

10.6. The way to build the life force chakra of Black Hayagriva, the protector of the Doctrine

Praise to the guru, deva, dakini! Hum!

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

[This is the] drawing of the life force chakra of the father, mother, and son.

First. Father's life force chakra. When the mighty¹ hour and graha come, establish the torma of the protector of the Teachings, possessing the samadhi of the self as guru, deva, and dakini. [When you do so,] correlate with the text of the activities. Bring the ganachakra together. When thou shalt accomplish restoration [or correction] in an extensive way, on a thin birch bark with the heart blood of a black horse or with a mixture [of ink] and blood from the heart of a grown man, make [an image of] a black Hayagriva possessing a black cloak without [the animal on which] he rides. [When you have done so,] depict others as well, according to the visualization. In the belly [or in the center depict] a chakra with seven lines of circles. In the middle draw the syllable **hrīḥ**, on the edge [of this circle] write:

om vajra krodha hayagrīva hulu hulu hūm phaṭ

In the circle behind this write:

om āḥ hūm hrīḥ vajra guru deva ḍākini sarva siddhi phala hūm āḥ hayagrīva samayā kāya vākka citta dung dung svāhā

In the circle behind this write:

om vajra krodha hayagrīva hulu hulu vajra candra sarva duṣṭan taka hana daha paca hūm phaṭ khrom padma garuḍa jvale jvale hūm hūm phaṭ phaṭ svāhā

On the ten spokes of the chakra behind this write:

om vajra mahā krodha karma krodha hyagrīva citta hring hring hūm phaṭ

On the sides of the spokes:

e haya hi hayagrīva sa pāri vara samayā ja jaḥ jaḥ hūm baṁ hoḥ

In the circle behind this, write a long mantra of the common unity of the three Roots. In the circle behind this, [write] the heart of interdependence, the vowels and consonants of Sanskrit.

In the circle behind this write:

om vajra krodha hayagrīva hūm phaṭ namo ratna trayayā namo bhagavate a para mita āyu jñāna suvi ni citta te jva rājaya tathāgataya arhate samyaksam buddhaya tadyathā om puṇye puṇye mahā puṇye a para mita āyu puṇye a para mita āyu puṇye jñāna sambhava ro pa cite om sarva sam kari pari śuddhe dharma te ga ga na samudgate sambhava vi śuddhe mahā yana pari vare svāhā – Пусть у меня, практика, ваджра, <имярек> увеличится долголетие и духовная заслуга! - svāhā

On the outside [picture] the protective tent where the fire of the original wisdom and the wind gathers. In the middle - draw that which appears as the form [of the body] that is there. And smear [paint] with an acceptable color.

Chakra of vital force of the Mother [depict on] a thin birch bark without [animal on which] rides. In the middle with cinnabar [draw] five circles. In the middle draw the syllable **ma**, along the edge of which write:

om ma ma krodhi śvari ekajati hūm bhyo hūm phaṭ

In the circle behind this write the highest heart of the three Roots and at the end:

ekajati samayā vākka citta dung dung svāhā

On the eight lotus petals behind this write:

om mahā krodhi śvari om ekajati citta hring hring bhyo svāhā

In the circle behind it [write] the long mantra of unity of the three Roots. In the circle behind this write the heart of interdependence, Sanskrit vowels and consonants. Cover [with paints] with acceptable color.

The chakra of the son's life force. On a thin birch bark in cinnabar draw the body of the Son without [the animal on which] he rides. In the middle of the five circles, write the syllable **kṣa**. And on the edge of it write:

om yakṣa bhisala hūm hūm hūm svāhā

In the circle behind this at the end of the higher heart of the three Roots write:

yakṣa bhisala samayā kāya vākka citta dung dung svāhā

On the eight spokes behind this write:

om yakṣa bhisala citta hring hring ja jaḥ samayā yakṣa citta dung dung svāhā

In the circle outside this [write] the long mantra of unity of the three Roots. In the circle behind it write the heart of interdependence, Sanskrit vowels and consonants. Cover it with [paints] with acceptable color.

Similarly, draw three bodily forms according to the visualization. Also, if you collect, represent the three with jewels, such as gold, silver, etc. If not collected, draw in cinnabar or Chinese ink. Coat it all with the heart blood of a grown man or a black horse, and water with a good scent.

On white silk, depict the life force chakra of the eight classes. In the middle of five consecutive [circles write] the seed-syllables of the eight classes. In the circle behind that, write the highest heart of the three Roots, the highest heart of the eight classes, and indicate the mark [or designation] as:

samayā kāya vākka citta dung dung svāhā

On the eight spokes of the chakra outwardly of this draw that which corresponds to the urge to move the eight classes. In the eight [main] and intermediate [directions or intervals] of the Pekar1 that has not departed from the vows. [Also] draw another that corresponds to this.

In the circle outside of this, draw the mantra of the common unity of the three Roots.

In the circle behind this write:

om vajra krodha hayagriva hulu hulu hūm phaṭ pe dkar samayā srog dung dung om vajra mahā krodha heruka hūm phaṭ bdud me ru rtse samayā srog dung dung om akroteka yamantaka hūm phaṭ rāhula samayā srog dung dung om khroṃ garuḍa jvale jvale hūm phaṭ klu bdud nag po samayā srog dung dung om hrīḥ tri bi tri ta na na hūm phaṭ 'chi bdag las kyi gshin rje samayā srog dung dung om guhya jñāna śrī heruka guhya jñāna krodhi śvari stvaṃ ma ma yogini rulu rulu hūm bhyo hūm phaṭ ma mo nag mo khrag 'dzag ma samayā srog dung dung om rulu rulu hūm bhyo hūm phaṭ btsan 'gong yam shud dmar po samayā srog dung dung om vajra caṇḍa mahā roṣana hūm phaṭ gnod sbyin nor bu bzang po samayā srog dung dung

Write thus the mantras of the eight deities, the helpers that continue [the activities of] the individual eight classes.

In the midst of this surround everything with blazing volcanoes. Coat [with paints] with acceptable color.

Also, when thou conceive individual corporeal forms for the life-force chakras, carry out seizure, dissolution, consecration. Wrap the father's life force chakra in black silk and place it in the center of the heart channel of the black Hayagriva. Wrap the mother's life force chakra in blue silk and [put it] on the right side. At the son wrap [chakra] in red silk and put to the left. The life force chakra of the eight classes unite with the heart in the form of [s troenya] chakra. If there are no life force chakras, you will not gather [beings] in vows. And so it is important to align the life force chakras in this way.

Samaya. The symbol is dissolved. Seal. Seal. Seal.

Terma of Sangye Lingpa. Mangalam.

Translated by Lama Dondrub Dorje Tulku.