The Daily Practice of the Secret Attainment of the Unsurpassed Extremely Secret Vajrakilaya called “The Essence of the Play of Concerned Activity”
This manner of practice, up to the profound recitation is based on that which was written by Chagmed Rinpoche. After that, envisioning that persons unskilled in Sadhana, such as village Ngakpas, may mistakenly assemble the practice, from the quintessence of the Terma text itself, and from Chagmed Rinpoche’s own words according to Ratna Lingpa’s tradition, this daily practice for the secret attainment was purely composed at the Palpung mountain retreat “Dewikoti” by Padma Garwang Tsal.

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

May all beings be auspicious!
The Prayer For Good Fortune

OM   May there be the good fortune of the originally pure spontaneously vast Dharmakaya
AH   May there be the good fortune to remain in the self-originating, luminous Sambhogakaya,
HUNG  May there be the good fortune of various Nirmanakaya manifestations to tame sentient beings.
HRIH   Remain in the skillful means of the compassion of loving kindness.
(reciting this, throw flowers)

OM    CHÖ KU KA DAG LHÜN JAM TA SHI NI
AH     LONG KU RANG JUNG ÖD SAL NGANG DU SHOG
HUNG  TRÜL KU NA TSOG DRO DÜL TA SHI NI
HRIH   TAB KHEI THUG JEI NYINGJE-I NGANG DU SHOG

GURU PADMASAMBHAVA GURU YOGA

Refuge

Myself and all sentient beings, boundless as space, take refuge in the precious lama, inseparable from the Buddha.
In all buddhas, dharma, and sangha we take refuge. In the gatherings of lamas, yidams, and dakinis we take refuge. In the clear light of shunyata and dharmakaya, inseparable from my mind, I take refuge.

MA NAMKHA DANG NYAMPE SEMCHEN TAMCHE LAMA
SANGYE RINPOCHE LA KYAPSO CHEWO
SANGYE CHO DANG GENDUN NAM LA KYAPSO CHEWO
LAMA YIDAM KHANDROI TSOG LA KYAPSO CHEWO
RANG SEM TONG SEL CHOKYI GU LA KYAPSO CHEWO

Root Lamas

In the Palace of Unexcelled Dharmadhatu,
The Essence of all the Buddhas of the three times
Who bring about the direct introduction to one’s own mind, the Dharmakaya
The Root Lamas, to you I pray.

OG MIN CHÖ KYI YING KYI PHO TRANG NA
TÜ SUM SANGYE KUN KYI NGO WO NYID
RANG SEM CHÖ KUR NGÕN SUM TÖN DZED PE
TSA WE LAMA NAM LA SOL WA DEP
Seven-Line Prayer

In the northwest of the country of Oddiyana,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the “Lotus Born”,
Surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you to come and bless me with your grace.

GURU PEME SIDDHI HUNG

HUNG ORGYEN YUL GYI NUM CHANG TSAM
PEMA CESAR DONGBO LA
YA TSEN CHOG GI NGO DRUB NYE
PEMA JUNGNE SHE SU DRAK
KHOR DU KHANDRO MANG POKOR
KYE KYI JE SU DAK DRUP KYI
CHIN GYI LAP CHIR SHEK SU SOL
GURU PEME SIDDHI HUNG

The Mantra

OH AH HUNG BENZA GURU PEME SIDDHI HUNG

OM AH HUNG purify obscurations arising from the three mental poisons: desire/attachment, aversion, and ignorance
BENZA purifies obscurations which stem from anger
GURU purifies obscurations which stem from pride
PEMA purifies obscurations which stem from desire/attachment
SIDDHI purifies obscurations which stem from envy/jealousy
HUNG in a general way purifies obscurations, which stem from all emotional afflictions

The Dissolution Stage

The assembly of deities of all-embracing kindness
Naturally dissolve into the expanse of five-coloured light.
The five lights, as the luminosity of complete enjoyment,
The vessel and contents (dissolve into) the expanse of the Dharmakaya.

THUG JE KÜN KYAB LHA TSOG NAM
RANG SHIN ÖD NGAI LONG DU THIM
ÖD NGA LONG CHÖÖ DZOG SAL WA
NÖD CHÜD CHÖ KUI LONG DU-O

The Dedication

By the body, speech and mind of myself and others,
Whatever of the two accumulations have been amassed in the three times,
I dedicate to the perfected transformation, the great purity,
May the result of the indivisible nature be obtained!

DAG SHEN LÜ NGAG YID SUM GYI
DÜ SUM TSOG NYI CHI SAG PA
GYUR DZOG YANG DAG CHEN POR NGO
NGO WO NYI MED DRE THOB SHOG
When one needs to accomplish the visualization in front, from the beginning instantly visualize the deity in front of you. Perform the emanation and reabsorption of the light rays separately. The mantra chain emerges from one’s mouth entering into the mouth of the visualization in front. Descending to the navel and/or secret center it circles between the two. Finally, consider that white, yellow, red and green light rays radiate and visualize the accomplishment of the four concerned activities respectively. At the end of the session, perform the dissolution into emptiness as usual.

**The Offering and Praise to Repair Mistakes**

May the great and glorious Vajrakilaya and his assembly of deities come here
Outer, inner and secret offerings are made.
Praise is rendered to your body, speech, mind, noble qualities and concerned activities!
I confess all transgressions, mistakes, deteriorations and broken vows caused by carelessness.
Through your loving kindness and compassion bestow spiritual attainment.

**The Four Thoughts**

I. Fortunate Human Rebirth, Difficult to Obtain
   It is exceedingly difficult to obtain human life with (the eight) freedoms and (ten) endowments.
   When I have got the chance to fulfill the aim of humanity,
   If I do not take advantage of it,
   How can I get this opportunity afterwards.

II. The Impermanence of Life
   The three worlds are Impermanent as the clouds of autumn.
   The births and deaths of beings are like watching a dance.
   The speed of human lives is like lightning in the sky;
   It passes swiftly as a stream down a steep mountain.

III. Karma: Cause and Result
    If, when his time comes, even a king should die,
    His wealth and his friends and relatives shall not follow him;
    Wherever men go, wherever they remain,
    Karma like a shadow will follow them.

IV. The Suffering of Samsara
    Due to ignorance, craving and becoming
    Are the realms of men, gods and the three inferior spheres;
    The five realms will revolve foolishly
    Like the turning of a potters’ wheel.
Buddha of the Three Times

Guru Rinpoche, the Buddha of past, present, and future,
Guru of Great Bliss, the source of all siddhis,
Wrathful One Who Subdues All Negativity, who removes all obstacles
Grant your blessings we pray!
Through them, may all obstacles – outer, inner, and secret –
Be quelled, and may all our aspirations be fulfilled.

Du Sum Sangye Guru Rinpoche
Ngo Drup Kun Dak Dewa Chenpo Shyap
Bar Chey Kun Sal Dul Drakpo Tsal
Solwa Depso Chingyi Lap Du Sol
Chi Nang Sangwey Bar Chey Shyiwa Dang
Sampa Lhun Gyi Drup Par Chin Gyi Lop

Mantra Visualization

From the root syllable and mantra chain in one’s heart, light rays emanate to the ten directions to call upon the promise of the deities of the Three Roots. The blessings of their body, speech and mind in the form of:

white OM  red AH, and blue HUNG
descend like rain to dissolve unobstructedly into one’s three places. Again, believe that all the power of the blessings of the compassion of all the Victorious Ones, the boundless hosts of Vajrakilaya Deities large and small, descends like snowflakes, dissolving into oneself.
The deities within one’s body and the male and female deities in one’s channels and places are like an opened pod of sesame seeds. From all the deities in the mandala, consider that the sound of the mantra vibrates similar to the sound of a disturbed beehive. (Recite the root mantra.)

OM BENZAR KILIKILAYA SARWA BIGNAN BAM HUNG PHAT

This is the root mantra recitation. Then from the mantra chain light rays and a second chain emanate. From the mouth of the Yab it enters the mouth of the consort; limitless Dakas and Dakinis in the consort’s four chakras are awakened by the self-originating sound of the mantra. From the secret place of the consort it (the mantra chain) enters the vajra of the Yab. Throughout one’s channels and places the deities proclaim the sound of the mantra; the mantra chain dissolves into the heart.
Recite the accomplishing mantra, which is joined together with the activity engagement.
HUNG    PAL CHEN DORJE SHÖN NU TRO WOI GYAL
CHÖ YING NAM DAG KHIR LO GYE DEB YUM
TAB SHE KU LEI TRÚL PAI TRO WO CHU
RANG SHIN YING LEI SHAR WAI TRO MO CHU
TRUL PA LEI LA NGAG PAI TRA TAB TSOG
ZA SÖD CHE WA TAG GYI GO WO CHEN
KYIL KJOR CHOG SHI KYONG WAI GO MA SHI
SÖD PAI LEI DZED PHUR SUNG CHU NYI DANG
SEI CHAG DUNG GI KYE BU LA SOG TE
PHUR PAI SUNG MAR SHAL SHEI DAM CHEN TSOG
KJOR DANG CHEI LA CHAG TSAL TÖD PAR GYI
KHYED KJI THUG JEI THUG DAM DŰ LA BAB
NGÕN CHÖD DRAG POI TRIN LEI DRUB PAR DZÖD

The Profound Recitation

HUNG    Great, glorious Dorje Shonnu with your entourage
        of sons,
Khorlo Gye Deb enacting your wrathful dance from the great
        expanse
The sound of emptiness, the melodious murmuring of the mantra
        reverberating like thunder.
Until the sphere of your commitment is accomplished, I shall
        engage in practice!

HUNG    PAL CHEN DORJE SHÖN NU SEI KHOR CHEI
KHIR LO GYE DEB LONG NEI TRO GAR DZED
DRAG TONG NGAG KYI DZAB YANG DRUG DRA DROG
THUG DAM YING NEI MA DRUB BAR DU DRUB

Merit Field Dissolution

From all the objects of refuge, arise blessings, a continuous
stream of nectar,
Dissolving into oneself and others, purifying the obscurations
of the three gates and then
Instantaneously, (oneself and others) melt into light and dissolve
into objects of refuge.
All the retinue of the object of refuge gradually melt and are
gathered into the central figure.
The central figure becomes the conceptionless expanse of the
Dharmadhatu.

KYAP YUL NAM LE CHIN LAP DUDTSII GYUN
KAR SAL ÖD ZER NAM PAR PAG MED JUNG
DAG SHEN LA THIM GO SUM DRIB JANG NE
KAD CHIG ÖD SHU KYAP YUL NAM LA THIM
KYAP YUL KHIR NAM RIM SHU TSO WOR DU
TSO WO MI MIG CHÖ YING LONG DU O
**Daily Practice of Vajrakilaya**

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

**First Refuge and Bodhicitta**

NAMO In the Lama, Precious (Jewels), Meditational Deities
And the ocean-like assembly of Victorious Ones,
Myself and all sentient beings
Take refuge, respectfully, with our three doors.
Alas! For myself to liberate all beings
Into the mandala of the activity Kilaya,
To stir samsara from its very depths
I generate the four immeasurables. (Recite 3 times)

NAMO LAMA KÖN CHOG YIDAM LHA
GYAL WA GYA TSOI TSOG CHEI LA
DAG DANG DRO WA SEM CHEN NAM
GO SUM GÜ PEI KYAB SU CHI
KYE MA DAG GI DRO KÜN DRAL CHAI CHIR
TRINLEI PHUR PAI KYIL KHOR DU
KHOR WA DONG NEI TRUG PAI CHIR
TSED MED SHI RU SEM KYED DO

**Confession**

OM In the all-embracing, primordially pure, natural expanse
The characteristics of confession and what is to be confessed
are liberated in their own place.
However, all errors of ignorant duality
I confess to all the self-originating manifestations of gathered deities.
SAMAYA AH AH

OM DAL KHYAB KA DAG YANG DAG LHUN JAM LA
SHAG DANG SHAG CHAI TSEN MA RANG SAR DROL
ÖN KYANG MA RIG ZUNG DZIN TRUL SID NA
RANG JUNG TRUL PAI LHA TSOG NAM LA SHAG
SAMAYA AH AH

**The Praises**

HUNG King of wrath, glorious, great Dorje Shonnu,
Consort Khorlo Gyedeb of the perfectly pure Dharmakaya,
The ten wrathful ones, manifest from the presence of wisdom and method,
The ten wrathful mothers, arisen from the natural sphere,
The host of protector emanations charged with (Buddha) activity,
The Zasods with fangs and tiger heads and others,
The four female doorkeepers, guarding the four directions of the mandala,
The twelve Kilaya guardians, engaged in the action of liberating,
Sei Chag Dung Gi Kye Bu and others,
To the Vajrakilaya protectors of the commitment and the assembly of oathbound protectors,
To your entire assembly and retinue I prostrate and render praise.
The time for fulfilling your loving commitment has come:
Enact and accomplish your wrathful concerned activity!
Delineating the Boundaries

HUNG  In the natural, spontaneously arisen great palace
Not even the name of obstructing hindrances exists.
Thus fully realizing, they are originally cleared,
The mandala of the boundaries is spontaneously, naturally
accomplished.

HUNG RANG SHIN LHUN DRUB SHAL YEI CHEN PO LA
GEG DANG LOG PAR DREN PAI MING YANG MED
DE TAR YE NEI SAL WAR RAB TOG PAI
TSAM KYI KYIL KHOR RANG SHIN LHUN GYI DRUB

The Invocation

HUNG  From the unborn, completely pure nature of the
Dharmadhatu.
Showing the miracle of birth (as) a blazing body,
Dorje Shonnu together with your entire assembly,
From the Dharmadhatu come here to this place!
To accomplish existence as Vajrakilaya and
To bestow empowerment and spiritual attainments without
exception
Wrathful wisdom king with your entourage having come here,
Display the auspicious signs and symbols, and
To bestow the spiritual attainment of Kilaya,
Wrathful wisdom King, come forward now with your entire
assembly!

DZA HUNG BAM HO  BENZAR SAMAYA DZA  SAMAYA TITHRA
LHAN
Prostrations

HUNG To liberate the negativity of the three realms of existence and to vanquish clinging to pride, To Dorje Sinpo and the entire assembly, With single pointed devotion I bow down.

ATI PU HO PRATITSA HO

HUNG SID SUM DUG PA DRAL WA DANG NGA GYAL SHEN PA SHOM PAI CHIR DORJE SIN POI TSOG CHEI LA TSE CHIG GÜ PAI CHAG TSAL LO

ATI PU HO PRATITSA HO

Blessing The Offerings

Originally self-arising perfectly pure supreme amrita, Rakta essence of the six realms liberated into the sphere of truth, Great torma, the arising of the base of phenomenal existence, The three great inexhaustible essences, OM AH HUNG.

OM BENZAR ARGHAM PADYAM PUPE DHUPE ALOKE GANDHE NIVEDYA SHABDA AH HUNG

DÖD NEI RANG JUNG NAM DAG DÜD TSI CHOG GYÜD DRUG YING SU DRAL WAI MAR CHEN PO NANG SID SHIR SHENG MAHA BALINGTA NAM SUD DZED MED CHUD CHEN OM AH HUNG

OM BENZAR ARGHAM PADYAM PUPE DHUPE ALOKE GANDHE Nivedya Shabda AH HUNG

The Outer, Inner and Secret Offerings

HUNG The arrangement of outer, inner and secret coemergent enjoyments Many countless offerings both actual and mind-emanated, I offer to the spontaneous self-emanated deity: In the nonduality, (which is) without acceptance or rejection please partake of this.

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