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Praises to Glorious Kalachakra

By Kunkhyen Dolpopa Sherab Gyaltzen



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s.

SUMMARY

These praises provide a summary of all of the deities in the complete Body, Speech and Mind mandalas of Glorious Kalachakra. It can be used to familiarise yourself with each deity in preparation for working with larger sadhanas.

ac.

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tr.

THE TRANSLATION

Praises to Glorious Kalachakra which Support Approaching the Sadhana

1.

Homage

NAMA SHRI KALACHAKRAYA

**Self of emptiness and compassion;
Reality that is without the production and cessation of the three
realms;
Body of the oneness of knower and known;
I prostrate to Glorious Kalachakra!**

2.

The Essential Mandala

2.1.

Kalachakra Yab-Yum

Mandalas of wind, fire, water and earth, Mount Meru and lotus; On top of Moon, Sun, and Kalagni; the feet [of the sovereign] along with the feet of the mother of existence are placed on the heads of Raudra and Mara; I prostrate with the crown of my head to the sovereign lord who subdues the king of gods.

Moon body; a pair of legs; fire throats; ocean glorious faces with various colours; Six shoulders; sun upper arms; conqueror lotus-hands; empty six and fire joints; The feet, on mandalas of moon, sun and kalagni, the equality of existence and non-existence which is the display that tramples the terrified Mara and Raudra—To that solitary figure of Kalachakra, I prostrate.

A vajra, sword, trident, curved knife, arrow, hook, damaru, hammer, wheel, spear, mace and axe adorn the right hands; [while] the left are also [adorned by] bell, shield, khatvanga, skull-cup, bow, noose precious jewel, lotus flower, conch, mirror, chain, and the head of Brahma, I prostrate to [these] unblemished ornaments.

Wearing a tiger skin and vajra ornaments, the great vajra body is great bliss. The emptiness of clear light, Vishvamata embraces the highest of all; golden in colour; Four faces, eight hands holding a curved knife, damaru, hook, Skullcup, noose, white lotus and precious jewel. I pay homage to the one with the mother.

2.2. **The Eight Shaktis**

I pay homage to the black goddess Krishnadipta, possessing incense, sandalwood, saffron, camphor, bell, lotus, a flower from the divine tree and a garland of various flowers;

I pay homage to the red goddess Raktadipta, holding a butter lamp, necklace, crown and bracelet in her right hands and a cloth, sash, precious jewel earrings and anklets in her left;

I pay homage to the white goddess Shvetadipta, holding vessels of milk, water, supreme medicine and alcohol in her right hands and vessels of nectar, the elixir of accomplishment, the ambrosial fruit and the great fruit in her left.

I pay homage to the yellow goddess Pitadipta, possessing a conch, flute, jewel, damaru, guitar, drum, gong, trumpet and facing the principal deity.

In the same way, I pay homage to Dhuma, Marichi, Khadyota and Pradipa; possessing eight yak-tail fans similar to their own colour, with five symbolic ornaments adorning their attributes.

I pay homage to the ones possessing a Vajrasattva crown, endowed with the power that is like an excellent offering to Vajrasattva; complete perfection; the unobstructed mandala of vitality.

2.3. **The Four Emblems**

I prostrate to the vajra yogas of immeasurable liberation; the four joys of empowerment, approach and accomplishment; the drops of body, speech, mind and passion; the utterly pure four states; the body knowing a single instant; the four kinds of vajra enlightenment; and the four beings—the Dharma conch, the wooden gong, the wish-fulfilling jewel and the wish-fulfilling tree.

2.4. **The Ten Vases**

I pay homage to the collection of vital fluids, marrow, blood, urine and faeces; The deathless treasure; the skullcup that is the deathless continuum manifesting fully. Nature of the moon; the vases which are very white like the clearlight of the moon, destroying the assembly of maras; the collections of nectars that are completely full.

3. **The Mind Mandala**

3.1.

The Buddhas, Bodhisattvas and Wrathful Ones

I pay homage to Amoghasiddhi, Tara, Vignantaka, Kagarbha and Sparshavajra—conceptions, wind, the faculty of speech, the nose as well as tactile sensations; uncompounded phenomena possessing a sword, curved knife, trident, shield, glorious skullcup, and khatvanga. With faces of the sun and moon; similar to a black cloud and embracing the earth family.

I pay homage to Ratnasambhava, Pandara, Prajñantaka, Ksitigarbha and Rasavajra—feelings, fire, the faculty of arms, the eyes as well as taste; great bliss possessing an arrow, vajra hook, damaru, bow, noose, and jewel with white and black faces; similar to the shining sun and embracing the water family.

I pay homage to Amitabha, Mamaki, Padmantaka, Lokeshvara and Rupavajra—perceptions, water, the faculty of feet, the tongue as well as form; body of primordial awareness possessing a hammer, spear, trident, lotus flower, mirror and mala with black and red faces; similar to moonlight and embracing the fire family.

I pay homage to Vairochana, Lochana, Yamantaka, Nivaranaviskambhin and Gandhavajra—the aggregate of form, earth, the anus, body as well as smell; forms of clearlight possessing a dharma wheel, staff, wrathful vajra, conch, chains and bell with white and black faces; similar to golden mountains and embracing the wind family.

I prostrate to the family of emptiness, Vajrapani, Dharmadatu vajra, Samantabhadra and Shabdavajra—the ears, mental phenomena, mind as well as sounds; the perfect union on each side with green and blue; right face red and left face white; the best ornaments possessing vajra, curved knife, ax, bell, skullcup and the head of Brahma.

I prostrate to the male buddhas, bodhisattvas and wrathful ones who abide in a manner extending to the right with vajra seats of a sun disc on the stamen of a radiant and beautiful glittering white lotus; and to the female buddhas and bodhisattvas who abide on lotus seats of a moon disc on the pistil of a red lotus.

3.2.

The Twelve Offering Goddesses

Like that, I make praises to the circle of excellent offering goddesses—Gandha, Mala, Dhupa, Dipa, Naivedya, Amritapala, Lasya, Hasya, Vadya, Nritya, Gita and Kama—who thoroughly apprehend the mind by manifesting in a multitude of appearances.

4.

The Speech Mandala

The Female Deities and Yoginis

Abiding on red and white lotuses in the cardinal and intermediate directions, the yoginis possessing the dharma of purity in the aspect of the navel chakra's eight and sixty-four channels; absorbed in the bliss from totally purifying the minutes and hours; and abiding well by the power of Saka in a complete circle displaying three eyes and four hands.

I pay homage to Charchika, standing on a hungry ghost, embraced by Indra and surrounded by Bhima, Ugra, Kaladamshttra, Jvaladanalamukha, Vayuvega, Prachanda, Raudrakshi and Sthulanasa—like a [black] cloud at the end of time, each with one face and adorned with a curved knife, trident, skullcup and khatvanga.

I prostrate to Vaishnavi, standing on a garuda, embraced by Brahma and surrounded by Shri, Maya, Kirti, Lakshmi, Suparamavijaya, Shrijaya, Shrijayanti and Shrichakri—holding in her hands a wheel, mace, lotus and conch shell, like a black cloud and with one face.

I prostrate to Varahi, standing on a buffalo, embraced by Rudra and surrounded by Kangkali, Kalaratri, Prakupitavadana, Kalajihva, Karali, Kali, Ghora and Virupa—the colour of fire, with one face and ornaments in the aspect of a staff, sword, chain and shield.

I prostrate to Kaumari, standing on a peacock, embraced by Ganapati and completely surrounded by Padma, Ananga, Kumari, Mrigapatigamana, Ratnamala, Sunetra, Lina and Subadra—captivating like the light of [red] coral, with six faces, a spear, hook, jewel and a noose, as beautiful as the sun.

I prostrate to Raudri, standing on a bull, embraced by Yama and completely surrounded in all directions by Gauri, Ganga, Nitya, Paramatvarita, Totala, Lakshana, Pingala and Krishna—the colour of the moon, with one face and marked by trident, damaru, khatvanga and snakes.

I pay homage to Mahalakshmi, standing on a lion, embraced by Sangmukha and surrounded by Shrisveta, Chandralekha, Sasadharavadana, Hamsavarana, Dhriti, Padmesha, Taranetra and Vimalasasadhara—[the colour of] moonlight, with one face and holding a lotus, mala, water-lily and jewel.

I pay homage to Aindri, standing on an elephant, embraced by Nairitya and completely surrounded by Vajrabha, Vajragatra, Varakanakavati, Urvashi, Chitrlekha, Rambha, Ahalya and Sutara—yellow in colour with one face and marked by vajra, arrow, bell and bow.

I pay homage to Brahmani, standing on a goose, embraced by Vishnu and completely surrounded by Savitri, Padmanetra, Jalajavati, Buddhi, Vagisvari, Gayatri, Vidyut and Smirti—four faces, yellow in colour, her hands marked by lotus, brahma-mace, vase and container.

5.

The Body Mandala

5.1.

The Gods of the Days

The great phases of the moon, the solar months and the purified channels together with the circle of the Twelve Great Deities—with three eyes, sitting in the vajra posture on top of lotuses the colour of the sun and moon, they are completely surrounded by a display [of goddesses].

I pay homage to Rakshasa and the deities of Caitra, embracing Rakshasi and sitting on a hungry ghost; possessing a sword, curved knife, shield and skullcup, with one face and similar to the [black] clouds at the end of time.

I prostrate to Vayu and the deities of Vaishakha, embracing Prachanda and sitting on a deer; holding a wish-fulfilling tree, flower, precious jewel and utpala; with one face and the colour of [black] eye-medicine.

I pay homage to Agni and the deities of Jyaistha, embracing Varuni and sitting on a sheep; holding a short spear, staff, lotus flower and vase; with one face and the colour of a red lotus.

Protect me Sanmukha and the deities of Asadha, embracing Lakshmi and sitting on a peacock; possessing a shakti, spear, jewel and mirror; with the light of [red] coral and endowed with six faces.

I make offerings to Varuna and the deities of Shravana, embracing Varahi and sitting on a sea-monster; holding a noose, jewel, lasso and moon crystal; possessing the [colour] of moonlight and one face.

I pay homage to Ganapati and the deities of Bhadrapada, embracing Kaumari and sitting on a mouse; [holding] a battle-axe, vajra, noose and jewel in his hands; with one face and white like moonlight.

I prostrate to Indra and the deities of Ashvina, sitting on an elephant and embracing Vayavi; marked by vajra, arrows, bell and bow; yellow in colour with one face.

Protect me Brahma and the deities of Kartikka, embracing Vidyut and sitting on a goose; holding a needle, mala, lotus flower and vase; with four faces similar to gold.

I pay homage Rudra and the deities of Margashirsa, embracing Gauri and sitting on a bull; [holding] a trident, arrow, snake-wound khatvanga and bow; with one face and blue like the sky.

I make offerings to Kubera and the deities of Pausa, sitting on an elephant and embracing Dhanesha; [holding] a jewel, club, mongoose and lotus; blue with one face.

I prostrate to Vishnu and the deities of Magha, embracing Shri and sitting on a garuda; marked by a wheel, mace, lotus and shell; with one face and the [green] colour of sapphire.

I prostrate to Yama and the deities of Phalguna, embracing Nairitya and sitting on a buffalo; adorned by a staff, sword, chain and noose; green with one face.

5.2. **The Six Wrathful Guardians**

I pay homage to black Niladanda embraced by Marichi and holding a sword, vajra, shield and snake; red Takkiraja embraced by Chunda and marked by a fire arrow, hook, bow and noose; white Achala embraced by Bhrikuti and holding a hammer, spear, lotus and mirror; yellow Mahabala embraced by Shringkhala with hands of wheel, staff, conch and jewel;

Green Ushnisha embraced by Atinila with battle-axe, trident, snake lasso and khatvanga; and blue Sumbha embraced by Rudrakshi and holding a curved knife, vajra, skullcup and bell—[each] standing with right leg extended on chariots of boars, horses, lions, elephants, garudas and eight-legged lions; the channels from the crown of the head to the bottom of the anus, the assembly of wrathful [guardians] with one face and four magnificent arms.

5.3. **The Ten Naga Kings**

I pay homage to Karkotaka and Padma the colour of [black] rainclouds; Vasuki and Shangkhapala like collections of [red] coral; Ananta and Kulika bright like [white] kunda; Takshaka and Mahapadma absolutely golden; Jaya and Vijaya arising as green and blue; Sitting in vajra posture, adorned by precious jewel ornaments; hands of vase, vajra, lotus and jewel—[the joints of] the toes, the Great Naga Kings embraced by the Very Wrathful Spirits.

5.4. **The Ten Very Wrathful Spirits**

In the Great Cemeteries of Pierced by a Spear, Remainder, Taste of Burning, Unending War, Putrid, Water Dragon, Smell of Pus and Eaten by Snakes; sitting on a rhinoceros, verunda bird, bear, crane, female yak, bat, lion, and a nilika bird, on top of wheels, endowed with the power of the sphere and possessing a rosary of human heads; naked with three eyes; holding curved knife and skullcup; possessing five symbolic ornaments and embraced by a naga king—the purity of the fingers of the hands in the body.

I prostrate to the wolf-headed Shvanasya, the crow-faced Kakasya, the pig-faced Shukarasya, the vulture-headed Gridhrasya, the tiger-headed Vyaghrasya, the owl-faced Ulukasya, the jackal-headed Jambukasya, the garuda-headed Garudasya, green Vajrakshi above and blue Nila below, and the assembly of spirits—the pure and perfect hairs—that surround them.

6. **Other Deities**

6.1. **The Wrathful Queens**

I also prostrate to Anantavirya, Jambhaki, Mamaki, Stambhaki, Shringkhala, Bhrikuti, Chunda, Marichi, Rudrakshi, Atinila—the Female Wrathful Deities possessing the faces, hands, weapons, colours and ornaments of the Male Wrathful Deities of each family.

6.2. **The Desire and Detachment Goddesses**

I pay homage to Tara, Sparshavajra, Vaishnavi, Shringkhala, Kakasya, Atinila, Anantavirya, Charchika and Shvanasya visualised in the eastern direction as the desire [and detachment] goddesses with regards to the desire to divide, for clothes, to spit, for touch, to eat leftovers, for torment, to expel, to scratch and to shake limbs.

I make offerings to Pandara, Rasavajra, Kaumari, Bhrikuti, Gridhrasya, Rudrakshi, Jambhaki, Varahi and Shukarasya visualised in the southern direction as the desire [and detachment] goddesses with regards to the desire to move, to eat, to dance, to call, to fight, to run, to be thin, for bodily odour and to excrete.

I make offerings to Mamaki, Rupavajra, Mahalakshmi, Chunda, Ulukasya, Shabdavajra, Manaki, Raudri and Vyaghrasya visualised in the northern direction as the desire [and detachment] goddesses with regards to the desire to increase, for ornaments, to reign, to bind, to threaten the childish, for music, to speak, for a seat and to argue.

I make offerings to Lochana, Gandhavajra, Brahmani, Marichi, Garudaśya, Dharmadatuvaĵra, Stambhaki, Aindri and Jambukasya visualised in the western direction as the desire [and detachment] goddesses with regards to the desire to stiffen, for perfume, to swim in water, to stab, to seize snakes, for sex, to harmonise, to rest on a bed and to deceive sentient beings.

8.

Conclusion

8.1. Requesting Kalachakra

Even though you have transcended the three realms, you possess the aspects of the three realms. [You] have transcended the phenomena of the very finest of particles and yet you are the form of everything stable and moving; [you] have given up the union of the body and faculties and yet you manifest in continuous desire and strong attachment; not pervaded by thoughts, you are difficult to discern—Kalachakra please protect me!

8.2. Making Offerings to the Perimeter Beings

May the great assembly of planets, rishis, lunar mansions, houses [of the zodiac], phases [of the moon], guardians of the directions, guardians of the realms and messengers such as Hariti, Ghantakarna, Nandi, Mahakala and Bhṛingini be victorious!

8.3. Dedication of Merit

Like that, may these praises to the other aggregates, constituents and so forth, as well as the essence of the ones gone to bliss—the expanse of suchness that is definitely freed from the cocoon of temporary defilements, the pure three realms—be actualised!

c.

COLOPHON

These praises to glorious Kalachakra which support approaching the sadhana, were written by the unbiased and non-sectarian one endowed with the four reliances, Sherab Gyaltzen Palzangpo.

May this bring benefit to the precious teachings and all sentient beings. MANGALAM BHAVANTU SHUBHAM!

English translation by Ven. Tenpa'i Gyaltzen.