

10.2 The inner practice of black Hayagriva, protector of the teachings

Praise to the guru, deva, dakini! Hum!

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

Such is the realization with reliance on the mandala, which corresponds to the inner [practice] of the Protector of the Teachings, the black Hayagriva with his retinue.

When the day of Mara and the three Skandhas comes, [come] to a secluded place that is intimidating like a cemetery, etc. While there, defend the teachings of the Enlightened One. With the intention of subduing those who do harm to the Teaching, on the black powerful earth such as the cemetery, etc., [place] a quadrilateral mandala with the sides at the elbow. In the middle of it, on a elbow-high stand, [place] a triangle turned inside out [or inverted downwards] with its top the size of a finger in width and length. Inside it anoint everything with wrong color with a mixture composed of poison, blood of a grown man who died by a knife, seed of a black horse, black sulfur, incense, coal from burning of a dead man, red ochre and wine. Outside this triangle, draw a circle with circles, making three red circles. Make a green circle and a blue circle. Behind him on the chakra compose eight yellow spokes. Behind him draw three circles in sequence. On the inner one - vajra fence on the ground. In the middle one - a fence of lotuses. In the last one is a fence of skulls. The sides of the spokes are green. The garland of skulls is white. The lotuses are red. The vajra fence is blue. Outside of all this depict elements that have the nature of condensing elements of wind and fire.

In the middle of the mandala, which is like this, [is] the body of the chief [deity]. On the three circles are the consort and the son.

The establishment of the torma is as follows. During yogic acts, put a lingam inside the opening of the triangle. During practice fill with ritual substances, black seeds, dried peas, white and black mustard, lentil flowers¹, poison powder, cemetery ashes, iron powder, copper powder, powder from dried blood of man, horse and dog, black and white stone powder. On the surface that is cut off by the flash of taste [sensations], [place] a statue of the chief [deity] that corresponds to the visualization. Place that which is made in the form of a mixture that is close to the good that is bestowed by the earth. To his right is a consort. On the left, a statue of a son. Both make as corresponding visualizations. Place as equal heads and shoulders to the chief [deity].

On the circle at the front set in accordance with the outer practice, the torma and the filled mouthpiece. On the eight spokes of the outer chakra place the forms of the eight classes, commensurate with the belly of the main [deity]. If thou make all, the principal and the surroundings, that are set in like manner, make them in relief. If you do not, set them up as tsakli. If thou make all, beginning with the chief [figure of the deity] in the form of earthen statues, it is good.

Outside the mandala thus made, set up the torma of the guru, deva, dakini, etc. Put the medicine, the rakta, the substance of the offerings.

Then carry out what corresponds to the general stages from the preliminary actions. Meditate on the mighty protective chakra as you build the holy border. Staying in a good seat, perfectly meditate on the self-generation of the assembly of deities of the indigenous mandala of Gongdu, [imagining] yourself as Padma Vajratsal, etc. Carry out various kinds of basic recitations. When you are commensurate with the text of the activity of the three Roots, in an extensive way carry out ganachakra along with the prayer for restoration.

Having done in this way, when midnight comes, carry out the self-generation. On the basis of the essence which was shown earlier, carry out the self-generation before yourself, which corresponds to the visualization of the external practice. Be in proportion with the text of the activity of the defender of the teachings. In particular, realize with steadiness the generation of the main [deity], the retinue, and the samasattva. Call upon and dissolve the Jnanasattva again and again. Carry out extensive restoration together with [collecting] accumulations in the form of offerings, hymns, torma offerings, etc.

1 Tib. shang tse

Such is the entrance into the approach.

From the red syllable of **hrīḥ** into the heart of me, Padma Vajratsala, beams of light are emitted. Conjoining in the heart of the chief [deity] and the retinue before [me], the inducement from the essence of one's own life-force is realized. Imagine that the sounds of the mantra are sounding. When you imagine so, [speak]:

oṃ vajra mahā krodha karma krodha hayagrīva citta hring hring hūm phaṭ krodhi śvari ekajati citta hring hring bhyoḥ yakṣa bhisala citta hring hring hūm phaṭ sarva tri du tri phuṃ maya cakṣa samaya citta hring hring ja jaḥ

Carrying out the recitation of what is said with power [or invocation], imagine that one abides as a messenger and servant and carry out [accomplishments] in this way.

Between sessions in the three periods of time, make offerings of tormas, meat and blood sprinkled with nectar. Perform hymns, etc.

Through this kind of practice, which is carried out for seven days or more, limitless magical manifestations and visions that are formed by the messengers and servants of speech, such as the heart offering of the life force, etc., will appear. Carry out until special visions appear. If you carry out, offer once in an extensive manner tormas, offerings and ganapuja. If you associate with yoga in deeds or daily [practice] in practice, act thinking so without sending the mandala [outwardly]. Hide the grounds for others. Act subsequently according to the common text, by sending mandala, etc.

Dhathim. Samaya. Seal. Seal. Seal. The seal of concealment. The seal of entrustment. The seal of the treasury.

Terma of Sangye Lingpa.

Translated by Lama Dondrub Dorje Tulku.