揚木字化出風，日阿字化出血海，松木字化出大肉大地，層層堆疊。其上更木字化出三稜、四層的骨瑣須彌山，越向上層，越顯寬闊，其頂端遍佈大金剛巖，巖上有穰木字，該字放出劫末火，於三稜處熾燃著。火焰之內，有金剛牆環繞成圓形。火焰與金剛牆間的距離，約為所觀想無量宮高度的三分之一。金剛牆內，有雜色蓮花，花中央為帝青石大地，四面八方則有八大屍陀林；其內則矗立著稍高的吠琉璃巖山，上方為十字金剛杵的四方杵心，杵心上有一仲木字。

觀想：仲木字轉依之後，形成有內外兩層的無量宮，

其外層為種種珍寶所成，四方，具有四門、甕牆、三級階梯，四門上有各有四級牌坊。無量宮內部迴廊上，血海翻湧，其內則為三類顱骨所成的屋宇，四方，有四門但無甕牆。無量宮內外上方齊平，中央有飛簷造型〔的屋頂〕，顱骨堡寨內有十輻〔利器〕輪，輪內又有四輻，中央則為蓮花、月輪、日輪，層層疊起；其上則有四魔交疊之座，座上有藍色吽字，放出璀璨光芒。

吽字放光，向諸佛獻供，令佛歡喜；加持、威神力以光芒的形式收攝、融入於吽字。再放光芒，淨化一切有情的蓋障。接著，吽字轉依，自己遂成為大吉祥金剛童子，具有三面、六臂、四足，身深藍色，明亮有如吠琉璃；右面白色，左面紅色，中面深藍色；具有三目，以屍林八種嚴飾為莊嚴；右第一手持九股金剛杵，高擎於空中；中手則揚起五股金剛杵；左第一手結期剋印，由指尖放出火焰，中手則持三叉杖；下二手將須彌山樞於胸前搓揉著；以金剛與珍寶所成的金剛翅，遮蔽天空；四足則為右腳彎曲、左腳前伸，如同起舞般英挺，雄立於熾然的智慧火焰中。

其心間有空間，猶如撐起帳篷般，內部有日月坐墊，墊上有深藍色的智慧薩埵，一拇指指節高，一面、二臂，於心間搓揉金剛樞，其心間日輪坐墊上，有黃金金剛杵，大小約如米粒，中央有日月坐墊，大小約如芥子，中央有一深藍吽字，像是用一根毛書寫的，九字噯拉雅咒字按念誦順序排列環繞於吽字周圍。

其懷中為佛母「輪印母」，身淺藍色，一面、二臂，右手持優鉢羅花，挽著佛父的頸項；左手持盛血顱器，呈於〔佛父〕口前；著豹皮裙，右足與佛父一同伸直，左足則勾在〔佛父的〕腰間，與之交擁。

四方四輻輪上，東方為班雜噶拉雅，三面、六臂，右面白，左面紅，中面深藍；兩隻右手分持金剛杵與輪，兩隻左手握持鐵鉤與羂索，下二手則搓揉著金剛槩。

南方為惹納噶拉雅，三面、六臂，右面白，左面紅，中面黃；兩隻右手分持珍寶與戰斧，兩隻左手持著盛血顱器與羂索，下二手則持金剛槩。

西方為蓮花噶拉雅，三面、六臂，左面白，右面藍，中面紅；兩隻右手分持蓮花與寶劍，兩隻左手持著邊達（顱骨）與枷鎖，下二手則持金剛槩。

北方為羯磨噶拉雅，三面、六臂，右面白，左面紅，中面綠；兩隻右手分持十字金剛杵與顱骨短杖，左隻左手持著火焰與金剛鈴，下二手則持金剛槩。

四尊的頭髮均為深赭色，盤起髮髻，頭戴五佛冠，身上以八種屍林嚴飾為莊嚴，下身為三棱的鐵槩，迸出火星。

在他們的外部十輻輪上，自東方起右旋方向排列，首先是藍色的作吽明王，三面、六臂，張開四足而立；右面黃，左面紅，中面藍；六臂的前二手持箭與弓，中二手持金剛槩與鐵鉤，下二手持金剛槩；與淺藍色的佛母「金剛出聲母」和合。在其左右，分別為身深藍色的化身沙蜥面母與亥面母。

第二尊為白色的尊勝明王，三面、六臂，張開四足而立；右面藍，左面綠，中面白；前二手持金剛杵與盛血顱骨，中二手持輪與金剛鈴，下二手持金剛槩；與白色的佛母「金剛傲慢母」交擁。左右分別為身白色的化身鷹面母與虎面母。

第三尊為深藍色的藍杖明王，三面、六臂，張開四足而立；右面白，左面紅，中面與身色相同；前二手持金剛杵與盛血顱骨，中二手持火焰與短棍，下二手持金剛槨；與淺藍色的佛母「金剛利爪母」交擁。左右分別為身深藍色的化身鴉面母與犛牛面母。

第四尊為藍色的閻摩敵明王，三面、六臂，張開四足而立；右面白，左面紅，中面藍；前二手持金剛杵與盛血顱骨，中二手持挺杖與戰斧，下二手持金剛槨；與藍色的佛母「屍陀林母」和合。左右分別為身深藍色的化身鴉面母與鹿面母。

第五尊為墨綠色的不動明王，三面、六臂，四足；右面白，左面紫，中面墨綠；前二手持金剛杵與盛血顱器，中二手持羂索與快刀，下二手持金剛槨；與綠色的佛母「金剛白母」交擁。左右分別為身墨綠色的化身小鴉面母與豹面母。

第六尊為紅色馬頭明王，三面、六臂，四足而立；右面白，左面藍，中面紅；前二手持金剛杵與盛血顱骨，中二手持十字金剛杵與顱骨杖，下二手持金剛槨；與淺紅色的佛母「金剛暴怒母」交擁。左右分別為身紅色的化身戴勝面母與貓面母。

第七尊為淺紅色的欲帝明王，三面、六臂，張開四足而立；右面黃，左面綠，中面淺紅；前二手持金剛杵與顱骨，中二手持鐵矛與寶劍，下二手持金剛槨；與淺紅色的佛母「金剛箭傲母」和合。左右分別為身淺紅色的化身鷄面母與狼面母。



第八尊為黃綠色的甘露漩明王，三面、六臂，張開四足而立；右面白，左面紅，中面黃綠；前二手持金剛杵與盛血顱骨，中二手持寶劍與羂索，下二手持金剛杵；與佛母「金剛起風母」和合。左右分別為身黃綠色的化身蝙蝠面母與獅面母。

第九尊為暗黃色的勝三界明王，三面、六臂，張開四足而立；右面白，左面紅，中面暗黃；前二手持金剛杵與盛血顱器，中二手持戰斧與羂索，下二手持金剛槩；與暗黃色的佛母「金剛屠戮母」交擁。左右分別為身暗黃色的化身鼬面母與熊面母。

第十尊為藍色的大力明王，三面、六臂，張開四足而立；右面白，左面紅，中面藍；前二手持金剛杵與盛血顱骨，中二手持箭與弓，下二手持金剛槩；與佛母「金剛能動母」和合。左右分別為身深藍色的化身鼠面母與馬熊面母。

十忿怒明王都是面目猙獰、齜牙咧嘴的，每張面龐皆有三隻赤紅圓睜的眼睛；以屍林八飾為莊嚴，具金剛翅而翱翔空中。諸佛母的右手皆持金剛鈴，摟著佛父，左手則持盛血顱器，奉與佛父，右足勾纏於佛父腰間，左足伸直；除了著豹皮裙之外，裝束皆與佛父相同。化身獸面母們右手皆高舉金剛槩，左手皆持鐵鈎，雙足以舞姿而立。

四門有四守門佛母，回首向外。於東門有白色的戴勝面金剛忿怒母，右手握持息法白銀金剛槩，左手則持鐵鈎；於南門有黃色的喜鵲面金剛忿怒母，右手握持增法黃金金剛槩，左手則持羂索；於西門有紅色的小鴉面金剛忿怒母，右手握持懷法紅銅金剛槩，左手則持枷鎖；於北門有黃綠色鷄鷹面金剛忿怒母，右手握持誅法鐵質金剛槩，左手則持金剛鈴。

十二金剛槲護法圍繞著顱骨堡寨外部的鮮血迴廊；秀拿瑪四姊妹當中，騎乘九頭鐵狼的具髻鐵裸女手持顱骨短杖與金剛槲；騎乘八舌黃金豹的具髻裸女，手持金剛杵與鐵鉤；騎乘三足紅銅狐的暗紅婦具髻裸女，右手持金剛杵，左手持金剛槲；騎乘鐵母狗的墨綠璵玉具髻裸女右手持孩童皮，左手則持金剛槲。

惹瑪蒂四姊妹方面：騎乘三足騾馬的惹瑪蒂，身暗紅色，一面、四臂，右二手持明鏡與蛇索，左二手持喀章天章與金剛槲；騎乘牝鹿的惹瑪雜，深暗黃色，一面、二臂，身披孔雀大氅，右手持黃金鐮刀，左手持璵玉燈盞；騎乘青色海牛の惹瑪祖，身暗紅色，一面、四臂，身著黑褐布衣，右二手持金剛杵與鐵鉤，左二手持顱骨與盛血顱器；騎乘白額駱駝的惹瑪孜，身墨綠色，一面、二臂，身著黑衣，右手持令牌，左手則持線球。

四犀女方面：多傑色謹瑪，身深藍色，髮髻上有一小金剛槲為飾，一面、二臂，右手持鐵鉤，左手持金剛槲，騎於龍上；多傑德謹瑪，身黃色，髮髻上有金剛槲為飾，一面、二臂，右手持霸索，左手捧刺蝟，騎於摩羯魚上；多傑賽謹瑪，身紅色，髮髻上有金剛槲為飾，一面、二臂，右手持枷鎖，左手持金剛槲，乘著赤電；多傑帕謹瑪，身綠色，髮髻上有金剛槲為飾，一面、二臂，右手金剛鈴，左手持竭地洛迦木質金剛槲，騎著藍色水馬。

外部的四門有四部使者，回首向外。東門有白色的海螺丈夫，一面、二臂，右手持水晶匕首，左手持水晶金剛槲，騎乘白獅；南門有鐵青色的鐵丈夫，一面、二臂，右手持鐵劍，左手持鐵質金剛槲，騎乘藍色鐵狼；西門有暗紅色的犀牛丈夫，一面二臂，右手高舉黃銅燃火匕首，左手持黃

銅金剛槨，騎乘紅色的寶馬；北門有墨綠色的達噶那波(黑空行)，一面、二臂，右手持鉞刀，左手持顱骨，騎乘藍色的豺狼。

觀想在外邊屍陀林之內金剛巖山一帶，有二十八自在女神。東方有：犛牛面的白羅剎女，持金剛杵；蛇首白黃梵天，持蓮花；豹面白綠大自在天，持三叉戟；猴面白藍貪愛女，持輪；馬熊面白紅童子，持短矛；熊面白帝釋女，持腸索；杜鵑面黑金剛女，持鐵鉤。

南方有：蝙蝠面黃金剛女，持利刃；摩羯面紅黃寂靜女，捧瓶；蠍面紅黃甘露女，持蓮花；鷄面白黃明月女，持金剛杵；狐面黃綠短棍女，持棍；虎面暗黃羅剎女，捧盛血顱器；山羊面青色羊面母，持羂索。

西方有：野馬面紅綠噉食女，持短棍；馬面紅歡喜女，持人屍；大鵬面淡紅大力女，持棍；犬面紅羅剎女，持金剛杵；戴勝面紅貪欲女，張弓搭箭；鹿面紅綠護財女，捧瓶；猴面深藍瓶頸女，執枷鎖。

北方有：狼面藍綠風神女，高舉飛幡；野羊面綠紅婦女，持弗戈；亥面墨綠亥母，持獠牙索<sup>2</sup>；鴉面白綠作喜女，持小孩皮；象頭墨綠大鼻女，持人屍；蛇首藍綠風神女，持蛇索；喜鵲面暗黃持腹女，持金剛鈴。

<sup>2</sup>獠牙索：其義不明，可能是由獠牙組成的繩索。

此外，應當觀想十二丹瑪、廿一居士等，大吉祥主尊眷眾如同太陽與日光般同在。

接著是物質壇城，殊勝子加持，做法如後。

拋撒白芥子。密續提到：「為請忿明王，白芥子加持，生起小明王。」正如國王親征時必須披甲上陣，此處也同樣需要念誦「北大拉……」咒，拋撒黑白芥子，觀其化做小忿怒明王，使〔護輪〕緻密無縫。

以安息香燻燒。密續提到：「為生具力槩，燒舌<sup>3</sup>等黑煙。」國王親征時，僅披甲是不足的，還需要手持鋒利的武器。同理，此處也需念誦「嘛古大拉……」咒，以安息香燻燒，觀想〔金剛槩〕有著鋒利具威力的槩尖。

<sup>3</sup>舌：直譯為舌。在此被用來指代安息香。

塗以囉大。密續提到：「為殲惡毒眾，塗羊犬豕血。」正如國王親征時，僅是手持鋒利武器仍有不足，武器應該用於砍殺敵人。同理，此處應誦「囉智大……」咒，塗抹囉大，觀想金剛槩變為暗紅色，足以摧毀三界。

此殊勝子的意義也必須配合轉輪聖王之殊勝王子。譬如轉輪王之子必須出自父系的純淨血脈，同理，此殊勝子首先也必須出生自三身之境界。此外，雖是王子，但若未經授權，也無法掌政；因此，此處也要由五方佛賜與灌頂（授權之義）。又，雖然授權令其掌政，但他若不具備無量福德，也無法稱王；因此，此處也要加持身語意，也就是生起能夠同時救度三界三有眾生的威神力。此等意義皆按生起次第儀軌所明載者去做。

隨後為迎請智慧尊。觀想：自己心間種子字放出無量紅光，光端稍向內彎，猶如鈎狀，於奧明密嚴法界催請大吉祥金剛童子的誓願，亦即由體性法身寂靜境界中無有動搖，

現起自性遊戲色身飲血金剛橛壇城天眾，隨時降臨，蓄勢待發。其中的「延請」，與世俗傳統中「迎請國王時，得先表示延請」的道理是一致的。

接著，若已進入生起次第本尊瑜伽並具有不退轉信，則三根本一切天眾將於剎那間降臨，此乃法性規律。因此，透過生起誠摯的虔敬，隨著焚香、薰香、音樂、梵唄而做迎請，悠揚地唱誦迎請詞，觀想：所依——無量宮連同護衛的帳幕，以及能依——大吉祥飲血金剛童子天眾，與生起自身三昧耶壇城相仿的天眾，以一盞油燈點亮第二盞油燈的方式，猶如暴風雪襲來，化出無量智慧幻化遊戲而降臨，智慧力三者的威神蘊聚，降於三昧耶壇城上方虛空，〔智慧壇城與三昧耶壇城的〕火山彼此重合，如同雲朵匯集般。

接著是透過信心與虔誠而祈請安住。彼等一切智慧壇城與我的三昧耶壇城無別，如同雪降於大海，各自融入所依與能依之中，於是誓言尊（三昧耶尊）與智慧尊無二。吉美林巴說過：「應當了知：由於如是觀想誓言尊與智慧尊本來無別，因此迎請並非一個進入另一個之中。」則雷·納措讓卓也說：「迎請也不是請來某個來自外邊的、相異的東西，請來之後它便降臨。而是為了淨化不清淨的迷亂相，所以將各個本尊的名號、住處等分開看待，口誦迎請詞。實際上，自證菩提心所現的遊戲神遍無不遍於顯有的一切，因此，自知本覺之誓智無二中，無有所作，並非個別獨立，非相異。」當知：在不能了悟如此本來誓言尊與智慧尊無別之意義者面前，需要有觀想、迎請等順應下等所化內心的做法。

頂禮。了知「於勝義中，本尊與心無別」，為上品「得謁見地」的頂禮。若稍做共通的象徵頂禮的話，則應觀想：自己心間化現出許多男女本尊，來到壇城、迴廊與周遭

各處。由於現前見到智慧壇城，因此懷著歡喜的態度，以「阿諦布吹」做頂禮，而壇城諸尊則以「札諦雜吹」回應，接著收攝於自己心間，具足無二安樂之體驗。

接著，獻上外內密供養。觀想：出現等同於化樂天的受用，並從自己心間化現出許多供養天女，她們將加持過的無盡供品上供給天眾，令天眾極為歡喜。此外，吉美林巴曾指出：「實際上，如此供養與讚嘆，是由本尊對本尊所進行的，也將不清淨器情世間淨化為清淨器情世間，清淨器情則於化身生起次第中得到轉化，從中出現供養，哪會有本質存在的行動者（供養者）呢？」

之後是內供中的藥供。以八種根本藥與千種支分藥所調製而成的殊勝三昧耶物，源自對諸法平等無取捨的了悟，其為「能除二執妄念魔羅之靈藥」（因此稱為甘露）。以大拇指與無名指〔蘸取拋撒〕的甘露滴，融入諸尊之口，令之生起大樂並因而感到滿足。

食子供養。觀想：於廣大寬闊的珍寶容器內，堆滿具足百味、能滿諸欲的各式食子；化現出眾多妙欲天女，以此供養壇城天眾。

囉大供養。三有痛苦的根源為五毒與貪欲，觀想：彼等歸攝於鮮血的相，以此獻予無貪大樂界；為了以大悲心度脫剛強難化的眾生，於是盡享部多鬼類的血肉以及三界鮮血大海，一無遺餘，於是盪空輪迴諸趣，也就是解脫於不退轉的無生法界。有種說法指出，在這些階段，〔供養〕三面六臂之類的本尊〔時〕，應將甘露獻予右面，囉大獻予左面，食子獻予中面。

所謂「密供」或者「和合供」，其中：有境之自性為方便佛父，對境之自性為智慧佛母，彼二雙運無別、不可分割，稱為「一切本來大和合」。由如此和合所生的大樂能令壇城天眾歡喜，其因乃是和合所生、依次圓滿下降與上持的大樂智慧，將心安於此上，即為密供。

關於「度脫供養」。能所二取的分別念能將有情束縛於輪迴之中，障礙證得智慧，因此乃為怨敵。誰能度脫此怨敵？若持「遠離執著分別的智慧兵器」，則能令耽著分別等二取度脫至無生法界，此乃「一切本來大度脫」之意涵。為了能於此境界中，度脫「由於累積惡業之因而受難忍痛苦」的有情，因此興起大悲，透過了悟「我」及「所度脫者」之本性皆不成諦實，猶如幻術，而一切諸般分別皆融入法性法界中，於輪迴涅槃平等之境界中一味。如此思惟，即是度脫供養。

所謂「真如供養」，即是平等安住於勝義或實相之中。輪迴與涅槃本來為廣袤清淨的任運成就勝者大壇城，通達此理而平等安住於三輪無所緣的大手印勝義，〔便是真如供養〕。

讚頌時，觀想：由自己所化現出的眾多男女本尊，都在壇城的迴廊<sup>4</sup>，對壇城諸天眾不可思議身語意密之本體、斷證圓滿等如海功德之自性，生起虔敬信心而讚頌，為勸請行持利生事業，因此發出讚頌音，並應知曉所讚對境與讚頌者無離無合。此外，於壇城外，則有梵天、帝釋等世間尊神及傲慢部〔鬼神〕，祂們也如是讚頌。

<sup>4</sup>迴廊：狹義為迴廊，廣義則泛指整個道場。

念誦咒語時，明觀自己為金剛童子（金剛橛），心間有著如同已架起的瑪瑙帳幕，其內有日月墊，其上有尊高一指節的深藍色智慧薩埵，一面、二臂，在心坎處搓揉著金剛橛；祂的心間日輪墊上，有黃金金剛杵，約為青稞粒或穀粒般大小，杵心上有日輪墊，大小約如芥菜子，中央有藍色的吽字，該字細小的程度，就像是用一根毛書寫的，周圍有噯拉雅九字，按讀誦方式排列，其守門者為紅色馬頭明王，手持蓮花與顛器。

此處由於大自在馬頭明王的意義在於守護明咒之威力，因此將之觀想在咒鬘交接處正面，咒鬘旋轉，並融入交會處。藉由誦咒，密咒放射出深藍色的光芒，觸動十方一切勝者佛陀的心意，淨化一切有情之二障與習氣，使得一切勝者的所有

加持、悉地，盡皆轉為本尊身、文字相與法器相，連同光芒相一併收攝融入自身，此為「念修」。

觀想：殊勝子的心間日壇城，並有吽字及咒鬘，自己的心命以及咒鬘放出光芒，光芒從自己的右鼻孔流出；進入殊勝子的左鼻孔，在其（殊勝子）心間環繞，所以得以聚足威力。光芒右鼻孔出，進入自己的左鼻孔，融入心間，於是平息罪障、疾病與魔羅，並增廣了壽命、福德、覺受、證悟與智慧。如此誦咒，即是「近修支」。

三壇城天眾化身小忿怒尊大眾的三面、乃至一一毛孔，皆發出流暢的咒音，就像搗毀蜂巢般〔發出蜂鳴〕，如是持咒，便是「修習支」。

按前述三種念修的觀想，盡可能地念誦「噯拉雅」咒。之後，觀想：自己的心命放出咒鬘與光芒，從口中出，



進入佛母之口，經過〔佛母的〕四輪，催動脈內的天尊，因而發出自然的咒聲；〔咒鬘與光〕由佛母的空界出，融入佛父的金剛孔道，念誦根本咒與總合咒。這可以加在完成修習支的咒數時，或者加在各座的最後也行。

而四種事業的觀想則為：自生與對生本尊的咒鬘旋轉，從中放出雜色光芒，射向十方，以此成辦四種事業。偏好繁複者，也可觀想以白光成辦息法，以黃光成辦增法，以紅光成辦懷法，以墨綠光成辦誅法。

此外，其他的《金剛橛》典籍中則提到：整體而言，「具三了知」的噶拉雅念修是最為要緊的，也就是：密咒的無量光芒中，每道光都成為不可思議的金剛童子，祂們每一尊的口中也都發出相同的咒語，並化現出化身，令顯有世間充滿著忿怒明王與忿怒母，此為「了知噶拉雅為本尊」（第一種了知）。

密咒的光芒淨化了自他一切有情的所有蓋障，煩惱朗朗消散於法界，清淨了「執著自他相異」的耽著分別；由於法性自然，一切法都是究竟清淨而無別的。以上為「了知噶拉雅為法性」（第二種了知）。

在上部事業與特別的自他長壽修法時，會觀想：密咒會放出如同鐵鉤與羈索的無量光芒，從護方神等八部鬼神手中，接連攝取被奪走的魂元與壽命，也攝取諸佛菩薩的壽命與悉地，乃至仙人、持明者、世間尊主們的壽命與福德，以及動靜世間的一切元氣精華，融入自己以及所守護的有情們，令得堅固不壞的金剛壽。

與語言密咒結合時，則觀想：有形加害者的心血球

內，有一代表心識的膩字，無形鬼魔的心識則為智字的形象，勾召此二文字相，令其融入俑像，以密咒威神力與金剛槨的尖端，對灰燼（指焚燒過後的俑像灰燼）做擊刺、踐踏，就像將皮囊投入火中焚燒一樣，完全蜷曲變形。此為「了知噯拉雅為勾召、投入」（第三種了知）。

噯拉雅咒的字義。蓮花生、無垢友、泥婆羅人尸羅曼殊等阿闍黎的解釋彼此略有差異。首先是蓮花生阿闍黎的解釋：「喻」表五身五智，「班雜」表三時無為法，「噯哩」代表天尊，「噯拉雅」代表養護金剛槨，「薩日哇」代表一切怨敵魔障，「毗噶嫩」代表鎮壓，「邦木吽」代表懷攝，「呬」代表度脫。

無垢友則說：「喻」代表具五智的大悲，「班雜」代表無別金剛，「噯哩」代表槨，「噯拉雅」代表無生無滅，「薩日哇」代表「轉煩惱為本來智慧吧」，「毗噶嫩」代表「以智慧逼迫一切煩惱吧」，「邦木」代表懷攝，「吽」的意思是「摧毀煩惱吧」，「呬」代表「焚燒煩惱吧」。

泥婆羅人尸羅曼殊則說：「喻」代表五智，「班雜噯哩」代表金剛槨，「噯拉雅」代表施作（使用、擊刺），「薩日哇」代表一切，「毗噶嫩」代表以金剛槨之妙高山做鎮壓，「邦木」代表懷攝，「吽」代表示生起佛身，並以「呬」生起欣樂。

若不能明觀透過念誦方便噯拉雅三回所進行的佛身生起次第，或不懂得觀修方式，不理解象徵、意義、標誌等，則應於修完念修持咒之後，念誦智慧文字「元音咒〔與輔音咒〕」三次；至於咒音不清晰、程序錯誤或不懂密法意義，以及持咒帶有過失等情事，則應念總集寂忿諸尊的「百字

明」三回，這也能補闕對於心意等持的放射與收攝缺乏認識，或者犯錯、散亂等矛盾與衰損，以及漏念、多念等過失；至於念誦三遍緣起咒，則能令一切加持、能力、威神不致衰損，且能達致堅固。

接著，向護法神獻食子等，按照成就法進行。在薈供時，應依據恰美仁波切的做法加持薈供物進行觀想：整體而言，整個器世間就是蓮花邊達（顛器），一切情世間就是五肉五甘露，以及無邊的供養雲；並且應將修行者們都觀想為男女相的本尊，不該任隨凡庸的心識分別生起。在薈供與迎請時，應當信解「新迎請的諸尊與先前的壇城無有差別」。

第一次獻上薈供時，應思維：薈供與供養時，一切薈供物與妙欲成為遍滿虛空、不可思議的種種供養雲。觀想：眾多供養天女供養壇城眾，令彼等心生歡喜，於是圓滿二資糧。

中間薈供為酬補與懺悔，此階段中，觀想將五肉、五甘露等相，視為三昧耶物，其本性為智慧甘露之自性，以此獻供而懺悔一切三昧耶的衰損、過失與墮罪，令諸尊歡喜並大悲垂念，於是無餘淨除了各種過患。

度脫薈供則按通則進行。之後，修持者們享用薈供時，應當避免懷有〔薈供物是〕普通食物的想法，而應思維：於法性中受用法性，或者本尊融入本尊。若不能這樣觀想，則以「正在供養本尊」的方式而受用〔薈供〕，或視其為悉地成就加持物而受用。

之後佈施餘供。阿闍黎以左右手的大拇指蘸取甘露，手結空密手印，並誦「喻班雜阿彌日大……」等咒，施印在

餘供之上，倒入甘露，做為加持。接著，觀想：自己心間吽字放光，迎請餘供諸賓至面前；眾賓客震懾於嘿汝嘎的威德，因此顯得恭敬有禮；令祂們安住於前方，對其佈施餘供。

在立盟誓時，應觀想：自己心間放光，那些曾在大吉祥金剛童子與印藏成就者們面前承諾守護壇城與具誓瑜伽士們，曾立下盟誓的一切護法神們，皆如夏季的雲霧般降臨；祂們震懾於大吉祥尊的威嚴，猶如白光、白綢與白帳般，分別安住於外部。如此向其獻供食子。

向丹瑪獻供食子時，觀想：自己心間吽字放光，於是丹瑪眷屬大眾便來到面前，眾丹瑪各有許多眷屬與僕役，祂們都低頭恭敬並且歡喜地受取、享用食子，承諾將會成辦受託的事業。

之後，要做勾召融入的修法，將各個盛裝食子的容器倒扣時，觀想：會干擾修行的有害鬼神皆不由自主地被勾召而來，有上下顛倒、大如須彌山的食子容器就壓在祂們上方，目的是讓祂們在長達數劫的期間內都不得動彈。在此之上，大吉祥與眷屬大眾則以躍起金剛舞，唱著金剛歌，三有輪迴遂為之震撼動盪。

隨後要勾召壽命。觀想：長壽食子為無量壽佛，其心間有心命種子字「釋以」，該字周圍則為咒語所環繞，〔佛心間的種子字與周圍咒語〕放出光芒，令世間上一切壽命的本質，成為「尼日」字、「阿」字與「吽」字，光滢潤澤，器情世間的一切都消融，紛紛攝集、融入於自生與對生本尊。一邊觀想，一邊持誦長壽咒，之後應搖動彩箭，勾召壽命。

修持法會圓滿日，應當領受悉地成就。關於悉地成就的徵兆方面，分為暫時徵兆、究竟徵兆、相似徵兆等，這些道理整體而言已經記載於法門經典之中，尤其是本法門的經典〈具要〉<sup>5</sup>也提到：有相的徵兆分為上中下三品，上等者包括金剛槨動搖、跳躍，囉大不變質而蒸騰，燈火明亮且長明三日，等持明晰，感到喜悅，妙香紛呈等；中等者包括這些夢境：前往寶洲、日月照拂自身、手持日月、騎乘日月、高舉絲綢、吹響海螺…等；下等者包括夢見抵達有藍色花朵的島嶼、飛翔於空中、涉渡大河、手持兵器等，以及生起勇氣等體驗。

<sup>5</sup>〈具要〉：全稱為〈下部事業黑金剛槨具要極深竅訣·第二心命利刃〉收錄於惹納林巴伏藏《極密無上金剛槨》法類

經典指出，假使出現善兆，就應該領受悉地成就。於是，通常在圓滿日會領受悉地成就。圓滿日的事業儀軌等念誦內容準用前幾日的儀軌進行，唯獨念修咒語稍微縮減一些（少念一些），之後也要念誦補闕和供讚等重複部分；在「噯拉雅」咒之後加上領受悉地咒，念誦數回。為了要領受悉地成就，應該壇城前方設置台座，其上鋪設白布，以白米在布上排成順時針方向的卍字型，卍字中央放置四種事業與任運事業的心型食子，並以三白三甜做裝飾，以喻啊吽三字為標記。在食子右側，陳設具足法相的顛器，內盛黑糖酒並加入法藥；左側的囉大容器與周圍，則盡力陳設各式飲食以及三白三甜的供品，三白三甜的丸子置於周邊，數量必須足夠分給所有金剛兄弟姊妹，並以紅藍色布蓋住，上面鋪設茜草，草上則為殊勝的修法加持物與邊達（顛器），將之取來，加入新的悉地成就物。

放置五色繩所纏金剛杵的一端，由金剛阿闍黎握著，

將各種物品加持為悉地的聚集。觀想：在悉地物的上方，有喻啊吽三字，三字放光射向十方，令一切勝者諸佛的身語意一切本質，分別成為白色的喻、紅色的啊與藍色的吽，如同不斷降雨，紛紛融入各個悉地物。一邊觀想，一邊在「噯拉雅」咒之後加上領受悉地成就的咒語而念誦。

接下來進行催請誓願、稟陳所求等，最後分發悉地物。之後，按照通則，修持平時的事業儀軌與薈供。到了度脫、呈進薈供時，焚燒俑像，灰燼的一半應該用於護法神食子，另一半則用於鎮壓修法。之後受用薈供，收集餘供，連同先前保存的餘供一併按餘供儀軌進行修法，於最後〔一天〕帶離修法會場，置於西南方距離七十步的處所。

接著催請、獻具誓食子、盟約的時候，將護法神食子、盟約食子等常供食子（常置於壇城的食子）連同火炬（或者線香）送出；之後在供丹瑪女神時，也獻供常用的食子；到了馬舞的段落，於門前焚燒俑像，將灰燼混入麵團，將小藥木製成的金剛槓插於其上，投入三角形深坑，結十字以進行鎮壓。

再按先前所述進行勾召壽命的修法，修完以後，則要嚐受長壽加持物。先前設置在壇城基座的寶瓶中，要添入能依食子（代表本尊的食子）等修法物以及第一份悉地物，由金剛攝政以左手持寶瓶，念誦儀軌，同時藏於修法場所四周的任一處。以五部的法器相對門做封印，念誦適宜的吉祥詞，再按照後行儀軌的通則，懺悔過失，修持收攝次第等。

解開外結界。對著四大天王的界碑，獻供四份圓形食子；對著內外門上結界告示，一一獻上紅食子，配合念誦儀軌，撤下結界告示。

接著收拾壇城。金剛攝政居於壇城一角，念誦四吽咒，雙手先結持「如鉗手印」，按相反順序拆毀壇城：誦「喻如如薩普如……」等咒，以金剛槩下方尖端洗滌壇城，最後誦「阿嘎若……」等咒，心中作意一切諸法無生之勝義。

之後祈請寬宥與請求賜恩。採蹲坐跪姿，雙手合掌，按照念誦儀軌懺悔過失，同時在右側的與會者們進行頂禮、合掌，念誦儀軌段落一回，於是金剛同門們便彼此請求寬恕在見解與行為方面的矛盾，並發願不相分離、相聚於淨土。

再接下來，為了殊勝的緣起，則應舉行供燈祈願。供燈完畢，便按事業儀軌念誦吉祥詞，願一切處都遍滿廣大的善妙光明。

如此修持之果可分為總體與特殊二類：整體而言，八萬四千法蘊的最極精華，便是密咒金剛乘，僅僅聽聞此乘本尊名號，利益福德皆已不可思議，若能進入壇城，以念修的方式實修，其利益自不待言；特別來說，參與大修法會的人，正如蓮師所言：「與鄔金我心血合為一。八大法行總體之功德，摒除三心二意生信解，縱然僅修其中之一法，凡於心中所願必然成，否則鄔金我誑未來眾。」修持普八的人將會具足吉祥、祥德、長壽、富裕、眷屬綿延、政務昌隆、威力顯赫、長遠安寧等八大功德。諸如此類，精進修持金剛槩遊舞之生圓次第瑜伽，功德利益不可思議。

如此大修法會，乃是能夠強而有力令同一種姓壇城會眾同圓佛果的稀有善巧方便捷徑，僅憑著見聞念觸此法會，都將依其緣分，成就四種持明果位，得到大安慰；若能專一信解而精進，從現階段（此生）而言，凡是此人所行一切事業，皆能輕易成辦，乃至獲得與本尊同等緣分之殊勝悉地成就，或於中陰階段成就現起本尊之手印，通向圓滿受用身——亦即大吉祥金剛童子之果位。

由於大吉祥金剛橛的成就法中關於生起次第的細節道理並不清晰，許多有志學習者再再提出疑問，為了幫助他們，便以智者、成就者們的話語為基礎，寫下本文。若有過失或違理之處，尚祈見諒。

阿闍黎圖登尼瑪喇嘛

（受作者邀約並蒙其惠予指導，敦珠貝瑪南嘉於二零二零年八月譯畢，一校圓滿。願賢善吉祥！）