

STUDIES IN THE KĀLACAKRA.

I.

By GEORGES DE ROERICH.

THE importance of the Kālacakra system in the religious life of Tibet is apparent from the voluminous character of the literature dedicated to the system, and the powerful influence exercised by its teachings on the Buddhist world of Central Asia.

Most of the great monastic establishments of Tibet and Mongolia give instruction in this intricate system of mysticism. Many of these monastic establishments maintain special faculties dedicated to the study of the Kālacakra system / ex. the Kālacakra College or Dūn-khor dā-tṣhañ (Dus-'khor-gyi grva-tṣhañ) of the Tashi-lhunpo Monastery at Shigatse, and the Dūn-khor dā-tṣhañ, founded about 1825, at the Kumbum Monastery (sKu-'bum byams-pa gliñ) in Kansu /. The programme of these Kālacakra Colleges is in general similar to that of the Tantric faculties or rGyud-kyi grva-tṣhañ, and consists of a 3-4 years' course, during which period the monk-student acquires a solid knowledge of the four principal Tantric systems. In addition to the study of the different Tantric systems, the monk-students of a Kālacakra College have to master all the intricacies of the Indian system of astronomy and astrology, and acquire a substantial knowledge of Sanskrit / monks with a good knowledge of Sanskrit are only rarely met with nowadays, but it would not be right to state that they have disappeared /. The Kālacakra system belongs to the Anuttara-yoga tantra / Tibetan: rnal-'byor bla-med rgyud /, the highest of the four Tantric systems. The other systems of the Anuttara tantra, each symbolized by the yi-dam or tutelary deity worshipped in it are: gSañ-'dus (Guhyasamāja); bDe-möhog / Samvara /; Phyag-rdor / Vajrapāñi /, and 'Jigs-byed / Yamāntaka /.

The monk-students of Tantric Colleges are distinguished by their ascetic life, and the severity of the novitiate. Before being admitted into a Tantric College, the student has to spend several years in a monastic establishment, often in another college of the same monastery, and then has to be specially recommended to the Superior of the Tantric College.

The extensive Kālacakra literature is written in a Tantric style, and is full of special Tantric terms, and allegorical expressions, the secret meaning of

which is known only to adepts. The abstruse character of the system, its deep symbolism, and the difficulty in obtaining Kālacakra texts and commentaries on them, have so far prevented scholars from penetrating the tenets of the system. This vast literature is of utmost importance for the study of Central Asian Buddhism, and Dr. Berthold Laufer rightly says: 'Better progress in the study of Central Asia would have been made if the suggestion made by me six years ago / Cf. T'oung Pao, 1907, p. 407 / had been carried out, for that literature contains the key to the understanding of many problems which now confront us in this new field' / Cf. Laufer, T'oung Pao, 1913, p. 590 /. For the proper understanding of this highly technical literature a knowledge of Tantric terminology of the Indian system of astronomy and astrology is essential. The whole question of the Kālacakra system is closely interwoven with the problem of the Realm of Çambhala, a mystical region from where the Kālacakra system has been brought to India in the second half of the Xth century A.D., and the problem of the origin of the Tibetan Sexagenary Cycle.

Besides the several Kālacakra works included in the Kānjūr and Tānjūr, there is said to have existed a number of commentaries and abbreviated versions of the Kālacakramūlatantra attributed to different Kings of Çambhala. These have been current in India in the first centuries of the spread of the doctrine in Central India and Tibet, and the later commentators on the Kālacakramūlatantra base their works on those commentaries, said to have originated in Çambhala. (There exists at least one text in the Kānjūr said to have been translated into Tibetan from a manuscript from Çambhala. The text is entitled Bhagavān-Vajrapāṇiguhyābhideçatantrarāja, Cf. H. Beckh: Verzeichnis der Tibetischen Handschriften, p. 88).

The object of the present 'Studies' is to translate certain Tibetan historical texts on the Kālacakra doctrine and the Realm of Çambhala, and thus prepare the way for a translation and an exhaustive commentary of the Kālacakramūlatantra, and the other texts included in the Kānjūr and Tānjūr. Most of the Tibetan historical works of the *chos-'byuñ* type contain chapters on the Kālacakra doctrine, giving a mass of information about its spread in India and Tibet. In the past great authorities in the Buddhist hierarchy of Tibet and Mongolia composed commentaries on the Kālacakratantrarāja, and these are of the utmost importance for the correct understanding of the doctrine. Many of those mentioned in the *chos-'byuñ* or religious histories have no doubt disappeared, but a good many are still extant in Tibet. None of them are translated, and a laborious task awaits the scholar, who will venture to penetrate into this Sancta Sanctorum of Northern Buddhism.

The great Tibetan commentator and historian Bu-ston Rin-chen-grub (1290-1364, the author of the well-known historical work the *bDe-bar gcegs-*

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pa'i bstan-pa'i gsal-byed čhos-kyi 'byuñ-gnas gsuñ-rab rin-po-čhe'i mdzod, composed in 1322, ed. of Tashi-lhunpo), is well-known as the author of a commentary on the Kālacakratantrarāja, and as a brilliant preacher of the doctrine. At the beginning of his activity as a writer, he followed in his numerous works the tradition of the Rva-lotsāba / pronounced Rā-lotsāwa; XIth century A.D. /, but later accepted the tradition left behind by 'Bro-lotsāba / XIth century A.D. /, a disciple and co-worker of Somanātha. A translation of the History of Buddhism by Bu-ston has now been published by Dr. E. Obermiller / Part I, Heidelberg-Leipzig, 1931 /.

The second great disciple of Tsoñ-kha-pa / 1357-1419 /, mKhas-grub dGe-legs dpal-bzañ / 1385-1438 / was a notable scholar and commentator of the Kālacakra doctrine, whose precepts he learned from Tsoñ-kha-pa himself. mKhas-grub is the author of a voluminous commentary on the Kālacakra or 'grel-čhen, composed in 1434 A.D., which occupies several volumes of his gSuñ-'bum or collection of works / Lhasa edition /. Most of the later works on the Kālacakra doctrine are based on the 'grel-čhen of mKhas-grub-rje. In the present article we shall translate some extracts from the 'grel-čhen dealing with the spread of the doctrine in India, and its introduction into Tibet. / vol. 𑄧 of mKhas-grub-rje's gSuñ-'bum /.

The next important source for the history of the Kālacakra doctrine, is the དེབ་ཐེར་སོན་པོ་, Deb-ther sñon-po or the 'Blue Annals', an historical work composed in 1478 A.D., by the 'Gos-lotsāba gŠon-nu dpal (1392-1481), contains a whole book (ཏྲ, tha) dedicated to the history of the spread of the Kālacakra doctrine up to the XVth century. (There exist three editions of this important work. The old original edition was destroyed during the Nepāl-Tibetan War of 1791; a second edition was issued at the monastery of Kun-bde-gliñ in Lhasa; a third edition exists in Amdo at the Zorge-gompa near the great monastic establishment of Labrang). We shall use in these 'Studies' the edition of the Kun-bde-gliñ Monastery. A translation of the book ཏྲ, tha, of the Deb-ther sñon-po will be given in the next issue of this Journal.

The རྩོམ་འབྲུང་བཟུན་པའི་བདུ་གྲུ་པའི་ཉིན་བྱེད་, Čhos-'byuñ bstan-pa'i padma rgyas-pa'i űin-byed, by 'Brug Padma-dkar-po, a well-known author of the XVIth century, contains a chapter on the spread of the Kālacakra doctrine

in the Realm of Çambhala / *chos-'byuñ*, ed. of Bhutan, pp. 64-70 / and another chapter on the spread of the doctrine in Tibet / *ibid.* p. 126 v, -130 /.¹

The great Tibetan scholar Tāranātha / *Kun-dga' sñiñ-po*; born in 1575 / author of the well-known History of Buddhism or *rGya-gar chos-'byuñ*, composed in 1608 (translated by Schiefner, St. Petersburg, 1869), is equally well-known as the author of several works and 'guide-books' / *khrid-yig* / on the Kālacakra doctrine. We shall study his 'khrid-yig' in a future chapter of these 'Studies.'

An important source for the study of the Kālacakra, is the extensive commentary on the Kālacakra composed by the Pančhen bLo-bzañ *chos-kyi rgyal-mtshan* / 1571-1663 /. This Tashi-lama was the author of a *gSuñ-'bum* in four volumes, printed at Tashi-lhunpo.

Baidūrya dkar-po or 'The White Vaidūrya', composed in 1687 by the Tibetan Regent Sañs-rgyas *rgya-mtsho*, a treatise on chronology and astronomy, contains a brief account of the Kālacakra and a list of the Kings of Çambhala / pp. 5-10 of the Lhasa edition /.

dPag-bsam ljon-bzañ / S. C. Das' edition, Calcutta, 1908 / composed by *Sum-pa mkhan-po* (born in 1704).

kLoñ-rdol bla-ma Ñag-dbañ blo-bzañ (born in 1719) gives a brief account of the Realm of Çambhala and the spread of the Kālacakra doctrine in his *gSuñ-'bum* (there exists two editions of his 'Collection of Works' in two volumes printed in Lhasa and Peking).

Besides the large number of works and commentaries on the Kālacakra, there exists a special class of literature dedicated to the description of the road to the Realm of Çambhala. These treatises are usually known under the name of *lam-yig* or 'road description'. One of such *lam-yig* or 'road-description' is actually found in the Tānjūr and is entitled *Kālapāvātāra* / Tibetan: *Ka-lā-par 'jug-pa* /. It is the work of a certain Amoghāñkuça / Tibetan: *Don-yod lčags-kyu* /, and is translated into Tibétan from a manuscript of Nepāl (Cf. P. Cordier, Catalogue du Fonds Tibetain, vol. III, p. 515 /).

The best known description of the Realm of Çambhala is the Çambhala'i *lam-yig*, composed by the third Pan-čhen lama bLo-bzañ *dPal-ldan ye-čes*

¹ Alexander Csoma de Kőrös, J.A.S.B., vol. II, 1833, p. 57, translated a passage from the *chos-'byuñ* of Padma-dkar-po. Padma-dkar-po is the author of a voluminous *gSuñ-'bum*, printed in Bhutan. The printing blocks have been destroyed by fire, and the edition is extremely rare.

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(1740-1780). The late Professor Albert Grünwedel has published a German translation of the text in the *Abhandlungen der Kon. Bayerischen Akad. der Wissenschaften*, vol. III, 3, München, 1915.

A Çambhala'i lam-yig is said to have been composed by the great Lama sTag-tshañ ras-chen (XVIIth century A.D.).

Dr. B. Laufer (T'oung Pao, 1907, p. 404) gives a translation of a curious passage from a Çambhala'i lam-yig, which he dates in the XIIIth century.¹

A description of the Sphere of Çambhala (Çambhala'i šiñ-bkod-pa) is found in the Tibetan Collection of the Library of the Himālayan Research Institute. It is an anonymous work, apparently composed somewhere in Western Tibet, and based on the 'grel-chen of mKhas-grub-rje and the Commentary of the Pan-chen bLama bLo-bzañ čhos-kyi rgyal-mtshan. This text will be edited in the present 'Studies'.

The above list of works on the Realm of Çambhala does not pretend to enumerate all the existing texts on the Realm of Çambhala. Several Byañ Çambhala'i lam-yig are said to exist in Khams, but they are extremely difficult to trace.

The search for the road to the Realm of Çambhala, and the spiritual communion with the King of Çambhala has always been a cherished subject among the ascetics and holy men of Tibet. For centuries legends and a vast oral tradition have accumulated round the problem hiding its true aspects.

The first mention of the Realm of Çambhala by a Western author is, I believe, made by two Jesuit fathers, Stephen Cacella and John Cabral, who during a visit to Bhutan with the purpose of finding out the route to Cathay, learned of the existence of the Realm of Çambhala, somewhere in the North, and in 1627 decided on a visit to Tibet with the object of finding out the road to Çambhala. Unfortunately their experiences are related only in two letters dated October 4th, 1627, and June 17th, 1628, respectively; the last letter is by Father John Cabral who gives a brief account of their experiences in Central Tibet.²

On arrival to Bhutan their inquiries about the route to Cathay had little success. 'But there does exist a country', remarks Stephen Cacella, 'very

¹ Laufer, *ibid.*, p. 406: the 'glos-sloñ maṇḍala (?)' of the translation should be read *blos-blañs* 'mind-created'. The expression is found in the 'grel-chen of mKhas-grub-rje, the Čhos-'byuñ of Padma dkar-po, and the Çambhala'i šiñ-bkod-pa.

² The two letters are reproduced in Appendix II and III in C. Wessels' *Early Jesuit Travellers in Central Asia, 1603-1721*, the Hague, Martinus Nijhoff, 1924, pp. 314 ff.

famous here, which is called Xembala / Çambhala / and which borders on another called Sopo / Sog-po /, but about its religion the king could give no information. I think this may be Cathay, because it is very large and its border-country Sopo is a Tartar kingdom, which answers the description of Cathay given in the maps. That the name of Cathay is unknown proves nothing, for neither China, nor Tartary, nor Tibet go by names here, China being called Guena / rGya-nag /, Tartary Sopo / Sog-po / and 'Tibet Potente' / Wessels, *ibid.*, p. 144 /.

Cocella decided to penetrate into Çambhala and took leave from the Dharma-rāja of Bhutan. He was able to travel only as far as the town of Gigaci / Shigatse /, and Father Cabral rejoined him there only in January of the next year. The two fathers must have noticed that Çambhala and Cathay were two different countries, for Cabral in his brief account of the kingdom of Uçangue / Ü-tsang / remarks: Xembala is in my opinion not Cathay but what in our maps is called Great Tartarea' (Wessels, *ibid.*, p. 155).

Since then Georgi in his *Alphabetum Tibetanum* (1762) reproduced some very inaccurate information about Tibetan chronology. Pallas in his remarkable *Sammlungen historischer Nachrichten über die mongolischen Völkerschaften*, St. Petersburg, 1801, gives the first accurate information about the Tibetan Sexagenary Cycle / pp. 218-227 / . The question of the Sexagenary Cycle and of the Realm of Çambhala was again taken up by Alexander Csoma de Körös in his *Grammar of the Tibetan Language*, Calcutta, 1834; by the Lazarist fathers Hue and Gabet in their *Travels in Tartary, Tibet and China / 1844-1846 /*, Routledge, London, 1928, vol. II, p. 268 ff; and by E. Schlagintweit in his *Buddhism in Tibet*, 1863. We shall deal with all the above mentioned and more recent works on the subject in a future issue of the present 'Studies'.

The story of the first preaching of the Kālacakra doctrine by Çākyamuni, the Buddha, is well-known. It has been reproduced by Csoma de Körös on p. 192 of his *Tibetan Grammar*, and need not to be repeated here. The 'grel-chen of mKhas-grub-rje gives several versions of the first preaching of the Kālacakra by the Buddha. No doubt these different versions represent different traditions current in India and Tibet. All of these traditions agree in locating the scene of the first preaching of the Kālacakra doctrine by the Buddha at the great stūpa of Çri-Dhānyakaṭaka. The abridged commentary composed by Acala-garbhā / 'grel-chen, fol. 17 / says that the doctrine originated from Çambhala, and that king Sucandra heard it at Çri-Dhānyakaṭaka. The commentary composed by Ņi-ma-dpal ye-ces states that the Buddha preached the doctrine to an assembly desirous to receive instruction in the

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various Tantras / 'grel-chen, fol. 18 / . According to the tradition preserved in the writings of Rva-lotsāba and 'Bro-lotsāba, the Buddha preached the doctrine at Çri-Dhānyakaṭaka in the year of his Passing Away. mKhas-grub-rje however states that this is incorrect and should not be retained. / 'grel-chen, fol. 18 / . According to mKhas-grub-rje / 'grel-chen, fol. 19 / the correct tradition is that which says that the Buddha preached the doctrine of the Wheel of Time at Çri-Dhānyakaṭaka after His Supreme Enlightenment. Sucandra, the king of Çambhala, miraculously arrived there from Çambhala accompanied by the kings of the ninety six provinces of Çambhala and a multitude of bodhisattvas, devas and asuras. According to mKhas-grub-rje, the author of the first Kālacakramūlatantra was Sucandra / 'grel-chen, fol. 20 v / . He is said to have composed an abridged version of the Mūlatantra and a commentary of 60,000 ślokas. At the time of his death, Sucandra consecrated his son Lha'i dbaŋ-phyug as preacher of the doctrine, and since that time the doctrine has been expounded by the successive kings of Çambhala. We shall have occasion to return to the same subject while studying the different lists of kings of the Realm of Çambhala.

Such is the legendary account of the first preaching of the Kālacakra doctrine. It is as yet difficult to say whether the Kālacakra doctrine has any relation to the ancient Kālavāda system and its Iranian counterpart—the Zervanite system. The Kālavāda was at an early date absorbed by astronomical schools, and the allusions to the Kālavāda in Buddhist literature are too scant to permit the assertion that the system was wide spread in the time of Çākya-muni, the Buddha, or had any connection with primitive Buddhism. (the Aṅguttara-nikāya, ed. Morris, part II, 22, 2; 198, 8, mentions the Kālavādi in a list of different philosophical systems; the Buddhacarita, ed. Cowell, XVIII, 55, shows the Buddha pronouncing himself on the Kālavāda). Both the Kālacakra and the Kālavāda have an intimate connection with astrology and astronomy.¹ Kāla, the highest cosmic principle or the highest primordial being, and the system of time-periods of the Kālavāda, remind one of the Kālacakra doctrine with its Ādi-Buddha, the highest cosmic principle or primordial Buddha, and its system of time-periods. The whole question is intimately related to the problem of possible Manichean and other Near Eastern influences on the Kālacakra, many of whose adepts were natives of Kashmir, a region which always remained open to outside influences.

We shall now give a translation of the 'grel-chen by mKhas-grub-rje dealing with the spread of the Kālacakra doctrine in India and its introduction

¹ A very full account of the Kālavāda is found in Prof. Stecherbatsky's *La théorie de la Connaissance et la logique chez les Bouddhistes tardifs*. Paris, 1926, pp. 12 ff; Also Wesendonk, *J.R.A.S.*, 1931, pp. 52 ff.

to Tibet. According to mKhas-grub-rje there exist two main traditions: the tradition of Rva-lotsāba and that of 'Bro-lotsāba.

'grel-chen, fol. 36-39 (Lhasa edition):—

'The appearance of the commentary on the Tantra in Āryadeça, according to the tradition of Rva-lotsāba:—

The adepts of the Kālacakra doctrine, renowned in the science of bodhisattvas¹, lived in India in the time of the three kings: if one considers Vajrāsāna to be the centre, then in the East the king Ha-ba-la, Gajapati, the Protector of elephants; in the South King Dza'u-gaṅ-ga-pa, Narapati, the Protector of Men; in the West King Ka-na'u-ḍza (Kanauj), Aṣvapati, the Protector of horses.² At that time Ṭsilu paṅḍita, the great teacher, possessing profound knowledge of all the piṭakas, was born in Or-bi-sa (Orissa), one of the five countries of Eastern India. He studied all the works incorporated in the piṭakas at the Ratnagiri-vihāra, at Vikramaçilla, and Nālandā, but especially at the monastery of Ratnagiri, which was not destroyed by the Turukas / Turks / . Those who desire to attain buddhahood in one life should study the Mantrayāna, and especially the science of bodhisattvas. Ṭsilupa learned that this science was preserved in Çambhala, and following the instructions given to him by his tutelary deity, he made friends with some merchants trading in precious stones obtained in the Ocean. He agreed to meet these sea-going merchants after six month, in the meanwhile they proceeded along different routes. Ṭsilu paṅḍita, travelling slowly, ascended the summit of a mountain, and there met with a stranger. The man asked him: 'Where are you going?' Ṭsilupa answered: 'To Çambhala in search of the knowledge of bodhisattvas'. 'The road there is extremely difficult', said the stranger, 'if you are eager to learn, you can acquire this knowledge even here'. Ṭsilu paṅḍita then recognized in the stranger an incarnation of Mañjuçrī, and prostrating himself, offered him a maṅḍala. The stranger bestowed upon him all the secret precepts of the commentaries of the Book of Power. After Ṭsilu had mastered them, the stranger placed a flower on the crown of his head, and blessing him said: 'May all the knowledge of bodhisattvas enter into you!' And all the knowledge of bodhisattvas having entered his mind, like water pouring from one vessel into another, Ṭsilu paṅḍita retraced his steps, and rejoined the merchants, and again proceeded towards Eastern India.

According to another tradition, Ṭsilu paṅḍita was the son of a yogin. Having been taken by his father to Çambhala, he met with a monk of an ex-

¹The science of bodhisattvas stands here for Kālacakra.

²This is evidently an allusion to the well-known theory of four great kings of the World. Cf. Pelliot, T'oung Pao, 1923, pp. 97 ff, Ferrand: Les grands rois du monde in the Bull. of the School of Oriental Studies, vol. VI, 2, pp. 329 ff.

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tremely majestic appearance, an incarnation of the bodhisattva Avalokiteṣvara. The bodhisattva having blessed him, Ṭsilupa was able to memorize a thousand ṣlokas daily. He mastered all the commentaries on the Tantra. On his return to India, he obtained the religious name of Ṭsilupa. Later on he took up his residence in the country of the king Kaṭaka, and had three disciples. Having been requested by these to write down in book-form the Commentary on the Tantra, he wrote it. One of his disciples was a man of average faculties. Another called rGyal-ba'i 'byun-gnas sbas-pa obtained the siddhis. The third, born in Eastern Bengal, and known by the name of Biṣo ācārya¹ or Paṇḍitācārya, became a learned man. He obtained a profound knowledge of the science of bodhisattvas. At that time a foreign king carried war into Orissa, and all books containing the commentaries on the Tantra were buried in a pit, and Ṭsilupa fled. The war having passed, people searched for the books, and as they could not find the commentaries on the Samvara and Hevajra systems, Ṭsilupa was requested to write them down. This he declined, saying: 'The ḍākinīs having buried them, I am unable to write them down again'. After this Ṭsilupa² proceeded to Eastern India, and preached the Kālacakra doctrine to Paṇḍita ācāryadeva, born in Ba-ren-tā,³ the great adept of Kālacakra / Dus-ṣabs-pa ḍhen-pa / . Dus-ṣabs-pa ḍhen-po equalled his predecessors in learning, and had fully disciplined his mind. Some say, he had visions of the Tārā, and whatever he desired, was granted to him. Instructed by the Tārā, he proceeded to Ṣambhala. En route he was met by the bodhisattva Avalokiteṣvara who guided him to the 'Maṇḍala-house' / dkyil-'khor khañ-pa / of the Malaya grove, the 'cool grove'. Having consecrated him, the bodhisattva explained to him all the commentaries on the Tantra, and after presenting him with all the books, he let him go. On his return Dus-ṣabs-pa ḍhen-po took up his residence at Me-tog Khyem / Kusumagrha / in Eastern India, and had four excellent disciples. / This Me-tog khyem or Kusumagrha must be the Groñ-khyer me-tog or Kusumapurī / nagara / , the capital of King Nanda and his son Mahāpadma. Cf. Sum-pa mkhan-po, ed. Das, p. 82 / . I / Dus-ṣabs-pa ḍhuñ-ñu; 2 / 'Dul-ba 'byuñ-gnas blo-gros; 3 / Señge rgyal-mṭshan / Siñhadvaja / , and 4 / m'Tha'-yas-rnam. Dus-ṣabs-pa ḍhuñ-ba was born in Eastern Mañjuhadeṣa, and was known by the name of Bodhipa. Some say his real name was Dharmākara, but this is incorrect. He was a disciple of Sādhuputra, and with him begins the 'later period'.

Rva-lotṣāba says, that Dus-ṣabs-pa ḍhuñ-ba preached the doctrine to

¹ The bKa'-babs bdun-ldan of Tāranātha, ed. A. Grünwedel, *Bibl. Buddhica*, XVIII, p. 109, mentions a Piṣo ācārya, who brought from Ṣambhala many texts on the Kālacakra.

² The bKa'-babs bdun-ldan of Tāranātha mentions a Ṭsilupa, a disciple of Praçānta-mitra. Cf. ed. Grünwedel, *Bibl. Buddh.*, XVIII, p. 103.

³ Probably Ba-ren-dra / Vārendra / , name of the northern part of Bengal.

Ratnākara, who spread the doctrine in Nālandā. Former teachers have said: 'These two were friends. Dus-śabs-pa čhuñ-ñu went to Nālandā. He erected the temple of Kālacakra, and many paṇḍitas became his disciples. As this agrees with the other accounts of the lineage of the Kālacakra teachers, there is no need to bring in the name of Ratnākara'. Dus-śabs-pa čhen-po was of the opinion that if he could spread the doctrine in Magadha, it would spread everywhere. King Čin-stan-čan of Magadha was ruling at that time. Dus-śabs-pa čhuñ-ñu visited Nālandā during the abbotship of Sen-dha-ba¹ at the temple of Otantapuri. He wrote above the temple gates the rnam-bēu dbañ-ldan formula, and inscribed under it the following words: 'He, that does not understand the primordial Buddha, knows not the true name of the deity. Having abandoned the path of Vajradhara, one is subject to transmigration!' ² Having written this down, about five hundred discontented paṇḍitas challenged him. Because of the profound character of the essence of the doctrine, he defeated most of them, and they became his disciples. Especially Mañjukirti, Abhiyukta, Paṇḍita Rībe, Dā bodhisattva, Abhaya, Puṇya čhen-po / Mahāpuṇya /, Gambhīra the Kashmirian, Čāntagupta, Guṇarakṣita, Somanātha and Ṭsami. All of them became very learned.

The members of the Royal family, the nobility, and followers of Brahmā, all paid homage to him. He wrote books and many entered into religion. The doctrine spread far and wide. After this the paṇḍita Samantabhadra born in Ye-rañ in Nepāl, studied with five learned men, and especially followed after Mañjukirti.

According to the tradition of 'Bro-lotsāba:—

Dus-śabs-pa čhe-ba is said to have appeared, some say in the time of the preaching of the doctrine by Rigs-ldan dpal-skyoñ, others say in the time of Sen-ge; some say in the time of Ma dag-pa, again others say in the time of the preaching of the doctrine by Ńi-ma. Again according to others about the beginning of the 'added year' of the Byed-rtsis period of sixty years in the period of Me-mkha rgya-mtsho. The years of succession in the different accounts of the lineage of Kālacakra teachers seem to agree.

A son of a noble family, from the lineage of Yama, performed the 'rite of conception', and a son was born to him. When the boy grew up, he learned of the existence of the science of bodhisattvas in the North, and he proceeded there in search of knowledge. Rigs-ldan / Kulika, the King of the

¹ Sendhava.

² The čhos-'byuñ of Pad-ma dkar-po ascribes these words to Ṭsilu-paṇḍita. Cf. čhos-'byuñ, fol. 68, of the Bhutanese edition. The account of the Pad-ma dkar-po'i čhos-'byuñ was translated by Csoma de Kőrös in J.A.S.B., vol. II (1833), p. 57.

STUDIES IN THE KĀLACAKRA

Realm of Çambhala / perceived by his magic power, the excellent thought of the boy, his craving for the secret knowledge, the difficulty of the four months journey to Çambhala across a waterless desert, and possible danger to his life, and appeared to him in his magic form and demanded: 'Where and for what purpose you are going?' The boy explained the purpose of his journey. 'The road there is extremely difficult', said Rigs-ldan 'if you are so eager to learn, could you not learn it here also?' The boy recognized in the stranger an incarnation of Rigs-ldan and paid homage to him. On being consecrated, he received for four months instructions in the whole of the piṭaka of the Anuttara-tantra, and especially in the three commentaries on the science of bodhisattvas. His mind became filled like a vase full of water. He then returned to India and became known as an incarnation of Mañjuçri, and received the title of Dus-'khor śabs-pa čhen-po.

About the same time there lived in India a monk with a fully disciplined mind. He was desirous of increasing his knowledge, and prayed to the god of wishes. The god gave him advice in a dream. He made out of coral an image of Kurukullā equal to a finger's breadth, and having placed it on the mouth of a woman's corpse, he sat cross-legged behind it. He thus meditated for seven days. Then the corpse raising its head, uttered: 'What is your desire?' Instead of saying 'I desire to be able to memorize whatever I have seen', the monk said: 'I desire to be able to memorize the written characters only'. 'Be it so!', said the deity to his great satisfaction. After this exhibition of magic power, he became known as paṇḍita Ņag-gi dbaṅ-phyug [Vāgīvara]. Once, while in residence at the Khasarpaṇi temple, he asked the teacher Dus-'khor śabs-pa: 'What do you know in the Tantra?' The teacher answered him: 'I know this and that'. It is said, that the paṇḍita was unable to remember even the name of the Tantra! Dus-sabs čhen-po had many disciples and most of them became yogins. The follower of the doctrine, the Prince Nāleन्द्रa became also known as Dus-'khor śabs, the 2nd, and was equal in learning to the Kālacakra adepts of the past. According to some, Dus-śabs, the 2nd, and Nāleन्द्रa were father and son.

About this time, a boy of remarkable mental powers, named Somanātha was born to a Kashmiri Brahmin. At the age of 12, he acquired from his father a knowledge of heretical doctrines. His mother being buddhist, said to him: 'You should also learn my religion', and placed him with a Kashmiri paṇḍita called Śabs / the Deb-ther sñon-po, book ᳚, tha, fol. 3 verso, states that the name of Somanātha's teacher was Śabs-bzaṅ-po or Sūryaketu. Sūryaketu had three disciples besides Somanātha /. Somanātha was very pleasing in appearance, and the daughter of the paṇḍita once said to him: 'Let us study

religion together!' Having agreed to this, they received many religious instructions. A disciple of Dus-šabs-pa čhen-po, 'Dul-ba'i blo-gros / Vinayamati/, once brought to the Brahmin Sūryaketu the book called dBañ-mdor bstan-pa / Çekoddeça; this treatise was translated by Somanātha and Çes-rab grags-pa of 'Bro / 'Bro-lotsāba / into Tibetan and is included in the Kānjür. Cf. Beckh, *ibid.* p. 72 / , and the commentary on the dBañ-gi rab-byed / Çekaprakriyā/ translated by Samantaçrī and the lotsāba Čhos-rab. Cf. Beckh, *ibid.* p. 73 / .

Sūryaketu showed them to Somanātha, and he having read them, rejoiced greatly. After this, Somanātha journeyed to Magadha, and met with the two Dus-šabs-pas, from whom he learned the various commentaries on the science of bodhisattvas. During his stay there, he had a debate with the paṇḍita Rin-čhen rdo-rje / Ratnavajra / , and defeated him. Ratnavajra said to Somanātha : 'My disciples won't believe me now, you had better go to another place'. Somanātha agreed to this, and decided to proceed to Tibet to spread the doctrine.

Somanātha seems to have been the first preacher of the Kālacakra doctrine in Tibet, and is said to have been the introducer of the Sexagenary Cycle / 1027 A.D., / .¹ Assisted by Çes-rab grags-pa, better known as 'Bro-lotsāba, he translated several important treatises into Tibetan, and the different Tibetan authors give accounts of his stay and activity in the 'Land of Snows'. Atiça, who is usually credited with the introduction of the Kālacakra doctrine into Tibet,² arrived there some fifteen years later / about 1042 A.D., and died at sÑe-thañ in 1054 A.D. / , and his biographies contain no information about his preaching of the Kālacakra doctrine.³

¹The Candranātha mentioned by S. C. Das in his translation of Sum-pa mkhan-po's *Re'u-mig*, J.A.S.B., 1889, p. 49, foot-note, should be corrected to Somanātha / Zla-mgon / . In his Introduction to the Tibetan Grammar, p. XV, Das states, that 'the beginning of the first cycle from the year 1026 A.D. / read 1027 A.D. / when it was introduced in Tibet by one Chilu Pandita'. S. C. Das does not state the source of this information.

²Grünwedel, *Mythologie du Bouddhisme*, p. 60.

³Atiça is said to have written a work on Buddhist chronology in 1061 A.D. Cf. Das, J.A.S.B., 1889, p. 41.



RIGGS-LDAN GRAGS-PA, KING OF ÇAMBHALA.

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