

ADDENDUM TO THE
VAJRAKĪLAYA SĀDHANA PRACTICE MANUAL
October 2009

Errata to the First Edition of *The Sādhana of Vajrakīlaya*

Items beginning with a single asterisk indicate corrections from the March 1994 Addendum. Items with a double asterisk are from the January 2000 Addendum. Additional changes new to this manual are indicated by †.

- 3, 16 . . . Buddha,
- 5, 12 . . . of yidams thunders . . .
- 5, 21 . . . wafts upward.‡
- 9, 4-5 up . . . you come . . .
. . . you accomplish . . .
- 10, 1 You who have been blessed . . .
- 10, 6 Who hold the action lineage, . . .
- 11, 6 Embodied bodhisattvas, benefiting . . .
- 12, 7 up You who have been blessed . . .
- 13, 10 Down to Shākya Siṃha—‡
- 14, 2 Vajra Heruka—‡
- 14, 13 Who teach the . . .
- 14, 19 dark age,‡
- 14, 25 . . . things,‡
- 15, 1 . . . cessation, is the . . .
- 15, 1-3 up . . . are purified;‡
. . . is liberated;‡
And, in between, . . .
- †16, 12-13 . . . hearing lineage,
Accomplished chariot of the karma family, Garwang,

All-accomplished buddha activity, Dorje Wangchok Tsal—
We supplicate you: may your buddha activity rain.

Treasure holder of the life example of the victorious ones, named Mati,
Fearless guide, honorable Rapsal Dawa,
Lineage gurus, . . .

- 18, 11 *of the charnel-ground and the glorious . . .*
- 18, 6 up . . . *beginning “You who have been blessed by the*
- 19, 11 up . . . *we prostrate to you.᳚*
- 19, 9 up We take refuge . . .
- 22, 10 up *with white mustard seeds, and . . .*
- *23, 14 Stream forth as oceans . . .
- 24, 7 . . . *dark blue body,᳚*
- *24, 16 . . . *an utpala . . .*
- 24, 17 . . . *and the charnel-ground . . .*
- **24, 11 up . . . *and their descendants are invited.᳚*
- 24, 8 up . . . *ten great, glorious . . .*
- *26, 1 SAMAYA TIṢṬHA LHEN᳚
- 28, 8 . . . *firelight᳚*
- †28, 11 up . . . SARVA-VIGHNĀN BAṀ HŪM PHAṬ᳚
- 31, 7 In the bhāṇḍa of emptiness᳚
- **31, 8 up *To perform the three select feast offerings, here is the offering:*
- †32, 9 Nonexistent, loose, and single,
- **32, 4-5 up TRI YAṀ JAḤ
 TRI VAJRA-AṅKUSHA JAḤ
- 36, fn.3 OM
 Please remain in these representations here
 For as long as saṃsāra exists.
 Grant us lordship, freedom from disease, long life,
 And all excellent, supreme qualities.

OM SUPRATIṢṬHA VAJRAYE SVĀHĀ

[This is our more standard version, also used in the *Chakrasaṃvara Sādhana*]

- 39, 4 . . . spacious bhāṇḍa.ṣ
- **43, 10 up From within emptiness, from YAṀ is wind; . . .
- 46, 2 OM GURU-MANḌALA-DEVA-GAṆA-SAPARIVĀRA
- †46, 18 up . . . VAISHRAVAṆAYA . . .
- **46, 13 up SĀDHU TRI JAḤ JAḤ HŪM BAṀ HOḤ . . .
- **46, 11 up . . . RATRI KIṆKĀRA-YAKṢHA . . .
- *46, 2 up . . . Great Shvāna; mamo
- **47, 13 up Kiṅkāra who . . .
- 47, 5 up . . . blazing, great wrath,
- 47, 3 up With the sounds of HŪM and PHAṬ you . . .
- 48, 11-2 up . . . secret mantra
And your five deities, along . . .
- 49, 1 . . . bhūmi,
- 50, 6 up holders. Tame vindictive enemies. Conquer . . .
- 51, 2-3 Attendants of . . . heroes,
. . . servants . . .
- 51, 5 Terma protectors, . . .
- *51, 9 . . . AMRITAKUṆḌALĪ . . .
- 52, 8 vindictive enemies. Conquer . . .
- **52, 3-4 up . . . expansion of wealth,
And be the source . . .
- 54, 4 up . . . and now,
- **55, 13-16 Please remain in these forms here
For as long as saṃsāra exists.
Grant us lordship, freedom from disease, long life,
And all excellent, supreme qualities.

- **56, 6 Protectors of the oceans of infinite maṇḍalas,
 **56, 9 up . . . like your children,
 **57, 4 & 11 up . . . KARMA KARAYE
 59 [add terma mark to top of page, as on p. 39]
 59, 15-6 Ignorance appears, which . . .
 We confess all these defilements and corruptions in the space . . .
 64, 1 . . . universe,ṣ
 66, 10 . . . Karma Kīlayas,
 68, 3 With the charnel-ground and . . .
 *71, 2 up And Ārya Mañjushrī,ṣ
 *72, 18 . . . accomplish their wishes.ṣ
 †73, 10 And irresistibly gather . . .
 **73, 13 . . . a single bindu.ṣ
 73, 14 up . . . *arrow and scarves, invoke* . . .
 **74, 5 . . . space of the one binduṣ

Errata for *The Daily Practice of Vajrakīlaya*

- 3, 1 HŪMṣ
 3, 4-5 up . . . you come to . . .
 . . . you accomplish . . .
 4, 1 You who have been blessed . . .
 4, 5-6 Gurus of the three times, past, present, and future,ṣ
 Who hold the action lineage, we supplicate you.ṣ
 4, 10-1 **of the Quintessential Pith Kīlaya**
 The ground, primordially pure space, Samantabhadra,
 4, 2 up . . . *wanting to practice this, . . .*
 5, 4-5 . . . Activity Kīlaya, *the tradition of the great Āchārya Prabhāhasti, which he*
 transmitted to Guru Shākya Siṃha as a hearing lineage.
 6, 4-6 . . . we prostrate to you.ṣ
 In the three jewels, who are the objects of veneration,ṣ
 We take refuge . . .

- 6, 16 We offer our bodies for three reasons.ꣳ
- 7, 7 Vajrakumāra, with dark blue body,ꣳ
- *7, 16-7 . . . an utpala . . .
. . . the glorious and the charnel-ground . . .
- 7, 10 up . . . ten great, glorious . . .
- 7, 4 up In the five places of the principal one with consortꣳ
- 8, 15 up In order for us to accomplish the cosmic kīla,ꣳ
- 8, 3-5 up May you establish the cosmos as vajra.ꣳ
The cosmos is the deva of Vajrakīlaya.ꣳ
May it be established as the wisdom wrathful ones.ꣳ
- *8, last SAMAYA TĪṢṬHA LHENꣳ
- 9, 14-16 Graceful, brave, and horrific vajra body,ꣳ
Laughing, terrifying, and raging mantra intonation,ꣳ
Compassionate, outrageous, and peaceful life of wisdom—ꣳ
- 10, 1 . . . firelightꣳ
- 10, 5 up . . . *you suitable to perform action.* . . .
- 12, 9 The appearance of . . .

Errata for *Kīlaya Torma Offering*

- 1, 4 . . . spacious bhāṇḍa.ꣳ
- 1, 9 The steam gathers the quintessence of . . .
- 1, 16 *And consecrate it with the mudrā of joined thumbs and index fingers.*ꣳ
- 1, 6-7 up In order for us to accomplish the cosmic kīla,ꣳ
And receive abhiṣheka and siddhi,ꣳ
- 1, 2 up Bestow the siddhi of Kīlaya.ꣳ
- 2, 4 up Along with oceans of samaya-bound kīla protectors:ꣳ
- 3, 2-4 Please protect the three gates, along with the prosperity,ꣳ
Of us—masters and disciples, patrons and recipients, and attendants—ꣳ

Amendments to the *Vajrakīlaya Sādhana Practice Manual*

Five new appendices have been added to the manual. Here is a list of all ten; new additions are marked with * :

- *Appendix I: Yoga of Awakening (= pp. 57-58 of old manual, without changes)
- *Appendix II: Mudrās (extracted from old manual, mostly unchanged)
- *Appendix III: Practice Instructions for *The Essential Daily Yoga* (first published in *The Daily Practice of Vajrakīlaya* booklet)
- Appendix IV: Group Practice
- *Appendix V: Outline of Retreat Practice
- Appendix VI: Approaching and Accomplishment
- Appendix VII: Invocation Scarf
- Appendix VIII: Tormas for Vajrakīlaya Retreat Practice
- *Appendix IX: The Four Penetrations (too restricted to include on website)
- Appendix X: Oral Instructions on Vajrakīlaya Practice

vii, 11 up Rinpoche gave extensive seminars . . . 1991 and 1996 in Santa

vii,7-8 up Siddhartha's Intent, <www.siddharthasintent.org>.

xiii, 9 *[delete terma mark at end of line]*

1, 2 . . . Shambhala saṅgha . . .

2,16-17 up . . . Vajrakīlaya specifically. For further commentary on these by Shechen Gyaltsap, see Appendix IX. Also refer to Dzongsar Khyentse Rinpoche's fifth talk and Gyatrul Rinpoche's talk in Appendix X. *[New paragraph:]* Although primarily belonging . . .

3, 10 up . . . retreat practice. It is necessary to receive the abhiṣheka for this particular Quintessential Pith Kīlaya maṇḍala in order to do this practice on retreat. A lung (reading transmission) for the daily practice text, which many students have received in order to do group Vajrakīlaya practice, is not sufficient for accomplishing the retreat.

6, after headline:

To begin, we should explain how this manual was put together. Its structure, in a very general sense, reflects that of the practice commentary written by Jamgön Kongtrül, mentioned above. Since this is actually fairly brief and assumes quite a lot of background knowledge, Tulku Rigdzin, and eventually Lama Ugyen and Khenpo Sönam Rinpoche, had to augment this explanation considerably. Thus the approach we have followed is to present how one goes through the practice from the very first day on retreat, just as Jamgön Kongtrül's commentary does. We would strongly suggest, therefore, that you read through these entire procedural instructions, annotating your sādhana as you like, before attempting to begin your first day of retreat. All page numbers in this manual refer to the Third Edition of the sādhana, first published in 2005.

7, 6 up . . . later. During retreat, these are only used during a feast and, even then, only briefly.

- 8, 1-2 . . . drupchen (“great practice”; an extensive . . .
- 8, 9 . . . [peaceful offerings closest to front edge of shrine]
- 9, 9-10 up *[delete extra space between lines]*
- 10, 5 On a separate table, arrange a
- 10, 9 . . . practice. On the first day of retreat, this offering is done outside, and the kartor and serkyem are placed on your **practice table outside**, along with the eight outer offerings and so on. When you begin a new section of practice, such as the accomplishment recitation, the kartor and serkyem are placed on **a table in front** of and slightly lower than the shrine. After making . . .
- 10, 13 . . . life) and at the end of each retreat as an offering to Amṛitakuṇḍalin (optional) and the four kings.
- 13, end *For Starting New Section of Recitation*
- kartor
serkyem
gektor on plate
- 14, 15 guggulu (one piece each day)
- 14, 15 up . . . plate; tsok and meat only)
- 14, 27 [After this line, add:]
small pitcher or bowl for rinse water (used during feast to clean cheto torna plate)
- 15, 13 . . . black, yellow) and brushes
- 15, 15 [After this line, add:] putty (for affixing things)
- 15, 26 [After this line, add:]

Edible Playdough

- 1 cup cornstarch
- 2 cups baking soda
- 1½ cups cold water

Stir together the cornstarch and baking soda in a medium saucepan with a heavy bottom. Add the water all at once and stir until smooth. Stirring constantly, cook the mixture over medium heat until it reaches the consistency of dry mashed potatoes. The mixture will first come to a boil, then start to thicken, first in lumps and then in a thick mass. Be sure to cook it long enough. If it is too wet, it will be sticky and unusable.

Turn out the mixture onto a plate and cover with a damp cloth. Let it cool. When cool enough to handle, knead thoroughly on a surface dusted with cornstarch until it is smooth and pliable. You can knead in cooking oil to increase elasticity, but this is usually not necessary. Mix in food coloring or tempera paint to color the dough.

When completely cooled, store in a tightly closed plastic bag or container in the refrigerator. Playdough may keep indefinitely in the refrigerator if properly sealed.

15, last [After this line, add:] *Great Splendor Vajrakumāra: Teachings on Vajrakīlaya Practice*, by Dzongsar Jamyang Khyentse Rinpoche

17, 2 . . . *dhāraṇī* (“the *dhāraṇī* known as *Vajravidāraṇa*”). This liturgy is used to

17, 4 conch. *Vajravidāraṇa* (“indestructible tearing or rending asunder”) is one of the main deities in *kriyāyoga yāna*. *Vajrakīlaya* is regarded as *Vajravidāraṇa* in the lower tantric *yānas*. You need . . .

17, 6 . . . breath. Khenpo Sönam Rinpoche explained that the reference to “cutting” or “subduing all insight mantra” refers to eliminating the power or black magic of one’s enemies.

17, 19 with the eight outer offerings (just as the peaceful set on the shrine), two white tormas (one for the earth deities, one for the four kings), golden drink, karma vase, and so forth. Unlike

17, 22 . . . is made outside

17, second to last paragraph:

[Make the last sentence into a parenthetical remark, which should follow “*RAM YAM KHAM*” on the third line here.]

17, last paragraph, which should now become two paragraphs, as follows:

When beginning a new section of practice (accomplishment, application of the activities, long-life practice), this white torma offering should also be done, but not separately at the beginning, nor outside; instead, it is done when you come to this section of the text. The white torma, golden drink, and obstructing-spirits torma are done in daily practice outside of retreat only if you chose to make the tormas.

(In group practice and daily practice outside of retreat, the white torma offering is done in the same way as when you begin a new section of practice—inside, and when you reach this section of liturgy in the *sādhana*. The *chöpön* takes the sprinkler from the karma vase on the *loppön*'s table to sprinkle the torma. The other practitioners should not flick *amṛita* from their *kapāla*. In the Nyingma tradition, the *amṛita* in your *kapāla* is only used for offering, not for consecrating.)

18, 19-20 . . . you offer the *kartor* (held in the left hand) and tea offerings (held in the right hand). This concludes . . .

19, 3-10 [Replace this paragraph with the following section:]

Setting Up the Thojang

Next, set up a white thojang (“standard”), either in a cairn or on the outside of the door, just as for Chakrasaṃvara retreat. You can use the same thojang as for Chakrasaṃvara.

Four Kings Liturgy

Practice the “Abbreviated Liturgy for the Standard of the Kings,” pp. 87-89. In front of the thojang, arrange on a table: one kartor, lebum, ghaṅṭā, vajra, ḍamaru, and the eight outer offerings (same as the peaceful set of offerings on the shrine).

Stand or sit at the table, facing the thojang. Chant the liturgy from the beginning through the auspicious verse (“ . . . goodness of the three jewels be present”). You will use the remainder of the liturgy when you take down the thojang at the end of retreat.

At RAṂ YAṂ KHAṂ, sprinkle water from the lebum onto the kartor. Play ghaṅṭā and ḍamaru throughout the eight outer-offering mantras. At VAJRA-SAMĀJAḤ, perform the samāja mudrā. Perform the usual Nyingma-style mudrās with JAḤ HŪM BAṂ HOḤ. Say the torma-offering mantras (OṂ DHRIYARĀṢHṬRĀYA . . . KHĀHI KHĀHI) three times. For each repetition, begin with a pekor, hold the torma-offering mudrā, and snap at the end.

For the mantras of the eight outer offerings, perform the usual mudrās, playing ghaṅṭā and ḍamaru at the end. With vajra and ghaṅṭā in praise mudrā, chant the praise, ringing through the last line. Hold the vajra and ghaṅṭā as usual while enjoining them to action, ringing through the last line of each stanza; play ghaṅṭā and ḍamaru after the last line, “Accomplish whatever mind desires.”

Repeat the mantras of the four kings (OṂ DHṚITARĀṢHṬRĀYA . . . VAISHRAVAṆĀYA SVĀHĀ) before saying SUPRATIṢṬHA VAJRAYE SVĀHĀ, then toss rice toward the cairn. Holding vajra and ghaṅṭā, chant the auspicious verse, ringing through the last line. Toss rice and play ghaṅṭā and ḍamaru at the end.

You can dispose of the outer offerings, or save them for the Amṛitakuṇḍalin ritual (if you choose to do it). Place the kartor on the cairn, next to or in front of the thojang.

Although it is not necessary, it is fine to do the liturgy for Amṛitakuṇḍalin. It would be done just as for Chakrasaṃvara retreat: inside the cabin and using the appropriate section (1.5.2.) from “The Wish-Fulfilling Branch” by Karmapa Khakhyap Dorje. Perform the ritual just as for Chakrasaṃvara retreat, using the same style of mudrās (Sarma, rather than Nyingma), but use a Vajrakīlaya-style kartor.

Khenpo Sönam Rinpoche explained that in general, it is said that your protection circle should be as vast as the visual space when you have a 360 degree horizon. Nevertheless, we place the retreat boundary marker in a cairn just outside the front door! During the last session of our retreat, we will take the leftovers seventy steps to the northeast, which should be understood as within our boundaries, of course.

- 19, 13-14 . . . **each day**, light the charcoal . . .
- 19, 11 up . . . chants.) There is also an overview of the ritual for each practice session.
- 19, 10 up . . . Supplication” (three times), the three stanzas of
- 20, 1-2 . . . requested by five chief disciples at Samye, the first monastery in Tibet. Mutik Tsenpo (grandson of
- 20, 8 . . . four: This chapter was given originally to Namkhe Nyingpo. Tragden is . . .
- 20, 18 . . . Hayagrīva. Khenpo Tsültrim Gyamtso Rinpoche taught on the last four stanzas of this chapter, which are translated as the “Guru Rinpoche Prayer” (teaching available at <www.ktgrinpoche.org/guru_rinpoche.html>).
- 20, 12up . . . and Jigme Lingpa. Garwang refers to Jamgön Kongtrül Lodrö Thaye, Dorje Wangchok Tsal to Shechen Gyaltsap (his Kīlaya secret name), Mati to Dzongsar Khyentse Chökyi Lodrö, and Rapsal Dawa to Dilgo Khyentse Rinpoche. “May
- 20, 9 up . . . are realized. Khenpo Sönam Rinpoche added, in reference to this line, that this is the path of upāya and refers to the karma prāṇa entering the central channel and being purified. Bodhichitta kīla is the path of upāya, and awareness kīla is the path of liberation, from among the four kīlas. For commentary on the four kīlas, see Appendix IX and Gyatrul Rinpoche’s talk in Appendix X.
- 23, 15 In general, do not light . . . offerings. These should be lit during the very last session of each retreat as a final offering of them. Light the
- 23,5-10up . . . rakta from the shrine. As Dzongsar Jamyang Khyentse Rinpoche pointed out, there are mantras that should be chanted during this consecration. Khenpo Sönam Rinpoche advised us to use those found in the Vajrakīlaya terma sādhana discovered by Ratna Lingpa (included in the *Rinchen Terdzö*).

Incensing. As you chant “OM VAJRA-KĪLI-KĪLAYA SURU SURU PRASURU ADHITIṢṬHA MUG MUG HALA HALA enemies, obstructing spirits, ghosts—their chitta, rot MĀRAYA HŪM PHAṬ,” pick up the kīla in your left hand (holding it so that it points somewhat downward, perhaps at a bit of an oblique angle) and wave it over the burning guggulu.

Pelting. Still holding the kīla, pelt it with mustard seeds, tossing them with your right hand while holding your vajra. While doing this, chant “OM VAJRA-KĪLI-KĪLAYA MUGU TALA MUGU TALA PRATALA PRATALA SHATA-RŪCHA HŪM enemies, obstructing spirits, ghosts MĀRAYA HŪM PHAṬ.”

Smearing. Lastly smear rakta on the kīla using your right ring finger. To do this, continue holding the vajra and dip your right ring finger into the rakta and then rub it down each blade of the kīla. You only dip your finger into the rakta once, rubbing it down each blade once. While doing this, chant “OM VAJRA-KĪLI-KĪLAYA RAKTA-JVALA MAṆḌALA MAṆḌALA RAKṢHA RAKṢHA enemies, obstructing spirits VASHAM KURU MĀRAYA HŪM PHAṬ.”

- Then chant the stanza in the sādhana (once) and the mantra of bringing . . .
- 24, 6 up . . . the chöpön consecrates the amṛita and rakta, as
- 24, last - 25, 1:
. . . twice back into their respective kapālas, with the bowls of their spoons now facing downward. The entire dipping and sprinkling/dropping motion
- 25, 6 . . . tathātā, or suchness, samādhi, which . . .
- 25, 7 the view of ati, which is equivalent to resting in thamal gyi shepa. Then, . . .
- 25, 15 up . . . 1987, published by us under the title *Pure Appearance*. In Talk 4 of the 2000 *Seminary Transcripts: Teachings from the Tantra Tradition*, Sakyong Mipham Rinpoche also taught on this topic. The audio of his talk from the 2004 Vajrayana Seminary, entitled “The Three Samadhis,” is available from <www.shambhalashop.com>. See also . . .
- 25, 2-3 up . . . Chakrasaṃvara). The roof is covered with human skin. The kramashrīṣha are tiny corpses. At the very top of the palace is a human heart. It is like a blazing charnel ground with pools of blood around—extremely terrifying. The protection domes
- 26, 3-4 up . . . tathāgatas (with consort) and wisdoms. The elements are visualized in the order given in the table below, the element of space visualized at the bottom, with each successive element visualized above the last. Each is as vast in size as the previous. The
- 27, table [A few amendments to this: the category of outer is the basis of purification, the tathāgata (in union with consort) is the purifier, and the result of purification is the wisdom along with emptiness. Under “inner,” the green vishvavajra represents the āyatanas of the body. The earth maṇḍala is more properly described as “dark, yellow square ground of human flesh with white bone Mt. Meru (with four steps) on top.”]
- 27, 3 up . . . he stands striding like a champion. Not
- 29, 3 . . . taught. One leg is a bit extended, and the other is drawn in.
- 29,10-11up . . . lotus. Lama Chönam explained that the deities underfoot represent samaya corruptors or demons. Mahādeva in the Tamchen Chitor assemblage of protectors is regarded as a dharmapāla protector—not at all the same as the one here. The ten wrathful . . . and two legs. As in most sādhanas, the retinue face the principal deity. Their
- 29, 4 up . . . deity. Each king with consort stands on a crossed dikpāla and consort.
- 30, table [The following columns can be added. The translated names of the kings’ consorts, in order, starting with that of Hūmkāra, are: Vajra Screamer, Vajra Pride, Vajra Claws, Charnel Ground Lady, Stone Mortar, Supremely Fierce, Arrow Pride, Wind Blower, Predator, and Vajra Shaker. Each king and consort stands on a dikpāla and consort,

which are crossed over each other. Again, in order, the stands consist of: Brahmā, Gandharva, Agnideva, Yama, Rākṣhasa, Varuṇa, Vāyu, Yakṣha, Indra, and Bhūmipati.]

30,9-11 up . . . might use. According to Shechen Gyaltsap, they hold a hook, . . . bell in the left hand . . . kīla in the right hand. They are white . . .

30, 6-7 up represent limitless maitrī, compassion, joy, and equanimity.

In the courtyards are the twelve Kīlaya protectors together with their brothers. Furthermore, to quote Shechen Gyaltsap's commentary: "Outside [of the palace], in the charnel grounds and surrounding iron mountains, appear the thirty-two dākinīs, the seven mamos, the four Remati sisters, the twenty-eight īshvarīs, and others—the samaya-bound who abide in the command. Visualize them assembled like the subjects of a lord or the rays of the sun as a means of invoking them." These are the lokapālas around the perimeter.

31, 1 . . . union. The three centers being marked with OM ĀḤ HŪM refers to the principal deity and consort, as well as these five supreme sons and their consorts. The "three vajras" are vajra

34, 3 up . . . practice. These same mantras are chanted during the "Yoga of Awakening" at the start of the day. Before chanting . . .

35,8-10 up . . . circumference. It is often customary for the sun to be below and the moon above, but the text does not specify. (In his sixth talk, Dzongsar Khyentse Rinpoche seems to indicate that the sun is below. However, in July 2009 Changling Rinpoche told us that the sun should be on top.)

Around the HŪM . . . left side of the syllable ("left" being from our perspective of writing it, as in English, from left to right) toward the center of the

35, 4-5 up did a "left face." According to Khenpo Sönam Rinpoche, the syllables are placed around the circle in a counterclockwise order (as seen from above), such that if the mantra were to turn clockwise, the OM would be leading the other syllables. However, this mantra garland remains stationary around the HŪM during the mantra recitation. You do not visualize the terma sign (§) at the end of the mantra, nor the customary dots between syllables (which are used when writing Tibetan normally in the uchen script). All the syllables are dark blue in color. Vajrakīlaya (at the heart of

36, 18 . . . firebrand. (This "whirling firebrand" type of recitation visualization is called *doli depa* in Tibetan.)

37, 16 . . . garland (*doli depa*, "whirling firebrand recitation") during the recitation of

38, 5 up . . . Tibetan (included on only the front side of a page).

39, 16 . . . skull cup. ("Bhañja" appears in the Tibetan text, which seems to be a corruption of the Sanskrit.) In this case . . .

39, 21 up . . . hair. Since the syllables are not explained to be in particular directions, there is no need to visualize them that way (as we did in Vajrayoginī and Chakrasaṃvara practice). Khenpo Sönam Rinpoche explained that the syllables just become the particular meats and amṛitas. Altogether, they become “a good soup,” filling the kapāla. “Samaya-”

40, 14 . . . The “puruṣhas” (the word means “man”) are . . .

40, 10 up . . . terma texts.

This separate text and its variety of ritual sections is not part of the Vajrakīlaya practice or text per se. It has been appended to our liturgy since it serves the purpose of providing a proper and necessary daily mahākāla liturgy—one more complete than our customary daily protector chants, which are themselves inserted at the appropriate spot. This text is quite commonly used among Nyingmapas as one’s daily mahākāla practice in general, though there is no suggestion that we do so outside of this retreat practice. It is of medium length compared to other possible mahākāla liturgies in use.

41, 17 up Throughout this condensed tormā offering text, for . . .

42, 6 overhead. [*Delete the next sentence and replace with:*] Line drawings of some of these deities can be found on pp. 460-462 of *Words of My Perfect Teacher* (revised edition, 1998) and at the following web site: <<http://keithdowman.com/art/nyingmaicons/index.htm>>. Gönpö Legden can also be found on p. 93 of *Dawn of Tantra. The Myth of Freedom* includes illustrations of Four-Armed Mahākāla (p. 60) and Ekajaṭī (p. 164).

43, 3 . . . offerings. Then put

43, 9 up . . . offerings). Then put

44, after headline, insert new paragraph:

As Khenpo Sönam Rinpoche explained, the local deities are a bit like the aboriginals or indigenous beings of the place. They are among a spirit world of sorts, which we don’t see, but who share this place with us. They are other kinds of sentient beings, who Padmākara subdued, making them into practitioners.

44, 6 through the next mantra, snapping at the end. *Bhūmipati* means . . .

44,12-15up . . . mantra of dharmapālas, which occurs just below (OMMAHĀKĀLĀYA / SHĀSANA- . . .). (This is translated in the *Chakrasaṃvara Sādhana Manual* in the commentary to the practice of Four-Armed Mahākāla.) This mantra is repeated twice. For the first repetition, omit SAPARIVĀRA . . . KHĀHI at the end; instead, add NṚI TRI VAJRA-AṅKUSHA JAḤ / JAḤ HŪM BAḤ HOḤ. [*New paragraph:*] When you reach . . .

44, 7 up . . . SHĀSANA mantra (just as it is printed in the text), it

44, last . . . left hand. [*delete next sentence*]

- 45, 3-4 offering in the feast. The chöpön . . . (left), beginning at
- 45, 13 praise mudrā, ringing through the last line. The confessing . . .
- 45,10-11up . . . Roll this down and in and then . . . right knee, palm up. The snap . . .
- 45, 1-3 up . . . offering and praise again (for a second time following the mantra recitation of this session), which are . . . front row(s) of offerings (but not the offerings in the square arrangement).
- 46, 10 . . . third of four sessions (except on the last day of each retreat).
- 46, 15 up . . . offering (literally, “liberation” by . . .
- 47, 5-6 . . . what is on the select portion and confession plates; the destruction offering will be offered before the tsator and eventually taken outside; the leftovers will be placed in a . . .
- 47,15-16up . . . and lamps. **In group practice**, you will need to prepare an extra plate containing a small tsok and some feast food, as well as a lamp offering (candle) on a plate. However, this is not needed on retreat. In
- 49, 8-9 up . . . stand(s) for the son(s)—one or twenty-one—not present at all . . .
- 50, 7 (1) Nonexistent, (2) loose, (3) . . .
- 50, 13 . . . rests *loosely* without . . .
- 53, 8-10 animals. At the end of the retreat, during the last session, this container of leftovers is taken outside, seventy steps away from your cabin toward the geographic northeast, and turned upside-down on the ground, allowing the contents to fall out.
- Khenpo Sönam Rinpoche explains that, according to Karma Chagme, who wrote down many explanations of such ritual procedures, the leftovers are taken at least seventy steps away so that a particular demon does not return to where the shrine is. Those spirits who partake of the leftovers (as explained above), who are not permitted to participate in the feast, tend to dwell on the northeast side of the maṇḍala.
- 53,16-21 remaining feast plates [select . . . fulfillment] are . . . practitioners not in attendance [at the feast] after the entire . . . eaten after the practice session has been concluded. The destruction . . . end of the day along with the water offerings.
- 54, 21 vajra at the heart and . . . [remove brackets]
- 55, 3 one-day feast (not on retreat). During . . .
- 56, 7-9 . . . guests toward the beginning of the feast liturgy. So this is when they are to be established in the representations. The front visualization created for accomplishment

- practice has already been dissolved back into the self visualization. In any event, you do always
- 56, 13 up . . . earlier. Khenchen Palden Sherab Rinpoche discusses these in his commentary (see his talk in Appendix X). Insert . . .
- 56, 3-4 up **If you are doing four sessions per day**, perform the “Yoga of Awakening” (see Appendix I) when you arise, after which you may go to the bathroom, wash, have some tea, and so on. Then replenish the shrine offerings, do the customary morning chants, and rest for a period in formless meditation. Then continue
- 57, 2-3 . . . sādhana practice with replenishing the shrine offerings, the lineage supplications, and so forth, as described above.
- 59, 8-9 . . . obstructing . . .”). For this, you will need to have lit charcoal at the beginning of the session. This section is omitted during all later . . .
- 59, 17 . . . protector chants followed by refreshing the front row(s) of offerings and then doing again the thanksgiving
- 59, 6 up [After this line, insert the following paragraph:]
As mentioned earlier, whenever beginning a new section of the recitation practice, we should do a feast offering. It does not matter which session of the day this is done, though the afternoon session would probably be most convenient.
- 60, 15 up the self. As Lama Ugyen explained, although the mantra garland is not visualized as specifically circulating through the consort of the self or front, since he and his consort are inseparable, the circulation does include both the male and female deities in this sense.
- 60, last . . . recitation. As usual, a feast offering should be done on the first day of beginning this.
- 61, 11 up . . . morning. As usual, a feast offering should be done on this day. Just as . . .
- 61, 4 up Lodrö. It might be helpful to understand that the terms “long life” and “life” in this context refer to a sense of vitality, rather than longevity necessarily. Continue . . .
- 62, 2-3 drawn in as light. Khenpo Sönam Rinpoche explained that powerful, infinite light rays radiate from the heart centers of self and front and fill all of space. These powerful light rays invoke the twelve messengers to perform their activity, which is to return the spirit and life that have been cut, damaged, and depleted, as well as to draw out and gather the essential qualities of the world and beings. They concentrate them, without any of these messengers being able to resist or alter it in any way. Sönam Rinpoche pointed to these two lines of the text (“They draw in . . . inhabitants”) as being the rationale for long-life practice altogether. “Single bindu” can refer to dharmakāya, the fruition or most essential quality of the liberation of nirvāṇa having been gathered or concentrated into a single sphere. Thus we attain or realize unchanging vitality. Continuing . . .

62, 11 arrow during this. In the line beginning “Dissolve it,” the phrase “the space of the bindu” refers to the dharmadhātu.

62,13-16up . . . seal remain. The rest of the session is just as before: reciting the vowels and consonants, praṭītya essence, and Vajrasattva mantra three times, and then the thanksgiving offering and praise.

The meaning of the first line of this stanza is that saṃsāra and nirvāṇa come into existence by the emanating of life, and by virtue of this, life pervades all of saṃsāra and nirvāṇa. This vitality is then concentrated into a unique bindu, which enriches its unchanging quality, and this causes the life of supreme wisdom. “The one bindu” is the undistorted primordial nature of mind, the already attained realization of the fundamental nature. It means dharmakāya, even more specifically than the phrase above (“single bindu”), though the significance of both of these passages is essentially the same.

62, 1-3 up . . . are taken outside after the SAMAYA UCCHIṢṬA BALIMTA KHĀHI mantra (p. 34), walking seventy steps toward the northeast, and they are turned upside-down . . . toss the leftovers. Obviously, going this far from your retreat cabin should simply be thought of as still within the boundaries of your retreat, as established at the beginning. Karma Chagme explained that tossing the leftovers would be a cause for pestilence or illness. It is also said that throwing the leftovers would be a cause for the saṅgha to disperse.

63, 5-11 fulfilling of the aspirations of the Karmapa and the Vidyādhara. At this point, it is appropriate to dissolve the protection circle, which has been present during the entire retreat.

Taking Down the Thojang

End the retreat by making the usual white-torma offerings to the four kings and to Amṛitakuṇḍalin (if you did this at the beginning of the retreat), repaying their kindness for protecting your retreat and asking them to leave.

Four Kings Liturgy

In front of the thojang, arrange on a table: one kartor, lebum, ghaṅṭā, vajra, ḍamaru, and the eight outer offerings (the same as the peaceful set on the shrine).

Practice the “Abbreviated Liturgy for the Standard of the Kings,” just as you did to set up the thojang at the beginning of retreat. However, this time omit the invitation section (“From my heart center . . . *they reside inseparably from the representation*”) and the request to remain (“*At the end of the four mantras . . . ask them to remain in the representation*”). Also skip the auspicious verse (“At this place . . . three jewels be present”); you will chant this at the end of the practice.

Holding vajra and ghaṅṭā in añjali, confess mistakes with “Whatever we failed to gather. . . .” Request the jñānasattvas to depart with “OM You have accomplished. . . .” At VAJRA MUḤ, do a pekor with your right hand and snap your fingers. To conclude, chant the auspicious verse, ringing through the last line. Toss rice and play ghaṅṭā and

damaru at the end. Take down the thojang and store it in a private clean place, such as a box or shrine closet, so that you can use it again.

Fire Offering

You should perform an amending, pacifying fire offering as usual, accumulating one-tenth the requisite number of approaching mantras. We could use the text by Loter Wangpo with which we are familiar. However, we also translated a fire-offering liturgy specific to this Vajrakīlaya terma, at the request of Dzongsar Jamyang Khyentse Rinpoche. This would certainly be the better text to use, and there are practice instructions that accompany it. The fire offering . . .

63, 5-6 up . . . “The Essential Daily Yoga.”

Lama Chönam explained that in daily practice (not on retreat), you usually only focus on the approaching recitation and visualization, so you do not separate out the front visualization in this context. The tormā offering is usually only done in the afternoon session along with the protector practice.

Vajrakīlaya feast . . . Chakrasaṃvara. Dzongsar Jamyang Khyentse Rinpoche explained that the long-life practice can also be done as a daily practice—not only on retreat.

66, 2-3 . . . including the “Kīlaya Torma Offering,” protector chants, . . .

69, 4-5 If it is awkward to take offerings outside during the practice session, place a large bowl outside the shrine room door for making offerings and leftovers, which can be offered outside after the practice session.

69, 11-12 . . . tea in right hand, tormā in left hand. . . .

80, 4 learn from someone experienced. Lama Ugyen Shenpen

80, 8 <flyingtorma@gmail.com>.

82, 18 up . . . parts of the upper design on the central piece can be orange

82, 15 up . . . very bottom and outermost part of

82,12-13up . . . for example, blue on the upper half, red on the lower . . .

96, 5 . . . Although not always drawn, . . .

161,17 up things . . .

PREFACE TO THE THIRD EDITION

We are pleased to present a thoroughly revised, third edition of our *Vajrakīlaya Sādhana Practice Manual*, long overdue since the publication of our *January 2000 Addendum* to the second edition, and since the publication in 2005 of a third edition of the sādhana and related liturgies, which were prepared for the empowerment given by Dzongsar Jamyang Khyentse Rinpoche in Halifax that year. The teachings he presented following that abhiṣheka have been published in the transcript entitled *Great Splendor Vajrakumāra*, which we strongly advise all Vajrakīlaya practitioners to study.

The third edition (2005) of all the practice liturgies was a significant change in how we present the compilation of different texts. Instead of keeping each text completely intact and separate, as we did originally, we produced a text more suitable for chanting and practicing, rearranging various sections of the different liturgies into the order in which they are used. Though rarely done in Tibetan, several of our lama-advisors agreed that this was a helpful approach, making the arrangement more straightforward and much easier to use. Based on this new compilation of the practice texts, the Manual required significant revision. We used this opportunity to create additional headlines, clearer subdivisions, and a somewhat more spacious design.

Some of the additional elements in this new Manual include the following:

Practice instructions for the “Abbreviated Liturgy for the Standard of the Kings,” the offering liturgy to the four kings used in setting up the thojang.

Appendix II: a new appendix that brings together instructions for all mudrās.

Appendix III: practice instructions for “The Essential Daily Yoga,” the short daily practice of Vajrakīlaya.

Appendix V: “Outline of Retreat Practice,” a convenient summary of the sequence of practice for the very first session, regular daily sessions, and the very last session of retreat.

Appendix IX: an excerpt from a Vajrakīlaya commentary by Shechen Gyaltsap on “The Four Penetrations.” This translation was first done by Nelson Dudley, working with Lama Ugyen Shenpen, further revised by Ives Waldo, and then reviewed again by Larry Mermelstein, Mark Nowakowski, and Scott Wellenbach, working closely with Lama Chöying Namgyal in March 2000.

This new edition of the Manual was largely reorganized by Tingdzin Ötro, and I reviewed all the new elements and amended various sections based on the correspondence I’ve had over the last fifteen years since the last edition of 1994, though many of these revisions were published in our *January 2000 Addendum*.

While many of the new features of this edition are design elements and minor corrections, the more substantive amendments have been compiled into a new Addendum, posted on our

website at <<http://shambhala.org/ntc/publications/addenda.htm>>. Please let your fellow Vajrakīlaya practitioners know of its availability.

We are especially grateful to our teachers and advisors, including Sakyong Mipham Rinpoche, Dzongsar Jamyang Khyentse Rinpoche, Khenpo Sönam Tobgyal Rinpoche from Toronto, Lama Chönam, and Lama Ugyen Shenpen. The many Vajrakīlaya practitioners, who wrote to us with their questions and comments, helped us to clarify and refine our understanding further. We are thankful for all such inquiries, including those from Walker Blaine, Henry Chapin, Susan Chapman, Steve Cline, Olive Colón, David and Sarah Cox, Jon Dayley, Oscar Garcia, Fenja Heupers, Brad Hoffman, Bart Mendel, Howard Moore, Susan Page, Chris Pleim, Kelly and Mark Smith, Hermien Rodenburg, and Anne Studley. Apologies to anyone we may have forgotten to mention.

We hope this new edition adds greater encouragement to the practice of this profound and powerful tradition of Vajrakīlaya. We offer it in celebration of Sakyong Mipham Rinpoche's first conferring of the empowerment at Karmê Chöling this fall.

Larry Mermelstein
September 2009

APPENDIX V: OUTLINE OF RETREAT PRACTICE

First Day of Every Retreat

Preparations

See Manual for preparations for the first few days of a long retreat. At least, in the morning of the first day, chant the *Heart Sūtra* and then the “Confession Liturgy That Brings Reconciliation with the Jñānadevas.”

Spend the rest of the morning setting up.

- 83-86 Purify water with *Vajravidāraṇa-nāma-dhāraṇī*; consecrate cabin and practice materials with water
- 18-19 Outside, perform the white torma (including serkyem) offering to local deities
- 87-89 Outside, set up the thojang with “Abbreviated Liturgy for the Standard of the Kings”
Perform the liturgy for Amṛitakuṇḍalin (same as for Chakrasaṃvara retreat; optional)

First Practice Session (which includes feast offering)

Begin the first practice session around 3:00 – 4:00 P.M.

- 7-14 Lineage supplications
- 16-18 Refuge, bodhichitta, and sevenfold service
- 18-19 Skip white torma offering (done earlier)
- 19-23 Obstructing-spirits torma offering, expelling the obstructing spirits, setting the protection boundary, and confession liturgy
- 23-24 Consecrating the kīla
- 24 Descent of blessings and consecration of offerings
- 25-33 “Main Practice: Visualizing the Deities” through the mantra recitation
- 34-35 “Long-Life Practice” (only if you are doing it)
- 28&29 Repeat outer-offering stanza and praise stanza
- 36-38 “Kīlaya Torma Offering”
- 39-46 “Condensed Torma Offering Ritual for All the Samaya-Bound”
- 47-48 “Offering to the Kīla Protectors”
Customary protector chants (but not including the “Concluding Request”)
- 49-50 “Torma Offering for All the Terma Protectors”
- 50-52 “Torma Offering for All the Local Deities”
- 53-54 “King of Purification”
- 55-59 “Fulfillment through Amṛita, Rakta, Torma, and the Bright Light of Lamps”
- (60-64 Skip conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”)
- 65-66 Begin the feast-offering section (“III. Conclusion”)
- 67-71 “Victory Over Māra”
- 72-74 Continue with the confession, the hundred syllables, the destruction offering, etc.
Insert longevity chants after A LA LA HOḤ on p. 74
Enjoy the feast, sing, read dohās, etc.
- 74-75 Collect and offer leftovers; chant feast aspiration, ending at JÑĀNA-SAMAYA A A AḤ

- 60-64 Insert conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”
 75-77 Offer to the oath-bound protectors, beginning at “HŪM᳚ /In former times . . .”;
 offer to the terma guardians; thanksgiving offering and praise
 Omit receiving siddhi on p. 77 (done on last day only)
 78-79 Confessing mistakes, establishing the jñānasattvas, gathering into luminosity, arising again,
 dedication and aspiration
 Insert the pratīya-essence mantra (OM YE DHARMĀ . . .) before the auspicious verse
 80-82 Chant any or all aspiration chants (at least one)

Daily Practice

If you are doing four practice sessions per day, follow the entire outline below. If you are doing three practice sessions per day, follow the outlines for Sessions 1, 3, and 4.

Upon Arising

- 1-5 Perform “Yoga of Awakening”
 Use bathroom, wash, etc.
 Replenish the front row(s) of shrine offerings
 Customary morning chants
 Rest in formless meditation
 If doing 3 sessions, eat breakfast; if doing 4 session, begin Session 1

Session 1 (morning)

- Light charcoal
 7-14 All lineage supplications
 16-18 Refuge, bodhichitta, and sevenfold service
 18-19 Omit offerings of the white torma and obstructing-spirits torma
 19-20 Expelling the obstructing spirits, setting the protection boundary
 Light the shrine (front row[s] only)
 20-23 Confession liturgy
 24 Descent of blessings and consecration of offerings
 25-33 “Main Practice: Visualizing the Deities”
 Consecrate the mālā before beginning the mantra recitation
 34-35 “Long-Life Practice” (only if you are doing it)
 At the end of the mantra recitation, chant the vowels and consonants, pratīya-essence,
 and hundred syllables a total of 3 times
 77 Thanksgiving offering and praise (footnote 5)
 78-79 Confessing mistakes, establishing the jñānasattvas, gathering into luminosity, arising again,
 dedication and aspiration
 79 Insert the pratīya-essence (OM YE DHARMĀ . . .) before chanting the auspicious verse

Session 2 (morning)

- Replenish the front row(s) of shrine offerings
- 7-8 Lineage supplications
- 14 “Rain of Buddha Activity”
- 16-18 Refuge, bodhichitta, and sevenfold service
- 18-20 Omit white tormas, obstructing-spirits tormas, and expelling the obstructing spirits
- 20-23 Setting the protection boundary
- Light the shrine
- 20-23 Confession liturgy
- 24 Descent of blessings and consecration of offerings
- 25-33 “Main Practice: Visualizing the Deities”
- 34-35 “Long-Life Practice” (only if you are doing it)
- At the end of the mantra recitation, chant the vowels and consonants, praṭītya-essence, and hundred syllables a total of 3 times
- 77 Thanksgiving offering and praise (footnotes 5)
- 78-79 Confessing mistakes, establishing the jñānasattvas, gathering into luminosity, arising again, dedication and aspiration
- 79 Insert the praṭītya-essence (OM YE DHARMĀ . . .) before chanting the auspicious verse

Session 3 (afternoon)

- Replenish the front row(s) of shrine offerings
- 7-8 Lineage Supplications
- 14 “Rain of Buddha Activity”
- 16-18 Refuge, bodhichitta, and sevenfold service
- 18-20 Omit white tormas, obstructing-spirits tormas, and expelling the obstructing spirits
- 20-23 Setting the protection boundary
- Light the shrine
- 20-23 Confession liturgy
- 24 Descent of blessings and consecration of offerings
- 25-33 “Main Practice: Visualizing the Deities”
- 34-35 “Long-Life Practice” (only if you are doing it)
- At the end of the mantra recitation, chant the vowels and consonants, praṭītya-essence, and hundred syllables a total of 3 times
- 28&29 Repeat outer-offering stanza and praise stanza
- 36-38 “Kīlaya Torma Offering”
- 39-46 “Condensed Torma Offering Ritual for All the Samaya-Bound”
- 47-48 “Offering to the Kīla Protectors”
- Customary protector chants
- 49-50 “Torma Offering for All the Terma Protectors”
- 50-52 “Torma Offering for All the Local Deities”
- 60-64 Conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”
- Refresh the front row(s) of offerings
- 77 Thanksgiving offering and praise (footnote 5)

- 78-79 Confessing mistakes, establishing the jñānasattvas, gathering into luminosity, arising again, dedication and aspiration
 79 Insert the pratīya-essence mantra (OM YE DHARMĀ . . .) before the auspicious verse

Session 4 (evening)

This is the same as Session 2. At the end of the session, add the customary longevity supplications (unless you have already done them as part of a feast), the aspiration by Chogyur Lingpa (pp. 80-82), and any other aspirations.

Beginning a New Practice

When beginning a new section of practice (accomplishment, application of the activities, long-life practice), include the following sections in Session 1.

- 18-19 White tormā offering (including serkyem)
 Obstructing-spirits tormā offering

Feasts

It is good to do a feast offering on the 8th, 10th, 15th, 25th, and 30th days of the lunar calendar, and on the first day of beginning a new section of the practice (accomplishment, application of the activities, and long-life practice). However, you may omit doing feasts on the 8th, 15th, and 30th days if you wish. Practice the feast in the afternoon (Session 2 or 3). Follow the practice outline for Session 3 through the “Kīlaya Torma Offering.” Then:

- 39-46 Begin “Condensed Torma Offering Ritual for All the Samaya-Bound”
 47-48 “Offering to the Kīla Protectors”
 Customary protector chants (but not including the “Concluding Request”)
 49-50 “Torma Offering for All the Terma Protectors”
 50-52 “Torma Offering for All the Local Deities”
 53-54 “King of Purification”
 55-59 “Fulfillment through Amṛita, Rakta, Torma, and the Bright Light of Lamps”
 (60-64 Skip conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”)
 65-66 Begin the feast-offering section (“III. Conclusion”)
 67-71 “Victory Over Māra”
 72-74 Continue with the confession, the hundred syllables, the destruction offering, etc.
 Insert longevity chants after A LA LA HOḤ on p. 74
 Enjoy the feast
 74-75 Offer leftovers; chant feast aspiration, ending at JÑĀNA-SAMAYA A A AḤ
 60-64 Insert conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”
 75-79 Chant to the end of the sādhana, beginning at “HŪMḥ / In former times . . .”
 Omit receiving siddhi on p. 77 (done on last day only)
 Insert the pratīya-essence mantra (OM YE DHARMĀ . . .) before the auspicious verse

Last Day of Every Retreat

Feast Offering

- Begin feast practice in the morning.
- 7-14 Lineage supplications
- 16-18 Refuge, bodhichitta, and sevenfold service
- 18-19 Omit white torma offering (done later) and obstructing-spirits torma offering
- 19-23 Expelling the obstructing spirits (“HŪMṣ / Listen, . . .”), setting the protection boundary, and confession liturgy
- 23-24 Omit consecration of the kīla
- 24 Descent of blessings and consecration of offerings
- 25-33 “Main Practice: Visualizing the Deities” through the mantra recitation
- 34-35 “Long-Life Practice” (only if you are doing it)
- 28&29 Repeat outer-offering stanza and praise stanza
- 36-38 “Kīlaya Torma Offering”
- 39-46 “Condensed Torma Offering Ritual for All the Samaya-Bound”
- 47-48 “Offering to the Kīla Protectors”
- Customary protector chants (but not including “Concluding Request to the Protectors”)
- 49-50 “Torma Offering for All the Terma Protectors”
- 50-52 “Torma Offering for All the Local Deities”
- 53-54 “King of Purification”
- 55-59 “Fulfillment through Amṛita, Rakta, Torma, and the Bright Light of Lamps”
- (60-64 Skip conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”)
- 65-66 Begin the feast-offering section (“III. Conclusion”)
- 67-71 “Victory Over Māra”
- 72-74 Continue with the confession, the hundred syllables, the destruction offering, etc.
Insert longevity chants after A LA LA HOḤ on p. 74
Enjoy the feast, sing, read dohās, etc.
- 74-75 After the SAMAYA UCCHIṢṬA BALIMṬA KHĀHI mantra, take leftovers (in covered container) outside, walk 70 steps toward the northeast, and offer onto the ground
Chant feast aspiration, ending at JÑĀNA-SAMAYA A A AḤ
- 60-64 Insert conclusion of “Condensed Torma Offering Ritual for All the Samaya-Bound”
- 75-79 Chant to the end of the sādhana, beginning at “HŪMṣ / In former times . . .”
Receive siddhi (including long-life articles, if applicable) on p. 77
Dissolve the protection circle when dissolving the maṇḍala on p. 78
Insert the pratītya-essence mantra (OM YE DHARMĀ . . .) before the auspicious verse
- 80-82 Chant any or all aspiration chants (should be more extensive)

Concluding Rituals

- Perform the liturgy for Amṛitakuṇḍalin, using *The Wish-Fulfilling Branch* (if you did this at the beginning of retreat)
- 18-19 Outside, perform the white torma offering (including serkyem) to local deities
- 87-89 Outside, perform the “Abbreviated Liturgy for the Standard of the Kings”
Take down the thojang