

THE *HAYAGRĪVA*-SADHANA "THE VAJRA CONQUERING THE HOSTS OF DEMONS"

THE MAIN POINTS OF THE PHD THESIS

The PhD thesis on the *Hayagrīva*-sadhana, "The vajra conquering the hosts of demons, a *Hayagrīva*-sadhana of *Skyer-sgang* tradition" aims to give an edition, translation and exegezis of a popular Tibetan work. The sadhana provides the scheme of ceremonial of the *Skyer-sgang Guhyasādhana-Hayagrīva* cult. It's lucid style and the included practical instructions have made it popular among Tibetan and Mongolian Buddhist monks.

Contents of the PhD thesis

The Introduction is about the questions raised during my studies on the text, some features of the sadhana, and the age of The fifth *Stong-'khor*, author of the sadhana and The third *Thu'u-bkwan* who reissued the work.

The thesis starts with describing the Buddhist *Hayagrīva*, as it is he, The horse-necked one, who is the main deity of the sadhana. The most significant researches published on the cult and iconography of *Hayagrīva* are mentioned at the end of the chapter. The exegezis, translation and transcription of the Tibetan text come next. The exegezis contains the framework of the sadhana, and short explanations of some vajrayana concepts in connection with the liturgy of common and special offerings and stages of meditation. Besides, further explanations are found in the footnotes on the exegezis and translation. The lamas of the traditional chain, and the demons mentioned in the sadhana are listed in the following chapters. The appendix attached is a resumé of Kapstein's researches on the *Shangs-pa bka'-brgyud-pa* school of Tibetan Buddhism.

The sadhana

The 5th *Stong-'khor*, *Ngag-dbang bsod-nams rgya-mtsho* (1684-1752) accomplished his famous *Hayagrīva*-sadhana, "The vajra conquering the hosts of demons, a *Hayagrīva*-sadhana of *Skyer-sgang* tradition" (*Rta-mgrin skyer-sgang lugs-kyi sgrubs-thabs bdud-dpung*

'joms-pa'i rdo-rje) in 1725, the year of wood-serpent, for the request of his close pupil, a sculptor-monk *Ngag-dbang chos-grags*.

The sadhana is included in The 3rd *Thu'u-bkwan's* Collected Works (*gsung-'bum*). The 3rd *Thu'u-bkwan*, *Blo-bzang chos-kyi nyi-ma* (1737-1802) was a *Hayagrīva*-practitioner, and collected a number of works on the god *Hayagrīva*. He had the emended texts published, and later they were added to his *gsung-'bum*.

A complete edition of his *gsung-'bum* came out in 2000, Lhasa, *Zhol par-khang*. This revised edition of Lhasa is a traditional wooden blockprint, clearly read, with only scarce mistakes, that's why I have chosen that edition as a ground to complete this paper. Its digital version is available at tbrc.org. (TBRC No. W21507) As for making comparisons, I have taken the blockprint available at the Collection of Tibetan Manuscripts and Block Prints in the Library of the Hungarian Academy of Sciences (MTA tib. 350.19.).

Related scripts

There are fifty-two works on *Hayagrīva* to be found in The 3rd *Thu'u-bkwan's* Collected Works, among which there is a *Paramāśva-Guhyasādhana-sādhana (Rta-mchog gsang-sgrub-kyi sgrub-thabs)*, there are forty-six miscallenous works evoking the god *Hayagrīva-Guhyasādhana (Rta-mgrin gsang-sgrub)*, and five other miscallenous works on *Hayagrīva*.

The topic of the present PhD dissertation, the sadhana titled *Rta mgrin skyer sgang lugs kyi sgrub thabs bdud dpung 'joms pa'i rdo rje* (16 ff. Vol. 6. pp. 223-254.) entails the *gtor-bzlog* ritual-manual (*Rta mgrin gsang sgrub kyī las byang bdud dpung 'joms pa'i rdo rje dang gtor bzlog gi kha skong le tshan kha shas* (5 ff. Vol. 6. pp. 255-264.), which gives a detailed description of the *gtor-bzlog* ritual mentioned in the appendix of the *Bdud dpung 'joms pa'i rdo rje*. In addition there is a commentary, *Skyer sgang lugs kyī rta mgrin gsang sgrub kyī sgrub thabs bdud dpung 'joms pa'i rdo rje'i sgom rim rta mchog rol pa'i dgongs rgyan* (56ff. Vol. 6. pp. 551-662.), which is a *bhāvanākrama*, a detailed meditation-manual.

The last two works had been composed by The 5th *Stong-'khor*. There are some texts amongst the mentioned fifty-two works on *Hayagrīva*, that had been composed by The 3rd *Thu'u-bkwan*, while the larger part, having different authors, had been collected and published by him.

As for the sadhana, The 5th *Stong-'khor* refers repeatedly to the related works of The 2nd, 3rd and 5th Dalai Lamas, The 1st Panchen Lama and a commentary of *'Jam-dbyangs grags-pa* (17th cent.) titled *Rin-chen mdzes-pa'i phra-tshoms* ("Ouch of the beautiful gem"). He also quotes the *Ratna'i Rta-mgrin Gsang-'dus* (*Hayagrīva-Guhyasamāja* of *Ratna Gling-pa* (1403-1479)) and advises the *Gtor-ma cha gsum-gyi cho-ga* ("The three part *gtorma* ritual") of *Gter-bdag gling-pa 'Gyur-med rdo-rje* (1646-1714) for consulting. (The titles of the sources are listed in the Bibliography.) The cult of *Yang-gsang Hayagrīva* and The *Zur* tradition recommended by The 5th Dalai Lama, to know how to draw an amulet are mentioned as well, without giving exact titles of sources.

The traditional chain of the sadhana

The lamas of the *Skyer-sgang-pa* *Hayagrīva* traditional chain are enumerated twice in the sadhana *Bdud-dpung 'joms-pa'i rdo-rje*, but the two enumerations don't exactly match. (3r/227/2-6. and 6r-v/233/4-234/1.) The first occurrence is in chapter 3/1: Creation of the altar, recalling the lamas of the traditional chain, request (227/1 - 228/2). The second is in chapter 3/5.4: Outer, inner and nectar offerings (232/5 - 234/2). (3/5: General offerings and the main *gtorma* offering for the deity and his retinue 229/4 - 238/5.)

Summerizing the bibliographical data found in tbr.org, the lamas of the traditional chain of the *Skyer-sgang-pa Hayagrīva-Guhyasādhana*, who are given by The 5th *Stong-'khor*, were historical persons, and are listed in due chronological order of masters and adepts, according to Tibetan *rnam-thars*, *chos-'byungs*, chronicles etc. (Sources are given in tbr.org)

The traditional chain of the sadhana must have been divided into two or more branches, masters generally having more than one pupils. The *Stong-'khor* for some reasons might have attached importance to put down two significant branches. Nonetheless, considering this issue, the two different traditional chains in the sadhana seems to be rather confused, a mixture.

The 5th *Stong-'khor* refers to the related works of The 2nd, 3rd and 5th Dalai Lamas, The 1st Panchen Lama in the sadhana *Bdud-dpung 'joms-pa'i rdo-rje*. The one written by The 5th Dalai Lama follows the *Skyer-sgang-pa* tradition, while the others are *Guhyasādhana Hayagrīva* sadhanas. That's why more investigations are necessary to ascertain whether The 5th *Stong-'khor* simply borrowed these lines from the scripts taken as basis for his work, and

the two different traditional chains had been already written down at the corresponding chapters of those scripts. Further researches on *Skyer-sgang-pa* Guhyasādhana Hayagrīva sadhanas or works on Hayagrīva of different genders founded in The 3rd *Thu'u-bkwan's* Collected Works might give an answer for this question.

The framework of the sadhana

1. Introduction 224/1 – 3

2. Foregoing words 224/3 - 226/6

2/1: History of the *gter-ma* tradition, conferring the sadhana to Lama *Skyer-sgang-pa*. Commencement of the *Skyer-sgang* Guhyasādhana Hayagrīva tradition.

2/2: Some remarks about the *gter-ma* text, goals that can be achieved by applying the sadhana.

3. The sadhana practice 226/6 - 249/3

3/1: Creation of the altar, recalling the lamas of the traditional chain, request 227/1 - 228/2

3/2: Refuge in the Three Jewels 228/2 - 3

3/3: Mind-generations, preparations 228/3 - 229/1

- 1) mind-generations
- 2) contemplation on the four immeasurables
- 3) seven-limb prayer

3/4: Creating and offering *gtorma* for the interfering demons 229/1 - 4

3/5: General offerings and the main *gtorma* offering for the deity and his retinue 229/4 - 238/5

- ✿ 3/5.1. Evocation, entreaties 229/4 - 230/2
 - 1) confession ceremony
 - 2) entreaties for blessings and siddhis
- ✿ 3/5.2. Consecration of the main *gtorma* 230/2 - 5
- ✿ 3/5.3. Summons of the deity (*lha bskyed-pa*) 230/5 - 232/5
- ✿ 3/5.4. General offerings (*nyer-spyod, upacāra*) 232/5 - 234/2
 - 1) outer offering
 - 2) inner offering
 - 3) nectar offering
- ✿ 3/5.5. Main *gtorma* offerings (*mchod-gtor*) 234/2 - 238/5
 - 1) for the lamas
 - 2) for the deity
 - 3) dharma protectors
 - 4) worldly protectors
 - 5) obstructing spirits
 - 6) destroying and slaying rites

3/6: The feast offering (*tshogs*) 238/5 - 241/5

- ✿ 3/6.1. The feast offering (*tshogs*) 238/5 - 241/5
 - 1) common feast offering
 - 2) specific feast offering
- ✿ 3/6.2. Fulfillment and confession rites (*bskang-bshags*) 241/5 - 244/4
- ✿ 3/6.3. Residual ceremony (*lhag-ma'i cho-ga*) 244/4 - 246/5

3/7: The enjoining offering (*chad-tho*) and the weapon *gtorma* (*gtor-zor*) 246/5 - 248/2

- 1) enjoining offering
- 2) weapon *gtorma*

3/8: Request for gaining siddhis, empowerment, withdrawal of the deity 248/2 - 249/3

4. Attachment 249/3 - 251/5

- 1) some remarks on approaching and accomplishing (*bsnyen-bsgrub*)
- 2) amulet, burnt offerings, averting rites (*gtor-bzlog*), consecration

5. Conclusion 251/5 - 252/3

6. Colophon 252/3 - 253/1