

# The Great Praise of Śambhala

By Dolpopa Sherab Gyaltzen  
Translated by Cyrus Stearns

*Namaḥ śrīkālacakrāya*

I prostrate to the masters  
whose deeds are wonderful,  
and who, seeing the quintessence  
of all the glorious great tantras,  
teach it to others,  
and I prostrate at the feet  
of the Primordial Buddha.

I prostrate to those who,  
with special love for living beings,  
do not stray from the basic space of phenomena,  
but constantly work to benefit others  
by means of numerous emanations  
pervading the entire world.

In particular, I prostrate  
to the Kalkī Dharma kings  
born in glorious Kalāpa,  
who, in the form of great  
universal emperors,  
illuminate Kālacakra on earth.

Śambhala, which they rule,  
was emanated by an ocean  
of prayers as numerous as atoms.

To create it from the basic space  
of pristine primordial awareness,  
the gods carefully placed  
a most sublime, stainless, pure land  
12,000 leagues in circumference  
in the northern half of lesser  
Jambudvīpa in this land of karma,  
totally surrounded by a rosary  
of brilliant white glacial mountains.

Inside that is a beautiful lotus  
with eight petals, the central third  
of which is the heart of its pericarp,  
famous as Mt. Kailāsa, with all sublime,  
wondrous aspects totally complete,  
many fragrant flowers and fruits,  
finely adorned with lattices  
of numerous trees, filled with the tastes  
of precious sublime herbs,  
and with many rivers of eight qualities.

Upon its beautiful, round,  
and lofty peak, the sublime sage's  
residence known as Śambhala  
contains more than ten million towns,  
the chief of which is glorious Kalāpa,  
with a vast breadth of twelve leagues,  
decorated with gold and various  
precious substances, and possessing  
the joy and happiness of the Dharma  
of the sublime vehicle.

I prostrate to that sublime palace  
of the noble ones.

To its south, and equal to it,  
is the grove of Malaya, in the center  
of which is the creator of conquerors,  
the complete Kālacakra maṇḍala  
of five precious substances,  
six hundred feet in all directions,  
with the width of the outer circle  
of vajras being two thousand feet,  
and radiating stainless light.  
To that I prostrate.

To its east is the lake of Mānasa,  
and to the west the lake of white lotuses,  
filled with such stainless pure water,  
and densely covered with many  
types of fragrant flowers.

I prostrate to Mt. Kailāsa,  
possessing more wealth than the gods,  
with flocks of beautiful birds  
making sweet calls, and with incense,

flowers, fruit trees, and so forth.

Equally situated on each of the outer petals of the lotus are 120,000,000 villages.

Thus, for ninety-six districts of ten million there are ninety-six rulers of men, wearing turbans of precious substances.

The masses of light rays from their crown jewels touch the feet of the past Dharma king Sūryaprapha, who was Vighnaśatru, to whom I prostrate.

I prostrate at the feet of his son, glorious Sucandra, who was Vajrapāṇi, keeper of the secret treasury of all the conquerors, who offered supplications for the great root tantra.

The rosary of emanated beings in his lineage, from the monarch Sureśvara, who was Kṣitigarbha, and Tejī, who was Yamāntaka, the lord of men Somadatta, who was Sarvanivaraṇaviṣkambhī, and Sureśvara, who was Prajñāntaka, Viśvamūrti, who was Padmāntaka, down to Sureśāna, who was Khagarbha, all equally taught the great, glorious root tantra from the lion throne of great jewels at eight years of age.

I prostrate to those lords of the tenth spiritual level, endowed with an infinite treasury of most sublime good qualities.

From their lineage, Mañjuvajra made all castes into the vajra caste.

Thus I prostrate to glorious Yaśas, the Kalkī who abridged the king of tantras. His son, the compassion of all the conquerors, Puṇḍarīka, was Lokeśvara.

I prostrate at the immaculate lotus  
beneath the feet of that sublime protector,  
who composed the vast commentary.

From the lineage of Kalkīs  
appear teachers of the king of tantras,  
Kalkīs who are the ten wrathful  
kings such as Yamāntaka,  
and between them, the thirteen calm sons  
of the conqueror such as Kṣitigarbha.

These are Bhadra, Vijaya, and Sumitra,  
the lord of men Raktapāṇi,  
and Viṣṇugupta, Arkakīrti, and Subhadra,  
Samudravijaya, Aja, and Sūrya,  
Viśvarūpa, Śaśiprabha, Ananta, and Mahīpāla,  
Śrīpāla, Hari, Vikrama, and Mahābala,  
Aniruddha, Narasiṃha, Maheśvara, and Anantavijaya,  
and the divine lord Raudra, who will terrify  
the races of antigods and barbarians.

I prostrate to those excellent beings,  
peaceful in nature, finely adorned  
with the good marks and signs,  
completely possessing all the qualities  
of an excellent lord, such as the five eyes  
and paranormal abilities,  
great spiritual heroes who illuminate  
the world with a hundred lights of Dharma.

I prostrate to the inconceivable emanations  
of Raudra's sons, Brahmā and Sureśa,  
who will be glorious Mañjuśrī and Lokanātha,  
and will teach the Dharma  
in the sections behind and in front.

Then the eight such as Kāśyapa  
will be the common lords of men,  
teaching the path of Dharma to living beings.  
I prostrate and take refuge in them all.

In that way, may the lords of men,  
who bear the cakra, half the cakra,  
or a section of the cakra,  
protect us from this terrifying saṃsāra,  
where we have entered the darkness of ignorance!

Mindful of the unbearable sufferings  
of saṃsāra, I, who have fallen under  
the power of the māra of total affliction  
and am bound by the noose of karma,  
especially take refuge in you!

I prostrate to the learned and realized  
masters of India and Tibet, whose activities  
were similar to all of theirs,  
such as Kālacakrapāda, Nāropa, and Śavaripa,  
who clarified the essence of the meaning  
of the tantra in all directions.

Moreover, wherever they dwell  
in the ten directions,  
I prostrate to the conquerors,  
their spiritual children, and their disciples,  
to practitioners of yoga diligent in their vows,  
and to all who are worthy  
of homage and worthy of offerings.

With threefold purity I constantly  
present whatever available  
and attractive types of offerings  
exist in infinite realms,  
as well as devotedly arranged  
clouds of offerings.

Through beginningless time until now,  
whatever sins I have committed  
under the influence of sinful companions,  
the afflictions, and karma,  
I confess each of them,  
regretting how I have harmed myself.  
Rejoicing in all virtue,  
urging you to turn the Dharma wheel,  
and praying that you remain  
without passing into nirvāṇa,  
I am your servant from today.

If you fully accept me,  
I too will carefully uphold  
the precious thought of enlightenment  
in order to remove the sufferings  
of living beings, and follow in your footsteps.

Whatever virtue may thus arise  
from faithfully making offerings,  
praises, and taking refuge  
in excellent beings,  
I dedicate for the benefit of others,  
that the three assemblies  
may not decline, but increase!

When my body and mind separate,  
may I be free from regret,  
harmful distraction, and confusion,  
and, without straying from mahāmudrā,  
definitely go to glorious Kalāpa  
with firm faith, joy, and delight,  
be blessed by the Kalkī emperor  
in the palace of the sandalwood grove,  
and be liberated that very instant!

By the kindness of Kālacakra,  
I will thus realize immutable mahāmudrā,  
and, with numerous instantaneous  
emanations in the ten directions,  
be solely energetic for the sake of others.

Furthermore, from today,  
and in all lifetimes,  
may I be endowed all the qualities,  
such as being faithful, energetic,  
wise, and compassionate,  
having pristine, altruistic motivation,  
and being extremely honest,  
possessing sublime courage  
and pure livelihood,  
dwelling in moral discipline  
that delights noble beings,  
being graced by excellent spiritual friends,  
possessing great immaculate learning,  
achieving sublime meditative concentration,  
gaining control of my mind,  
having recollection, bravery,  
and the five paranormal abilities,  
and, by means of the three pure trainings,  
may I absolutely always practice  
the ten perfections and the Vajrayoga  
in order to fully complete all the aspects  
of taintless, self-arisen omniscience.

By the great truth of the Three Jewels,  
may these prayers will be fulfilled as intended.

The precise situation of Śambhala  
and glorious Kailāsa, previously  
undiscovered by the experts of India and Tibet,  
I have fortunately discovered,  
my mind was long filled with joy,  
and I gained faith in the place, teacher,  
retinue, and Dharma.

The words of my wish escaped:  
“When this body is discarded,  
may I become a son of the Kalkī  
in that pure land!” and, at the urging  
of an excellent being, I composed  
this for the benefit of myself and others.

If this is not agreeable to the minds  
of some people, because it has not  
been thus understood before,  
please totally cast aside your previous evil  
propensities, and look at the great commentary  
to the tantra with an impartial attitude.

In reliance on the meaning itself, the beggar Dolpopa composed this to be easily  
understood.

Maṅgalaṃ bhavatu

### Source

Dol po pa Shes rab rgyal mtshan. *Sham bha la'i bstod pa chen po*, 553-560. In *Collected Works of Kun mkhyen Dol po pa from the Rgyal rtse prints*. Paro: Lama Ngodrup and Sherab Drimay, 1984.