

Lama gongdu
1. The Black Hayagriva Cycle, Protector of the Teachings
Twenty-one Root and Subsidiary Sections

Praise to the guru, deva, dakini! Hum!

I prostrate before the assembly of Dregpa, the lords of the mantra!

Thus, on the basis of the indigenous oral precepts of the father, mother, and retinue of the black Hayagriva, the protector of the Teachings, the external practice that relies on the tormas is carried out.

Use proportionate approach for gurus, devas and dakinis. Or possess in the gaze the essence of the natural state. Possessing this, [determine] when the day of Mara will come and the hour and graha of the mighty [Rahu] and Skandha [or destruction] will assemble. At that time [come] to a perfectly terrifying place, such as a cemetery, etc., or act as a magnificent son on the earth, where non-humans move with power. With the intention of defending the teachings of the Enlightened One, [place] a common tormas of gurus, devas, and dakinis. In particular [place] the tormas of the guardians of the Teachings, a mighty vessel, a bowl of metal or rhinoceros mouthpiece, etc. Inside [place] one large triangle, surrounded by eleven small pieces of food. Decorate with meat and blood. [Also] there on black silk depict that which corresponds to the visualization, the body of the father, mother, son and protector. Or put it like a tsakli. Decorate with tiger chintz, leopard chintz, various silks. Place that which possesses radiance and splendor. When you have done so, set up a tent of navy blue silk.

Additionally set up external, internal and secret offerings, medicine and rakta. Build up the holy border. Carry out the advancement to the Refuge, the inculcation of attunement, and other preliminary actions. Having done so, offer pure tormas and golden drink to the rulers of the locality of this country. When you do so, no obstacles to practice will form.

Execute the commandment with the command: "Act by helping!"

Also present ransom and tormas for hindrances, karmic creditors, and bhutas. After offering, exorcise. With force, meditate on the protective chakra.

Then say:

om mahā śūnya jñāna vajra svabhāva atma ko haṁ

In saying this, concentrate on the fact that all phenomena united by apparent existence, samsara and nirvana, appear as empty and without essence.

On the basis of this nature, meditate:

Meditating with great mercy from the four immeasurable ones [looking] upon all living beings that do not comprehend the like of this, as a mother looks upon her son with fervor. For the sake of calling from the state of cyclical existence all living beings that present themselves for mercy, I will attain unsurpassed enlightenment. In particular, I will completely cut off all enemies, hindrances and bhutas that are harmful, creating obstacles to the attainment of enlightenment by me and others. Having freed myself from the life force, I will arise in an unsurpassed place. For the sake of this I will carry out the attainment of Dregpa, the protector of the teachings! Om

Thinking in this way, instantly imagine. On the basis of the nature of such thoughts, a single very flaming dark blue syllable hrīḥ, one's own consciousness, is brought down from space. From the remaining similar [syllable] on top of the disk of the Sun - light is emitted. By it offerings are made to the Noble and the goals of living beings are realized. All enemies, disturbances, false guides, and bhutas are completely cut off. When it comes back, it dissolves into the syllable hrīḥ.

Say again:

bhrūṁ viśva viśuddhe bhandha karma cakra maṇḍala bhrūṁ

Speaking thus, in this great thousand three thousand [worlds, appears] a sphere where the elements of wind and fire are fully assembled. It appears as a palace of pleasure, a great and hidden graveyard. In its midst from the syllable **ra** [appears] an ocean of rakta with completely swirling waves. In its midst from the syllable **keng** [appears] a vast and vast immeasurable palace made of old and new bones. Lined up as a mouthpiece of gandharvas, Yama, naga-mara and yakshi, it is ornamented with the skulls of the eight great gods.

Cymbals and black scythes hang in all the main and intermediate directions. From inside and outside everything is marked by a cemetery fence. In the middle of this is a vast and expansive dark blue triangle arising from the syllable **e**. Meditate like this.

Inside is an assembly of one hundred thousand nagas, ten thousand nyens, a thousand sadagas, ten defenders of directions, four great kings, male and female gyalpo and senmo, enemies, obstacles, and bhutas. On top of the seat of them is the multicolored lotus and the Sun. On top of this seat appears [the

manifestation of] the perfect greatness and power of the male lineage of being, the embodiment of the glory of all dregpas, the mantra holders, the killer of all enemies and obstacles that do harm, the one who exercises the mighty protection of the Enlightened Teaching, the great and mighty Hayagriva, the supreme speech, in the form of the dark blue syllable **hrīḥ**. When he dissolves into light, [I appear] as the glorious Hayagriva with a body of black color that is like the fully gathered darkness [clouds] of summer rain.



On top of the black silk cloak worn, a raw human skin, from which blood oozes out, and a raw elephant skin on top of the body is worn. The lower part of the body is wrapped in a skirt of tiger skin. Tied by a thousand black snakes, possessing the nature of the five families of the Naga. A garland of fifty skulls oozing blood is strung. Adorned with drops of rakta. Drawn with piles of great ashes. Adorned with a hat of various kinds of silk, precious garlands. The mouth is open. The tongue rotates. The fangs are forcefully clenched, being [made] of good copper. The three eyes are arranged in the form of a triangle, being angry eyes. Sparks are emitted from the sun, the moon, and the great constellations. The angry eyebrows are compressed in the space between the eyebrows [in the middle of the forehead]. Eyebrows and beard red like blazing fire. Moves like a rope of lightning. Scorpion sparks of celestial iron radiate from within the hairs. The scythe of blazing celestial iron, that [entourage] of hair on the crown, fills all spheres of earth and space. From within [the hairs] of the scythe radiate the boundless little wrathful manifestations [of the deities].

The dark green head of the horse roars in the sphere of space. All three spheres [of being] are subdued without exception. Appearing intimidation, blazes like purple fire. Suppresses the three [spheres] of existence with majesty. On the head of five dried skulls. Adorned with five precious points that by nature [correspond to] the five families. On gold chakra and earrings is adorned with a developing turquoise mane like a young lion of the shell. Adorned with a precious garland, girdles his belt with a golden sash.

His right hand raises a sword made of heavenly iron that glows like fire in the realm of space and has a cutting edge. The left hand holds by the heart a raw mouthpiece that is filled with brain, blood, and heart. Riding, strapping on a pregnant tigress. On his feet he wears boots with points of celestial iron. Majestic in splendor. Terrifying in intimidation. Possesses a look of power and might.

Instantly shaking all that is revealed. With a power that frightens even all the Enlightened of the three times. Possesses the impossibility of approaching clusters of enemies, obstacles, false guides and bhutas. It originates by way of [appearing] in a particularly intimidating body.

In the space above him there is a red manifested garuda that blazes like a volcano. All his wings and little scales are in flames. The horns, beak, and claws are also composed of heavenly iron. In the space between the horns is adorned with a jewel of blazing light. From the nose emanates a red wind [of the fire of the end of the] age. Eats food in the form of eight nagas. Feet trample a hundred thousand nagas. The hairs are like the glow of a sword of heavenly iron. From within them emerge like sparks small manifest garuda. The voice of the garuda sounds in space, shaking and shaking all revealed being. It appears, filling the whole sphere of space with its blaze.



On the right side of the main [deity] thus incipient, [there is] a dark red triangle, terrifying and intimidating. In the midst of the completely swirling wind and fire [of the end of the] age is the secret consort, the wrathful Ekajati. With a body of dark blue, naked, with one countenance and two hands. She is adorned with many unpleasant and flaming cemetery trappings. Her breasts hang downward. The bhaga is wide open. Her mouth is open and her tongue rotates. The fangs are gnarled. A rain stream of blood descends. From the nose comes a blizzard of disease. Three eyes, angry eyes, are wide open and stare at their enemies, flashing like lightning. One plait fills a thousand [worlds] with a turquoise plait. With his right hand he sends away meat-eating jackals and eagles. With his left hand holds the lungs and heart of enemies and hindrances. Rides a venomous leopard, which is like a particularly angry unpleasant rakshas. He falls completely upon all enemies, obstacles, and bhutas that do malicious things. Visualize it this way.



In the direction to his left is a dark blue triangle with a blazing fire. In the middle is the highest revealed son, the dark red Yaksha Shenpa [butcher]. He has one head, two arms. His body is covered with a multicolored tiger cloak. He is adorned with many cemetery trappings. A dark yellow braid is tied on top of his head. A hat of purple silk is tied. [Having tied it,] he fills the whole ground with the remains of the [hat] down. Squeezing his lower lip with his fangs, biting his lower lip. He kicks, making laughing snapping noises. His eyebrows are angrily compressed into an interbrow. The three eyes suppress enemies and obstacles with an angry gaze. Orange eyebrows flash like lightning. The yellow beard on his face blazes like fire. With his right hand he holds a pike of heavenly iron along with a red flag, lifting into the realm of space. [Raising,] descends completely upon all harm-doing foes, nuisance and mara. With his left hand he holds a mongoose bag filled with jewels, which spews out of his mouth [jewels]. [With this] he pours out a rain stream of siddhi on the practice. He rides, tying [the bridle] of a swift dragon. His treasury is swift as lightning. Manifestations are sent forth in multitudes. Tens of millions of yakshas are emitted in the form of

bodies. Messengers are sent to the right and left in the form of many red monpas and butchers. It originates by being surrounded by many tens of millions of yakshas.¹



Thus, in the eastern direction outward of the three, father, wife, and son² - there is King Pekar, who rides on a wooden bird.



To the south is a black Mara Maruche riding a black horse with white legs.



1 Meditate similarly in the two self-generating and generating before yourself.
2 Clarified extensively within the visualization of the practice.

To the west is the black Graha-mara Rahula, who rides a poisonous snake.



To the north is a black Nagamara with nine heads that rides a dark brown water bull.



To the southeast is a black Mamo with drops of blood. She rides a harnessed young iron horse.



To the southwest is the lord of death, Karma-yama, who rides a buffalo.



To the northwest is the red Tseng Yamshu, who rides a red brass horse.



In the northeast is yaksha Manibhadra, who rides a drunken black horse.

Induced, they appear with a certain color of body, attributes, ornaments, things. [Likewise] generate them as surrounded by mind-uncovered manifestations and emanations of their own servants and retinue.

Concentrate on the fact that of all those who conceive in this way, [appear] surrounded by innumerable worldly and surpassed worldly defenders of the doctrine, having vows [guardians], protectors, messengers, servants, tigers, leopards, bears, brown bears, birds, predators, etc.

When you meditate with clarity in this way, carry out the invocation that corresponds to that which has arisen from the texts of practice. Dissolve in each separately, making offerings of medicine, rakta, torma, etc. Correlate with the texts of activity.

Then follow the realization of approach.

In the heart of the chief [deity], the self, [imagine] the disk of the sun. On top of it [imagine] the dark red syllable **hrīḥ**. Concentrate on the [mantra] rotating on its base:

oṃ vajra mahā krodha hayagrīva hūm phaṭ

As you recite, rotate to the right these seed-syllables along with your own sounds. [From there] emanate boundless dark blue rays of light. They touch the heart of the Father, the Mother, the son, the retinue, and the eight classes. Imagine that because of this the hearts of their own life force sound as having no powers of their own.

As an adjunct to the [mantra shown] above, say:

krodhi śvari ekajati bhyoḥ yakṣa bhīśala hūm phaṭ tri rutri phum̐ maya cakṣa samaya citta hring hring ja jaḥ

When you [do as] complement, repeat it, cutting off with force the sounds.

Between sessions in the three periods of time, sprinkle the medicine and the rakta torma. Carry out the offering [of merit], according to the tradition that emerged from the common texts of the gurus, devas and dakinis.

In particular, bless the vessel of the torma of the defender of the teachings as a vast and extensive round bhandha. Imagine [the blessed] torma as a mountain of Meru, a heap of essences, meat and blood. [When you imagine,] imagine filling the celestial space with the nectar of original wisdom as bubbles.

om āḥ hūm

Bless this way. Say:

hayagrīva ekajati yakṣa rakṣa samaya e hye hi sa pari vāra samaya ja jaḥ

Saying thus, imagine that the black Hayagriva, father and mother, together with the son, surroundings, manifestations and emanations, appear as a host [in space] before [yourself]. Perform the sevenfold offerings, etc., with the addition of **khāhi** to your own mantra. Imagine that through this the black Hayagriva together with his entourage are tasting [everything] with a tube that is like a long ladle of the tongue. Execute the hymn in accordance with what has emerged from the practice.

In an extensive version according to that which has arisen from the practice [of activity], carry out the blessing of the torma, the offerings and the ganapuja.

Through this method carry out [practice] for twenty-one days and so forth. Doing so, [will appear] signs of realization, such as lights, sounds, a stream of lightning, suppression of fear, dazzle with the voice of horses, flashes of fire on the torma, gathering of numerous merchants in dreams, magical manifestations of the eight classes, etc. In the best case [will appear] in reality, in the average as manifestations of experience, in the ordinary as in dreams. They will arise, transcending expressions. Carry out the practice until such signs arise. When signs and omens arise, associate with the actions if you wish. If you wish after [the appearance of signs], restore the old torma and support from the undercurrents. Bind yourself to acts that correspond to the one that appeared from the yogic acts section along with the purification of the new torma from similar texts. If you do not perform the yogic acts, perform the burning of the gifts before the vessel of the torma of the chief [deity]. Enjoy the remnants as siddhis. Do not extend your heart's commitment to one person. If you do not perform yogic acts with fine food for the surroundings, send to a pure place. If you carry out, throw it away as magic. Dissolve the jñanasattva in the base of the body of practice, such as tsakli, etc. Keep the base of the body as noble. Samasattva dissolve in yourself. Yourself, meditate in the stage of completion, resting in the invisible nature. Proclaim a wish for good fortune, make an offering of merit, a prayer of benevolence, etc.

The acts that follow [are]. It is important to do unseen.

Maintain in strength the heart commitments that correspond to the common ones. In particular, do not rely on those who do not conform to the essence of the friend who carries out the practice. Act without falling in practice, abstain from pollution. If you act with black horse meat, etc., bring the torma without passion.

If you do it once, you will do any activity without hindrance. If the primary is a one-time fall, it will be difficult to carry out later on. Therefore, it is important to initially act without falling.

May one meet one defender of the teachings in the future!

Samaya. Seal. Seal. Seal.

[Thus concludes] the general description of the external practice of the black Hayagriva, the defender of the Doctrine.

Such as I, Padma, left in Dregu Geu for the benefit of the followers of the future and [the lineage from] father to son, the mighty ruler in the present.

The seal of concealment. The seal of entrustment. The seal of the treasury. A dissolved symbol. Khatham.

Translated by Lama Dondrub Dorje Tulku.