

**THE DAILY SADHANA OF THE GLORIOUS BHAGAVAT,
COEMERGENT KALACHAKRA:
THE TEXT WHICH ACCOMPLISHES THE ESSENCE**

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*Lord of the Mandalas, the six Supreme Families
United into one, the Sovereign, the Vajra Mind, Guru Kalachakra,
I offer my crown jewel of hundredfold devotion at your feet.*

This practice of coemergent Kalachakra has been passed down through the lineage successively from the great translator, Trophu. It has three parts: the preparation, the main practice, and the concluding part.

First, one should arrange in the centre of a covered platform a mandala of an eight-petalled lotus with a pile of blue in its centre. If you cannot obtain these things, it is suitable to arrange a pile of flowers or grain. Arrange in front two bowls of water, the five outer offerings, and tormas. In front of the master should be a vajra, ghanta and grain for tossing. The shrine attendant should prepare a mandala and cleansing water.

Secondly, there is the main practice. First, take refuge and arouse bodhichitta.

Until attaining enlightenment, I take refuge
In the Buddha, Dharma, and Supreme Assembly.
Through the merit of my practicing generosity and the rest,
May I attain buddhahood in order to benefit beings.

Say that three times.

May all sentient beings enjoy happiness and the root of happiness,
Be free from suffering and the root of suffering.
May they not be separated from the great happiness devoid of suffering.
May they dwell in the great equanimity, free from passion, aggression and prejudice.

Meditate on the four immeasurables.

OM SHŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO HAM

Thus purify into emptiness.

From within the emptiness, instantly I become coemergent Kalachakra.

On top of wind, fire, water and earth mandalas
Are a moon, sun and kalagni disc.
On the heads of Ishvara and Mara,
You and the consort of existence stand, your feet together.
I prostrate to you, the Principal One to whom the lord of gods bow down.

His body is blue in colour, with one face, two arms, holding a vajra and ghanta and embracing his consort. His left leg is white, drawn in, and steps on white Ishvara. His right leg is red, extended and steps on the chest of the red Kamadeva. His long hair is bound up into a topknot and his head is adorned with a wish-fulfilling jewel and a crescent moon. He wears vajra ornaments and a tiger skin around his waist. His thumbs are yellow. His index fingers are white. His middle fingers are red. His ring fingers are black, and his little fingers are green. The first joint of his fingers is black, the second joint is red, and the third is white. His head is adorned with Vajrasattva and he stands amidst flames of five colours.

Embracing him is his consort Vishvamata, with a yellow body, one face, two arms, and three eyes. She holds a hooked knife and skull cup and embraces him. With her right leg drawn in and her left leg extended, she is in union with him. She is naked, adorned with the five symbolic ornaments, and half her hair hangs down loose.

OM ĀḤ HŪM HO HAṀ KṢHAḤ

Visualize the All Powerful Ten arranged one atop the other at the heart centre:

OM HAMKṢHAMALAVARAYA SVĀHĀ

Thus, recite this as many times as you can. When you are only doing the self-visualization and recitation of mantra, afterward rest in nonconceptual mind and then dedicate the merit.

When you have finished the recitation here, then bless the offerings:

OM AMṚITE HUṀ PHATṚ

OM SVABHĀVA SHUDDHAḤ SARVA DHARMAḤ SVABHĀVA
SHUDDHO HAM

From within emptiness appear vast and extensive vessels of precious substances. Into these, OM melts and there arises drinking water, foot water, flowers, incense, lamps, perfume, water, food and music – clear and unobstructed. As though from the work of the noble Samantabhadra, there arise innumerable heaps of clouds of offerings.

From

OM ARGHAṀ AḤ HŪM
OM PADYAM AḤ HŪM
OM VAJRAPUSHPE AḤ HŪM to OM VAJRASHABDA AḤ HŪM
OM VAJRASPHARANA KHAM
OM SVABHĀVA-SHUDDHAḤ and so on.

From within emptiness, in the centre of a perfumed mandala, instantly appears coemergent Kalachakra.

On top of wind, water ... and so on as before in the self-visualization up to ... HAM KṢHA. Visualize in this way. It is fine not to do the offerings and praises, but if you do, then according to the general tradition, make offerings with:

OM SHRĪ KĀLACHAKRA-VAJRA-ARGHAM SVĀHĀ
OM SHRĪ KĀLACHAKRA-VAJRA-PADYAM SVĀHĀ
From OM VAJRAPUSHPE AḤ HŪM to OM VAJRASHABDA AḤ HŪM

Praise with:

Lord of emptiness and compassion,
Truly free from birth and destruction in the three worlds,
Embodying knowing and all that is knowable,
Glorious Kalachakra, I prostrate to you.

Visualize the mantra visualization and repeat the essence mantra as much as you can.

Here is the tormā offering. Cleanse with:

OM ĀḤ HŪM HAḤ PHAṬ

Purify with:

OM SVABHĀVA ... and so on.

Bless with:

OM ĀḤ HŪM HO

Buddha in union with Consort,
Surrounded by an assembly of your Sons, attendants, retinue, friends and relatives,
As well as devas and devis who please you,
Supreme Vajra Beings, please approach.

Thus invite them before you.

After the essence mantra, add:

OM A-KARO MUKHAM SARVA-DHARMANAM ADYANUTPANNATVAT
OM ĀḤ HŪM PHAṬ SVĀHĀ

Say this three times and offer the tormā.

Then offer from ARGHAM up to SHABDA.

Supplicate with:

Lord of emptiness and compassion,
Truly free from birth and destruction in the three worlds,
Embodying knowing and all that is knowable,
Glorious Kalachakra, I prostrate to you.

Accept this offering gift of tormas:
May we yogins with our disciples
Obtain lordship, freedom from disease, long life,
Glory, fame, good fortune,
And all great and vast enjoyments.

Grant us the siddhis
Of the pacifying and enriching actions and so on.
Samaya holders guard us.
Support us with all the siddhis.

May there be no ultimate death, illness,
Döns or obstructing spirits for us.
May we have no nightmares,
Ill omens or bad dealings.

May the world enjoy peace, have good harvests,
Abundant grain, expansion of Dharma,
And glorious auspiciousness.
Accomplish whatever mind desires.

O Bhagavat, please grant all the siddhis without exception to myself and all
sentient beings.

Recite the hundred-syllable mantra. Ask for forgiveness with:

However, out of stupidity,
I have degraded offerings, now and in the past,
Failing to gather offerings, making spoiled ones,
Protectors please forgive all this.

However, out of stupidity,
I have corrupted the excellent practice,
Since you are the refuge of those who possess a body,
Protectors, please forgive all this.

O perfect Buddhas, devas,
Their sons and Brahma and so on,
And you Lokapalas,
Please forgive my incomplete sadhana practice.

Gather the front visualization into yourself.

Chant the auspicious verses:

The supreme holy Teacher, worthy of offerings from gods and men,
I prostrate to the Buddha:
At this time may there be peace and happiness.
All sentient beings, the animate and inanimate,
May they be in harmony.

Peace, free from desire, worthy of offerings from gods and men,
I prostrate to the Dharma:
At this time may there be peace and happiness.
All sentient beings, the animate and inanimate,
May they be in harmony.

The best of communities, worthy of offerings from gods and men,
I prostrate to the Sangha:
At this time may there be peace and happiness.
All sentient beings, the animate and inanimate,
May they be in harmony.

*This daily yoga is easy to practice
And can also be used with sampannakrama.
Using this adapted text,
May all actualize the body of the deity, sugatagarbha,
Free from obscuration.*

Compiling this out of great necessity from a part of the yoga of the profound path in a section of The Precious Treasury of Oral Instructions, I, Lodö Thaye, at the second Daplung of Dzungshö Shang, adapted this from the Rinjung sadhana and made it easy to chant.

*May virtue increase.
MANGALAM.
May there be virtue.*