



Vajrakilaya Practice

The Four
Demons

Symbolism
of the
Visualization

Mantra
Explanations

Root Text:

YAB YUM KU LA JIG ME PUNG TRIG

The form of the father and consort is in a terrifying mass of flames

LOG DREN DÜ ZHI TSAR CHÖ PA WAR SAL

Clearly visualize the hero destroying the four demons and those who lead beings astray.

The male and female deities are standing in a wisdom fire as immense as the fire at the end of the eon.

Clearly see the whole universe as the mandala of Vajrakilaya, very powerful and radiant, with wisdom flames moving in every direction. This is our meditation.

The purpose of this meditation is to invoke the power, energy, and realization of Vajrakilaya in order to destroy the four demons and **misguidedness.**

Misguidedness includes all the concepts of sentient beings.

- You believe things to be true which are not true.
- You believe things are permanent, but they are always changing.

- You believe your ego exists and cling to it,
but it does not actually exist.

These are misguided conceptions.

As sentient beings,
we move back and forth between
extreme states all the time;
we are never in the middle or in the
state of equanimity.

We have notions that things are:

- clean or dirty,
- permanent or impermanent,
- suffering or without suffering.

We are either clinging to an ego and eternalism, or clinging to non-ego and nihilism, these are all misconceptions.

Because of these extreme thoughts,
we have trouble with the four
demons.

The four demons, or *düzhi* in Tibetan, are:

- the demon of the aggregates,
- the demon of the emotions,
- the demon of death, and
- the demon of the gods.

The Demon of the Aggregates

The first demon is clinging to the five aggregates –

- form,
- feeling,
- perception,
- formations, and
- consciousness.

The five aggregates are subject to change,
they are based upon impermanence,
and yet we cling and hold on to them
and never let go.

That attitude is known as the demon
of the aggregates.

The Demon of the Emotions

Clinging to the aggregates causes the second demon to arise, the demon of the emotions.

By clinging to the five aggregates,
we have the, five emotions:

- attachment,
- anger,
- ignorance,
- jealousy, and
- pride.

The Demon of Death

Also, by having the five aggregates, we have a sense that we will lose them.

Because we are so strongly connected and so strongly attached to them,

we are afraid that we will die and lose our five aggregates.

This fearful thought is the third demon, the demon of death.

Because we have these different emotions and thought patterns, we never let our minds relax.

We are constantly distracted by external things that we think are solid and necessary, and by being attached to small, sensory pleasures we end up with big problems.

The Demon of the Gods

This state where the mind never has time to rest is the fourth demon, the demon of the gods.

Distractions are demons because they deceive you about your real goal.

For example,
you may try to do good actions, but
one thing leads to another, and you
think,

"First I have to do this, next I have to
do that,"

and you are always busy.

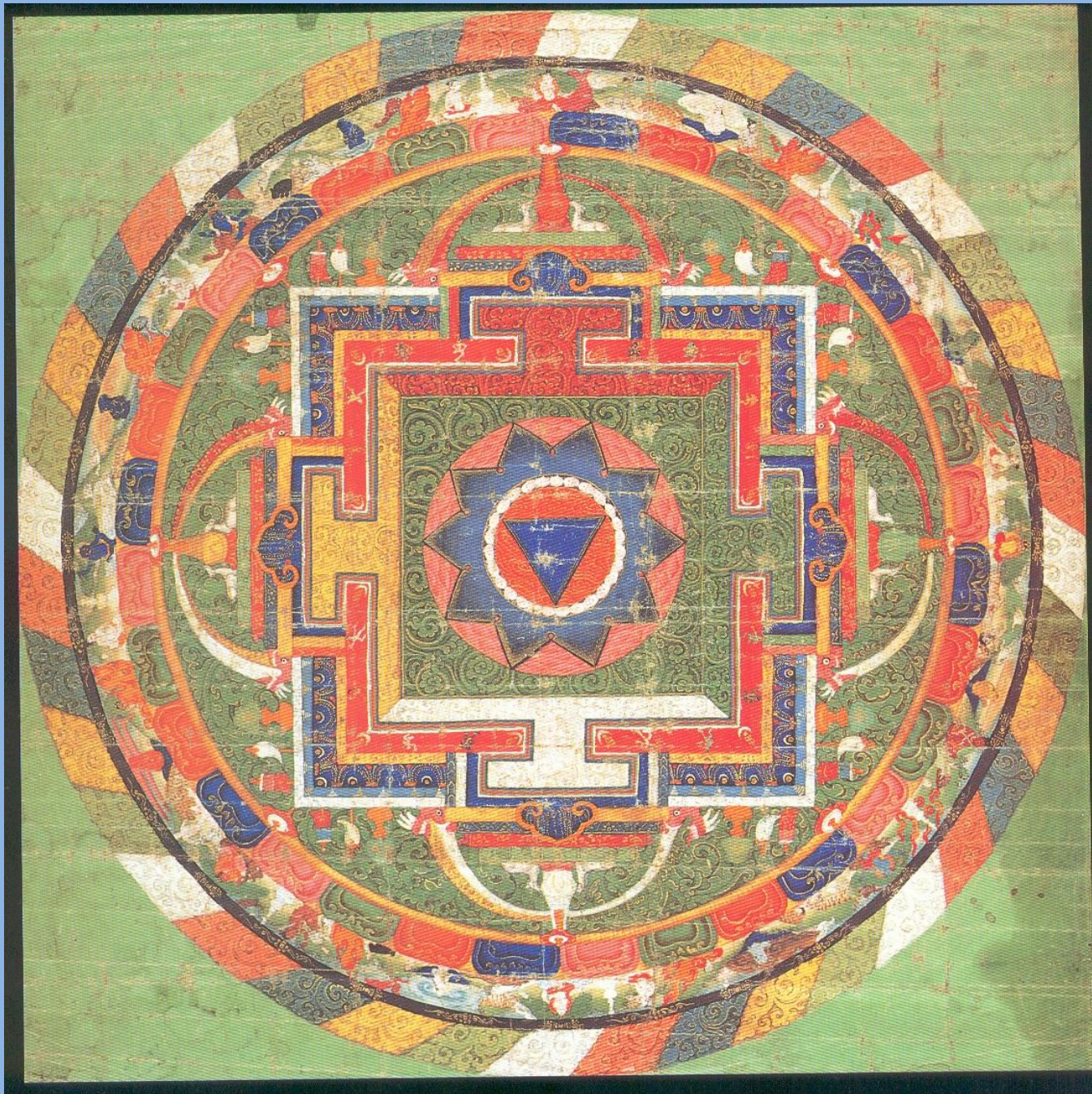
The reason you have all these distractions is because you think that they are good.

No one thinks God is bad;
people always think that God is good,
so the word "god" is used as a
metaphor for what seems good.
This is the demon of the gods.

The purpose of invoking Vajrakilaya is to subdue these four demons.

Symbolism of the Visualization

As for the symbolism of the main visualization,
the wheel with four spokes
symbolizes the four boundless
meditations on love, compassion,
joy, and equanimity.



The *chöjung*, the "triangular source of dharmas," symbolizes the three doors of liberation.

The three doors of liberation are that:

- cause,
- effect, and
- their nature

are all based on great emptiness.

The tiras have two meanings.

First, as living male and female demons they symbolize anger and attachment.

Second, the tiras also symbolize corpses.



That means that in order to attain enlightenment,
it is necessary to go beyond the notions of dirty and clean.

Ordinarily,
we believe that corpses are dirty,
so to break down our concepts of
dirty and clean,
Vajrakilaya stands on corpses.

Then, oneself is Vajrakilaya.

His dark-blue color symbolizes the unchanging true nature, the dharmadhatu.

- One face means that there is one true nature.
- His three eyes show the actualization of the three kayas.
- The two arms symbolize skillful means and wisdom, and
- the two legs symbolize the two truths - relative truth and absolute truth.

His right hand holds a nine-pointed vajra which symbolizes that through the **nine-yana teachings** he liberates all sentient beings into the enlightened state.

Nine-Yana Teachings (vehicles)

1. Shravaka
 2. Pratyekabuddha
 3. Bodhisattva
 4. Kriyatantra
 5. Charyatantra
 6. Yogatantra
 7. Mahayoga
 8. Anuyoga
 9. Atiyoga
- Sutrayana
- Tantrayana
-
- ```
graph LR; S1[1. Shravaka] --- SUT[Sutrayana]; S2[2. Pratyekabuddha] --- SUT; S3[3. Bodhisattva] --- SUT; S4[4. Kriyatantra] --- TAN[Tantrayana]; S5[5. Charyatantra] --- TAN; S6[6. Yogatantra] --- TAN; S7[7. Mahayoga] --- TAN; S8[8. Anuyoga] --- TAN; S9[9. Atiyoga] --- TAN;
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His left hand holds a phurba,  
the three-sided dagger that symbolizes  
that he liberates beings by the  
technique of the three doors of  
liberation.





The two wings extend gloriously on both sides.

They show that Vajrakilaya is totally accomplished in skillful means and wisdom.

He has no obstacles to benefiting sentient beings.

He can fly everywhere and penetrate everything,

so he is accomplished in both skillful means and wisdom.

The cemetery ornaments symbolize the action of breaking down dualistic notions such as:

- dirty and clean and
- the neurotic states.

Being very wrathful symbolizes his  
compassion,  
and it is because of his compassion  
that he is cutting and smashing  
ego-clinging and dualistic concepts.

His secret-wisdom consort,  
**Khorlo Gyedeb**

is also known as Samantabhadri or  
Prajna Paramita.

Their union symbolizes that Vajrakilaya is never separated from the profound true nature.

- Awareness and wisdom, or
  - Awareness and dhatu,
- are always together.

Her curved knife symbolizes cutting off all neurotic states and ego-clinging, and her skull cup filled with blood symbolizes transmuting those into wisdom.



Her six bone ornaments show that she is totally accomplished in the six paramitas (perfections), or that she embodies the paramitas.

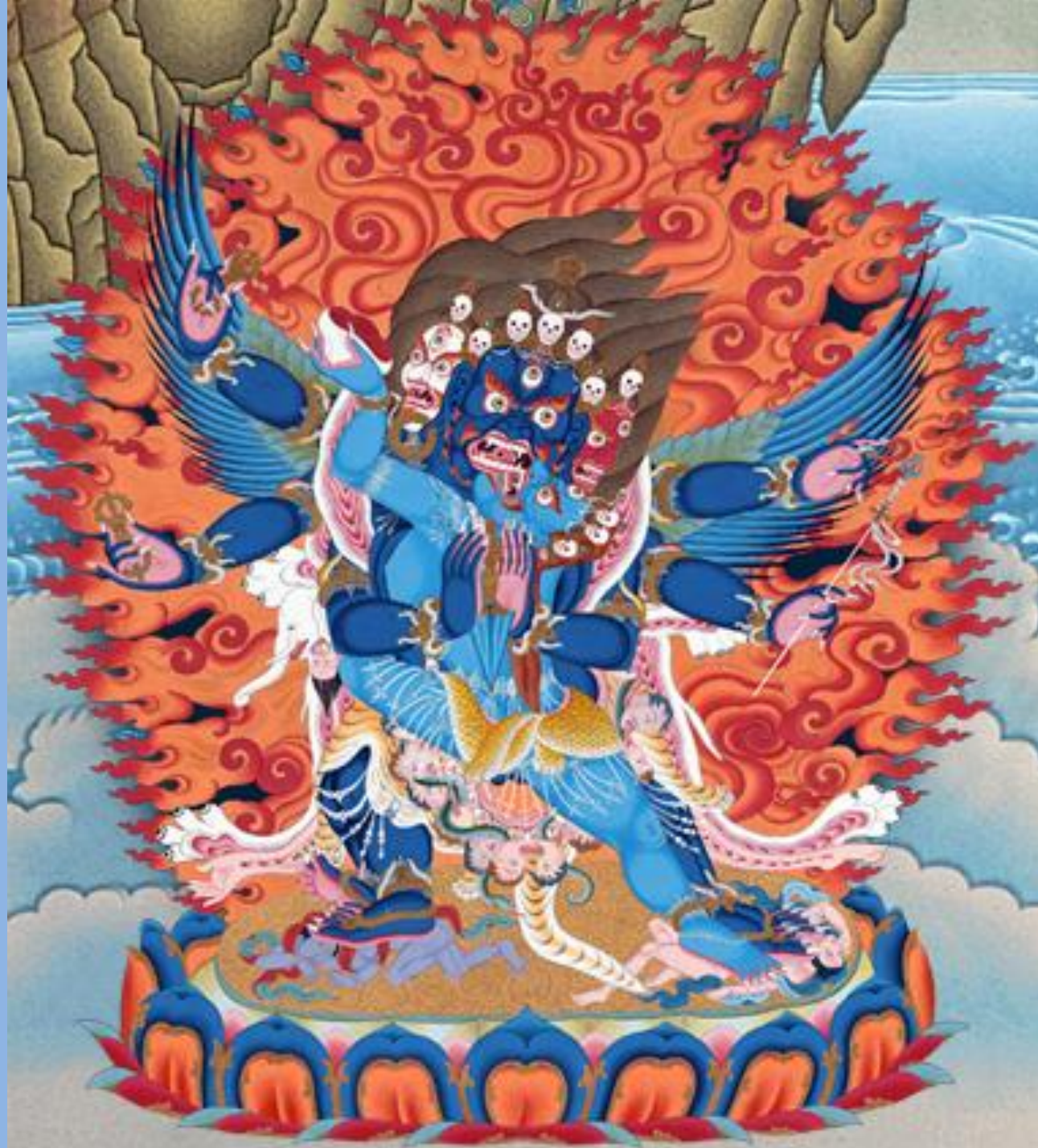
The huge wisdom fire in which they stand symbolizes that these two deities are particularly dedicated to destroying all the darkness of ignorance.



Sometimes the practice is very short  
and condensed,

Vajrakilaya has one face and two arms.

In the medium-length practice of Vajrakilaya, he has three faces, six arms, and four legs, with all the same decorations.



When Vajrakilaya has six arms,  
his first right hand holds a nine-pointed  
vajra,  
and his second right hand holds a five-  
pointed vajra.

His first left hand is in the subjugation mudra, radiating flames.

His second left hand holds a khatvanga (trident), which is emitting wisdom flames at its top.

His two lowest hands,  
the third right hand and the third left  
hand,  
hold a phurba at the level of his heart.  
That phurba is as powerful as Mount  
Meru.



In the elaborate meditation on Vajrakilaya, he has nine heads and eighteen arms.

All these are the same Vajrakilaya, whether he has one face or three faces or nine faces.

These are just different emanations or different aspects of Vajrakilaya.

## Mantra Recitation

After the main visualization we recite the mantra of Vajrakilaya.

This mantra invokes Vajrakilaya and confirms the meditation.

Vajrakilaya Mantra:

**OM VAJRA KILA KILAYA  
SARVA BIGHNEN TRIGNEN  
BAM HUNG PHET**

The words in the Vajrakilaya mantra include all his retinue and different emanations.

For example,  
in the larger Vajrakilaya practice,  
in addition to the consort there are ten  
wrathful deities, four sons, and four  
gatekeepers.



There are twenty-four dharmapalas  
(twelve male and twelve female) and  
another twenty-eight female wrathful  
deities,  
the *wangchug nyerje*  
(wangchug means "rich in power").

Not just one kind of power,  
but all kinds of power are embodied in  
these twenty-eight wrathful female  
deities.

The mantra includes the retinue as well  
as the principal deities.

**BIGHNEN** means demons.

One word in this mantra, **TRIGNEN**, is not usually found in Vajrakilaya mantras.

**TRIGNEN** or "nail" symbolizes that your meditation is held firmly.



Your view and meditation are unshakable and unmovable; they are maintained as one single state of primordial wisdom.

**TRIGNEN** also refers to Yangdag Heruka.

This phurba practice is a combination of Yangdag Heruka and Kilaya, and this part of the mantra symbolizes the unchanging wisdom mind of Yangdag Heruka.

## *Visualization Instructions*

After the description of the main visualization,  
there are some instructions by  
Guru Padmasambhava for  
practicing this sadhana.

***Visualize, emanate and gather,  
and so on, as is generally done.***

Because this is a condensed  
sadhana, Guru Padmasambhava  
does not explain the visualization  
methods in detail.

He mentions concentrating, radiating, gathering. and so on, as done in the other, larger sadhanas.

For example, you can do the emanating and gathering practice while meditating on Vajrakilaya.

To do this,  
visualize yourself as Vajrakilaya  
radiating wisdom light in every  
direction, and make offerings to the  
buddhas of the ten directions.

That light invokes their blessings,  
and it returns and dissolves into  
your heart center.

Then, once again  
you radiate wisdom light to every  
direction of the six realms,  
purifying the negativities and removing  
the obstacles of all sentient beings.

That light brings out their enlightened qualities,  
their joyful and peaceful state, and  
then the light is gathered back into  
your heart center.



Root text:

***If you want to do the practice in a simple way,***

***there is no need for offerings or an elaborate mandala, and so on.***

If you want to practice in an unelaborated or unfabricated way, there is no need for any particular shrine or offering objects.

Just do the meditation and your concentration and visualization will be enough

Guru Padmasambhava mentioned this for wandering yogis and yoginis, as well as hermits, who cannot gather all the offerings.

If you are meditating while staying alone in a cave,  
or wandering and meditating in different places,  
you do not need the shrine objects and offering objects - just do the practice.

Root text:

***If you want to do it elaborately,  
merely as relative skillful means,  
combine the preliminary sections  
with the concluding sections just  
like this.***

For an auspicious arrangement,  
or if you just want to add small things,  
you can follow the entire practice as  
stated here.

The **preliminary sections** mentioned  
in this line begin with refuge and  
bodhichitta, and go through the  
offering mantras.

Later, after the main visualization, the **concluding sections** are the invitation to the *jnanasattvas*, the receiving of blessings, the dedication prayers, and so on.

***If you want to do all of these as an auspicious arrangement, then practice in this way.***

Here, **auspicious** refers to the combination of positive causes and conditions.



However, if you do not want to add all those fabrications, you can just do them mentally, and then directly begin the mantra recitation practice, so that you skip the preliminary and concluding sections.

Another abbreviation can be done when you are practicing this for an entire day.

In the morning period you would do the entire sadhana,

but in the afternoon period you wouldn't have to do the entire preliminary section.

You could do the refuge and bodhichitta and then skip to the setting of the protection boundary, which begins with:

"HUNG The lord of the mandala of the three vajras."

Sending away the obstructing spirits does not have to be repeated, because you already did that earlier, and you are in the same environment.

# Invoking the Jnanasattvas

Root Text:

**HUNG DAM TSIG SEM PE TUG KE  
Ö ZER JI HUNG**

Light rays from the heart center of the  
samayasattva

**YANG DAG YE SHE PAL CHEN  
LHA TSOG NAM**

Invite the perfectly pure jnanasattva,  
Great Splendor, and his entire  
retinue.

According to the Vajrayana,  
there are three *sattvas*:

- the samayasattva,
- the jnanasattva, and
- the samadhisattva.

The meditator's self-visualization is the **samayasattva**, and the **jnanasattva** or wisdom deity is Vajrakilaya himself.



As for the **samadhisattva**,  
when practicing in an elaborate way,  
in Vajrakilaya's heart center you  
visualize **Vajrasattva** with his consort.

In **Vajrasattva's** heart center is a blue five-pointed vajra marked with a blue HUNG.

**This is the samadhisattva or meditation sattva.**

When practicing in a simple way,  
the samadhisattva is  
the blue five-pointed vajra and the  
blue HUNG,  
without Vajrasattva.

Generally, of course,  
you are already Vajrakilaya;  
there is nothing else.

However, on the relative level you are performing this in the pure land, so you invoke the **wisdom** Vajrakilaya to mingle with your **meditated** Vajrakilaya.

The meditation of inviting the jnanasattvas starts with HUNG.

As the samayasattva Vajrakilaya, from your heart center you radiate five-colored wisdom light to every direction,

invoking the blessings of Yangdag Heruka, glorious Vajrakilaya, and their retinues.

Root Text:

**CHEN DRANG  
DZA HUNG BAM HO  
NYI ME TIM**

(With **DZA HUNG BAM HO**)

they dissolve inseparably.

These two great wisdom beings,  
Yangdag Heruka and Vajrakilaya,  
dissolve inseparably into the  
samayasattva by means of four  
mantras:

**DZA HUNG BAM HO**



The syllable **DZA** invokes them, and the syllable **HUNG** mingles or connects the jnanasattvas and samayasattva.

**BAM** confirms and stabilizes that connection, and

**HO** expresses joy and satisfaction with that.

These syllables are called the “four mantras of the great gatekeepers,” which are none other than the four boundless meditations.

Each syllable also has a related symbol.

**DZA** is love, which is a hook;

**HUNG** is compassion, which is like a lasso;

**BAM** is joy, which is like a vajra chain;

and **HO** is equanimity, which is like a bell.

As soon as you say this mantra,  
the jnanasattvas and samayasattva  
become inseparable,  
like water poured into water or  
milk poured into milk.

Root Text:

**DAG LA WANG KUR TIN LAB  
TEN PAR ZHUG**

Please grant the empowerment and blessings, and stabilize them.

By doing this,  
you receive initiation and blessing,  
and request that your vajra body,  
vajra speech, and vajra mind will  
remain stable forever.

Next is the offering of the five poisons, followed by the outer, inner, and secret offerings.

Root Text:

**DUG NGA NAM DAG CHI NANG  
CHÖ PA BÜL**

I offer the fully purified five poisons  
and the outer and inner offerings.



The five poisons are:

- ignorance,
- attachment,
- anger,
- jealousy, and
- pride.

If you are unskillful,  
the five poisons are the extraordinary  
cause of delusion.

But if you are skillful, according to the  
Vajrayana technique,  
the five poisons are the extraordinary  
source of great wisdom.

If you skillfully transform the five  
poisons,  
then they are the five wisdoms.

- Ignorance is transformed into dharmadhatu wisdom,
- anger into mirror-like wisdom,
- attachment into discriminating awareness wisdom,
- pride into equanimity wisdom, and
- jealousy is transformed into all-accomplishing wisdom.

According to the Vajrayana,  
particularly according to Dzogchen,  
the five poisons are transmuted  
within their own state, without  
discarding or rejecting.

In that way the five poisons are the  
great offering objects,  
the displays of great wisdom.

There are no higher offerings than the  
skillfully transformed five poisons.

Root Text:

**KU SUNG TUG CHOG NGÖ DRUB  
TSAL TU SÖL**

Please bestow the supreme siddhi of  
body, speech, and mind.

By making the outer, inner, and  
secret offerings,  
you request Vajrakilaya to grant the  
supreme accomplishment of body,  
speech, and mind.



You ask him to immediately grant the supreme accomplishment of the three vajra states –

- vajra body,
- vajra speech, and
- vajra mind –

which is enlightenment.

**OM VAJRA SAMAYA TISHTHA LHEN**

**OM** has many meanings in the Sanskrit mantras, and here it means "auspicious."

**VAJRA SAMAYA** means "indestructible samaya connection."

**TISHTHA LHEN** is "remain firmly."

This mantra means that the wisdom beings and the samaya being, or the jnanasattvas and samayasattva, must remain together firmly with a vajra connection.

# **AVESHAYA ABHISHINYETSA HUNG**

**AVESHAYA** is a Sanskrit mantra that means "invoking," and

**ABHISHINYETSA** means "empowerment" or "abhisheka,"

**HUNG** is like "insisting and requesting."

This time **HUNG** is used to ask something urgently. You are insistently asking Vajrakilaya to grant the empowerment;

you are invoking the abhisheka and blessings.

**OM VAJRA  
PUSHPE DHUPE ALOKE GANDHE  
NAIVIDYA SHABDA  
AH HUNG**

This is the mantra of the outer offerings,  
as described above.

You are offering the best of whatever  
you can imagine, whatever you feel is  
excellent,

all of the beautiful things that exist.

# OM SARVA PENYETSA AMRITA RAKTA BHALINGTA KHA HI

This is the condensed mantra for the inner offerings of **amrita**, **rakta**, and **balingta** (*torma*), as discussed above.

The last word, **KHA HI**, means "enjoy," or "have a good appetite."

***Thank You Very Much!***

