

Concise manual on basic shrine and rituals for the online Vajrakīla practice

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Dear Sangha!

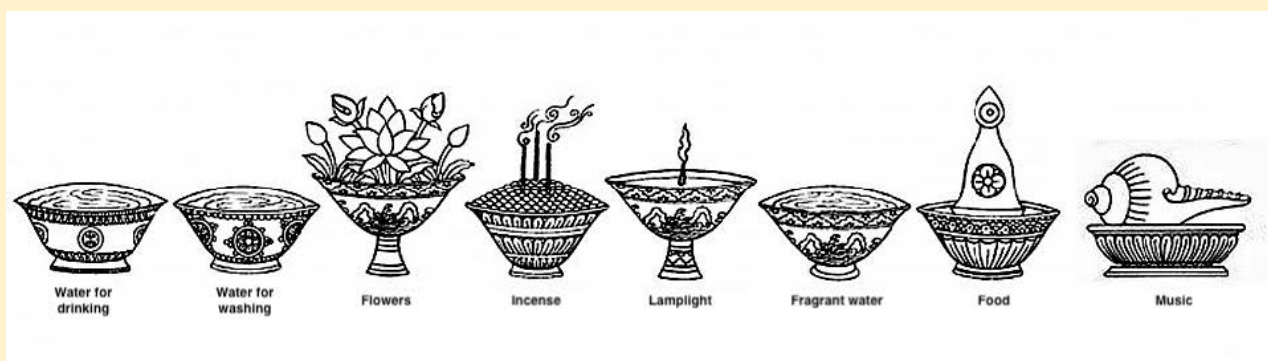
How fortunate we are having an opportunity to practice together in this difficult times. Due to kindness of our Guru, blessings of the deity and efforts of all the involved students we can unite our aspirations practicing Vajrakīla online.

Since we are doing this practice online, and everyone is practicing at home, it would not be excessive to tell a little about the structure of the basic shrine and ritual activities.

This document is not intended as a complete instruction for Vajrakīla practice rituals. These rituals are complex and require much more explanations.

Although this online practice is mostly mentally based, you can create a physical support for yourself. This can be just an image of Vajrakīla.

You can put a candle in front of the image. This is a universal offering. Let the candle symbolize the light of the mind that dispels the darkness of ignorance.



You can also place all external offerings in bowls.

Drinking water, washing water, flower, incense, candle/light, incense water, food, music.

The bowls may contain just pure water and one of the bowls (the fifth bowl) may contain a candle. More details about the arrangement of the shrine with simple offerings can easily be found on the internet.



A good support for practice can be a **torma**. A torma is a specially shaped and colored figure, usually made of dough from different kinds of flour, covered with paint and oil, with butter decorations.

But the Vajrakīla torma is elaborate, and you have to know how to make it. Therefore, you can replace it with a suitably sized edible object. You can use your imagination and get something that looks like the torma on the left.

The key is to perceive the torma in the following way:

1. Torma is the deity himself
2. Torma is the divine palace of the deity
3. Torma is an offering
4. Torma is a blessing
5. Torma is a support for accomplishments

Place such a torma in the center of your shrine, on a raised position.

After the practice is over, based on point 5, we can eat part of this torma as the material support of our accomplishments. The rest will have to be taken out and left in a clean place or thrown into a body of water.

If you have prepared a Vajrakīla torma or its substitute, you might want to have **amrita** and **rakta** offerings for the practice. Also rakta is used for the kīla consecration ritual (see below).

Amrita is a great medicine elixir and rakta is a great blood, representing the essence of desire.

You could use any white or gold colored alcohol or saffron water. For rakta use some red colored alcohol.

Add some mendrub/dutsi or any blessing pills in both vessels.

Place amrita to the left of the torma and rakta to the right. You might need to use small spoons to offer the substances.

Short manual on the rituals during the practice.

1. White Torma offering (p. 19)

This torma is offered to various beings who are actually inseparable from our minds. We offer it to the guardians and deities of the area to please them and ease their minds. So we don't have any hindrance in our practice. In fact, this is how we ease our minds, through generosity and compassion. You can use something small white and sweet.

At the time indicated in the text, take the torma either outside the doorway or place it outside on the window sill. After practice, take this offering outside to a clean place. It is good if it is eaten by birds or other animals.

2. Kīla concecration (p. 21)

If you don't have a kīla, you can use the mala (rosary) and present everything mentally. The text of the consecration has all the instructions.

In the beginning instead of guggul smoke you can use just an incense. Prepare white mustard seeds, you would also need to use rakta for the ritual.

First place your kīla or mala over the smoke, then throw some mustard grains at your kīla, and then smear the three sides of the blade with rakta.

3. Amrita and rakta offerings (p. 12)

on **mahā pañca amrita, rakta, balimta khāhi** sprinkle with the spoons first amrita on the torma, then rakta, then both simultaneously, offering the substances according to the text.

4. Offering the charm (p. 14)

at the end of the passage ("...think of us and grant accomplishments!") offer both amrita and rakta to the torma simultaneously, sprinkling them with the spoons on the torma.

Although the offerings can be more elaborate and sophisticated.

For us practicing online at our homes it is better to focus on the inner meaning of the practice itself.

Having only a candle light as an offering and the picture of a deity as a support gives us a freedom to rely on our mind, the source of all appearance and existence.

Let our samaya flourish!

