

FOUR-ARMED MAHĀKĀLA

HŪM

From glorious Mount Malaya,
From the red field in the blood lake Koka,
From the charnel ground of Matraṃ Rudra,
I invite the great protector.
Like a rain cloud adorned with lightning,
Please enter this place of practice.

SAMAYA JAḤ

The vajra mahākāla
Is savage and terrifying.
Holding a hooked knife with your first right hand,
Holding a skull cup of blood with your first left hand,
Brandishing a sword with your second right hand,
Thrusting a khaṭvāṅga with your second left hand,
You, the warrior with a tiger skin round your waist,
Are surrounded by your retinue, with the Raven-Headed One among them.

In accordance with your vajra oath
Proclaimed before the great Trungpa, Kūnga Namgyal,
At the hermitage of Dorje Khyung Dzong,
Protect the heart teachings of the Kagyü.
The evil beings with two tongues who pervert the dharma
And delight in disrupting the teachings—

Eat them as your food, O black protector.
By the fierceness of your compassionate wrath,
Instantly accomplish the karmas
Of pacifying, enriching, magnetizing, and destroying.
Lead the faithful holders of the Practice Lineage
To the state of Vajradhara.
OM MAHĀKĀLĀYA DEVA-RAKṢHA SAMAYA HO BALIṂ TE KHĀHI

This was written by Chökyi Gyatso, the Eleventh Trungpa.

Translated by the Nālandā Translation Committee.

VETĀLĪ

☉ Vetālī, Vetālī, life, life! The devī with one face and four arms, riding on a donkey with a white blaze, ^(K)approaches and accepts the offering. ^(K)☉

BHYO

Protector and friend of the yogin,
Guardian of the Practice Lineage,
You enjoy drinking the blood of ego.
Your sword cleaves the heads from the destroyers of the teachings.
Holding the mirror which reflects the three worlds,
Brandishing the phurba, you fulfill all actions.
You ride on a donkey with a white blaze.

As day dawns, you guard the meditator.
As night falls, you cut the aortas of the perverters of the teachings.
You send out a million emanations.
As our mother, sister, and maid,
Please look after us of the lineage of Marpa the Translator.

☉ Accept this amṛita, blood, and torma as token of samaya.
Fulfill the actions of the four karmas. ☉

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EKAJAṬĪ

BHYO

The suchness of penetrating, primordial insight
Arises as the all-pervading essence of everything.
You, the mother, the great consort Ekajaṭī,
Creator of saṃsāra and nirvāṇa, please arise from space.

SAMAYA JAḤ

BHYO

Before the first kalpa
The great lord and his consort
United in mind without meeting.
On her forehead there arose an iron mole.
From that, Samantabhadrī, protector of mantra,
Was born with one turquoise lock of hair.
Then the Lord of Secret
Appointed her the protector of the seventeen tantras.

In the castle of cosmic miracles
Dwells the mother Ekajaṭī,
Surrounded by a retinue of a hundred thousand mamos.
Both peaceful and wrathful, she is quick to act.
She is the queen who rules the three worlds.

ĀḤ BHYO

You wear a white cloud as raiment.

In your right hand is the red heart of the transgressor of samaya.
From your left hand you emanate in all directions
A hundred iron wolves as aides.
The single eye of dharmakāya manifests on your forehead.
Your single fang pierces the heart of Māra.
Your single breast nurtures supreme practitioners as your children.
You are naked but for a tiger skin round your waist.
When the practitioner is tormented by sloth
Be an arrow of awareness.
When the practitioner has lost the way
Be a torch of meditation.
When the practitioner is confused by doubt
Sound the great trumpet of confidence.
When the practitioner is attacked by enemies
Be the wrathful, wild protector.
Protect the teachings of Buddha.
Cause the domain of the three jewels to prosper.
Nurture the three saṅghas as your children.

Those who profess the tantras to all,
Those who display arrogance as dharma,
Those who have perverted views:
By the miracles of the wrathful mamo,
Fiercely seize their hearts with venomous anguish;
Kill them and lead them to dharmadhātu.

VAM

In the dharmakāya you are self-liberated luminosity.

In the sambhogakāya you are Vajrayoginī.

In the nirmāṇakāya you are the mother of all.

To you, the energy of insight arising from space,

I make the outer, inner, and secret offerings.

From the simplicity of bliss and emptiness,

Into the suchness of the fourth abhiṣheka,

Lady of mantra, receive and lead us.

SAMAYA HOḤ

OM MAMA RULU RULU HŪṂ BHYO HŪṂ

MAHĀ-AMṚITA-RAKTA-BALIṂ TE PŪJĀ HOḤ

DHARMADHĀTU EVAM

This was written by Chökyi Gyatso, the Eleventh Trungpa.

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VAJRASĀDHU

HŪṂ

The samaya-bound Vajrasādhū

Arises with his brothers and retinue of three hundred and sixty.

You ride a brown he-goat.

You are Vajrapāṇi.

You dwell in a castle of phawam longbu.

Sometimes you manifest as a mischievous child;

Sometimes you ride a brown he-goat.

Approach! Approach! Now approach!

Accompanied on your right by warriors in armor,

Accompanied on your left by maidens casting dice,

Before you, children performing divinations—

All are your miracles.

Through your great splendor

You protect the practitioners and place of Karma Dzong.

Disciples who revel in deception

And imposters full of doubt

I offer as your food.

By this offering of meat and liquor

May your wishes be fulfilled.

Enjoy this offering of passion, aggression, and delusion

In bliss and emptiness.

Please protect the practitioners and place of Karma Dzong.
Everywhere spread the teachings of Buddha.
Everywhere sound the great trumpet of fame.
Bring all sentient beings the glory of well-being and bliss.
OM VAJRASĀDHU HŪM MAHĀ-AMṚITA-BALIṀ TE KHĀHI

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Translated by the Nālandā Translation Committee.

SUPPLICATION TO PADMASAMBHAVA

O Jetsün Guru Rinpoche,
Refuge of all beings in the three realms,
Consider your vow.
Dispel outer, inner, and secret obstacles.

When the pure four truths are propagated,
If misfortunes of malicious māras arise,
O Guru Shākya Senge,
Dispel outer, inner, and secret obstacles.

When the bodhichitta path of aspiring and entering is propagated,
If there arise misfortunes of māras causing one to harm others,
O Guru Loden Chokse,
Dispel outer, inner, and secret obstacles.

When the chariot of vajrayāna
Is brought into the world,
If the perverted aspirations of barbarians run rampant,
O Guru Dorje Trolö,
Dispel outer, inner, and secret obstacles.

When the three yānas of the excellent Great Eastern Sun
Are propagated and established,
If mara-hordes of gyalgongs and senmos gather,
O Guru Senge Dradrok,

Just as at Hepo Hill at glorious Samye
You bound by oath devas and rākṣhasas,
So utterly destroy these obstacles of māras.
Consider well your former vow of compassion.
Destroy outer, inner, and secret obstacles.
Dispel the dōns who bring darkness to the world.

O Mahāguru, compassionate one,
There is no other hope but you.
Please issue your command to the ocean of dharmapālas
So they will destroy all obstacles without exception.

I, Gyurme Chökyi Gyatso, when tormented by sudden illness and obstacles, made this request for aid from the kind guru, writing it at the Kalāpa Court on the thirteenth day of the sixth month (1981). May the benefit be accomplished according to my wish.

Translated by the Nālandā Translation Committee.

FULFILLING THE ASPIRATIONS OF THE VIDYĀDHARA THE VENERABLE CHÖGYAM TRUNGPA RINPOCHE

NAMO GURU-KARMAKAYE

Through the power of practicing the holy dharma in general and the utpatti and sampannakrama of the anuttarayoga tantra of the secret mantra vajrayāna in particular, may we, his disciples, in this life and through the entire succession of our lives, be endowed with the good fortune of practicing, by means of hearing, contemplating, and meditating, all the exceptional oral instructions of the great Vidyādhara Chökyi Gyatso.

As we practice and come to understand his profound oral instructions, may exceptional experience and realization arise in our beings. All the blessings without exception of the mind of the supreme vidyādhara having entered our beings, may we easily attain the supreme and ordinary siddhis. Having attained them, may we instruct and teach fortunate students, and may this spread throughout the entire expanse of Jambudvīpa, completely fulfilling the wishes of this lord.

Accordingly, to provide a refuge from suffering, may the bravery, confidence, intelligence, exertion, gentleness, and so forth of the excellent tradition of Shambhala, which arose as his mind terma, spread and flourish. Based on the power of that, may the growing suffering of poverty and destitution due to the decline in prosperity, the affliction of various diseases previously unknown, the horrors of a war that could destroy the world and its inhabitants through poisons and other weapons, and other problems facing the world be completely quelled. May all beings without exception on this earth enjoy peace, happiness, and complete prosperity.

In particular, in this place on which this lord walked, which he blessed, and which he prophesied—the land of Kalāpa and so forth—may drala and werma gather like clouds. Through completely increasing and expanding the teaching of Vajradhātu, the Dharmadhātus, and Shambhala, may we be able to fulfill effortlessly and spontaneously all the buddha activity and wishes of the great vajra-vidyādhara, the supreme Chökyi Gyatso. Please grant your blessings.

In order to remain in nonwandering, the ground of dharma,
Relying on the meditation practice of dathün,
Completely free from the movement of discursive thought,
May we give rise to the samādhi of one-pointed shamatha.

Having trained the mind on the paths of the greater and lesser vehicles,
Through hearing the oral instructions of the view and meditation of the secret
vajrayāna
And through direct transmission,
May we give rise to completely pure conviction in our beings.

Through the practice of the general and special preliminaries—
By purifying our beings, completing great accumulations of merit,
And by the power of the guru's blessing entering us—
May devotion, the root of dharma, be firmly planted.

Prajñā in the form of the mother Vārāhī,
Supreme upāya in the form of the father Chakrasaṃvara—

Through the practice of unified utpatti and sampannakrama
May we attain supreme siddhi in this life.

Through Ashe, the essence of Shambhala—
The place of the seven dharmarājas and twenty-five rigdens—
May confidence enter our hearts,
And through the power of that may drala and werma gather like clouds.

Through relying on the blessings and the power of the truth
Of the genuine three jewels and three roots,
May all the excellent fruition of our aspirations
Be spontaneously accomplished, quickly and effortlessly.

At the request of the Sawang Ösel Rangdröl Mukpo, the great holder of the family and dharma lineages of this holy one, this was written by the one who holds the name Thrangu Tülku. Through its power, may it be a cause for the teachings to spread everywhere.

Translated by the Nālandā Translation Committee.