

The Way of the Phurba: A Basic Manual for Ritual and Power

By

© 2007 Sir Clifford N. Alford, KnTpl, Th.D, D.D.



Preface and Copyright Statement:

The earth has entered a cataclysmic time of spiritual, emotional, social and physical change in which spiritual and energetic tools such as the Phurba (Ritual Dagger) are needed. However, the traditions of the east are often closed to those who need them the most, and there is little that is actually known about the shamanic use of the Phurba in the western world. That is the reason for this manual, and for the copyright statement that follows.

This manual has come to you free of charge, though donations will gladly be accepted if it proves to be a blessing to you. And, if you choose to pass it on to others, then it must be given freely to them as well. If I ever have reason to believe that it has been done otherwise, including hard copies, then I will prosecute the infringement with the Phurba. For those copies that may be sold that I don't find out about. Rest assured that the Law of Karma will see to it that you reap what you have sown whether in this lifetime or the next.

There is a DVD that accompanies this manual. It is not free. The manual took about four months to write, but the DVD requires that I spend money on materials, postage and handling, and I would like to at least break even on the time and expenditure. If you want it then you can either send a donation of \$26.00 USD or more to me at 7116 S. Columbia Avenue Tulsa, OK 74136, or you may make your

donation by means of www.PayPal.com to my account from your email to mine at cliffordalford@sbcglobal.net. Instructions are provided for those who do not have an account with Pay Pal already as well. DVD production, postage and handling will be covered by that donation wherever it needs to go in this world. The same copyright statement applies to the DVD. I have been told that I would only have to sell about 30,000 of them to be able to start making a profit, but that is not the ultimate goal here so it really doesn't matter. I doubt that there are even that many Phurbas in the western world anyway.

All of the photos were taken by either Mary Beth Bishop of Tulsa, OK, or by me. The copyright applies to them as well. Either share them freely or not at all. You are permitted to use the photos or quote brief excerpts from this manual so long as you acknowledge the source.

While this manual is able to stand alone, you will find that the DVD is quite useful as it contains the chant for the Secret Mantra used in the ritual. It can also be used to help with the vibrational resonance if you are not capable of singing the mantra yourself.

However you choose to do this, I wish you well. And, if you have any questions, or any experiences that you would like to share, then I would very much like to hear from you by way of the email address given above.

The Author



(Vajrakila/Dorje Phurba available from Shangri-La in Santa Fe, NM. See "Resources" at the end of the manual.)



(Vajravarahi is also available from Shangri-La in Santa Fe, NM.)

I. Introduction:

As a boy, I had the good fortune to be ill much of the time, and to be kept by my Cherokee grandmother for three to four months per year. She taught me the ways of the Asaga Siddha Marg, and I was initiated into the Order of the Red Hand. One of the primary purposes of the Red Hand was to learn ancient esoteric and occult knowledge, preserve it, and to pass it on to others who would use it when the opportunity presented itself. And, if the knowledge gained fit with the Cherokee world view, then to incorporate it into our own personal practice.

One such spiritual practice that fits this last criteria is the use of a shamanic ritual tool called a Phurba. The Phurba is a ritual dagger that began to be used simultaneously in both Sumeria (aka: Shumer) and Nepal over 60,000 years ago. It's use by Bon Jhankri Shamans in Nepal quickly spread into Tibet, and a steady migration can also be traced from Sumeria through northern Africa to Mesopotamia and India, and on into Tibet once again. It was in Tibet that what became known as Bon Jhankri Shamanism was born with the combining of those practices.

There were many things about the Phurba that were appealing to me. First, while there are many beautiful examples of the Phurba, and many of those that I own will be pictured here in this manual, any animal horn, conical shell or stick that is carved so that it has three sides on one end, or left plain in an emergency, can be used as a Phurba. Simplicity is good.

Secondly, the pursuit of balance is very important to the Asaga so a spiritual tool must be able to be used for both healing and destruction to fit this criteria, and the Phurba fits this requirement perfectly. You will see this as we continue in the pages to come.

A third thing that interested me was that we Asaga and the so-called "Phurba Cult" have shared a darker side of history. When I was growing up, our people attended Christian churches so as to not be hunted down, persecuted, and even murdered by these people who claimed to be filled with "the love of God". If you hid out in their churches then they were less likely to suspect your true beliefs and prove, once again, why Christianity is one of the most violent religions in the history of the world. This same practice is carried on by the Murano Jews of New Mexico and Arizona who attend Roman Catholic Mass several times per week, and then go home where they follow their true religion of Judaism.

For the Bon Jhankri Shaman of Tibet and Nepal, the oppressive fundamentalist religion they have to deal with is Buddhism. The Buddhists claim to be tolerant of all faiths, but as with the Christians and Moslems, the proof is in the doing and not in the saying. In many parts of Nepal and Tibet, the Shaman either attends the Buddhist services or gets either ran out of the area or murdered. This is especially true of female Shamans. In many places, even the suspicion that a woman is a

Shaman is enough to get her killed.



(Dorje Thunderbolt: Available from Heart of the Lotus and Tibetan Spirit.com.)

So what is so offensive to the otherwise so benevolent Buddhist that could result in such a response? Simply put, most forms of Buddhism teach that the ascetic life is the way to true spiritual enlightenment while the Phurba brings bliss to the Dagger Priest or Priestess, and makes this possible to the degree that the practitioner can engage in any of religions so-called “sins” and still achieve the totality of enlightenment that is possible in one lifetime in this world. Of course, there is a requirement for this to be so, and that is to gain an understanding of the true “Nature of Mind”. This tradition is known as “Black Liberation”, and we will touch upon this subject some more in a later chapter.

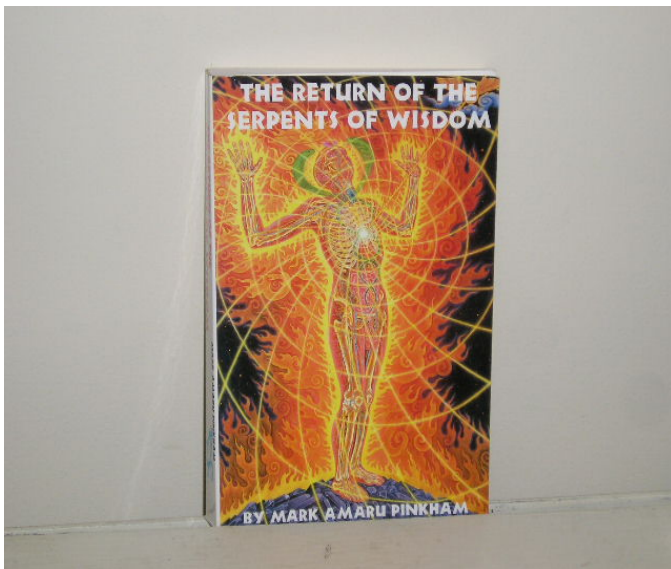
Yet another aspect of the Phurba that appealed to me is that it is a Goddess-oriented, Dragon or Serpent culture. Having served as the last Dragon Priest for the Asaga Siddha Marg, until it's amalgamation into the International Order of Gnostic Templars, a branch of the Scottish Knight Templars who can be found online at www.GnosticTemplars.org, it was a simple task to choose to take up the use of the Phurba as my primary spiritual practice. Basically, I had spent fifty years dedicated to my tribal heritage and religion, and the amalgamation of the Asaga freed me to choose my own way. Therefore, while much of my use of the Phurba will be the pure practices of my Teacher, there will be a definite flavoring from the Asaga throughout these pages, and I make no apologies for this.

A last thing concerning those who use the Phurba that is especially appealing to me is the fact that they are extremely tolerant of other spiritual practices and religions and will help virtually anyone in need who comes to the Shaman in a good way. However, we do have a difference of opinion as to what is a "good way". In Nepal and Tibet, a good way is a way that seeks benevolent forms of healing. To the Asaga, a good way is often based upon intent. My Teacher was a member of the Tamang tribe, and to them anyone who works for healing is a Shaman, and anyone who uses their power to kill is a Witch. In the Asaga we do both as the need arises. If someone is being attacked without cause then we will do what we can to defend them, and if that means the attacker must die then so be it. Those uses of the Phurba, and a related tool called a Khatvanga, will be covered as well.

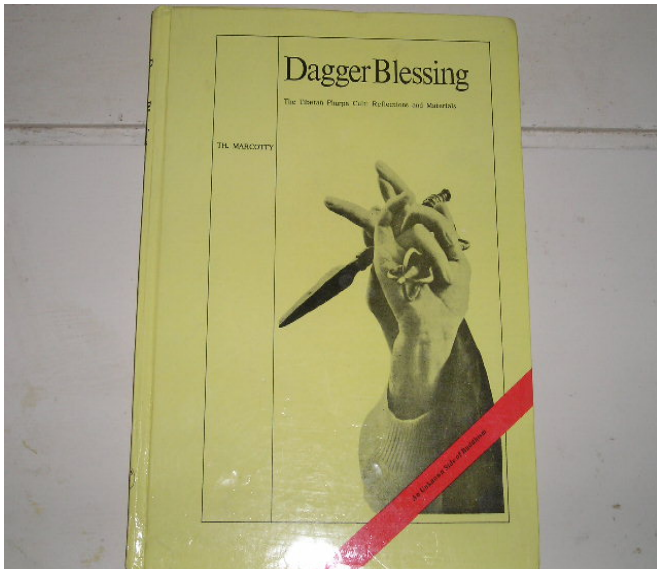
II. Bibliography and Definitions:

It is my intention to be somewhat unorthodox in my bibliography as I have an ulterior motive. Simply put, the books which I will occasionally quote from are the best in the world for these subjects that we will cover, and if you want to find the quote then you will only be able to do so by reading them. That, after all, is what books are for. There are four of them as follows:

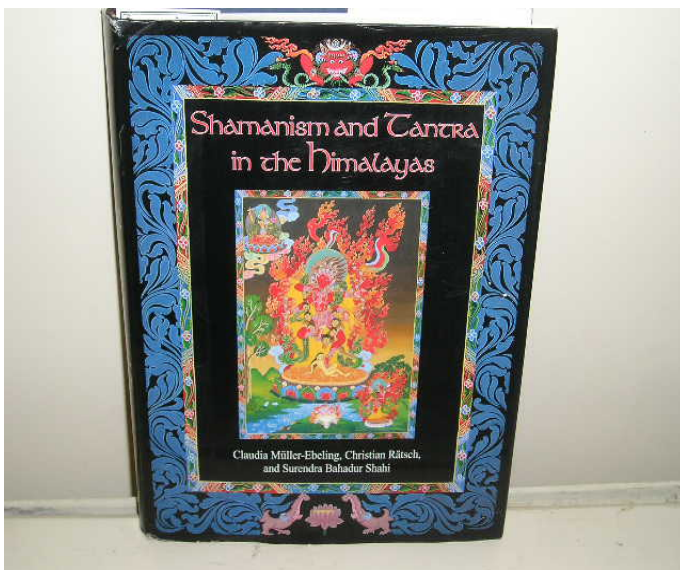
1. "The Return of the Serpents of Wisdom" by Mark Amaru Pinkham. Find it at www.GnosticTemplars.org.



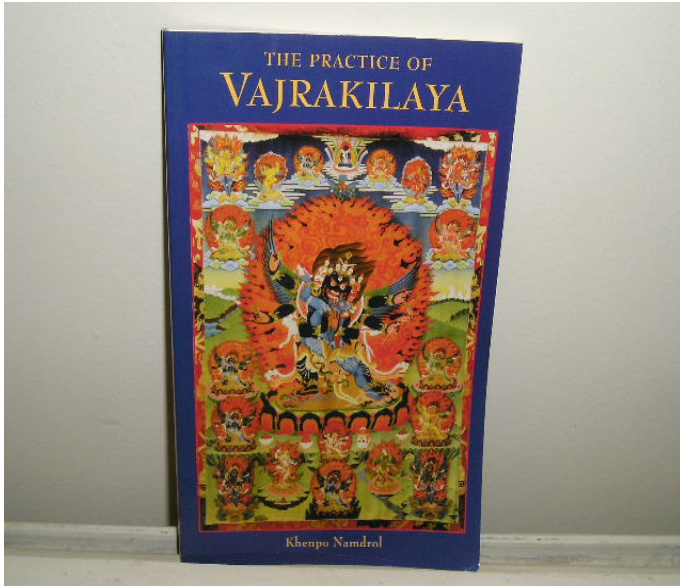
2. "Dagger Blessing: The Tibetan Phurpa Cult: Reflections and Materials" by Thomas Marcotty, © 1987; Pub: B.R. Publishing Corporation, Delhi, India. ISBN 81-7018-411-8



3. "Shamanism and Tantra in the Himalayas" by Claudia Miller-Eberling, Christian Ratsch and Surendra Bahadur Shahi, © 2000; First US edition published by Inner Traditions in 2002. ISBN 089281913-8.



4. "The Practice of Vajrakilya" by Khenpo Namdrol; © 1999, Tertön Sogyal Trust; Pub: Snow Lion Publications, Ithaca, NY. ISBN 1-55939-103-0.



These books having been given here, allow me to begin our definitions by saying that you can read all of the books in the world on Shamanism, and even take some weekend classes on it, but that will not make you a Shaman. According to both the Asaga and the Shamans of Nepal and Tibet, a Shaman is someone who has seen death and come back to tell about it, and a Shaman is someone who can enter a trance state at will and "fly" or "journey" through the realms of Spirit to do various forms of spiritual work and healing. And this person, who has been trained by

experienced human Teachers, is one who is familiar with the ways and dangers of the spirit world as well, and has gained the experience that allows knowledge to become wisdom (3). The same is true of the Phurba. If you do not have an experienced human Teacher then you will never be a true Dagger Priestess or Priest. However, it will still be useful for you. Should you desire to find a human Teacher then visit the website at www.GnosticTemplars.org from time to time as they often have spiritual pilgrimages to Tibet. If you have a group that desires to make the journey then contact Grand Prioress Andrea Mikana-Pinkham through that site, and she can arrange a spiritual pilgrimage for you that will make it possible to find some Dagger Priests who may be willing to have you as a student. However, you should read the four books given above before making the journey.

So what is an Asaga Dragon? For this definition we will turn to the book written by Sir Mark Amaru Pinkham who currently serves as the National Grand Master for the International Order of Gnostic Templars in the United States of America, and will quote from his book which is the first in the bibliography given above (1). "The serpent power wielded by members of the Snake Clan or Tribe possessed the three traditional qualities of the life force, i.e. creation, preservation and destruction. Which aspect was utilized by them depended on the motivation of the Snake. Those Snakes who functioned within their respective tribes as healers, magicians and rainmakers wielded the creative or preserving aspect of the serpent power. They also functioned

as protectors of the tribe and might, like the Cherokee Serpents dispatch their protective power in the form of dragons (called Ukdena by the Cherokee) to patrol the countryside and protect the tribe from inimical trespassers. By contrast, those Snakes who channeled the destructive/transformational aspect of the serpent power functioned as nefarious black magicians and sorcerers, but also as Kundalini Masters and dowers. In these latter roles they would awaken and move the transformational serpent power within another aspiring Snake or within the Earth's grid."

"As embodiments of serpent wisdom, an additional function of the Snake initiates was that of caretaking and disseminating esoteric wisdom. Many Snakes were part of a long line of Serpent Masters who had preserved the most secretive, occult wisdom – some of which had been passed down (by) word of mouth since the time of the Motherlands (MU). Often this wisdom was interwoven into the rituals which the Snake Clan or Tribe initiates performed during their tribes' religious festivals."

While this is not entirely correct, it is so close to the truth as to not get too overly concerned about. However, there are a few points worth making here for the sake of this current book. To begin with, the Asaga were ruled by both a woman and a man who ruled equally, and were known as the Ukdena Maya and the Ukdena Uku respectively. I was the last Ukdena Uku, or Dragon Priest, for the Asaga, and my family can trace an unbroken line of Serpent Masters back for over 1,500 years. So, the

Dragons were humans, and we Dragons do our best work while “patrolling” in out of body experiences which are also called either journeying or flying. Secondly, our Shamans were known as Adawehi, and every Adawehi was trained to do all that Sir Mark wrote about. The role the Adawehi played being based either upon his or her personal predisposition or upon the situation and its requirements. Personally, I have functioned within all of these capacities at one time or another, and would like to think that I am not some “nefarious black magician” due to my intent and motivation to serve the highest good of all.

Now lets talk a bit about Kali, the Goddess of the Shamans, for Hollywood has left her much maligned and misunderstood. Kali is a Goddess who is often depicted wearing a necklace of skulls and human heads, and carrying a Trishul Khatvanga. The Christians have equated the Trishul, or Trident, to be the Devil's pitchfork, and Hollywood has made the heads and skulls out to be a “satanic” thing. The truth is that Kali is a type of the Chinese Goddess known as Kwan Yin, and she tramples the ignorance generally found in the heads of men upon the Path of Love. And, whereas Kwan Yin is the Goddess of Compassion, Kali is the Goddess of Ruthless Compassion. Compassion is a loving concern for the wellbeing of someone in need while Ruthless Compassion is the loving willingness to do what is best for someone whether they like it or not. To the Hindus, whose religion came after the Shamans, she is known as Parvati.



(Kali. Courtesy of Shangri-La, Santa Fe, NM.)

A Khatvanga is a scepter or “magic wand” that is made of meteoric iron, and is used to strengthen, magnify and focus the power of emotional energy. Essentially, there are two kinds of Khatvangas. The Skull Khatvanga is a symbol of power for Tibetan Shamans who are more powerful than the average Dagger Priest, and the Trishul (Trident) Khatvanga is a rare scepter of power used by the most powerful Shamans and by the heads of spiritual orders. Many years ago, my Teacher taught me about them, and since he did not have even a Skull Khatvanga, and never had, I just assumed that I never would either. Recently, a Skull Khatvanga came to me, and three weeks later the Spirits had me give it away to one of my apprentices. Serina is far more powerful than I was at her age so this seemed right for me to do even though it also indicated that her path will be hard as the Khatvanga helps

her learn to control her passions. Then, just one week later, a Trishul Khatvanga came to me. There are very few such magical tools, and each one has a name. This one is “The Scepter of Kali”. I will hold it in trust for Her for as long as my Goddess desires. However, one must not get overly proud of such things for, in truth, every Dagger Priestess or Priest already has a Trishul of their own. It is called a Dorje Phurba, and its three-sided blade is said to be the “Trishul of Shiva”. And, since the use of the Phurba is the main subject of this manual, let’s spend a bit of time exploring some of what is known about them.



(A copper Skull Khatvanga. Courtesy of Heart of the Lotus In Santa Fe, NM. Most are made of iron.)



(The Scepter of Kali.)

III. Vajrakila:

Pronounced as “Bhajrakila”, each dagger is also known as Dorje Phurba, and is both a ritual dagger and a living Deity who is referred to as either Vajrakila or Dorje Phurba/Phurpa/Phurbu depending upon the tribe from which it comes. “The Phurba is the center of the Shamanic universe, (and is traced) back to Shiva’s lingam ~ the generative organ of the Hindu God whom all Shamans view as the primordial energy of the universe (3).” Tamang Phurbas have the three faces of Mahakala, Lama Phurbas have either faces of Lamas, the Buddha or some sort of cap, Kirati Phurbas usually have some sort of bird figure on them, and Tibetan and Gurung Phurbas tend to have animals such as the horse on them.

The Phurba has three parts to it. The head, throat or crown, depending

upon the tradition, has either one or three faces of Mahakala who is always pictured in what is known as a wrathful countenance. The iron Phurba that I use the most has a happy face, a sad face and an angry face all with a seemingly vicious appearance and a mouth full of pointed fangs. This fierce countenance is to warn its users not to ask for frivolous things with it as the Phurba is kind of like setting off a 100 megaton nuclear bomb in the spiritual realms. Dorje Phurba is best invoked for regional problems like famines, wars, plagues, storms, negative group mindsets and for emotions which we individual humans may be having no control over. It is also used to remove negative energies from the body, and to “Liberate” demons.

Liberation is a nice word for the destruction of a life form so that it is no longer existent upon a karmic path, and its energy is returned to the cosmic pool to be used in the process of creation once again. Both this aspect and its tendency to bring bliss without asceticism to its user is the reason most Buddhists fear it. As we have mentioned before, the Phurba began as a Shamanic tool in Nepal and Tibet. Then, when the Hindu religion came to the area, there were some adaptations to the use of it within that religion, and then the Buddhists came and did the same thing. As we continue with the discussion of correspondences to the various parts of the Phurba you will see these influences played out in both the Dorje Phurba and the Khatvanga.



(Guru Rinpoche: Available from Heart of the Lotus Interiors in Santa Fe, NM.)

Where the Buddhists differed in the process is that they have had the gall and temerity to claim that they are the ones who discovered the Phurba when the one they call Guru Rinpoche brought Buddhism to Tibet, and that they only did so approximately two thousand years ago. The truth is that he found a Phurba in a cave, along with some of the ancient texts on its usage, and so discovered it for Buddhism rather than for the world as a whole. It seems that all of the major religions of the world are bad about doing this. After all, religion is the process of trying to take a free spirituality like Shamanism and adding politics to it which is about controlling people. Around twenty years ago, I heard a lady named "Starhawk" define politics as "Poli" is Latin for "many", and "tics" is Anglo-Saxon for "bloodsucking vermin". I couldn't agree with her more! But, I digress so let's return to the coverage of some of the correspondences.

On top we have the head/face(s) of the God crowned by either the sacred mushroom cap, an animal figure, or the end of a Dorje (Thunderbolt) or Vajra, depending upon your tradition, and in most of them, with one or twelve skulls as a crown. My iron Phurba is one-thousand and forty-two years



(Obtained through EC-LEK-TIC of Taos, NM)

old, and has twelve skulls symbolizing the hours of the day and night, and the months of the year in the Buddhist calendar. I have another dating from the beginning of the Kali Yuga, which is ending now rather than in 2012CE, that is made of brass and bronze on the handle and of meteoric (sky) iron for the blade that has thirteen skulls for the months of the Vedic/Hindu calendar of that time.



(Obtained through Albert Yap's Eternity Lifestyles EBay store.)

Then there is another bronze Dragon Phurba which dates from before the beginning of the Kali Yuga, and is a purely feminine energy. I use this one in place of a Dorje in the ritual that you will be shown in a later chapter as it cannot be rolled as is done in the current dagger ritual, and yet adds great power to the work.



(Dragon Phurba obtained through Yap Fook Sin's EBay store: Eternity Lifestyle.)

This bronze Dragon Phurba has no skulls, and has the four points of what is now known as a Vajra or Dorje Thunderbolt. These four points are said to represent the claws of an eagle, and yet these ones have an animal that no one recognizes as well as the Peacock. This Phurba is well over six-thousand years old, and far predates the Buddhist religion that now tries to lay claim to it. The four points represent the four souls of humankind, the four seasons, the four cardinal and intermediate directions, and the four worlds which we have now destroyed. However, it still has the three faces of the Deity plus an extra happy face, and they are not a wrathful countenance. Further, there are four double Dorjes on the handle, and an Orb of Wisdom on the dragon head covered in the next paragraph. This Dragon Phurba clearly shows the transition from

the previous Dvapara Yuga to the Kali Yuga, and that the Dagger has survived the often cataclysmic transitions from one age to another.



(Buddha Phurba obtained through Eternity Lifestyle.)

The next part is the handle which represents the lightning or thunderbolt ending with the hilt of the dagger which, depending upon the tradition, pictures a demon or a guardian spirit in the form of a garuda, a crocodile or a dragon. A garuda is a guardian spirit that has the head and wings of a bird, and the arms, legs and body of a man. Then there is the three-sided blade that has the Nagas, serpent rulers of the underworld, on each side, and is considered to be the three points on the Trident of Shiva. In the case of the Dragon Phurba, the three-sided blade represents fire coming from the mouth of the Dragon, and does not have the Nagas.

This three-sided blade is said to overcome the three poisons of ignorance, desire and hatred and to control the past, present and future. It is the Shakti energy of the underworld which provides the true power of all Shamanic work (3).



(White Metal Lama Phurba held in trust for my Apprentice.)

There are many more correspondences, but you should read the books in the Bibliography to learn about them. This manual is intended to be a brief covering only to be able to help get as many people involved in the use of the Phurba as fast as possible. Therefore, once again, get the books and read them.

IV. Khatvanga

The Khatvanga is a type of scepter or magic wand that is given in recognition of the powers or Siddhis of a Shaman or Sorcerer.

The Skull Khatvanga is the most prevalent type, and is approximately 15 inches long. It has a Dorje on each end, either one skull on the top end, or a whole head topped by a rotting head and then the skull. The lower half has curving lines that represent the Nagas who rule the Underworld. To use it, you hold the top half in your dominant hand, and point with the lower end. The purpose of the Khatvanga is to magnify and focus emotional energy so be careful not to be thinking bad thoughts about someone if you are holding one. If they are weaker than you then they may die from it. If they are stronger than you then that energy may be magnified according to the Law of Attraction and return to you seven times stronger. The results can be quite ugly so do be careful.

The only counter-part to this tool that I have found in the rest of the world is the Zaubersstab (magic wand) used by Bavarian Sorcerers. These are made of wood from native nut trees, and have handles and cores of copper and silver. There is one shown following this paragraph that was made by David Kelley of Tulsa, OK. They are used in the same way as the Skull Khatvangas, and are about as powerful.



(Zauber Stab with Sheath, made by David Kelley
Of Tulsa, OK.)

Trishul Khatvangas are a different creature in many ways. The Scepter of Kali, mentioned earlier, is 22.5 inches long, weighs approximately four times as much as a Skull Khatvanga, and has some different features and methods of use. This ritual tool focuses and refines the energies transmitted to a far greater degree and strength than the smaller version, and it only comes to those who are either the head of a spiritual order or are destined to found one. I have headed a spiritual order in the recent past, and am a member of one now, and would be quite happy to not be the head of one ever again so we shall see how this life of mine plays out. Be that as it may, I am honored to be the caretaker of this scepter, and I will do whatever the Spirits tell me to do.



(The Trishul and heads of the Scepter of Kali.)

The Scepter of Kali is like most Trishul Khatvangas in that it is topped by a trident which is followed by a Tibetan skull, then a head that originally was known as Mahadev and then Shiva. Next in line is the wrathful face of a grinning Mahakala, and then a throat and hilt which combines a double Dorje and the connecting point of two iron ribbons representing the Daughters of the Nagas, and ending with iron representations of the Tibetan Shaman's Drum and Bell. The double Dorje has markings representing the hide of Dragons at the cross point, and the lower section of the scepter has eight sides with patterns representing the Nagas and ends with another Dorje. The Trishul Khatvanga is used by holding the eight-sided lower end, and pointing the trident towards the focal point of the ritual or entity being dealt with.

V. The Shamanic and Buddhist Mantras

The Bon Jhankri and Buddhist Phurba mantras are very similar, but they do not contain the same degree of power. This is because of the fear of the Buddhists to be involved in the Liberation of demons and other entities, and both this and some of their other practices are also intended to lessen the degree of bliss that comes to the practitioner. However, both will be given here, and you can do whatever pleases you the most. As to the DVD covering the ritual, that will have the Bon Jhankri mantra that my Teacher taught to me only. If you wish to learn more of the Buddhist way of things then there are plenty of them running around the world at this time so find one who is willing to teach you. But, if you prefer a life filled with bliss then do as you are taught in this manual.

We will start with the Bon Jhankri Kilaya (Dagger Sharp) Mantra and its meaning:

“OM Rulu Rulu Hum Shoa Hum. Om Bhaser Kili Kilaya Sarva(r).
Bing Nee Bam Hum Phat.”

OM – Pronounced as “AUM”, the A sound represents the destruction of those things which no longer serve you, the U sound represents the creation of new things to take the place of what is being destroyed, and the M sound stabilizes the new creation.

Rulu Rulu – These words emphatically call upon the ancient powers of

the dagger to be present for the work at hand.

Hum Shoa Hum – This addresses the four attendant Gate Keepers.

Bhaser (Vajra) – This calls upon the principal feminine aspect of the Goddess Kali.

Kili – This word is broken into two parts: Ki calls upon the ten wrathful male wisdom deities, and Li calls upon the ten wrathful female wisdom deities.

Kilaya – This word breaks down into three parts: Ki calls upon the fanged ones of skillful means, La calls upon the winged ones who bring spiritual insight, and Ya invokes the Supreme Sons of the Phurba.

Sarva – Pronounced “Sarvar”, this word signifies all of the hindering demons and enemies.

Bing(nah) – Sometimes pronounced “Bing-Neeh”, this word threatens them.

Bam Hum – These two words threaten the demons and enemies with the Phurba and subdue them.

Phat – This word liberates their energies returning it to the primordial cosmic pool to be reused in creation once again. “Phat” is the trigger that releases the “Hum” that is the warhead on the rest of the mantra that is the missile and technology that delivers the bomb.

The Buddhist version of the mantra is as follows:

“Om Vajra Kili Kilaya Sarva Bighnana Bam Hum Phat.”

“The Practice of Vajrakiliya” has some other interesting correlations

concerning the mantra, and is well worth reading. One of the things they admit in that book is that this mantra contains all of what is known as “The Secret Mantra”, and if you have that then you really need nothing else.

We will be going through the entire ritual step by step so now would be a good time to start watching the DVD for this part of the book. However, don't just skip the book as we will be covering the meaning behind the actions of the ritual, and the thought processes and visualizations that go with it as well. Without this understanding the ritual won't work for you.

VI. Deity Generation: Visual Power for the Mantra

For the sake of this practice working better for you, I ask that you refer to the picture of the Thangka (Tonka) that shows the Deity in the Yab-Yum position in which the Consort (feminine manifestation of the Deity) is sitting in the lap of the masculine Dorje Phurba. Lest you missed it, this is a sexual position, and the visualization is a sexual one as well. However, there are a few interesting twists here so be certain to gain a thorough understanding of this part of the process before taking up the mantra. Another Thangka picture of Dorje Phurba is also shown to make it more clear as to the entirety of the Deity in total balance. Know both of these well and understand them so as to have the greatest success and benefit from the mantra.

Yab-Yum means “Father-Mother”, and refers to the beginning tantric sexual position in which the male sits cross-legged on the ground, and the female sits facing him in his lap with his penis (lingam) inserted in her vagina (yoni). Their abdomen and chests are touching, their hands are either around each other or performing mudras, and they are kissing, and an energy exchange is taking place. This is where the different understanding is required.



(Yab-Yum available from Shangri-La in Santa Fe, NM.)

In physical sex, there is an exchange of saliva in kissing that also carries amino acids from both partners' mouths to the other. This includes the form of kissing in which the lips are open and the tongues have free play one with the other. Also, semen is ejaculated from the male into the female. However, in this visualization you see yourself as Dorje Phurba,

and then you allow a part of your deity energy to separate from itself to form the part of this sexual union. For example, I am a man so I visualize myself appearing as the masculine form of Dorje Phurba with my feminine energy sitting on my lap in the Yab-Yum position. As “She” and “I” kiss, white energy flows out of my mouth into her, and red energy flows out of her yoni, through my lingam into my body, and the energies continuously circulate out of and into us in this manner throughout the ritual process.



(Yab-Yum available from Heart of the Lotus in Santa Fe, NM.)

Here is another way in which it gets a bit different. Patriarchy has shown the balance and movement of energy to be backward from its true form. For example, in the Taoist symbol of Yin and Yang, Yang is considered to be aggressive, masculine and fiery while Yin is seen as being cool, feminine and passive, just to name a few traits. In Ban Jhankri

Shamanism it is known that this is not correct. In fact, the Yin traits are masculine (hence the flow of white energy from the man: i.e. semen is also white), and the Yang traits are actually feminine (hence the flow of red energy from the woman: i.e. the flow of hot blood from the woman during her time of monthly vaginal bleeding). Kali/Mahadev/Parvati/Shakti, the feminine aspects of the Deity, is the fiery Goddess power of the Shaman while the cold bronze/brass/iron tool, Dorje Phurba, is the God. Another example is that women tend to be considered passionate and emotional whereas men are generally considered to be cold and distant. In the words of Yap Fook Sin (See the Resources section at the end of the manual), "Yab Yum is generally understood to represent the primordial (or mystical) union of wisdom and compassion. The masculine form is passive, representing the compassion and skillful means (upaya) that have to be developed in order to reach enlightenment. The feminine form is active and represents wisdom (prajna), which is also necessary to (achieve) enlightenment. United, the figures symbolize the union necessary to overcome the veils of Maya (the illusions of this world) the false duality of object and subject."

Another aspect of the visualization is to know the appearance of Dorje Phurba, and to include it in the process. While the Deity is seen as having arms and legs, It is seen as being blue in color with the masculine form being a darker (colder) blue than the Consort. And, in both cases, they have the crown of human skulls mentioned earlier, necklaces of skulls, a cape of flayed human skin tied around the neck with the arms and hands,

and an apron of flayed human skin. In this case, the cape and apron do not represent humans, but they represent the demons that have been overcome and Liberated by the Deity. Also, they have six arms and hands, and there are earrings, and bracelets around the wrists and upper arms and the ankles that are living serpents. And, they have a wrathful countenance with mouths full of sharp fangs, and they kiss with their eyes and mouths open.



(An antique Yab-Yum Thangka obtained from Ek-Lec-Tic in Taos, NM.)

Other than these ritual garments, They are nude, and that brings us to another subject. Whenever you are doing your work alone, it is best if you are nude as well. That will keep the fabric of your clothing from interfering with the free flow of energy. If you are doing some work with others present, you are doing it in a public place, or the weather is extremely hot or cold, then it is up to you to do whatever seems best to you under the circumstances. In many cases, all that I will wear will be my ritual items and jewelry. Here is an experiment to help you better understand this:

Find a place outdoors where you have complete privacy, and at a time of the year when the temperature is comfortable. Sit in one place for ten minutes with all of your clothes on, and see what you can sense both within and outside of yourself. Then, remove all of your clothing, sit in the same place, and repeat the process for another ten minutes. You will understand this when the experiment is over even if it makes you uncomfortable to think about it right now.

Several years ago, a young couple from the Church of Christ in Las Cruces, NM came to me for some help. A part of the help turned out to be some Shamanic training which, of course, included this exercise. When their time was up, they came running back inside to excitedly tell me all about it. It was only after I had told them to sit down that they realized that they had left their clothes outside. Today, the young lady is one of the principal leaders of the Pagan community in southern New Mexico.

And, as her former Teacher, I am quite proud of her. Her husband was either unwilling or unable to keep up so they are no longer together.

The first few times that you begin this visualization process, you should work to bring the full androgynous manifestation of Dorje Phurba within you, and to know that you and Dorje Phurba are One. This is kind of like in the Christian Bible where Jesus is quoted as saying “I and the Father are One.” Then, at the end of the ritual, instead of releasing the thought form of the Deity and the Consort, I take Her back within me, and continue on with my life. This is a great part of the process that helps bring the state and condition of bliss into your life. To help make this a reality for you, every day, look into your own eyes in a mirror, and say “Dorje Phurba and I are One!” Say it over and over again until you know this beyond a shadow of a doubt, and say it with passion and conviction. If you are a lesbian or homosexual then choose whichever manifestation you most identify with and go from there.

This brings us to our next chapter. This chapter is one that may take a lifetime to master emotionally, for some people, but an intellectual understanding will do for right now. As you read through it, continually tell yourself that “Dorje Phurba and I are One!” until you can look yourself in the eye in a mirror, say it, and feel an electrical charge of inner knowing that this is true. As we look at the Nature of Mind from the perspective of the two religions most closely allied to the Phurba, know that every religion has some sort of understanding of this concept, and it

is good to study them all. None of us corners the market on this concept so study what the Muslims, Christians, Jews, Wiccans, Pagans and Taoists, to name a few, have to say about it. Each will have a different slant on the subject, and all of them will enrich your understanding.



(Vajrapani Thangka available from Shangri-La in Taos, NM.)

VII. The Nature of Mind

In the previous chapter, we have only briefly touched upon this concept. But, in this chapter we will do more by taking an in-depth look at what the Hindus and Buddhists believe concerning the “Nature of Mind”, and we will see how this concept is of primary importance in the work of the Phurba and Ban Jhankri Shamanism.

Around the year 1901 CE, a Hindu Mystic named Bhagavan Sri Ramana Maharshi went through a period of silence. This is a spiritual practice that I whole heartedly encourage everyone to do from time to time. Before taking my Initiate vows with the Ishaya Order, I was required to be in complete silence for three days. The spiritual insights that came to me during that time were seriously life-changing. It was the same for Maharshi as well. During his time of silence he wrote down some instructions for one of his disciples that are timeless and transcend all traditions. The following are some excerpts from that Teaching:

“According to the Hindu scriptures there is an entity known as the ‘mind’, which is derived from subtle essence of the food consumed (both spiritual and physical); which flourishes as love, hatred, lust, anger, and so on; which is the totality of mind, intellect, memory, will and ego; which although it has such diverse aspects, bears the generic name ‘mind’, which is objectified as insentient objects cognized by us; which though itself insentient, appears sentient, being associated with Consciousness, like a red-hot iron appearing as fire; in which the principle of differentiation is inherent; which is transient and is possessed of parts capable of being molded into any shape like lac, gold or wax; which is the basis of all root-principles (tattwas); which is located in the Heart like sight in the eye, hearing in the ear; which gives it’s character to the individual self, and which on thinking of the object already associated with the consciousness reflected on the brain, assumes a thought form and is in contact with that object through the five senses operated by the brain, appropriates such

cognizance to itself with the feeling “I am cognizant of such and such”, enjoys the object and is finally satisfied.”

“To think whether a certain thing may be eaten is a thought-form of the mind; “It is good. It is not good. It can be eaten. It cannot be eaten.”

Discriminating notions like these constitute the discriminative intellect.

Because the mind alone constitutes the root-principle manifesting as the individual, God and the world, its absorption or submergence and dissolution in the Self as pure Consciousness is the final emancipation known as Kaivalya and in the Supreme Spirit, the Brahman.”

“The mind is no other than the ‘I-thought’. The mind and the ego are one and the same.... How is the fire in the red-hot iron to be understood? As being one with it? Because the individual is no other than the ego, inseparable from the Self as the fire and the red-hot iron are, there is no other self known as the witness of the individual than the individual himself functioning as the ego, which after all is the mind associated with reflected consciousness. The very same Self does not only shine unaffected in the Heart, like the fire in the iron, but is also infinite like space.”

“Thus the red-hot iron is the individual: the fiery heat is the witnessing Self, the iron is the ego. Pure fire is the all-immanent and all-knowing Supreme Spirit.”

“...’The contaminated mind’, that is to say, the pure, uncontaminated mind being absolute Consciousness, on becoming oblivious of its primary nature, is overpowered by the quality of the darkness (tamas) and

manifests as the physical world; similarly, overpowered by activity (rajas) it identifies itself with the body and appearing in the manifested world as the 'I', mistakes it to be real; thus, swayed by love and hatred, performs good and bad actions, and is as the result, caught up in the cycle of births and deaths. Because the quality of purity (sattva) is the real nature of the mind, clearness like that of the sky is the characteristic of the mind-expanse.”

“...Realization of truth (is) impossible with the mind rendered gross and obtuse by darkness (tamas) and restless and unsteady by action (rajas), because Truth is exceedingly subtle and serene.”

“Mind will be cleared of its impurities only by a desireless performance of a mans duties during several births, getting a worthy Master, learning from Him and incessantly practicing meditation on the Supreme.... The Bliss of the pure Self can manifest only in a mind that has become subtle and steady through assiduous practice of meditation. The one who experiences that Bliss is the one who is liberated even while still alive.”

“As one continues to abide in the Self, the experience “I am the Supreme Spirit (Dorje Phurba) grows and becomes natural, the restlessness of the mind and the thought of the world will in due course become extinct. Because experience is not possible without the mind, Realization happens with the subtle mind. Since Videhamukti connotes

the entire dissolution of even the subtle mind in the fathomless Ocean of pure Bliss, this state is beyond experience. It is the transcendental state, “I am not the body. I am pure Spirit” is the clear and indubitable experience of the Jivanmukta, one who is liberated while yet alive.”

Note: all inclusions in parentheses () are notes for clarity added by myself.

We began with the Hindu religion as it is far older than Buddhism, and so is closer to the ancient ways that we are studying. Meditation upon the Kilaya Mantra will bring one to the transcendental state spoken of by this great Teacher to his disciple, Gambhiram Seshayya. We will now turn to the Teachings of Buddhism on the Nature of Mind.

In the 10th Anniversary Edition of “The Tibetan Book of Living and Dying” Sogyal Rinpoche devoted Chapter 4 to the “Nature of Mind”. I have taken the liberty of pulling out a few choice bits of wisdom to help you see the essence of this Teaching, but as with the other books mentioned here, I encourage you to purchase the book and read it for yourself. Here is the gist of this chapter:

“There are many aspects to the mind, but two stand out. The first is the ordinary mind, called by the Tibetans “sem”. One Master defines it: “That which possesses discriminating awareness, that which possesses a sense of duality – which grasps or rejects something external – that is

mind”.... The ordinary mind is the ceaselessly shifting and shiftless prey of external influences, habitual tendencies, and conditioning; the masters liken it to a candle-flame in an open doorway, vulnerable to all the winds of circumstance.”

“Then there is the very nature of mind, its innermost essence, which is absolutely and always untouched by change or death. The nature of mind is the very root itself of understanding. In Tibetan we call it Ringpa, a primordial, pure, pristine awareness that is at once intelligent, cognizant, radiant, and always awake. It could be said to be the knowledge of knowledge itself. It is in fact the nature of everything. It can never be said too often that to realize the nature of mind is to realize the nature of all things.”

“...Buddhists call it “Buddha nature”. Our Buddha mind is enclosed within the walls of our ordinary mind. But when we become enlightened, it is as if that vase shatters into pieces. The space “inside” merges with the space “outside”. They become one: there and then we realize they were never separate or different; they were always the same.”

His Holiness Sakya Trizin spoke of the nature of mind in relation to the Law of Karma. He taught that the only way to escape the wheel of karma was to understand the nature of mind. Essentially, the nature of mind is found in the understanding that we are all one, and that we are all

God/Goddess. The Wiccans have a Teaching called “The Web of the Wyrd” in which all of creation is seen like a giant spider web, and each part of creation is a point on the web. If any part of the web is touched, for either good or evil, then all of the web feels it and is affected by it.

This is also the understanding found in Ban Jhankri Shamanism. Before we begin the Kilaya Mantra we draw a mandala on either the earth – I use a cauldron filled with white sand when working inside – or on a piece of paper. This mandala consists of a large circle surrounded by either the petals of the lotus or the flames of the sun, and has either a pattern of one or more triangles containing an effigy within the circle, or has a effigy that is in a stylized triangular form. This effigy represents the Dagger Priest or Priestess, and it is stabbed with the Phurba during the ritual as the Dagger Priest recognizes that we are all one, and so he liberates the evil within himself while liberating the evil present in the world at large. So, here is my definitive statement of faith concerning this Truth: “Dorje Phurba and I are One. And, all of the evil in creation, as well as all of the good in creation, and I are One. Therefore, whenever I Liberate the perceived evil in the world I do so by Liberating the evil within myself.” In the words of a great past Master-Teacher: “Let him who has ears to hear this Teaching both hear and understand.”

In “The Practice of Vajrakilaya” a version of the story concerning the founding of the Black Liberation tradition is told. In this story there are two main characters: Black Liberation and his friend and servant

Denpak. As the story goes, Black Liberation and Denpak have found a great monk and spiritual teacher named Thubka Shyonnu, and have come to ask the venerable Teacher the ultimate question: “Is there a path to liberation where you enjoy everything, just as you feel like? We heard that there was one, but is that really true?” The monk replied, “Oh, yes, it is true all right. Such a Teaching does exist.”

“Black Liberation and his servant were overjoyed, and they both took ordination and joined the path of Dharma. Black Liberation kept on questioning Thubka Shyonnu to give them the instructions that would allow someone to use and enjoy the objects of desire in order to achieve liberation. So the monk taught them that *if someone has realized the fundamental nature of reality, then even if they kill, steal, lie, commit adultery, or engage in sexual misconduct, they can still achieve liberation.* From the worldly point of view, of course, these are non-virtues which will cause you to be bound to samsara (illusion), but *if you have realized the fundamental Nature of Mind, then even if you commit such actions, liberation can be attained.* However, Black Liberation was not so bright, and when he heard this Teaching, he failed to understand that you have to realize the nature of mind before being able to behave in such a way.... But, his servant Denpak was much sharper, and had the kind of capacity and keenness of sensibility to realize the inner meaning of secret mantra, and the correct way of practicing the esoteric path (4)”.

The story goes on from there, and is well worth your reading. So, if you

still have not done so, now is the time to buy the book and read it. Otherwise, you will miss some important parts of the story.



(Ganesha: Available from Heart of the Lotus Interiors of Santa Fe, NM.)

VII. Ganesha, The First Shaman

This is a story that has existed for many thousands of years before the Hindu version that will be related here. Like many other religions before it, Hinduism absorbed the story even as Christianity has done with most of the teachings concerning Mithras before it. As one religion usurps the area and people in which another religion has preceded it, they simply retell the stories within the new framework, and so the original Teaching, though slightly changed, is not lost. In this story, the Goddess known as

Parvati was once known as Kali.

According to the Hindus, there was a time when Shiva was wandering through creation enjoying all of the new things, and having times of high adventure, until he came to a house in which lived a beautiful Goddess named Parvati. She invited him to stay the night, and one night led into another until they became husband and wife. Their life was full of love, happiness and sexual bliss, but Shiva eventually became bored, and went off searching for new adventures.

After many years, Shiva began to feel lonely. So, he retraced his steps back to the home of his wife. When he arrived he saw a strong and handsome young man standing in the doorway, and he became jealous. Shiva challenged the young man, and said that he had better stand aside as he was going to enter the house one way or another. The young man, seeking to protect his mother from this ruffian, met the challenge head on. During the fight, Shiva became exceedingly angry, and he struck the young man so hard that his head was torn off, and the youth fell dead at his feet.

When Shiva entered the house he found Parvati, and their love was rekindled at first sight. After their love-making had ended, Shiva asked Parvati about the young man who had been at the door when he arrived. Parvati told him that he had left before she could tell him that she was

pregnant, and that the young man at the door was his son Ganesha. Shiva told her that they had fought, and that their son was dead. They mourned for him, and then Shiva went out to see if he could restore Ganesha's life.

During the night, some animal had taken away Ganesha's head, and Shiva almost despaired of being able to bring his son back to life. Then he went off to talk with the animals to see if one of them might be willing to share their head with his son. Shiva went from one animal to another, and each one would name some trait they had that would not fit the needs of the son of the God and Goddess. In each case, they would suggest an animal that was better suited for the job than they were, and Shiva would go in search of the next animal.

Finally, Shiva was directed to a young male elephant who seemed to have all of the right qualifications and was willing to share his head. Shiva caused the elephant to go to sleep, and he removed his head. Taking the head to the body of his son, Shiva attached it and blew the breath of life back into Ganesha. Once his son had revived, Shiva introduced himself, and told Ganesha about all that had happened. This was all confirmed by Parvati, and they were a happy family once again.

It took three years for Ganesha to completely master the powers that came with his new head, and he learned to work with the spirit of the elephant and travel at will throughout the spiritual realms as well as the

physical world. Thus, Ganesha had faced death and overcome it, he had received a Guardian animal spirit that served to empower, protect and Teach him, and he learned to discipline and control his emotions. Thus, Ganesha became the first Shaman.

It is important for you to know about Ganesha as the opening exercise in the Kilaya ritual involves invoking Kali, then Ganesha, and then Mahakala, a wrathful manifestation of Dorje Phurba. It is Ganesha who removes all obstacles and brings success and prosperity to the Great Work, and protects the Shaman in the process. You will see this as we go through the ritual, step by step, in the next chapter. Each step will be described in detail, and a picture of each Dagger and Dorje position will be shown to aid you in mastering this process.

VIII. The Black Liberation Dagger Sharp Ritual

Such rituals as this one, and indeed all esoteric work, is based upon Intention. Therefore, it behooves us to consider this briefly. I have a friend and Teacher in Tulsa, OK named Dr. Robert L. Groves, ND. He has a statement entitled "The Power of Intention" framed in his office which is easily adaptable to our needs, and it reads as follows:

"The degree of power of a skillful action (as in the Phurba ritual) depends on four things:

1. The purity and strength of our intention;
2. The singleness of mind we bring to the action;
3. The heroic energy with which we sustain it; and...
4. The level of understanding about what is occurring.

When these are strong and clear our giving will fulfill its greatest potential.”

Quantum physics has proven the power of intention over and over again. If they had been willing to listen to any Native healer in the world then they could have saved a lot of time and money. Our work has always moved according to the purity and strength of our intention. It's kind of silly to argue with 104,000 years of success, but they just had to do it anyway.

Coupled with intention is the chanting of the mantra which sets forth a vibration that intensifies and magnifies the focus and intention of the ritual. The movements of the Phurba, and the mudras that go with it, also help to increase the level of vibration. My wife demonstrates this as a mathematical equation as follows:

$$\text{Intent} + \text{Vibration} = \text{Transformation.}$$

When engaging in the Deity Generation process, you can add to this by feeling the sexual motion of your pelvis in the visualization. If your body

responds to the visualized sexual stimulation with an erection for men, and hardened nipples and wetness for women, then you have achieved a high level of intention and vibration. This, with the mantra and mudras, will surely achieve the desired results.

We will now move on to photographs of several mudras (hand positions) that will be used during the ritual process. They are the Deity Generation Mudra, the Rolling/Liberation Mudra, the Invocation Mudra, the Protection Mudra, the Defense Mudra, the Deity Communion Mudra, and the Attack Mudra.

1. Deity Generation Mudras A and B ~





2. The Rolling/Liberation Mudra ~



3. The Invocation Mudra ~



4. The Protection Mudra ~



5. The Defense Mudra ~



6. The Deity Communion Mudra ~



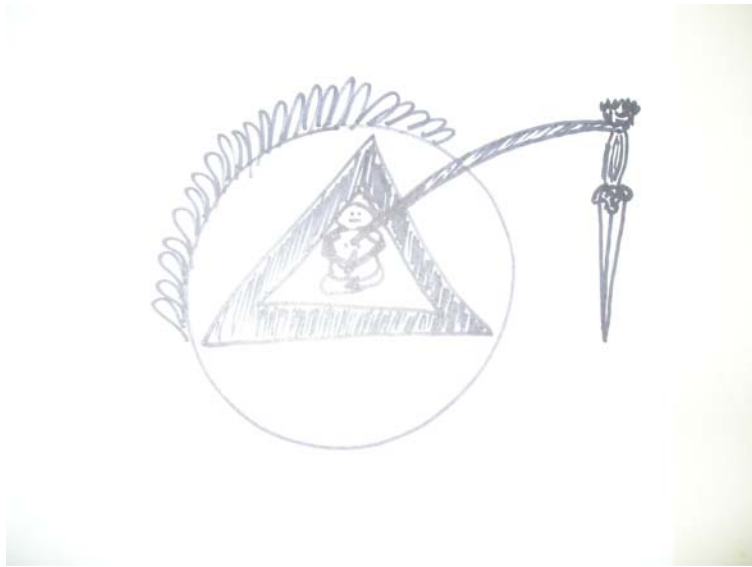
7. The Attack Mudra –



In all of these, you hold the Phurba in your dominant hand, and the Dorje in your receptive hand. You determine which is which by lacing the fingers of your two hands together in a double fist. Whichever thumb is naturally on top is the thumb of the dominant hand. That is the hand that sends the strongest current of energy for you, and it has nothing to do with whether you are right or left handed. The other hand is the one that receives more energy, and so the Dorje or alternate Phurba, which is an energy generator, is held in that hand. My right hand is my dominant hand so that is why the Phurba in the pictures is in my right hand.

You set your intention for doing the ritual by kissing the happy face of

the Phurba. Then, either use the tip of your Dagger to draw the mandala in the earth, or use a pen or pencil dedicated to this purpose to draw it on a piece of paper. Think about your purpose for this ritual as you make your drawing. Some examples are shown below:



(A Mandala for the Liberation of dark entities.)



(A Mandala for healing,...etc.)

Next, sprinkle some mustard seeds around the area as this confounds the spirits of Darkness and keeps them from knowing what you are doing until it is too late. White mustard seeds are best, but any kind will work.

If you follow the Secret Mantra, as given on the DVD meant to accompany this book, then the following ritual process will take approximately thirty-seven minutes to complete, and you will chant the mantra one-hundred and eight times. If you have chosen not to purchase the video then you will need to pray for a song for the mantra, and you can time it to see how long it takes to do it one-hundred and eight times and adjust as needed. However, the descriptions given below are based upon the tradition I was taught which is on the DVD.

1. Deity Generation Mudra (A) – In this mudra you will place your arms in an X shape across your upper chest with the dominant hand being inside and the receptive hand being over it. Both the Phurba and the Dorje/Receptive Phurba will be at the points where the clavicle connects to the sternum. You do three recitations of the mantra after having begun the Yab-Yum (sexual) visualization.



2. Deity Generation Mudra (B) – In this mudra you will uncross your arms, and place the hands and tools at the heart level on their respective sides of the body at a width roughly the same as that of your ears on the sides of your head. Again, do the mantra three times while continuing the visualization process.



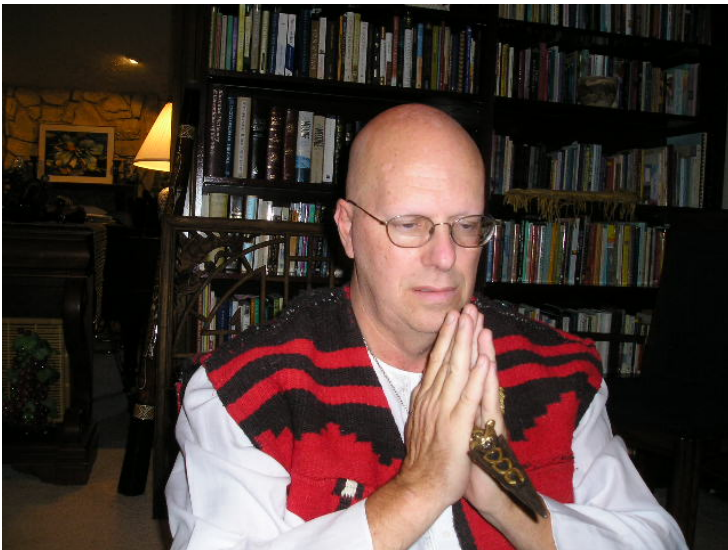
3. The Invocation of Kali and opening of the crown chakra – Set the Dorje/Receptive Phurba down in its altar position, and roll the Dagger between your hands with the Dagger being held approximately two inches above the crown chakra. Chant the mantra one time while inviting the presence and power of Kali to do this work through you. Continue the sexual visualization in the process.



4. The Invocation of Ganesha and opening of the brow chakra ~
Move the Phurba down so that you are rolling it in front of your brow chakra just above the bridge of your nose and centered in the middle of your forehead. Invoke the presence of Ganesha, and ask him to remove all obstacles from your path in this great work. Do the mantra one time, and continue the visualization as well.



5. The Invocation of Mahakala and opening of the throat chakra – Move the Phurba down so that you are rolling it in your hands directly in front of the base of the throat. Invoke the presence of Mahakala, the Spirit of the Phurba, and ask It to do this work on



your behalf. As with every step of the process, both before and after this one, continue the Yab-Yum visualization.

6. The Invocation Mudra – For this mudra, you will pick up the Dorje or Receptive Phurba and hold your arms crossed at the wrists in front of your heart with the dominant hand and Phurba being behind the other hand with the Dorje or Receptive Phurba. Do the mantra seven times.



7. The Invocation of Protection – In this mudra you hold the dominant Phurba in the forward position with the Dorje or receptive Phurba held in line behind it, about one inch from the pommel of the dominant Phurba, and with them in line pointed at the effigy in the mandala. Call upon the protection of Dorje Phurba, the Supreme Sons of the Phurba, the Nagas, and the Daughters of the Nagas while continuing the visualization. Do the mantra seven times.



8. Communion with Dorje Phurba ~ Hold the Phurba and Dorje/Receptive Phurba with the extended index and little fingers tented at a 45 degree angle in front of your mouth, and do the mantra seven times while receiving guidance from the spirit of the Phurba as to how to proceed.



9. The Defense of those in need – Place the hand with the Dorje or Receptive Phurba in your lap, and hold the primary Phurba in front of your shoulder on the dominant side with the lower arm at a forty-five degree angle and the fingers pointed up. Do the mantra seven times on behalf of those for whom you are working while continuing the Yab-Yum visualization. (Note: Making light pelvic thrusting motions helps keep up the visualization process, and also helps generate more Kundalini energy as well.)



10. The Attack – Place the Dorje or Receptive Phurba in its place on the altar, roll the Dagger directly in front of and above your head to draw the negative energy of the entity that you are targeting to the point of the Dagger. Continue doing the mantra as many times as is necessary until you feel the connection of this

heavy energy to the point of the Phurba, and then drive it into the effigy in the mandala with the dominant hand only. If you are using a paper mandala then be certain to have placed it upon a pillow, a rug or blanket, or some carpet so as to be able to drive the tip of the Dagger through it. If this is the case, then you will need to balance it with your receptive hand while you continue the next step.





11. Use of either the Dorje or Khatvanga to bring in your desire in place of the Liberated energy ~ If you are using a Dorje or Receptive Phurba then pick it up with your dominant hand and

point either end of the Dorje or the blade of the Receptive Phurba at the crown of the Phurba that has been used to attack the effigy in the mandala. Transmit your intention for positive change through it to the attacking Phurba and into yourself/the target.



If you have a Skull Khatvanga, then hold it by the portion with the whole head, rotting head and skull, and point the end with the Nagas at the crown of the Phurba in the effigy to do the work. Be certain to focus all of the emotion that you can with your intent. If you have a Trishul Khatvanga then hold it by the end with the Nagas, and point the trident at the crown of the Phurba while focusing all of the emotion that you can generate for this purpose.



Do the mantra three times, and then place either the Dorje, Receptive Phurba or Khatvanga into your receptive hand in your lap, and pull the Phurba out of the earth, or pick it up from the drawing, and hold it in the Defensive Mudra.



12. Removal of negative energies in healings – Either point the tip of the Dagger at the effigy in the mandala, or point it at the person for whom the work is being done if they are present. Allow any residual negative energy to be caught on the tip of the dagger, and flip away from the mandala or client so that it is completely removed from their aura, and does not get sucked back in. Also, run the tip of the dagger down each side of their body, and down the center of the body, and stabbing the tip into the effigy each time to pull negative energy out of the person being healed, and releasing it to be used in creation once again. Continue the mantra and visualization during this time. (Note: Energy is neither positive nor negative in itself so there is no danger of contaminating anyone else who may be present. Whether energy is “positive” or “negative” is determined by the intent in which it was placed somewhere or its effect on the person or place the ritual is being conducted for.)

13. The Closing Action ~ Repeat steps 10 ~ 12 until everyone for whom you are working has been taken care of, and then stab the effigy once again. Continue the mantra until all one-hundred and eight repetitions have been completed, and then take the Phurba in your hand and, beginning at the center of the effigy, lightly stab the earth (You may have to be a bit more forceful with a paper mandala.) in a continuous clockwise spiral until the entire mandala has been destroyed.



End by stopping the Yab-Yum visualization, absorbing the energy of your sexual counter-part back into yourself, thanking all of those entities who participated, and kiss the happy face of the Phurba once again.

IX. Walking on the “Dark Side”

There are times when it is necessary to do something that some people might consider to be evil. When these times arrive then do the ritual in the usual way with the intent that it will work only if it is for the highest good of all. If it is for the highest good then it will work, but if it is not then nothing will happen.

It is possible to use the Phurba for evil purposes, but an analogy will serve to show the reasons why this is seriously not recommended. When I was a boy I used to enjoy throwing stones into ponds and mud puddles, and watching the circles flow out to the edges and back in so pretty and evenly. The ease of that is what it is like to use the Phurba for good. Using it for evil would require that you not harness the power of the universe to do the work, but that you take that energy from yourself, and you then engage in the difficulty of trying, for example, to make contact with the shore of the pond all at once so that the circles of water flow from the outside into the center rather than the other way around. In other words, it just doesn't work out well at all. And, if you do manage to use it for evil then the resulting negative karma will last for your next seven lifetimes. So, be careful about what you choose to take on.

X. In Conclusion

The best time to do this ritual is just before dawn, and the best place is in a graveyard. The purpose of going to a graveyard is to overcome all vestiges of fear. However, it will work anywhere and at anytime. Do it every day if you can. The more you do the mantra recitation, and the ritual and visualization, the more you will come to understand the Nature of Mind and your relation to it.

Resources for Phurbas and Altar Items:

1. www.TibetanSpirit.com
2. The Eternity Lifestyle website on www.Ebay.com that belongs to Yap Fook Sin (a.k.a.: Albert Yap).
3. Ec-Lek-Tic Asian Antiques 401 Paseo del Pueblo Norte Taos, NM 87571 Ph# 505-758-7232 Quintina Mellott, Director: www.eclektic505.com.
4. Heart of the Lotus Interiors 322 Montezuma Santa Fe, NM Ph# 505-989-1779; Jack and Debbie Funfer, Proprietors: jack@heartofthelotus.com.
5. Project Tibet, Inc. and Shangri-La 403 Canyon Road Santa Fe, NM 87501 Ph# 505-982-3002; Fax# 505-986-9812.



(Back view of the Yab-Yum Phurba Gau in “The Heart of the Lotus Interiors in Santa Fe, NM. We will soon have this Gau, which contains Phurbas and other spiritual relics, in Tulsa, OK and will use it to bless people for healing and to increase the power of all people who use the Phurba in a good way no matter what spiritual tradition they are a part of.)

If you have questions concerning usage of the Phurba, or you need someone to do the work on your behalf, then you may e-mail me at cliffordalford@sbcglobal.net. It will be my pleasure to assist you.

