The Longevity Practice of Vajrakīla
Revealed by Rig ’dzin rGod ldem can:
A Critical Edition and Annotated Translation of
the rDo rje phur pa’i tshe bsgrub* 

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0. Preamble

This modest study centres around a longevity practice titled rDo rje phur pa’i tshe bsgrub (abbr. DT), the Longevity Practice of Vajrakīla, revealed by Rig ’dzin rGod ldem can (1337?–1408; BDRC#P5254). 1 Regarding his attainment of both mundane

* I take pleasure in acknowledging my indebtedness to Prof. Jay Valentine (Troy University) for his guidance to enhance the quality of this study, and present it in the best possible way. I would like to sincerely thank my doctoral supervisor Prof. Florin Deleanu (ICPBS), with whom I spent countless hours discussing various terms within the multihued tshe sgrub texts. I am also greatly indebted to rGan Ngawang Woesung Gonta. From his invaluable suggestions, I have staggeringly profited. Needless to say, all shortcomings, of which the following certainly abound, are solely mine.

1 As for rGod ldem can’s birth year, besides Herweg’s admittedly pioneering work (Herweg 1994:161–165, 177–178), here it may be permissible to observe that awareness among scholars seems to be distressingly low. Regarding a dispute among several modern dictionaries that were recently published in Tibet/China (see below), the main disagreement between 1325 (shing mo glang gi lo) and 1337 (me mo glang gi lo) presumably stems from the two extant dbu med manuscripts of the gSal byed nji ma’i ’od zer, a biography of rGod ldem can, written by his direct disciple (dngos slob) Sūryabhadra (ca. 14c; BDRC#P8839. This apparently Indic alias is conjectured by the colophon, S_A 83,1; S_B 147,3). See gSal byed nji ma’i ’od zer, S_A 11,2; S_B 61,2: me [me em.] shing A, [+] B pho byi ba’i lo/ rdo rje phur pa’i sgrub pa g cig gro ba’i nub mo/ lhuins su [su B] du A zhugs te/ [S_A 11,5; S_B 61,4] de ltar zla ba dgu dang [dang B] om. A ngo bcu rdzogs nas/ me [me B] shing A mo glang gi lo zla ba dang po’i tshes bcu’i n yin/ ‘ja’ tshon [tshon B] mtshon A gyi gur khyim [khyim A] om. B dang/ dri bzang gi ngad pa/ [pa A] om. B dang/ sgra dang/ me’i [me’i A] me B ’od lta bu/ od dmur pos [pos B] pa’i A nam mkha’ gang ba [gang pa em.] kheng pa A; gang pa B dang/ rol mo’i sgra dang/ me tog gi char la sog pa’i [pa’i A] om. B itas bsam gys [gys B] gyi A mi khyab pa dang bcas nas sku [sku A] om. B khrungs te/ [te/ B] ste: A. Apropos of the above-mentioned dispute, for 1325 see Mi sna (1993), s.v. gter chen rig ’dzin rgod ldem (pp. 402–404). Dung dkar (2002), s.v. gter chen rig ’dzin rgod ldem (pp. 974–975), Mi sna ngo sprod (2019), s.v. gter chen rig ’dzin rgod ldem (vol. 3, pp. 402–404).
and supramundane benefits, the longevity/life practice (tshe sgrub) must have functioned as a decisive factor in his religious system of the wrathful deity Vajrakīla. As is the case with the majority of the tshe sgrub texts, it, however, has been concerned with very little attention to text-critical work so far.

Note that the term tshe bsgrub given as a part of the title here (see § 0.1 Title) differs from the form tshe sgrub. The latter tshe sgrub seems to be nowadays accepted as more or less “standard” for this longevity practice (see Almogi 2005:39–40n48, Samuel 2014:87), whereas both term formulas are actually known as the Tibetan translation of *āyuḥsādhaṇa, e.g. the Tshe bsgrub pa’i thabs (P 4863) and the Tshe sgrub pa’i thabs (D 2336). Judging by the presence of these tantric texts in the Tibetan Tengyur collections, even though I have not been able to locate any Sanskrit source to support the term *āyuḥsādhaṇa as the Tibetan equivalent of tshe sgrub/bsgrub, some tantric practices associated with longevity had been already transmitted by the time of translation. For instance, bSod-nams rgya mtsho (alias Vanaratna, 1384−1661), who has translated the *Āyuḥsādhaṇa (D 2336) with Nags kyi rin chen (1384–1468; BDRC#P207), is known to have performed a tshe sgrub ritual. See Ehrhard 2002:82: ‘Because of the latter prophecy the decision was made that bSod-nams rgya mtsho should first perform a “life prolonging ritual” (tshe sgrub) for Byams-gling Pan-chen (addressed with the title “rJe Ya-da”), and only if the signs were right would work on the great stūpa be started. bSod-nams rgya mtsho accordingly went to the monastery of Tshal-min and undertook the required ritual, which is said to have prolonged the life of Byams-gling Pan-chen up to the age of seventy-five years’.

For instance, as one of the essential elements of the Vajrakīla cycle, tshe sgrub, along with nor sgrub and bza’ tshogs, has been given for the benefit of yogins. See Phur pa che mchog gi them byang, 1b2. See also the 10th chapter of the sPu gri nag po’i rgyud (104,4f) where the final intention (dgongs pa) of Vajrakīla is revealed. In it, beating death and lengthening life (shi rgyag tshe ’thud) are told to be brought after successfully cutting the prāṇa of defilements (nyon mong srog thugs bcead pa).

For a recent discussion of the rGod ldem can’s ritual, see Turpeinen 2015:135−157, where ‘long life rituals (tshe sgrub)’ (p. 135) has been examined with other rituals such as ‘ransom rituals (glud), rituals to summon escaped life force (bla’ gug) or emptying the hells (na rak dong sprugs)’ and so forth. See also Li 2018, which investigates the genres of rdo rje phur pa literature. In it, note that DT_B (in “Compilation D” at our disposal) was wrongly referred to as ‘vol. 13, pp. 43−60’ (164n2), which should presumably be “vol. 13, pp. 53−59”.

Apart from Boord’s leading examination, little work has been done on rGod ldem can’s longevity practice. Hence, a study of the Tshe sgrub lcags kyi sdong po, another longevity literature revealed by rGod ldem can, might attract some attention. In its own right, DT is of course of significant, but in view of the diversity in the longevity practice—essence-extraction (bead len) with the aim of producing amṛṭa (bdud rtsi) in order to deceive the impending death (’chi blu’/bṣlu) releasing caged animals as a work of merit (srog bṣlu), magical formulas consisting of the dākinī’s coded scripts (mkha’ ’gro’i brda’ yig), dāhārānī citation from the Aparimitāyūṣṣṭīra and so forth—it is perhaps natural that many scholars should find the importance of the Tshe sgrub lcags kyi sdong po to lie more in its testimony to rGod ldem can’s longevity practice than in the DT. For a preliminary critical edition and annotated Japanese translation of the Tshe sgrub lcags kyi sdong po, see Shinga Forthcoming a,
It has been decades since Boord 1993 examined the ‘longevity ritual (tshe sgrub)’ (p. 207) from three compilations of Byang gter Vajrakīla literature. As a brief but precise exegesis of rGod ldem can’s longevity practice, along with his occasional English translation of the DT, Boord 1993 is quite successful in combining accuracy with clarity in an observing way. Hence anyone who seriously occupies him/herself with the DT cannot but pay careful heed to his two remarks: (1.) its chief aim is “‘to postpone the termination of either their own or another’s lifespan’” (p. 207) and (2.) ‘apparently based upon the twenty-first chapter of the Vajrakīla Garland of Flames Tantra (Me lce’i ’phreng ba)’. It was surely a breakthrough, but only offers a partial summary of the longevity practice among rGod ldem can’s revelation. It does not seem that his intention is to examine the DT from the standpoint of textual criticism. Albeit one may not find significant differences among the recensions, it must be admitted that the task of textual criticism cannot be avoided for its testimonial value with reference to the DT. One such example can be observed as a substratum to form the various strata of rGod ldem can’s longevity practice.

In spite of attempting to contribute to our understanding of the tshe sgrub text by editing the DT, the present work is devoted to exploring without exhaustive annotation. Regarding the DT and its historical and cultural milieu, as far as I have been able to determine at this point, there is no definitive study of its genesis, transmission lineage (brgyud), and so forth. I am happy to leave these tasks to future scholars who deal with the five sections (§§0-4: them byang + phyi/nang/gsang/yang gsang sgrubs). They are abbreviated as “Compilation A”, “Compilation B”, and “Compilation C” in the present study.

6 It aligns with §§2.4, 3.4–3.5 in the present study.
7 Cf. §0.3. (Preparation).
8 The problematic phrase “le’u norganized zhub pa khol du byung ba”, which is found in the full title of the Phur pa me lce’i ’phreng ba, demonstrates the extent to which current studies are stifled by missing manuscripts. An analysis of this issue is found in Boord 1993:207n738: ‘Chapter Twenty-one alone appears extant of this otherwise unknown tantra, originally supposed to have been taught by “the bhagavat heruka king” (bcom ldan ’das khrag ‘thung gi rgyal po) in response to a request made by the deity Vajrakīla’.
9 The gSal byed norganized nyi ma’i ’od zer, for instance, as far as I can tell from a preliminary reading of the text, does not mention the DT. As is to be expected, however, scrutiny of later sources, such as the Great Fifth Dalai Lama’s (1617–1682; BDRC#P37) gsan/thob yig (e.g. Thob yig gangga’i chu rgyun) and his bibliotheca (e.g. ’Bras spungs dkar chag), allow further progress to be made. For rGod ldem can’s tshe sgrub texts, the Great Fifth’s commentary is of course an important witness, see Shinga Forthcoming a. In comparison with the Tshe sgrub lcas kyi sdong po (abbr. CD), I have to admit that the evidence for the DT is found rather scarce so far. There are many textual evidences which suggest that the CD has been practised in a long line. The Great Fifth, inter alios, enumerated the lineage of empowerment
might be concerned enough to provide this useful information. Within its limited scope, hence I dare hope that the product of this study might represent a small step forward for the more intellectual critic.

1. The Edition and Its Basis

This text edition of the *rDo rje phur pa’i tshe bsgrub* (DT) is produced by collating the following four *dbu med* manuscripts (DT_A, DT_B, DT_C, and DT_D). All manuscripts are available in the modern publications of compilations (*phyogs bsgrigs*), which embody the exuberance of Byang gter rdo rje phur pa tradition. For this reason, the below-mentioned size criteria are chiefly given according to the modern reproductions (e.g. Smanrtsis Shesrig Spendzod). Regarding the manuscripts DT_A and DT_C, I employed the black-and-white pdf version available from BDRC.

**DT_A**
*rDo rje phur pa’i tshe bsgrub*. 4 folios; 6 lines per folio. 28 x 36 cm. In: Compilation A, pp. 145–152. Reprinted in Compilation D, vol. 14, pp. 135–142. This edition has been referred to as ‘A18’ by Boord 1993. The preface of Compilation A is given in English. As for the provenance, it says that ‘this manuscript was brought from Tibet by Pema Choden who has completed and supplemented his collection with sections from the collection belonging to the Ven. Talung Tsetul10 of Brag-thog Monastery’.

**DT_B**
*rDo rje phur pa’i tshe bsgrub*. 4 folios; 6 lines per folio, 5 in fols. 1b–2a. 28 x 36 cm. In: Compilation B, v. 2, pp. 53–59. Reprinted in Compilation D, vol. 13, pp. 53–59. This edition has been referred to as ‘B22’ by Boord 1993. As for the provenance of Compilation B, the title page of vol. 1 (same as vol. 2) says that it has been ‘reproduced from a rare collection of manuscripts from the Library of Tibetan Works and Archives, Dharamsala, H. P.’.

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10 “Talung Tsetul” might be “sTag lung rtse sprul” as I have been noticed by Prof. Valentine (personal communication, June 2021).
DT_C
rDo rje phur pa’i tshe bsgrub. 3 folios; 7 lines per folio. 8 x 38 cm.\(^{11}\) In: Compilation C, pp. 123–128. This edition has been referred to as ‘C12’ by Boord 1993. As for the provenance of Compilation C, the title page says that ‘reproduced from a manuscript belonging to Yol-mo Bla-ma Rdo-rje’.

DT_D
rDo rje phur pa’i tshe sgrub. 5 folios; 5 lines per folio, 4 in fol. 1b. In: Compilation D, vol. 12, pp. 183–191. 9 x 39 cm. This edition has been referred to as ‘E13’ by Boord 2013. As for the provenance of Compilation D, according to the colophon of the attached catalogue, namely, the dPal chen ki la ya’i chos skor phyogs bsgrigs kyi dkar chag, it is based on the contribution made by mChog sprul Shes rab ‘od zer, Em rig Kho lum bhi (Columbia University?), An thar rdi (?), and so forth.

Regarding the above four compilations of the Byang gter phur pa texts, as far as I am aware, Boord 1993 (revised and enlarged in 2013) was the first bibliographical work which was exclusively devoted to synoptic analysis.\(^{12}\) As one of his examinations convincingly shows (p. 8), the term phur pa dril sgrub from the title page of Compilation A represents “phur pa texts rolled into [one]”. With its proper name Byang gter phur pa lugs gsun gcig tu dril ba’i chos skor given in the table of contents (dkar chag), it fully renders “the religious cycle which rolls the three Byang gter phur pa traditions into one”.\(^{13}\) According to the brief preface of Compilation A, the three Byang gter phur pa traditions are: (1.) the most supreme (che mchog) tradition in 15 sections (le’u) as the largest (rgyas pa),\(^{14}\) (2.) the razor (spu gri) tradition as the medium (’bring po), and (3.) the wrathful dhāraṇī (drag sngags) tradition as the shortest (bsdus pa). Among the three divisions, according to its marginalia,\(^{15}\) the DT can be classified as the most supreme.

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\(^{11}\) This size criterion is based on the BDRC data.

\(^{12}\) As for the bibliographic references to Compilation A, B, and C, see Boord 1993:8–10, and for Compilation D, see Boord 2013:13–14. All the titles and folio numbers are found in the Appendix I (Boord 2013:334–347). These sections are quite valuable not only for comprehensiveness but also for the unparalleled venture in documentation.

\(^{13}\) Intriguingly, the term dril is presumably relevant to a pun with ‘dril. For the rhetorical analysis, see Boord 1993:8: ‘This name acts as a pun in Tibetan because Kīla meditation is accompanied by the ritual act of rolling (‘dril ba) a symbolic nail between the palms of the hands’.

\(^{14}\) As Boord has noted, the number of sections seems to be thirteen. See Boord 1993:8n29.

\(^{15}\) The left margin of the first folio (viz. DT_A 1a; p. 145) reads “che mchog” just after the mgo yig “ma” and the letter-numeral “gcig”.
Apparently, the handwritings of Compilation A and B are deemed to be an "East Tibetan style" and C is deemed to be a style related to Nepal (Yol-mo) (Boord 1993:10). Compilation D is of special interest, due to the use of an upper horizontal line which connects the letters in a cluster.\(^{16}\) As is customary in dbu me manuscripts, all four are replete with orthographical abbreviations (bskungs yig/bsdu yig). Regarding such abbreviations found in the DT, their expansions are given in the text edition. \(\text{dhāraṇīs (snying po/sngags)}\) and \(\text{bījas (yi ge)}\) given in the present edition are inevitably cumbersome and difficult to determine with certainty.\(^{17}\) Hence the accepted readings below are not the only possibilities; they should be considered as provisional rather than definitive.\(^{18}\)

2. Conventions

The critical apparatus is a positive one. The order of the witnesses is philological; this means that each entry begins with a lemma, and then the actual variant. A litany of variant readings may make this study valuable but also disquieting with many doubts on the veracity of the corpus’ transmission. After this, followed by a “Cf.”, the relevant passage such as from the gSang ba’i snying po de kho na nyid nges pa (D 834; P 457) is given.

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\(^{16}\) As for the characteristics about the handwriting of Compilation D, see Boord 2013 as ‘written in a more fluid hand’ (p. 15) in comparison with other compilations. For a comparison of the four handwriting features, see Table 1 below.

\(^{17}\) Far from their Indian matrix, these Tibetanized \(\text{dhāraṇīs and bījas}\) had lost or degraded the original mnemonic functions with various vernacular phrases such as expletives, imperatives and optatives. One major recent publication on their ‘referential indeterminacy’ (p. 135) is clearly Davidson 2009, in which the author focuses \(\text{dhāraṇī as a function term denoting “codes/coding,” so that the category dhāraṇī is polysemic and context-sensitive}’ (p. [97]). For \text{mantras in the Byang gter Vajrakīla literature}, see Boord 1993:10: ‘Despite (or, in some cases, because of) the repetition of the most salient \text{mantras} in several texts which present us with an enormous number of variants from which to chose [sic], a ‘correct’ reading could only be hoped for in a minority of the more obvious cases’.

\(^{18}\) Concerning the \(\text{dhāraṇīs and bījas}\), the manuscripts themselves present us with a series of interesting palaeographical features. To compare the four manuscripts, I will likely produce a future study that would feature comparative tables of scanned images.
2.1. Symbols

§ Indicates section. As there is no indication for the section (e.g. brul shad) in the DT, this thematic division is mine in order to clarify the context, and thus can be probable but uncertain.

[] Enclose editorial additions which do not form a part of the text such as divisional heading and folio indications.

() Enclose editorial additions which have been supplied to fill up translation.

<<< Enclose marginal or inter-linear gloss (mchan ’grel). Note that texts enclosed by this symbol on the last folio (§5.2: Merit Transfer) presumably can be written by the second hands. They, however, are considered to belong to the main text.

… Indicates a space-saving ellipsis in the apparatus. The series of tshogs used to fill out a space (e.g. DT A 2b5) is not recorded.

 ]] Follows and demarcates the accepted reading (lemma) of a positive critical apparatus entry. Thus rejected readings appear to the right of this symbol.

° Stands for the same syllable (either in the accepted reading or in the rejected reading).

+ Indicates an illegible syllable which is enclosed in brackets, i.e. ‘[+]’.

em. Denotes an emendation.

om. Denotes an omission.

2.2. “Standard Orthography”

The Tibetan text in the text edition below has been presented in dbu can script. I strongly believe that this convention is appropriate here because it brings the advantage of being more easily readable to more scholars than a Romanized transliteration. In this manner, tshog can be recorded not as an invisible zero-space character but as a proper character.

The common Tibetan shorthands, such as buṃ pa for bum pa, have been emended in the edited text, but not provided as the emendation. Regarding orthographical abbreviation (bskungs yig/bsdū yig), as I have already mentioned, their expansions are given in the text edition. The yig mgo or dbu khyud are recorded only at the very beginning of the text (§0.2: Salutation). In the DT, although the gter shad is most dominant, various types of Tibetan punctuation marks (e.g. rnam cad/gcig

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19 This treatment of the annotations or insertions might require closer examination. The related genre terms such as rang ’grel, yang ’grel, and spyi’i ’grel have already been discussed in previous studies, e.g. Almogi 2005:39n46.
shad/gnyis shad/tsheg shad/nyis tsheg shad/rin chen spung shad) are found somewhat inconsistently. In most cases I have generally opted for DT_A which is thought to be well reflected more careful readings. With the aim of presenting ‘ausgearbeiteter, deutlicher Grundriß’ (Fischer 1950:27) for both scholarly and practical readings, in order to lighten the apparatus, these variants, including tsheg after final nga, are removed or added without explicit notice. Common confusion lies between affix pa and ba, superscript ra and sa (e.g. rtsa and stsa) are tacitly chosen unless another variant reading appears.

The verses are generally given in periodical metre. This measure has, however, not been applied as rigidly as some might perhaps wish. Mainly due to my lack of knowledge, the metrical alternation to maintain the proper ways (in number of syllables, rhyming lines, the strong/weak positions) was often not possible.

In the annotated translation, the Wylie transliteration is generally employed. For the ku ru kha, the sign མ has been employed. The character ། has been employed to denote rjes su nga ro (=anusvāra), and the character ། for sna ldan (=candrabindu). They are, however, considered to lack a congruous standard, and thus not altered unless the variant reading appears. The distinction between transitive and intransitive verbs in Tibetan is not always accurately reflected in the English translation.

As is well known, Tibetan punctuation marks are utilised for multi purposes. One factor which may render the marks more decisive is that the DT is expected to be recited by the practitioner. Such texts run a risk to be inadequately edited, as it is necessary to go through them with extra care to note the directives as visual cues for him/her to pause and take a breath. As for these usages of shad, see Beyer 1992:51–52, and for gter shad, see Gyatso 1996:158. In this regard, Fischer’s famous essay on the musical score note (i.e. Fischer 1950) has made, I think, some cogent remarks which apply with full force to nearly all editors of sādhana text in the gter ma literature.
3. Text Edition

[§0. Introductory Remarks] [A 1a1; B 1a1; C 1a1; D 1a1]

[§0.1. Title]

The Longevity Practice of Vajrakīla

[§0.2. Salutation] [A 1b1; B 1b1; C 1b1; D 1b1]

[§0.3. Preparation] [A 1b1; B 1b1; C 1b1; D 1b1]

[§1. Development Phase] [A 1b2; B 1b2; C 1b2; D 1b3]

[§1.1. Five-figure Amitāyus Maṇḍala]

Footnotes:
21 A, B, C, D
22 A, B, C
23 A, B, C, D, E
24 A, B, C, D, E
25 A, B, C, D
26 A, B, C, D
27 A, B, C
28 A, B, C
29 A, B, C, D, E
30 A, B, C, D, E
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[§1.2. Dhāraṇī Recitation for the Siddhi of Life] [A 1b5; B 1b5; C 1b5; D 2a2]

Cf. sPu gri nag po'i rgyud, 95,5: གས་དཔེ་བཞི་མ་༔
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[§1.3. Citation from the Buddhist Canon] [A 2a1; B 2a2; C 1b6; D 2a4]

[...]
[§2. Prayer for Summoning Life-energy] [A 2a1; B 2a2; C 1b7; D 2b1]

[§2.1. Prayer to the Five Buddha Amitāyus]

དེ་ནས་ཚལ་གནས་བོ་ནི༔

བེན་ཆེན་ཙན་དྲི་ལི་དང་གཉིས་མེད་འིལ༔

ཡབ་ཙན་གཉིས་མེད་ཐབས་ཀི་དཀོལ་འཁོར་ནས༔

ཚལ་དང་དཔལ་འི་དངོས་པ་གསོལ༔

ཤར་བོགས་མ་ངང་ཚལ་དཔག་ཡབ་ཙན་དང་༔

ཤར་བོགས་རིན་ཆེན་ཚལ་དཔག་ཡབ་ཙན་དང་༔

དཔག་པ་ཡང་ནི་གེ་མ་པ་

བ་པ་ཆེན་པོ་བཞི་པའི་

བེན་ཆེན་ཙན་དྲི་ལི་དང་གཉིས་མེད

བེན་ཆེན་ཙན་དྲི་ལི་དང་གཉིས་མེད

ལཱ་ཐབས་པར་བསམ་མོ༔

བཅོམ་བན་མགོན་པོ་སངས་ས་ཚལ་དཔག་མེད༔

‡མ་ཆེན་ཙན་དྲི་ལི་དང་གཉིས་མེད་འིལ༔

ཡབ་‡མ་གཉིས་མེད་ཐབས་ཀི་དཀོལ་འཁོར་ནས༔

ཚལ་དང་དཔལ་འི་དངོས་པ་གསོལ༔

ཤར་བོགས་མ་ངང་ཚལ་དཔག་ཡབ་ཙན་དང་༔

ཤར་བོགས་རིན་ཆེན་ཚལ་དཔག་ཡབ་ཙན་དང་༔

དཔག་པ་ཡང་ནི་གེ་མ་པ་

བ་པ་ཡང་ནི་གེ་མ་པ་
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[§2.2. Prayer to the Four Goddesses] [A 2a4; B 2a5; C 2a2; D 2b3]

[§2.3. Prayer to Vajrakumāra and His Mother Consort 'Khor lo rgyas 'debs ma] [A 2a5; B -; C 2a3; D 2b4]

[§2.4. Prayer to the Ten Wrathful Ones in the Ten Directions] [A 2a5; B 2b1; C 2a4; D 2b5]

[§2.4.1. Prayer for the Zenith]
[§2.4.2. Prayer for the Eastern Direction]

[§2.4.3. Prayer for the Southeastern Direction]

[§2.4.4. Prayer for the Southern Direction]

[§2.4.5. Prayer for the Southwestern Direction]
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§2.4.6. Prayer for the Western Direction

§2.4.7. Prayer for the Northwestern Direction

§2.4.8. Prayer for the Northern Direction
[§2.4.9. Prayer for the Northeastern Direction]

[§2.4.10. Prayer for the Nadir]

[§2.5. Prayer to the Animal-headed Attendants] [A 2b6; B 2b6; C 2b3; D 3a5]

D 3a5]

D 3a5]
[§2.5.2. Prayer for Protection in the Forest in the Southern Valley]

[§2.5.3. Prayer for Protection in the Rocky Copper Mountain]

[§2.5.4. Prayer for Protection in the Green Hills]

[§2.5.5. Prayer for Protection in the Snow and Slate]
[§2.5.6. Prayer for Protection in the Field Edge]

[§2.5.7. Prayer for Protection in the Black Shadow of the Evening]

[§2.5.8. Prayer for Protection in the Maroon Maimed Snow Mountain]

111 རོ་བཞིན་བཞིན་ཁྱེད་[em.] རོ་བཞིན་བཞིན་ཁྱེད་× A; རོ་བཞིན་བཞིན་ཁྱེད་ B; རོ་བཞིན་བཞིན་ཁྱེད་× C; རོ་བཞིན་བཞིན་ཁྱེད་× D.

112 རང་ལ་ ཤེས་[em.] རང་ལ་× A, D; རང་ལ་ B; རང་ལ་× C.

113 ཕྱེད་[em.] སྒོ་བརྒྱད་་ A; བཞུགས་་ B; བཞུགས་་× C; བཞུགས་་× D.

114 རོ་བཞིན་[em.] རོ་བཞིན་× A; རོ་བཞིན་ B; རོ་བཞིན་× C; རོ་བཞིན་× D.

115 ས་ ཤེས་[em.] ས་× A; ས་ B; ས་× C; ས་× D.

116 རྒྱ་[em.] རྒྱ་× A; རྒྱ་ B; རྒྱ་× C; རྒྱ་× D.

117 རོ་བཞིན་[em.] རོ་བཞིན་× A; རོ་བཞིན་ B; རོ་བཞིན་× C; རོ་བཞིན་× D.

118 རོ་བཞིན་[em.] རོ་བཞིན་× A; རོ་བཞིན་ B; རོ་བཞིན་× C; རོ་བཞིན་× D.

119 རོ་བཞིན་[em.] རོ་བཞིན་× A; རོ་བཞིན་ B; རོ་བཞིན་× C; རོ་བཞིན་× D.
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§2.5.9. Prayer for Protection in the Cold Desert

§2.5.10. Prayer for Protection in the Expansive Oceanic River

§2.6. Prayer to the Four Guardian Goddesses of the Gate

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§3. Concealing and Protecting Life-energy

[D 4a3]

§3.1. Development Phase

[D 4a3]

§3.2. Concealment

[D 4a3]

§3.3. Activity (’phrin las): Protecting Armour

[C 3a4; D 4a5]
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§3.4. Gathering Life [A 3b4; B 3b4; C 3a5; D 4b1]

[§3.5. Petition] [A 3b5; B 3b5; C 3a5; D 4b1]

139 The text continues with more detailed instructions.
140 Further instructions are provided...
§4. Receiving Empowerment and Siddhi

§4.1. Ritual Procedure

§4.2. Petition

§4.3. Dhāraṇī for Kalasābhiṣeka
The Longevity Practice of Vajrakīla

§4.4. Petition [A 4a3; B 4a3; C 3b3; D 5a1]

§4.5. Retribution [A 4a4; B 4a4; C 3b4; D 5a2]

§5. Collecting Siddhi [A 4a5; B 4a5; C 3b4; D 5a3]

§5.1. Blessing
4. Annotated Translation

[§0. Introductory Remarks]

[§0.1. Title]
The Longevity Practice of Vajrakīla.

[§0.2. Salutation]
Homage to the deity of vajra life (rdo rje tshe’i lha).

[§0.3. Preparation]
If the kīla yogins in the cyclic existence wish to extend (bsring) the depletion of life-length [for] oneself and others, might want to engage in this sādhana [i.e. The Longevity Practice of Vajrakīla].
You should arrange (bsog) the necessities in a solitary place.
Having set (bsham) a long-life vase with whatever articles are suitable for [supporting] life-energy,

DT_C specifies the revelation of the DT as “[this] gter ma text [was revealed at] Zang-zang-lha-brag [mountain]” (zang zang lha brag gi gter ma ni). Unfortunately, any other clues for more precise dating and/or locations, e.g. the specific cache among the fivefold repository (center/south/north/east/west), are not provided.
establish (*bya*) the object of reliance (*'khri sa*) for Vajrakīla. [And then] perform (*bya*) the longevity ritual at a religious assembly.

**[§1. Development Phase]**

**[§1.1. Five-figure Amitāyus Maṇḍala]**

From [the seed syllable] *bhṛum*, imagine the appearance of a precious celestial palace beautifully ornamented with four sides and four gates. In its centre, upon moon on the lotus [seat], Buddha Amitāyus, whose body is white in colour, holding (*bsnams*) a long-life vase [that emerged] from the [seed syllable] *Hṛīḥ*. In its east, Vairocana Amitāyus [whose body is] azure blue [in colour,] [appears] holding a long-life vase. In its south, Guṇa Amitāyus, whose body is yellow in colour, [appears] holding a long-life vase. In its west, Amitābha Amitāyus, whose body is red in colour, [appears] holding a long-life vase. In its north, Karma Amitāyus [whose body is] green [in colour,] [appears] holding long-life vase. *Lāse māle gṛti nīrtima dhūpe puspe āloke gandhema.*

**[§1.2. Dhāraṇī Recitation for the Siddhi of Life]**

*Āṅkuṣī* (*lcags kyu [ma]*), Pāśī (*zhags pa [ma]*) , Śṛṅkalā (*lcags sgrog [ma]*) , and Ghaṇṭā (*dril bu ma*), [and] the five consorts in non-dual union with the [aforementioned] father consorts [appear]. All body colours [and] hand symbols are complete with all adornments. Repeat the [following] *dhāraṇī* (*snyīng po*) in order to invite [and present them] offerings and praises.

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182 For a comparative table containing such sundry deities of the directions, see Table 2 (Presiding Deities of the Directions) in the below fn. 194.

183 The eight feminine deities are divided into two groups: four inner offerings bodhisattvas (Vajra-lāśyā/mālā/gītā/nṛtyā) and four outer offerings bodhisattvas (Vajra-dhūpā/puṣpā/āloka/gandhā). See e.g. *Sarvatathāgatatattvasamgraha*, sections 152–177 and *Nispanna-yogāvalī*, Vajradhātu-maṇḍala (rDo rje dbyings kyi ’khor), NY_s/NY_t, pp. 159–160. I would like to express my sincere thanks to Yasutaka Saito for drawing my attention to these materials.

184 As for the four guardian goddesses of the gate, see §2.6. In the sPu gri nag po’i rgyud, the four goddesses each of who guards the *maṇḍala* gates with (1.) an iron hook, (2.) a noose, (3.) an iron shackle, and (4.) a bell are depicted as wrathful, see sPu gri nag po’i rgyud, 95,5: sgo skyong khro mo bzhi rnam sprul.

185 The term *bzlas*, a generic verb for “to recite/repeat”, might be classified into *yid bzlas* (mental recitation), *ngag bzlas* (vocal recitation), *’gog bzlas* (silent recitation), *sgom bzlas* (meditation and recitation), and so forth. Thus, even though it does not
"Om a hūṃ, diduṃ vajra āyuṣe hūṃ aḥ".
By means of the recitation, contemplate that you have the siddhi of life.

§1.3. Citation from the Buddhist Canon
[In the gSang ba’i snying po de kho na nyid nges pa it is said that:]186
"[In the development phase (bskyed rim), you would step-by-step] [1.] approach (bsnyen [pa]) life-energy, and then [2.] closely approach (nye bsnyen) [it], and [3.] accomplish (sgrub [pa]) life-energy, and then [4.] greatly accomplish (sgrub chen) [it]”.187
Contemplate that all the [external] receptacle [world] ([phyi] snod [kyi ’jig rten]) and the [inner] contents [of sentient beings] ([nang] bcud [kyi sens can]) dissolve into light, and then melt down into yourself and the long-life articles.

186 This is a citation from the gSang ba’i snying po de kho na nyid nges pa (*Guhyagarbhatatvanirṇaya; D 834; P 457). Having also been cited in the Phur pa me le ci ’phreng ba (213,5), it implies that this canonical work could be regarded as an authoritative text on which rGod ldem can’s longevity practice were founded. Towards the references to all rGod ldem can’s citation, like the references to all Klong chen pa’s works published in 2008 by Arguillère (i.e. Arguillère 2008), I aim to make a future contribution. For a recent relevant analysis of rGod ldem can’s textual borrowing from Klong chen rab ‘byams pa Dri med ‘od zer (1308–1364; BDRC#P1583), see Turpeinen 2015:218–219.

187 The literary antecedent of these four aspects of approach and accomplishment (*catvārisevāsādhanaḥ; bsnyen sgrub yan lag bzhi), namely (1.) approaching (sevā; bsnyen pa), (2.) near achievement (upāsādhana; nye bar sgrub pa), (3.) actual achievement (sāḍhana; sgrub pa), and (4.) the great achievement (mahāsāḍhana; sgrub pa chen po), is the Guhyasamādhatantra, Ch. 18 (Uttaratantra. rGyud phyi ma, D 443), see GS_s 162,14, GS_c 885.18.509a29, GS_t 154a2. According to the hagiography, rGod ldem can is said to have revealed the dharma of the four limbs of practice (bsnyen sgrub rnam pa bzhi’i chos) from the golden treasure in the south (lho phyogs gser mdzod ser po), see gSal byed nyi ma’i ’od zer, S_A 31,3; S_B 84,3. As Bentor 1996 has noted, these four aspects are ‘variously applied in most tantric rituals of all types’ (p. [1]). See also Kunsang 1990:167 (glossary) for the bsnyen sgrub kyi yan lag bzhi in the phase of recitation. Compared with the well-annotated and well-researched sāḍhanas (e.g. Guhyasamāja sāḍhanas within the dGe lugs pa school), the interpretation and therefore translation of the four aspects here (bsnyen / nye bsnyen / sgrub / sgrub chen) are quite uncertain, particularly with regard to the term tshe.
After that, for summoning life-energy, [contemplate the following verse:]\textsuperscript{188}

\textit{Hrīḥ! Bhagavat Nātha Buddha Amitāyus}
in non-dual union with gTum mo, the supreme mother consort!
Please grant [us] the \textit{siddhi} of life and prosperity (\textit{dpal})
from the \textit{maṇḍala} of skillful means (\textit{thabs kyi dkyil `khor})\textsuperscript{189} in the non-
dual unity of the father and mother consort.

From the eastern direction, Vairocana Amitāyus (\textit{rnam snang tshe dpag [med]}) in [non-dual unity of] the father and mother consorts, and
from the southern direction, Ratna Amitāyus (\textit{rin chen tshe dpag [med]}) in [non-dual unity of] the father and mother consorts, and
from the western direction, Padma Amitāyus (\textit{padma tshe dpag [med]})\textsuperscript{190} in [non-dual unity of] the father and mother consorts, and
from the northern direction, Karma Amitāyus (\textit{karma tshe dpag [med]}) in [non-dual unity of] the father and mother consorts,
[please grant us the \textit{siddhi} of life and prosperity].

\textit{Lāse māle gṛtī nīrtima dhūpe puspe āloke gandhema.}

[§2.2. Prayer to the Four Goddesses]

\textit{Aṅkuśī, Pāśī, Śṛṅkhalā, and Ghaṇṭā}
with [your] right hands, all [holding] long-life banners waving to
the ten directions,
with [your] left [hands], all [holding] long-life vases which are filled
with the \textit{amṛta} nectar (\textit{bdud rtsis}),
please grant to us, the fortunate ones, the \textit{siddhi} of life!

[§2.3. Prayer to Vajrakumāra and His Mother Consort
\textit{`Khor lo rgyas `debs ma}]\textsuperscript{191}

\textit{Dhīḥ! Bhagavat Great Glorious Vajrakumāra (rdo rje gzhon nu),}\textsuperscript{192}

\textsuperscript{188}Regarding the process of ‘summoning the lifespan’, see Boord 1993:209.
\textsuperscript{189}Here the term \textit{thabs} (DT_A, DT_B, and DT_D) seems to share curious lexical fea-
tures with the variant reading \textit{thugs} (DT_C). For the relevant analysis in the
Vajrakīla texts, see Boord 1993:138n512.
\textsuperscript{190}For the variant reading \textit{snang mtha’ tshe dpag med} (DT_B) for \textit{padma tshe dpag} (DT_A,
DT_C, and DT_D), cf. \textit{snang mtha’ tshe dpag med}, Amitābha Amitāyus (§1.1).
\textsuperscript{191}An English translation of §§2.3−2.4 is found in Boord 1993:209.
\textsuperscript{192}The identification of \textit{rdo rje gzhon nu} (Vajrakumāra) with \textit{rdo rje phur pa} (Vajrakīla)
has been discussed in Boord 1993:59n227. As pointed out there, in the later Tibetan
tradition, \textit{rdo rje gzhon nu} ‘uniquely and ubiquitously refers to the deity Vajrakīla’.
Cf. Bod rgya tshig mdzod chen mo, s.v. \textit{rdo rje gzhon nu} (p. 1441): ‘bla med rgyud kyi yi
dam phur pa’i ming gi rnam grangs shig’. In view of the Chinese source for 金剛童子
(Vajrakumāra), in the Shengjiani fennuijinganglongzipusa chengjiuyiguijing (聖迦柅忿
sheng jian yi ju ying gui jing)
and Great Mother Consort Goddess 'Khor lo rgyas 'debs ma, please grant to us, the fortunate ones, the siddhi of life!

[§2.4. Prayer to the Ten Wrathful Ones in the Ten Directions]

[§2.4.1. Prayer for the Zenith]

Hūṃ! To consider the life-energy in the zenith, the realm of Brahmā, Great Fierce Hūṃkāra, summon life-energy! and Great Mother Consort sGra 'byin ma, protect the prosperity!

[§2.4.2. Prayer for the Eastern Direction]

As the hands of Gandharva scatters [our] life-energy in the east, Great Fierce rNam par rgyal ba, summon the [return of our] life-energy! and Great Mother Consort rNam bsnyems ma, protect [our good] fortunes (dpal)!

[§2.4.3. Prayer for the Southeastern Direction]

As the hands of Agni (the fire deity) scatters [our] life-energy in the southeast, Great Fierce dByug sngon can, summon the [return of our] life-energy! and Great Mother Consort rDo rje sder mo, protect [our good] fortunes!

怒金剛童子菩薩成就儀軌經, T 1222) for instance, life extension (増壽命) is extolled as one of the merits of the sūtra. See 21.109b14: 又法取骨缕草嫩苗。搵酥護摩誦眞言一千八遍。一遍一擲火中。即得一切災難悉皆殄滅及増壽命.

Boord 1993 has translated the term 'khor lo rgyas 'debs ma as ‘Trptacakra’ (p. 209).

For presiding deities of the directions, see below a comparative table (Table 2) between the three relevant sections (§§1.1, 2.1, 2.4).

<table>
<thead>
<tr>
<th>No.</th>
<th>Direction</th>
<th>§1.1</th>
<th>§2.1</th>
<th>§2.4</th>
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<td>Buddha Amitāyus</td>
<td>Buddha Amitāyus</td>
<td>-</td>
</tr>
<tr>
<td>1.</td>
<td>zenith</td>
<td>-</td>
<td>-</td>
<td>Hūṃkāra / sGra 'byin ma</td>
</tr>
<tr>
<td>2.</td>
<td>east</td>
<td>Vairocana Amitāyus</td>
<td>Vairocana Amitāyus</td>
<td>Vijaya / rNam bsnyems ma</td>
</tr>
<tr>
<td>3.</td>
<td>southeast</td>
<td>Gunja Amitāyus</td>
<td>Ratna Amitāyus</td>
<td>Yamāntaka / Dur khrod bdag mo</td>
</tr>
<tr>
<td>4.</td>
<td>south</td>
<td>-</td>
<td>-</td>
<td>Niladanṭa / rDo rje sder mo</td>
</tr>
<tr>
<td>5.</td>
<td>southwest</td>
<td>-</td>
<td>-</td>
<td>Acalanātha / mKha’ dbyings ma</td>
</tr>
<tr>
<td>6.</td>
<td>west</td>
<td>Amitābha Amitāyus</td>
<td>Padma Amitāyus</td>
<td>Hayagriva / gTum mo</td>
</tr>
<tr>
<td>7.</td>
<td>northwest</td>
<td>-</td>
<td>-</td>
<td>Aparājīta / mDa’ snyems ma</td>
</tr>
<tr>
<td>8.</td>
<td>north</td>
<td>Karma Amitāyus</td>
<td>Karma Amitāyus</td>
<td>Amṛtakunḍalinī / Rlung ‘byin ma</td>
</tr>
<tr>
<td>9.</td>
<td>northeast</td>
<td>-</td>
<td>-</td>
<td>Trailokyavijaya / gSod byed ma</td>
</tr>
<tr>
<td>10.</td>
<td>nadir</td>
<td>-</td>
<td>-</td>
<td>Mahābala / sKyod byed ma</td>
</tr>
</tbody>
</table>
[§2.4.4. Prayer for the Southern Direction]
As the hands of Yama scatters [our] life-energy in the south,
Great Fierce Yamāntaka, summon [the return of our] life-energy!
and
Great Mother Consort Dur khorbdag mo, protect [our good] fortunes!

[§2.4.5. Prayer for the Southwestern Direction]
As the hands of Rākṣasa scatters [our] life-energy in the southwest,
Great Fierce Mi g.yo mgon po, summon [the return of our] life-energy!
and
Great Mother Consort mKha’ dbyings ma, protect [our good] fortunes!

[§2.4.6. Prayer for the Western Direction]
As the hands of Nāgendra (klu dbang)\(^\text{195}\) scatters [our] life-energy in the west,
Great Fierce King Hayagrīva, summon [the return of our] life-energy!
and
Great Mother Consort gTum mo, protect [our good] fortunes!

[§2.4.7. Prayer for the Northwestern Direction]
As the hands of Vāyu (the wind deity) scatters [our] life-energy in the northwest,
Great Fierce Aparājīta (gzhain gyis mi thub [pa])\(^\text{196}\) summon [the return of our] life-energy!
and
Great Mother Consort mDa’ snyems ma, protect [our good] fortunes!

[§2.4.8. Prayer for the Northern Direction]
As Yakṣī\(^\text{197}\) scatters [our] life-energy in the north,
Great Fierce Amṛtakunḍalin,\(^\text{198}\) summon [the return of our] life-energy!

\(^{195}\) As for the equivalent nāgendra/klu dbang, see Negi, s.v. klu’i dbang po (p. 93): ‘= klu dbang nāgendral’.

\(^{196}\) As for the equivalent aparājita/gzhain gyis mi thub pa, see Mañjuvajra-maṇḍala (Jam pa’i rdo rje dkyil ’khor), NY_s 172,35; NY_t 174,6, where Aparājīta is also positioned in the west.

\(^{197}\) As for the equivalent yakṣī/gnod sbyin ma, see Vajrasattva-maṇḍala (rDo rje sems dpa’i dkyil ’khor) according to the Samputatantra, NY_s 44,16: vajrayakṣī; NY_t 44,28: rdo rje gnod sbyin ma, where Vajrayakṣī is positioned in the northeast (aśāṃyāṃ; dbang ldan du).

\(^{198}\) As for the equivalent amṛtakunḍalin/bbud rtsi ’khyil pa, see Dharmadhātuvaśvaramaṇḍala (Chos kyi dbyings gsung gi dbang phyug gi dkyil ’khor), NY_s 209,7: amṛtakunḍali; NY_t 209,12: bbud rtsi ’khyil pa.
Great Mother Consort Rlung 'byin ma, protect [our good] fortunes!

[§2.4.9. Prayer for the Northeastern Direction]
As dBang ldan ma scatters [our] life-energy in the northeast,
Great Fierce Khams gsum rnam rgyal, summon [the return of our]
life-energy! and
Great Mother Consort gSod byed ma, protect [our good] fortunes!

[§2.4.10. Prayer for the Nadir]
As the hands of lord of the earth (sa bdag)\textsuperscript{199} scatters [our] life-energy in
the nadir,
Great Fierce Mahābala (stobs po che),\textsuperscript{200} summon [the return of our]
life-energy! and
Great Mother Consort sKyod byed ma, protect [our good] fortunes!
Oṃ ā hūṃ, diduṃ vajra āyuse hūṃ aḥ.

[§2.5. Prayer to the Animal-headed Attendants]
[§2.5.1. Prayer for Protection in the Variegated Lofty Sky]
Hṛīḥ! As [our] life-energy scatters in the midst of (gseb tu) the varie-
gated (phra phro’i) lofty sky (dgung pa),
Attendant (phyag brnyan) Phag mgo can (who has a pig’s head),\textsuperscript{201}
summon [the return of our] life-energy! and
Great Mother Consort sMig bu’i mgo can ma (who has a lizard’s
head), protect [our good] fortunes!

[§2.5.2. Prayer for Protection in the Forest in the Southern Valley]
As [our] life-energy scatters in the midst of forest in the southern
valley,
Attendant sTag mgo can (who has a tiger’s head), summon [the re-
turn of our] life-energy! and
[Great Mother Consort] Bya rgod mgo can ma (who has a vulture’s
head), protect [our good] fortunes!

\textsuperscript{199} As for the term sa bdag, see Bod rgya tshig mdzod chen mo, s.v. sa bdag (p. 2898): ‘[…]
(3) sa bdag zer ba’i mi ma yin/ 地衹, 土地神’; Negi, s.v. sa bdag (p. 7021): ‘= rgyal po bhāpatīḥ’.

\textsuperscript{200} As for the equivalent mahābala/stobs po che, see *Guhyasamājākṣobhya-maṇḍala (*gSang ‘dus mi bskyod pa’i dkyil ’khor), NY_s 33,15: mahābalaḥ; NY_t 34,5: stobs po che.

\textsuperscript{201} As for the term phag mgo can, see Bod rgya tshig mdzod chen mo, s.v. phag mgo (p. 1700): ‘(1) sems can phag gi mgo bo’. In the sPu gri nag po’i rgyud, there are said to be
twenty emanated deities such as who has hawk head, but no specific names are
given for the deities. See sPu gri nag po’i rgyud, 95,5: kha thabs mgo gnyan ngyi shu
dang. Regarding the term gnyan, as Boord 1993 has reported in the critical appa-
ratus (242n106), brnyan and rnyan are compared as variant reading.
[§2.5.3. Prayer for Protection in the Rocky Copper Mountain]  
As [our] life-energy scatters somewhere (zang ma zong du)\(^\text{202}\) in the rocky mountain (rdza ri),  
Attendant g.Yag mgo can (who has a yak’s head), summon [the return of our] life-energy! and  
[Great Mother Consort] Bya rog mgo can ma (who has a crow’s head), protect [our good] fortunes!

[§2.5.4. Prayer for Protection in the Green Hills]  
As [our] life-energy scatters somewhere (zhal ma zhol du) in the green hills (spang ri),  
Attendant Sha ba’i mgo can (who has a deer’s head), summon [the return of our] life-energy! and  
[Great Mother Consort] ’Ug pa’i mgo can ma (who has an owl’s head), protect [our good] fortunes!

[§2.5.5. Prayer for Protection in the Snow and Slate]  
As [our] life-energy scatters in the midst of (mtshams su) snow and slate (g.ya’),  
Attendant gZig mgo can (who has a leopard’s head), summon [the return of our] life-energy! and  
[Great Mother Consort] Khwa ta’i mgo can ma (who has a crow’s head), protect [our good] fortunes!

[§2.5.6. Prayer for Protection in the Field Edge]  
As [our] life-energy scatters somewhere (khyad ma khyud du) in the field edge (zhing tshigs),  
Attendant Byi ba’i mgo can (who has a mouse’s head),\(^\text{203}\) summon [the return of our] life-energy! and  
[Great Mother Consort] Pu shud mgo can ma (who has a hoopoe’s head), protect [our good] fortunes!

[§2.5.7. Prayer for Protection in the Black Shadow of the Evening]  
As [our] life-energy scatters in the black shadow of the evening,  
Attendant sPyang mgo can (who has a wolf’s head), summon [the return of our] life-energy! and

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\(^{202}\) In the phrase “zang ma zong du”, just like the following “zhal ma zhol du” (§2.5.4), “khyad ma khyud du” (§2.5.6) and so forth, the vowel alternation (e.g. a/o) along with the negative “ma” would seem to suggest the approximate feature of “something like” in a rhyming way. The finer nuances are still to be investigated and thus deserve more meticulous attention in future studies.

\(^{203}\) As for the term byi ba (mouse), interestingly, byi la (cat) is consistently attested in DT_C. And thus my choice seems even more of a toss-up to be fully warranted at present.
[Great Mother Consort] Khra yi mgo can ma (who has a hawk’s head), protect [our good] fortunes!

[§2.5.8. Prayer for Protection in the Maroon Maimed Snow Mountain] As [our] life-energy scatters in the maroon maimed snow mountain (gangs ri smug rdum),
Attendant Seng mgo can (who has a lion’s head), summon [the return of our] life-energy! and
[Great Mother Consort] Pha wang mgo can ma (who has a bat’s head), protect [our good] fortunes!

[§2.5.9. Prayer for Protection in the Cold Desert] As [our] life-energy scatters somewhere (phyad ma phyod du) in the cold desert (byang thang),
Attendant Dred mgo can (who has a Dred’s head), summon [the return of our] life-energy! and
[Great Mother Consort] sBre mong mgo can ma (who has a weasel’s head), protect [our good] fortunes!

[§2.5.10. Prayer for Protection in the Expansive Oceanic River] As [our] life-energy scatters in the expansive oceanic river (chu chen rgya mtsho’i klong du),
Attendant Dom mgo can (who has a bear’s head), summon [the return of our] life-energy! and
[Great Mother Consort] Byi ba’i mgo can ma (who has a mouse’s head), protect [our good] fortunes!

[§2.6. Prayer to the Four Guardian goddesses of the Gate] Four guardian goddesses of the gate, [namely,]
Aṅkuśī (lcags kyu [ma]), Pāśī (zhaogs pa [ma]), Śṛṅkhalā (lcags sgrog [ma]), and Īhaṇṭā (dril bu ma), summon [the return of our] life-energy! and
protectors of the oath (dam can srung ma rnams), protect [our good] fortunes!

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204 I take the term rdum, lit. ‘maimed, mutilated’ (see Jäschke, s.v. rdum po (p. 286)), in the sense of “denuded (mountain)”.
205 As for the term byang thang (cold desert), see Bod rgya tshig mdzod chen mo, s.v. byang thang (p. 1872): ‘[…] gnam gshis skam shas dang grang nag ha cang chen po yod’.
206 The term sbre mong (DT_B and DT_C) is apparently an older form of sre mong (DT_A and DT_D). See Bod rgya tshig mdzod chen mo, s.vv. sbre mong (p. 2035): ‘(rnying) sre mong’, and sre mong (p. 2985): ‘ne’u le’.
[§3. Concealing and Protecting Life-energy]

[§3.1. Development Phase]
And then, for concealing and protecting life-energy, contemplate that the letter rGri in green [concealed] inside [your] life artery (srog rtsa). At the gate of life artery (rtsa sgo), both Hayagrīva and Amṛtakunḍalin protect [it] with their feet crossed.

[§3.2. Concealment]
Hṝḥ, [this] greatly virtuous precept of life should be concealed into the [dharma]-dhātu (dbyings). By concealing life-energy into the dharmadhātu, even a Buddha could not perceive [it].
Mahābodhicitta dharmajñāna hūṃ aḥ.

[§3.3. Activity (ʼphrin las): Protecting Armour]
Hṝḥ, the great activity of [this] precept of life [works as] an unexcelled armour of the emptiness. [The armour is] armed with the protecting seal. By wearing the indestructible vajra armour, [you] would be protected from the erroneous great obstructors.
Oṁ vajra kavaci hūṃ.

[§3.4. Gathering Life]²⁰⁷
Hoḥ! By hosts of deities of the deathless vajra life, [and by] hosts of deities of the activity of kīla, our scattered life has been gathered.

[§3.5. Petition]
[In the same manner, our] crooked [life] has been straighten out, [our] cut off [life] has been prolonged (ʼthud),²⁰⁸ [our] consumed [life] has been extended, and [our] weakened [life] has been nourished [by the hosts of deities]. Beseech [them] for: [1.] birthless life-energy, [2.] life-energy of the deathless amṛta nectar, [3.] indestructible life-energy, [4.] life-energy of the victory banner which never droops, [5.] life-energy of the unchanging great bliss, along with the complete life empowerment, beneficial virtues, and blessings.

[§4. Receiving Empowerment and Siddhi]

[§4.1. Ritual Procedure]
Now, [this section] is about receiving the empowerment and the siddhi.

²⁰⁷ For an English translation of §§3.4–3.5 based on DT_A, see Boord 1993:211.
²⁰⁸ Regarding the term ʼthud, see Jäschke, s.v. ʼthud pa, mthud pa (p. 244): ‘to make longer by adding a piece, to piece out, to prolong’. Whereas Boord 1993 seems to render the term as ‘replace’ (p. 211): ‘[…] replace that which has broken off’.
Once [the empowerment and the siddhi] are bestowed to the disciple, the obstructors are expelled. [The disciple] ablutes (khrus) [in sacred water] and offers maṇḍala. And then [s/he] takes refuge, generates [bodhi]-citta, and [promises to] adhere to the general pledges. [As for these ritual procedures including] making petition and so forth, [they] should be followed according to the great longevity practice or the treatise of Vajrakīla.

[§4.2. Petition]  
Hūṃ! For the benefit of all living beings, by the conduct of skillful means,  
Buddha’s activities,  
[such as] kindness and compassion to tame whoever needs, are fully perfected.  
So that please grant us the empowerment and the siddhi.

[§4.3. Dhāraṇī for Kalaśābhiṣeka]  
After (gsham du)209 [reciting] the root dhāraṇī on Vajrakumāra with attendants (‘khor bcas), “Abhiṣiṇa maṃ” is devoted. Then, [the practitioner] holds the [long-life] vase [over their head, and repeats the following dhāraṇī:] “Buddha, Vajra, Ratna, Padma, Karma. Kalaśa abhiṣiṇa bhrum”.

[§4.4. Petition]  
Hṛīḥ! Bhagavat Nātha Vajra Amitāyus!  
To own the body which is equal to the reaches of space, and  
to be authorised as the vajra body of the sameness (mnyam nyid) [or emptiness],210  
please bestow [upon us] the life empowerment of the vajra mind.

[§4.5. Retribution]  
In the same way, the empowerment of virtue, activity, and so forth would be bestowed in sequence. The empowerment of the seven kinds

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209 One wonders whether the text reads bsham du, in which case, however, the meaning of the phrase, namely, “to prepare” would not be explicit. As for the term bsham, see Jäschke, s.v. shom pa (p. 564): ‘to prepare, make ready, arrange’.

210 As for the term mnyam nyid, I understand it in the sense of stong nyid. See Bod rgya tshig mdzod chen mo, s.v. mnyam nyid (p. 987): ‘(1) geig mtsheungs kyi ngo bo’am rang bzhin/ […] (2) kun tu khyab pa’i rang bzhin te stong nyid’. In this case, mnyam nyid rdo rje’i sku is rendered as “the vajra body of the absolute nature”.

of precious materials\(^\text{211}\) and the eight auspicious articles\(^\text{212}\) would be bestowed [to the practitioner].

[§5. Collecting Siddhi]
[§5.1. Blessing]

Now, here is about collecting the \textit{siddhi}. 

\textit{Hṛṇḥ!} From the western direction, the realm of Padma dbang,\(^\text{213}\) Bhagavat Nātha Vajra Amitāyus [appears].  

[Within his] breast, [there is] a crescent-shaped charm box [with] a mark of the endless knot (\textit{dpal be’u}).\(^\text{214}\)  

From [the charm box,] the life (\textit{āyu}) of the enlightened mind in red spreads out,  

[and] bestows the \textit{siddhi} of life (\textit{tshe yi siddhi}) to us.  

May [Amitāyus] bless this great secret of life!

[§5.2. Merit Transfer]

Thus [the practitioner] obtained the \textit{siddhi}. Therefore [s/he] should

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\(^{211}\) About the components of \textit{rin chen sna bdun}, see \textit{Bod rgya tshig mdzod chen mo}, s.v. \textit{rin chen sna bdun} (p. 2697): ‘rgyal srid sna bdun te ’khor lo rin po che/ nor bu rin po che/ btsun mo rin po che/ blon po rin po che/ glang po rin po che/ rta mchog rin po che/ dnap dpon rin po che beas so’.  

\(^{212}\) About the components of \textit{bkra shis rdzas brgyad}, see \textit{Bod rgya tshig mdzod chen mo}, s.v. \textit{bkra shis rdzas brgyad} (p. 84): ‘me long dang/ zho/ rtsa\textsuperscript{a} du\textsuperscript{a} ba/ shing tog bi/ ba/ dung g.yas ’khyil/ ghi wang/ li khril/ yungs kar te brgyad’.  

\(^{213}\) Regarding the term \textit{padma dbang}, the connection between \textit{padma} and \textit{dbang} is unclear. It might be treated syllabically with supplement as “Padma [Amitāyus, who bestows] the empowerment”. This rendering seems plausible in view of the close correspondence with the above-mentioned “padma ishe dpag [med]” (Padma Amitāyus), whose abode is also said to be the western direction, see §2.1. Semantically, here in §5.1, as there is a notable variant reading \textit{padma ’od} (DT\textsubscript{A}, DT\textsubscript{D}) for \textit{padma dbang} (DT\textsubscript{B}, DT\textsubscript{C}), the Tibetan rendering of ’od which might designate Amitābha (’od dpag med/snang ba mtha’ yas) undoubtedly deserves a separate examination. Hence the following table (Table 3) provides a degree of help in this confusion mainly concerning the name Amitāyus/Amitābha among the four manuscripts.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|}
\hline
\textbf{§1.1} & \textit{snang mtha’ ishe dpag med} \\
\hline
\textbf{§2.1} & \textit{padma ishe dpag [med]} (DT\textsubscript{A}, DT\textsubscript{C}, DT\textsubscript{D}) \\
& \textit{snang mtha’ ishe dpag med} (DT\textsubscript{B}) \\
\hline
\textbf{§5.1} & \textit{padma ’od} (DT\textsubscript{A}, DT\textsubscript{D}) \\
& \textit{padma dbang} (DT\textsubscript{B}, DT\textsubscript{C}) \\
\hline
\end{tabular}
\end{table}

\(^{214}\) As one of the \textit{bkra shis rtags brgyad}, \textit{dpal be’u} (Skt. \textit{śrīvatva}) can be interpreted as symbolizing of ‘longevity or the “knot of life”’. See Reynolds 1999:256. For a secular symbol, see also Beer 1999:176: ‘continuity or dependent origination as the underlying reality of existence’.
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bless [it] and offer one’s merit to others. Auspicious (Śubhaṃ)! Mahā Vidyāadhara’s (i.e. Rig ’dzin rGod Idem can) discovered text [comes to an end].

Abbreviations and Bibliography

BDRC Buddhist Digital Resource Center.

*Bod rgya tshig mdzod chen mo*  

*Bras spungs dkar chag*  

Compilation A  

Compilation B  

Compilation C  

Compilation D  


Dung dkar  

ICPBS International College for Postgraduate Buddhist Studies.

Jäschke  

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215 All the above foliations of Compilation A, B, and C are gleaned from Boord 1993:8.
The Longevity Practice of Vajrakīla

Khetsun Sangpo

Mi sna

Mi sna ngo sprod


T Taishō Shinshū Daizōkyō. Numbers according to the SAT Daizōkyō Text Database. (https://21dzk.l.u-tokyo.ac.jp/SAT/ddb-bdk-sat2.php)

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*rDo rje phur pa’i tshe bsgrub*


Guhyaśamājatantra

(GS_s) See Bhattacharyya 1931.

(GS_c) 施護譯『佛説一切如來金剛三業最上秘密大教王經』T 885, vol. 18, 469c17–511b18.

(GS_t) Śraddhākaravarman, Rin chen bzang po (tr.). *rGyud phyi ma*. D 443, rGyud, ca, 148a6–157b7.

Nispamayogāvalī

Abhayākaragupta.

(NY_s) See Lokesh Chandra/Nirmala Sharma 2015.

(NY_t) Tibetan Version. See Lokesh Chandra/Nirmala Sharma 2015.

Phur pa che mchog gi them byang

Phur pa che mchog gi them byang rin chen gter mdzod. 2 folios. In:
Compilation A, pp. 1–3.

Phur pa me lce’i ‘phreng ba
Phur pa me lce’i ‘phreng ba’i le’u nyi shu pa khol du byung ba.

sPu gri nag po’i rgyud
dPal rdo rje phur pa spu gri nag po rab tu gsang ba’i rgyud.

RT dkar chag dang brygyud yig

gSal byed nyi ma’i ‘od zer
*Sūryabhadra.

(S_A) sPrul sku rig ’dzin rgod kyi ldem ’phru can gyi rnam thar gsal byed nyi ma’i ‘od zer. Paro: Lama Ngodrup and Sherab Drimey, 1985. [BDRC#W27603]

(S_B) sPrul sku chen po’i rnam thar gsal byed nyi ma’i ‘od zer. In: Byang gter lugs kyi rnam thar dang mang ’ongs lung bstan, pp. 49–147. Gangtok, Sikkim: Sherab Gyaltse and Lama Dawa, 1983. [BDRC#W27866]

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Sarvatathāgatatattvasaṃgraha
See Horiuchi 1983.

Thob yig gangga’i chu rgyun

Tshe sgrub lcags kyi sdong po
(CD) For a preliminary critical edition and annotated Tibetan translation of the five sections (§§0–4: them byang/phyi/nang/gsang/yang gsang sgrubs) based on three xylographic editions (CD_A, CD_B, and CD_C), see Shinga Forthcoming a.

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