DEVELOPMENT OF THE KĀLACAKRA SYSTEM IN LATER BUDDHISM

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The Buddha, the Perfectly Enlightened One, is represented in the sacred texts as having preached a doctrine unheard before. He is said to have realized the Truth by his own unaided effort and to have shown a Path which makes an end of suffering leading to release from repeated existence in the world. His words attracted the attention of a large number of people and spread over a large area. What we mean by Buddhism today is, however, not the essence of fundamental of the new doctrine but a religio-philosophical system which assimilated and adopted new ideas and beliefs from the environment in which it developed. Elaborate ethical principles and stringent doctrinal disciplines together with the insistence on retirement from worldly life kept Buddhism confined to the recluse and monasteries during the first century of its existence.

To understand the background of Buddhism one has to take into consideration the problem of the relation of Buddhism to Brahmanism. Brahmanism as developed from the religion of Aryan India and influenced by non-Aryan contacts had by the eighth century B.C. become an "elaborate sacrificial and sacrificial system". It was in the midst of this Brahmanic system that Buddhism originated. Brahmanic ideals and principles have very much influenced and guided Buddhism particularly in its later phase which is more akin to Brahmanism. The elaborate ritualistic system of the later phase of Buddhism gave the Buddha's religion a totally different form and flavour.

It was perhaps a century after the passing away of the Buddha that Buddhism began to assimilate some current ideas and thoughts which ultimately led to the historical division of Buddhism into two schools, Hinayana and Mahayana. Mahayana has a broader and liberal outlook and possesses a deep sympathy for the suffering beings. It is true that this breadth of outlook and liberal attitude saved Buddhism from its narrow scholastic dogmatism of the age but it can not be denied as well that once the postulate of this religion of rigorous moral discipline were thrown open it paved the way for the incorporation of various practices and ideas in Buddhism. In the early centuries of the Chinese...
tian era Buddhism started adjusting itself to the pressure of the environment, and Mahayanaism with its promise to deliver all beings and with the idea of making Buddhism acceptable to all classes of people, began to incorporate all sorts of popular ceremonies and practices in the religion. With this process continuing in about the eighth century and thereafter Buddhism underwent a great change when various elements like mantra, mahayana, manjusha and other religious practices began to make their way into Buddhism. An altogether new form of Buddhism called the Varayana with much emphasis on rituals, meditational practices, gods and goddesses appeared as the third major division of Buddhism. This new phase of Buddhism is more or less a kind of Buddhist Tantrism and the appellation Mantrayana or Tantrayana is also given to it as it is based on mantras, tantra etc. In its form and characteristics the principles, doctrine and paraphernalia of Tantra-Buddhism are much the same as are found in the so-called Hindu Tantras.

For a long time Tantrism has been considered as an offshoot of Brahmanism or that it is a phase of Brahmanic Saivism only. A very recent work on Tantra-study even states that "as regards Buddhism, Tantra stands for a Hindu conquest!". In the context of modern researches on the subject we can hardly accept such ideas and the materials at our disposal will not allow us to conclude that the Buddhist tantras originated from the Brahmanic Tantra-Bhuta or the vice versa. The Buddhist tantric literature is perhaps richer and more varied than its counterpart in the Brahmanic domain. The Tantric literature is to be regarded as an independent religious literature consisting essentially of religious methods and practices current in India from a very old time. As a system it may not have developed in the Vedic age but many of the rites that have constituted the system at a later period are found scattered in different parts of the Vedic literature. Whether Vedic or non-Vedic in origin the Tantras, Brahmanic or Buddhist, represent a special aspect of the social, religious and cultural life of India and it is not possible to trace the origin of any of these two groups to any system or systems of philosophy. The Tantrik tradition is not the work of a day, it has a long history and the principles on which the Tantras, Hindu or Buddhist, are based were not evolved by either Hindusim or Buddhism out of their own materials but were the growth of the soil utilised both by the Hindus and the Buddhists. In the Pali canonical literature we have references to practices observed by religious sects during or before the time of the Buddha, which seem to be mainly tantric in character. It is also a historical fact that some tantric trends 'arose particularly on India's
extreme boundaries, some even outside Indian territory. As it appears no particular age of origin can be assigned to the development of the vast Tantra literature, the age of each Tantra has to be determined on the basis of available evidences in and about the Tantra.

In spite of the fast-growing interests of scholars during the last few decades the Tantra has remained an enigma to us. There is perhaps no other branch of Indian studies which has evoked so much interest and at the same time has been subject to gross misconceptions leading to various contradictory views. Outwardly Tantra devotes both niyama, injunction, and vrddha, regulation, and essentially it connotes the nature of being revealed and the revelation itself at the same time. In the spiritual context they are some experience-concepts realisable in terms of revelation of the mysteries of mind and matter, and ethically the tantras are the directive principles helping to formulate what is good and what is bad in the social context. The aim of the Tantra is to spread that kind of knowledge which saves the individual from suffering and helps him to receive Divine Grace. With the help of the knowledge insinuated in the Tantra one can realise his own essential nature and thereby attain freedom from worldly limitations. The supreme ideal of Tantra-worship and practice is the identity of the individual with the Supreme. This nature or characteristics of the Tantras hold good in the case of both the Hindu and Buddhist tantras. There seems to be no essential difference between Brahmnic and Buddhist Tantrism. Both of them inculcate a theological principle of duality in non-duality and hold that the ultimate non-duality possesses two aspects in its fundamental nature—the negative and the positive, Sruti and Pravrtti represented as Siva and Sakti in Brahmnicism and as Pravrtti and Upavrtti in Buddhism. In the case of Brahmnicism the metaphysical principles of Siva and Sakti are manifested in the material worlds as the male and the female whereas in Buddhism the principles of Pravrtti and Upavrtti or Suntta and Karuna are objectified as the male and the female. The ultimate goal of both is the state of perfect union and the realisation of the non-dual nature of the self and the not-self.

The fundamental principles are the same in both the Tantric schools and whatever differences we may observe are due to the fact that Brahmnic Tantrism bears the stamp of Brahmnic philosophy, religious ideas and practices whereas Buddhist Tantrism is permeated with Buddhist ideas and practices. In the Buddhist Tantras we find fragments of Mahayamic metaphysics influenced by Upanisadic monism, often with ideas of snya-vda, vijnana-vda, vedanta etc.
put side by side indiscriminately; and sometimes jumbled up confused-
ly. The fundamental principles of early Buddhism are also found
scattered in Buddhist tantric texts along with Mahayanaism and
Brahmanic ideas often in a distorted form. In this context an accurate
assessment of many of the Buddhist Tantras will appear to be diffi-
cult if not impossible at present. It is indeed an interesting study to
find out how the teaching of Skiyamukti, remarkable for its ethical
and moral discipline, could incorporate so many heterogeneous and
sometimes even revolting ideas within its fold. What must be the
origin, antiquity, source or character of the Tantras; the fact remains
that a large number of such texts belonging to various Buddhist and
Brahmanical sects have been written, and it is a pity that most of
these texts have still remained in manuscripts keeping us ignorant of
a valuable treasure of Indian studies.

With our present state of knowledge in the subject it is indeed diffi-
cult either to trace any organic relation between Buddhism and Tan-
trism or to ascertain as to how when and by whom these esoteric
elements or practices were introduced in Buddhism. Attempts have
been made to connect even the Buddha with the introduction of
these elements. It has been held on the basis of a statement in the
Tattva samgraha that the Teacher made provision for these prac-
tices to help his disciples of lower caste who would not be able to
understand his noble and subtle teachings. This seems to be in direct
contradiction of the life and teachings of the Master who has always
been represented as an uncompromising critic of the Brahmanic
system of rituals and ceremonies. No testimony from any source can
convince us that the Buddha whose entire life was dedicated to stem
the tide of evils generated by the prevalent religious systems should
have himself advocated for these elements only to attract a larger
number of people to his fold.

Traditionally Asanga, the exponent of the Yogacara philosophy, has
been responsible for the introduction of the esoteric principles in
Buddhism, and in some sources Nagajuna, the proponent of the
MADHYAMAKA philosophy, has been mentioned as the founder of the
Buddhist esoteric school. Buddhism, dharanis have been sometimes
considered to be precursors of the tantras and Tucci thinks the
dharanis to be "the first kernel from which the Tantras developed". A
number of tantric texts are reported to have been introduced into
Kambuj as early as the beginning of the 9th century. The Suram-
gama-utra repeated by Fa-hien for his own protection and held by
him with high reverence has been thought to be a collection of not
later than the 1st century. In this context the Buddhist tantras may
be traced to the beginning of Christian era. Yuse Chwang considers the dhāraṇīs belonging to the Mantrayāna to be as old as the Mahā-
sahākhyas (1st - 2nd C.A.D.).

Whatever be the time and the reason for the introduction of the exoteric elements and whoever be the person responsible for that it seems reasonable to maintain that the Mahayana's pledge for universal redemption could not but make way for the current popular religious practices into Buddhism to make it generally acceptable. Buddhist principles and traditions tinged with these materials helped the growth of the so-called Tantric Buddhism commonly designated by the term Vajrayāna. As a corporate system Vajrayāna has incorporated a large number of popular beliefs and practices which have played a significant role in far-reaching consequences in the development of Buddhism. At its later phase, with continuous flow of these beliefs or even rituals into the body of Buddhism the Teacher who was so much against anything connected with deity and divinity became himself deified and was considered as Lokottara or superhuman. The Buddhist masters with their broad-minded receptiveness strengthened by the tendency of spreading over the backward frontier peoples did not hesitate to accept their ideas and even deities in their fold. These elements were, however, fully transformed, 'purged of their primitive crudeness' and endowed with sectar symbols. Many of the mandalas of Vajrayāna reveal contact of Buddhism with frontier peoples.

Though the Mahāyāna-mūlakāya describes a number of gods and goddesses Buddhism did not have even then, about second century A.D., any conception of a well classified Pantheon, and it is with the emergence of Tantric Buddhism that gods came to be multiplied. The different branches or sects of Vajrayāna accepted the idea and institutions current among the mānas and with their tolerant universalism incorporated popular indigenous deities in their mandalas as acolytes of their chief gods. In the process popular Hindu deities like Indra, Varuṇa, Mahēśvara, Kūnti, Skanda, Viṣṇu, and even Kāma, the god of love, are all adored wholesale into Buddhism and find the places in the mandalas but as keepers of the quarters. With the diversification of Buddhism to this direction a large number of divine and fiendish beings also found their places in Vajrayānic texts, often in female forms and sometimes with monstrous appearances. In almost all texts of later Buddhism we meet with such beings as Cundi, Arūha, Ṛkṣita, Yāgini, Yakṣi and others like them.

The Incorporation of Hindu gods and goddesses into Buddhism reached its maximum limit with the development of the Kāla-kuṇā
system. The most important factor for the increase of the compromising attitude of the Buddhist sects may be traced in the change of Indian situation with the advent and infiltration of Islamic religion and culture. It is learnt from Kālacakra texts that the Buddhists were faced with the social problem of the overpowering infiltration of the Semitic culture and to resist the growing influence of the foreign elements they offered to join hands with the followers of the Brahmanic religion. It is said that the purpose of introducing the Kālacakra system has been to prevent the people from being converted to Islam, in order to stop the spread of the alien culture. The leader of the Buddhists proposed intermarriage and inter-dining among the Buddhists and the Brahmanical sages and appealed to the sages to assemble under the banner of the one Lord Kālacakra, the Adi Buddha, the progenitor of all Buddhas, the unitary embodiment of Prajñā and Upāya, the Omniscient One.

Buddhism or for that matter Ajayāna seems to have reached its extreme development with the Kālacakra system or Kālacakravyāsa. Both Indian and Tibetan sources agree that this system was introduced in India from a country named Sambhala about sixty years before it went to Tibet. It is generally accepted that the system penetrated into Tibet through Kashmir in 1026 A.D., and it was approximately in 966 A.D. that this phase of Buddhism was first known in India. The system exercised a potent influence in the life and thought of the Tibetan people. The Lamaist religion is fully influenced by the system and a large number of treatises have been written by Tibetan scholars mostly in the form of commentaries and sub-commentaries to original Sanskrit works.

A land of Sambhala has been mentioned in some Puranic texts as the birthplace of the kalki—incarnation of Vishnu. Ptolemy speaks of a Sambhala as a city of Rohilkhand in the east of Delhi. But the land of Sambhala of the Kālacakra texts is undoubtedly a different one and in all probability was a place outside India which in course of time became shrouded in mystic tales and accounts and passed as only a mythical country. The Yimalaprabhāloci locates the country in the north of the river Śīṭhā, and the Śrīyā-vigya, the land of the Aryans, i.e., Indus, is said to be situated in the south of the river and in between the Himavat and the island of Labānā. Comrade Kolch places the land between about 45° and 50° North Latitude beyond the river Śītha which he identifies with Javāt. Descriptions about the way to the mysterious land of Sambhala as given by Tibetan sources, however, suggest Tarim in East Turkestan to be the Śītha of the Kālacakra fame.
Tibetan sources describe the country as of the shape of a lotus having eight petals. In each of these eight petals there are twelve big states each with a king. In each of the twelve states there are about hundreded provinces, each having a crore of villages in it. The central part of the lotus is surrounded by the Himalayas. In the cenuse of the country is situated the great capital city of Kāśāpā with the royal palace at its centre and in that area known as mahāmārγāra, dwell great Brahmāncal sage. King Sucandra represented an incarnation of Bodhisattva Vajrājana, and as associated with the preaching of several esoteric teachings, is the lord of the palājs. In the centre of the south of the mahāmārγāra lies the malārṣa garden, the garden of sandal trees, with a maṇḍala of Kālacakrā, built by king Sucandra, which of a four-cornered shape having a breadth of 480 cubits. There is also a smaller maṇḍala built by king Pundarīka, one of Sucandra's successors. The malārṣa gardens is as large as the capital city with a circumference of 12000 yojana. In the east and west of the garden are located respectively the Upasālā and the Pundarīka lakes each of which occupy an area of 12000 yojana.

Waddell once discarded the system as unworthy of being considered as a philosophy and found in it nothing but 'a meagre and endemonstrative doctrine ... with its demonstrical Buddhism.' But, Dharmapala in his excellent work entitled 'An Introduction to Tantric Buddhism' seems to have tacitly accepted the view of Waddell. Considered on the basis of Sanskrit texts now available, both in prints and in manuscripts, the view of Waddell lost its ground. The Kālacakrā-tantra, the Vimalaprabhā, the Exhaustive Commentary on the Kālacakratantra, the Sekoddeśaṭikā, and various Tibetan commentaries on the subject help us to understand the whole nature and characteristics of the system which is keeping with the tradition of the Vajrājana attempts to explain the whole creation within the body.

The Kālacakratantra, now extant as the Laṅkā-Kālacakratantra is the only available fundamental text of this system, and it appears from various sources that there was a Mult-tantra from which the present text of Laṅkā-tantra was adapted. The text of the Tantra is composed in Sanskrit verses of the Strāgdrā metre with occasional irregularities. With a total number of 1047 verses the text is divided into five pājālas or chapters, viz., Lokadālā-pājāla (169), Adhyātma-pājāla (188), Abhiṣhek-a-pājāla (203), Śādyānā-pājāla (236), and Māyā-pājāla (661). The Vimalaprabhā informs us in its introductory part that the text in its five chapters contains 1078 verses in the Strāgdrā metre. Bu-ston in his History II records this print and
observes that some of the verses of the Laghu-version do not come from the original text. He mentions verses 93 and 94 of the first chapter as of later origin and is of the view that all parts of the Laghu-tantra are not from the Mālā-tantra. According to the Vimalarāhula, the title of the Jñānottara-tantra is at present Laghu-Kīlācakra-tantra and the Commentary designates itself as Laghu-Kīlācakra-deva-āhāra and claims itself to be mālā-tantra-deva-āhāra. In the Sekodhāsā-tākṣa of Nāgarāja (Nāra-pa) on the sekha-section of the Kīlācakratantra we have at least fifteen quotations from the Mālātantra. According to Nāra-pa’s exposition each Tantra is represented in two versions, viz., Mālātantra i.e., the basic or original text, and Laghu-tantra i.e., the abridged text. The Mālātantra of the Kīlācakra seems to have been lost to us as much as we do not possess anything of the Mālātantra either in the Tibetan or in the Chinese canon. But a voluminous literature gradually developed from the Mālātantra which belongs to the group of mātṛ-tantras, Māthus-tantras. The mātṛ-tantras include teachings on Prakṛti or Transcendental Wisdom, whereas the other group known as the pīṭ-tantras, Pīṭha-tantras are concerned with the active realisation of the ideal of Kanuñā (compassion). This Tantra is also considered as an advaya tantra.

The Buddha is supposed to have preached the Kīlācakra doctrine himself on the famous Gṛhasthā-mountain in Pulli after the promulgation of the Mahāyāna, the Prajñāprātimūḍyā. He proclaimed the Kīlācakra-teachings again at Uḍāyagrama with the famous Amaraśatakā and the secret Śākta-parvata must have played important and significant roles in the propagation and development of Vajrayāna in general and Buddhist Tantrism in particular. To associate the Master with the preaching of the Kīlācakra-tantra and similar other texts have been in accordance with the practice of the Buddhism of the later times. With a view to giving a colour of authority and sanctity to later texts and placing them off as the Buddhavacanas, the Buddhists would prefer to put the new teachings in the mouth of the Buddha who would be depicted as delivering the lectures in an assembly of gods, men, Bodhisattvas and other beings. This form of introduction to important texts has been known as the Sahajī form and can be found to have become very popular during the later stage of Buddhism. This form is similar to the introductory portions of the earlier Śūraṅga of the canonical text where the Teacher is depicted as lecturing to earnest listeners.

Some Tibetan sources hold that the Buddha revealed the Mālā-tantra of the Kīlācakra in the year of his Enlightenment while others
think that the basic text was preached by the Master in his eighth
year. It is said that while the Master was revealing the esoteric tea-
chings in the assembly of gods, Bodhisattvas etc. Sucandra, the king
of Sambhala, was present therein in a mysterious way and he prayed to
the Buddha for the text of the teachings in Kālacakra. One year later
the Mula-tantra with 12000 verses was recorded and preserved in
Sambhala.

The text of the present Tantra opens with a prayer of king Sucandra
to the omniscient Buddha for an exposition of the yoga of Śrī Kāla-
cakra so that the people in the Kali-age can set themselves on the
right path and attain emancipation. This introduction to the text
shows that this text is the work of an author different from King
Sucandra. The original text was prepared by King Sucandra from
the exposition made by the Buddha and later King Yasu, a successor
of King Sucandra, explained the text in an abridged form i.e., the present
Laghu-text to Śūryaratha, the leader of the Brahmanical sages of
Sambhala. In order to convert the sages to the teachings and prac-
tices of Śrī Kālacakra.

King Sucandra, generally accepted by traditions as the inspirer of
the Kālacakra doctrine, is supposed to be the first in the line of seven
'Priest-kings' of Sambhala. This line of 'Priest-kings' was succeeded
by a line of twenty six Kalki or Kullaka-kings each of whom ruled for
one hundred years. Verse 151 of the first chapter of the present
Laghu-text speaks of thirty five Kalkins, but Buxton refers to the
number of Kalki-kings as 26. It seems that Buxton keeps the seven
'Priest-kings' out of this list while the text and its commentary
include the seven kings as well as the two sons, Braham and Sureśīna,
of the 26th Kalkin of Buxton's account making the total number of
the Kalki family of Sambhala as thirty five, Rudrakārī, the 26th and
supposed to be the last Kalkin, will annihilate the Mlecchas in a fierce
ful battle and a Golden Age of happiness and prosperity will usher
in. Many Tibetans still believe that such an incident will take place
bringing in new hopes for Buddhism. It is stated that the religion of
the Mlecchas will exist for eight hundred years and after its destruc-
tion by the great Rudrakārī the religion of the Buddha will continue
for 19000 years āṃśa sahasraṃ karṇaśarvaham Buddhaharmano-
pravrttāh.

King Yasu who has been credited with the introduction of the
Laghu- version of the Kālacakrantusa is a nāma-sūrya of Manaphul
and has been referred to as the eighth king of Sambhala and the first of
the Kalkins. He is said to have converted the Brahmanical sages of
Sambhala into the system and principles of Kālacakra.
Since very ancient time kala (time) has been regarded in the Supreme Lord by many Brahmanical Schools. Kala has been described in the Mahabharata in an elaborate metaphorical way that one who knows well the flow of kala is never deceived and reaches its goal. The development of this system with abundant incorporation of Brahmanic deities in the mantra might have been an unavoidable necessity to cause a cultural fusion in offering a feudal resistance to the impending danger of the Semitic penetration. With that end in view an endeavours was made to bring all the followers of the different sects of Brahman, Vigna, Shiva and such other sages united in one family, the Vaisvakula, with the four-fold initiation (sahihakla), in the Kala-raka—all references in race, cast, creed and customs were sought to be removed. Kala-kaya-prana-prana-prana-kala-kahabhu-rstra, i.e., besides the developing systems of Samvism and Vajrayana the system seems to have borrowed from the flourishing Manichaeanism and other foreign elements. The Kala-raka system and the concept of Kala-raka are two important examples of the process of cultural fusion at taking place in India since then.

The Shiva, Vigna and even Shaiva ideas and Yoga elements are noticeable in a large measure in the principles and discipline of the kala-raka system. The practical side of Pantra-Buddhism generally follows the specific yogic method but in the case of Kala-raka we have the system of utpannakrama and sahakla-yoga. The importance of the four stages of Deeper, dreaming etc. and jhoka in the formation of the meditation system of Kala-raka, and particularly the reference to the avataram (incarnations) of Yiguu, especially at the ninth and the tenth avataram, i.e., Buddha and Kali, have given a distinct Vigna colour to the system. It echoes the Vigna idea that the rituals of animal sacrifices are of no rationalistic necessity and the hymn in the rites is the source of evil and cause lights. Similar to the Vigna belief that the Kall-i-inauration of Yiguu is to destroy all wicked beings and establish the rule of peace and justice, we find here the hope that between the 25th and 26th kings of the Kali family of Sambhu a fierce battle will take place between the united army of the land and foreign powers. In this battle the followers of Kala-raka would emerge victorious and led by Yiguu, Shiva and other generals would return to the residence of the ruling Kali-king in the kala-mountain. All the sentient beings in the world would
become happy and satisfied with dhane and artha recovery and established. All these traits have sometime led scholars to misunderstand this system as fully Vaiśeṣika in origin and character. It is true that Vaiśeṣika elements are there but to call it a Vaiśeṣika work is to ignore textual materials. The anti-animal-sacrifice sentiment and that violence or killed enemies hatred etc are as much Buddhist as they are Vaiśeṣika and early Buddhist texts abound in such sentiments and statements. The Kālidāsa in the Kaiśacakra is in its way sentiments with the k手持-incarnation of Vaiśu but stands for a family of kings of noble descent (Kulikā) sakalā' syanulī kaśa (Tib. rdzis klan) lasya gotram kaśi-gotram vaiṣrākhośrekaṭān. Excepting the prominence of these Kaiśi-gotra kings the Kaiśacakra text nowhere speaks of Vaiśu or of his incarnation with the same glory, glamour or excellence as could be expected of a Vaiśeṣika work, rather the incarnations of Vaiśu are referred to as possessed of rajan-quality and Vaiśu as a lieutenant of the Kauśika-Rāja.

The Vaiśeṣika, Śaṅkara and Yoga principles along with other forms of Indian and foreign ideas might have influenced, played an important role at some time or other in the formation of the Kaiśacakra system, which is certainly a syncretic one particularly in its meditational principles, it is nevertheless not a system in origin, spirit or character. Its essential Buddhist characteristics can not be missed by anyone examining its ideas, theories, and procedure. It is a system which is true to the principles of Tāntrics and Vaiśeṣika attempts to explain the whole creation within the body, an elaborate system of Yoga-practices with the control of the vital winds in the body has been regarded as a very important fundamental factor in realising the Truth in the form of the Lord Śrīcakra. A Kaiśacakra yantra wants to keep himself above the influence of the cycle of time which is ever moving to cause decay, death and rebirth. The flow of time is nothing but the wind-ki of the vital winds in the body, it is in the action of these winds that time reveals itself and if a sādhu can control and stop this action he can stop the flow of time and can thereby rise himself upon the state of Mahāsādhu removing suffering, death and rebirth.

Since Kāli is the most important concept in their philosophy these Buddhists have attached greatest importance to the astronomical conceptions of yoga (variable domain of time in astronomy), karana, titihi (lunar day) and to the movements and positions of the Sun, the planets and the constellations. In spirits in astronomy and astrology they interpret the principles and fundamentals of Buddhism in relation with time and its different uses.
In the Tantra-text we find the theory of Prāṇītyaṃśupāda interpreted in a novel way as the movement of the Sun through the twelve zodiacal signs in twelve months. The first medium in the process is caused by the Sun's entry into the sign of Capricorn, i.e., with the beginning of the northern movement of the Sun. To understand life and the cause of life, to know the real nature of the phenomenal objects, one should comprehend this movement and the process. To put an end to the mass of evils is to stop it.

Of the two cardinal principles of Buddhism, Śūnyatā and Karuṇā, Śūnyatā has been represented by these Buddhists as the Sun of the dark fortnight and Karuṇā as the Moon of the bright fortnight. First they speak of three Śūnyatās: Śūnyatā, mahāŚūnyatā, and paramārthaŚūnyatā, and three Karuṇās: sattvavālambanī, dhammaśvālambanī, and antarāśvālambanī. The three types of each of the two principles are further analysed into sixteen in relation to the fifteen bīhās of each fortnight.

The first of the sixteen types of Śūnyatā has been defined as the voidness of five skandhas and is supposed to comprise five Śūnyatās developing during the first five days of the Sun of the dark fortnight. The second, i.e., the mahāŚūnyatā, explained as the voidness of the five dhātus, is said to comprise the five Śūnyatās developing during the next five days of the Sun of the same fortnight, i.e., from the sixth to the tenth bīhā, whereas the paramārthaŚūnyatā is understood as the voidness of the five indriyas developing during the next five days, i.e., from the eleventh to the fifteenth bīhā (sāmavāsya) of the dark fortnight. The sixteenth Śūnyatā is held as to arise with the position of the Sun at the juncture of the end of the dark fortnight and the beginning of the bright fortnight which is all-pervasive, sāmāśādā. ¹⁵

The first group of five of the sixteen Karuṇās develops as the sympathy or compassion for the suffering beings during the first five days of the Moon of the bright fortnight. The second, i.e., the dhammaśvālambanī type, compassion for the phenomenal world i.e., viewing the world of appearances as with no existence by nature, develops during the next five days of the Moon of the same fortnight, i.e., from the sixth to the tenth bīhās. The third is the antarāśvālambanī type, the compassion based on no object and which is a part of the nature of the Buddhi, develops during the third five days of the fortnight, i.e., from the eleventh to the fifteenth bīhās (śūnyaśā) of the bright fortnight. The sixteenth kamara is held as to arise with the position of the Moon at the juncture of the end of the bright fortnight and the begin-
ning of the dark fortnight. It may be mentioned here that dhāra, caryapadas, and other Tantra-texts understand śānti as Prajñā. Moon and sun Karṇā as Upāya i.e., Sun but it is explicitly stated by these Buddhists of śṛṇavārasaṃśaya, prajñā, abhāva-candramā 
upāya is the Sun of the dark fortnight is the śānti or Prajñā and the 
Moon of the bright fortnight is Karṇā or Upāya. Besides these 
cardinal principles the system in keeping with the fundamental 
characteristics of Buddhism treats of the two truths, sāravī and 
paramārtha, the four abhāsambodhi, the four khyās, the five abhāj- 
śānti, etc., but in the light of their own theory centering round the 
concept of Kālacakra.

Kālacakra, the highest God of worship in this system, is substantially 
of the same nature as that of the concept of Vajrasattva as found in 
different Vajrayāna texts. He is the unity of Prajñā and Upāya, the 
Bodhicittā, the ultimate jomutable. One in the form of the motionless 
Great Bliss (Mahābhūta) 19, He is without origination and destruction, 
the unitary embodiment of knowledge and knowable embraced by Prajñā (Transcendent Wisdom) both endowed with and bereft of 
forms (contents). He is the creator of all Buddha, the Adi Buddha, 
the only Lord. The Vimalaprabha explains the expression Kālacakra 
by showing that each and every syllable of the word is invested with 
a meaning:

Kāla means causality, la denotes absorption, or dissolution, ca signifies 
the unfailing mind and kra stands for the chain of events or the 
process.

Thus Kāla comes to mean the state in which the original cause- 
potency has been absorbed, that of the state of immovable happiness 
of knowledge, this is Upāya and it is the nature of Karṇā, cakra, 
on the other hand, stands for the cycle of worldly process and this is 
the principle of knowability, this is Prajñā and is of the nature of 
śānti.

Kāleśa parashakṣaḥ śāntiśanam upāya karṇaśaṃskāraḥ 
śāntiśaṃskāram jagat cakram Śrī Prajñā śāntenaśākṣanām. 
karṇaśaṃskāraḥ śāntiśaṃskāraṁ kāla-saṁskāraṁkaśe 
śāntiśaṃskāram ityukte karṇaśaṃskāraṁśaṃskāram tataḥ. 18

21
Kālacakrak is thus the state of absolute unification of Padma and Upāya, i.e., Śūnyatā and kāma. He is the One God to be realized by these Buddhists to free themselves from the bondage of repeated existences (samsāra). The importance that this concept once exercised among the Buddhists may be evident from the famous sentences reported by Padma dKar po to have been inscribed by Tsi lu pa on the upper side of a main entrance to the Nalanda monastery: "He who does not know the Adi Būri,pa does not know the Kālacakrak he who does not know the Kālacakrak does not know how to utter the mystic names properly" and so on. The Lurman religion of the present day is fully influenced by this system and the present cycle of Tibetan years came into vogue from the date of the introduction of the system in Tibet. The Pagan inscription of 1442 AD. mentions the names of two texts, Menlungkāra and Menlungkāracakāski, which suggests that the system was also known to Upper Bumia in the 15th century. It was known in eastern India during the reign of king Mahipala of Bengal.

It can not be said with any certainty as to who first made the system known in India since there are contradictory reports on this issue. Tsi Lu pa, Pi to pa and the older Kālacakra are generally mentioned in different sources as the first tibian scholars of the system. We have two different lines of teachers indicating the tradition of Kālacakrak established in Tibetan Masters, one started by Tsi Lu pa and the other by Pandit Somanātha, a disciple of Naro pa.

The materials available to us are so scanty that we are not able yet to form a correct idea about the teachings of the system. The language of the texts and numerous astronomical calculations seem to be baffling to a modern scholar. It is well known a fact that the Tantras have always been transmitted from the preceptors to the disciples in the most secret manner and it has been held an unpardonable crime on the part of a śrāvakā to let the unrelated into the secrets of their śrāvakā. As such tantric texts have never been the subject of a pure academic discussion and any attempt to have an insight into the doctrines of the tantrik schools of Buddhism pose insurmountable difficulties to which the Kālacakrak school is no exception.

2. M. Bev, Tantra, 24
3. Tucci, Tibetan Painted Scrolls I, 210
4. B. Bhattacharya, Buddhist Exoterism, 18 ff.
5. Tatva Samgraha, St. 7867
6. Tucci, op. cit. 223.
7. Tucci, op. cit. 215
8. See the present author’s article in J.A.S. XVIII, II
9. Lamium, 131
10. As under n.8 above
11. Vimalagrabha I
12. Loc. cit.
14. See the present author’s article in Proc. Gauhati Session, AIOC.
15. See the present author’s article in Proc. International Congress of Orientalists, New Delhi 1964.
16. See the present author’s article in L.Sternbach Fel. Vol. I
17. Vimalagrabha I
18. Vimalagrabha I