

Appendix to Chapter One

Pundarika's Outline of Topics for the First Chapter of the *Vimalaprabha*

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Appendix

The Vimalaprabha

The Introductory Verses and Commentary to Verses 1 – 27 of the *Kalachakra Tantra*

The Stainless Light, The Twelve Thousand Line Commentary on the Abridged Wheel of Time King of Tantra, Following the Basic Tantra.

Commentary to the Chapter on the Cosmos

(1) The First Great Brief Account, which Destroys all Demons and Obstructors: The Precept on the Supreme Chosen Deity and the Noble Path

Homage to Manjunātha! Homage to Sri Kalachakra!

Homage to Sri Kalachakra, who consists of emptiness and compassion, without origination or annihilation in the three existences, the single image of knowledge and the objects of knowledge. (1)

Homage to the one embraced by Bhagavati Prajna who is aspectless although possessing aspect; to the one possessing the unchanging bliss of the abandonment of origination and annihilation, rid of the bliss of laughter and so forth; to the Progenitor of the Buddhas, possessing the Three Bodies, rightly knowing the three times – the Omniscient Bhagavan Paramadibuddha, that very nonduality. (2)

Homage to Kalachakra: the Buddha sitting on the lion throne, the pure vajrayoga worshipped by the three existences, a single reality having sixteen aspects due to the divisions of the Bodies, beyond nonexistence and existence, the unity of knowledge and the objects of knowledge, meeting of the best of Jinas, the true aim having twelve aspects due to the factors, bodhicitta, the vajra abode of the Jina. (3)

Homage to the Adibuddha: the Omniscient Innate Master of the Jinas, likewise the Primordial Wisdom Body – Dharma Body, the Enjoyment Body – the Body of the Day-Maker Sun and the Emanation Body – the Eye of Spreading Lotus Petals; the liberations; (Bu 303) Body, Speech, Mind and Passion; beyond origination and dissolution, pure yoga-nondual wisdom and method; praised by gods, men and demons. (4)

Primordial wisdom is well-purified, purified and unchanging by the jñāna of emptiness. Mind is well-purified, nondual, the self of phenomena by the signless jñāna. Speech is purified by the wishless jñāna, is mantra, the inexhaustible sound. Even so, the stainless one purified by the non-constructional jñāna is the yoga that consists of wisdom and method, the Body of shape that goes miraculously. Homage to beginningless, endless, peaceful bodhicitta: the one the Tathagatas call Vajrasattva, Bodhisattva, Mahasattva, Samayasattva; the overlord who has exhausted existent and nonexistent (5-8)

Homage to the word EVAM: Emanation Body, Speech, Mind and Primordial Awareness is a single yoga bond. Enjoyment Body, Speech, Speech, Mind and Primordial Awareness are a single yoga bond. (9)

The splendid Dharma Body, Speech, Mind and Primordial Awareness are a single yoga bond. Innate Body, Speech, Mind and Primordial Awareness are a single yoga bond. (10)

This is not the bliss born from copulation during waking, dreaming, deep sleep or the fourth. It does not dwell in the four abodes: primordial awareness, mind, speech or body. (11)

It has completely cast away the karmamudra and abandoned the Jñanamudra; it is rightly born from the Mahamudra. It is innate; it does not associate with another. (12)

It has passed beyond conceptual meditation; it is the unchanging bliss of Mahamudra (Bu 304). It has abandoned object and subject, shape, thought and expression. (13)

It has the aspect of a city of gandharvas, the nature of a prophetic image; it is the yoga consisting of method and wisdom. (14)

Homage to Mahamudra: passed beyond atomic reality, having the nature of a prognostic image, possessing the best of all aspects. (15)

Homage to Vishvamata: the progenitress of all the Buddhas, who has abandoned origination and destruction, who possesses the conduct of Samantabhadra. (16)

Homage to Kalachakra: even though he has abandoned the absorption of ali and kali, and the letters HUM, PHAT and so forth, he is the Body born from the unchanging. (17)

Homage to the Omniscient One, the one called “Jñana Body,” the Body like the Sun – Overlord, the Eye of Spreading Lotus Petals. He is the Buddha consisting of the four Bodies due to the division of the sixteen realities. He sits on the vajra lion throne and is praised by gods and demons. He was previously entreated by Suchandra.

Homage to the union of the Pure and Primordial Wisdom; to the pledge of the best of Jinas – the union of Mind and Dharma; to the union of Speech and Enjoyment; to the joining of Body and Emanation worshipped by the three existences. This nondual knowledge and object of knowledge, past existence and nonexistence, is four-fold Vajrasattva. Homage to that vajrayoga consisting of wisdom and method that is praised by gods, men and demons. (20)

I bow my head to the Master worshipped by the three worlds; one foot on menses-sun in the vajra gem, the second on semen-moon in the ushnisha. They are always undivided, indivisible, set in desire. (21)

I bow my head to the Master worshipped by the lord of the gods. His feet are set together with the feet of the Mother of Existence (Bu 305) on the heads of Ishvara and Mara, upon the mandalas of wind, fire, water, earth; Meru, a lotus, the moon, the sun and energy. (22)

Thus I, a fool, desire to express in the Kalachakra the yoga of unchanging supreme bliss. It is the vajrayoga served and taught by innumerable Sugatas; it is proclaimed by all bodhisattvas who hold the best vajra, who know the mantras. The garuda, swift-moving master of those who travel in the sky, goes in space; can another bird not go? (23)

In order to cross over it, I have entered the great ocean in which the holders of the ali-drop, the lords of Jinas, have clearly said that all of existence together with the mantras are in one” own body. If I reach the other shore, it is due to the power of the Jinas. (24)

By means of his ten powers, the Buddha previously prophesized the short tantra in the *Paramadibuddha* spoken to the Master of the Secret. Thus, Manjusri spoke this entire *Kalachakra-laghutantra* to the sages in Kalāpa. (25)

The sixty thousand-line commentary written by Suchandra revealed the meaning of all the vehicles. (26)

I, Pundarika, shall write a twelve thousand-line text on the *Abridged Tantra*, following the *Basic Tantra* that divides the vajra word. (27)

A yogi dwelling on the path of correct jñāna, who has taken the supreme initiation through the ritual taught by the Jina, should hear this tantra or all of the *Abridged King of Tantra*. Then casting away arrogance, much pleasure and wealth, one whose mind is fixed on Buddhahood – who acts to benefit others, (Bu 306) should listen to this commentary on the overlord from the guru. (28)

One without psychic powers who dwells in the splendid Vajrayana with a heart full of the conceptual dharmas of many treatises devises great commentaries with scholarly conceit – he is like a crazed blind elephant. One who lives to conquer his enemy's tantra causes the ruin of his own tantra – he is always the kinsman of Mara. (29)

One arrogant in his scholarliness who does not know the speech of the Masters of the Jinās, who is always blind to the way, devises a commentary on the best vehicle. He causes other blind men to fall and enters hell himself. The bliss of women draws his mind to the non-virtuous paths of despair, killing and so forth. His bliss of Sri Prajna is destroyed. His vajra word is destroyed. He is overcome by external pleasures. (30)

All those the Teacher himself prophesied in the Vajrayana that gives the bliss of the Master of Jinās, who compose commentaries and abridgements, are bodhisattvas such as myself, holders of the best vajra. They speak here through the power of the Buddha in order to mature gods, nagas and men. Those who do not have the five psychic powers and say, “We are Lords of Jinās,” speak lies. (31)

In the future people having various opinions will always trust treatises on dialectics and so forth. Buddhists will also be misled by encountering others' dialectics. I shall write a commentary that crushes the faults of the evil opinions of even those who, trusting dialectics, teach the path to the desired object. (32)

The ocean of fluid existence has waters of limitless lust. It is churned by snakes and crocodiles – hatred bereft of discrimination. It has a great many currents of delusion. On its beaches are waves of longing for wealth and prosperity that come and go. (Bu 307) In the mare's mouth maelstrom of the karmas of despair and so forth and killing and so forth, emits a fierce sound. This commentary on the splendid Vajrayana is always a helmsman. (33)

It is a leader on the way so that the great ones striving for the further shore of nirvana, who go swiftly by the sail of wisdom, may quickly cross by means of the noble bliss. This commentary thoroughly reveals the wishing-gem of true jñāna that is proficient in destroying the host of passion-demons, that gives one lordship over the three worlds. (34)

The great mudra of Vajradhara is the only one that gives the bliss of omniscience. It is the object that properly destroys the obscurations of the aggregates and so forth. It is like the eight prognostics. One may abandon that and serve a deceitful woman attached to wealth or an imaginary woman, for Buddhahood, But because of that woman whose mind is full of ideas, one will just be reduced to ejaculation. (35)

From the ruination of desire comes non-virtue, due to hatred towards the most beloved one. From hatred comes delusion; from this one's vajra falls. From that one's mind becomes continually ignorant. One takes up all other objects – ignoble food, drink and so forth. That ridicules one's mind, destroys one's bliss and causes such a wretch to wander in the six destinies. (36)

Those intent on the path to omniscience do not greatly discriminate between proper and improper words. They always enter the path of the great ones, even through the lowly languages

of various countries. The Omniscient One's language is Other, in accordance with the inclinations of sentient beings. The language of those who argue about the words and so forth the gods and nagas arranged in the grammars is different. (37)

A yogi grasps the meaning even from vernaculars and corrupt words. Swans draw out and drink milk mixed in with water. (38)

(Bu 308) In the field of ultimate reality, great ones never rely on the letters. What is the use of technical terms when one understands the meaning from the local expressions? (39)

That which proper or corrupt words can express is not jñana. That which is parochial to the world is not the language of the Omniscient One. (40)

The supreme, unchanging Fourth is the Buddha's wisdom-jñana. The Jina said that which is again like that is his Mahamudra. (41)

What will increase the bliss of one who ejaculates his white semen during intercourse with his prajna? From what will the mango fruit arise if its bud falls in the spring? (42)

A miserable person who has not attained unchanging bliss seeks transitory bliss. The cātaka bird, which is always searching for water, will not drink water on the ground even though it is thirsty. (43)

The great idiot strives for the impermanent bliss of samsara even though he does not attain it. Even though he attains the bliss of total sovereignty, the wise man casts it away for liberation. (44)

The lion who feeds on deer seeks the delight of coitus once at the end of the year. The pigeon who eats gravel does so all the time. (45)

But neither has the supreme bliss because they emit their semen once or all the time. The ascetic and the libidinous man are similar because they ejaculate in a dream or awake. (46)

Even a sleeper who is bitten by a snake does not live. An ascetic ruined by a powerless woman's vulva is similar because he does not retain his semen. (47)

Cloth of asbestos thread is purified just by burning it in fire. Likewise, the noble mind of men is purified by wisdom-jñana. (48)

(Bu 309) Quicksilver touched by fire does not remain motionless, it escapes. Semen without method is always like that from touching a vulva. (49)

Although quicksilver moves it is bound by mixings with fire due to the power of medicaments and so forth. Likewise, semen is bound by mixings with wisdom by means of superior yogas. (50)

Although fire always dwells in wood, it is not seen by means of cutting or splitting. The fire dwelling there is seen by the hands churning the fire drill on its base. (51)

Likewise, the clear light of mind is not seen by means of imaginative meditation. It is seen right there by unifying the lolana and rosana. (52)

One does not attain the sixteen-aspect reality having four divisions that the Tathagata taught through the path of various conceptual thoughts and so forth; for one is separate from the path. (53)

The reality that is the yoga of the completion process, that is separate from the thoughts of the letters HUM, PHAT and so on taught for the generation process, is the practice of reality; there is no other. (54)

A yogi attains that which is called the supreme unchanging bliss of the Buddhas or the innate bliss of the procuresses by this path that consists of the signs smoke and so forth, by conveying the vital winds into the central channel through pranayama and by not letting the vajra fall – as well as drawing up the semen through the discipline of a vidya. (55 & 56)

Worldly siddhi is achieved by conditioning oneself to the meditations on the mandala circle and so forth, that have thoughts of form and so on. How can such achieve the great desired siddhi? (57)

(Bu 310) The path arises from the kindness of the noble guru for pure disciples who continually exert themselves for the virtuous aims of others out of their love for sentient beings. (58)

Bandits of an evil land will capture the jewel of one dwelling in his own forest hermitage if he gives this jewel of the good path to another, careless sentient being. (59)

The bandits of doubt, despair, sleep, laziness and excitement capture the jewel of the good path of one gone into the thicket of the household. (60)

The bandits who always capture the jewel are: killing, stealing, adultery, lying, harsh words, slander, idle talk, covetousness, malice and wrong views. (61)

And so do the five sets of five bandits: the primary non-virtues, the secondary non-virtues, the killings, the thefts and the graspings at the objects of the sense faculties. (62)

The numerous bandits of too much food and drink, and various pleasures, capture the jewel of one who is careless and lacks mindfulness, even though he has energy. (63)

If one who is no judge shows a jewel to some other knave to determine whether or not it is very valuable, his words will make one give up the jewel. (64)

Have those who know good jewels examine the great jewel. One should know one's own jewel through their pure words. (65)

Mara creates obstacles with the forms of perfect Buddhas, bodhisattvas, fathers, mothers, daughters, sisters, sons, brothers and desired wives. (66)

(Bu 311) Therefore disciples, having abandoned the household of bandits, should zealously hide the jewel of the good path given by the noble guru. (67)

The hero process is not the path of liberation and neither is the self-blessing process. The Buddhas teach solely the very pure process for liberation. (68)

The Lords of Jinas grasp those who have performed the five misdeeds of immediate retribution with the bliss that is the aim of the initiation in the tantras that consist of wisdom and method. (69)

The hero process is not external; it is said to be the very exhaustion of the winds of the body. The self-blessing is named the vision of the three realms in the void. (70)

Men's fruit of Buddhahood arises from the exhaustion of spent samsara, just as the ripened fruit of the plantain arises from the destruction of the plantain. (71)

Sentient beings such as scorpions and crabs destroy that from which they arise. Likewise, the mind of yoga destroys illusion. (72)

The sixteen realities are: no-dual, unmoving, impartial, desire, supreme unchanging, great lust, not existent nor nonexistent, jñāna, sentient being, completely good, (73)

...noiseless, great noise, innate, holder of the drop of splendid bodhicitta, Sri Kalachakravajra and the yoga that consists of wisdom and method. (74)

The Body of compassion and emptiness, Time possesses phenomenal form. Emptiness is called "the Wheel"; the Kalachakra is accepted as nondual. (75)

Obstacles are permanently destroyed for a yogi who always meditates on the feet of the yoginis in order to quickly attain the splendor of Kalachakra (Bu 312). (76)

Enemy, lion, lord of elephants, fire, master of snakes, bandits, being bound by a noose, raging ocean, ghouls causing the fear of death, disease, Indra's deputies, poverty, being without a

woman, fear of an agitated king, lightning strike and the destruction of wealth – these are destroyed for one who clearly remembers the feet of the yoginis. (77)

One who is being destroyed in battle by enemies – by elephants, chariots, horses and numerous excellent infantry, all armored and bearing spears, discuses, swords and bows and arrows – should remember the feet of the yoginis. He will conquer all those enemies – death-givers having fierce visages, dwelling in the cardinal and intermediate directions – with his own weapons and will gain the fame of victory. (78)

The lion roars and his face is distorted; he bares his sharp teeth and twitches his tail. He wards off the forehead of the crazed elephant with his curved, strong claws. He is enraged and his eyes are red like the early dawn. His sword-tongue lolls about. He has a mane and desires to kill. The lion goes far away when one remembers the feet of the yoginis that dispel fear. (79)

The great master of elephants is blue-colored. His eyes are tawny and his temples are full of masses of rutting musk. He uproots numerous great trees and smashes them. He thunders like a dragon. He binds one with his trunk and chops one up with the tips of his tusks. The body of one who remembers the feet of the yoginis that dispel fear is freed from such an elephant. (80)

The fire that extends in all directions has flames that blaze everywhere in the cardinal and intermediate directions. Its dense smoke envelops one in great darkness. It simultaneously burns the village and the forest. It emits sparks like a falling star and always makes sentient beings afraid of death. (Bu 313) Such a fire becomes cool for one who remembers the feet of the yoginis that dispel fear. (81)

The lord of hooded snakes is enraged; he is the color of blue eye ointment. As he moves he writhes and utters a fierce hiss. His fangs are curved and he has two tongues. He makes one afraid of death. As swift as the wind, he is very wrathful and his eyes are cruel. He displays his hood, striking and biting. Such a snake is destroyed for one who remembers the feet of the yoginis that dispel fear. (82)

The bandits in the forest are malevolent; in the palms of their hands are bows and barbed arrows. Dwelling in the cardinal and intermediate directions, they hold spears, discuses and swords. The cruel-eyed ones block the ground of the noble path striking and robbing the moving traveler. Such bandits become distant for one who remembers the feet of the yoginis that dispel fear. (83)

One's arms are tied with nooses and the pair of lotus feet of one's legs are covered with iron fetters. Deprives of good water, one's tongue, throat and lips are parched. One's body is emaciated and racked with hunger. Day and night the guards guard one on the orders of an angry ruler. Even so, one who remembers the feet of the yoginis that dispel fear is freed from that bondage. (84)

Conveyed in an ocean-going vessel, the ocean is tossed and turned about by boundless fierce winds. One is stopped by pirates – gangs of crocodiles and sharks. They fling the viscous fire-oil and a great incessant rain of fire falls all about. Even so, one who remembers the feet of the yoginis that dispel fear passes beyond that (Bu 314). (85)

Holding cleavers and skull cups in their hands, cruel-minded zombies dwell in the circle of the ten directions and horrify. Howling, sending forth terrifying sounds, blazing fire comes out of their mouths. Racked with hunger, they eat flesh and delight in human blood. Their bodies are emaciated and naked. One who remembers the feet of the yoginis that dispel fear is protected from such zombies. (86)

Each day one wails and the stubs of one's fingertips rot. One's nose, lips and ears deteriorate. Due to the strength of the putrid stench one's relatives abandon one like a corpse.

One who remembers the good feet of the yoginis becomes free from diseases and is satisfied. (87)

Indra's messengers have flaming sharp tusks and the faces of snakes, lions, sarabhas, tigers and elephants. In all directions they hold discuses, swords, arrows, tridents, hooks and thunderbolts. They threaten the practitioners dwelling in supreme bliss, solely absorbed in concentration on enlightenment. These messengers are destroyed for one who places the feet of the mistresses of yoga in his own mind. (88)

In the rains one carries a load from the forest to the city on a path full of muck. In winter one travels naked on a snowy trail and must even go to foreign lands. In the summer one is burnt by the rays of the sun on a waterless, terrible, desert path. Such a poor man is freed from these sufferings and is satisfied, if he meditates on the good feet of the yoginis. (89)

The excretions of one's armpits, eyes, ears, nose, mouth and body give off an unbearable stench. Unlucky all the time, one is deprived of sexual pleasure due to separation from all ladies (Bu 315). Women may always hate one as a result of non-virtue. All such as this become handsome and lucky should they meditate on the feet of the yoginis that give the best bliss. (90)

Due to treachery the lord of men is furious at the servants. Like the Yama of Death, he is continually intent on murder. He quickly dispatches troops that make one afraid of death. Even such an angry king becomes pacified towards those servants if they meditate in their own minds on the feet of the yoginis – the protectors of all the three worlds. And indeed, with his gifts of complete honor, the king becomes a benefactor. (91)

For some, at times lightning falls from the sky. And due to intercourse with women, the fall of the vajra perpetually causes them to die, to become unaware and to be devoid [?full] of desire, again and again, for life after life. Even that fall of the vajra becomes pacified for them, they die and are not born again, by meditating on the splendid feet of the vajra of the yoginis, that abides in the lotuses of the karma-, jñana- and divine-mudras. (92)

Some lose all their wealth from indifference because of intercourse with women day and night. That occurs many times again from the mind being anointed with propensities in other lives. All that wealth is saved by meditating on the unequal and equal feet –having the form of the universe – of the prajnas, the yoginis. They are worshipped and praised by the best of Jinas. (93)

The yoginis are the three-fold path-passages of the sun, moon and Rahu: pingala, ida and avadhuti. Those two feet that go together, the destruction of existent and nonexistent are their Jñana Body. This one is their unchanging status of innate bliss. The result spoken of here, the dispelling of all fears, will quickly occur in this life for one who would remember just that (Bu 316). (94)

The place of the splendid yoginis is the house of the vajra jewel. The path the Jina taught for entering that place is without passions, it destroys demons; here I express a preliminary praise. May those men who lose the path and always go in the darkness of falsehood from associating with demons attain this path and come to the house of the vajra jewel without delay! (95)

Having meditated on the state of innate bliss through the paths of smoke and so forth, one may become Kalachakra. His limbs are the thirty-two major marks. Guru of the world, he dwells in this Wheel of Dharma. His lotus feet are kissed by the masses of light rays from the crest-gems of the diadems of the gods. He shows the noble path; like the day-maker sun he destroys all darkness. (96)

The Second Brief Account: The Bhagavan’s Teaching of the Tantra, Having Observed the Subject, the Discourse, their Relation, the Purpose and the Ultimate Purpose

Here, first I will discuss the subject, the discourse, their relation, etc., and the prophecy of the *Abridged Tantra*, etc., following the *Basic Tantra*. Later I will also discuss the purpose, the ultimate purpose and so forth in the *Abridged Tantra*.

[The former:] Here, first (the Bhagavan) observed the subject, the discourse, their relation, the purpose and the ultimate purpose (of the tantra). It gives the result of Buddhahood in this life to people to be trained who are without precept, by means of the disposition of their own minds.

He sat in the abode of great bliss – the Paramadibuddha, the great mandala of the sphere of vajra – on the vajra lion throne.

He was encircled by a host of Buddhas, bodhisattvas, wrathful kings, gods, nagas and male and female deities. The three realms saluted his lotus-feet. He is the sole chakravartin of the three realms, the Paramadibuddha without partiality. He is the Bhagavan Sri Kalachakra.

Suchandra requested him for instruction and he taught the twelve thousand verse *Paramadibuddha* (Bu 318) The *Paramadibuddha* is the *King of Tantra Kalachakra* without partiality. It is embraced by the *Namasangiti* that makes evident the Jñana Body of Vajradhara. The *Paramadibuddha* makes evident the vajra words in all tantras. It opens the jewel box of the Buddhas. It is based on worldly and transcendental truth.

It is completely purified by the four perfect enlightenments and the four vajras. It speaks of the subject that consists of the four Bodies, the six families, the twelve truths, the sixteen realities, the sixteen emptinesses and the sixteen compassions. It elucidates the ten worldly initiations and the eleventh transcendental initiation. It elucidates the karmamudra, the Jñanamudra, the Mahamudra and their worldly and transcendental siddhis. It consists of five chapters or five investigations:¹ Cosmos, Body, Initiation, Practice and Jñana. It is rightly taught so that all sentient beings, humans and so forth, may attain true, perfect Buddhahood.

(In the *Paramadibuddha*) the Tathagata prophesied that Manjusri would redact the *Abridged Tantra* from that (*Paramadibuddha*); that in the future I (Pundarika) would compose a commentary in order to train the brahman sages; that others, Yamantaka and so forth, would teach the tantra; and that all the sentient beings dwelling in the nine hundred and sixty million villages in the lands of Shambala and so forth would attain the noble path.

(Bu 319) Here, the conglomeration of particles precedes the cosmos [the basis of birth and death]. The cosmos precedes sentient beings [the based]. Sentient beings precede the worldly and transcendental initiations [that make sentient beings suitable vessels for the Mahamudra siddhi]. Initiation precedes accomplishing the worldly siddhis; the worldly siddhis are accomplished at the limit of the realm of Akanishta through conditioning oneself to meditation on the mandala circle of the collection of merit. The worldly siddhis precede accomplishing the Mahamudra jñana siddhi. The Mahamudra jñana siddhi is beyond the conglomeration of particles and is separate from the conceptual meditations on the mandala and so forth. It is accomplished through the collections of merit and jñana and through the force of the propensities

¹ They are called “investigations” because sentient beings investigate the non-conceptual jñana of the Bhagavan as they themselves are inclined.

[of conditioning oneself to] phenomenal emptiness and non-objectifying compassion in previous lives.²

Therefore, the investigation of the cosmos is first; then the investigation of the Body; then the investigation of initiation; then the investigation of the accomplishment of the worldly siddhis and then the investigation of the accomplishment of the supreme unchanging jñana. Thus, in such an order, the *King of Tantra* consists of five investigations or five chapters.³

Here the vajrayoga that consists of wisdom and method – the Adibuddha who is without partiality, Bhagavan Kalachakra – is the subject. Also, it consists of these natural [lit: a thing abiding by its own nature] topics of the five chapters.

{Next follows a chapter by chapter listing of the topics in the *Kalachakra Tantra*. The listing for this chapter is in the front of this text. The other chapter listings are not reproduced here. See the fronts of chapters two, three and five for those listings.}

Thus, since it is taught in this order, Bhagavan Kalachakra [the basis, path and result] (Bu 327), the natural topic of the five chapters is the subject here. The collection of chapters that demonstrates this, the *King of Tantras*, is the discourse.

The speech is Bhagavan Kalachakra, the natural topic [that is the subject] of the five chapters. The speaker is the Kalachakra discourse that consists of five chapters. Also, the characteristics of speech and speaker: “the Bhagavan Adibuddha is the speech; the speaker is the Adibuddha discourse” – is the subject-discourse relation.

Then, the purpose is to fulfill the aim of the collection of merit. This is done by entering the mandala [commencing with going for refuge and generating bodhicitta] and by (the guru) giving the worldly initiations. [And by (the disciple) conditioning himself to the generation process path once he has been introduced to it].

The ultimate purpose is to fulfill the aim of the collections of merit and jñana in order to attain the Mahamudra siddhi that is without partiality. This is done by (the guru) giving the great wisdom, the transcendental Fourth initiation [and by (the disciple) conditioning himself to the completion process path].

Observing these characteristics of the subject and so forth, it says, “to the people to be trained who are without precept, by means of the disposition of their own minds.” Precept is the sravaka’s highest vow – the ethical vow to forsake enjoyment of the five objects of desire.⁴ Those who are without that are without precept. The disposition of their minds is craving to enjoy the five objects of desire. Likewise, craving for the great bliss of (the union of) the two sexual organs is the disposition of the minds of those without precept (Bu 328).

Regarding, “It gives the result of Buddhahood in this life by means of this disposition of their minds”: The *King of Tantra* gives the result of Buddhahood in this life, in a human life. But it does not give it in lives in the five destinies of the gods and so forth. Why? Because they are not born in the land of karma.

Here, it is the precept of the Bhagavan that, “Once they have attained a human life, it will give the results of Buddhahood to the gods and so forth, too.” [Even within human lives] (it

² The aim of the Fifth Chapter is the Mahamudra siddhi that exhausts birth and death because the worldly siddhis do not exhaust birth and death.

³ These natural topics are taught here in accordance with the *Basic Tantra*. However, the *Abridged Tantra* has similar characteristics, so I (Bu ston) have arranged my annotations here as they apply to the *Abridged Tantra*.

⁴ Since “highest” (koti; mchog) is the same term as “ten million” (koti; bye ba), there is the monk’s training – the vows that guard ten million points; the novice’s that guard ten points and the lay-follower’s that guard five points.

refers to Buddhahood being attained) “by a person who is a great soul, who consists of the collections of merit and jñāna, and the six elements.” However, it is the precept of the Tathagata that, “It will not give the result of Buddhahood in the other case, in this human life of a person having evil karma.”

You may say, “But the Bhagavan says such as this in this Mantrayana:

‘Outcastes, flutemakers and so on, and those who commit the five misdeeds of immediate retribution, may become Buddhas in this very life by performing the mantra conduct.’”⁵

The Bhagavan’s statement is true. It is the belief of the Tathagata that, “One who has previously in this life created fierce karmas, such as the five misdeeds of immediate retribution and so forth, may destroy them with the samadhi of Mahamudra unchanging bliss (once he has entered) this Mantrayana (Bu329). And so that other uninvited non-virtue will not enter [later], insert the crosshairs of love, compassion, equanimity and joy, and so forth, and the phenomena on the side of enlightenment, into the entrance doors of the four Maras and the obstructer-foes in the house of the vajra source of phenomena.⁶ Then, having accomplished Vajrasattva together with Mahamudra there, even those who [previously] committed the five misdeeds of immediate retribution will attain the result of Buddhahood in this life.”

However, it is not the true belief of the Tathagata that, “Even those who create fierce karma such as the five misdeeds of immediate retribution and so forth after having entered the Mantrayana will attain the result of Buddhahood in this life.” [The reason for this is] here the Bhagavan’s statements in all three vehicles are, “virtuous in the beginning, virtuous in the middle and virtuous in the end.”⁷ From this statement of the Bhagavan we know that it is not the precept of the Tathagata that, “Even those who create non-virtuous karma after having entered the Mantrayana will attain the result of Buddhahood in this life.”

You might say: “well now, the Bhagavan says that the yogis eat meat in the Mantrayana. And that always occurs due to killing; some beings are destroyed due to killing. If there were no eater, there would also be no killer. And here it is the Tathagata’s precept that, ‘Each day the mantra adept should perform the fourth pledge.’”

(Bu 330) That is true. For the very reason that (eating meat) that is marked and conjoined with unspeakable misdeed is killing, the Bhagavan says that yogis should eat beef, dog and so forth that are without marks and unspeakable misdeed.

Here, the Tathagata says that yogis should eat all those (meats) – beef, dog and so forth – that the worldly people of the particular country do not eat or sell; (meat of those who) died due to their own karma, who were killed in battle due to evil karma or due to their own fault or that of robbers and so forth (who were executed). (These meats) are not bought with money and they

⁵ Paraphrased by Buton from the *Sandhivya-karana-nāma-tantra*. Also in the *Hevajra Tantra*: “By such a deliberation even those who have committed the five ignoble deeds, those who delight in killing living beings, those who are of low birth, those who are stupid, those who perform cruel deeds and those who are deformed and lacking limbs accomplish. II. ii. 13. *Hevajra Tantra*, Pg. 157.

⁶ “Love, compassion, joy and equanimity” are the four liberations and the four chakras. “The phenomena on the side of enlightenment” are the thirty-seven seed-syllables of the gods of the mandalas; the thirty-seven bases of purification – the aggregates and so forth; and the results – the thirty-seven families and so forth.

⁷ “Virtuous in the beginning” is the wisdom that arises from hearing or the Pratimoksa vows and so forth. “Virtuous in the middle” is the wisdom that arises from contemplation or concentration and so forth. “Virtuous in the end” is the wisdom that arises from meditation or undefiled virtue and so forth.

are not killed for the rites of ancestor worship, etc., and sacrifice, etc. The Tathagata did not say, “Eat meat that is marked.”

Also, that fourth pledge that is to be performed each day should be performed with the five – beef, dog and so forth – that are without unspeakable misdeed, and with the five – Vairochana and so forth [the five ambrosias], in pills the size of mustard seeds in order to serve the pledge each day.⁸ The conscious [careful] Dharma always speaks of liquor and women without unspeakable misdeed for the sake of meditation [on the nonconceptual completion process].

Likewise, the Bhagavan says this in the *Basic Tantra*:

Sinners who are difficult to tame kill an innocent sentient being for a god, due to their own fear, for the ancestors, to fulfill a desire or for sale. (1)⁹

Buying, eating and desiring the meat of that is conjoined with unspeakable misdeed. But that which falls in the bowl unasked-for is without unspeakable misdeed. (2)¹⁰

It is best that the meat of a single living being be eaten by many; a single man should not eat the meat of many living beings. (3)

Having generated compassion, one engaged in yoga should eat in reality, with a nonconceptual mind (Bu 331). That is free of unspeakable misdeed, but not otherwise. (4)¹¹

The possessor of the vajra who sees reality always teaches food [five meats], drink [five nectars] and outcaste sexual intercourse in order to destroy attachment to family. (5)¹²

The *King of Tantras* gives the result of Buddhahood in such a fashion to those without precept [if they properly practice eating and so forth]. Buddhahood is omniscience, knowledge of all aspects, knowledge of the path and the state of being endowed with the qualities of the ten powers, the confidences and so forth. The one that gives that gives the result of Buddhahood.

[The abode is] “in the abode of great bliss.” [This has a provisional meaning and a definitive meaning.] The abode of great bliss is the sphere of phenomena. It is beyond worldly examples, is Samantabhadra, the abode of great bliss.

⁸ [“Beef, dog and so forth (gokvādi; go ku la sogs pa) are the five meats; beef (go; ba glang); dog (ku from kukkura; khyi); elephant (da from dantin; glang po che); horse (ha from haya; rta); and human (na from nara; mi).

“Vairochana and so forth” are the five “ambrosias” (amṛta; bdud rtsi): Vairochana, feces (vi from viṣ; dri chen); Ratnasambhava, blood (ra from rakta; khrag); Amitabha, semen (śu from śukra; khu ba); Amoghasiddhi, marrow (ma from majjā; rkang mar) and Akshobhya, urine (mu from mūtram; dri chu). These substances play an important role in the “inner offering” practice in the yogini tantras. Newman]

⁹ “Sinners” are the agents. The “innocent sentient being” is the one to be killed. “Their own fear” refers to the meat of one killed in order to guard against human fear.

¹⁰ “The meat of that” is the thing.

¹¹ This verse presents how the practice should be performed.

¹² This verse presents the purpose of such eating. “Food” is the five meats and so forth. “drink” is liquor and so forth. “Outcaste sexual intercourse” is with one’s mother and so forth.

“In the *Paramadibuddha* – the great mandala of the sphere of vajra” means in that great mandala of the sphere of vajra that is without partiality. It is the unified mixture of knowledge and objects of knowledge; indivisible and undivided. It has the characteristic of the sphere of all aspects. It is similar to a mirror prognostic.

Regarding “the one sitting on the vajra lion throne”: The vajra lion throne is the mandala of moon, sun and fire, indivisible and undivided. Or else the letter E – the space element – is the vajra lion throne. The one sitting on that is the one sitting on the vajra lion throne – the letter VAM that consists of Body, Speech, Mind and Jñana. That one sitting on the vajra lion throne (taught the tantra).

[The entourage:] Regarding, “He was encircled by a host of Buddhas, bodhisattvas, wrathful kings, gods, nagas and male and female deities”: The Buddhas are Akshobhya and so forth. The bodhisattvas are Samantabhadra and so forth. The gods are Ishvara and so forth. The nagas are Ananta and so forth. The female deities are: Vajradhatvishvari, etc.; Dharmadhatu, etc.; Atinīlā, etc.; Carikā, etc.; Gaurī, etc.; and Śvānāsyā, etc. Their assemblage is the host. The one encircled by that is the one encircled by a host of male and female deities. The one encircled by a host of male and female deities (taught the tantra).

[The disciples:] Regarding, “The three realms saluted his lotus-feet”: The three realms are the Desire, Form and Formless Realms. The one whose lotus-feet were saluted by them is the one whose lotus-feet were saluted by the three realms. The one whose lotus-feet were saluted by the three realms (taught the tantra).

[The Activity:] Regarding, “he is the chakravartin of the three realms”: The one who turns the Wheel of Dharma in the three realms simultaneously is the chakravartin of the three realms. The chakravartin of the three realms (taught the tantra).

[The Teacher:] Regarding, “the Paramadibuddha”: The Paramadibuddha is the unchanging bliss that is characterized by perfect enlightenment in a single instant, the five aspects, in twenty aspects and by the net of illusion; it is supreme (paramah; mchog). The one who first (adi; dang por) attained Buddhahood by that (bliss) is the Paramadibuddha. The Paramadibuddha (taught the tantra) (Bu 333).

Regarding, “without partiality”: Partiality is the Dharma that consists of wisdom and method – that is characterized by subject and object. One who has abandoned that partiality is without partiality. The one without partiality (taught the tantra).

Regarding, “Bhagavan Kalachakra”: Bhagavan (bhaga; bcom pa) is conquest due to conquering (bhanjana; bcom pa) Maras and passions. The assemblage of the qualities of the Omniscient One, sovereignty and so forth, is fortune (bhaga; bcom pa). He is the Bhagavan because he possesses that.

Time (kala; dus) has the characteristic of supreme unchanging bliss. One whose body is generated as a wheel (chakra; ‘khor lo) of unobscured aggregates, elements and so forth by means of that (bliss) is Kalachakra.

Furthermore, (Kalachakra can be explained) by each individual syllable:

By the letter KA the cause is pacified. By the letter LA there is indeed absorption into this. By the letter CA for the moving mind; by the letter KRA is the process due to bonding.

The process is the flowing of the drops of body and so forth. The one who has bound that with the innate bliss is Kalachakra. The Bhagavan Kalachakra (taught the tantra).

Regarding, “requested by Suchandra”: Because he is both auspicious and the moon, he is Suchandra – the one who listens to all the Tathagatas, the stainless light of the vajra moon.

The Master of the Secret is the one who listens to all the Tathagatas because he complies the Dharmas the Tathagatas expound in the different languages of all sentient beings. The secret (guhyam, gsang ba) is the Vajrayana that is superior to the vehicles of the sravakas and pratyekabuddhas. Because he is the redactor of that he is the master (adhipati; bdag po) – the Master of the Secret (guhyadhipati; gsang ba’i bdag po).

Furthermore, externally, in accordance with worldly, phenomenal (truth), the word ‘secret’ indicates goblins (yaksha; gnod sbyin) (Bu 334). Their master is the Master of Goblins (guhyakadhipati; gsang ba’i bdag po).

Regarding dwelling in Adakavatī:¹³ Externally the word corpse (adaka; ro) indicates the assemblage of those whose prana is destroyed – the dead . Because it has that, it is Adakavatī – the place of the charnel ground. The great goblins there harass sentient beings and create many obstructions for them. The one who slays those (goblins) is the one dwelling in Adakavatī. As (the lion is) master of the beasts in the forest, the one dwelling in Adakavatī is the Master of Great Goblins.

Internally, “corpse” (adaka; ro) is the cessation of the twenty-one thousand, six hundred exhalations and inhalations, less thirty-six hundred. The one that has that is the Cloud of Dharma bhumi (the tenth bodhisattva bhumi). The one dwelling there is the one dwelling in Adakavatī.

The slayer of Maras, the passions and the goblins that obscure objects of knowledge and absorptions is the Master of Goblins. He promotes the Dharma the Tathagata taught by means of the roar of the Dharma Lion and the individual utterances of all sentient beings. The one King Suchandra – the Emanation Body of Vajrapani – requested for instruction (taught the tantra).

Regarding, “twelve thousand verse”: It is an assemblage of three hundred and eighty-four thousand syllables. It consists of twelve thousand verses in anustubh [the name of a metre] that consists of thirty-two syllables [because each quarter has eight syllables]. (Thus, the *Paramadibuddha* has) twelve thousand verses.

[Should you wonder why it is called the] *Paramadibuddha*,” it is because it expresses the subject – the Paramadibuddha. Since it is the natural topic of the discourse on this subject, it is the *Paramadibuddha*.

Regarding *Kalachakra*: Since it expresses the subject – Kalachakra, it is the *Kalachakra* discourse.

It is “without partiality” because it expresses the subject that is without partiality. Here, partiality (anvaya; rigs) is the side of wisdom and the side of method. The Jina says the tantra is without that partiality because its abandoned side is nondual (Bu 335): “It is the yogatantra that is without partiality, that consists of wisdom and method.”

If this *King of Tantra* whose subject consists of method and wisdom had different sides of wisdom and method, the subject that consists of wisdom and method would be nonexistent. If the subject that consists of wisdom and method was nonexistent, the nondual jñāna would be nonexistent. If the nondual jñāna was nonexistent, Buddhahood would be nonexistent as well. If Buddhahood was nonexistent, there would be samsara.

Here, without the relation of discourse and subject, the nondual that consists of wisdom and method [the speech] and yoga [the speaker] would not have the characteristic of speech and speaker in the yogatantra named method.

¹³ [Adakavatī or Alakā, located on Mount Kailāsa is the capital of Kubera – the god of wealth, master of the North and lord of the Yakshas. Adakavatī means “(the place) having corpses.” Newman]

And it is not the case that the word yoga speaks the meaning of method or speaks the meaning of wisdom – the word yoga speaks the meaning of wisdom and method [inseparable]. Furthermore, it is said [in the *Adibuddha*]:

“Yoga cannot occur due to the body of method or by wisdom alone. The Tathagatas call the absorption of wisdom and method yoga.”

Thus, a tantra whose subject consists of wisdom and method [inseparable] is ultimately neither a wisdom tantra nor a method tantra. From the point of view of worldly, phenomenal (truth), the Tathagata spoke [with intention] of the side of wisdom and method, in accordance with the dispositions of dull sentient beings. He did this from the point of view of the purity of the aggregates and elements, by means of the divisions of mirror-like primordial wisdom and so forth (Bu 336). The same is also true for the one named yogini.

Here, because it has a yoge {neuter form} disposition, it is yogi and likewise for yogini. Thus, from consideration of others, there is yogatantra and yoginitantra.

Therefore, from the point of view of ultimate truth, Kalachakra is the yogatantra that consists of wisdom and method – without partiality.

“It is embraced by the *Namasamgiti*¹⁴ that makes evident the Jñana Body of Vajradhara” because it is the discourse in the *Adibuddha*. Here, just as past, present and future Tathagatas spoke, are speaking and will speak the *Namasamgiti*, just so is the *Adibuddha*. The word adi [unborn, unceased] means without beginning or termination. Since beginningless time beginningless Buddhas have taught it, are teaching it and will teach it: it is not taught merely by Tathagata Dipamkara and Shakyamuni.

Here Vajrapani said:

“That which past Buddhas spoke the future ones will also speak. And that which the present perfect Buddhas speak again and again. (*Namasamgiti* 12)¹⁵

And which great Vajradharas, measureless delighted holders of mantra, rightly sing in the *Māyājāla-mahatantra*...” (NS13)¹⁶

(Bu 337) Because of this statement requesting the *Namasamgiti*, we know that all Tathagatas teach the Mantrayana.

Here, it says in the *Samāja* that between Tathagata Dipamkara and Shakyamuni, no Tathagata whatsoever taught the Mantrayana. That [has the intention] “at that time, at that period”. At the time they were teaching the Dharma in the land of the Aryans (North India), they

¹⁴ The *Namasamgiti* is virtuous in the beginning, middle and end. It clearly teaches the innate jñana. It clearly teaches the nondual jñana.

¹⁵ “Present” refers to comprehension (of the *Namasamgiti*) literally by means of current meditation, understanding and so forth. Alternately, it refers to those who heard it and reflected on it before comprehending it by means of the echo-nature. “Will be spoken” means will be comprehended.

¹⁶ “Rightly sung” means realized by themselves. “This *Māyājāla-mahatantra*” has the characteristic of being completely enlightened by means of the net of illusion (*māyājāla*; sgyu ‘phrul dra ba). And since it is also great, it is “māha,” i.e., the jñana of great bliss. It is a “tantra” because it exists in a continuum or because it is to be generated “Vajra (of “Vajradhara”) is the proper nature of the Jñana Body. (The Vajradharas) are “measureless” because they are not within the range of thought. They are “delighted,” i.e., their nature is innate joy. “Mantra” is the bliss that consists of the five jñanas.

did not teach (the Mantrayana) to the entourage in the land of the Aryans because of the dispositions of those unfortunate sentient beings who had the conceit of the four castes. But it is not the case that they did not teach it at another times to the cosmic entourage of another land. Because of this statement of the Tathagata we know that all Tathagatas teach the three vehicles. If it were otherwise, they would not be omniscient because they would not teach the Vajrayana. Therefore, all Tathagatas teach the three vehicles and teach eighty-four thousand aggregates of the Dharma, in accordance with the dispositions of sentient beings. Thus, (the *Adibuddha*) is embraced by the *Namasamgiti* that makes evident the Jñana Body of Vajradhara.

Regarding, “It makes evident the vajra word in all Kings of Tantra”: In this Vajrayana the vajra word is hidden in all Kings of Tantra, in accordance with the dispositions of sentient beings (Bu 338). For the Tathagata says, “The Fourth is again like that.” The Fourth [the unchanging bliss] is not [identical with the bliss of ejaculation -] the third, because it is called [separately “the Fourth.” Because it says, “is again like that,” that very wisdom-jñana [- the third -] is [secretly taught as] the Fourth. Because of this statement of the Bhagavan, we know that the vajra word is hidden. The vajra word is not clear in all Kings of Tantra; it is to be comprehended through the succession of the guru lineage. For the Tathagata said, “Tantra is to be understood by other tantras.”

In this mantra system the vajra word has two aspects: one is free from the point of view of worldly phenomenal (truth) and the second is free from the point of view ultimate (truth). Among these two, the vajra word from the point of view of worldly phenomenal (truth) bestows the achievement of the pledge in the actions killing and so forth¹⁷. The vajra word from the point of view of ultimate truth bestows the Fourth that is again like that – the result of the Mahamudra siddhi.

In this *Adibuddha* the Bhagavan very clearly elucidates those very [two] vajra words by means of brief accounts, explanations and further explanations.

In order to establish [belief] in that, he elucidated the Mahamudra meditation – the path of the signs smoke and so forth. For he said (in the *Basic Tantra*): “Having fixed the mind single-pointedly in the void, one should examine (the signs) for one day.” From this statement of the Bhagavan we know that the vajra word, the path of the Mahamudra meditation – smoke, etc., is clear in the *Adibuddha*; but it does not come from [i.e., depend on] the succession of a guru lineage and it is not a blessing by the command of a guru.

(Bu 339) And this [Mahamudra] path is believed in [if it is meditated] day and night for the Bhagavan said, “One should examine the signs for one day.” And here, a yogi should not forsake [meditation on] the signs smoke and so forth and examine the other practices of the mantra [deity meditation] and so forth for one day [because they are not the fundamental state].

Also, there are three types of signs: the sign of the beginning, the sign of the middle and the sign of the end. The sign of the beginning [is not merely first seeing the sign (rtags), but] is attainment of the path of smoke and so forth and attainment of [one] unchanging moment [etc.] of completion of the divine image by means of the six-factor yoga. The sign of the middle is attainment of the first (bodhisattva) stage by means of eighteen hundred supreme unchanging moments and attainment of the five psychic powers, vision of invisible objects and the worldly

¹⁷ Bhagavan replied: [As the Observance of the Vow] you should kill living beings, speak lies, take what is not given and service others' wives. (29)

[As the Observance of the Concealed Essence] one-pointedness of thought is the killing of living beings, for thought is the very life breath; to vow to save to save all beings is the speaking of lies; the sexual fluid of the woman is that which is not given and others' wives are the beautiful ones who are one's own. (30) *Hevajra Tantra* II. iii. Pg. 192

siddhis. The sign of the end is Buddhahood – the state of Vajradhara: having attained the twelfth (bodhisattva) stage by means of twenty-one thousand, six hundred supreme unchanging moments, one attains the Mahamudra siddhi.

The Bhagavan clearly taught this vajra word and so forth, [the path] that is preceded by the signs, in the *Paramadibuddha King of Tantra*. Thus, the [*Kalachakra*] *Tantra* makes evident the vajra word in all Kings of Tantra for those [who, even though they do not completely understand the meaning of the *Samāja* and so forth,] search in other tantras.

(Bu 340) Regarding, “It opens the jewel box of the Buddhas”: The jewel of the Buddhas is the supreme unchanging bliss [- the innate joy]. The box is the lotus of the vajra gem¹⁸. The King of Tantra that opens that very jewel box¹⁹ of the Buddhas [and shows the method of actualizing it] is the one that opens the jewel box of the Buddhas.

Regarding, “It is based on worldly and transcendental truth”: Worldly truth, [the path that is] conceptual meditation on the mandala circle, achieves [the result -] the worldly siddhis by means of the generation process (utpattikrama; bskyed pa'i rim pa). Transcendental truth achieves the Mahamudra siddhi by means of the signs smoke and so forth, the nonconceptual mind of the completion process (utpannakrama; rdzogs pa'i rim pa). The completion process is innate, nonconceptual; [even though it appears as the divine image of the universe,] in all aspects it is separate from the thoughts of face, arms, color and shape. The one based on these two truths is the one based on worldly and transcendental truth because it shows both paths (i.e., the generation process and the completion process).

Regarding, “It is completely purified by the four perfect enlightenments and the four vajras”: It is completely purified by the perfect enlightenment in a single moment, by the perfect enlightenment in five aspects, by the perfect enlightenment in twenty aspects and by the perfect enlightenment of the net of illusion. These completely purified it by means of the generation process – birth in the womb and by means of the process of completion of the divine image – smoke and so forth. Thus, it is completely purified by the four perfect enlightenments.

Regarding, “It elucidates the four Bodies, the six families, the twelve truths, the sixteen realities, the sixteen emptinesses, (Bu 341) the sixteen compassions, the worldly and transcendental initiations and the path of the siddhis of the karmamudra, jñanamudra and Mahamudra”:

The four Bodies are: Pure, Dharma, Enjoyment and Emanation. They possess the characteristics of the fourth, deep sleep, dream and waking states of those born from wombs. And for Buddhas these are unobscured.

The six families are: unchanging bliss – the jñana element, consciousness – the space element, compositional factors – the wind element, feeling – the fire element, perception – the water element and form – the earth element. The six families of those born from wombs are obscured; the six families of Buddhas are unobscured.

The twelve truths are: ignorance, {karmic} constructions, consciousness, name and form, the six sense spheres, contact, feeling, craving, clinging, becoming, birth and old age and death. The twelve truths of those born from wombs are obscured; the twelve truths of Buddhas are unobscured. The twelve truths of those born from wombs are obscured because their vital winds

¹⁸ The followers of Rwa (Chos rab) say that the box is the lotus of the vajra gem. The followers of ‘Bro (Shes rab grags) say that the box is the vajra gem.

¹⁹ Verse 38d ... and is the receptacle of the jewels of the Buddha. buddharatnakarandake (the receptacle of the jewels of the Buddhas): The ‘receptacle’ of the jewels of the Buddhas refers to the location of the treasury of their jewels. *The Concealed Essence of the Hevajra Tantra*, Pg. 167.

flow through the divisions of the vitality that has twelve transits. The twelve truths of the Buddhas are unobscured because they have stopped the twelve factors (of dependent origination).

The sixteen realities are: [the states of joy:] Emanation Body, Emanation Speech, Emanation Mind and Emanation Jñana; [the states of supreme joy:] Enjoyment Body, Enjoyment Speech, Enjoyment Mind, Enjoyment Jñana; [the states of distinct joy:] Dharma Body, Dharma Speech, Dharma Mind, Dharma Jñana (Bu 342); [the states of innate joy:] Innate Body, Innate Speech, Innate Mind and Innate Jñana. The sixteen realities formed by the divisions of joy, supreme joy, distinct joy and innate joy are obscured for those born from wombs because they release half of a half [four] of the sixteen drops. The sixteen realities of the Buddhas are unobscured because they hold half of a half of the sixteen drops.

“The sixteen emptinesses” are the black lunar fortnight, sun [menses] and wisdom. “The sixteen compassions” are the white lunar fortnight, moon [semen] and method.

Emptiness has three divisions: emptiness, great emptiness and ultimate emptiness. With regard to that, emptiness is the emptiness of the five aggregates – five lunar days, being the first lunar day of the black lunar fortnight and so forth {through the fifth}. Great emptiness is the emptiness of the five elements – five lunar days, being the sixth and so forth {through tenth}. Ultimate emptiness is the emptiness of the five faculties – five lunar days, being the eleventh and so forth {through fifteenth}. Thus, the fifteen lunar days ending on the new moon are the fifteen emptinesses. The sixteenth (emptiness or digit of the moon,) between the end of the new moon and the entrance of the first lunar day of the white lunar fortnight, is emptiness in all aspects.

Likewise, there are three types of compassion: compassion, objectifying sentient beings, compassion objectifying phenomena and non-objectifying compassion. With regard to that, compassion objectifying sentient beings is [the five aggregates, i.e.,] the five lunar days, being the first lunar day of the white lunar fortnight and so forth {through the fifth}. Compassion objectifying phenomena is [the five elements, i.e.,] the five lunar days being the sixth and so forth {through the tenth}. Non-objectifying compassion is [the five faculties, i.e.,] the five lunar days being the eleventh and so forth {through the fifteenth} ending on the full moon (Bu 343). The sixteenth compassion [compassion in all aspects] is between the end of the full moon and the entrance of the first lunar day of the black lunar fortnight. The unity of these two [emptiness and compassion] is the subject that consists of the sixteen emptinesses and the sixteen compassions. (The *Adibuddha*) expresses that.

Regarding, “the worldly and transcendental initiations”: With regard to the worldly initiations there are: 1) [ca] water (udakam; chu); 2) [cha] crown (mukuṭaḥ; cod pan); 3) [ta] ribbon (paṭṭam; dar dpyangs); 4) [tha] vajra and bell (vajraghaṇṭā; rdo rje dril bu); 5) [ja] great discipline (mahavratam; brtul zhugs chen po); 6) [nya] name (nāma; ming); 7) [nga] authorization (anujñā; rjes su gngang ba); 8) [ka] vase (kalaśa; bum pa); 9) [kha] secret (guhyam; gsang ba) and 10) [ga] wisdom-jñana (prajñānam; shes rab ye shes). The ten worldly phenomenal initiations for those born from wombs should completely purify their [ka] body; [kha] speech; [ga] mind; [nga] jñana; [ca] elements; [cha] aggregates; [ja] sense spheres; [nya] action faculties and [ta] so forth.

Regarding the transcendental eleventh initiation: From the precept, “the Fourth is again like that²⁰”, we know that Mahamudra, whose characteristic is supreme unchanging jñana,

²⁰ “In the order of the four consecrations, Master, Secret, Wisdom and after that the Fourth thus, the Joys are to be experienced.” *Hevajra Tantra* II. I. ii. 10, Pg. 183.

purifies by means of the unobscured nature of the body, speech and so forth [situated] in the guru's mouth.

Regarding, “the siddhis of the karmamudra, jñanamudra and mahamudra”: The karmamudra is a woman having breasts and hair. The jñanamudra is a woman one imagines in one's own mind. The mahamudra is separate from conceptual thought, it has the nature of a prognostic image.

Their siddhis are of three types: The karmamudra siddhi is conduct in the Desire (realm), [the bliss of ejaculation arising from the two sexual organs]. The jñanamudra siddhi has the characteristic of the things of the Form Realm. The mahamudra siddhi is separate from existent and nonexistent; it is endowed with the best of all aspects (Bu 344).

The *Paramadibuddha* elucidates the worldly and transcendental paths of these four Bodies and so forth.

Stated in such a fashion, (the *Adibuddha*) consists of five chapters or five investigations: Cosmos, Body, Initiation, Practice and Jñana. It is rightly taught so that [the beneficiaries] all sentient beings, humans and so forth, may attain true, perfect Buddhahood. “Rightly” (indicates that it was taught) in a [clear] right fashion; it was not (taught) in the fashion of hiding (the meaning) in vajra words.

[Should you wonder what persons hold such a tantra:] “The Tathagata prophesied that Manjusri would redact the *Abridged Tantra* from this *Paramadibuddha*. He also prophesied that in the future I would compose a commentary in order to train the brahmin sages; that Yamantaka and so forth would teach the tantra; and that all the sentient beings dwelling in the nine hundred and sixty million villages in the lands of Shambala and so forth would attain the Mahayana path.”

The Tathagata prophesied that in the future I, Lokeshvara would compose a commentary on the *Abridged Tantra* in order to train the thirty-five million brahmin sages dwelling in the village of Kalāpa. He also prophesied that the other twenty-three wrathful kings and bodhisattvas would use emanation bodies to teach the *Abridged Tantra* (Bu 345) to all sentient beings dwelling in the nine hundred and sixty million villages and that the sentient beings would attain the Mahayana path.

Regarding the Mahayana path: Manjusri gives the vase, secret and wisdom-jñana initiations of the vajra family. Those would obtain that would attain the Mahayana path. These vase, secret and wisdom-jñana initiations [moving the right and left winds into the central channel] make all the castes (varṇa; rigs) [the brahmins and so forth, the winds and conceptual thoughts] a single clan (kalkaḥ, rigs). Because he possesses that clan he is Kalki. The definitive meaning of this is, “His lineage (gotram; rigs) is the lineage of Kalki because all mantra adepts are initiated into the vajra family (vajrakulam; rdo rje'i rigs).”

Thus, (the Buddha) prophesied Manjusri Yasas as Kalki (possessor of the clan) and he prophesied I, Lokeshvara as the second Kalki in this Yasas lineage. Likewise, in the proper sequence he prophesied Yamantaka and so forth – the ten wrathful kings and Kshitigarbha and so forth – the thirteen bodhisattvas. The thirteen bodhisattvas are interspersed among the wrathful kings, Yamantaka and so forth. (These twenty-three) take up emanation bodies to act as kings of the inhabitants of the nine hundred and sixty million villages. They promote the Tathagata's Dharma to all sentient beings. They destroy the wicked dharmas of the barbarians and so forth. They have the thirty-two marks of great beings. They are fully endowed with the qualities of sovereignty – the five psychic powers and so forth.

[Therefore,] it is prophesied in this *Paramadibuddha* that Manjusri would redact the *Abridged Tantra* (Bu 346); that I would compose a commentary and that Yamantaka and so forth would teach the Dharma.

The Third Brief Account: The Relationship between the Teacher and the Requestor and the *Basic Tantra* and the *Abridged Tantra*.

Now here I shall also discuss the relationship between the Teacher and the requestor. One who has not learned the subject and the predicate from the tantra commentary may say: “I am doubtful that in this Vajrayana the Master of Great Goblins dwelling in Adakavatī, the great bodhisattva Vajrapani, requested the Tathagata (for the *Basic Tantra*) and redacted it. King Suchandra was born from the womb of Vijayā, Queen of Sūryaprabha – the master of the village of Kalāpa in the land of Shambala. How could he be the requestor (of the *Paramadibuddha*)? Since I have not heard it in any other tantra and since it is not prophesied in any other tantra, the relation between the Teacher and the requestor is incongruous.”

Therefore, I should discuss (their relationship). Here indeed some may say that one born from a womb cannot request the Tathagata (for tantras) in the mantra system. This is not so because even the Bhagavan was born from a womb. If one born from a womb could not request the Tathagata (for instruction) and redact (the tantras) in this mantra system, then Shakyamuni, born into the Shakya family from the womb of Mahamaya, queen of the lord of men Siddhodana, (Bu 347) could not be the Omniscient Teacher because he was born from a womb.

Also, some say: “[Although he was born from a womb, the Buddha] previously conquered Mara and generated enlightenment. Then he became the Omniscient Dharma Teacher. After he passed into complete nirvana, he did not enter the womb again.” This statement is utterly contradictory because something that is not itself established is not a proof for other (theses).

Here, if there was not first Buddhahood [the conquest of Mara], no one among the gods, men or demons could conquer Mara. Also, one does not actualize perfect Buddhahood first, because it is the absence of all obscuration. Also, [the two, Buddhahood and the conquest of Mara] are not actualized simultaneously: “The moment there is Mara, there is no Buddhahood because the mind is obscured. The moment there is Buddhahood, there is no Mara because the mind is unobscured.” How could it be otherwise?

Here in the land of karma, except for the Bhagavan Buddha no one born from a woman’s womb possesses the thirty-two marks of a great being, the eighty minor marks, the curl between the eyebrows formed of thirty-two hairs and the six psychic powers.

Therefore, the so-called “Mara” is the stain of the propensities of sentient beings’ samsaric minds. The so-called “Buddhahood” is the mind that is separate from the samsaric propensities. And similarly the Bhagavan said in the *Prajnaparamita*: “The mind that exists is not mind,” it is natural clear light. That very [clear light] is separate from samsaric propensities (Bu 348). Thus, Mara is the stained mind and Buddhahood is the mind whose stains have gone.

Here Buddha’s external conquest of Mara [a provisional meaning] is a dream-like appearance of sentient beings’ own minds. From the ultimate point of view, the Tathagata’s heart [separate from the extremes of existence and nonexistence] shall be extensively discussed in the fifth chapter (the Chapter on Jñāna).

Here, samsaric beings cannot articulate the Buddhas' and bodhisattvas' [pure and impure] entering into samsara for the sake of sentient beings. When I, Lokeshvara entered into hell for the sake of sentient beings, Yama's deputies and the King of the Yamas sang a praise to me:

“We bow to the Buddhas who, even though they are freed from the fetters of existence, take up existence for the sake of sentient beings. They rightly teach that karmic results not being lost over time is the meaning of void. The fire of right jñāna has incinerated the filth of their minds; they are always moist with right mercy. They delight in the aims of sentient beings; they act without speculation

Thus foolish people cannot guess the Buddhas' and bodhisattvas' entering into wombs or going to hell towards the aims of sentient beings.

Even a single bodhisattva skilled in the ten perfections, a lord of the tenth stage who has attained the ten powers, uses many emanation bodies to teach the bodhisattva Dharma to the sentient beings in a trichiliocosm who are to be trained by bodhisattvas. That great bodhisattva is not more than one (Bu 349)

Likewise the Bhagavan Buddha has completed his accumulations of merit and jñāna through the power of his former prayers. He has perfected all the qualities of sovereignty – confidence and so forth. When the various requestors in the trichiliocosms in a Buddha field use the limitless utterances of limitless sentient beings to request the Dharma, he uses limitless, unobscured, illusory Emanation Bodies to teach the worldly and transcendental Dharma by means of the omniscient language that employs the utterances of all sentient beings. The Omniscient One is not more than one.

It is just like some great illusionist who emanates many illusory forms. He uses those emanated forms to uproot trees and also to shake mountaintops. He uses forms like Sahadeva [Ishvara} and like Vishnu to bind Devadatta and so forth. That great illusionist is not more than one. Likewise the Buddhas' and bodhisattvas' illusory Emanation Bodies perform the aims of sentient beings in the three existences.

Thus, in order to teach the worldly and transcendental Dharma to all sentient beings, prior [to entering the womb] the Bhagavan Buddha (was already) a lord of the twelfth stage. He was wise; he held the great illusion. (Bu 350) He possessed the optical illusion of the great illusion²¹. He was born into the Shakya family as Prince Siddhartha in Lumbini in the land of the Aryans, from the womb of Mahamaya {Great Illusion}, Queen of the lord of men Suddhodana.

Also, Vajrapani, a lord of the tenth stage, was born as Suchandra in the village of Kalāpa in the land of Shambala from the womb of Vijayā, Queen of Sūryaprabha.

Bhagavan Buddha manifested the twelve stages and took birth as Shakyamuni in order to teach the worldly and transcendental Dharma in the Buddha field. The bodhisattva Vajrapani became King Suchandra so that the people to be trained by Suchandra dwelling in the nine

²¹ *Nāmasamgīti*, Verse 35: “Bearing the grand illusion (mahamaya), he is wise, accomplishing the object [of beings in] the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.” Ronald M. Davidson, *The Litany of Names of Manjusri*, Pg. 23.

(NS 35a:) Since it is without lust and non-lust, “the great {grand} illusion” is the nature of great attachment. Since the ineffable jñānamudra is held to be the essence of that, “he held” it. By knowing the unflowing bliss inside the nave of the gem, “he was wise.” (NS 35d) Obtaining the supreme unchanging (bliss/jñāna) that is the cessation of the twenty-one thousand, six hundred winds, he attained two (bodhisattva) stages in each of the six chakras of the channels. Then returning again from the tip of the gem, he dwelt in the nave of the ushnisha chakra. In that way, “he possessed the optical illusion of the great illusion.”

hundred and sixty million villages north of the Sita River would obtain the path of true, perfect Buddhahood by means of the *Paramadibuddha King of Tantra*. These two, Buddha and bodhisattva are related as Teacher and requestor by means of Emanation Bodies or Enjoyment Bodies because subject and predicate are not contradictory.

[The requestor] Vajrapani's Emanation Body, King Suchandra requested [the Teacher] the Tathagata (to teach the tantra) so that [the beneficiaries] all sentient beings might achieve the worldly and transcendental siddhis. Also, [the reason the Teacher] the Tathagata [taught was for people to be trained]. He saw that the people dwelling in the nine hundred and sixty million villages in the lands of Shambala and so forth north of the Sita River had pure minds that were near to good fortune (Bu 351). [Should you wonder how he taught:] Seeing that, he rightly taught the twelve thousand verses *Paramadibuddha* that does not conceal the vajra word, that elucidates the vajra word. He saw the future complete maturation of [Sūryaratha and so forth -] the thirty-five million brahman sages and the people dwelling in the nine hundred and sixty million villages. Seeing that, the Tathagata prophesied that Manjusri would compose the *Abridged Tantra* from this twelve thousand verse *King of Tantra*; that he would teach the *Basic King of Tantra*; and that as Kalki Yasas he would make all the castes into a single clan by means of the vajra family initiation. He also prophesied myself, Pundarika, the author of this commentary, as the second Kalki. Then he prophesied (the Kalkis) following me, Yamantaka and so forth.

Here, the Bhagavan said (in the *Basic Tantra*):

Six hundred years from [this] the first year, Manjughosha – King Yasas – will appear in the place called Shambala in order to mature the sages. (1)

His great queen will be Tara; his son will be Lokesvara holding a lotus. He will arise from my Shakya line into your line, Suchandra. (2)

Vāgmī²² Yasas possessing the vajra family will be Kalki by making the four castes into a single clan within the vajra family; not by making them into a brahman family. (3)

If one teaches the Dharma to sages saying, “Thus have I heard...,” a dispute will occur: “He (Buddha) is not omniscient because he heard it from another.” (4)

(Bu 352) One should teach the Dharma in whatever fashion completely matures sentient beings. (5)

A yogi zealously grasps the Dharma through proper words and corrupt words. When one gets the meaning from the local words, what is the use of treatise words? (6)

On the earth a jewel is called by different nominal distinctions from country to country; there is no difference in the jewel at all. (7).

Like that various redactors use various different terms for my pure Dharma, in accordance with the dispositions of sentient beings. (8)

²² Vāgmī is a synonym for Manjusri.

Thus, I accept this abridgement of the essential meaning, “Omniscient One,” and so forth. (9)

The King of Speakers will teach the entire splendid tantra in five chapters having one thousand and thirty verses in sragdhara. (10)

Also this redactor and the commentator [on that], the bearer of the white lotus (Pundarika), will elucidate the path of the Buddha in this [Kalachakra] tantra for the families of sages and so forth. (11)

[1] Candra²³, [2] Sureśvara, [3] Tejī, [4] Somadatta, [5] Sureśvara, [6] Viśvamūrti, [7] Sureśāna, Yasas and Pundarika will appear in sequence. (12)

The former King, Sūryaprabha was an emanation of Vighnaśatru. You, Suchandra are [ka] Vajrapani; in sequence will come [kha] Kshitigarbha, [ga] Yamantaka, (13)

[nga] Sarvanivaranaviskambhī, [ca] Jambaka, [cha] Mānaka, [ja] Khagarbha, Manjughosha and Lokanātha, in proper order. (14)

Yamāri and so forth, the ten wrathfuls and among them the thirteen other bodhisattvas²⁴ will appear in sequence in the lineage of the Kalkis. (15)

(Bu 353) [1] Kalki Yasas will appear and so will his lineage: [2] Kalki Pundarika then the third Kalki, Bhadra, likewise the fourth, Vijaya. (16)

[5] Sumitra, [6] Raktapāni and the seventh, Vishnugupta, [8] Arkakīrti, [9] Subhadra, [10] Samudravijaya, [11] Aja, (17)

Kalki Sūrya will be twelfth, [13] Viśvarūpa, [14] Śaśiprabha, [15] Anata, [16] Mahīpāla, [17] Śrīpāla, [18] Hari, [19] Vikrama, (18)

[20] Mahābala, [21] Aniruddha, [22] Narasimha, [23] Maheśvara and [24] Kalki Anantavijaya. There again Kalki Yasas (19)

will appear as his²⁵ son having a great wheel – Kalki Raudra. Vāgmī²⁶ will put an end to the barbarian dharma by means of the paramāśva samadhi. (20)

The Vāgmī²⁷ teacher who will appear for Sūryaratha and so forth will redact the *Basic Tantra* you (will compose), Suchandra. (21)

²³ An abbreviation of Suchandra.

²⁴ Kings who will be emanations of bodhisattvas other than Manjusri or Avalokiteshvara.

²⁵ Anantavijaya’s son

²⁶ Raudra Cakri

²⁷ Yasas

Here, you yourself, who fully mature sentient beings will compose a commentary. The holder of the lotus²⁸ himself will compose a commentary on Manjuvajra's *Abridged Tantra*. (22)

The Tathagata prophesied that in the sequence stated in the *Basic Tantra*, the bodhisattvas and wrathful kings would be chakravartins of the nine hundred and sixty million villages and would teach the mantra system.

Because of this precept of the Tathagata, King Suchandra wrote down in a book the twelve thousand verse *Basic King of Tantra*, as well as a sixty thousand line commentary, using the different languages of Shambala and so forth (Bu354). Then he taught it to the residents of the nine hundred and sixty million villages. Those sentient beings who were inclined towards it listened to it, recited it, memorized it and extensively taught it to others. In the second year after the teaching of the tantra, (Suchandra) displayed the mandala circle and miracles; then using an Enjoyment Body he went to the place from which his Emanation Body had come, as a cause for sentient beings' siddhis.

Then [Kshitigarbha] Sureśvara taught the tantra for one hundred years. Likewise, [Yamantaka] Tejī, [Sarvanivaranaviskambhī] Somadatta, [Jambaka] Sureśvara, [Mānaka] Viśvamūrti, [Khagarbha] Sureśāna (each taught the tantra for one hundred years).

Manjusri – King Yasas – took birth in the womb of Viśvamātā, queen of this Sureśāna – the Emanation Body of Khagarbha. He taught the Dharma on the bodhisattva's lion throne for one hundred years.

Then after one hundred years were completed, through the power of the blessing of the Tathagata's prophecy, he saw that it was time for the complete maturation of the sages. Through the power of his five psychic powers he knew that they would obtain the noble path. King Yasas, desiring to give them the precept, summoned all [the sages].

To the south of the village of Kalāpa there is a sandalwood pleasure grove. It is twelve leagues in breadth, the same as the village of Kalāpa. To the east of that (grove) is a miniature Manāsa lake, twelve leagues in breadth. To the west is a white lotus lake having the same measure.

The sandalwood pleasure grove is between those two lakes. In the middle of the sandalwood pleasure grove is the mandala circle of Bhagavan Kalachakra made by King Suchandra (Bu355). It consists of male and female deities fashioned from the five precious substances. It is square; four hundred cubits in breadth.

To the outside is the Body Mandala. It is square, has four entrances, four portals and is adorned with eight charnel grounds. It is enclosed by the five fences. Outside it is adorned with the four discs of earth and so forth and a row of vajras. The diameter of the row of vajras is eight hundred cubits.

The Speech mandala is in the middle of the Body mandala; it is square and half the measure (of the Body mandala). It has four entrances and is adorned with four portals. It is enclosed by three fences.

The mind mandala is half the size of the Speech mandala. It is square, has four entrances and is adorned with four portals. It is enclosed by three fences.

The Jñāna circle is half of that. It is beautified by sixteen pillars. The eight-petalled lotus is half of that. One-third of the lotus is its pericarp.

²⁸ Pundarika

Thus, the Body, Speech and Mind mandalas are endowed with all the characteristics. They are furnished with strings and half-strings of pearls. They possess jeweled tapestries, daises and bakuli trees. They are illuminated by mirrors, half-moons and bells.

In this mandala house consisting of the three mandalas, on the full moon of Phālguna (February-March), King Yasas gave the precept to the thirty-five million brahman sages headed by Sūryaratha:

O Sūryaratha and you other brahman sages, listen to my speech that bestows the excellence of omniscience [if it is properly practiced]: On this full moon of Caitra (March-April) [next month] I must give the [Vajrayana] doctrine to you who observe the precepts of the Vedas and smrtis [of the sages] (Bu 356). Thus venerable sirs, separate out those brahmans [whose conduct is uncongenial] belonging to the families of various other countries [separate out those belonging to brahman families that abide by the customs of different countries] and show them to me.”

Because of that statement they scrutinized the practices of the various countries: eating from skulls, eating beef and buffalo flesh, drinking liquor and incest with one’s mother and so forth. When they saw that the countries’ customs were mutually contradictory, (the sages) all fell down.

Thus seeing their contradictions, King Yasas spoke: “Here I must lead [you venerable sages] into this mandala house of Bhagavan Kalachakra and give you the worldly and transcendental initiations. Furthermore, you venerable sirs must eat, drink and form marriage relations with the vajra family, in accordance with my command. But if you will not obey my command, venerable sirs then quit my nine hundred and sixty million villages and go wherever you will!

“Otherwise, after eight hundred years have elapsed your descendents will take up the barbarian dharma and will become teachers of the barbarian dharma in the ninety-six great lands of Shambala and so forth. Using the mantra of the barbarian deity Bismillāh, they will hack the throats of beasts with cleavers. Then they will enjoin eating the flesh of those beasts killed with the mantra of their own deity and will prohibit eating the flesh of those that die due to their own karma.

Also that dharma is authoritative for you because of the statement in the smṛti: ‘Beasts are created for sacrifice.’ There is no difference between the barbarian dharma and the Vedic dharma with regard to killing (Bu 357).

“Therefore the descendents of your family will see the valor of those barbarians, as well as the manifestation of their devil deity in battle and in the future, after eight hundred years have elapsed, they will become barbarians.

“Once they have joined the race of barbarians, everyone dwelling in the nine hundred and sixty million villages, the four castes and so forth, will also become barbarians. For the brahman sages say: ‘Where the great man goes, that is the path.’

“Here in the barbarian dharma as well as in the Vedic dharma one must kill for the sake of the deity and the ancestors and the same is true in the dharma of the kshatriyas. For the brahmans sat: ‘Having satisfied the ancestors and the gods, there is no fruit in eating flesh; and likewise: ‘I see no fault in one who would do ill to a vicious (beast).’

“Thus, holding the Vedic dharma to be authoritative, they will take up the barbarian dharma. For this reason, so that the barbarian dharma will not enter (my realm) in the future, I give you this precept. Therefore you venerable sirs must obey my command.”

Spoken in such a fashion, King Yasas speech, together with its chastising command was like a lightning-bolt falling on the heads of the brahman sages. They said to Sūryaratha: “ O Sūryaratha! Please inform the Lord of Men Yasas: “We will not abandon the dharma of race (jāti; rigs) that is explained in the Vedas and engage in the dharma of initiations of the vajra family. Therefore, in accordance with your command, it is best that we go to the land of the Aryans, south of the Sita River and the Himalayas and north of the island of Lamkā.””

(Bu 358) Using the statement of those brahman sages, Sūryaratha informed the Lord of Men Yasas: O great king! Emperor! Supreme Sovereign! You are fully endowed with the components of the thirty-two marks of a great being and the eighty minor marks! You are the ornament of the splendid Shakya family! O supremely compassionate one, have mercy on those engaged in the dharma of their own family! Since by all means we must obey your command, we will not engage in the initiations of the vajra family; it is best that, in accordance with our command, we go to the land of the Aryans south of the Sita River, between the Himalayas and the island of Lamkā.”

Then, because of Sūryaratha’s speech, King Yasas said: “Venerable sirs, quickly leave the land of Shambala! In this way all the sentient beings dwelling in the nine hundred and sixty million villages north of the Sita River will completely abandon the non-virtuous karmic paths of killing and so forth. Then, by the blessing of Bhagavan Kalachakra, they will obtain the path of right jñana.”

In accordance with King Yasas’ command, all those brahman sages left the village of Kalāpa. On the tenth day they entered into a forest.

Through the power of his five psychic powers, King Yasas knew that they had entered into the forest. (He knew) that should the brahman sages go to the land of the Aryans, all sentient beings dwelling in the nine hundred and sixty million villages would have disastrous thoughts. The kshatriyas and other people would think: “Here, the reason [for their going] is that [the initiations, the two processes and so forth] spoken of in the Vajrayana are not the path of right jñana (Bu 359). For this reason those sages have completely abandoned their own place, from fear of the splendid King Yasas. Taking their households, they have gone to the land of the Aryans. They all strive for liberation.” Thinking this way they would obtain ill fortune because their minds would become unsuitable vessels for the profound and vast Dharma.

Thus knowing the dispositions of the individual minds of all people, the Lord of Men Yasas became absorbed in the samadhi named “Stupefier of All the Families of Vishnu, Brahma and Rudra.” By means of that samadhi and by the power of the deity’s blessing, all those sages became stupefied in that forest. Aborigines and so forth dwelling in that forest bound all the sages, brought them back to the great mandala house and threw them before the feet of the Lord of Men Yasas. Awakening, they saw the Lord of Men Yasas, the mandala house and the sandalwood pleasure grove. When they saw those things, they were astonished and said this: Oh! This is very strange! Who brought us from the great forest to the mandala house while we were unconscious?”

King Yasas’ minister Sāgaramati, an emanation body heard this speech of the brahman sages and said: “ O Sūryaratha and you other brahman sages, do not be astonished! This King Yasas is not parochial. He is a great, enraged bodhisattva who has appeared due to the blessing of the Buddha in order to take care of you (Bu 360). Therefore go to his feet for refuge and request initiation into the path that achieves the worldly and transcendental siddhis in the *Adibuddha King of Tantra*.”

Then due to Sāgaramati's speech and the blessing of the Buddha, Sūryaratha and the other brahman sages were awakened and said this: "Well said! Well said, Sāgaramati! Your speech has awakened our minds. Therefore, now we will go for refuge to the Three Jewels and request initiation into the path that achieves the worldly and transcendental siddhis in the *Kalachakra King of Tantra* so that all sentient beings may attain true, perfect Buddhahood in this very life."

Having said that, the sages called to Sūryaratha, king of the brahman family: "O Sūryaratha! You are a single book that contains the texts of the Vedas and so forth! Your heart grasps that which is to be demonstrated in all the worldly and transcendental treatises! Thus, request King Yasas with our words of request! We too will go for refuge, preceding it with a mandala and then all of us will request (initiation)!"

Thus in accordance with the speech of the brahman sages, Sūryaratha made a mandala of flowers formed from jewels and gold. He scattered handfuls of jeweled flowers before the feet of the Lord of Men Yasas. Sūryaratha and the brahman sages placed their knees on the ground and their hands on top of their heads and bowed to the feet of Yasas (Bu 361). Then Sūryaratha planted his right kneecap on the earth, set his cupped hands at his forehead and requested the Lord of Men Yasas (for instruction): "Please teach the *Adibuddha King of Tantra*! In it the Bhagavan explained that even those who (formerly) created the five misdeeds of immediate retribution may Attain Buddhahood in this very life [if they engage in (the tantra) and practice it]. He explained that they would attain the Mahamudra that is governed by the supreme unchanging bliss of Bhagavan Vajradhara. Please redact this twelve thousand verse *Adibuddha* that the Tathagata taught King Suchandra by making the text shorter and compose a short *Adibuddha King of Tantra*. Then please teach it to the brahman sages."

Then having listened to Sūryaratha's request, through the power of the Tathagata's blessing the redactor abridged the tantra in accordance with the inclinations of the brahman sages. He taught the *King of Tantra* using verses in the sragdhara (metre) that summarize (the topics -) the Omniscient Teacher and so forth.

And in order to eradicate the clinging to proper words of those proponents of proper words, he relied on the meaning. In some verses there are corrupt words. In some verses the caesuras are lacking. Some have words without case endings. In some (verses) letters and vowels are elided. In some verses long vowels are short and short vowels are long. In some the locative case is used for the ablative case and the genitive case is used for the dative case. In some a middle voice is attributed to a root that possesses an active voice (Bu 362) and an active voice is attributed to one that possesses a middle voice. In some the plural number is used for a singular number and a singular number is used for a plural number. The neuter gender is used for the masculine gender and the masculine gender is used for the neuter. In some, the dental (sa) and the cerebral (ṣa) are used for the palatal letter śa; in some the dental and the palatal are used for the cerebral; in some the palatal and the cerebral are used for the dental. There are also other such things that must be understood in conformity with the oral instructions of the tantra teacher.

Likewise the Bhagavan said in the *Basic Tantra*:

Suchandra, disciples should constantly offer desired things – wives, daughters and beloved sons – to all the Buddhas and gurus. (1)

Odor arises from earth, form from water, taste from fire, tactile from wind, sound from the unchanging, the sphere of phenomena from the great sky. (2)

Having constantly worshipped the mudra with perfumes, incense, lamps and so forth, and food, drink, clothing and so forth, the noble son gives her to the guru.
(3)

A yogi should comprehend corrupt words such as these and others too, by reading the texts. Likewise, I must write this commentary relying on the meaning in order to eradicate conceit in proper words. Thus, Buddhas and bodhisattvas teach the Dharma for the sake of liberation. Relying on the meaning, they use the different vernaculars and the different languages of the grammatical treatises, whichever eliminate conceit in family, learning and proper words.

The Fourth Brief Account: Establishing the Teacher and the Requestor of the *King of Tantra* by means of “The Omniscient One,” and so forth

Now I shall explicate the *Abridged King of Tantra* through the relation of Manjusri’s emanation – the Lord of Men Yasas – and Sūryaratha being teacher and requestor and so forth.

Here, Sūryaratha requested the Lord of Men Yasas for instruction. Yasas sat on the great jeweled lion throne in the great precious gem pavilion near the eastern entrance to the mandala house of the great Sri Kalachakra. The god, demon and naga emanation bodies engendered in the ninety-six great royal families, all bound with great jewel diadems, each a master of ten million villages, saluted his lotus feet. Yasas was the Image of the wisdom of all the Tathagatas.²⁹

He said this to Sūryaratha: “Sūryaratha, your desire and effort to listen to the *Paramadibuddha King of Tantra*, the noble being so that (the beneficiaries) the families of brahman sages and so forth, all sentient beings, may attain the path of true, perfect Buddhahood, is excellent, it is very excellent. Since it is excellent, I shall teach you everything you inquired about: [that to be taught -] the *Paramadibuddha King of Tantra*, the noble being, the one that achieves the worldly and transcendental siddhis, the vajrayoga of Kalachakra.

(Bu 364) “I, the redactor, King Yasas, will redact (the *Abridged Tantra*) through the power of the blessing of the Tathagata. I will do this by relating the true, perfect Buddha and Suchandra as Teacher and requestor [without incongruity]. I will do this using the sragdhara metre. Listen with a single-pointed mind to the *Abridged Tantra* that was prophesied before, that will be extracted from the great [*Basic*] *King of Tantra*, to the noble being, the yoga that consists of wisdom and method.

Then, [the specifics of the Teacher -] Bhagavan Manjusri’s emanation body, the Lord of Men Yasas, spoke the first verse that summarizes (the natural topics of) the Teacher and so forth, that the Tathagata had prophesied in [the *Basic Tantra* -] the *Paramadibuddha*.

Paramadibuddhodhrta-Sri-Kalachakra-nāma-tantrarāja

The King of Tantras Named “The Splendid Wheel of Time,” Extracted from the Supreme Primal Buddha.

²⁹ “Yasas” specifies his name. “Sūryaratha” specifies the requestor. “The pavilion” specifies the place. “The god, demon and naga emanation bodies” specifies the entourage. His being “the Image of the wisdom of all the Tathagatas” specifies his nature.

The First Chapter: The Arrangement of the Cosmos

Homage to Sri Kalachakra!

Sri Kalachakra I. 1

The Omniscient One, the Jñāna Body, the Body of the Day-Maker Sun, the Eye of Spreading Lotus Petals, the Buddha sitting on the lion throne, was saluted by the best of gods. King Suchandra bowed his head and placing the cupped lotuses of his hands on top of his head, asked for the yoga in the *Sri Kalachakra* – the A collection that possesses the KA line – for the liberation of humanity.³⁰

Here in the *King of Tantra*, the Bhagavan (Manjusri Yayas) proclaimed this first verse in order to summarize the Teacher and so forth. Here, ‘the Teacher and so forth’ are the Teacher, the place, the great entourage, the requestor, the Dharma teaching, the purpose and the ultimate purpose.

(Bu 365) The first of these is the summary of the Teacher. The Bhagavan summarized (the topic of) the Teacher with the twenty-three syllables, “The Omniscient One, the Jñāna Body, the Body of the Day-Maker Sun, the Eye of Spreading Lotus Petals, the Buddha.” With the five syllables, “sitting on the lion throne,” he summarized the place. With the seven syllables, “was saluted by the best of gods,” he summarized the great entourage. With the twenty-eight syllables, “King Suchandra bowed his head and placing the cupped lotuses of his hands on top of his head, he asked,” he summarized the requestor. With the fourteen syllables, “for the yoga in the *Sri Kalachakra*, the A collection that possesses the KA line,” he summarized the Dharma teaching. With the seven syllables, “for the liberation of humanity,” he summarized the purpose and the ultimate purpose.

Thus, Bhagavan Manjusri prophesied by the Tathagata, used these eighty-four syllables to extract and summarize in the proper sequence the Teacher, the place, the great entourage, the requestor, the Dharma teaching, the purpose and the ultimate purpose, from the *Basic King of Tantra*.

Someone who relies on terms and letters will say here: “Is it not the case that in all Kings of Tantra the Tathagata specifies Bhagavan Vajradhara’s dwelling place by saying ‘Thus have I heard,’ and so forth? How is it that the Bhagavan Buddha rightly taught this *King of Tantra* saying ‘The Omniscient One,’ and so forth, without saying ‘Thus have I heard,’ and so forth? (Bu 366) Since it does not specify the dwelling place with ‘Thus have I,’ and so forth, the Bhagavan Buddha did not teach this *King of Tantra*.”

Therefore, I shall discuss this. Here, in the future foolish people who rely on letters and terms will say that in all Kings of Tantra the Tathagata specifies Bhagavan Vajradhara’s dwelling place by saying “Thus have I heard,” and so forth. This is not the case because the Dharma Teacher relies on the meaning and also because the redactors redact the Dharma using various different vernaculars.

Here, if the Tathagata taught the Dharma by means of “Thus have I heard,” and so forth, a parochial statement in Sanskrit produced by the effort of the throat, palate and so forth, then the Tathagata would not be able to teach the eighty-four thousand aggregates of Dharma many times and the redactors would not be able to write them down many times, because “Thus have I

³⁰ “The Omniscient One” etc. shows the first topic; “the lion throne” shows the second topic; “best of gods” shows the third topic; “yoga” etc. shows the fifth topic.

heard” is a single parochial statement in Sanskrit. Here, since there would not be limitless Emanation Bodies, the Tathagata could not teach the Dharma using the utterances of limitless sentient beings simultaneously in limitless cosmoses. Since there would be no teaching of the eighty-four thousand aggregates of Dharma, there would be no Omniscient One. And such is not the case.

Here, since the Tathagata said the Buddha is measureless, the Dharma is measureless and the Sangha is measureless, there is not just one Omniscient Teacher. (Bu 367) There is not just one omniscient language that demonstrates the meaning using the utterances of all sentient beings. There is not just one specification of the dwelling place. The Tathagata’s requestors are not the sravaka Sangha alone, but here, in accordance with the various inclinations of sentient beings, there are many Omniscient Ones, many omniscient languages, many dwelling places, many requestors and many Dharma teachings. Therefore, the Tathagata does not teach all tantras saying “Thus have I heard” and so forth, using only the language of the gods (Sanskrit) that is produced by the effort of the throat, palate and so forth.

Here, first he taught the Dharma of the sravaka system, the Tripitaka and so forth, using the language of Magadha. Like this: “ityapi sau bhagavā sammāsambuddo vijjācaranasampannah sugato lokavidū anuttaro.” {Thus, he is the Bhagavan, the true, perfect Buddha, the one perfected in knowledge and conduct, the Sugata, the knower of the world, the unexcelled.} He taught the Dharma using this and other statements.

Likewise, he taught the Dharma using the language of ten million villages in the land of Campaka, north of the Sita River. Like this: “akarṣukhuṣṇuk gagaṅku jīṃmak vijirīṭkrā dudurūpaka.” He taught the Dharma using this and other statements.

Likewise he taught the Dharma using the language of ten million villages in the land of Suramma, north of Rukma. Likewise this: “akamayāsata valadadattavirata manika akutavaradata jigitivaradat.” He taught the Dharma using this and other statements.

Thus, since the Tathagata taught the three vehicles using the local languages of many countries, (Bu 368) they were not taught solely using the Sanskrit language, by “Thus have I heard” and so forth.

Thus, even among the Kings of Tantra the redactors wrote in the Sanskrit language, some specify the dwelling place with “Thus have I heard” and so forth, and some do not. First, many Kings of Tantra such as the twenty-five thousand line *Sri Samāja*, the sixteen thousand line *Māyājāla* and so forth, specify the dwelling place with “Thus have I heard” and so forth. Some do not. First, the twelve thousand verse *Paramadibuddha*, the thirty-six thousand line *Yogānuviddha* and the *Mahālakshābhīdhāna* do not. And the same is true for many other Kings of Tantra as well.

Just as it is in the basic tantras, so it is in the abridged tantras that are extracted from them. Some teach (the dwelling place) with “Thus have I heard” and some do not.

Here, the Bhagavan specified the dwelling place in the *Sri Samāja*: “Thus have I heard, at one time the Bhagavan dwelt in the vulvas of the vajra ladies, the Body, Speech and Mind of all Tathagatas.”³¹ (Bu 369)

³¹ [Vajragarbhā says: “EVAM (“Thus”) from the point of view of the definitive meaning is the Teacher Vajrasattva in great bliss that is indivisible emptiness and compassion. “I” means by myself. “Heard” means realized. “At one time” means a single moment of highest enlightenment. “Bhagavan” means that great bliss itself. “Dwelt” means the divisions of the going and coming of prana. By means of the divisions from the first quality through the fifth, it abides by means of the three qualities in the mandalas from the crown of the head through the navel, in the vulva or the secret vajra, and in the nave of the lotus and in the vajra gem. By means of the divisions of joy and so forth, there is the forward procedure of the coursing of the bodhicitta. (Bu 369) With regards to the reverse procedure, the

Likewise, he specifies the dwelling place in the *Māyājāla* with “Thus have I heard” and so forth. Likewise, he specified the dwelling place in other basic tantras and abridged Kings of Tantra as well.

Here, the Bhagavan said in the *Paramadibuddha*:

The Omniscient One, the Jñana Body, the Body of the Day-Maker Sun, the Eye of Spreading Lotus Petals, the Buddha sitting on the lion throne; (1)

The Self of Body, Speech, Mind and Passion, Vajrasattva, the Superior Deity, in the mandala of Body, Speech and Mind by means of Body, Speech, Mind and Passion. (2)

The indivisible vajrayoga is Kalachakra, the unchanging bliss, the beginningless, endless Buddha, the Adibuddha without partiality.³² (3)

In all ways it is vajra good fortune, in all ways the binding of the universe; it is the true aim in twelve aspects and holds reality in sixteen aspects.³³ (4)

With this and other statement he specified the dwelling place in the *Paramadibuddha*.

(Bu 370) Likewise, the Bhagavan said in the thirty-six thousand line *Yogānuvidha*³⁴:

This single superior deity, who dwells in the lotus of Vajradakini, abides in the self of the three existences by means of an innate joyous form.

With this and other statements he specifies the dwelling place in the *Yogānuvidha*.

Likewise, the Bhagavan said in the *Lakshābhidhāna*³⁵:

reversal eradicates the objects from the vajra gem through the secret place, then it moves from the navel through the crown of the head. It makes the aggregates, elements and so forth without obscuration by means of the divisions concordant cause and so forth. “Vulvas” means the elements (khams) that are the material elements (‘byung ba) – space and so forth. “Vajra ladies” means objective phenomena. “The Body, Speech and Mind” means the functions of body, speech and mind. “Of all Tathagatas” means the collection of the five aggregates.

³² Since he has realized all existents as equivalent, he is “Buddha.” The sphere of phenomena is naturally without “beginning” – origination, and “end” – cessation. The beginningless, endless bliss characterized by highest enlightenment in a single moment, in five aspects, in twenty aspects and by means of the net of illusion is “the Adibuddha.” Since it is devoid of the two sides of method and wisdom, and object and subject, it is “without partiality.”

³³ Since it is indivisible “in all ways,” it is “vajra.” Since it possesses the six special fortunes – sovereignty, beauty and so forth – it is “good fortune.” “The universe” (viśva; sna tshogs) is the aggregates, elements, sense faculties and so forth. “Binding” is becoming a single taste in supreme unchanging bliss.

³⁴ The *Yogānuvidha* is a Yamantaka mulatantra. Annotation: Since the place – emptiness, is not divided by conceptual thought, it is “Vajra.” The nature of the thirty-seven (phenomena) on the side of enlightenment – the aggregates, elements and sense spheres separate from obscuration – that which is equal with space, is “the lotus of the dakini” – the void in all aspects. The “superior deity” is the void and all things having become a single taste. “Form” means own-being.

³⁵ The *Lakshābhidhāna* is the Samvara mulatantra. Annotations: “The sentient being” is the characteristic of the three realms, the Dharma Body. “Composed of all” means being the thirty-seven phenomena on the side of enlightenment. “Procuresses are dakinis. “Vajra” is the Dharma Body, emptiness and wisdom. “Sattva” is the Innate Body, compassion and method. The unity of these is Vajrasattva, “the great bliss,” the supreme unchanging bliss. It “dwells in the mystery of all proceduresses,” in the sphere of emptiness. Procureses are dakinis; they are the aggregates, elements, sense spheres and the abandonment of obscuration – they are equal with space. The Innate

The sentient being composed of all procuresses – Vajrasattva, the great bliss – dwells in the mystery of all procuresses, in the self of all sentient beings.

With these and other statements he specified the dwelling place and this should be understood from the guru's oral instructions.

Likewise regarding the requestor, it says in the *Sri Samāja*: “Then Vajrapani, blessed by the Bhagavan Vajradhara, made this respectful entreaty: ‘May the Bhagavan teach the great *King of Tantra*, the unexcelled of all tantra, the splendid assembly (*Sri Samāja*) of all Buddhas, the discourse of all Buddhas!’” With this and other statements Vajrapani requested (the *Guhyasamāja*). (Bu 371) Similarly, it is well known from the *Nāmasamgīti* that Vajrapani requested the *Māyājāla*.

Here, regarding the requestor of the *Paramadibuddha*, it says:

In order to banish the passions of sentient beings, the Bhagavan impelled (Suchandra). He worshipped the Teacher's twin lotus feet with body, speech and mind combined. (1)

He worshipped with jeweled flowers. Again, with joined hands full of flowers, he bowed his head with both knees planted on the ground. (2)

Then, placing his right kneecap on the ground, he set his cupped hands at his forehead and the King requested (the tantra). (3)

“May the Teacher clearly teach all these, without exception, as they are: the unexcelled of all tantras, the *Adibuddha* that is always characterized as the totality of all siddhi. (4)

“The yoga in this *Sri Kalachakra* – in the one well-endowed with ali-kali; the highest perfect enlightenment in a single moment, divided into four moments. (5)

“It holds the four drops; it is reality differentiated by the sixteen divisions. It is void, jñana, drop, best; it is Vajradhara, the Great One. (6)

“It is the five-syllable great void, the six-syllable great void. It is Buddhas, gods and demons, in the Outer, Body and Other as well. (7)

“Likewise, teach the Other soul – the twenty-fifth, in the natures; the measurements of the universe in the body; the cause of the origination of the three worlds; (8)

“And the enjoyments of gods and demons.” (9ab)

With this and other statements King Suchandra requested the *Paramadibuddha*.

Body dwells permanently, separate from production and destruction, “in the self of all sentient beings” – all who perceive phenomena.

(Bu 372) Likewise, Viśvarūpinī said in the *Yogānuviddha*:

Sri Viśvarūpinī bowed to Vajrabhairava and asked, “What is the *Yogānuviddha-tantra*, the supreme bliss of Vajrasattva?”³⁶

With this and other statements she requested the *Yogānuviddha*.

Likewise, Vajravarahi said in the *Lakshābhidhāna*:

Vajravarahi saluted Heruka, who consists of the three existences and asked, “What is the *Lakshābhidhāna-tantra*, the supreme bliss of Vajrasattva?”³⁷

With this and other statements she requested the *Lakshābhidhāna*.

In a similar fashion, a yogi should understand the requestors in other Kings of Tantra. Since the Bhagavan teaches limitless Dharmas, Buddhists should not say, “e specified the dwelling place in all Kings of Tantra by means of ‘Thus have I heard’ and so forth.”³⁸ If he did not use the omniscient language having the nature of the utterances of all sentient beings, if he used only this parochial Sanskrit speech, then the Buddha would be parochial as well.

(Bu 373) Here in the land of the Aryans (India), foolish Buddhists see the arrogance of the scholarly heterodox proponents of proper words and come to believe: “Just as the chosen deities of the brahmins, Vaishnavas, Saivas and so forth – Brahma, Hari (Vishnu), Hara (Rudra or Shiva) and so forth – speak Sanskrit, so too our chosen deities, The Buddhas and bodhisattvas speak Sanskrit.” Here, these Buddhas and bodhisattvas do not teach and redact the Dharma using the utterances of all sentient beings solely by means of this parochial Sanskrit speech, without using the omniscient language. Therefore, Buddhas and bodhisattvas do not use a parochial language that is entangled with birth as a god, because they teach the Dharma using the utterances of various sentient beings.

In this mantra system EVAM is not a term; there are many terms for even a single existent. And since there are many terms, no single term is chief because all terms demonstrate a single existent.

For example, among woman, female, young lady and so forth, woman is not the chief term because all of them demonstrate an existent that possesses breasts and hair.

³⁶ Regarding the requestor, “Sri” is the one that experiences nondual jñana; “she has the form of the universe” (viśvarūpinī) – emptiness. Regarding the Teacher, “bhairava” has destroyed the vicious conceptual thoughts by making the winds, the indestructible aggregates and so forth, great bliss within the avadhuti – the “Vajra.” The Dharma is “the *Yogānuviddha-tantra*.”

³⁷ Annotations from Vajrapani. Regarding the Teacher, “the three existences” are the Desire, Form and Formless (existences or realms); or else internally they are the lolana, rosana and madhyma that have become indivisible. “HE” indicates he has abandoned the cause (hetu): the karma- and jñanamudras. “RU” indicates he is separate from the characteristic of form (rupa). “KA” indicates he has abandoned the actions of the eyes and so forth, which is the characteristic of non-objectifying compassion (karuna). The fourth, Innate Body is “Vajrasattva.” “The supreme bliss” is the supreme unchanging bliss. Also *Hevajra Tantra* I. vii.27. “[Regarding the composite word Sriheruka:] Sri symbolizes nondual knowledge. He symbolizes the primordial voidness of causality. Ru symbolizes the rejection of discriminating thought. Ka symbolizes the fact of not being located anywhere. Farrow and Menon, Pg.81.

³⁸ Vajrapani says: Buddhists should not say, “Those that have ‘Thus have I heard’ and so forth are the tantras the Bhagavan taught; those that do not are not.” Here in the mantra system, perceiving fault in an unknown Dharma breaks a fundamental vow. It is said: “Those who are conceited in their learning go to Avici Hell as a result of breaking their fundamental vows and so forth.”

Like that, among the terms E-letter, mystery [rahasya], lotus, source of phenomena, space element, abode of great bliss, lion throne, vulva and secret [guhya], E-letter alone is not the chief term because all of these demonstrate the emptiness of all aspects.

(Bu 374) Similarly, among the terms VAM-letter, great bliss, great passion, innate, supreme unchanging, drop, reality, jñana and pure mind, VAM-letter alone is not the chief term because all of these demonstrate Mahamudra, innate joy, unchanging bliss.

Likewise, the two letters E and VAM demonstrate the existent that is bodhicitta: indivisible emptiness possessing the supreme of all aspects and compassion that does not objectify any phenomena. For this reason, a yogi should understand the nondual yoga that consists of wisdom and method without partiality by means of these and many other terms: the letter EVAM, Vajrasattva, bodhicitta, Kalachakra, Adibuddha, the one consisting of wisdom and method, yoga, the one consisting of knowledge and the objects of knowledge, nondual, without beginning and end, peaceful, Samāja, Sambara.

Here in the *Samāja* and other Kings of Tantra, the Bhagavan specified the letter E and the letter VAM at the beginning of the tantra by means of an etymology. Also the redactors wrote it at the beginning of the tantra. This was done in order to mature the gods by means of the utterances of the gods. Therefore, do not assert the elision of these two syllables in the *Samāja* and other Kings of Tantra. It is not the case that the Bhagavan did not teach these two syllables with his palate and so forth and it is also not the case that the redactors wrote them down without hearing them.

Therefore I shall explain the definitive meaning of these two syllables. First, [in the Other] is the letter A/ [in the Outer] the space element/ [in the Inner] the secret lotus (Bu 375). Following that is the [Other] visarga/ [in the Outer] the sun/ [in the Inner] menses. Following that is the [Other] letter A/ [in the Outer] Rahu/ [in the Inner] the consciousness blessed by bliss. Following that is the [Other] anusvara/ [in the Outer] the moon/ [in the Inner] semen.

[Then] visarga/sun/menses between the two letters A - the space element and Rahu/consciousness – obtains u-ness. Then, when visarga/sun/menses has obtained u-ness, within ultimate truth it is without quality³⁹.

Since it is without quality [in ultimate truth, in order to symbolize the letter VAM – phenomenal great bliss -] it becomes a semi-vowel (i.e., v). Together with the latter letter A/Rahu/consciousness, (the v) is VA itself. It is conjoined with anusvara/moon/semen; therefore it is the letter VAM.

Likewise, the former letter A/space element/secret lotus has a locative termination (i.e., changes to i).⁴⁰ The letter A together with the further letter I become endowed with guna {quality}. Therefore, it is the letter E.⁴¹

You should understand that the letter VAM – the based that consists of visarga, the letter A, anusvara, sun, Rahu, moon, menses, alayavijnana and semen – are in the middle of this letter E/space element – the base – in the Outer, Body and Other as well.

Here, the Bhagavan said in the *Basic Tantra*:

³⁹ This teaches: “The a and the u of the grammar tradition become o; and here the letter A void is without quality in ultimate truth. Thus, in order to symbolize that, it does not become the guna o.”

⁴⁰ It has a locative singular “termination” so that it will symbolize the basis of great bliss.

⁴¹ Previously, in order to symbolize it as ultimate truth, the letter A was without guna. In order to show that even that ultimate is indivisible from the phenomenal, it becomes endowed with guna (“quality”).

In the middle of the letter E space element, the bliss of all Buddhas is taken (alaya; len). (Bu 376) This VAM-letter Vajrasattva, because of the yoga of Body, Speech and Mind (1)

Is called Body, drop, moon, semen; Speech, visarga, menses, sun; Mind, letter A, shadow (tamī; mun can). It is situated in E, the space element. (2)

It stays in the mandala of Body, Speech and Mind through the yoga of Body, Speech and Mind. It stays in the self of the three existences through Body, Speech, Mind and Passion. (3)

The Tathagata specified the dwelling place by means of “Thus have I heard” and so forth in the *Samāja* and other Kings of Tantra in order to fully mature the gods and so that they would attain true, perfect Buddhahood as a result.

The Tathagata taught that very being that is expressed in the *Sri Samāja* and so forth by means of this term “EVAM,” by means of “mystery” and so forth in the *Lakshābhidhāna* and other Kings of Tantra. And it should be understood from the guru’s oral instructions by means of the different intentional language used in the various tantras.

Here, the Bhagavan said in the *Basic Tantra*:

Tantra is characterized by the six alternatives: intentional language and that which is not; literal utterance and that which is not; provisional meaning and definitive meaning.⁴²

Because of this statement of the Bhagavan, a single term is not chief.

(Bu 377) Here in the Mantrayana the Bhagavan speaks of three types of conviction: first, conviction derived from the tantra; then conviction derived from the guru; then conviction derived from oneself. The path of the true, perfect Buddha becomes completely pure by means of these convictions. Otherwise, without these three convictions, the path that the guru relates to the disciple will not give the result of true, perfect Buddhahood; due to the idiocy of the disciple’s faith, he will get a worldly result in accordance with phenomenal truth.

Here, the Bhagavan proposed a thesis in various tantras: Having made the mind devoid of conceptual thought, one should thoroughly examine the signs for one day. If the disciple does not gain conviction by means of the procedure stated in the tantra and the guru’s oral instructions, then the Bhagavan is a liar⁴³. However, if the procedure the guru teaches from the tantra does not give the path to the disciple, then the Bhagavan’s thesis is not a lie, because the guru does not fully understand the path and because he promotes meditation on a contrary and impure path.

⁴² “Intentional language” is spoken for sentient beings who desire the supreme by employing words that contradict the actual state of affairs of the Dharma. “That which is not” (intentional language) clearly teaches reality so that sentient beings having dull faculties may understand. “Literal utterance” extensively explains the meaning of the mandala, the realizations and so forth. “That which is not” (literal utterance) is the Tathagata’s symbol that does not exist in the world or in treatises. “Provisional meaning” is explained in a hidden fashion to unfortunate persons. “Definitive meaning” well teaches the actual meaning.

⁴³ *Hevajra Tantra*: O Vajragharbha, I proclaim that this practice of concentration is the destroyer of all evils. In order to become accomplished, test the practice zealously for fifteen days. Discarding all other thoughts, with the mind identified with the form of the deity, perform the emanation for one day and test the practice. II. ii 9.

Also, the Bhagavan did not say that one should forsake the signs smoke and so forth and thoroughly examine for one day the other signs achieved by (meditating on) the mandala circle.

Here, the subject in a King of Tantra [like the *Samāja*] that consists of three [pure] families⁴⁴ is the three-faced one that consists of the families of Body, Speech and Mind (Bu 378). The subject in one that consists of four [pure] families⁴⁵ is the four-faced one that consists of Body, Speech, Mind and Jñana. Together with own-being's one family, the tantra and the subject consist of four families. Likewise, together with own-being [jñana's] one (family), one that consists of five [pure] families⁴⁶ becomes one that consists of six families.

Here, the subject that consists of four families in a tantra that consists of four families is unified sun, moon, Rahu, fire; menses, semen, mind and jñana.

Here, the Tathagata clearly proclaimed the vajrayoga in the *Nāmasamgīti*'s "Praise of Analytical Jñana" by means of the three verses starting with the thirty-third. Like this:

Vajra sun, great light, the stainless light of vajra moon, the primordial great passion that is separate from passion, the light that blazes in various colors.
(NS 109)

In the vajra cross-legged posture of the perfect Buddha, holder of the Dharma proclaimed by the Buddhas, the splendid one arisen from the Buddha-lotus, holder of the treasury of all-knowing jñana. (NS 110)⁴⁷

The king who bears various illusions, the great one, holder of the spells of the Buddhas, the sharp vajra, the great sword, the supreme unchanging purity.
(NS 111)⁴⁸

Because of this statement of the Bhagavan, the subject that consists of four families is Vajrasattva, the one who consists of [4] pure, [3] phenomena, [2] mantra and [1] shape – Bhagavan Kalachakra (Bu 379)

Like that, (the subject in a tantra) that consists of five families derives from the divisions of the aggregates and elements. Likewise, the Bhagavan said in the *Māyājāla*:

Five-faced, having five hair-locks, a flowered crest of five hair-locks, holding the great discipline, possessing a girdle of muñja grass, continent, the highest discipline. (NS 93c-94b)⁴⁹

⁴⁴ [in the Outer: moon, sun and Rahu; in the Inner: semen, menses and consciousness]

⁴⁵ [the preceding sets together with Kalagni and jñana]

⁴⁶ [the five aggregates and the five passions]

⁴⁷ "The Dharma" is the indestructible drop of Body, Speech, Mind and Jñana. "Splendor" is reality. The "possessor" of that is nonconceptual jñana. The "lotus" is emptiness. Since it "knows" all aspects by means of introspective knowledge, it is "all-knowing." Since all phenomena are assembled in that "all-knowing," it is the "treasury of jñana."

⁴⁸ Since the radiance of jñana is clear, it is the "king." Since the letter VAM appears as enjoyment of the five objects of desire and so forth through the nature of the five syllable great void, it is "various illusions." Since it holds the four drops, it is "the great one." It is "the sharp vajra" up to the boundary of maturation due to the very nature of stainless, ultimate, innate jñana. Since it has cut off conceptual thought by means of the concordant cause, it is "the great sword." Since all phenomena are of a single taste by their nature of maturation, it is "unchanging." It is the "supreme" thing a person is to do.

Likewise, the Bhagavan stated the subject that consists of six families due to the divisions of the aggregates and elements, and also that which consists of one hundred families due to the divisions of the mouths {months?}. He did this in the first verse of “The Praise of Mirror-like Jñana” together with the verse quarter immediately following “The Pure Sphere of Phenomena.” Like this:

Vajrabhairava horrifies. (NS 66d)⁵⁰

Wrathful king, six-faced, horrible, six-eyed, six-armed, mighty, a skeleton baring his fangs, halāhala, one-hundred-faced. (NS 67)⁵¹

Because of this statement of the Bhagavan, one should understand that the subject in the various tantras is the three-faced, the four-faced, the five-faced, the six-faced and the one hundred-faced (Bu 380)

Here, the Bhagavan stated the place by means of the letter E in the *Samāja* and so forth. And the Bhagavan stated that very same place by means of the word “mystery” and so forth in the *Lakshābhidhāna* and so forth. The very subject – Vajrasattva – that is stated by means of the letter VAM (in the *Samāja*) is stated by means of the word ‘great bliss’ (in the *Lakshābhidhāna*).

In accordance with the stated sequence, the subject in the *Paramadibuddha* that consists of four families and six families consists of four families and six families.

The Bhagavan indicated indivisible emptiness and compassion, bodhicittavajra, great bliss, by means of the twenty-three syllables “The Omniscient One” and so forth (i.e., *Sri Kalachakra* I.1ab).

Here, the word ‘lion throne’ indicates the space element – all aspects. The one sitting on that lion throne is the one sitting on the lion throne. “Buddha” is Vajrasattva.

“Yoga” is the great aim – the supreme unchanging. This yoga is proclaimed in the *Nāmasaṃgīti*’s “Praise of the Great Mandala of the Sphere of Vajra” by means of fourteen verses beginning with these:

Like this, Bhagavan Buddha, the perfect Buddha is arisen from the letter A. The letter A is the foremost of all letters, is the great aim, the supreme syllable. (NS 28)⁵²

⁴⁹ The own-being of the five Tathagatas is “five-faced.” The own-being of vision, illumination, acquisition of vision, clear light and Dharma Body is “five hair-locks.” That which is beyond the four Maras – waking, dreaming, deep sleep and the fourth – is “a flowered crest of five hair-locks.” It “possesses a girdle of muñja grass” as a result of the coitus that does not ejaculate bodhicitta. It is “continent” as a result of non-ejaculation itself.

⁵⁰ “Vajrabhairava horrifies” thought and so forth by means of the avadhuti yoga.

⁵¹ Since it clears away the extreme of being separate from joy, it is the “wrathful king.” – pratyāhāra and so forth. Since it cuts off all suffering, it is “horrible.” Since it enjoys the six objects as great bliss, it is “six-eyed.” Since kam becomes a portion of bliss, it is “a skeleton” (kamkāla). Because of the blazing chandali it “bares its fangs.” The hundred channels and the limitless channels being filled with great bliss by means of the binding of prana are halāhala.

⁵² An innate yogi “like this,” i.e. from Mahamudra, the nondual nature, (becomes) “Bhagavan Buddha.” Because it is governed by great bliss, “the perfect Buddha,” natural clear light, the emptiness of all aspects, the perfection of wisdom, the Fourth, “is arisen from the letter A.” Since it is entirely of equal taste and indestructible, “the letter A is the foremost of all letters.” Since it gives the good qualities of the Buddha, it is “the great aim.” Since it (i.e., the

(Bu 381) Great prāna is unborn, it has abandoned oral declaration; it is the foremost cause of all expression, it well illuminates all words. (NS 29)⁵³

And ending with this:

The great, highest spell is the protector; the highest of great mantras is the guru. He is mounted on the Mahayana system; he is the highest one of the Mahayana system. (NS 41)⁵⁴

The Bhagavan proclaimed this subject in all Kings of Tantra in accordance with the dispositions of the dull, middling and best sentient beings.

Likewise, he proclaimed the subject that consists of the six families by means of the fourteen syllables “void, also jñāna” and so forth (i.e., *Sri Kalachakra* I. 2a). He also proclaimed that very same subject in the second verse of the *Nāmasamgīti*’s “Praise of the Gnosis that Accomplishes Deeds.” Like this:

The one that engenders the entire aim of the mantras, the great drop without syllables, the five syllable great void, the six syllable drop void. (NS 144)⁵⁵

Thus, since he teaches the Dharma by means of limitless terms, Buddhists should not say: “A King of Tantra taught by means of ‘Thus have I heard’ and so forth is the teaching of the Tathagata; one taught by means of ‘mystery’ and so forth and ‘Omniscient One’ and so forth, is not the teaching of the Tathagata.” If one holds faults in one’s own system of tenets and in others’ systems of tenets, one breaks the sixth fundamental {tantric root} vow.

Therefore, knowing the relation of the subject and the predicate in the various tantras, you should understand their good qualities and faults. (Bu 382) Otherwise, vicious acaryas gone outside the heart of the Tathagata, addicted to sensual pleasures, liars, will go to Avici Hell due to finding faults in things they know nothing about.

In accordance with the stated sequence, the Bhagavan rightly taught the *Paramadibuddha King of Tantra* by means of “the Omniscient One” and so forth. He did this using the best scripture and reasoning, without the subject and predicate being incongruous.

Here, someone will wonder: “Isn’t that very Omniscient One the Bhagavan Buddha? For both terms demonstrate one existent. Why did the Bhagavan make this repetitive statement ‘Buddha’?” Therefore, I should discuss this.

“supreme unchanging” – paramāksara; mchog tu mi ‘gyur ba) is without production and destruction, it is “the supreme syllable” (paramāksara; yi ge dam pa).

⁵³ Since the ten mandalas of the right and left (channels) have gone into the central channel, “the great prana is unborn” because it is non-objectifying. Due to the nature of vajra recitation, it “has abandoned oral declaration.” Thus, since it is the clear light (prabhāsvara; ‘od gsal) of “all words,” “it well-illuminates” them (suprabhāsvara; rab tu gsal bar byed).

⁵⁴ Because of Mahamudra itself, it is “the protector.” Since it should be concealed (gsang ba) from others, it is “mantra” (mantra; gsang sngags). Because of great bliss itself, it is “the highest of great (mantras).” The jñāna of great bliss is the agent that attains “the Mahayana.” The “highest one” is the one bearing the peak of the Fourth.

⁵⁵ It is “the one that engenders the entire aim” – Mahamudra, of the worldly and transcendental “mantras.” Since the nature of expression has entered the central channel, it is “the great drop without syllables.”

Here, this statement, “That very Omniscient One is the Bhagavan Buddha,” is true. However, foolish people imagine others, Hari, Hara and so forth to be omniscient, too. In order to repudiate their being omniscient, it says: The Omniscient One, the Bhagavan Buddha.” There is no other omniscient One who teaches all Dharmas by means of the utterances of all sentient beings in among Hari, Hara and so forth here in the three realms.

Here you may ask: “Why isn’t there an Omniscient One among them, one who teaches all Dharmas by means of the utterances of all sentient beings?” I shall discuss the reason for this. Hari, Hara and so forth were born into the life of the gods here in samsara that is composed of the six destinies. (Bu 383) Bhagavan Buddha resides at the far limit of samsara.

Here, the Tathagata stated the thirteenth verse of the *Nāmasamgīti*’s “Praise of the Very Pure Sphere of Phenomena.” Like this:

He has attained the far limit of samsara, has performed his deed. He stands on dry ground. He has spit out isolated knowledge; he hacks with the weapon of wisdom. (NS 54)⁵⁶

Therefore, he is the Omniscient One, Bhagavan Buddha; “Buddha” is not a repetitive statement.

You may say: “Isn’t that very Omniscient One the Jñāna Body? Why did the Bhagavan make the repetitive statement ‘Jñāna Body?’” I shall discuss this. It is true that, “That very Omniscient One is the Jñāna Body.” However, there are also other Buddhas: sravakas and pratyekabuddhas. In order to repudiate their being true, perfect Buddhas, the Bhagavan made the repetitive statement, “The Omniscient One, the Jñāna Body, the true, perfect Buddha, the Bhagavan, the Jñāna Body.” Here, there are no Jñāna Bodies, no true, perfect Buddhas whatsoever among the sravakas and pratyekabuddhas. Here, you may ask: “Why are there no true, perfect Buddhas whatsoever among the sravakas and pratyekabuddhas?” I shall discuss the reason for this. Here, sravakas and pratyekabuddhas dwell in a nirvana with residue and a true, perfect Buddha is liberated from all residue. (Bu 384)

And the Bhagavan stated this in the eleventh verse of the *Nāmasamgīti*’s “Praise of Analytical Jñāna.” Like this:

He is liberated from all residue; he is well established in the track of the sky. He holds the great wishing gem; he is highest of all precious things, the overlord. (NS87)⁵⁷

Therefore, the Bhagavan made the repetitive statement, “The Omniscient One, the Jñāna Body, the true, perfect Buddha, the Bhagavan, the Jñāna Body.”

Someone will say: “Since that very Jñāna Body destroys the darkness of nescience, isn’t it the Body of the Day-Maker Sun? Why did the Bhagavan make the repetitive statement ‘the Body of the Day-Maker Sun?’” Therefore, I shall discuss this. Here, this statement that, “Since that very Jñāna Body destroys the darkness of nescience, it is the Body of the Day-Maker Sun,”

⁵⁶ “Samsara is joy and supreme joy. Their “far limit” is distinct joy. Since he has given the Fourth initiation, “he has performed his deed.” Since he has attained nirvana by doing whatever is pleasing, “He stands on dry ground.” Nondual joy is “isolated knowledge.” “Spitting that out” is the nature of great bliss. The “weapon of wisdom” is nondual jñāna. “He hacks” the net of thought.

⁵⁷ “He is liberated from all residual” thought by means of nonconceptual thought. “The track of the sky” is the divine image of emptiness. Since he holds the drop that simultaneously gives birth to all desires, “He holds the great wishing gem.” “the highest of all precious things” is the drop of Body, Speech and Mind.

is true. However, there are also other Buddhists who are Vijñānavādins. In order to repudiate their consciousness reality, the Body of the Day-Maker Sun made the repetitive statement of ‘the Body of the Day-Maker Sun’: “the Jñāna Body, the Body of the Day-Maker Sun, beyond the consciousness reality, the true, perfect Buddha.” Here, no one among the Vijñānavādins is the Jñāna Body, the Body of the Day-Maker Sun, the true, perfect Buddha. Here, you may say: “Why is there no one among the Vijñānavādins who is the Jñāna Body, the Body of the Day-Maker Sun, the true, perfect Buddha?” (Bu 385) I should discuss the reason for this. Here, the Vijñānavādins dwell in the phenomenon of consciousness. The true, perfect Buddha is beyond the consciousness reality (vijñānadharmata; rnam par shes pa’i chos nyid).

Also, the Tathagata stated this in the twenty-third verse of the *Nāmasamgīti*’s “Praise of Analytical Jñāna.” Like this:

Beyond the consciousness reality, jñāna, he holds the mode of nonduality.
Without conceptual thought, spontaneous, he has performed the deeds of the
perfect Buddhas of the three times. (NS 99)⁵⁸

Therefore, the Bhagavan made the repetitive statement “the Jñāna Body, the Body of the Day-Maker Sun, the true, perfect Buddha.”

Here, someone will wonder: “The Jñāna Body that is the subject of the tantra does not possess form. And doesn’t the Eye of Spreading Lotus Petals possess form? Why did the Bhagavan say ‘the Eye of Spreading Lotus Petals’?” Therefore, I shall discuss this. Here indeed, the Eye of Spreading Lotus Petals that is the subject of the tantra, that foolish people say possesses form, does not. Here from the point of view of the definitive meaning, the word ‘lotus’ expresses the space element. (Bu 386) Sentient beings dwell like lotus petals in that lotus space element, by means of the far-reaching nature of the hundred families. The Bhagavan, whose hundred eyes are spread to the limit of those lotus petals, is the Eye of Spreading Lotus Petals.

Here, the Bhagavan stated this in the sixth verse of the *Nāmasamgīti*’s “Praise of Mirror-like Jñāna.” Like this:

A blazing vajra with dreadful eyes, his head hair is a blazing vajra. A vajra
possession, a great possession, hundred-eyed, vajra-eyed. (NS 73)⁵⁹

⁵⁸ The alayavijñāna that does not have the eye (consciousness) etc. is “the consciousness reality.” “Beyond” means crossed over, the one consisting of void well realizing compassion. The Bhagavan himself, the one consisting of clear light separate from elaboration, is “jñāna.” Since he consists of the profound and vast, he “holds the mode of nonduality.” Since he does not have even the conceptual thought of ultimate jñāna, he is “without conceptual thought.” Because of the bliss of enjoying the five sense objects, he does not engage in the conceptual thought of effort; thus, he is “spontaneous.” There are “three times” due to the divisions of the three samadhis – daytime, nighttime and the junctions. The three “Bodies of the perfect Buddhas” that rightly appear in the three times are the Dharma Body, Enjoyment Body and Emanation Body.

⁵⁹ He is equal to a mirror prognostic due to the blazing of the chandali of jñāna. Thus, he is “a blazing vajra.” Due to seeing great bliss by means of his “eyes” – the eye of flesh and so forth – he is “dreadful.” Because the great bliss of indivisibility has extended into his ushnisha, “his head hair is a blazing vajra.” The one who gives the mahamudra initiation to the three realms is “vajra.” It is “a possession” because one shakes, throbs and so forth due to the blockage of udāna and apāna. It is “a great possession” because great bliss pervades all existents. Since it is the jñāna that experiences bliss, the excellent thing to be realized, separate from evil views, it is “hundred-eyed.” Since it sees an indestructible vision of the universe by means of the eye of flesh and so forth, it is “vajra-eyed.”

Because of this statement of the Bhagavan, the Eye of Spreading Lotus Petals, the true, perfect Buddha, the Bhagavan is separate from form.

That Buddha is sitting on the lion throne. The lion throne is the space element; moreover, the lion throne is the mandala of moon, sun and fire. The one sitting on that is the one sitting on the lion throne.

Here, the Bhagavan said in the *Basic Tantra*:

In various tantras I speak of Vajrī sitting in the E, in the mystery, in the space element, in the vulva, in the source of phenomena, in the lotus or on the lion throne. (1)⁶⁰

(Bu 387) I use the names VAM, Vajrī, Vajrasattva, Vajrabhairava, Ishvara, Heruka, Kalachakra, Adibuddha and so forth. (2)⁶¹

Using the terms of various lands, in accordance with the dispositions of various sentient beings, I speak of the characteristics of the base – the place – and also of the based. (3)

Suchandra, you requested instructions from the Omniscient One, the Bearer of the Vajra, the Teacher, the Buddha sitting on the lion throne, the Teacher of the Kalachakra. (4)

Therefore, he is the Omniscient One, the Bhagavan Buddha. He teaches the worldly and transcendental Dharma. He is the Teacher of gods, demons and men. He is supremely compassionate and spontaneously affectionate. He is definitely liberated from all obscurations.

Thus, the Bhagavan Buddha, the Omniscient One is the Teacher of even Hari, Hara and so forth. There is no one else at all who uses limitless utterances simultaneously to teach the worldly and transcendental Dharma to limitless sentient beings in the cosmoses of a great trichiliocosm. Since they (Vishnu, Shiva, etc.) were born in the single, parochial birth as a god and since they speak the single, parochial Sanskrit, they do not demonstrate the worldly and transcendental Dharma using the omniscient language that teaches sentient beings having various inclinations, each in their own language.

(Bu 388) Here in the world of mortals one can plainly see that the dharmas they taught using the Sanskrit language – the (Bhagavad) Gita, the (Saiva)-Siddhanta and the Puranas – all are parochial. And so are the four Vedas, because (only) the brahmans and kshatriyas study the Vedas. Here it is said: “Brahmans and kshatriyas should study the Vedas but vaisyas, sudras and so forth should not.” Likewise it is said: “the four castes – brahmans. Kshatriyas, vaisyas and sudras – should listen to the dharmas of the Gita, the Siddhanta and the Puranas from the mouths of the brahmans and should take up the mendicant’s life; fisherman and so forth should not.” Because of these statements prohibiting access to dharma, the dharmas taught by those (gods) are parochial; they do not benefit all sentient beings.

⁶⁰ The base (ādhāra; rten) is “E” in the *Samāja*; “mystery” in the *Samvara*; “space element” in the *Panjara*; “vulva” in the *Hevajra*; “lotus” in the *Yogānuviddha* and “lion throne” in the *Adibuddha*.

⁶¹ The based (ādheya; brten pa), i.e., “Vajrī,” is “VAM” in the *Samāja*; “Vajrabhairava” in the *Yogānuviddha* and “Heruka” in the *Samvara*.

Here in the land of mortals, using the parochial Sanskrit language those (gods) are unable to teach the worldly and transcendental Dharma to sentient beings having various inclinations by means of their various utterances.. For this reason they prohibit the vaisyas, sudras and so forth, saying: “Here in the land of mortals, vaisyas, sudras and so forth, those born into degraded wombs should not study the Vedas and should not take up the mendicant’s life and staff.”

Those who are overwhelmed with perverse pride believe: “A single word well-composed yields one’s desires in heaven,” because they do not possess the omniscient language. (Bu 389)

“Here in the world of mortals, if all people, sudras and so forth, know the Vedas, the Gita, the Siddhanta, dialectics, the treatises and so forth, who will revere the brahmins? For everyone would understand science, dharma and jñana, and all the householders brahmins addicted to samsaric pleasures would have no special qualities.” Knowing this, vicious sages greedy for property used the Sanskrit language to write down in books the dharmas of the Gita, the Siddhanta, the Puranas and so forth. Also they made the rule that, “The Vedas must be studied through oral recitation.” This was done out of a wish to not teach them so that all could know; it has produced great ignorance among foolish people. Here it is said: “In former times, when the dharmas of the Vedas, the Gita, the Siddhanta and Puranas were not written down in books, they dwelt in the mouths of ascetics. Then, due to the power of the time of the five decays⁶² {the Kaliyuga}, the ascetics wrote them down in books because their wisdom was inferior.”

Here, Buddhists should not admire the parochial dharmas taught by Hari, Hara and so forth. They give samsaric suffering. They produce perverse pride. They have the arrogance of racism.⁶³

Here in the three realms, the Omniscient One taught the Dharmas using the omniscient language, (Bu 390) and the redactors wrote them down in books using different languages of various sentient beings. These Dharmas demonstrate the Vedas and so forth – worldly aims. They demonstrate the aims of the three vehicles. They were taught from the point of view of worldly, phenomenal truth, and from the point of view of ultimate truth. They were taught so that all sentient beings could listen to them and study them. Sentient beings inclined towards that listen to these eighty-four thousand aggregates of Dharma taught by the Omniscient One that demonstrate worldly and transcendental aims. They read them. They have them recited and maintained. Also they have them extensively and properly elucidated to others. They have them consecrated and they have them worshipped with various flowers, incenses, scents [perfumes that are a mixture of good scents], aromatic powders [piles of aromatic medicaments made into powders], fabrics, mirrors, bells, banners, yak-tail fans, umbrellas, canopies, strings of pearls, jewels, lamps and various precious ornaments. Then having had them worshipped, they bow down to them with their five limbs.⁶⁴

Thus, these Dharmas the Omniscient One taught benefit others in accordance with their inclinations. In order to benefit others, the Tathagata did not prescribe them for some due to their [good] race and prohibit them to some due to their [bad] race. They still have not disappeared.

Consider the differences in the different lands for a moment. Here in the land of the Aryans where the Tathagata attained highest, perfect Buddhahood, when the Bhagavan had

⁶² The five decays: An age that is 1) strife-ridden, 2) lifespans are short, decreasing from one hundred years, 3) sentient beings have few merits, 4) their passions are extremely fierce and 5) there are the sixty-two evil views and so forth.

⁶³ That one is fundamentally superior or inferior by the force of the wombs (they are born into) – brahmins and so forth.

⁶⁴ Two arms, two legs and the head.

passed into complete nirvana, the redactors wrote down the three vehicles in volumes. (Bu 391) In accordance with the precept of the Tathagata, they used the language of Magadha and the language of Sindhu for the Tripitaka. They used the Sanskrit language for the sutras. For the paramita system and the various tantras in the mantra system they used the Sanskrit language, the Prakrit language, the Apabhramśa language and the non-sanskritic barbarian languages – the aboriginal languages and so forth. The redactors wrote down these as well as other Dharmas taught by the Omniscient One.

Likewise, in the land of Tibet (bota; bod) the three vehicles were written down using the Tibetan language; in China (cīna; rgya nag) using the language of China; in Mahācīna (rgya nag chen po) using the language of Mahācīna and in the country of Persia (pārasika; pa ra si ka) using the Persian language. North of the Sita River they were written down using the language of the land of Campaka (tsam pa ka), the language of the land of Vānara (spre'u) and the language of the land called “Suvarna” (suvarṇākhyā; gser zhes bya ba). Likewise, north of the Nīlā River (sngon po) they were written down using the language of the land called “Rukma” and the language of the land of Surammā. Thus, they were written down in the ninety-six lands, each consisting of ten million villages, using the languages of the ninety-six lands.

Likewise, the redactors wrote down the three vehicles in the twelve sections (of the earth) and in heaven, the land of mortals and the underworld, using the utterances of various sentient beings. Sravakas wrote down the sravaka vehicle. Pratyekas wrote down the pratyeka vehicle. (Bu 392) Bodhisattvas wrote down the paramita Mahayana and the mantra Mahayana that consist of cause and effect. The various redactors did this in order to train sentient beings. Considering it with this reasoning of the transmission of the scriptures written by various redactors using the languages of various lands, the Bhagavan Buddha, the Omniscient One, teaches the Dharma using the omniscient language, but others, Hari, Hara and so forth do not.

However, if someone among Hari, Hara and so forth is fully endowed with these good qualities, we should salute, worship and honor him also, in all ways.

Sadhus are devoted to good qualities, not to Buddha, Ishvara and so forth. Devotion to those without good qualities is idiocy born from non-virtuous karma. (1)

Even ordinary people teach Dharma that benefit sentient beings. Scholars teach dharmas that harm sentient beings, saying, “It pleases me; it displeases me.” (2)

In the world of the cannibal demonesses a mother even thinks to eat her own son. How will one who is merciless towards her own offspring act towards another man? (3)
(Bu 393)

When brahmins engrossed in their own aims speak of patricide and matricide as dharma – as a means of sacrifice and so forth – then need one tell what they would do to others? (4)

Therefore, it is well known from the *Paramadibuddha* that the Omniscient One, the Bhagavan Buddha who is compassionate towards all sentient beings, is the Omniscient One who taught the Dharma by means of all utterances; and likewise that Vajrapani Suchandra, the lord of the tenth stage, requested it and redacted it.

The Fifth Brief Account: A Summary of the Teacher and so forth

A Summary of the Vajrayoga

Now I shall discuss a summary of the vajrayoga. (*Sri Kalachakra* I. 1d) says: “yoga in the *Sri Kalachakra* and so forth.

Here in the mantra system, the Bhagavan Buddha, relying on worldly and transcendental truth, specified two types of meaning in the various tantras. He specified one in accordance with worldly phenomenal truth, the second in accordance with ultimate (truth).

Regarding that, provisional meaning is specified in accordance with worldly phenomenal (truth). Definitive meaning is specified in accordance with ultimate (truth). Disciples should understand those two meanings from the oral instructions of gurus.

Likewise, in all the various tantras the subject is of two types; one is in accordance with worldly phenomenal (truth), the second is in accordance with ultimate (truth). (Bu 394) That which is in accordance with worldly phenomenal (truth) is characterized by color, arms, symbols and shape. That which is in accordance with ultimate truth is devoid of color, arms, symbols and shape.

Among these two, that which is taught in accordance with worldly phenomenal (truth) is a phenomenon imagined by one’s own mind, in order to achieve worldly siddhis in the Outer and Inner – it gives the result of the worldly siddhis.

That which is taught in accordance with ultimate truth is devoid of phenomena imagined by one’s own mind in order to achieve the transcendental Mahamudra siddhi that possesses the supreme of all aspects. Like a maiden’s prognostic image in a mirror and so forth, the clear light of the yogis’ own minds appear manifest in the sky. It gives the result of the desired aim. The result is the jnanaic mind of unchanging bliss.

The unity of these two minds – the one consisting of wisdom and method, the vajrayoga, the great aim, the supreme unchanging, the Adibuddha without partiality, Bhagavan Kalachakra – is renowned in all the various tantras as Vajrasattva.⁶⁵ This very Bhagavan is called “the Nature Body” in the *Prajnaparamita* – in the paramita system that is characterized as the cause.⁶⁶

Likewise, Maitreya said that (the Buddha Bodies) are ascertained to be four, [the three Bodies] together with Activity. (Bu 395) in this verse of the *Abhisamayalamkara*:

The Nature [Body] together with the Enjoyment [Body], likewise the other Emanation [Body; these three are] the Dharma Body. Together with Activity [- Buddha Activity, the fourth -] it is rightly said to be four-fold. (*Abhisamayalamkara* I.18)⁶⁷

This very Bhagavan is called “innate joy” and “the Innate Body” in the mantra system that is characterized as the effect.⁶⁸ The definitive meaning is: “It has abandoned object and subject, it

⁶⁵ “These two minds” are taught in accordance with phenomenal and ultimate (truth); one possesses the characteristics of color and shape; (the other) is devoid of color and shape. Alternately, they are the cause-non-objectified emptiness endowed with the supreme of all aspects, and the effect – unchanging bliss.

⁶⁶ It is “characterized as the cause” because it chiefly teaches emptiness endowed with the supreme of all aspects. Another school of exegesis (following Haribhadra) interprets this verse as teaching four kayas: svabhavika, dharma, sambhoga and nirmana. Given Pundarika’s discussion here and elsewhere in the *Vimalaprabha*, he seems to follow the four-kaya theory.

⁶⁷ Buton’s annotations on this verse represent the three-kaya theory favored by the Sakya tradition (following Arya Vimuktasena and other Indian scholars).

is beyond the conscious reality, it is not localized in existence or nirvana, it is the assembly of the Buddhas as well as the congregation of the goddesses, it is the nature of being the same taste together with this Jñana Body.”

Here, vajrayoga is without partiality; it has abandoned eternity and annihilation. It has gone beyond worldly examples. It has thoroughly forsaken intellection of existence and nonexistence. Like a prognostic in a maiden’s mirror, it is not imagined by one’s own mind. It is directly seen; an object of confidence. It is all aspects; it originates from the sky. It is completely good. It is the complete faculty.⁶⁹ It dwells in the self of all sentient beings; it is innate joy. It has abandoned logical reason and example.

Since it is heterogeneous, the identity of existent and nonexistent serves as an example for this vajrayoga in order to destroy all grasping at sides in the yogis. It is like the worldly example: “Since it is heterogeneous with ‘pot’ [that exists as an existent], ‘sky-flower’ does not exist because it is entirely nonexistent. (Bu 395) Likewise, since it is heterogeneous with ‘sky-flower,’ ‘pot’ exists because it is entirely existent.” Since these two are mutually heterogeneous, they are an example [of heterogeneous things being ultimately identical].

Likewise, since it is heterogeneous with annihilation [nirvana], existence [samsara] exists because it is entirely existent. Since it is heterogeneous with existence [samsara], annihilation does not exist because it is entirely nonexistent. The word ‘annihilation’ indicates nirvana [that is the exhaustion of the five aggregates] – the characteristic of the nonexistent.⁷⁰

Likewise the identity of these two, the pot and the sky-flower is an example of the transcendent because it is heterogeneous.

These two, the pot and sky-flower are not identical for worldly phenomenal (truth) because they are mutually contradictory. For due to the nature of existent and nonexistent, that which exists does not not exist and that which does not exist does not exist. Since it is contradictory, that which makes mind characterized by existence does not make it characterized by nonexistence; that which makes mind characterized by nonexistence does not make it characterized by existence.

Here also, the divine image that consists of emptiness and compassion – the pure mind that is like a maiden’s prognostic image – is not characterized by form [i.e., existence, it is heterogeneous with existence,] because it does not have particles. It is not characterized by formlessness [i.e., nonexistence, it is heterogeneous with nonexistence,] because it exists in the void.⁷¹

(Bu 397) Therefore, the phenomenal possesses the form of emptiness and emptiness possesses the form of the phenomenal. Since it has gone beyond worldly examples, the mind that exists is non-mind: it is free from the characteristics of eternal and annihilated phenomena, it is indivisible emptiness and compassion.⁷² Since both minds are heterogeneous from the point of

⁶⁸ It is “characterized as the effect” because it chiefly teaches non-objectifying compassion – the unchanging bliss.

⁶⁹ It sees the entire meaning of everything.

⁷⁰ The heterogeneous existence negates nonexistence; the heterogeneous nonexistence negates existence. Having done this, the two are established as a single taste without being ultimately existence, nonexistence or both.

⁷¹ It being nonexistent because it has passed beyond the heterogeneous particles establishes the void. It being existent because it exists in the void establishes it phenomenally.

⁷² “The mind that exists” in the void is “non-mind” because it has passed beyond particles.

view of ultimate truth, vajrayoga has gone beyond existence and nonexistence, has exhausted existent and non-existent; it is nondual because the speech of the Tathagata is without partiality.⁷³

Here, the Bhagavan said in the *Basic Tantra*:

Passed beyond [ka] existence and [ga] nonexistence, the exhaustion of [nga] existent and non-existent, nondual [kha] is indivisible emptiness and compassion, the vajrayoga, the great bliss. (1)

Beyond [ka] atomic reality, abandoned [ga] void phenomena, liberated from [kha] eternal and [nga] annihilation is the vajrayoga without partiality (2)

Likewise, the Tathagata said in various tantras that vajrayoga gives the Mahamudra siddhi.

This pure vajrayoga, the highest, perfect Buddhahood in one moment, the noble great aim, the supreme unchanging, the innate joy does not abide in the Desire Realm.⁷⁴ It does not abide in the [sixteen] Form Realms. It does not abide in the [four] Formless Realms. It does not abide in the Desire nirvana [- the annihilation that is the abandonment of the Desire Realm]. (Bu 398) It does not abide in the Form nirvana [- the nirvana without residue or annihilation that is the abandonment of the Form Realm]. It does not abide in the Formless nirvana [- the abandonment of the Formless Realm]. For, it is not localized in existence or nirvana. It does not abide in both because they are mutually contradictory.

Like shadow and sun, existence and nirvana are not identical. For example, fire does not abide in the base of a fire-drill. It does not abide in the fire-drill. It does not abide in the effort of the person's hand. Likewise the yogi should realize the vajrayoga everywhere in the Outer, Inner and Other.

Here, the so-called highest, perfect enlightenment in one moment is a moment of supreme unchanging great bliss. This highest, perfect Buddhahood in one moment is the practitioner developing all the moments through to the end of the count of breaths. Then, the highest, perfect Buddhahood in that moment of completion is the true, perfect Buddha.

Here, after that moment of completion [of the twenty-one thousand six hundred supreme unchanging moments] in which all Tathagatas attain highest, perfect Buddhahood, all phenomena do not originate, do not abide and do not disintegrate for they are without partiality.

Here, during the moment all phenomena originate they do not abide and do not disintegrate. Here, during the moment they abide they do not disintegrate and do not originate. Here, during the moment all phenomena disintegrate they do not originate and they do not abide. Thus according to sequence, all phenomena do not momentarily originate, momentarily abide and momentarily disintegrate. Also, it is impossible that this be simultaneous: the moments of origination, abiding and disintegration are not identical at a single time in which all phenomena occur. (Bu 399)

However you might say: According to sequence, the moment of abiding arises from the moment of origination; the moment of disintegration arises from the moment of abiding and the moment of origination arises from the moment of disintegration. But this is irrelevant from the

⁷³ "Since both" existent and non-existent "minds are heterogeneous"..."existence" negates nonexistence "and nonexistence" negates existence. Thus, "vajrayoga has gone beyond" existence and nonexistence. It is "nondual" (without the two) existence and nonexistence.

⁷⁴ It "does not abide" by means of the relation of base and based "in the" eleven "Desire Realms," or else it does not abide by means of that which is not reality.

point of view of reasoning about the ultimate. Here, another moment does not arise from a former obstructed moment; likewise it does not arise from an unobstructed moment. For example, a sprout does not arise from a spoiled seed and a sprout does not arise from an unspoiled seed.

Thus, since ultimate being does not exist, there is no one moment because one and many are contradictory.

Here, that “highest, perfect Buddhahood in one moment, the practitioner developing all the moments” (NS 141 bc) is the first highest, perfect Buddhahood by means of a moment of supreme unchanging bliss for the practitioner developing the twenty-one thousand six hundred moments of supreme unchanging bliss. After that, the supreme nondual yoga of the Buddha is devoid of all moments, is separate from one and many, because of the appearance of momentary mind. When mind is separate from momentary phenomena it is called “void of own-being.”⁷⁵

(Bu 400) Therefore, the Bhagavan said that the side void of own-being is without side. The so-called ‘side’ is: “existent and nonexistent; being and non-being; is and is not; one and not-one; eternity and annihilation; existence and nirvana; form and non-form; sound and non-sound; moment and non-moment; lust and non-lust; hatred and non-hatred; nescience and non-nescience.” These and others are side (paksha; phyogs) because they are mutually dependent (apekshika; ltos pa dang bcas pa). The Buddhas’ non-localized nirvana that is separate from this side is void of own-being. Jñana separate from moments one and many is called “reality” by the Jinas.

That (reality) appears fourfold and also in sixteen aspects, in accordance with the dispositions of sentient beings’ own minds. It is fourfold according to the divisions 1) joy, 2) supreme, 3) special and 4) innate. Thus [the four joys are:] 1) Body joy, 2) Speech joy, 3) Mind joy and 4) Jñana joy; likewise, [the four supreme joys are:] 1) Body supreme joy, 2) Speech supreme joy, 3) Mind supreme joy, 4) Jñana supreme joy; likewise [the four special joys are:] 1) Body special joy, 2) Speech special joy, 3) Mind special joy, 4) Jñana special joy; likewise [the four innate joys are:] 1) Body innate joy, 2) Speech innate joy, 3) Mind innate joy and 4) Jñana innate joy. (Bu 401) When a yogi knows such a sixteen-aspect reality, the Bhagavan calls him “a knower of the sixteen-aspect reality” (NS 133 b).

That very reality [i.e., nondual jñana] is called “the Innate Body.” Following that is the Dharma Body; following that, the Enjoyment Body; following that, the Emanation Body. Likewise, Innate Speech, Innate Mind, Innate Jñana; Dharma Speech, Dharma Mind, Dharma Jñana; Enjoyment Speech, Enjoyment Mind, Enjoyment Jñana; Emanation Speech, Emanation Mind, Emanation Jñana. The sixteen-aspect reality appears in accordance with the superior aspirations of sentient beings’ minds.

That very Innate Body is “purified by the emptiness liberation, Jñana Vajra, the Omniscient One, the one that consists of wisdom and method, the pure yoga.”⁷⁶ That very Dharma Body is called “purified by the signless liberation, Mind Vajra, Jñana Body, the one that consists of wisdom and method, the self of phenomena yoga.” That very Enjoyment Body is called “purified by the wishless liberation, Speech Vajra, the Body of the Day-Maker Sun, the one that consists of wisdom and method, the mantra yoga.” That very Emanation Body is called

⁷⁵ Naro: The nonexistence of own-being is void. The existence of that void is emptiness.

⁷⁶ Integration (yuganaddha; zung ‘jug) consists of sixteen aspects. 1) Among the four resultant Bodies, (the Innate Body) is “the Innate Body”; 2) among the four path liberations, it is “purified by the emptiness liberation”; 3) among the four resultant Vajras, it is the “Jñana Vajra”; 4) among the four words of the introduction (*Sri Kalachakra* I. 1a), it is “the Omniscient One” whose nature “consists of wisdom and method”; 5) among the four yogas, it is “the pure yoga.”

“purified by the non-constructional liberation, Body Vajra, the Eye of Spreading Lotus Petals, the one that consists of wisdom and method, the shape yoga.” Vajrapani asked the Buddha for such a four-fold vajrayoga as this. (Bu 402)

Regarding the one purified by the emptiness liberation, the Jñana Vajra, the Innate Body that consists of wisdom and method, the one that has attained omniscience: it is the Omniscient One because it sees everything. Regarding the one purified by the signless liberation, the Mind Vajra, the Dharma Body that consists of wisdom and method, the one that has attained knowledge of the aspects of the path: it is the Jñana Body because it abides by means of the supreme unchanging bliss. Regarding the one purified by the wishless liberation, the Speech Vajra, the Enjoyment Body that consists of wisdom and method, the one that has attained knowledge of the path: it is the Body of the Day-Maker Sun because it simultaneously teaches the worldly and transcendental Dharma by means of the utterances of limitless sentient beings. Regarding the one purified by the non- constructional liberation, the Body Vajra, the Emanation Body that consists of wisdom and method, the one that has attained knowledge of all aspects: it is the Eye of Spreading Lotus Petals because it simultaneously radiates the miracle of the array of the Body of all aspects by means of limitless Bodies.

Likewise, the highest, perfect Buddhahood by means of one moment is the Jñana Vajra; it sees all objects. The highest, perfect Buddhahood by means of five aspects is the Mind Vajra – the supreme unchanging bliss. The highest, perfect Buddhahood by means of twenty aspects is the Speech Vajra; it is the twelve-aspect true aim that teaches the Dharma by means of the utterances of all sentient beings. The highest, perfect Buddhahood by means of the net of illusion is the Body Vajra; it is the knower of the sixteen-aspect reality, the Body radiated by limitless nets of illusion. (Bu 403)

Here, the purity of the fourfold [states of the] Mind Vajra is the characteristic of the four Bodies. The mind that is the nonexistent of the fourth mind that consists of the vulva and penis anointed with the stain of tenacious lust is the Nature Body – “the Omniscient One.” The mind that is the nonexistent of the deep sleep mind overwhelmed by darkness is the Dharma Body – “the Jñana Body.” The mind that is the nonexistent of the being and non-being dream mind generated by prana is the Enjoyment Body – “the Body of the Day-Maker Sun.” The mind that is the nonexistent of the waking mind, the perception of the existents of many conceptual thoughts, is the Emanation Body – “the Eye of Spreading Lotus Petals.”

I will explain this vajrayoga in detail in “The Chapter on Jñana.” Here in “The Chapter on the Cosmos” I have given a mere brief account. Thus, (Vajrapani Suchandra) asked for [the subject -] the yoga that consists of Jana, Mind, Speech and Body in the *Sri Kalachakra, the King of Tantra*.

A Summary of the Dharma Teaching

Should you wonder what this (*Sri Kalachakra*) is, it is the A collection that possesses the KA line. Regarding “the A collection that possesses the KA line”: The line of KA is the KA line – the letter KA and so forth, the consonant series. The letter KA should be known as the chief of all consonants because it is specified at the first or because it is the nature of menses. Likewise, the collection of A is the A collection – it is called “the fair of the vowels.”

Here is the line of KA:

KA KHA GHA ÑA
CA CHA JA JHA ÑA
ṬA ṬHA ḌA ḌHA ṄA
PA PHA BA BHA MA
TA THA DA DHA NA
SA ḤPA ṢA ŚA ḤKA

Such is the line of KA – the consonant series.

(Bu 404) Here is the collection of A:

A Ā I Ī Ṛ Ṝ U Ū Ḷ Ḹ AM AḤ AR ĀR O AU AL ĀL HA HĀ YA YĀ RA RĀ VA VĀ LA LĀ.

Such is the collection of A – the true fair of the vowels.

Since the KA line is inserted in this A collection, it possesses the KA line. Suchandra asked for the subject that is the Kalachakra –the vajrayoga, the Adibuddha that is the natural topic of the tantra – in that A collection that possesses the KA line: the Kalachakra discourse, the A etc. and the KA etc. consisting of wisdom and method, the yogatantra, the Adibuddha without partiality.

The preceding is a summary of the Dharma teaching.

A Summary of the Purpose and the Ultimate Purpose

Now I shall discuss a summary of the purpose and the ultimate purpose. (*Sri Kalachakra* I. 1d says:) “for the liberation of humanity.” Regarding ‘for the liberation of humanity’: First, achieving the aims of sentient beings by entering the mandala and so forth is the purpose. Also, the purpose is the achievement of worldly siddhi by means of the accumulation of merit, by the power of meditating on the forms of the mandala circle, by the power of the blessing meditation and by means of the hero process and the blessing process.

Then, the most exalted, further aim of that purpose is the ultimate purpose. Here, one meditates on the space element by means of a mind devoid of conceptual thought, by the signs smoke and so forth, by means of Mahamudra – the natural state of the divine image of the universe in all aspects. By means of this practice of supreme unchanging bliss and by means of the accumulations of merit and jñāna, [one attains] Buddhahood and Vajradharahood during this human life.

The preceding is a summary of the purpose and the ultimate purpose.

Past Buddhas taught this Paramadibuddha yoga. Present Buddhas are teaching it. (Bu 405) Future Buddhas will teach it. It has been, is being and will be taught to the entourages of past, present and future times of past, present and future occasions. Limitless Tathagatas rightly taught it, are teaching it and will teach it to limitless sentient beings in limitless Buddha fields so that (they may attain) Buddhahood.

The Sixth Brief Account: A Summary of the Mandalas, Initiations and so forth.⁷⁷

[The sixth topic:] Now, the Lord of Men Yasas – the Emanation Body of the noble Bhagavan Manjusri – being requested by Sūryaratha, stated Suchandra’s request as the Tathagata had prophesied in the *Paramadibuddha*. He did this with the second verse:

Sri Kalachakra I. 2

Void, also gnosis, drop, bearer of the best best vajra; Buddhas, gods and demons also; the soul that consists of the twenty-fifth among the natures in the Outer, in the body, also in the Other; the measurements of the universe in the body; the arrangement of the three existences; the enjoyments of gods and demons; the mandalas and the initiations – rightly explain this, Guru of gods and men.⁷⁸

Here, the Bhagavan stated the verse of request in order to summarize the five syllable great void, the six-syllable drop void (NS 144 cd), the six families and so forth. (Bu 406) Thus, I shall expatiate this. Here, when I have first elucidated the hidden meaning of the tantra by means of the verse of request – “void” and so forth – [the meaning of the tantra] that will be discussed [below] will become intelligible to those who have the minds of children. Thus at the beginning of the commentary, I should express an epitome.

Here, the terms “void” and so forth elucidate the invisible and visible existents that are (respectively) not within the range of the ephemeral sense faculties and are within the range of the ephemeral sense faculties. Since terms always precede nonbeing and being, nonexistent and existent, we use designations like ‘sky-flower’ and so forth and ‘pot’ and so forth.

Here, the nonexistent denoted by the term ‘sky-flower’ is not an existent. Likewise, the existent denoted by the term ‘pot’ does not have the characteristic of the nonexistent because it is expressed by its own term.

Likewise, the Tathagata specified and the redactors also wrote down, (various) existents in the various tantras using the terms of the treatises, terms of the Vernacular, terms of the mantra syllables and terms of the individual syllables. Yogis should understand all of these in accordance with the provisional meaning and the definitive meaning.⁷⁹

Here, there are various terms for even a single nonexistent or existent. (Bu 407) Therefore, yogis should not form a terminological concept about even a single existent that is specified by various terms. For thoroughly examining the noble guru’s instructions, like gold, is relying on the meaning.

⁷⁷ As it pervades the six families, the hundred families and so forth, one should know that this sixth brief account pervades in common all of the following.

⁷⁸ It is called “the soul (purusa: skyes bu) that consists of the twenty-fifth” because it abides like a man (skyes bu) who has reached twenty-five years of age. “Gods” (tridaśa; skabs gsum pa) is an expression for ‘gods.’ Since other than the three states of birth, sickness and death they do not have the (fourth) state of old age, they are called “three-state” (skabs gsum pa).

⁷⁹ They use “terms” renowned in “the treatises” such as ‘three-state’ for ‘god’; “terms of the vernacular” language such as *canta* for *cantapa* (?); “terms of the mantra syllables” such as “lotus vessel” for ‘skull’; “and terms of the individual syllables” such as “lada” for ‘man’ and “ladi” for ‘woman.’

Here, these fourteen syllables: “void, also jñana, drop, bearer of the best vajra” (*Sri Kalachakra* I. 2a) summarizes this person of the great soul that consists of the six elements by means of the terms ‘void’ and so forth.

I) Like this:

1. The jñana aggregate
2. The consciousness aggregate
3. The jñana element
4. The space element
5. Mind
6. Ear
7. Sound
8. The sphere of phenomena
9. The vulva
10. Urination
11. The divine organ {penis}
12. Ejaculation

Their equality of being devoid of obscuration, of having the same taste and of being a unified mixture is called “void.” It is not totally nonexistent because the yogi knows it himself. The Jina call that indestructible. The emblem of the term for this indestructible is a mere picture, unpronounceable, having the aspect of a cleaver in the middle of south, north, east and west. This is the first syllable of great void.

(III) Following that, it says “also jñana.” The word ‘also’ here is indicated for the sake of aggregation because it demonstrates the meaning of aggregation. By this term “jñana” one should understand “the third void.”

Like this:

- 1) The feeling aggregate
- 2) The fire element
- 3) Eye
- 4) Taste
- 5) Hand
- 6) Gait

Their quality of being devoid of obscuration, of having the same taste and of being a unified mixture is “jñana – the third syllable of great void. The emblem of the term for this is two drops, unpronounceable, to the south of the emblem of the middle indestructible.

(Bu 408) (IV) By this term “drop” one should understand the fourth void because of the previous word ‘also’. Like this:

- 1) The perception aggregate
- 2) The water element
- 3) Tongue
- 4) Form
- 5) Foot
- 6) Taking.

Their quality of being devoid of obscurity, of having the same taste and of being a unified mixture is “drop” – the fourth syllable of great void. The emblem of the term for this is one drop, unpronounceable, to the north of the middle emblem.

Regarding: “The bearer of the best best vajra” – the one who bears the best and the best vajra is ‘the bearer of the best best vajra’ because it is an ekadvandva⁸⁰. Due to the previous word ‘also’ these three (i.e., ‘jñana,’ ‘drop’ and ‘best’) become terms for void.

(II) The first term ‘best’ expresses the second void.

Like this:

- 1) the construction aggregate
- 2) the Wind element
- 3) Nose
- 4) Tactile
- 5) The speech faculty
- 6) Defecation

Their quality of being devoid of obscurity, of having the same taste and of being a unified mixture is ‘best’ – the second syllable of void. The emblem of the term for this is a mere unpronounceable picture having the aspect of a staff {danda} to the east of the emblem of the middle indestructible.

(V) The second term ‘best’ expresses “the fifth void.” Like this:

- 1) The form aggregate
- 2) The earth element
- 3) The body faculty
- 4) Odor
- 5) Anus
- 6) Expression

Their quality of being devoid of obscurity, of having the same taste and of being a unified mixture is ‘best’ – the fifth syllable of void. The emblem of the term for this is an unpronounceable plow shape to the west of the middle indestructible.

In the stated sequence, the five unified mixtures express the five-syllable great void, the letter VAM, Vajrasattva, great bliss, vajra. (Bu 409)

Here, the five unpronounceable syllables that possess vowel-terms are like this: I) In the middle is the letter A void having the aspect of a cleaver. II) To the south is the letter R void, two drops. III) To the north is the letter U void, one drop. IV) To the east is the letter I void having the aspect of a staff {danda}. V) To the east is the letter L void having the shape of a plow. Likewise, one should know their modifications due to lengthening, guna, vrddhi and changing into semivowels.

Thus, the letter VAM is the five-syllable great void. It consists of non-objectifying compassion, is beyond the atomic reality and is similar to the nature of a prognostic image. The yogi should understand it.⁸¹

⁸⁰ It is “an ekadvandva” (with syntactical predominance on) “best.” That which compounds different objects that are denoted by different terms is a dvandva compound.

Here, the vowels of the jñana and consciousness aggregates and so forth are like this: (I) 1) the jñana aggregate: AṀ; 2) the consciousness aggregate: A; 3) the jñana element: AḤ; 4) the space element Ā; 5) the mind faculty: AṀ; 6) ear: A; 7) sound: AḤ; 8) the sphere of phenomena: Ā; 9) the vulva: HA; 10) urination: HAḤ; 11) the divine organ: HAM; 12) ejaculation: HĀ. These are the middle indestructible devoid of obscuration; they are to be understood by means of the emblem of the term that has the aspect of a cleaver.

(II) 1) The construction aggregate: I; 2) the wind element: Ī; 3) the nose faculty: E; 4) tactile: AI; 5) the speech faculty: YA; 6) defecation: YĀ. These devoid of obscuration are to be understood by means of the emblem having the aspect of a staff {danda} in the east.

(III) 1) The feeling aggregate: Ṛ; 2) the fire element: Ṛ; 3) the eye faculty: AR; 4) taste: ĀR; 5) the hand faculty: RA; 6) gait: RĀ. These devoid of obscuration are to be understood by the two drop emblem in the south.

(IV) 1) The perception aggregate: U; 2) the water element: Ū; 3) the tongue faculty: O; 4) the form object: AU; 5) the foot faculty: VA; 6) taking: VĀ. (Bu 410) These devoid of obscuration are to be understood by the drop emblem to the north of the middle emblem.

(V) 1) The form aggregate: Ḷ; 2) the earth element: Ḷ; 3) the body faculty: AL; 4) the odor object: ĀL; 5) the anus faculty: LA; 6) expression: LĀ. These devoid of obscuration are to be understood by the emblem having the shape of a plow in the west.

These are the vowel, guna, vrddhi and semivowel modifications differentiated by the thirty-six divisions. One should grasp the six tastes in place of the aggregates where the individual aggregates are differentiated by the thirty-six divisions: 1) sour, 2) astringent, 3) bitter, 4) pungent, 5) sweet and 6) salty. “1) AṀ, 2) A, 3) I, 4) Ṛ, 5) U and 6) L” are the six tastes. The rest are derived from the rules of pronunciation.

The Jinās call that very five-syllable great void consisting of thirty-six ‘thunderbolt.’ Since he bears that, he is called ‘bearer of the thunderbolt {vajra}.’

The six-syllable drop void is the letter E source of phenomena, the form of the emptiness of all aspects. Like this:

- (I) 1) The consciousness aggregate
- 2) The space element
- 3) Ear
- 4) The sphere of phenomena
- 5) The vulva
- 7) Ejaculation

These are the emptiness of all aspects devoid of obscuration. Above the middle indestructible, the emblem of the term for this, the letter KA consisting of the KA class – the unpronounceable consonant, is the first drop void.

- (II) 1) The construction aggregate
- 2) The wind element
- 3) Nose
- 4) Tactile
- 5) Speech
- 6) Defecation

⁸¹ Also, establishing the thirty-six vowels as the consonant VAM symbolizes the indivisibility of method and wisdom.

These are the emptiness of all aspects devoid of obscuration. To the east of the eastern emblem, the emblem of the term for this, the letter CA consisting of the CA class – the unpronounceable consonant, is the second drop void.

- (III) 1) The feeling aggregate
- 2) The fire element
- 3) Eye
- 4) Taste
- 5) Hand
- 6) Gait

(Bu 411) These are the emptiness of all aspects devoid of obscuration. To the south of the southern emblem, the emblem of the term for this, the letter ṬA consisting of the ṬA class – the unpronounceable consonant, is the third drop void.

- (IV) 1) The perception aggregate
- 2) The water element
- 3) Tongue
- 4) Form
- 5) The foot faculty
- 6) Taking

These are the emptiness of all aspects devoid of obscuration. To the north of the northern emblem, the emblem of the term for this, the letter PA consisting of the PA class – the unpronounceable consonant, is the fourth drop void.

- (V) 1) The form aggregate
- 2) The earth element
- 3) The body faculty
- 4) Odor
- 5) The anus
- 6) Expression

These are the emptiness of all aspects devoid of obscuration. To the west of the western emblem, the emblem of the term for this, the letter TA consisting of the TA class – the unpronounceable consonant, is the fifth drop void.

- (VI) 1) The jñāna aggregate
- 2) The jñāna element
- 3) Mind
- 4) Sound
- 5) The divine organ
- 6) Urination

These are the emptiness of all aspects devoid of obscuration. Below the emblem of the middle indestructible, the emblem of the term for this, the letter SA consisting of the SA class – the unpronounceable consonant, is the sixth drop void.⁸²

⁸² These are to be drawn outside of the five syllables (of great void) because E – the source of phenomena, the space element – is the base.

Thus, the six-syllable drop void is the source of phenomena, the bearer of the thunderbolt {vajra}, the letter E. It is emptiness having an object, it possesses the nature of a prognostic image.⁸³

Here are the consonants of the aggregates and so forth:

KA KHA GA GHA ÑA
 CA CHA JA JHA ÑA
 ṬA ṬHA ḌA ḌHA ṆA
 PA PHA BA BHA MA
 TA THA DA DHA NA
 SA ḤPA SA ŚA ḤKA
 HA YA RA VA LA KṢA

(Bu 412) Also, one should know the divisions of the aggregates, elements and so forth from the divisions of these vowels and consonants into long and short. Due to the principal division, the aggregates and faculties are the phenomena of the short vowels and consonants; the elements and objects are the phenomena of the long vowels and consonants. Due to the division of the modifications of the six tastes and elements, there are thirty-six elements. Due to the division of the six aggregates and the six faculties, there are thirty-six aggregates.

Like this: 1) the six tastes, 2) the six elements, 3) the six faculties, 4) the six objects, 5) the six action faculties, 6) the six objects of the action faculties. These are the modifications of the six tastes and elements.

1) The ear consciousness and so forth, the six consciousnesses;⁸⁴ likewise, 2) the six constructions;⁸⁵ 3) the six feelings;⁸⁶ 4) the six perceptions;⁸⁷ 5) the six form aggregates;⁸⁸ 6) the six jñana aggregates;⁸⁹ These are the modifications of the aggregates. I will discuss these in detail later in the commentary; here [in the first chapter] I have mentioned merely a brief account.

Here, the five-syllable great void is the assemblage of vowels called “semen and moon.” The six-syllable drop void is the assemblage of consonants called “menses and sun.” Here, semen and moon are the letter VAM – vajra. Menses and sun are the letter E – the lotus. The unity of these two – vajra and lotus – is Vajrasattva. Vajra is supreme bliss, knowledge and semen; (Bu 413) sattva is the divine image of the wisdom of all aspects, the object of knowledge and sun. It is blessed by jñana and consciousness, devoid of obscuration, a unified mixture, reality, the one who performs the aim of the world.

This very unification of Body, Speech, Mind and Jñana is the cause of the four faces. Jñana [and Kalagni] is the western yellow face. [Mind] consciousness [and Rahu] is the eastern black face. Moon and Body is the northern white face. Sun and Speech is the southern red face.

⁸³ Establishing the consonants as the vowel letter E symbolizes that even emptiness having an object has the nature of non-objectifying compassion.

⁸⁴ The six faculties of eye, ear, nose, tongue, body and mind

⁸⁵ the consciousnesses engaging in the six objects by way of the six faculties

⁸⁶ Of forms, sound, odor, taste, tactile and the element of phenomena

⁸⁷ guttural, palatal, cerebral, labial, dental and nasal: these are the six designations because they clarify the meaning of being and nonbeing

⁸⁸ earth, water, fire, wind, semen and blood

⁸⁹ Vajragarbha says this is the constant movement of the pranayama in the six channels, three upper and three lower.

These two – moon and sun – are to be understood as sets of six elements by means of the principal and subordinate divisions. And those are the particles of earth, water, fire, wind, taste and great taste. Within these, three originate from semen and three do not. These elements – the water element, the wind element and the taste element – originate from semen. ‘Taste element’ is a term for the space element. Three originate from menses {dül} and three do not. These elements – the earth element, the fire element and the great taste element – originate from menses. Here, ‘great taste’ is a term for the jñana element. The remaining elements originate from semen and menses.

Thus, the three elements that originate from moon and sun become, according to sequence, the body, speech and mind of those born from wombs. The elements of moon become the body, speech and mind of method, and the elements of sun become the body, speech and mind of wisdom, because they originate from semen and menses. These elements are the six families of the six faculties and so forth. (Bu 414)

Likewise, the families of Body, Speech and Mind together with the Nature family, become four families. The three Bodies become four Bodies. The three states become four states.

Likewise, the families of the five elements, together with the jñana element, become six families. Similarly, the families of the five aggregates of those born from wombs, together with the jñana aggregate, become six families. Up until the time she menstruates at the age of twelve, a girl is to be known as three families and five families. Up until the time he ejaculates at the age of sixteen, a male is to be known as three families and five families. From the time of the origination of the jñana element until death, both [men and women] are four families and six families.

Likewise, the Bhagavan said in the *Basic Tantra*:

Three families and five families as well; one nature and one hundred families.
(two padas)⁹⁰

Now I shall discuss the family members (kulin; rigs can) of the families. (*Sri Kalachakra* I. 2a says:) “Buddhas” and so forth. Here, the Buddhas are the six aggregates – jñana, consciousness and so forth. The word ‘also’ in “gods and demons also” indicates the six bodhisattvas – the mind faculty and so forth; and likewise, the six elements and the six objects; and likewise, the six wrathfuls – the six action faculties and the six wrathful goddesses – the six functions of the action faculties. The ‘gods’ are the twelve joints of the arms and legs – they will be explained later, and so will the eight yoginis, Carikā and so forth. The ‘demons’ are the naga kings and the goddesses – Śvānāsyā and so forth.

Now in order to convert the heterodox, I shall discuss ‘nature and the soul.’ (Bu 415)
Likewise, the Bhagavan said in another tantra:

Mahāmāyā is very fierce, she causes origination and destruction. She creates herself, she destroys herself, overlord herself.⁹¹

⁹⁰ The basis of purification (sbyang gzhi) is the “hundred” purified “families”: the thirty-six aggregates and elements, the thirty-two teeth, the twenty nails and the twelve segments of the skull.

⁹¹ Since she kills the pernicious ones, she is “very fierce.” “She causes the origination and destroys” or grasps the inanimate and animate world. She is the “creator of herself” – all happiness and suffering. Since she has dominion over everything, “she is king herself.” Since she is overlord of everything, “she is overlord herself.” [Padas ab of this verse are located in *Mahamayatantra-nama*. Padas cd are identical to *Hevajra* I. VIII. 47 cd. Also the entire verse is

This is false [provisional meaning]: ultimately there is no creator and destroyer. The other dharma imagined by the heterodox – nature, the soul and so forth – are also (false; i.e., taught here as provisional meaning).⁹²

Regarding that, the heterodox nature consists of twenty-four (principles) {tattvas} and the soul is the twenty-fifth (principle). Regarding this, a) “the fundamental nature is not modification”: it is the progenitor of sentient beings’ fourth state, it is the space element. b) “The great one and so forth, seven, are nature and modification”: 1) earth, 2) water, 3) fire, 4) wind, 5) mind {manas}, 6) intellect {buddhi} and 7) egotism {ahamkara}. c) “Sixteen, on the other hand, are modifications”: the five faculties, the five objects, the five action faculties and the divine organ. This is the twenty-four (principle) nature; d) “the soul is neither nature nor modification.” (Bu 416) Here, the soul is neither nature nor modification because it is pervasive; it is separate from nature (svabhava; ngo bo nyid).⁹³

‘The one that consists of the twenty-fifth’ (principle) is established ‘in the Outer, in the body and also in the Other.’ In the Outer, “the five elements [earth and so forth], Rahu [mind], sun [intellect] and moon [egotism]” are the eight natures. The five planets, Mars [eye] and so forth – the five faculties, the five objects [sound and so forth] and the six tastes [bitter and so forth] of earth and so forth are the sixteen modifications. However, some say: “the faculties and so forth and the six bodies of the living being.”⁹⁴

Likewise, I should discuss ‘the measurements of the universe in the body’ in “The Chapter on the Body.” Regarding “the arrangement of the three existences”: Here, in the Outer the three existences are the cosmos and in the Inner they are the body. “Please explain the arrangement of this in accordance with the sequence of the subsequent explanation,” is a determination of the task.

cited in the verse introduction to *Vajragarbha*. There too the idea of maya expressed in this verse is rejected and it is said to have been taught by Ishvara “in the heterodox *Saivasiddhanta*.” Newman]

⁹² Likewise, “the other dharma imagined by the heterodox” – the twenty-four (principle “nature,” the twenty-fifth (principle) “the soul, and so forth” – the six and nine categories (padārtha; tshig gi don) and so forth that (the Buddha) taught using terminology agreeing with the heterodox “is also” (false) – taught in order to attract (drang ba’I don bu) the heterodox.

⁹³ “Regarding this.” There are four (types of principles:) 1) that which is only nature, 2) those which are both nature and modification, 3) those which are only modification (vikrti; rnam par ‘gyur ba) and 4) that which is neither nature nor modification. Among these, the first is “the fundamental nature” (mūlaprakti; rtsa ba’I rang bzhin). The second (type of principle) is “the great one” (mahat; chen po), i.e., intellect (blo) and so forth. These “seven” are both “nature and modification.” “mind” (yid) is conjoined with the qualities rajas, tamas and sattva. “Intellect” consists of the five sense consciousnesses or attraction. “Egotism” (nga rgyal) grasps at an “I.” These are modifications because they are born from the fundamental nature and they are nature because they generate the sixteen modifications. The third (type of principle), eye and so forth, are the “sixteen” that are only “modifications”: the eye and so forth are the intellect’s “five faculties;” sound and so forth, the five primary elements (pañcatanmātrān; de tsam nga) are “the five objects;” the mouth and so forth are “the five action faculties,” and the path of the semen is “the divine organ.” That which consists of “nature and the twenty-four modifications” is the entity to be grasped by the soul, the entity that grasps. The fourth (type of principle) is “the soul.” “It is separate from the nature” of nature and the modifications.

⁹⁴ “Some” Jains (kshapanaka; zad byed pa) and so forth, (say that the sixteen modifications are) the five “faculties and so forth,” i.e., the five faculties and the five objects, making ten, “and the six bodies of the living being” (jiva; ‘tsho ba) – earth, water, fire, wind, vanaspati (nags kyi bdag po) and grain (dhānya; ‘bru),

Regarding “the enjoyments of gods and demons”: Here the gods enjoy the daytime and the demons enjoy the nighttime. Likewise, the gods enjoy the northward passage and the demons enjoy the southward passage.⁹⁵

Regarding “the mandalas; and the initiations – rightly explain this, guru of gods and men!”: Here, this means: “In accordance with worldly truth, explain the mandala of colored powders made by striking the chalk line and laying colored powders! Again, in accordance with ultimate truth, explain the mandala of all aspects in the space element, which is like a mirror prognostic, which is separate from striking the chalk line and separate from laying the colored powders, which is separate from the mind that conceptually meditates on the deities having colors, arms, shapes and forms!”

Furthermore, there are seven worldly initiations: 1) water, 2) crown, 3) ribbon, 4) vajra and bell, 5) great discipline, 6) name and 7) authorization. Likewise, the exalted (uttara; gong ma) initiations are: 8) vase, 9) secret and 10) wisdom-jñāna. The eleventh, transcendental initiation is the Fourth. (Thus, the statement in the *Abridged Tantra* means) rightly explain all this!

If you wonder what is the reason for this, in a future time here in the land of Aryans there will be vajracaryas who will steal property.⁹⁶ For the sake of property they will go to the houses of rich men who are conceited in their wealth and will sell the Dharma.⁹⁷ Because of their greed for property, they will give the transcendental initiation to those who are unfit for it. Having first been minions of kings and so forth, later they will become gurus. They will not give the transcendental initiations to others who are bereft of property even though they have completely abandoned the path of the ten non-virtuous karmas and possess minds fit for it; (instead) they will cause them to generate passions. For the sake of property they will disclose the vajra word to wicked sentient beings. Also, others who do not know the vajra word will dispute with each other about it. (Bu 418) Also, those who do not know the meaning of tantra will devise commentaries using their scholarly conceit. Having become gurus of sentient beings, this pack of devils will teach the vajra word in a perverse fashion.⁹⁸ They will teach idiots that the Buddha jñāna is the bliss born from the two sexual organs. They will say that the third wisdom-jñāna is the Fourth itself: “the words, ‘that is again like that’ indicate that the third jñāna is the Buddha jñāna because the Bhagavan said that cause and effect are indivisible.

⁹⁵ “Enjoyment” (bhukti; longs spyod) also refers to the daily motion of a planet, Newman.

⁹⁶ It says in the *Adibuddha*: Many of those practicing yoga in future times will be thieves and unrestrained. They will delight in sin and will be attached to the implements of yoga; they will abandon this great tantra and this Fourth (1) These wild ones with excited faculties, jealous, attached to their homes and desiring property, will dwell on sexual intercourse and will abandon this Fourth (2)

⁹⁷ In the *Sekaparakriyāvṛtti* written by Dārika, Suchandra says: Saying, “This relieves the world,” some pour a stream of water on one’s head. They place the crown on their heads and take up the vajra, bell and so forth in their hands (2) Then they achieve their livelihood; they gather a mass of disciples. They say, “These words of mine are pure”; they deceive the fools. (3)

⁹⁸ It says in the *Vajragarbha* commentary: In the time of the five decays acaryas will appear who will teach yoga practices that course one to enter the wrong path (1). Using wicked reasoning they will briefly explain the tantra without extensive explanation. Having engendered desire for others’ wealth and wives, they will send one to hell (2). Some without the qualities of the five psychic powers will devise commentaries and so forth. With their pride in grammar and dialectics, they will destroy the practice of yoga (3). Some people will say to other people, “I am Buddha, Vajrasattva himself; I am Vajradhara.” They will order them saying, “Make effort to take initiation” (4). And they will not salute monks who hold the vows and ethics; they will always salute the white-clad ascetics who say, “I am Vajradhara upon the earth” (5). Sudras, slaves, traders and commoners who delight in farming will sell books and make their livelihood wrongly (6). Acaryas such as these, who act as gurus by corrupting the hidden yoga practices and develop their own, are the troops of the devils (7).

Thus, seeing the activities of those wicked acaryas in that future time, the Bhagavan Buddha did not expose the Fourth wisdom-jñana initiation in all the various tantra. (Bu 419) In the land of the Aryans some will look at books with their scholarly conceit and, without having initiation, will teach the Vajrayana. Therefore, in all basic tantras and abridged tantras the Fourth wisdom-jñana and the Mahamudra meditation, the path of smoke and so forth, are very concealed; in some basic tantras they are manifest. Again, here in the *Paramadibuddha*, in the *Basic Tantra* and in the *Abridged Tantra* as well, the Fourth wisdom-jñana is manifest and the Mahamudra meditation, the path of smoke and so forth is also manifest. This does not come through the sequence of the vajracarya transmission, just as the mantra deity [the body, color, hand-symbols and so forth of the mandala circle], the practices for the external siddhis [incense preparation, alchemy and so forth], [the provisional meaning] hero process [accomplishing the fierce deity] and the self-blessing process [the concentration that imagines the peaceful deity] do not come through the sequence of the guru transmission.

This process of purification that gives the Mahamudra siddhi that is manifest in the *Paramadibuddha* was written down in a book. Knowing the superior aspirations of the minds of the fortunate sentient beings north of the Sita River, the Bhagavan taught it and Vajrapani wrote it down in a book.

The Bhagavan made the *Nāmasamgīti* authoritative and since it frees all sentient beings from doubt, he rightly taught Vajrapani the definitive meaning of all the mantra systems of the Mantrayana from the *Nāmasamgīti*. Therefore, those who do not know the *Paramadibuddha* do not know the *Nāmasamgīti*. Those who do not know the *Nāmasamgīti* do not know the Jñana Body of Vajradhara. Those who do not know the Jñana Body of Vajradhara do not know the Mantrayana. Those who do not know the Mantrayana are all samsaric – they are separate from the path of Bhagavan Vajradhara. Thus, noble gurus should teach the *Paramadibuddha* and noble disciples who strive for liberation should listen to it.

The Seventh Brief Account: A Summary of the Cosmos

A Brief Account that Summarizes the Bhagavan's Reply

[The seventh topic:] Now, the redactor Manjusri [Yasas] redacted the Bhagavan's reply in the *Paramadibuddha* by means of the third verse (of the *Abridged Tantra*), "I am pleased" and so forth. I shall expatiate this.

Sri Kalachakra I. 3

I am pleased with you, Suchandra. The most eminent gods, men, cannibal demons {yakshas}, demons, nagas, passionless saints {arhats} and the families of the supreme sages do not know this for which you have asked. The entire yoga – nirvana and so forth that end with the earth – together with the source of the words, is in the middle of the body. I shall explain the mandalas and initiations – listen, good master of men!

Regarding, “I am pleased with you, Suchandra: [“Suchandra”] is a vocative – ‘O Suchandra, I am pleased with you.’ Why? The most eminent gods, men and so forth do not know this Kalachakra yoga you asked for; thus I am pleased.

Here, ‘the most eminent gods’ are the hosts of the Four Great Kings and so on through those who have attained the sphere of neither perception nor non-perception.⁹⁹ ‘Men’ are the chakravartin and so forth. The ‘cannibal demons’ are Naiṛti and so forth. The ‘demons’ are Aparājita and so forth. The ‘nagas’ are Adanta and so forth. (Bu 421) The ‘passionless saints’ are Arya Ananda and so forth.¹⁰⁰ The ‘supreme sages’ are Nārada and so forth; their families (do not know the Kalachakra yoga). These most eminent gods, men and so forth do not know the Kalachakra yoga.

Regarding, “nirvana and so forth that end with the earth”: Nirvana, the jñāna element is their beginning. At the end is she who holds – earth.¹⁰¹ The space, wind, fire and water elements are in between by implication. These [five] elements, space and so forth are that which is pervaded; the pervader is the [sixth] jñāna element. Thus, the relation of pervaded and pervader is ‘yoga.’ Likewise, the Bhagavan said (in the *Basic Tantra*):

Earth, water, likewise fire, wind, the space element and consciousness; the person of the great soul is called the six elements.

Regarding, “together with the source of the words”: Words are two-fold: they consist of ali and kali. Their source is the source of words: the pronunciation of the vowels and consonants from the places of the throat, the palate, the roof of the palate, the lips and the teeth.¹⁰²

That which is together with that source is articulation by means of the mantra symbols. Here, symbols (samketaka; brda) are of two types: one is the mantra symbols and the second is the reality symbol (tathatāsamketaka; de kho na nyid kyi brda). Regarding these, mantra symbols are articulation – worldly. Reality is ultimate (pāramārthikam; dam pa’i don can) – it has abandoned oral declaration. Where there are articulated symbols, there are mantra terms – “OM AH HUM” and so forth. (Bu 422) Where there is the reality symbol, there is the letter A: “It is the door of all phenomena because it is primordially unborn.”

Likewise, the Bhagavan stated [the definitive meaning mantra] in the sixteen thousand verse *Māyājāla*:

Like this, Bhagavan Buddha, the perfect Buddha is arisen from the letter A. The letter A is the foremost of all letters, is the great aim, the supreme syllable (NS 28)

Great prana is unborn, it has abandoned oral declaration; it is the foremost cause of all expression, it well-illuminates all words. (NS 29)

⁹⁹ “The Four Great Kings” (are the guardians of the four directions); “and so on” indicates the six (classes of gods of the) Desire (Realm), the sixteen (classes) of the Form (Realm) and (the gods of) limitless space.

¹⁰⁰ The sravaka tradition holds that “Ananda” had passion at that time (i.e., when the Kalachakra tantra was taught) because he was a stream-enterer. However, in the tantra corpus it is explained that he was a passionless saint.

¹⁰¹ Since she acts as a base for sentient and non-sentient beings, “she who holds” (dharā; ‘dzin ma, i.e., “Mother Earth”) is “earth” (prthvī; sa).

¹⁰² Since the worn mūrdha applies to ‘the tip’ or ‘upward,’ the tip of the tongue is turned upward. (Mūrdhan means “the roof of the palate,” the source of the cerebrals. Newman)

Also, it says in the (*Māyājāla*'s) “Net of Samadhi Chapter”:

The one devoid of syllables is the birthplace of mantra; it is the three families of great mantra. (NS 143cd)¹⁰³

It is the five syllable great void, the six syllable bindu void. (NS 144cd)¹⁰⁴

The Bhagavan stated the mantra symbols of the space element and so forth that are characterized by articulation, the phenomena that are pronounced from the throat and so forth: Here, A, KU, HA and visarjanīya (i.e., visarga) are the gutturals.¹⁰⁵ I, CU, [i.e., the CA series], YA and ŚA are the palatals. (Bu 423) Ṛ, ṬU [i.e., the ṬA series], RA and ŚA are the cerebrals. U, PU [i.e., the PA series], VA and upadhmanīya (i.e., ḤPA) are the labials. Ḷ, TU [i.e., the TA series], LA and SA are the dentals.¹⁰⁶

Likewise, the mantras (pronounced in) two places [like HU that is born from the throat and lips], three places [like PHRE, that is born from the lips, the roof of the palate and the palate], four places [like ḤṚḶṢ that is born from the throat, the roof of the palate, the teeth and the lips] and five places {HYRVLA}, i.e., the stacked mantras as well, are to be understood by means of the symbols of articulation.

Also, these (mantras) that possess the nature of terms demonstrate existents that possess terms in order to accomplish the worldly siddhis. In all Kings of Tantra the Bhagavan specified the reality symbol that has abandoned oral declaration, that is ultimate, that is separate from the siddhis of the karmamudra and the jñanamudra in order to accomplish the Mahamudra siddhi.

“This entire yoga is in the middle of the body – I shall explain the mandalas and initiations by means of the following sequence of explanation so that all sentient beings may attain the status without obscuration; you listen good master of men!” The preceding is a brief account that summarizes the Bhagavan’s reply.

A Brief Account that Summarizes the Cosmos

[The eighth topic:] Now the redactor Manjusri used the fourth verse (of the *Abridged Tantra*) – “Due to time, from the voids” and so forth – to teach the Bhagavan’s summary of the cosmos in the *Paramadibuddha*. I shall expatiate this.

¹⁰³ The sphere of phenomena separate from subject and discourse, the supreme unchanging jñana, is “the one devoid of syllables.” It is “the birthplace” – the cause itself – of innate jñana itself, the worldly and other “mantras.” Since it is to be known by oneself by means of the unchanging filler, ejector and vase (pranayama), it is “great mantra.” Body, speech and mind having the nature of the three joys are “the three families.”

¹⁰⁴ “It is the five syllable great void” that is the five aggregates separate from obscuration. The void of all aspects that is the elements separate from obscuration is “the six syllable drop void.”

¹⁰⁵ The *Cāndravyākaraṇa* says: “UT signifies the inclusion of a series.” Thus, the U of KU symbolizes (the KA’s) own series. [This refers to the system of notation used in Sanskrit grammatical treatises. The first syllable of a consonant series plus “U” stands for the entire series. Thus, “KU” i.e., “K” plus “U” symbolizes the entire series of the guttural consonants: KA, KHA, GA, GHA, NA. Newman]

¹⁰⁶ The preceding can be tabulated as follows:

GUTTURALS	(SPACE):	A	KA	KHA	GA	GHA	ŃA	HA	Ḥ
PALATALS	(WIND):	I	CA	CHA	JA	JHA	ÑA	YA	ŚA
CEREBRALS	(FIRE):	Ṛ	ṬA	ṬHA	ḌA	ḌHA	ṆA	RA	ṢA
LABIALS	(WATER):	U	PA	PHA	BA	BHA	MA	VA	ḤPA
DENTALS	(EARTH):	Ḷ	TA	THA	DA	DHA	NA	LA	ŚA

Sri Kalachakra I. 4

Due to time, from the voids: wind, fire, water, the earth; the continents, mountains and oceans; the constellations, the sun, the moon, the host of star-planets and the sages; gods, ghosts and nagas; animals that have four types of birthplace; humans and hell denizens also, on the manifold earth and below – originate in the middle of void, like salt in water and the egg-born in the middle of an egg.

Here in the mantra system, the Bhagavan said that a mantra adept is emancipated by means of the three vehicles and abides in the result of the single vehicle. (NS 135cd)¹⁰⁷ Also, one who does not know the intention of the three vehicles loses the path to omniscience for the time being. One who does not know the different intentional language in the Mantrayana will kill and so forth.¹⁰⁸ He will enjoy the property of the matha and the vihara. Then, having become addicted to the enjoyment of external objects due to grasping the sides of eternalism and nihilism, in the guise of an acharya, he will mock the Three Jewels and will go to hell.

Here, there are four kinds of venerable men sentient beings who should propitiate for the sake of the next world and for this world. Among these, the man who is venerable due to jñana is the vajracharya who has attained psychic power and has gained the stages of muditā and so forth.¹⁰⁹ The Bhagavan said that whether he is a monk or a householder he is equal to ten monks in being worthy of worship.

In lieu of that, the man who is venerable due to asceticism is the one who bears the saffron robe. Others who bear the saffron robe should venerate him because his ordination is prior to theirs; mantra adepts should venerate him because his initiation is prior to theirs. Householder acaryas should always salute him because he is venerable due to asceticism and because householders do not have psychic power.

The man who is venerable due to learning is the pandit [“skilled” (mkhas) in the three vehicles] who is worthy of worship. He illuminates the doctrine; he tames the pack of devil-opponents.

Sentient beings should propitiate these [three] for the sake of the next world. The man who is venerable due to wealth is the king; those who strive for the pleasures of this world should propitiate him. Sentient beings should propitiate these four venerable men.

Therefore, one who knows the three vehicles [- who is venerable due to learning – originates from, i.e.] is venerable due to asceticism. (Bu 425) As long as a householder does not become an ascetic, he does not have the authority to listen to the Pratimoksa in the sravaka vehicle. Therefore, except for [one who has attained] psychic power, a householder is not venerable. And the Bhagavan did not say in any vehicle whatsoever that householders who are devoid of the vows of religious mendicants should enjoy the matha or the vihara.

Therefore, in order to thoroughly understand the three vehicles, first one should know the origination and cessation of the cosmos, as well as the time of evolution and devolution, in

¹⁰⁷ “The three vehicles” are provisional. One skilled in their intent should be “emancipated” from that which is to be abandoned by each of their paths. “A mantra adept abides in the result of a single final “vehicle” – the Mahayana Vajrayana. Since “the Bhagavan said” this, one must know the intention of all three vehicles.

¹⁰⁸ : One who does not know the different” enigmatic “intentional language” that has four “intentions” and four bases of intention “in the Mantrayana,” having grasped it literally, “will kill and so forth.”

¹⁰⁹ A name for the first Bodhisattva Bhumi

dependence on the thought of the Vaibhasika. For the Bhagavan said: “The cosmos that consists of a conglomeration of particles exists; likewise, the person that bears the burden exists. I do not say that they are permanent or impermanent.”¹¹⁰

Therefore, due to evolution, i.e., by the force of the time of [the cosmos’ birth and] origination, (the cosmos originates) “from the voids.” In accordance with worldly convention, the voids are not within the range of the faculties of the eye and so forth. They abide by means of the atomic nature. They are the substances (dravyam; rdzas) earth, water, fire, wind and taste (space) whose natures are five, four, three, two and one qualities. The sixth quality – the sphere of phenomena – is all-pervasive. These are the voids.

From those void particles, by the force of the time of origination, “wind” (originates). Among those particles first the wind particles adhere to each other. The light, fluttering motion resulting from that conjunction is called “wind.” (Bu 426) Likewise, the fire particles adhere and the lightning conjoined with wind is called “fire.” Likewise, the water particles adhere and the rain conjoined with wind and fire is called “water.” Likewise, the adhesion of the earth particles that appear in the sky as Indra’s Bow (i.e., a rainbow) is called “earth.” The taste (space) particles are all-pervasive. Thus, wind, fire, water and earth occur from the five voids.

From the power of the holding wind, the churning wind and the shaping wind “the continents, mountains and oceans (originate).”¹¹¹ There are seven continents, seven mountains and seven oceans.

Regarding “the constellations, the sun, the moon, the host of star-planets and the sages”: The constellations are twenty-seven and those related to them are limitless. The sun and the moon are shaped like discs. “The hosts of star-planets” are similar, having the aspect of stars: Mars and so forth. The sages (are the constellation) consisting of seven stars.¹¹²

Regarding “gods, ghosts and nagas”: The gods are the hosts of the Four Great Kings and so forth. The ghosts are Aparājita and the pretas and so forth. The nagas are Ananta and so forth.

Regarding “animals that have four types of birthplace”: Garudas, [geese, cranes,] and so forth are born from eggs; their birthplace is wind. Gajendra (the Lord of Elephants), [buffaloes, bullocks,] and so forth are born from wombs: their birthplace is fire. Worms, butterflies, ants, [caterpillars, fish,] and so forth are born from moist heat: their birthplace is water. (Bu 427) Trees and so forth have apparitional births: their birthplace is the ground.¹¹³ Likewise, those who have a great apparitional birth have a birthplace of taste (space).¹¹⁴

Regarding “on the manifold earth, and below”: “Earth” is the reading in the text. Since it is manifold and since it is also the earth, it is the manifold earth. It has the nature of the seven continents and the nature of the twelve sections. Below that is below the manifold earth: the

¹¹⁰ The “time” (of evolution and devolution) is karma. “The Bhagavan said: “The cosmos that consists of a conglomeration of particles exists; likewise,” he said in the *Bhāravāhasūtra* “the person who bears the burden exists.” He did this in order to convert those who hold external objects that are conglomerations of particles to be real and those who are attached to a self. [Pundarika’s usage of “evolution” (samvarta; chags pa) and “devolution” (vivarta; jigs pa) is an exact inversion of the standard meanings of these two terms, Newman]

¹¹¹ It is the “holding” wind because it holds the mass of earth particles and so forth just as a cloud’s wind holds a mass of water particles. The “churning” wind makes the mass of particles from earth through to taste solidify and adhere, like salt, by churning them. “The shaping wind” arranges the entire world.

¹¹² The saptarsi, Ursa Major is composed of seven stars.

¹¹³ [Buddhists do not usually classify plants among the animals; this is more characteristic of the Jains. Some make the solution to this as a corruption of louse for tree. In any case, ... I assume this is just another instance of the deliberate syncretism that pervades the Kalachakra, Newman]

¹¹⁴ Like animals that have an apparitional birth, the gods “who have a great apparitional birth” which is not that of the animals, “have a birthplace of taste.” I.e., space.

existence of the nagas and the seven hell existences. On that manifold earth are humans and in the hells below are the hell denizens. The word ‘also’ indicates a collection [(i.e., including) the naga existence that is not mentioned (in the verse of the tantra).]

Regarding “originate in the middle of void, like salt in water and the egg-born in the middle of an egg”: Here, salt serves as an example for the production of inanimate things and an egg for the production of animate things; the word ‘and’ is a conjunction. For example, saltwater particles become solid salt from the application of sunshine: inanimate things – Meru and so forth (originate) similarly. For example, particles of seminal fluid become the face, trunk and so forth – the body – in the middle of an egg: one should know animate sentient beings to (originate) similarly.

I shall discuss the production of this cosmos in detail in the fifth chapter. The preceding is a brief account that summarizes the cosmos.

A Brief Account that Summarizes the Vajra Body

Now, Manjusri taught the fifth verse that summarizes the vajra body, “body” and so forth, in accordance with the earlier sequence [of the Bhagavan’s reply (in the *Sri Kalachakra* I. 3)]. I shall expatiate this.

Sri Kalachakra I. 5

The vajra body is described as the ten-fold existence: body, jñana, sky, wind, fire, water, earth, motionless, animate and the divinities that are unseen and uncreated. The birthplace of the mantras originates from that, O Master of Men and again it is liberated into that itself. One who rightly knows it like that is not a beast; he is liberated from the mind’s ideation.

(Bu 428) “Body” is moon separate from obscuration. “Jñana” is sun separate from obscuration. “Sky” is the space element separate from obscuration. Likewise are the wind element, the fire element, the water element and the earth element. “Motionless” is the inanimate element consisting of the five (preceding elements), separate from obscuration.

Regarding “the divinities that are unseen and uncreated”: Those who are divinities and who are unseen and uncreated are the divinities that are unseen and uncreated. They are the formless existences that possess merely the egotism of consciousness; there are four types – the sphere of limitless space and so forth.

Thus, the Tathagata described the body and so forth – the ten-fold existence – as the base of the vajra jñana. The birthplace of the mantras – the bindu and so forth – originates from the vajra body. “Master of Men’ [is a vocative].

[If you wonder what mantras originate from which of those “birthplaces”:] Here is the birthplace of the mantras: from moon, drop; from sun, visarga; from the space element, A; from the wind element, I; from the fire element, Ṛ; from the water element, U; from the earth element, L; from the inanimate element [Meru], the consonant MA; from the animate element [the Desire and Form Realms], the consonant KṢA; and from the Formless Realm, the consonant HA. These mantra words should be placed in the reverse order [i.e., in an ascending sequence].

Then, the former consonant goes on top of the latter consonant. The letter Ḷ and so forth become semivowels because it says: “iko yanaci”;¹¹⁵ the letter A is joined to the end of them. Visarga is shaped like a half-moon. Bindu is a circle. Jñana is shaped like a crest. The mantra is like this (Bu 429):

HA KṢA MA Ḷ U Ṛ I AḤ OS H (With visarga, bindu and jñana on top)
 KṢ
 M
 Ḷ
 V
 R
 YA”

- the assemblage of the cosmos, the vajra body.

In the space element is the letter YA – the wind mandala. Above that is the letter RA – the fire mandala. Above that is the letter VA – the earth mandala. Above that is the letter MA – Meru having five aspects [elements]. Above that is the letter KSA – the assemblage of animate things [the Desire and Form (Realms)] (indicated) by a representation of a lotus. Above that is the assemblage of the Formless (gods) – the letter HA. From the letter HA is visarga/sun, bindu/moon and the single bristle that is the emblem of nada/vajra. Thus, I shall discuss the vajra body, the cosmos and the aspect of the mandala later on in the commentary.¹¹⁶

The birthplace of the mantras originates like that. “Again it is liberated into that itself” means, “again it is liberated or absorbed into itself at the time of contraction.”

“One who rightly knows it like that” refers to anyone who knows the vajra body in accordance with an unobscured sequence of exposition such as this. Regarding, “is not a beast”: A beast is one who is ignorant. Regarding, “he is liberated from the mind’s ideation”: Ideation is the phenomenon of imagining the mandala.¹¹⁷ Liberation from that is liberation from the mind’s ideation. (Bu 430).

The Tathagata stated a brief account of this ten-aspect one in the “Praise of the Very Pure Sphere of Phenomena.” Like this:

He has ten aspects; his aim is the ten aims. He is the Lord of Sages, he has ten powers, he is the overlord. He performs all of the aims of the universe; he is the ten aspect mighty one, the great one. (NS 45)¹¹⁸

¹¹⁵ From Pāṇini’s *Astādhyāyī* 6.1.77: “The semivowels y, v, r, l are the substitutes of the corresponding vowels I, u, r and l (long and short), when followed by a vowel.”

¹¹⁶ The measurements of the cosmos “will be explained” in “The Chapter on Practice.”

If one applies them to the vajra body, four - YA, RA, VA and LA – are below the bladder; MA is the spine; KSA is from the throat through to the ushnisha; the letter HA, new moon and bindu are the three channels. If one applies them to the body that experiences the innate joy, four – the letter YA and so forth – are the forehead, throat, heart and navel chakras; MA is between the navel and secret (chakras); KSA is the secret lotus; HA, new moon and bindu are the three channels of apana. If one applies them to the mandala, they are similar to the Other: A, source of phenomena and space; three – the letter HA, new moon and bindu – are the three seats of moon, sun and Rahu.

¹¹⁷ In general there are many (kinds of ideation), but here “ideation is the phenomenon of imagining the mandala.” This means, ‘If one is liberated even from that, what need be said of other (forms of ideation)?’

¹¹⁸ In the Outer cosmos, in the Inner body, on the Other generation process and on the definitive meaning Other completion process: {The following are the Six Yogas of Naropa for the Kalachakra system}

He is the beginningless, non-elaborated self, the pure self whose self is suchness. (Bu 431) He speaks the truth; his word does not change, as he says that he does. (NS 46)¹¹⁹

He says the nondual is nondual and abides at the limit of reality. He possesses the lion's roar of selflessness; he terrifies the wicked heterodox deer. (NS 47)¹²⁰

The preceding brief account summarizes the vajra body.

A Brief Account that Summarizes the Origination of Rahu and so forth

Now I shall expatiate the sixth verse that summarizes the origination of Rahu and so forth – “the left limb” and so forth.

1) In the pratyāhāra phase (sor sdud), from space through the earth is from smoke through the cloudless sky by means of the way of the reverse procedure. From Meru through moon is blaze through great drop. The jñāna drawing (jnanarekhā; ye shes re kha) is a black picture seen by the eye of flesh and so forth.

2) If one applies it to the dhyana phase (bsam gtan), the divine image seen through the pratyhārā phase dwells single-pointedly in a continuum by means of wisdom, thought, analysis, joy and unmoving bliss.

3) In the pranayama phase (srog rtsol) the five left mandalas – space and so forth – and the five right mandalas – the motionless Meru and so forth – i.e., the “ten aspects,” become one in the central (channel).

4) In the dhāranā phase (rdzin pa) one desires and strives for the “ten aims” of the ten winds, prana and so forth.

5) In the anusmṛti phase (rjes dran) one obtains the ability of that very “aim” – clear innate chandali. Thus, one is “the Lord of Sages” because one is able to accomplish the supreme unchanging bliss. Because of the ten Desire (Realm) states of the central channel, “he has ten powers.” Since the radiance of innate chandali pervades the three worlds, “he is the overlord.” The characteristic of clear innate bliss “performs all of the aims of the universe” of the aggregates, elements and spheres.

6) The samadhi phase (ting nge ‘dzin) is “the ten aspects” of the cessation of the previously explained ten winds; due to the power of method, wisdom and unchanging bliss, it is the Jana Body. That (samadhi) makes the entire pṛānavāyu (srog rlung) under the control of indivisible supreme unchanging bliss. Thus, it is “the mighty one.” Since it pervades the three worlds by means of the innate nature, it is “the great one.”

¹¹⁹ Since reality is unborn, it is “beginningless.” The one consisting of the abandonment of thought, the non-objectified nature, the mindless mind, is “the non-elaborated self”; i.e., the first vision of the divine image of the universe actualized by nonconceptual thought is virtuous in the beginning. “The self of suchness” – great bliss – is “the pure self”; i.e., virtuous in the middle, because all of the aggregates, elements and spheres have been separated from obscurity by the fire of great passion. “He speaks the truth” about the unmistakable bliss; i.e., he makes it manifestly clear. The bodhicitta that is the very “word” that discloses the way of great bliss does not flow from the tip of the gem and is nonconceptual – virtuous in the end. (Bu 431) It is experienced, it “does not change” by expression. “As he says” – “Great bliss originates by means of correctly meditating on the path of smoke and so forth” – “that he” himself “does” for sentient beings.

¹²⁰ Having destroyed the relation of base and based between the base – semen and the based – bliss, they become nondual. Since he makes clear that very “nondual,” “he says it is nondual.” “He abides” by the mode of non-abiding “at the limit” of the nave of the vajra gem, the place of experiencing the jñāna “of reality” as it is. The characteristic of the non-appearance of all phenomena, the nature of the divine image of the universe, is “selflessness.” Since that is not overcome by thought, “it possesses” the indestructible “lion’s roar.” Self-grasping and the elaboration of subject and object that are the method of mistaken knowledge are “the wicked heterodox.” Since they are infirm, they are “deer.” Since he makes them all disappear, “he terrifies” them.

Sri Kalachakra I. 6

The white brilliance in the left limb is a part of the world's nectar; the red color is to the right. Rahu and Kalagni; the moon and the sun; Mercury and Mars; Venus and Jupiter; Ketu and Saturn; rain and lightning; and water and fire: these seven pairs of brilliancies existing in the world are a single pair free from darkness, at the end of darkness.

“The white brilliance [the channel lolana] in the left limb” is one drop in the left limb of the previously stated indestructible that abides in the central {channel} that possesses the term of the half-curve emblem. Also, that white brilliance is the light-ray of white [the color of analytical] jñana. ‘A part of the world's nectar’ is that [part] itself [- in the Inner, moon/bodhicitta].

“The red color [in the Inner, the channel rosana] to the right” is the red brilliance possessing the term of the visarga emblem to the right of that indestructible, the light-ray of the red jñana [of equivalence]. [In the Inner this is sun/bodhicitta].

Also, Rahu and Kalagni are outside of those two, to the left and right respectively. Then occur the moon and the sun. (Bu 432) Likewise, (these together with) Mercury and Maras; Venus and Jupiter; Ketu and Saturn; rain and lightning; and water and fire, are the seven pairs. “In the world” means existing in the cosmos; (the word) ‘these’ acts as a specification.

The mantra words for these are on the left and right respectively: “AM, AḤ; U, R; Ū, Ṛ; O, AR; AU, ĀR; VA, RA; VĀ, RĀ.” These seven pairs are the superior deities of the seven week days.

Regarding, ‘a single pair free from darkness [i.e., the seven pairs to the left and right, the brilliant light-rays of the white and red jñanas], at the end of darkness [i.e., the central indestructible]’: The forms of the light-rays of the white and red jñanas, separate from darkness, [dwelling] to the left and right of the [central] indestructible, but others are not.

Sri Kalachakra I. 7

In back is also yellow: stars, the rainbow and earth – that is of four types having two divisions. The single wind called “prana” becomes ten types in the crown, in the root and in front. The seed is above the central vajra; its own ability together with its host of qualities dwells below. Jñana and void are everywhere. The peaceful one together with its place is liberated from all existents.

The word ‘also’ in “in back is also yellow” means “the light-rays of the yellow [mirror-like] jñana.” In back of the [central] indestructible is the one possessing the term of the emblem having the shape of a plough [- in the Inner, the channel of the flow of feces]. Outside of that, in the west is the yellow brilliance together with its aspect. Then there are [two,] the dim stars and

the bright stars; likewise the rainbow.¹²¹ Earth is of two types, having the form of soil and of stone. Thus that yellow brilliance is of four types and two types.¹²²

“The single wind called ‘prana’ becomes ten types in the crown, in the root and in front.” The green light-ray [of the jñana of the sphere of phenomena] above that indestructible [- in the Inner, the channel of Rahu] is the 1) pranavāyu (srog gi rlung) that originates externally from the seed of the void. The blue light-ray [that pervades all five jñanas] “the jñana of reality”) that is below [- in the Inner, the channel of Kalagni] is the 2) apanavāyu (thur du sel ba’i rlung) that originates externally from the seed of jñana. (Bu 433) Externally, the black light-ray in front is the wind called 3) “samāna” (mnyam gnas). Then, 4) udāna (gyen du rgyu ba), likewise, 5) vyāna (khyab byed), 6) naga (klu), 7) kūrma (rus sbal), 8) kṛkara (rtsangs pa), 9) devadatta (lha sbyin) and 10) dhanañjaya (nor las rgyal ba).¹²³

Among these, one pair is below and one above. To the east and west are seven pairs of winds and earth. Dhanañjaya is androgynous because it does not entirely quit the dead body.¹²⁴

The mantra words for these are HA and HĀ, above and below. Then, to the east and west respectively: “A and Ā, I and Ī; E and AL; AI and ĀL; YA and LA and YĀ LĀ KṢA” are the seven pairs to the east and west. The single pair above and below is at the end of darkness.

The seven pairs are the superior deities of the seven days of the week due to the divisions of the four watches. “On Sunday: at midnight A is rising in the east; AḤ is rising in the south; Ā is rising in the west; AṀ is rising in the north. Monday: I, Ṛ, Ī, U. Tuesday: Ī, Ṛ, Ī, Ū. Wednesday: E, AR, AL, O. Thursday: AI, ĀR, ĀL, AU. Friday: YA, RA, LA, VA. Saturday: YĀ, RĀ, LĀ, VĀ.” These are, respectively the seeds of the watches of the seven days of the week.

Regarding, “the seed is above the central vajra”: The indestructible in the center of the seeds above, below, east, south, west and north is a vajra [because it cannot be divided by conceptual thought] having the aspect of a cleaver [- the void]. The seed anusvara above that, which stays in the left limb is above [the center]. (Bu 434)

Regarding, ‘its [anusvara’s] own ability together with its host of qualities dwells below’: The ability of that anusvara is visarga. The qualities of the [visarga] are the red light-rays and the ability together with them is the one together with the host of qualities [of visarga]. It dwells in the shape of a half-moon below the anusvara. “Own ability” indicates that the east and west emblems are on the feet and head of the indestructible because they are not stated.¹²⁵

Thus, the five-syllable great void is the letter VAM in the domain of Vajrasattva; it is the letter HAM in the practice of Vajrānaṅga.¹²⁶ The six-syllable drop void outside of that is called “[its] base letter E” on the side of the [former] letter VAM: on the side of the [former] letter HAM it is the birthplace letter KṢA. These are also vajra and lotus.

¹²¹ This should be counted as one because the Indian manuscripts state it in the singular.

¹²² Two – fine and rough earth and two – fine and rough stone are the “four types.” Also Vibhūticandra’s notes say: “The yellow brilliance and so forth are (divided) into four and two by means of the divisions gross and subtle.” {mKhas grub reckons the seven as follows: 1) dim stars, 2) bright stars, 3) rainbow, 4) fine earth, 5) rough earth, 6) fine stone and 7) rough stone. Newman}

¹²³ Winds three through nine are “the jñana that accomplishes deeds.”

¹²⁴ Since “dhanañjaya is androgynous” (napumsaka; ma ning), it is not included within the pair method and wisdom. Also, Vibhūticandra’s notes say: “One should not hold dhanañjaya to be stone and earth. If you wonder why, it is because it is androgynous. Thus, its seed is said to be the second KṢA

¹²⁵ Although “he did not say this” explicitly, by means of the ability of the words “its own ability,” from the force of the meaning itself he said that the seven pairs of “east and west emblems are,” according to sequence, “at the feet and head of the indestructible.”

¹²⁶ Kama, i.e., great passion.

Regarding, “Jñana and void are everywhere”: The word ‘jñana’ indicates the visarga having the shape of a half-moon above the indestructible. ‘Everywhere’ indicates that it occurs on all the outer letters. ‘Void’ indicates a bindu on all of them.

Regarding, “the peaceful one together with its place is liberated from all existents”: The peaceful one is the indestructible. Its place is the emblem of east and west. The peaceful one together with that is liberated from all existents. That very one is everywhere: i.e., is on all the phenomena of the external letters – on the feet and head according to the sequence wind and earth. Above the head is the digit; above the digit is the bindu; above the bindu is the nada called indestructible.

The mantra words for this are: Eṃ, VAṃ; KṢAṃ, HAṃ; Aṃ, AḤṃ; Āṃ, Aṃ; Iṃ, Īṃ; Rṃ, Ṛṃ; Ḍṃ, Ḫṃ; Uṃ, Ūṃ, Eṃ, AIṃ; ARAṃ, ĀRAṃ; ALAṃ, ĀLAṃ; Oṃ, AUṃ; HAṃ, HĀṃ; YAṃ, YĀṃ; RAṃ, RĀṃ; VAṃ, VĀṃ; LAṃ, LĀṃ, KṢAṃ (Bu 435). Thus, one should know that the five-syllable great void pervades all the mantra words that are to be pervaded.

The Bhagavan stated a brief account of this in the *Māyājāla King of Tantra*. [Like this:]

The king who bears various illusions; the great one, holder of the spells of the Buddhas, the sharp vajra, the great sword, the supreme unchanging purity.
(NS 111)¹²⁷

Likewise:

It is digitless, omnipresent, pervasive, subtle, a seed, without defilement.
(NS 97cd)¹²⁸

It is dustless, separate from dust, devoid of stain; it has abandoned defects, is faultless. (NS 98ab)¹²⁹

The preceding is a brief account that summarizes the origination of Rahu and so forth.

¹²⁷ Since it is beautified by the radiance of jñana, it is a “king.” Since it pretends to enjoy the five objects of desire, it is “illusion.” Since there are: menses/visarga/half-moon and bindu/bodhicitta/the nada that is the nature of the indestructible, above the letter VA, it “bears various (illusions).” Since it bears the characteristic of the four drops, it is “the great one, holder of the spells of the Buddhas.” Since bodhicitta is separate from stain – is the nature of innate jñana – by having gone to the border of maturation, it is “the sharp vajra.” Since it cuts off conceptual thought by means of the concordant cause, it is “the great sword.” Since all matured phenomena have a single taste, it is “the supreme unchanging”; i.e., since it is the nature of the countenance of the soul, it is “purity.”

¹²⁸ The unchanging that is beyond the fifteen digits is “digitless.” Since jñana is the nature of space, it is “omnipresent.” Since it is the nature of all inanimate and animate things, it is “pervasive.” Since it is not within the range of even mind, it is “subtle.” Since it spontaneously gives birth to bliss, it is “a seed.” Since the jñana of the sphere of phenomena is to be known by oneself individually, it is “without defilement.”

¹²⁹ Since great passion – the Fourth – is devoid of the dust of passion, separation from passion and the passion of the middle, it is “dustless.” Since it is pure by nature, it is “separate from dust.” It is “devoid of” adventitious “stain.” Since it is devoid of own-being, “it has abandoned defects.” Since it does not have the sickness of external distraction, it is “faultless.”

A Brief Account that Summarizes the Mantras of the Universe- the Digits of the Moon and so forth

Now I shall expatiate the eighth verse that summarizes the increase and decrease of the digits of the moon, the increase and decrease of night and day due to the passages of the sun and so forth, by means of ““ and so forth, the thirty,” and so forth.

Sri Kalachakra I. 8

A and so forth, the thirty – the vowels joined with HA, YA, RA, LA – are the digits of the moon. Also, the day-maker sun courses in the series of KA and so forth endowed with vowels by the measures of zero six fire (360) solar days. HA and so forth that are also vowels are the nadis. Gods, humans and hooded nagas, as well as the birthplaces of living beings, are ‘mantras.’ Indeed O King, the three realms are generated like this from A and so forth joined with KA and so forth.

Regarding, “A and so forth, the thirty – the vowels joined with HA, YA, VA, LA – are the digits of the moon”: The letter I and so forth, whose first is the letter A, are also ‘A and so forth.’ (Bu 436) Those joined with HA, YA, RA, VA, LA are short, guna and ṛddhi. The semivowels HA and so forth make thirty by means of the divisions of short and long.¹³⁰

These [white lunar fortnight and black lunar fortnight] that are the cause of the increase and diminishing of the digits of the moon become threefold due to division into fives – the first lunar day and so forth. By means of the divisions [of the three sets of five -] nandā is threefold, bhadrā is threefold, jayā is threefold, riktā is threefold and pūrṇā is threefold. This is due to the divisions tamas, rajas and sattva, and the divisions weak, medium and excessive.

The fifteen digits of increase are threefold in the white lunar fortnight [- the process of birth], dwelling by the nature of the elements, space and so forth. Here, the first lunar day is A, the second I, the third Ṛ, the fourth U, the fifth Ḍ. Nandā, bhadrā, jayā, riktā and pūrṇā, respectively the space, wind, fire, water and earth elements, are weak measures of the first lifting of tamas.

Then the second phase is the division of guna: the sixth is A, the seventh E, the eighth AR, the ninth O and the tenth AL. Nandā, bhadrā, jayā, riktā and pūrṇā are the elements space, wind, fire, water and earth. The weak measure of the first lifting of tamas of the former section [- the first lunar day through the fifth] become the medium measures [here from the sixth through the tenth]. [Here, the sixth through the tenth itself is] the weak measure of the lifting of rajas.

Then, in the third section are the semivowels HA and so forth: the eleventh is HA, the twelfth YA, the thirteenth RA, the fourteenth VA, the full moon LA. (Bu 437) Nandā, bhadrā, jayā, riktā and pūrṇā are the elements space, wind, fire, water and earth. [The weak measure of the lifting of] rajas of the second section [- the sixth through the tenth,] is the medium measure [here from the eleventh through the fifteenth]. The weak measure of the lifting of tamas of the

¹³⁰ Thus, there are five short vowels, five long vowels, five guna, five ṛddhi, five short semivowels and five long semivowels. Newman.

first section [the first through the fifth, that becomes medium during the period of the second section,] is the excessive measure [here between the eleventh and the fifteenth].¹³¹

The divisions of this [weak measure of the lifting of the tamas of sattva, the first section that becomes excessive during the period of the third (section),] are fivefold: Because of the divisions of the sattva guna, the excessive measure of the digit of the first lunar day of the first (section) is a girl on the eleventh. [Likewise, that digit of the first lunar day] is a maiden on the twelfth [due to its excessive measure]. On the thirteenth it is a young woman. On the fourteenth it is an old woman. On the fifteenth it is fully matured. Thus, the digit of the first lunar day that has become fully matured [due to its excessive measure] on the fifteenth is denoted by “pūrṇā.” Thus, the increase of the digit of the moon in the white lunar fortnight is divided into the fifteen divisions. At the end of that, the [beginning] time of the entrance of tamas [that lifts the white lunar fortnight] at the beginning of the first lunar day of the black lunar fortnight is called “the sixteenth digit.”

At the end of that, the digit [that lifted the tamas] of the first lunar day of the white lunar fortnight, [that had become matured by the excessive measure,] enters the tamas of the first lunar day of the black lunar fortnight; the second digit [- lunar day -] of the white lunar fortnight is fully matured [here in the first lunar day of the black lunar fortnight by means of the excessive measure]. [The third (digit) becomes an old woman.] Then, [the digit of] the second [lunar day of the white lunar fortnight] also enters the tamas of the second [lunar day of the black lunar fortnight by means of the excessive measure]; [the digit of] the third [lunar day of the white lunar fortnight] is fully matured [by the excessive measure on that second lunar day of the black lunar fortnight]. (Bu 438) Likewise, [the third (lunar day) of the white digits] also enters the tamas of the third (lunar day) of the black lunar fortnight. Likewise, the fourth [lunar day of the white digits] and so forth, ending with the fifteenth digit [of the white lunar fortnight] are fully matured [on the fourteenth day of the black lunar fortnight by the excessive measure and on the new moon] they enter tamas. Then, Rahu enters at the end of the new moon, at the junction of the rising of the first digit [of the white lunar fortnight], and [at the end of the full moon,] at the first part of the rising of the sixteenth division.

Thus, there are two types of eclipses: Rahu devours the moon on the full moon – at the end of the pūrṇā digit {lunar eclipse}, and (the sun) on the new moon – at the beginning of the rising of the first digit {solar eclipse}.

Here, tamas enters in the black lunar fortnight by means of the process of absorption, by the earth and so forth; therefore it consumes those that have arisen by the process of emission. The space digit of the first lunar day of the white lunar fortnight enters the earth tamas of the first lunar day of the black lunar fortnight and is covered by tamas. The second [white digit -] the wind digit is covered by [the second black digit -] the water tamas. The third [white digit -] the fire digit is covered by [the third black digit -] the fire tamas. The fourth [white digit -] the water digit is covered by the [fourth black digit -] the wind tamas. The fifth [white digit -] the earth digit is covered by the [fifth black digit -] the space element tamas. Thus, the measure of the entrance of tamas in the first section is weak. [During this period the weak measure of the lifting of rajas of the white lunar fortnight becomes of an excessive measure; then the (weak) lifting of sattva (of the first section) becomes of the medium measure (in the second).]

¹³¹ Guru Vibhūticandra’s personal Indian manuscript has this: The third section, the lifting of the tamas of sattva itself, is the weak measure. The second section is the medium measure of rajas. The first section is the excessive measure.” [The Sanskrit text...seems to be syntactically confused here...I can make no sense out of the Sanskrit as it stands, so I translate according to Buton. Newman.]

Then in the second section also, tamas acts as a covering according to the stated process: In that second section, the weak measure of tamas of the first section is the medium measure of the second.¹³²

(Bu 439) Likewise, tamas acts as a covering in the third section also: In that [third] section, [the third section itself has a] weak measure [and the former] second section [here becomes] a medium measure [and the former first (section) here is] the third section's excessive measure.¹³³

Regarding that [first section that becomes excessive during the period of the third,] the divisions of excessive measure are fivefold: due to the division of the excessive measure of tamas, [the digit of the first lunar day of the black lunar fortnight] is a boy [by the excessive measure] on the eleventh [of the black lunar fortnight]; on the twelfth, a youth; on the thirteenth, a young man; on the fourteenth, an old man; on the mew moon it is fully matured.

Likewise, the second section [of the black lunar fortnight is here the boy and so forth] of the middle measure; and the third section [itself is the boy and so forth] of the weak measure.

Then when the first lunar day of the white lunar fortnight has come, the tamas matured [by the excessive measure,] that is characterized as the earth element [-the first lunar day of the black lunar fortnight -] is dispelled. On the second [lunar day of the white lunar fortnight, the water tamas [is dispelled, is enveloped by that]. On the third, the fire tamas (is displayed); on the fourth, the wind tamas; on the fifth, the space tamas.

Thus the first digit [of the white lunar fortnight], the weak measure [of the first lunar day nandā] is matured [by the weak measure (of the dispelling of tamas) at the time of the rising of] the pūrṇā of the earth [element, the fifth lunar day]. The second [white digit] is an old woman [by the weak measure when the fifth, pūrṇā, rises]. The third [white digit] is a young woman [on the fifth by the weak measure]. The fourth [white digit] is a maiden [on the fifth by the weak measure], the fifth [white digit itself] is a girl [by the weak measure]. [The other white digits,] the sixth and so forth [through the fifteenth] remain [in the mode of] having set [on the fifth].

Thus, although the digits are weakly matured in the weak section, as long as the third, excessive measure is not matured, tamas does not enter in the black lunar fortnight.

(Bu 440) These fifteen digits of the individual [waxing and waning phases] that set [on the sixteenth – they remained set for fifteen lunar days – then] rise on the sixteenth day. The ones that rose [- having remained (risen) for fifteen lunar days – then] set on the sixteenth day.

Thus, the thirty vowels A and so forth are terms for the digits of the moon. They are the white digits and by secondary application to the entrance of tamas, they possess the terms of the black lunar fortnight.

The vowel mantra words for these first lunar days and so forth of the white and black lunar fortnights are as follows: "Aṁ, Iṁ, Ṛṁ, Uṁ, Ḷṁ; Aṁ Eṁ, ARṁ, Oṁ, ALṁ; HAṁ, YAṁ, RAṁ, VAṁ, LAṁ / LĀḤ, VĀḤ, RĀḤ, YĀḤ, HĀḤ; ĀLḤ, AUḤ, ĀRḤ, AIḤ, ĀḤ; ḶḤ, ŪḤ, ṚḤ, ĪḤ, ĀḤ."

In the white lunar fortnight the moon adorned with the bindu consists of fifteen digits. In the black lunar fortnight the sun adorned with the visarga covers the fifteen digits [of the moon]. The short (vowels) are the moon. The long (vowels) are the sun. Likewise, guna (vowels) are the

¹³² (Vibhūticandra's personal Indian manuscript says: In that (second section), the second section (itself) has a weak measure of tamas. The first section has a medium measure.

¹³³ Vibhūticandra's personal Indian manuscript says:) In that (third) section there is a weak measure. The second section has a medium measure. The third has an excessive measure.

moon. Vṛddhi (vowels) are the sun. Ha and so forth are as before [since they are divided by the divisions of short and long].

[The six series, KA and so forth, are the six elements, space and so forth, and the six families. The five in each of them are five elements and five families, i.e., in one month there are five sections of six lunar days – the five families. In each of those are the six elements, space and so forth, and the six families. These should be applied to the result – the five jñanas, the path – the five great voids, the five Agnis and the five Buddhas.]

Regarding, “The day-maker sun courses in the series of KA and so forth endowed with vowels by the measures of void six fire [360 solar days]”: Here, those series whose first is the letter KA series are the series of the letter KA and so forth. A “series” is an assemblage of five syllables. The divisions of space and so forth (denote the six series), and earth and so forth denote (the members of the series) as five. The divisions space and so forth thoroughly denote the assemblage of vowels.

Here is the suggestive rule for pratyāhāra [from the *Mañjuśrīvyākaraṇa*]: Here there are thirty pure consonants, (which differs) from the universal denotation of the consonants. The letters YA and so forth that are modifications of the vowels are denoted in the section of the vowels A and so forth; elsewhere they are included among the denotations of the consonants, the letters KA and so forth. Like this: “A, I, Ṛ, U, ḶK; A, E, AR, O, ALC; HA, YA, RA, VA, LAṬ.” Following that: ṆA, ÑA, ṆA, MA, NAN; GHA, JHA, ḌHA, BHA, DHADH; GA, JA, ḌA, BA, DAD; KHA, CHA, ṬHA, PHA, THATH; KA, CA, ṬA, PA, TAT; ḤKA, ŚA, ṢA, ḤPA, SAS.” [Just as “AṬ” indicates the fifteen vowel letters, and “ṆAS” the thirty consonants,] from the first and last denotation [KA and CA and so forth indicate the meaning of pratyāhāra.]

The letter YA and so forth are not within the series of the letter KA and so forth because they have the properties of the vowels due to samprasāraṇa.¹³⁴

Therefore, thirty – the six series of KA and so forth – comprise the consonants. KA, CA, ṬA, PA, TA and SA are the natures of the elements space, wind, fire, water, earth and jñana due to their being pronounced from the throat, palate, roof of the palate, lips and teeth. The sixth [ḤKA series] consists of the five elements in its particular pronunciation (because it is pronounced from all five places).

Those series, KA and so forth are endowed with vowels. The vowels are A and so forth, five short and five long; combined they are ten. The anusvara at the end of the short (vowels) is the sixth vowel. The visarga at the end of the long (vowels) is the sixth vowel. Also, these should be pronounced by means of the conjunction of the vowels and consonants; those that are joined with those vowels are ‘endowed with the vowels.’

(Bu 442) Regarding, ‘The day-maker sun courses ... by the measures of zero six fire’: (“The measures of zero six fire”) means “by three hundred and sixty solar days.” These measures of zero six fire make up the twelve months, as well as the two passages. There are one hundred and eighty solar days in each of the southern and northern passages.

[Here, the five semivowels in just one solar day are the five syllable great void; the six vowels are the six syllable drop void. Also, in that (solar day) the two – short and long (vowels) – abide as method and wisdom. Also, in one month the five consonants are the five-syllable great void and the six vowels are the six-syllable drop void. Also, by the force of the individual abodes in one passage, the five series of the five elements’ six consonants are the five-syllable great void; the six vowels are the six-syllable (drop void). The same is the case in the year. Their short is the moon and their long is the sun. “The stainless light of the vajra moon” (NS 109b) is the

¹³⁴ “Samprasāraṇa” (rab tu brjod pa) is the change of the four – YA, RA, VA, LA into the four – I, Ṛ, U, Ḷ.

letter VAM, method, great compassion, the five-syllable great void. “The vajra sun, the great radiance” (NS 109a)¹³⁵ is the letter E, wisdom, emptiness, the six-syllable drop void.]

Due to the division of the months of transit, the sun courses for six months in the six series having the six short vowels, by the process of the emission of space and so forth, in the southern passage --Cancer and so forth. Then, it courses for six months in the six series having long vowels, by the division of earth and so forth, in the northern passage. Nighttime increases where it courses in (the consonants) having the short vowels. Daytime increases where it courses in (the consonants) having long vowels.

Here, the southern passage is the moon. The northern passage is the sun. A single consonant is the moon. Two consonants conjoined is the sun. Three consonants conjoined is Rahu. Likewise, “a shot vowel is the moon; a long, the sun; and a prolonged (vowel) is Rahu”: this is universal. Thus, due to the prolongation of Rahu, *tamas* is threefold, consisting of weak, medium and excessive (*tamas*).

Here, the sun courses in the letter ÑA, having the letter A, of the KA series by means of the division of emission in the (first) solar day of the transit of Cancer. (Bu 443) On the second, ÑI; on the third, ÑR; on the fourth, ÑU; on the fifth, ÑL; on the sixth, ÑAM. Likewise, it courses in the letter GHA starting on the seventh solar day, ending on the twelfth solar day, just as it courses in the letter ÑA. Likewise, it courses in the letter GA with vowel through the end of the eighteenth solar day. It courses in the letter KHA through the twenty-fourth solar day. Likewise, it courses in the letter KA with vowel through the thirtieth solar day. In some void solar days (it courses in) the indestructible.

Likewise, it courses in the letter ÑA and so forth with vowels by means of the thirty solar days of the month of Leo’s transit.

It courses in the letter ÑA and so forth with vowels by means of the solar days of the transit of Virgo.

It courses in the letter MA and so forth with vowels by means of the solar days of the transit of Libra.

It courses in the letter NA and so forth with vowels by means of the solar days of the transit of Scorpio.

It courses in the consonants ḤKA and so forth with vowels by means of the solar days of the transit of Sagittarius.

Thus, in the southern passage (the sun) courses in the six series with vowels amounting to one hundred and eighty {solar days}, by means of the solar days of six months. It does this by means of the division of the increase of nighttime, the nature of the moon.

Then, the reversed order, the letters SA and so forth, expresses the division of the northern passage. The sun courses in the six series with vowels by means of the division of the solar days of the months of the transits of Capricorn and so forth; it courses in the letters with long vowels through the process of contraction.

Here, (the sun) courses in SSĀḤ with vowel on the (first) solar day of the transit of Capricorn. On the second, in SSĪ with vowel. On the third, SSŪ; the fourth, SSR̄; the fifth, SSĪ; the sixth, SSĀ. Likewise, by means of six subsequent days: (Bu 444) ḤPḤPĀḤ, ḤPḤPĪ, ḤPḤPŪ, ḤPḤPṚ, ḤPḤPĪ, ḤPḤPĀ. Likewise, ṢA; just so, ŚA. Likewise: ḤKḤKĀḤ, ḤKḤKĪ, ḤKḤKŪ, ḤKḤKṚ, ḤKḤKĪ, ḤKḤKĀ. Like that, (the sun) courses in the SA series with vowel through the thirty solar days of the transit of Capricorn.

¹³⁵ 109 “The vajra-like sun, the great light, with the stainless brilliance of the vajra-like moon, and having the great desire of renunciation and so forth, he is the blazing light in every sort of color.” (Davidson, Pg.32.)

Likewise, (the sun) courses in the TA series, PA series, ṬA series, CA series and the KA series, with vowels, by means of the solar days of the transits of Aquarius, Pisces, Aries, Taurus and Gemini through one hundred and eighty days.

Until the transit of Cancer, daytime increases. The increases of daytime is sun; it should be known by means of the nature of contraction.

Here, the syllables whose nature is the increase of nighttime and daytime are as follows:

The increase of daytime: “NA, NI, NṚ, NU, NḶ, ÑAM; GHA, GHI, GHR, GHU, GHḶ, GHAM; GA, GI, GR, GU, GL, GAM; KHA, KHI, KH Ṛ, KHU, KHL, KHAM; KA, KI, KR, KU, KL, KAM” – the increase in Cancer.

“ÑA, ÑI, ÑṚ, ÑU, ÑḶ, ÑAM; JHA, JHI, JHR, JHU, JHL, JHAM; JA, JI, JR, JU, JL, JAM; CHA, CHI, CHR, CHU, CHL, CHAM; CA, CI, CR, CU, CL, CA” – the increase of Leo.

“NA, NI, NṚ, NU, NḶ, ÑAM; DHA, DHI, DHR, DHU, DHL, DHAM; DA, DI, DR, DU, DL, DAM; THA, THI, THR, THU, THL, THAM; ṬA, ṬI, ṬṚ, ṬU, ṬḶ, ṬAM” – the increase of Virgo.

“MA, MI, MR, MU, M, MAM; BHA, BHI, BHR, BHU, BHL, BHA ; BA, BI, BR, BU, BL, BAM; PHA, PHI, PHR, PHU, PHL, PHA ; PA, PI, PR, PU, PL, PAM” – the increase of Libra.

“NA, NI, NṚ, NU, NḶ, ÑAM; DHA, DHI, DH Ṛ, DHU, DHL, DHAM; DA, DI, DR, DU, DL, DAM; THA, THI, THR, THU, THL, THAM; TA, TI, TR, TU, TL, TAM; TA, TI, TR, TU, TL, TAM” – the increase of Scorpio.

“ḤKA, ḤKI, ḤKR, ḤKU, ḤKL, ḤKAM; ŚA, ŚI, ŚṚ, ŚU, ŚḶ, ŚAM; ṢA, ṢI, ṢṚ, ṢU, ṢḶ, ṢAM; ḤPA, ḤPI, ḤPR, ḤPU, ḤPL, ḤPAM; SA, SI, SR, SU, SL, SAM” – are in the transit of Sagittarius. Nighttime increases and daytime wanes by means of the solar days of six months.

Then, daytime increases in Capricorn and so forth: “SSĀḤ, SSḶ, SSŪ, SSR, SSĪ, SSĀ; HPHĀḤ, HPHḶ, HPHŪ, HPHṚ, HPHĪ, HPHĀ; ṢṢĀḤ, ṢṢḶ, ṢṢŪ, ṢṢṚ, ṢṢĪ, ṢṢĀ; ŚŚĀḤ, ŚŚḶ, ŚŚŪ, ŚŚṚ, ŚŚĪ, ŚŚĀ; ḤKḤKĀḤ, ḤKḤKḶ, ḤKḤKŪ, ḤKḤKṚ, ḤKḤKĪ, ḤKḤKĀ” – the increase in Capricorn.

(Bu 445) “TTĀḤ, TTḶ, TTŪ, TTṚ, TTĪ, TTĀ; THTHĀḤ, THTHḶ, THTHŪ, THTHṚ, THTHĪ, THTHĀ; DDĀ, DDḶ, DDŪ, DDṚ, DDĪ, DDĀ; DHDHĀḤ, DHDHḶ, DHDHŪ, DHDHṚ, DHDHĪ, DHDHĀ; NNĀḤ, NNḶ, NNŪ, NNṚ, NNĪ, NNĀ” – the increase in Aquarius.

“PPĀḤ, PPḶ, PPŪ, PPṚ, PPĪ, PPĀ; PHPHĀḤ, PHPHḶ, PHPHŪ, PHPHṚ, PHPHĪ, PHPHĀ; BBĀḤ, BBḶ, BBŪ, BBṚ, BBĪ, BBĀ; BHBHĀḤ, BHBHḶ, BHBHŪ, BHBHṚ, BHBHĪ, BHBHĀ; MMĀḤ, MMḶ, MMŪ, MMṚ, MMĪ, MMĀ” – the increase in Pisces.

“TTĀḤ, TTḶ, TTŪ, TTṚ, TTĪ, TTĀ; THTHĀḤ, THTHḶ, THTHŪ, THTHṚ, THTHĪ, THTHĀ; DDĀḤ, DDḶ, DDŪ, DDṚ, DDĪ, DDĀ; DHDHĀḤ, DHDHḶ, DHDHŪ, DHDHṚ, DHDHĪ, DHDHĀ; NNĀḤ, NNḶ, NNŪ, NNṚ, NNĪ, NNĀ” – the increase in Aries.

“CCĀḤ, CC, CCŪ, CCṚ, CCĪ, CCĀ; CHCHĀḤ, CHCHḶ, CHCHŪ, CHCHṚ, CHCHĪ, CHCHĀ; JJĀḤ, JJḶ, JJŪ, JJṚ, JJĪ, JJĀ; JHJHĀḤ, JHJHḶ, JHJHŪ, JHJHṚ, JHJHĪ, JHJHĀ; ÑÑĀḤ, ÑÑḶ, ÑÑŪ, ÑÑṚ, ÑÑĪ, ÑÑĀ” – the increase in Taurus.

“KKĀḤ, KKḶ, KKŪ, KKṚ, KKĪ, KKĀ; KHKHĀḤ, KHKHḶ, KHKHŪ, KHKHṚ, KHKHĪ, KHKHĀ; GGĀḤ, GGḶ, GGŪ, GGṚ, GGĪ, GGĀ; GHGHĀḤ, GHGHḶ, GHGHŪ, GHGHṚ, GHGHĪ, GHGHĀ; NNĀḤ, NNḶ, NNŪ, NNṚ, NNĪ, NNĀ” – the increase of daytime is Gemini. Up to the end of six months, (nighttime) decreases.

Thus in the southern passage, the consonants and the short vowels they are conjoined with, are both the characteristics of moon. In the northern passage the pairs of conjunct consonants and the long vowels they are conjoined with, are both the characteristics of sun. A

single consonant conjoined with a long vowel consists of moon and sun. Likewise, two conjunct consonants conjoined with a short vowel consist of sun and moon. Likewise, due to the division of vowels and consonants, moon is twofold and sun is twofold.

(Bu 446) Regarding, “One should likewise know the consonants conjoined with guna and vṛddhi”: The division of the vowels of the sun’s daily motion (caraṇa; rkang pa) by means of the passages, and the other division of the vowels that is differentiated into three hundred and sixty divisions due to the flowing of the five mandalas, space and so forth, will be explained below (in “The Chapter on the Body”⁰).

The Bhagavan stated a brief account of this in the *Māyājāla King of Tantra*:

The great Mind of all Buddhas dwells in the Mind of all Buddhas; the great Body of all Buddhas, the Speech of all Buddhas. (NS 108)¹³⁶

The vajra sun, the great radiance, the stainless light of the vajra moon; first of the passionless, the great passion, the blazing light of various colors. (NS 109)¹³⁷

Here, the fifth, tenth and full moon in the white lunar fortnight are passion. The fifth, tenth and new moon in the black lunar fortnight are passionless. In the middle of these two [- passion and passionless], at the conclusion of the three pūrṇās, at the end of the joyless, the yoga that is the unified mixture of the five-syllable great void [- the innate joy], is the Heart (hṛdaya; thugs) of the Tathagatas. Therefore, the great Mind (citta; thugs) of all Buddhas is moon, the great void at the end of the sixteen digits.

[That] dwells in the Mind of all Buddhas: it is sun at the end of the new moon, at the junction of the rising of the first digit; it is the six-syllable drop void at the end of the sixteen tamas. [It is the E, the source of phenomena, wisdom, void, Mother (mātr; yum).]

Likewise, the great Body of all Buddhas is great void. The Speech of all Buddhas is drop void. The vajra sun, the great radiance is the six-syllable drop void. The stainless light of the vajra moon is the five-syllable great void. [At the time of the southern passage, syllable is method.]

The Dharma of wisdom and method shall be extensively explained in what follows (in the “Chapter on the Body”), and so will ‘the birthplace of mantra without syllables, the great mantra whose families are three’ (NS 143bc).¹³⁸

Now are stated the nadis of nighttime and daytime of each solar day: “HA and so forth, that are also vowels, are the nadis.” Since these, HA and so forth, are also vowels, there are the vowels HA and so forth. The words ‘that are also’ (indicate that at other times they are) consonants. These together with the twelve vowels (- five short, five long, bindu and visarga make the sixty vowels.

¹³⁶ “All Buddhas” are completely without harmful thoughts because of their nature of great compassion; thus, it is “the great Mind.” The mindless mind “dwells in the Mind of all Buddhas,” i.e., is absorbed into its very entity. Since the sphere of phenomena Jñāna Body pervades all phenomena, it is “the great Body of all Buddhas.” “The Speech of all Buddhas” is the void that is the current of bliss of incomprehensible Body, Speech and Mind.

¹³⁷ “The vajra sun, the great radiance” means the letter E of the right channel. “The stainless light of the vajra moon” means the letter VAM of the left channel. “The first of the passionless” at the end of passion, the Fourth that consists of innate (joy) is “the great passion.” Since “the blazing light of various colors” is inserted in the central (channel), it is called “the vajra cross-legged perfect Buddha” (NS 110a).

¹³⁸ 143 “To be realized by all Buddhas, as the enlightenment of the Buddha, he is supreme; devoid of syllables, his source is in mantra; he is the triad of the great mantra families.” Davidson, Pg. 36.

Regarding that, during the increase of nighttime those consisting of the thirty vowels joined with short vowels are from midday through midnight. [And, those long vowels are from midnight through midday.] During the increase of daytime the thirty joined with long vowels are from midnight through midday. [And, those having short vowels are from midday through midnight.] Thus, one should know the increase of nighttime and daytime in each solar day.

Here, the mantra words are in the increase of nighttime by means of the process of emission and are in the increase of daytime by means of the process of contraction. Like this: “ HA, HI, HR, HU, HL, HA; YA, YI, YR, YU, YL, YAM; RA, RI, RR, RU, RL, RAM; VA, VI, VR, VU, VL, VAM; LA, LI, LR, LU, LL, LAM.” This is nighttime. It is wisdom due to the division of emotion (bhāva; bsam pa); it is method due to the division of body.

“LLĀḤ, LLL, LLŪ, LLṚ, LLĪ, LLĀ; VVĀḤ, VVḶ, VVŪ, VVR, VVĪ, VVĀ; RRĀḤ, RRL, RRŪ, RRR, RRĪ, RRĀ; YYĀḤ, YYḶ, YYŪ, YYṚ, YYĪ, YYĀ; HHĀḤ, HHḶ, HHŪ, HHṚ, HHĪ, HHĀ.” (Bu 448) This is daytime. It is method due to the division of emotion; it is wisdom due to the division of body.

Semen and moon [- the meanings of the letter VAM -] are wisdom because they originate from the emotion of prajna; they are method because they originate from the body of upaya. Likewise, menses and sun [- the meanings of the letter E -] are method because they originate from the emotion of upaya; they are wisdom because they originate from the body of prajna. It should be comprehended like this everywhere.

Now are stated the mantras of the inanimate and animate three realms; “gods, humans and hooded nagas, as well as the birthplaces of living beings, are ‘mantras’.” The gods are those of the Desire, Form and Formless (Realms); the demons are also included among them. Humans and hooded nagas are well known – [kings], Ananta and so forth. The birthplaces of living beings are the previously mentioned four kinds. The birthplaces of the inanimate (world) are Meru, trees and so forth.

All these [having applied their individual names and OM and so forth] are mantras; they are indicative (samjñitā; ming can du byas pa) due to the mantra terms.

Here in the three realms, [since the environment, the inhabitants and all existents each have individual names,] the name of something is a mantra symbol in order to accomplish that: the first syllable is the seed of jñana and the entire name is recited mantra (jāpamantra; bzlas pa'i sngags). [Therefore,] in order to accomplish various aims [- pacification and so forth,] one should comprehend limitless mantras by means of the division of the names of limitless sentient beings.

For example, for virtuous and non-virtuous results, the first syllable of a name (establishes) the zodiacal house and also, all the syllables of the names (of the opponents indicate the victor and loser as a result of) the battle of the deficient and excessive vowels. Likewise, the first syllable, as well as all names [respectively] accomplish the work of meditation and recitation. (Bu 449) That dependent origination [the origination of a result from the assemblage of its causes] is unerring and that the power of gems, mantras and medicines arises from the transformation of one's own mind is indeed inconceivable.

[Since there is no first syllable of a name that is not included within ali-kali] “from A and so forth joined with KA and so forth...”: A and so forth are the letter A and so forth – the assemblage of vowels. ‘From those joined with KA and so forth’ means from those joined with the consonants, the letter KA and so forth. “Indeed, O King” is a vocative. ‘Are generated like this’ means according to this stated sequence. ‘The three realms’ are the Desire, Form and Formless Realms.

The preceding is a brief account that summarizes the mantras of the universe – the digits of the moon and so forth.

A Specification of the Places of Birth of the Vowels

Now I shall expatiate the ninth verse that summarizes the places of birth of the vowels and so forth by means of “the places of birth,” and so forth.

Sri Kalachakra I. 9

The places of birth of the vowels joined with KA, CA, Ṭ, PA, TA that are conjoined with ḤKA and so forth are the throat, palate, and upper part – space, wind, and the oblation-born fire, and the lips and teeth – water and earth. A and so forth are sequentially in the ushnisha chakra, the heart, throat, head and navel chakras: they are variegated, black, red, moon and golden; they have the superior divinities of the aggregates and elements.

Regarding, “The places of birth of the vowels joined with KA, CA, Ṭ, PA, TA, that are conjoined with ḤKA and so forth...”: Here, the vowels are the previously stated letter A and so forth – the five A, I, R, U, Ḷ. Their places of birth are fivefold according to the sequence.

If you ask what these [vowels] are, (the tantra) says, “joined with KA, CA, Ṭ, PA, TA, that are conjoined with ḤKA and so forth...” According to the sequence, they are joined with the series of the letter KA and so forth. They are joined with the individual syllables ḤKA and so forth; i.e., they are conjoined with ḤKA, ŚA, ṢA, ḤPA and SA. Since (the tantra) says ‘and so forth,’ they have HA, YA, RA, VA and LA.

And likewise, their places of birth are stated [to be five because of the division of the five elements and the five families] : “A, KU, HA and visarjanīya (i.e., visarga) are the gutturals. I, CU, YA and ŚA are the palatals. (Bu 450) Ṛ, ṬU, RA and ṢA are the cerebrals. U, PU, VA and upadhmānīya [ḤPA] are the labials. Ḷ, TU, LA and SA are the dentals.”

If you ask what the throat, palate, and upper part [i.e., the top of the head] are, they are the places of space, wind and the oblation-born fire. The lips and teeth are the places of birth of water and fire. The birth there of the letter A and so forth according to sequence is “birth” – the comprehension of the meaning of the sounds of the (syllables) that are pronounced in those places.

Here, one should know the places of birth in order to effect the mantra recitation procedure. Others are stated by means of the division of the chakras in the body, as places of meditation [on the divinities of the five families in the body].

Regarding, ‘A and so forth are sequentially in the ushnisha chakra, the heart, throat, head and navel chakras...’: “A and so forth” means one should understand the places of birth according to the sequence of the vowels – the letter A and so forth and by means of the division of the places of space and so forth, in order to meditate on the sequence of chakras – the ushnisha and so forth.

Here, one should meditate on AKU, HA and visarjanīya [the space element, Akshobhya’s family] in the ushnisha chakra. One should meditate on ICU, YA and ŚA [wind,, Amoghasiddhi’s family] in the heart chakra; ṚṬU, RA and ṢA [fire, Ratnasambhava’s family] in

the throat chakra; UPU, VA and upadhmanīya [water, Amitabha's family] in the forehead chakra; and LTU, LA and SA [earth, Vairocana's family] in the navel chakra.

[Regarding their colors:] 'Variegated' is the variegated color green – the ushnisha chakra. Black is the heart chakra. Red is the throat chakra. The color of moon is the forehead chakra. Golden is the navel chakra.

Regarding, 'they have the superior divinities of the aggregates and elements' [the basis of purification (sbyang gzhi)]: (Bu 451) According to sequence, the ushnisha chakra has the superior divinity of the consciousness aggregate and space element. The heart chakra has the superior divinity of construction and the wind element. Likewise, the throat chakra has the superior divinity of feeling and the fire element. The forehead chakra has the superior divinity of perception and the water element. The navel chakra has the superior divinity of form and the earth element. Like that, one should understand the ones having the superior divinities of the aggregates and elements with regard to the placement (of the mantras) on the limbs and so forth in the subsequent exposition.

The preceding is a specification of the places of birth of the vowels.

The Eighth Brief Account: A Summary of the Measurements of the Cosmos

[The ninth topic:] Now, the Bhagavan stated the measurements of the cosmos in accordance with the dispositions of sentient beings. The redactor Manjusri redacted this from the *Paramadibuddha* by means of the tenth and subsequent verses, "From the limit of the wind to the border of Meru..." and so forth. I shall expatiate this.

Sri Kalachakra I. 10

From the limit of the wind to the border of Meru, there are two hundred thousand leagues in the hells and the city of the hooded nagas¹³⁹. Meru's measurement is one hundred thousand (leagues). (Upwards) from the residence of the host of planets, twenty-five thousand (leagues make up) the neck. The face is fifty (thousand leagues). Likewise, the unmoving, fixed place is twenty-five (thousand leagues). Outside of that is the single void, separate from the three existences without qualities and bereft of properties.

Regarding, "From the limit of the wind to the border of Meru, there are two hundred thousand leagues in the hells and the city of the hooded nagas": Here, [various] measurements of the cosmos are taught and appear to sentient beings from the point of view of worldly phenomenal (truth) in accordance with the dispositions of sentient beings who have various inclinations. (Bu 452) Ultimately, the cosmos does not have measure and altitude, [because they appear variously] in accordance with the merits and demerits of sentient beings.

Here, there is a cavern measuring five cubits in which a passionless [sravaka or pratyekabuddha] or a bodhisattva dwells. Due to the might of that one resorting to merit and jñāna, and due to his magical power, a chakravartin together with his troops comes to that cavern and enters it. No one expanded that cavern and the chakravartin's troops who entered there were

¹³⁹ The naga-loka is also called Pātāla or Nirya and its main city is the City-of-Pleasures (Bhogavatī) ruled by Vāsukī. (Daniélou, Pg. 308)

not crowded. One should know that ultimately the measurements of the cosmos are also like that [their basis is not established and they are merely the appearance of mind].

Here, with regard to the measurements of the cosmos, because of the statement: As it is without, so it is in the body,” the measurements of the cosmos are for [the purified] mandala. The measurements of the body are for the Body mandala¹⁴⁰ because of the statement: “The body is called ‘the mandala’.”

Just as externally the height of Meru is one hundred thousand leagues from the point of view of worldly measurement, just so the height of the body’ spine is one cubit. By the cubit measure, the body is four cubits. By the measure of the one hundred thousand leagues of Meru, the cosmos is four hundred thousand leagues. If it were otherwise, ‘as it is without, so it is in the body’ would not obtain because they would be unequal.

Thus, let the measurements of the cosmos be as they are phenomenally [in harmony with the dispositions of sentient beings]; here, they are not the thesis of the Bhagavan because he said, “burn and cut...” and so forth.¹⁴¹ (Bu 453) Moreover, his [definite] thesis is in the domain of the accumulation of merit and jñana.

In the domain of the measurement of the cosmos, the thought of the {Buddhist *Abhidharma-* *Kosha* diverges from the opinion of the [heterodox] Vedic system of tenets because (the Vedic system) lies saying, “The single egg of Brahma has an extension of ten million leagues.” (This tantra) establishes the measurement of the cosmos by means of the zodiacal sphere for the calculation of the planets in order to destroy that measurement of the egg of Brahma, so as to fully mature Sūryaratha and so forth.

Therefore, having seen [the measurement of] the Buddhist *Kosha*, do not make this mistake with regard to the measurement here: “Since the Bhagavan said [in the view of the *Kosha*] that the measurement [of the circumference of a single four-continent] cosmos is three million, six hundred thousand leagues with an additional [ten thousand, three hundred and fifty], how can the cosmos [in this tantra] measure four hundred thousand leagues (in diameter) [and one million, two hundred thousand in circumference]? Isn’t the Bhagavan a liar here?” Some will think [that he is a liar], (but) pandits should not accept that statement; [he did not state the measurement as a result of having measured it, but] due to the dispositions of sentient beings.

Furthermore it is said:

Sentient beings having various inclinations, know various systems of tenets. They are mounted on various paths; they are arrogant in the egotism of their knowledge. (1)¹⁴²

As long as their own or others’ systems of tenets are not demonstrated to them through logical reasoning, these arrogant ones do not come under the control of even the Omniscient One. (2)¹⁴³

¹⁴⁰ This should be understood as an explanation about the purified (state).

¹⁴¹ “It is not” his definite “thesis” because he said in the *Ghanavyūha* to take up (the Dharma) after examining it by “burning, cutting and so forth,” and because he said to rely on the meaning.

¹⁴² The “systems of tenets” are those of the non-Buddhists and Buddhists. The “various paths” are those of the Greater and Lesser Vehicles and so forth. The “knowledge” is of the scientific subjects.

¹⁴³ “As long as they are not shown logical reasoning” that accords with their own intellects in order to cause them to enter “their own or others’ systems of tenets, these arrogant ones are not controlled,” i.e., cannot be converted, “by even the Omniscient One” if he does not accord with their ideas.

(Bu 454) An untruth that benefits sentient beings is a cause for the accumulation of merit. A truth that harms others gives one Avici Hell and so forth. (3)¹⁴⁴

Miserly hungry ghosts see a homely dwelling as a mountain. The non-virtuous see A home in the aspect of a needle-pointed mountain. (4)¹⁴⁵

Siddhas who have attained the siddhi of the underworld see the solid earth as completely full of holes; they go to the city of the nymphs. (5)¹⁴⁶

Therefore, the measurement of the cosmos the Tathagata stated appears by the power of the propensities of sentient beings' own minds. But the Tathagata did not in the least look at the cosmos [as different from mind] with attachment and then [measure and] describe a real measurement by means of the nature of object and subject. Thus, fully knowing all [the dispositions of sentient beings in their actual condition], the Bhagavan stated the measurement of the cosmos and the measurement of the body [for purification], in order to fully mature the sages.

Here, regarding, 'From the end of wind to the border of Meru...': Under the mandalas of earth, water and fire, the wind mandala rests on the space element. From that end of the wind up to Meru are the seven hells and the eighth (level) is the city of the hooded nagas. (Bu 455) There are two hundred thousand leagues (of height) in the hells and the city of the hooded nagas.

Here, the wind mandala is fifty thousand (leagues high). There are two hells in it, Great Severe Wind and Great Darkness; from bottom to top they are each apportioned twenty-five thousand leagues. The horizontal measurement [of these hells] is the (horizontal) measurement of the earth disc.

Likewise, there are two hells in the fire disc; one Fire Hell and above it, the Hell of Intense Smoke.

Likewise, there are two hells in the water disc: the Muddy Water (Hell) that is mud and water mixed and the Sandy Water (Hell) that is sand and water mixed; they are extremely cold.

In the earth disc is the Gravel Water Hell, twenty-five thousand leagues (high). Above that is the city of the hooded nagas, twenty-five thousand leagues from bottom to top. The measure of that is twofold as well: half is the abode of the demons and half is the abode of the naga world.¹⁴⁷

'Meru's measurement is one hundred thousand [leagues].' From the earth mandala, the measurement of Meru from bottom to top is one hundred thousand leagues – in the body there is one cubit from the waist through to the bottom of the throat. Right there [downward from the peak of Meru] revolves the host of planets.

¹⁴⁴ Even though it does not correspond to facts, "An untruth that benefits sentient beings is a cause for the accumulation of merit." Even though it corresponds to fact, "A truth that harms sentient beings gives one Avici Hell and so forth." Thus, there is no fault in speaking enigmatically (Idem por dgongs te gsungs pa) in order to benefit others.

¹⁴⁵ Since sentient beings have different karmas, a definitive measurement of the cosmos is not established – it has different ways of appearing according to karma. Like this: "The miserly," i.e., stingy, "hungry ghosts see a homely dwelling as a mountain" devoid of food, drink and pleasures. "The non-virtuous" who kill and so forth "see a home in the aspect of a needle-point" or sword, etc., "mountain," and see it harming themselves.

¹⁴⁶ "Siddhas," i.e., yogis, "who have attained the siddhi of " coursing in "the underworld... see the solid," hard "earth as completely full of holes," i.e., as an open expanse.

¹⁴⁷ The foregoing layout of the underworld is completely different from that given in the *Abhidharmakosa*. However, ...it is almost identical to the Jaina exposition given in the *Tattvārthādhigamasūtra*.

[Upwards] from [the upper limit of] the residence of the host of planets [i.e., the peak of Meru], twenty-five thousand (leagues make up) the neck of Meru – in the body it is six fingerbreadths. Then, there are fifty [thousand leagues] in the face – Meru’s face. In the body there are twelve fingerbreadths from the neck through to the limit of the forehead. (Bu 456)

From that the unmoving, fixed place – the ushnisha – is twenty-five thousand (leagues high. From the [limit of the] forehead through to the place of the topknot measures six fingerbreadths in the body.

Regarding, ‘Outside of that is the single void, separate from the three existences, without qualities and bereft of properties’: “That” means outside of the lower wind mandala and the upper ushnisha. The single void is the single void that is the nature of the individual particles; it consists of five elements. It is not space; one should understand it by the single void because it pervades everything.

Thus, the measure of the cosmos is four hundred (leagues in height); in the body it is four cubits. Also, a cubit consists of twenty-four fingerbreadths.

Sri Kalachakra I. 11

From the limit of the wind to the border of the wind (is four hundred thousand leagues). On the firm surface of the earth are continents, mountains and oceans. Half of four is two hundred thousand. The fire and wind discs (extend) two hundred thousand leagues. In the middle is Meru at the top of which the wheel of houses, together with the stars, revolves day and night. There are two hundred thousand (leagues) in each of the six parts. The entire three existences is born from the junction of time.

Now here are stated the breadth measurements. ‘From the limit of the wind to the border of the wind’ is four hundred thousand (leagues): from the wind to the limit of the wind (means) from the east through to the western limit of the wind disc and likewise from the south through to the northern limit.

Regarding, “On the fire surface of the earth are continents, mountains and oceans”: Then within the wind mandala, the fire mandala has the shape of a disc. Likewise, the water disc is in the middle of the fire disc and the earth disc is in the middle of the water disc.

That is the firm surface of the earth. On it are the six continents, six mountains and six oceans.¹⁴⁸ There are seven oceans including the seventh – the water disc. There are seven continents including the seventh – Jambudvipa. There are seven mountains including the vajra mountain (vajraparvata; rdo rje ‘i ri). The vajra mountain is the Mare’s Mouth Fire (vāḍavāgni; rta gdong gi me). It is situated at the limit of and horizontally underneath the salt ocean – the water disc.¹⁴⁹

The salt ocean is situated in all directions at the limit of and below the earth – Great Jambudvipa. (Bu 457) From one end of the salt ocean to the other end of the salt ocean is one half of four hundred thousand (leagues). “Half of four is two hundred thousand”: To the left and right from the middle of Meru to the end of the salt ocean disc is two hundred thousand (leagues) – to the left one hundred thousand and to the right one hundred thousand. Likewise to the east and west, northwest and southeast, and southwest and northeast.

¹⁴⁸ The sequence as taught is from Meru through the continents, oceans and mountains.

¹⁴⁹ [In astronomy and geography the mare’s mouth is the South Pole. Newman]

Regarding, “the fire and wind discs (extend) two hundred thousand leagues”: The fire and wind discs (extend) two hundred thousand (leagues) to the left and right from that salt water disc, to the left one hundred thousand and to the right one hundred thousand and likewise in all directions.

Regarding, “In the middle is Meru at the top of which the wheel of houses, together with the stars, revolves day and night”: In the middle is Meru. If you wonder what that is, it is that at the top of which the twelve-spoked wheel of houses {constellations of the zodiac}, together with the stars, revolves day and night. ‘Together with the stars’ means together with limitless clusters of stars. Should you ask: “Here, what is the reason for this word (Meru)? Is there also some other Meru due to which this needs to be stated?” – I will explain. Here, Mandara is also called Meru. Thus, this word is suitable in order to differentiate (this Meru and) Mandara.¹⁵⁰

Regarding, “There are two hundred thousand (leagues) in each of the six parts”: Here, according to the stated sequence, there are two hundred thousand (leagues) in each of the six portions – below, above, east, west, south and north, from the middle of the earth disc.

The entire three existences are the existences of heaven, the mortals and the underworld. Regarding, ‘The entire three existences is born from the junction of time’: (The three existences) are born due to the power of the time of evolution, i.e., origination from the conjunction of the holding, churning and shaping winds (Bu 458) so that sentient beings may experience the results of their virtuous and non-virtuous karma.

Sri Kalachakra I. 12

Also, throughout the cosmos the circumference is three times the measurement of the diameter. The circumference of the earth is three hundred thousand (leagues); (the circumference) of water, fire and wind are in sequence, six, nine and twelve (sun) (hundred thousand leagues). O Lord of Men, one hundred thousand leagues outside in the abode of the three existences is one true cubit according to one’s own measurement in the body, in the abode on the surface of the earth.

Now here are stated the measurements of the circumferences. Regarding, “Also, throughout the cosmos the circumference is three times the measurement of the diameter”: Here, everywhere in the cosmos the measurement of the circumference is three times the measure of the diameter.¹⁵¹ (This is the circumference of everything from Meru and so forth – the continents, mountains and oceans – through the wind disc.

Regarding, “The circumference of the earth is three hundred thousand (leagues)”: The measurement of the diameter of the earth, i.e., of the earth disc, is one hundred thousand (leagues): the measurement of its circumference is three hundred thousand.

Likewise, regarding, “of water, fire and wind...”: The measurements of the diameters of the water, fire and wind discs, from one end of their particular discs through to the other end of their particular discs are two hundred thousand, three hundred thousand and four hundred thousand (leagues). The measurements of their circumferences are, “in sequence, six, nine and

¹⁵⁰ [Meru is called “Mandara” in the early Jaina cosmological texts. It is also the name of various mountains in Brahmanical cosmology. In the *Mahabharata*, Mandara is the mountain the gods and demons used as a churning-stick when they churned the ocean to recover the ambrosia and so forth lost during the great flood. Newman]

¹⁵¹ [This value for pi is also used in the *Abhidharmakosa* 3.48a., Newman]

twelve (sun) (hundred thousand leagues).” One should know that, according to sequence (the circumference) of the water disc is six hundred thousand (leagues), (the circumference) of the fire disc in nine hundred thousand (leagues) and (the circumference) of the wind disc is sun, i.e., twelve hundred thousand (leagues).¹⁵²

Regarding, “O Lord of Men, one hundred thousand leagues outside in the abode of the three existences is one true cubit according to one’s own measurement in the body, in the abode on the surface of the earth”: As previously stated, that which is one hundred thousand leagues outside in the cosmos is the measurement of one cubit in one’s own body, in accordance with one’s own cubit.

Sri Kalachakra 1. 13

Eight subtle (particles) make up this single particle. [Eight] particles make up the tip of a fine hair. These make up a mustard seed, a louse and a barleycorn. Eight (snake) barleycorns make up a fingerbreadth. A pair of twelve (sun) fingerbreadths make up a cubit. Four cubits make up a bow. Here, two thousand bows make up an earshot. Four earshots make up a league that is the measurement in heaven, on earth and in the sky.

Now is stated (the measurement of) the league by means of (the measurements) of particles and so forth, by “subtle” and so forth. (Bu 459) Regarding, “Eight subtle (particles) make up this single particle”: Here eight subtle particles placed in a line make up a single particle, i.e., the measurement of a particle. Eight of these particle make up the tip of a human hair. Eight of these hair tips placed in a line make up the measurement of a mustard seed. (Eight of) those make up the measurement of a louse. (Eight) of these make up the measurement of a barleycorn.

‘Snake (eight) barleycorns,’ i.e., eight of them make up a fingerbreadth.

Regarding, “A pair of twelve (sun) fingerbreadths”: ‘Sun’ (means) twelve and ‘a pair’ (means) twofold, (a pair of sun means) twenty-four. Twenty-four fingerbreadths placed in a line make up the measurement of a cubit. Four of those {cubits} make up a bow.

Here, two hundred thousand bows make up an earshot. Four of those {earshots} make up a league. That league is the measurement of the gods in heaven; it is the measurement of humans on earth; it is the measurement for the revolutions of the sun, moon and so forth in the sky.¹⁵³

Sri Kalachakra I. 14

At first is the Eon of Saudharma, a pair paired with a pair. Also, there are the Brahma, the Lokottara, the Sri eon and the Śveta Eon. From the abode of

¹⁵² [“Sun (arka; nyi ma) is a symbol for twelve because there are twelve suns – one for each sign of the zodiac. Newman]

¹⁵³ [The Kalachakra system of measurement differs significantly from that given in the *Abhidharmakosa*. In particular, the *Kosa* has five hundred bows comprise an earshot and eight earshots comprising a league. If we assume one Kalachakra bow equals one *Kosa* bow then one Kalachakra league equals two *Kosa* leagues. If we take a cubit as being eighteen inches then the *Kosa* league is about four and a half miles while the Kalachakra league equals about nine miles. Newman]

the Suvasitas are the eleven Desire existences. The Formless (gods) are the four A and so forth, the ones devoid of coitus (two) HA, I and so forth are the sixteen Form (gods). Also, HA and so forth ending with LA are clearly the tenfold Desire (existences); the consonants are the single KAḤ-SAḤ.

[The tenth topic:] Now are stated the thirty-one existences, the Formless existence and so forth.

Regarding, “At first is the Eon of Saudharma”: ‘At first’ means ‘at the beginning.’ The word ‘Saudharma’ indicates ‘the Formless existence.’ ‘Eon’ refers to the abode where the gods having a lifespan of an eon live. That abode is “the Eon of Saudharma” – the land of heaven.¹⁵⁴

Regarding, “a pair paired with a pair with a pair”: A pair is two and those two paired are four. A pair paired with a pair signifies “the fourfold abode of the Formless existence.” (Bu 460) “A lifespan of one great eon, of two, three and four eons” is the intention (abhiprāya; dgongs pa).¹⁵⁵

Below Meru’s ushnisha is the abode of the hair for those who meditate on the fourfold total void. Likewise, the Brahma Eon pair paired with a pair is the abode of the forehead for those who meditate on the fourfold total wind. Likewise, the Brahmlokottara pair paired with a pair is the abode of the nose for those who meditate on the fourfold total fire. Likewise, the Sri Eon pair paired with a pair is (the abode) below the nose ending at the chin for those who meditate on the fourfold total water. Likewise the Śveta Eon pair paired with a pair is the abode of the throat for those who meditate on the fourfold total earth. Thus, the sixteen Form (gods) have sixteen eons – they have lifespans commencing from sixteen [middling] eons through [fifteen and so forth] to a single eon.

Then, commencing from the bottom of the throat through to the end of the bottom of the wind disc are the eleven Desire existences. The statement, “from the abode of the Suvasitas are the eleven Desire (existences)” means “the Desire (existence) is divided into eleven divisions.”

Regarding [their seeds], “The Formless (gods) are the four A and so forth, the ones devoid of coitus (two) HA”: Here, the seed syllables of the Formless (gods) and so forth are the four vowels, the letter A and so forth [that are taught below]. [Since (HA) is the seed syllable of the Paranirmitavaśavartin and (HA that of) the Nirmānaratī, here] these are also separate from the two letters HA. This statement [is expressed in order to make one] free of the uncertainty that there are six voids [i.e., that there (might be) six abodes of the Formless (gods).]

Regarding, “I and so forth are the sixteen Form (gods)”: Here, the sixteen vowels that begin with the letter I are called “I and so forth.” (Bu 461) The sixteen, I and so forth, are the Form (gods).

Regarding, “Also, HA and so forth ending with LA are clearly the tenfold Desire (existences)”: The modifications of the ten vowels that begin with the letter HA and end with the letter LA are ‘HA and so forth ending with LA’ – they are the tenfold Desire (existence). ‘Clearly’ (means) they exist as they are stated in the text.

¹⁵⁴ [The terms saudharma, brahma, brahmlokokttara, sri, śveta and kalpa (‘Eon’) as names for the Formless existences are borrowed from Jaina cosmology. Newman]

¹⁵⁵ Since below (the gods of the Formless existences) are said to endure for one hundred years calculated according to their own ventilations, they have that measure (of lifespan). Although here (they are said to have lifespans) that measure more than that, this is from consideration (dgongs pa) of the different ways (the world) appears in accordance with the merits and demerits of sentient beings; (the explanation) below is for the sake of joining the Outer, Inner and Other.

Regarding, “the consonants are the single KAḤ-SAḤ”: All the consonants, the letter KA and so forth are summarized by means of prathāhāra – they become a single letter KAḤ-SAḤ. This means, “The conjunct KAḤ-SAḤ is the letter KṢA. Also, it is the eleventh Desire existence.

Sri Kalachakra I. 15

The thirty-one existences are here the three existences. Due to the division of the realms there are three realms. Also, this entire three existences is the three vajras due to the divisions of A and so forth and KA and so forth. After Jewel Blaze, the Gravel Water is called a hell. Sandy Water is second, (then) Muddy Water, Intense Smoke, Fire and Darkness. And Wailing is the seventh.

Regarding, “The thirty-one existences are here three existences”: These thirty-one existences, the letter A and so forth, are the three existences – the Desire existence, the Form existence and the Formless existence.

Here, “the thirty-one existences” are the Formless (existences) and so forth.¹⁵⁶ The four Formless (existences) are: 4) those who approach the sphere of neither perception nor non-perception [- they have turned away from the perceptions of both existence and nonexistence and have become very subtle. Thus, (they are called) “those who approach the sphere,” i.e., the place of birth, “of neither perception nor” total “non-perception.”];

3) those who approach the sphere of nothing at all [- at the time of applying themselves to absorption, they meditate, “there is ‘no’ object ‘at all’ having form or without form.”];

2) those who approach the sphere of limitless consciousness [- at the time of meditating absorption, they turn away from the perception of space and they “approach the sphere” of meditating the thought, “consciousness is limitless.”];

1) those who approach the sphere of limitless space [- at the time of meditating absorption, they turn away from the perception of form. Since they aspire to the thought “space is limitless,” (they are called) “those who approach the sphere of limitless space.”].

The sixteen Form (existences), Akanishta and so forth, are: 16) Akanishta [- since it reaches the limit of the aggregations of particles or because there is no other Form abode above it, (it is called) “Not Lower”]; (Bu 462)

15) Sudarśana [- they see the very pure and good by meditating on the concentration of increase; thus (they are called) “Good-Seeing”];

14) Atapa [- (they are called) “Unafflicted” because due to their virtuous thoughts, they are not eclipsed by the (gods) of the lower levels; because even though they do not attain the higher (existences), they are not sad; and because their bodies, speech and minds are not afflicted by food];

13) Avṛha [- (they are called) “Not Big” because they are the smallest of the smallest of the five gods of the Śuddhāvāsika class or because they do not make great effort towards realization of the phenomena of the Formless (existences)];

¹⁵⁶ [The existences are listed below starting with the highest and proceeding to the lowest, thus the inverted numbering. The arrangement and names of the Formless and Form god realms are identical to those of the *Abhidharmakosa* except that the Kalachakra system omits the sixth god realm of the fourth form dhyana, the Sudṛśa. Newman]

12) Br̥hatphala [- (they are called) “Great Result” because the maturation of the result of their merits is more extensive and peaceful than that of all the ordinary beings that are in other places];

11) Puṇyaprasava [- (they are called) “Begetting Merit” because they exert themselves again and again towards virtue and because they are born from unwavering merit];

10) Anabhṛaka [- (they are called) “Cloudless” because they are born together with their palaces, without separate winged (‘dab chags pa) abodes that are like cloud masses and because they do not have the clouds of the calamities of exhalation and inhalation and so forth of death.

9) Śubhakṛtsna [- (they are called) “Vast Virtues” because the other, lower (gods) do not have virtues that exceed those of these gods and because they are big];

8) Apramāṇaśubha [- (they are called) “Measureless Virtues” because the lower gods are unable to grasp the extent of the bliss of those born in this abode of the gods];

7) Parīṭṭaśubha [- (they are called) “Limited Virtue” because the mental bliss of the third concentration is virtue and these (gods) have less (of it) than the higher two];

6) Ābhāsvara [- (they are called) “Shining” because the light of that abode of the gods shines throughout the entire abode];

5) Apramāṇābha [- (they are called) “Measureless Light” because (the gods) of the lower god abodes are unable to grasp the measure of the light of these gods];

4) Parīṭṭābha [- (they are called) “Limited Light” because the light of these gods is less than that of the higher two];

3) Mahābrahmāna [- the master of the Brahma world (is called) “Great Brahma” because his lifespan and countenance excel that of the lower (gods)];

2) Bhramapurohita [- (they are called) “The High Priest of Brahma” because they sit before Great Brahma and chant and speak];

1) Brahmakāyika [- (they are called) “The Party of Brahma” because they are the entourage of Brahma that has gone to the level of the first concentration]” – these are the sixteen (classes of) Form (gods).

The eleven Desire (existences) Paranimitavasavartin and so forth: Here are the six (classes of) gods that engage in desire:

“6) Paranimitavasavartin [- (they are called) “Controlling Others’ Emanations” because their enjoyment of desire consists in controlling others’ emanations];

5) Nirmāṇarati [- (they are called) “Delighting in Emanations” because they emanate whatever objects of desire please them and then joyously enjoy them];

4) Tuṣṭa [- (they are called) “Satisfied” because their delight in the Dharma is exceedingly great];

3) Yama [- (they are called) “Free from Fighting” because they are free from fights with the demons];

2) Trāyastriṃśa [- (they are called) “The Thirty-three” because each has three chiefs of the gods or each has three god abodes (?)];

1) Cāturmahārājakāyika [- (these are) the four (guardians of the directions), Vaiśravaṇa and so forth, together with their entourages].” (Bu463) (The six classes of Desire gods) possess lifespans of six, five, four, three, two and one eon, i.e., least eons.

“Here the demons are included among these (gods).¹⁵⁷ (The preceding existences together with) humans, animals, hungry ghosts and hell beings” are the five Desire existences.¹⁵⁸ Such are the thirty-one existences.

The term mantras – the vowels that are the letter A and so forth – for these Formless (existences) and so forth are in series according to the stated sequence. Like this: “A, Ā, AM, AH” (are the mantras of) the Formless (existences of those who meditate on) total space. “I, Ī, E, AI” – total wind. “Ṛ, Ṝ, AR, ĀR” – total fire. “U, Ū, O, AU” – total water. “Ḷ, Ḹ, AL, ĀL” – total earth. The sixteen form (existences), Akanishta and so forth come about due to the power of ethics and due to the power of the samadhis of total wind and so forth.

“HA, HĀ, YA, YĀ, RA, RĀ” are the six (classes of gods) that engage in desire; they come about due to the power of charity and due to the power of mantra repetition.

“VA, VĀ” are the demons and humans. Demons come about due to the power of charity and humans due to the power of virtuous and non-virtuous karma.

“LA, LĀ” are the animals and hungry ghosts. Animals come about due to lesser misdeeds and hungry ghosts due to middling misdeeds.¹⁵⁹

The letter KṢA indicates the hell beings. They come about due to the greatest misdeeds.

In the first naga world the lifespan is a least eon due to merit. In the first hell the lifespan is a least eon due to demerit. (Bu 464) In the second and third hells the lifespan is a medium eon. In the fourth and fifth hells the lifespan is a superior eon. In the sixth and seventh hells the lifespan is a great eon. In the eighth the lifespan (lasts until) the contraction of the cosmos.

Such is the meaning of, “The thirty-one existences make up the three existences.” Due to the division of the realms, there are three realms {Desire, Form and Formless}. These [thirty-one existences, three realms and three existences] are the three vajras of Body, Speech and Mind. The entire three existences are heaven, the mortal realm and the underworld. They should be known by means of the divisions of A and so forth, and KA and so forth.¹⁶⁰

Regarding the measurement of a least eon: (Dig) a pit one league in length and breadth, and completely fill it with fine hair-tips. Take out a single hair-tip each hundred years. The time it takes to empty the pit is a single solar day of a least eon. The measure of thirty such solar days makes up a month. Twelve months make up a year. A hundred {such} years is called “An eon.” Likewise, the medium eon is a multiple of that (least eon). A superior eon is a multiple of the medium eon.¹⁶¹

Thus sentient beings suffer the sufferings of the hells and so forth for many eons due to the force of their misdeeds. The gods enjoy the pleasure of heaven and so forth for many eons due to the force of their merits.

Now are stated the terms for the existences of the nagas and so forth; there is no dispute about these names. Regarding, “After Jewel Blaze, Gravel Water is called a hell”: (Bu 465)

¹⁵⁷ The *Smṛtyupasthānasūtra* says that the demons are included among the animals. However, “here” in this tantra “the demons are included among these” gods within the five types of destinies.

¹⁵⁸ (They are called) “hell beings” because they have nothing that gives pleasure and because they only suffer.

¹⁵⁹ Sūtra says that hungry ghosts come about due to lesser misdeeds and animals due to middling. This is stated from the point of view of the relative difficulty and ease with which they may achieve liberation. (The arrangement) here is in accordance with the magnitude of their sufferings

¹⁶⁰ These also “should be known” to be the three vajras, and method and wisdom – the five-syllable (great void) and the six-syllable (drop void) – “by means of the division” of the letters “A and so forth, and KA and so forth.”

¹⁶¹ Some explain that “a medium eon” is one hundred years calculated with the measure of a least eon used as a single solar day. However, the notes in Vibhūticandra’s Indian manuscript explain it as one hundred years (i.e., one least eon) multiplied by one hundred (thus, one hundred least eons).

Here, the dwelling-place that blazes with jewels is the dwelling-place (called) Jewel Blaze. Measuring twenty-five thousand leagues below that world of the nagas and demons, after Jewel Blaze, Gravel Water is called a hell. ('Called') means "described." The (hell) named Sandy Water is second; Muddy Water is third – these are the two cold hells. Then, Intense Smoke is the fourth and Fire is the fifth – these are hot hells. Then, below, Darkness is the sixth; Wailing Great Darkness is the seventh – these are the two hells of severe wind. The word 'and' indicates the inclusion of the Vajra Flame (hell). The eighth (hell), the portion of the vajra needle-point earth is always blazing.¹⁶² The eight great hells are in the underworld.

Sri Kalachakra i. 16

Salt, liquor, water, milk, curd, ghee and molasses are the seven oceans. The mountains are Nīlābha, Mandara mountain, Niṣaṭa, Maṇikara, Droṇa, Śīta mountain and Vajra. The continents Candra, Śītābha, Varaparamakuśa, Kinnara, Krauñca and Raudra are the lands of enjoyment. Mankind lives on the seventh – Jambū – the land of karma.

Regarding, "Salt, liquor, water, milk, curd, ghee and molasses are the seven oceans": The salt (ocean) is outside of the earth disc. The (oceans of) liquor and so forth are upon the earth. The seven mountains are Nīlābha, Mandara mountain, Niṣaṭa, Maṇikara, Droṇa, Śīta mountain and Vajra.¹⁶³ The Vajra (mountain) is outside the salt ocean. The individual mountain ranges of Himavat and so forth are outside the individual oceans of liquor and so forth, as though they were bound with lines of water.

The continents Candra, Śītābha, Varaparamakuśa [i.e., the virtuous or pure], Kinnara, Krauñca and Raudra are lands of enjoyment. Mankind lives on the seventh – Jambū – the land of karma.

The seventh, Great Jambūdīvīpa has the shape of a ring. It is one hundred thousand leagues in breadth and three hundred thousand in circumference. (Bu 466) This place where mankind resides should be known as the land of karma. The (other) six should be known as lands of enjoyment. Jambūdīvīpa is on the shore of the salt ocean; the remainder are on the shores of the (oceans of) liquor and so forth.¹⁶⁴

Sri Kalachakra I. 17

In the east, wind is a half-circle, O Lord of Men. In the south, fire is a triangle. In the north, water is a full moon and in the west, the supreme golden earth is four (ocean)-cornered. Sumeru has the shape of void – made of the best vajra, it is in the middle of the mandalas. The thousands of

¹⁶² The eighth (hell) is situated at the (lower) limit of the seventh hell, but it is not another, different place like the sixth and seventh (hells).

¹⁶³ "Mandara" means Mandākini (dal 'bab pa: the Ganga) or "Mandadhāra (dal 'dzin). "Niṣaṭa" means 'without six' (drug bral) or Niṣadhā (? Rtsub ldan). "Droṇa" is also applied to a large bre bo (measure) (bre bo che); i.e., a measure or weight.

¹⁶⁴ [The names and arrangement of the oceans, mountains and continents on the earth surface differ greatly from the presentation in the *Abhidharmakosa*. Although they do not precisely correspond to any particular scheme, they are borrowed from the brahmanical (Puranic) cosmography. Newman]

leagues of the earth surfaces are mountains (seven), nagas (eight), planets (nine) and directions (ten).

Now are stated the four continents on Great Jambūdīpa. Regarding, “In the east, wind is a half-circle”: Due to the nature of the wind mandala in the east, it is a half-circle; i.e., it has the shape of a half-moon. In the south, due to the nature of the fire mandala, it is a triangle. In the north, due to the nature of the water mandala, it is circular. In the west, due to the nature of the earth mandala, it is square; i.e., “has four (ocean) corners.”¹⁶⁵

In the middle is Meru; due to the nature of the void mandala, it has the shape of a bindu. Regarding, “made of the best vajra, it is in the middle of the mandalas”: Meru is in the middle of the mandalas of the east, south, north and west. [Also, the four continents together with Meru are made of the five elements, the five families, the five great voids and the five jñanas.]

Regarding, “The thousands of leagues of the earth-surfaces are mountains (seven), nagas (eight), Planets (nine) and directions (ten)”: the league measurements of the earth-surfaces of these four mandalas are, according to sequence, “mountains,” i.e., seven thousand; “nagas,” i.e., eight thousand; “planets,” i.e., nine thousand; “directions,” i.e., ten thousand. Such are the league measurements of the four continents in the proper order.

Here, since the east is a half-circle and the west a square, due to the nature of one’s own body, the front and back have the nature of wind and earth. The left and right in the body have the nature of water and fire [- wisdom and method]. Thus, the shapes of the four mandalas characterize the four continents.¹⁶⁶

Sri Kalachakra I. 18

The upper width of Meru, (and the width of Meru) on the abode of the surface of the earth are (respectively) fifty thousand leagues and sixteen thousand leagues. One (thousand leagues) is the true (breadth) of the horizon range on the surface of the supreme earth. The five horns are above (and they penetrate) into the abode of the surface of the earth. The horizon range is in all directions. Outside of that are continents, mountains and oceans; in all directions are fire and wind.

Now are stated the width measurements of Meru and so forth. (Bu 467) The upper width of Meru is fifty thousand (leagues) from the eastern quarter to the west, from the north to the south. The width (of Meru) on the abode of the earth is sixteen thousand (leagues). One thousand (leagues) is the true breadth [of Meru’s outer] horizon range. There are five horns above and they penetrate into the abode of the surface of the earth. Also, the horizon range is in all directions [outside of Meru].

¹⁶⁵ [In the *Abhidharmakosa* the western continent, Godānīya is circular and the northern continent, Kuru is square.

¹⁶⁶ [The sizes, colors and positions of the four main continents in the Kalachakra system differ considerably from the layout given in the *Abhidharmakosa*: The colors in the *Abhidharmakosa* system refer to the respective faces of Meru rather than to the continents themselves.

	<u><i>Abhidharmakosa</i></u>	<u><i>Sri Kalachakra</i></u>
East:	Silver/Half-moon	Blue-black/circle
South:	Lapis/Triangle	Red/Triangle
North:	Gold/Square	Silver/Half-moon
West:	Ruby/Circle	Gold/Square

Regarding, “Outside of that are continents, mountains...”: Outside of this horizon range [that is outside of Meru] in the cavity within the four horns are the six continents, six oceans and six mountains. Among these [six mountains, the sixth -] Himādri has equal horns [i.e., touches (the last horn)].

The seventh is Jambūdvīpa. Outside of it is the salt ocean’s disc and all around are the fire disc and the wind disc.

Sri Kalachakra I. 19

Also, all six oceans are each a thousand (leagues) less one (moon) one (moon) one. The continents and supreme mountain ranges are such a thousand. Twenty-five thousand (leagues) is the expanse of Jambūdvīpa. The measurement of the salt ocean is half of one hundred thousand. Just so are the measurements of fire and wind that are the ends of the bearer of the three existences.

‘Also, all six oceans are each a thousand (leagues) less one (moon) one (moon)’ means: “Each ocean of the six oceans is a thousand [leagues] less one hundred and eleven.” [It appears to result in eight hundred and eighty-nine.] The same is true for the six continents, as well as the six supreme mountain ranges – these eighteen continents, mountains and oceans have the same measurement. The precise (amount) of that (measurement) becomes apparent by dividing sixteen thousand into eighteen parts. [Eight hundred and eighty-eight leagues, three earshots, one thousand, one hundred and eleven bow-fathoms, ten fingerbreadths and less one-fourth of six barleycorns. (In decimals, 888.88.)] “Less one (moon) one (moon)” is a brief statement of the rough calculation.

Here, there are eight thousand leagues in all directions from the place of Brahma in the middle of the lower portion of Meru; and one for the horizon range. [This is not explained as being outside of the void inside Meru, because it is stated to be outside from the sixteen thousand league base of Meru. (I.e., the eight thousand leagues in the previous sentence refers to the radius of the base of Meru.)] (Bu 468) The six continents and so forth are located throughout (the expanse) sixteen thousand leagues outside of the nine thousand leagues (just mentioned). Therefore, the measurement becomes apparent by dividing sixteen thousand into eighteen parts.

Outside of that, in Meru’s eight directions, the expanse of [Great} Jambūdvīpa is twenty-five thousand (leagues) – it has the shape of a ring. Outside of that, in all directions is the half of one hundred thousand (league) measurement of the salt ocean. Just so are the measurements of the fire disc and the wind disc that are the ends of the bearer of the three existences.

Thus, there are two hundred thousand leagues in each of all the directions from Meru’s place of Brahma. In the body half of the chest is the earth disc. The upper arm is the water disc. The forearm is the fire disc. From the wrist to the end of the hand is the wind disc. Such are the measurements of the cosmos.

Sri Kalachakra I. 20

Kalachakra is in the egg of Brahma. The host of gods rightly praises him together with the best of Jinās. The multitude of gods is on Meru and the five castes of the snakes dwell below the surface of the earth. All the seats and

auxiliary seats situated in the earth disc are in all directions of Sri Meru. The fields and festivals (are in the ocean). The fairs, dwelling-places and pyres are on the boundaries at the end of fire and wind.

Now “Kalachakra is in the egg of Brahma” and so forth indicates the places of Kalachakra, the gods, the nagas, the seats, the auxiliary seats and so forth.

[The overlord] Kalachakra is in the egg of Brahman outside and in the gem of the ushnisha in the body. He, together with the best Jinas is rightly praised. [Bodhicitta] together with all Buddhas assemble [all six elements] and becomes blended into one. The host of gods [-internally, the faculties and so forth], the bodhisattvas and Brahma and so forth rightly praise them.

The multitude of gods on Meru refers to Brahma and so forth. [Since the gods’ curses are effective, (they are called) “those whose arrows are invocations.”]

The five castes dwelling below the surface of the earth are the multitudes of snakes. [“The five castes” are brahmins and so forth.]¹⁶⁷

Regarding, ”All the seats and auxiliary seats situated on the earth disc are in all directions,” i.e., the eight directions, “of Sri Meru”: The seats are located [according to sequence] in the four directions due to the nature of wind (east), fire (south), water (north) and earth (west) – eastern Videha, Small Jambūdvīpa, northern Kuru and western Godānīya.¹⁶⁸ The auxiliary seats are in the four intermediate directions due to that same nature [of wind and so forth] – in the southeast, southwest, northeast and northwest directions.

Likewise, the fields and auxiliary fields are in [the previous directions and intermediate directions of] (the inner) half of the ocean. The festivals and auxiliary festivals are in the outer half of the ocean. The fairs and auxiliary fairs are in [the previous directions and intermediate directions of] half of the fire disc. The houses and auxiliary houses are in the other half of the fire. The charnel grounds and auxiliary charnel grounds are in [the previous directions and intermediate directions of] half of the wind disc. The eight great charnel grounds are at the end of the wind disc.

Thus, one should know that the seats and so forth are the twelve [bodhisattva] stages. Also, the twelve stages are in the body – the twelve joints of the arms and legs.¹⁶⁹

¹⁶⁷ [The usual four castes plus the caṇḍālas or outcastes. The *Mahanirvanatantra* mentions a fifth caste, the sāmānyas who arose from the mingling of the four earlier castes. Newman]

¹⁶⁸ [These are the standard Buddhist names for the four main continents of the *Abhidharmakosa*.

¹⁶⁹ *Hevajra Tantra* I. vii. 10-18: “Vajragarbha asked: O Bhagavan, what are these meeting places {the seats and so forth}? Bhagavan replied: They are the Pīṭhas, Upapīṭhas, Kṣetras, Upakṣetras, Chandohas, Upachandohas, Melāpakas, Upamelāpakas, Pīlavas, Upapīlavas, Śmaśānas and Upaśmaśnas. These are the twelve stages (bhumi). It is with reference to these stages and for no other reason that the Lord is known as the Lord of the Ten Stages (daśabhūmīśvara).

Vajragarbha asked: O Bhagavan, which are the Pīṭhas and the other meeting places?

Bhagavan replied: The Pīṭhas are Jālandhara, Oḍḍiyāna, Pūrṇagiri and Kāmarūpa. The Upapīṭhas are Mālava, Sindhu and Nagara. The Kṣetras are Munmuni, Kāruṇyapāṭakaṃ., Devīkoṭa and Karmārapāṭakaṃ. The Upakṣetras are Kulatā, Arbuda, Godāvāri and Himādri. The Chandohas are Harikelam, which is located in the middle of the salty ocean, Lampāka, Kāñcika and Saurāṣra. The Upachandohas are Kaliṅga, the Golden Island and Kokāṇa. The Pīlava is at the edge of a village and a city. The cities of Cāritra, Kośala and Kumārapura, which is in the Vindhya Hills, are also Pīlavas. In close proximity to them are the Upapīlavas, O Vajragarbha of great mercy. Śmaśāna is a meeting place of hungry ghosts as well as the seashore. A garden or the edge of a pond are known as an Upaśmaśāna.

Sri Kalachakra I. 21

Śakra is in the east. Agni is in the southeast. Yama, Danu and Varuna are in the south, southwest and west. Vāyu, Yaksha and Hara are in the northwest, north and northeast. Also, Brahma and Vishnu are in the upper portion and below. Armed, together with their retinues, they guard and protect their respective directions. In the middle of them is Kalachakra, progenitor of the best of Jinas, indestructible, the Body of Vajra.

Now are stated the sites of the direction protectors. Regarding, “Śakra is in the east”: Śakra is in the east – Śakra is in the eastern direction of the summit of Meru. Agni is in the southeast. Yama is in the south (yāmye; gshin rje’i phyogs su). Danu is in the southwest (daitye; bden bral du). Varuna is in the west. Vāyu is in the northwest. Yaksha is in the north. Hara is in the northeast. Brahma is in the upper portion. Vishnu is below.

These (gods), Śakra and so forth are armed and together with their retinues they guard and protect their respective directions. (Bu 470) In the middle of them is Kalachakra, progenitor of the Jinas, indestructible, the Body of Vajra. This means, “He is overlord of the direction protectors.”¹⁷⁰

Sri Kalachakra I. 22

The one the demons cannot conquer roams on the surface of the earth in the directions to the back of Meru. He well advances to wherever the Dharma is destroyed and the Kali age is conveyed. He also destroys the barbarians in battle, establishes them in his own Dharma and wanders to the front. Indeed, the other Complete...Three ...Two...Kali age originates due to the junction of time.

[The eleventh topic:] Now is stated the great chakravartin’s tour around the twelve sections of the earth. Regarding, “in back of Meru...,” and so forth: The one the demon barbarians cannot conquer roams on the surface of the earth in the directions to the back of Meru. Cakrī roams in whatever place on the surface of the earth, the Dharma of the Tathagata is destroyed and their contrary (barbarian) dharma is introduced. That very introduction of non-dharma in the Kali age is the meaning of “the conveyance of the Kali age.” The Kali age is that very one that consists of non-dharma. The one who excellently advances into whatever section the barbarian dharma has been conveyed is the one who well advances.

[Cakrī] destroys the barbarians in battle and the word “also” (implies) the demons and so forth as well. He establishes these barbarians and so forth in his own [Buddhist] Dharma, then he wanders to the front.

¹⁷⁰ “Kalachakra is in the middle of these” in the Outer. He is in the middle of the Inner and the ten channels of the heart. He is in the middle of that which causes the going and coming of the two drops in the middle of the five chakras – the navel (chakra) upwards – of the ten right and left winds. Since “Kalachakra” – Vajrasattva, the cessation of the winds in the central channel, the non-emission of the drop, the innate jñāna – generates the separation of the aggregates from obscurity, he is the “progenitor of the Jinas.”

Regarding, “Indeed, the other Complete...Three...Two...Kali age originates due to the junction of time”: Here [in the presentation of (the duration of) the doctrine] the “other” age consisting of Complete and so forth means “it is not the great Complete age and so forth” [in the presentation of the eon]. [This (“other”) little (age) is twenty-one thousand, six hundred years: the measure of each (of the four ages within it) is five thousand, four hundred years. The great age is said to be four million, three hundred and twenty thousand (years). This (“other” little age “is not”) that.] This [lessor] age originates due to the junction of time. (Bu 471) Time is the twelve-spoked wheel of houses {the zodiac}. Due to its junction means due to the junction (yoga; sbyor ba) of time; i.e., (the age) originates due to the divisions of the four junctures (samdhyā; mtshams).

Sri Kalachakra I. 23

The Complete age advances into the section in which the mighty Cakrī enters; and the Three is behind the king. Also, the Kali is in front and the Two is between the two. The measurement of the years of the ages is twenty-one thousand together with eight (taste) hundred. The measurement of each of them is the humans’ hundred years multiplied by Four (age) five (arrow).

The complete age advance into the section in which the mighty Cakrī [Buddha] enters. [(He is called) “mighty” because he has the ability to destroy the might of the demons, barbarians and so forth. (He is called) “Cakrī” because he has the Wheel of Dharma.] The so-called Complete age means “the true, perfect Buddha” Dharma [of scripture and realizations] advances [in the Complete (age) from its thorough completion through to the nonexistence of one foot].”

And the Three is behind the [Complete] king. The Three is behind the king; at the end of the Complete, one foot of the Dharma [of scripture and realizations] is nonexistent [i.e., the expounders of the scriptural Dharma degenerate]. [Commencing from the degeneration of the practice of the Dharma of realizations, i.e.,] at the end of the Three, two feet are nonexistent. (The Three is the period [between] these two events.)

Also, the Kali is in front of the king. [It commences from the exhaustion of the three feet of the Dharma and lasts until] the nonexistence of four [i.e., all four] feet of the Dharma at the end of the eon.

Regarding, “And the Two is between the two”: The Two is between the Kali and the Three. [It commences from the nonexistence of two feet of the Dharma and the existence of two, and lasts until] the nonexistence of three feet of the Dharma.¹⁷¹

The measurement of the years of the four ages is twenty-one thousand, together with six (taste) hundred. That measurement is twenty-one thousand with an additional “taste,” i.e., six hundred years.

Regarding, “The measure of each of them is (the humans’ hundred years) multiplied by four (age) five (arrow)”: ‘Age’ is four. ‘Arrow’ is five. That which is multiplied by those fifty-four is multiplied by four (age) five (arrow).¹⁷²

¹⁷¹ [The theory of the four ages (caturyuga; dus bzhi) and the four “feet” of Dharma is borrowed from Brahmanism. Newman]

¹⁷² [The number symbols (grang brda’) are to be read backwards. Newman]

Regarding, “the humans’ hundred years”: The hundred years multiplied amounts to five thousand, four hundred. The measurement of the individual ages is equal.¹⁷³

Sri Kalachakra I. 24

In sequence, twenty-one thousand, six hundred subtle (breaths), inhalations, dhru, half-hours (nāḍī; chu tshod), solar days, [dhru] and ages make up the measure of one solar day for the minute body-born, humans, ghosts, gods, demons, adepts and superiors. On the surface of the earth an age conveys the measure of the adept. And Cakrī propels the status of peace from section to section. There are twelve suns in a solar day.

(Bu 472) [The twelfth topic:] Now are stated the measurements of the breaths of humans, the body-born and so forth.

Regarding, “subtle (breaths), inhalations,” and so forth: “Subtle (breaths)” refers to one part of one human inhalation and exhalation that is (divided into) twenty-one thousand, six hundred (parts). That is a subtle breath.

Six of those breaths make up one pāṇīpala (chu srang) of the body-born families of insects and so forth. Sixty pāṇīpala make up a half-hour (ghaṭī; chu tshod). Sixty half-hours make up a solar day (dina; nyin zhag).

The so-called “solar day” amounts to twenty-one thousand, six hundred inhalations and exhalations of the body-born and so forth [- a single human breath].

The passing of these [body-born solar days, human] ventilations makes up the humans’ own solar day. Dhru make up the particular solar day of the ghosts and hungry ghosts. A “dhru” is a breath multiplied by thirty human breaths. (Thus, it equals thirty human breaths, five pāṇīpala.) A [human] black lunar fortnight – a daytime and a white lunar fortnight – a nighttime, is the particular solar day for the hungry ghosts, the ancestors and so forth.

[The human] “half-hour” (nāḍī; chu tshod) is three hundred and sixty breaths. It is one breath of [the Desire] gods [having the shortest lifespan]. [Six of those (breaths) are a pāṇīpala and so forth.]

A “solar day” is twenty-one thousand, six hundred human breaths. It is one breath of the demons. [Six of those (breaths) are a pāṇīpala and so forth.]

A “dhru” is a human year. It is one breath of an adept (śakti; nus pa). [Six of those (breaths) are a pāṇīpala and so forth.] An “adept” is a living being (jāti; skye ba) of Akanishta.

An “age” is a sum of twenty-one thousand, six hundred human years. It is one breath of a superior (bhartṛ; gtso bo). [Six of those (breaths) are a pāṇīpala and so forth.] A “superior” is a living being who approaches the sphere of neither perception nor non-perception.

In sequence, twenty-one thousand, six hundred subtle (breaths), ventilations, dhru, half-hours, solar days, dhru and ages (Bu 473) make up the measure of one solar day for the minute body-born, humans, ghosts, gods, demons, adepts and superiors. Thus, according to the previously stated sequence, twenty-one thousand, six hundred of these body-born and so forth’s own breaths make up (their own) solar day.

¹⁷³ [This system of equal yugas is peculiar. The usual arrangement, e.g., in the *Manusmṛti* and the *Mahābhārata*, has unequal yugas, with the Complete age lasting 4,800 years, the Three 3,600, the Two 2,400 and the Kali 4,800. Also, the years used to calculate the ages are usually divine years consisting of 360 human years. Āryabhata’s *Āryabhatīya* propounds a system of equal yugas with each yuga lasting 1,080,00 human years. Newman]

These measures make up the measure [of one solar day] of the adept – the measure of the gods of Akanishta. (This means), “Cakrī’s (human) age conveys the measure of [one solar day of] the adept [- one breath of a superior].”

And Cakrī propels the status of peace from section to section. The Buddhadharma having been well-revolved in an individual section, the status of peace – the abode of great bliss – proceeds. There are twelve suns [of the Dharma that destroy the darkness of unknowing] in one day [of the adept, due to the Buddhadharma revolving in the twelve sections].

Also, there is an individual chakravartin who propagates the Dharma in each individual section. There are twelve chakravartins in one solar day [of the adept due to the division of the twelve junctions of time]. They proceed in each [section of the earth] by means of the eighteen hundred breaths of the adept [in that twelfth part of one breath of the superior] and eighteen hundred human years. Such [is the reason for the chakravartin sun -] the Dharma day-maker sun is the twelve suns that propagate the path of merit and jñana. The twelve suns proceed outside due to the division of the twelve houses of a year. [Each house has eighteen hundred half-hours.]

(The preceding may be diagrammed as follows:)

Body-born

Six (6) subtle breaths	=	One (1) pāṇīpala
Sixty (60) pāṇīpala	=	One (1) half-hour (ghaṭī)
Sixty (60) half-hours	=	One (1) solar day
One (1) solar day	=	21,600 breaths
One (1) solar day	=	One (1) human breath

Humans

Six (6) breaths	=	One (1) pāṇīpala
Sixty (60) pāṇīpala	=	One (1) half-hour (nāḍī)
Sixty (60) half-hours	=	One (1) solar day
One (1) solar day	=	21,600 breaths
360 solar days	=	One (1) dhru (year)
11,600 years	=	One (1) age

Ghosts, Ancestors, etc.

Six (6) breaths	=	One (1) pāṇīpala
Sixty (60) pāṇīpala	=	One (1) half-hour
Sixty (60) half-hours	=	One solar day
One (1) solar day	=	21,600 dhru
One (1) dhru	=	One (1) breath or Thirty (30) human breaths
One (1) dhru	=	Five (5) human pāṇīpala
One (1) solar day	=	One (1) lunar month

Gods (shortest lifespan Desire gods)

One human half-hour =	One (1) breath
Six (6) breaths =	One (1) pāṇīpala
Sixty (60) pāṇīpala =	One (1) half-hour
Sixty (60) half-hours =	One (1) solar day

Demons

One human solar day =	One breath
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Adepts (Akanishta)

One dhru (human year) =	One breath
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Superiors (Fourth Formless concentration)

One (1) human age =	One (1) breath
Six (6) breaths =	One (1) pāṇīpala
Sixty (60) pāṇīpala =	One (1) half-hour
Sixty (60) half-hours =	One (1) solar day

Sri Kalachakra I. 25

The lunar fortnights and all the months, the seasons, the periods, the three (fire) times and the two passages – O King, these are all the year. Every day, the lagna, the ghaṭikā and pāṇīpala – these proceed in such a fashion in each solar day of the minute body-born, human, ghosts, gods, demons, adepts and superiors; it is like that in the abode of the three existences and in the middle of the body

Now are stated the divisions of time in the individual solar days by means of the divisions of the breath of the subtle (breaths) and so forth.

Regarding, “lunar fortnights” and so forth: Here, there are twenty-four lunar fortnights in each solar day of the body-born and so forth. [Externally there are “twenty-four” months, lagna, karaṇa and “lunar fortnights” (?).]

Regarding, “all the months”: (Bu 474) There are twelve months [and lagna; six seasons;¹⁷⁴ four periods¹⁷⁵ (yugasamaya; dus); three (fire) times, i.e., three times;¹⁷⁶ and two passages [- each has six lagna].

¹⁷⁴ 1) the last half of winter (śīsira; dgun smad) – it is composed of the months of Pusyā (rgyal) and Maghā (mchu); 2) spring (vasanta; dpyid); 3) the hot season (grīṣma; sos ka); 4) the rains (varṣā; dbyar); 5) fall (śarat; ston) and 6) the first half of winter (hemanta; dgun stod) – each has two lagna.

¹⁷⁵ 1) a spring that is composed of the three months of Uttaraphalgunī (dbo), Citrā (nag pa) and Viśākhā (sa ga); 2) the rains; 3) fall and 4) winter – each has three lagna.

Regarding, “O King, these are all the year”: All these should be known as the divisions of the year.

Likewise, ‘every day’ refers to the three hundred and sixty solar days. Regarding the lagna, the ghaṭikā and pāṇīpala [in one year]: There are four thousand, three hundred and twenty lagna [in one year]. The ghaṭikā amount to twenty-one thousand, six hundred. There are one million, two hundred and ninety-six thousand pāṇīpala.

These proceed in such a fashion – these components of the year [the lunar fortnights and so forth] proceed in the individual solar days of the body-born and so forth by means of the divisions of (their) breaths.

Regarding that, [since the Inner breath and Outer half-hour are analogous] nine hundred breaths make up (vrajati; ‘gyur) an [Inner] lunar fortnight. Twenty-four lunar fortnights make up a solar day [Externally] and a year [Internally]. One thousand, eight hundred breaths make up [an Outer lagna and an Inner] month. Twelve months make up a solar day [Externally] and a year [Internally].

Three thousand, six hundred breaths [and half-hours] make up a season [among the six seasons]; six seasons make up a solar day and a year. Five thousand, four hundred breaths [and half-hours] make up a period [of three lagna and three months]; four periods make up an [Outer] solar day and an [Inner] year. Seven thousand, two hundred breaths [and half-hours] make up one [- one among (three) -] time [of four lagna and months]; three times make up a solar day and a year. (Bu 475) Ten thousand, eight hundred breaths [and half-hours] make up a passage [of six lagna and months]; two passages make up a solar day and a year. Thus, twenty-one thousand, six hundred breaths of the body-born and so forth, according to their own measure make up their individual solar day and year.

Likewise, sixty breaths make up an [Inner] nychthemeron¹⁷⁷ (ahorātra; nyin mtshan) [in which an Outer solar day is calculated as one Inner year]; three hundred and sixty [Inner] nychthemérons make up a solar day [Externally] and a year [Internally]. Five breaths make up a lagna [of the twelve lagna composing one Inner nychthemeron]; four thousand, three hundred and twenty lagna make up a solar day [Externally] and a year [Internally]. One breath makes up a ghaṭikā [of the sixty half-hours that compose an Inner nychthemeron]. One-sixtieth of one breath makes up a pāṇīpala [of the sixty pāṇīpala composing one Inner half-hour]. One three-hundred-and-sixtieth of a breath makes up a breath [of the six breaths calculated in one Inner pāṇīpala; twenty-one thousand, six hundred [Inner] ghaṭikā make up a solar day [Externally] and a year [Internally]. One million, two hundred and ninety-six thousand [Inner] pāṇīpala make up a solar day [Externally] and a year [Internally]. Seven million, seven hundred and seventy-six thousand [Inner] breaths make up a solar day [Externally] and a year [Internally]. Likewise, seven hundred and seventy-seven million, six hundred thousand [Inner] breaths make up a hundred solar days [Externally] and a hundred years [Internally].

This supreme lifespan [of one hundred years] increases and decreases from the proper measure according to karma. It increases for yogis due to the power of yoga and for ascetics due to the power of samadhi; one breath becomes a ghaṭikā. (Bu 476) (The lifespan) of non-virtuous sentient beings becomes less due to the power of non-virtue. This [measure of the supreme

¹⁷⁶ 1) a spring that is composed of the four months of Uttaraphalgunī, Citrā, Viśākhā and Parihātaka (? Gdu bu); 2) the rains and winter – each has four lagna.

¹⁷⁷ Nychthemeron is an allied word. It is from “nycht” (night) + “hemera” (day) and is the full 24-hour period of a night and a day.

lifespan] is not determined by the best scripture and reasoning; however, it is said in the Vedas: “Indeed, a soul lives a hundred years, has a hundred faculties.”

Here, this statement, “the supreme lifespan of humans is a hundred years,” is expanded – this is due to the increase of human lifespan in the Complete age. Here, from the point of view of the definitive meaning, the word ‘soul’ expresses (the meaning of) each solar day and each year – a hundred solar days and a hundred years (relate respectively to) the Outer and Inner. [If one multiplies twenty-one thousand, six hundred by one hundred, one obtains half of a Great Age.] Furthermore, by engaging a different (anya; gzhan) wheel of breaths, “Indeed, a soul lives a hundred years, has a hundred faculties.”

Thus, in the Inner, two hundred solar days make up a [Great] Four Ages – [Internally] (that amounts to) four million, three hundred and twenty thousand breaths. In the Outer (it is composed of) [that number of] years.

Thus, by completely revolving both chakras [that each consist of five mandalas – i.e., the two transits (‘pho ba)] the lifespan of both souls is one month [i.e., transit or lagna] and one [four] season (ṛtu; dus) [or, alternatively, one season of those that compose the six seasons.

Regarding the ten left and right mandalas [of the overlord], prana flows into one mandala through four hundred and thirty-two years. Likewise, [after two million, one hundred and sixty thousand years in one transit] through five mandalas, all the planets enter into their own places of birth, [the central channel and] the void. Regarding, “Then again, engaging another movement [-chakra], another soul emerges from the central (channel)”: This will be spoken of in a subsequent explanation [in verses eighty-seven and so forth of this chapter].

The Ninth Great Brief Account: The Formula for Knowing Astronomy

[The thirteenth topic:] Now I shall elucidate “From [this] the first year...” and so forth by which the Tathagata prophesied the origination of Manjusri in the land of Shambala, the corruption of the [heterodox] astronomical textbooks due to the origination of barbarian dharma and the introduction of the laghukaraṇa (nyung ngu’i byed pa).

Sri Kalachakra 1. 26

Six hundred years from [this] the first year, the Master of Men Yasa will clearly appear in (the land) called ‘Shambala.’ Eight (naga) hundred years after that the barbarian dharma will definitely be introduced in the land of Mecca. At that time people on the earth should know the sphuṭalaghukaraṇa. The corruption of the textbooks on all of the surface of the earth will occur in the yoga of time.

Regarding, “Six hundred years from [this] the first year, the Master of Men Yasa will clearly appear in (the land) called ‘Shambala’”: “[This] the first [year]” (ādyā; lo ‘di) is the year of the Tathagata’s teaching of the [Kalachakra] Dharma. Six hundred years from that year, “Yasa,” i.e., Manjusri, the great Yasa, “will clearly appear” in the land named “Shambala” north of the Sita River. (“Yasa”) is the reading in the text [- “Yasa” given without a case ending is due to the metre, but actually it is Yasah.] (“Will clearly appear”) means “he will take up an emanation body.”

“Eight (naga) hundred years after that, “refers to (eight hundred years) after Yasa’s nirvana [after he had taught the Dharma for a hundred years]. “Naga,” i.e., in eight hundred years, “definitely,” i.e., certainly, the barbarian dharma will be introduced in the land of Mecca. The demonic dharma of the barbarian Tajiks will be introduced in the land of Mecca [the land of the Muslims (sog yul)] adorned with ten million villages, south of the Sita River. At that time of the barbarians, people on the earth should know the sphuṭalaghukaraṇa [of the heterodox].¹⁷⁸

Regarding, “the corruption of the textbooks”: The *Brahma* (tshangs pa), *Sauram* (nyi ma), *Yamanakam* (= *Yavana*?; gcer bu pa) and *Romakam* (sgra gcan) are the textbooks. The corruptions of these four is the corruption of the textbooks.

Regarding, “on all the surfaces of the earth”: ‘All’ refers to all (the places) where the heterodox textbooks are introduced. The surface of the earth refers to south of the Sita – there on the surface of the earth. It is not the case that the Buddhist textbooks in the lands of Shambala and so forth will be corrupted.

Regarding, “will occur in the yoga of time”: The yoga of time is the barbarian dharma.¹⁷⁹ The joining (yoga; sbyor ba) of that with the [heterodox] textbooks is the yoga of time – it will occur due to that yoga of time. Regarding, “in the yoga of time”: [It should be in the ablative case, i.e., “due to,” and the locative case, i.e., “in,” is used. Thus,] the locative case is used for the ablative case. (Thus, the meaning is “due to the yoga of time.”)

Since the textbooks are corrupted, calling the laghukaraṇas “corrected” (sphuṭa; gsal) is a mother’s promise of candy.¹⁸⁰ Ultimately, the heterodox laghukaraṇas are not correct [- corrected (rnam par dag pa)]. Why? Because of the implications of, “the corruption of the textbooks.”

If the [heterodox] karaṇas and so forth were corrected, then the textbooks would not be corrupted; for the karaṇa establishes the planet. [If you wonder what makes them incorrect:] Also, the other karaṇas do not seem to correct the (position of) the sun by means of a thorough examination of the shadow on the solar day of the northward passage. Without the correct shadow in the northern passage, the sun’s daily motion is incorrect. Due to the sun’s daily motion being incorrect, the moon’s daily motion is incorrect. Likewise, since Mars and so forth are also corrected [towards (phar)] the sun [and Venus and so forth are corrected away from (las tshur) (the sun)], their daily motions are also incorrect because of the sun’s daily motion being incorrect. (Bu 479) Thus, because of the planets’ daily motions being incorrect, the heterodox effects of the planets, [the vowel mandala of] the horoscopes (jātaka; skye rabs) and so forth are meaningless.

[If you wonder why they are incorrect:] Here, if women and children were able to establish the correct motions of the planets in the textbooks, these children and so forth would quickly understand the planets. Thus, the vicious heterodox, born from a bit of jealousy, pondered if women, children and so forth – everyone – were to know the motions of the planets, then who will venerate us? Therefore, let us conceal the textbook and devise the tantrakaraṇa and so forth.” Then they hid the textbooks and displayed the tantrakaraṇa and so forth. They

¹⁷⁸ “Siddhāntas are comprehensive treatises deducing mean motions from the beginning of the Kalpa or the current Kaliyuga; karaṇas are more concise expositions of astronomy in which the mean longitudes for a time close to the date of composition are given and the mean longitude at later times are computed therefrom...” (Pingree, David, *Jyotiḥśāstra: Astral and Mathematical Literature* (Wiesbaden: Otto Harrassowitz, 1981, Pg. 13-14.

¹⁷⁹ Pingree (Ibid, Pg. 34) says: “The influence of Islamic Ptolemaic theory upon Indian astronomy can be traced back to Muñjāla in the tenth century...”

¹⁸⁰ Just like saying, “I will give you candy” in order to delight a little child, even though you do not have a candy, (the laghukaraṇas) delight the heterodox.

elaborated many quantities for the sum of days (aharagaṇa; nyin zhag gi tshogs) in the tantra, as well as four actions – slow, swift [sinking (magna; ‘bying) and retrograde] in the karaṇa. Childish people see things as inaccessible [- extremely difficult] and flee far away – they do not even want to hear the name of astronomy.

Thus, due to the force of time, the era (dhruvaka; nges pa) is not correct in the karaṇa. Since it is not correct, the sun’s daily motion is incorrect. Due to the sun’s daily motion being incorrect, the daily motions of all the planets are incorrect.

[The reason why it is not correct:] Here, the vicious heterodox arranged the karaṇa [the four movements 9’ gros]] and so forth so that others cannot understand them. Due to the force of time, these [heterodox] have come to not fully understand these things (themselves), because of (their) harm to others. Therefore, doing harm to others is a total contradiction.

Here, [how such] the daily motion of the planets progresses in each day will be explained [by our own system] in what follows [- in the subject of permanent calculation (rtag rtsis)].

Sri Kalachakra I. 27

Add the past prabhava and so forth to three (fire) zero (sky) four (ocean) – this establishes the year of the barbarian. Also, the remainder of the year of the lord of barbarians less two (hand) eight (hooded naga) one (moon) is multiplied by twelve (sun). Add the months Caitra and so forth; below, multiply by four (age). Divide by zero (sky) three (fire) one (moon). Add the quotient above. O Master of Men, the sum of the months is correct.

(Bu 480) [The fourteenth topic:] Now is stated a bit about the laghukaraṇa: “add three (fire) zero (sky) four (ocean).”¹⁸¹

Here in the *King of Tantra*, the era (dhruvaka; nges pa) is impermanent because the era is again arranged at the end of sixty years.

Here is the era in the karaṇa: Six hundred years from the time of the Tathagata [“from the nirvana” and so forth} is the time of Manjusri. Eight hundred years from that is the time of the barbarian. [The sum of years (lo’i tshogs) commencing] from that time of the barbarian less one hundred and eighty-two years is the time of Kalki Aja – the Aja who corrected [(the era) for] the laghukaraṇa. [Since the sum of years commencing from (the time of Aja) is used,] that very time is the era in the karaṇa. [If you wonder what it is connected with,] (it is calculated) from the year of the barbarian.¹⁸²

Regarding, “the past prabhava and so forth”: The sixty years whose beginning, i.e., first, is prabhava, is prabhava and so forth. The year preceding the particular current year among these is the past prabhava and so forth. Adding (the number of) those to the quantity (rāśa; phung po) four hundred and three establishes the year [subsequent to the beginning] of the barbarian.

Having made one year the first, however many (cycles) of sixty years there are is the quantity of the past prabhava and so forth. (Bu 481) That very [prabhava] year is well known [as

¹⁸¹ [“Fire (3) space (0) ocean (4)” is a “number symbol” (grangs brda) Pinigree explains that they are “common objects that appear or are understood to appear in the world in fixed quantities [used] as synonyms for those quantities.” In combination the symbols are to be read backwards; thus, the above example symbolizes the number 403. Newman.]

¹⁸² [The basis of the era in the Kalachakra laghukaraṇa is “the year of the lord of the barbarians,” which was 403 at the time of the composition of the *Sri Kalachakra* and the *Vimalaprabha*. Newman]

the first of the years] in all the other karaṇas, just like Sunday, the first day of the week [is known as the first of the seven weekdays]. Adding that to the quantity four hundred and three years establishes the year of the barbarian.

The barbarian is Muhammad, the incarnation of al-Rahman, the teacher of the barbarian dharma, the guru and swami of the barbarian Tajiks.

Regarding, ‘the year of the lord of the barbarians less four (hand) eight (hooded naga) one (moon)’: Less one hundred and eighty-two is less two (hand) eight (hooded snake) one (moon) – the year of the time of Kalki Aja in the land of Shambala. That very [reduced remainder] is the sum (piṇḍa; tshogs) of years in the laghukaraṇa.

Also, the remainder is multiplied by twelve (sun). That very sum of years, the remainder lessened by one hundred and eighty-two, is multiplied by sun (twelve) for the sum of months – multiplied by twelve it becomes the sum of months.

Regarding, “add the months Caitra and so forth”: For the current month, add the [past] months of the current [year], Caitra and so forth, to that very sum of months.

Regarding, “below, multiply by four (age)”: (Make) that very sum of the months a lower and upper quantity. Having made the lower quantity the sum of months, multiply it by four (age), i.e., multiply by four, in order to ascertain the additional months.

Regarding, “divide by zero (sky) three (fire) one (moon)”: Here, there is an additional (lunar) month in (each) thirty-two and one-half (solar) months because (the sun) does not transit [a house] of the sun on the new moon [because it does not progress one house each (lunar) month]. Due to that, [a house each (lunar) month] is not the daily motion (of the sun).

Therefore, multiplying the quantity (32.5) by four produces the quantity of the divisor (bhāga; cha). Regarding the quantity of the divisor [that divides] having been multiplied by four; (Bu 482) the quantity of the dividend is multiplied by four because of the rule, “If there is no cause, no result occurs.”¹⁸³

Therefore, the quotient (derived from dividing) the quantity of the dividend by the quantity of the divisor is the result. Add the quotient above – add that very quotient, the sum of the additional months, to the quantity of months above. O Master of Men, the sum of months is correct for calculating the thirty lunar days in the current month.

(Note: The remainder of this brief account that treats astronomy [*Sri Kalachakra* I. 28-94: *Vimalaprabha* I.9.28-94] is not translated in this dissertation.)

(Note: *Sri Kalachakra* I. 95-127 and *Vimalaprabha* I. 10. 95-127, dealing with svarodaya¹⁸⁴ and astrology, are not translated in this thesis.)

The Tenth Great Brief Account: The Precept on the Procedure for the Svarodaya and the Machine

Sri Kalachakra I. 128-148 I {editor} have not transcribed the commentary for these verses as it adds little to what is in the verses.

¹⁸³ The “cause” is a value equivalent to the divisor – the quantity of the denominator. The “result” is something multiplied by four.

¹⁸⁴ Svarodaya “describes various arrangements (chakras) of letters associated with time divisions and astrological entities, magical pictures of animals and objects (also called chakras) and arrangements of nakṣatras, months and numbers relative to the directions (bhumis), all of which promote the military victory of their user” (Pingree, *Ibid.*, Pg. 77)

Sri Kalachakra I. 149

The guru of the three existences previously told these things in the *Adibuddha* to Suchandra, for the subjugation of the wicked ones and so that the righteous will be victorious on the surface of the most excellent earth. From among that I have clearly shown a little bit to you here today in this land. Do all these things in order to protect your own place, O Sūrya, not out of hatred or greed.

Now is stated Manjusri's command to Sūryaratha.

Regarding, "the wicked ones" and so forth: "Here, the guru of the three existences – the Lion of the Shakyas – previously told all the characteristics of the svarodaya and the machines in the *Adibuddha* [the *Basic Tantra*] to Vajrapani's emanation body Suchandra in order to subjugate the wicked ones. From among that, from among that performance of the svarodaya and the machines (Bu 603), I, Manjusri, the Lord of Men Yugas have clearly shown a little bit to you, O Sūryaratha here today in this land called Shambala. Do all these things in order to protect your own place, O Sūrya, not out of hatred or greed!"

Just like that the command to Sūryaratha [not to do these out of hatred or greed], the Bhagavan also commands other [disciples] who fully understand the Kalachakra.

Sri Kalachakra I. 150-170

Now, the great chakravartin's eradication of the barbarian dharma, his establishment of the Buddhadharma and so forth is easily understandable; therefore, it will not be mentioned in the commentary.

[In order to symbolize that the all-pervasive, definitive meaning Kalachakra – the shape of the jñāna drawing – pervades the ten subjects, it has been left as easily understandable. (I), Buton wrote the annotations to the first chapter. I compared (this translation) with the manuscript it is based on ('gyur stan) and made it extremely accurate.]

This completes the commentary on the "Chapter on the Cosmos." [Śubham] (Bu 603-6)

NOTE: The following commentary is Buton's annotations to the verses the actual text of which are in "quotation marks."

Sri Kalachakra I. 150

The land of karma is situated in the middle of the oceans of liquor and saltwater on the disc of seven (sage) earth. And the Master of Men sequentially circles the twelve (sun) sections in three hundred thousand leagues. One section has twenty-five thousand leagues together with eight (wealth) petals. In the middle of that is Kailāsa, surrounded in all directions by excellent snow mountains.

The Twelfth Topic: The natural topic of the chakravartin’s tour around the twelve sections of the earth.

Great Jambudvīpa, “the land of karma, is situated in the middle of two oceans” – the sixth inner ocean of “liquor” and the seventh, outer ocean of “saltwater – on the disc of the seven (sage) earth,” i.e., the seventh continent.

The measure of the outer circumference of that is “three hundred thousand leagues.” Just as the sun circles in accordance with the differentiation of the lagnas, “the Master of Men,” Bhagavan Kalachakra, “sequentially circles the twelve (sun) sections,” i.e., the twelve continents.

“One section,” a continent, “has twenty-five thousand leagues” – the measure of the circumference obtained by dividing three hundred thousand into twelve equal parts. Also, each continent “has eight (wealth) petals,” i.e., the eight parts of the cardinal and intermediate directions. “In the middle of that” – the eight petals of Small Jambudvīpa – “is Kailāsa.” Also, it is “surrounded in all directions by excellent snow mountains.”

Sri Kalachakra I. 151

On the earth that Kailāsa section, together with the snow mountains is an entire third part; also, each petal outside is adorned with twelve (day-maker sun) lands and districts. In the right half is the abode of excellent sages known as Shambala, inhabited by ten million villages. A land is composed of ten million villages; one hundred thousand villages makes up a district.

“On the earth that Kailāsa section, together with the snow mountains, is an entire third part” of twenty-five thousand leagues. “Also, each” of the eight “petals outside” of that “is adorned with day-maker sun (twelve) lands,” i.e., twelve lands “and districts,” i.e., one hundred thousand villages.

“In the right half” of that, north of the Sita River “is the abode of excellent sages” – the noble men, the Kalkis and so forth – the land that is “known as Shambala”: it “is inhabited by ten million villages.”

Regarding the measurement of that land: “A land is composed of ten million villages; one hundred thousand villages make up a district (maṇḍalam; rgyal khams),” or prefecture (dvīpadeśa; gling gi yul).

Sri Kalachakra I. 152

Differentiated by the divisions one, two, three, four (ocean), by the divisions Five (arrow), six (taste), seven (sage), five plus three (world) and so forth, the Lord of Men Cakrī circles on the surface of the earth; the wise should search for him. Cakrī, a possessor of one-half, a possessor of a section and six (seal) two (hand) lords of the land other than that; outside the divisions of time definitely occur, just like those of the protector of the world.

1) Padminī says: Regarding the way the Wheel of Dharma circles in those (sections): “Differentiated by” the nature of nondual jñana – “the division one”; the parts of method and wisdom – “two”; the Body, Speech and Mind Vajras – “three”; with the Jñana Vajra they are “ocean,” i.e., four; “by the divisions” of the five pure aggregates – “arrow,” five; together with the jñana aggregate they are “taste,” six; in accordance with (the reading) ‘arrow arrow,’ (the second ‘arrow,’ i.e., five, refers to) the five families of the five pure aggregates; the “sage,” or person who has conquered (vijana; rnam par rgyal ba) the Four Maras or is born from (vijana; rnam par skye pa) jñana is the families of the Buddhas; “five plus world,” i.e., the three families (rigs); “and so forth, the Lord of Men Cakrī” – Buddha – “circles on the surface of the earth” – the twelve sections – for the sake of sentient beings. “The wise” pandit “should search for him” in order to attain the Mahamudra siddhi.

Regarding the Bhagavan’s help to sentient beings after he has taken the names of Vishnu: “Cakrī, a possessor of one-half, a possessor of a section, a lord of the land” called “Having the Hand of a Mudra,” “and other than those” also benefits sentient beings using the names of Vishnu. “Outside the divisions of time” – one year, the two passages and so forth – “definitely occur, just like those of the protector of the world” – just as the Buddha benefits sentient beings by the division one, two and so forth.

2) The followers of Rwa explain it like this: The Buddha takes up the visage of a king and circles in the twelve sections, in “one” and so forth, the Kali, Two, Three and Complete Ages. The cakrī – the master of four continents; the possessor of one-half – the master of two continents; the possessor of a section – the master of one continent; and others different than those – the masters of lands who bear their own royal insignias, arise outside due to the divisions of the Four Ages. Just so, the Emanation Body of the Buddha also turns the Wheel of Dharma in the twelve continent-sections.

Sri Kalachakra I. 153

The seven rays, mountain (seven), weekday (seven), sage (seven) and here exactly so, have a divine birthplace endowed with sattva. Matsya, Kūrma, Varāha together with Narahari (Narasimha), Vāmana, Yāmadagni (Paraśurāma), Rāma and Krishna – thus eight – give terror to the families of demons; they have an animal birthplace due to rajas. Cakrapāni (Raudra Cakrī), the foe of demons, whose lifespan will be a hundred years will appear at the end of thirty-two reigns.

Regarding (the Buddha’s) display of emanations concurring with the ideas of the heterodox in order to tame them: “The seven rays” – sages, “the mountain (seven) weekdays,” i.e., the seven weekdays and the “seven sages here also have a birthplace” of the families “of the gods endowed with sattva,” have a virtuous nature.

The Buddha’s emanations that have names similar to the incarnations of Vishnu are: Matsya, Kūrma, Varāha together with Narahari, Vāmana, Yāmadagni’s son Paraśurāma (ra ma dgra sta ‘dzin), “Rāma and Krishna – thus eight – give terror to the families of demons” – barbarians; “they have a ghostly” demonic “birthplace,” they are produced “by rajas” – a thought that is virtuous and non-virtuous mixed.

Manjusri's emanation "Cakrapāṇi, the foe of the demons" – the barbarians, "whose lifespan will be a hundred years will appear at the end of thirty-two reigns" of bodhisattvas and wrathful kings; he will destroy the barbarians.

In the view of the Rwa tradition, (this verse) explains the way outsiders' teachers originate. The seven teachers Marīci and so forth and the seven weekdays, i.e., the fourteen sages have a divine birthplace. The eight, Matsya and so forth have a ghostly birthplace. At the end of those twenty-two, during the period of one hundred-year lifespan, Cakrapāṇi Viṣṇu will appear.

Sri Kalachakra I. 154

Adam, Enoch and Abraham; there are also others endowed with tamas in the family of demonic snakes: Moses, Jesus, the White-Clad One, Muhammad and Mathanī, who is the eighth – he will belong to the darkness. The seventh will clearly be born in the city of Baghdad in the land of Mecca, where the mighty, merciless idol of the barbarians, the demonic incarnation lives in the world.

Regarding the way the teachers who will propagate the barbarian dharma will appear: 1) "Adam" (ā dra) is called 'half' (phyed) (or) 'soul' (shed po); 2) "Enoch" (a no gha) is called 'without illness' (nad med) (or) 'no-flow' (rlabs min); and 3) "Abraham" (phag ldan) – these are the three from the family of "demons."

"There are also five" individuals "other" than those "endowed with" – born from – "tamas in the family of snakes" – nagas - : 4) "Moses" (byi ba); 5) "Jesus" (dbang po); 6) "the White-Clad One" (gos dkar can); 7) "Muhammad" (sbrang rtsi'i blo gros); and "Mathanī" ('joms byed) "who is the eighth"; those five "who" are born from a birthplace of "darkness."

"The seventh" of these barbarians – Padmapanī explains this as being the White-Clad One, but here it is Muhammad – "will clearly," i.e., definitely, "be born in the cities of Baghdad and so forth" (bā ga dā sog), i.e., 'speech-giver' (ngag sbyin pa) "of the land of Mecca" (ma kha), i.e., of the Muslims (sog po). He will propagate the barbarian dharma.

Regarding the land of Muhammad: It is the land "where the hordes of demons" – the side of the devils – "dwell powerfully" in "the world," and (where) "the idol," i.e., the image or nature "of the barbarians who is merciless" to sentient beings is.

Sri Kalachakra I. 155

They kill camels, horses and cattle, and cook the flesh together with blood for just a bit. They cook beef and amniotic fluid with butter and spice, and rice mixed with vegetables, all at once on the fire. Where the men eat that together with forest fruit, O Master of Men and where they drink birds' eggs, that is the place of the demons.

Regarding the behavior of the people of that land: "They kill camels, horses and cattle, and cook the flesh together with the blood for just a bit. They cook beef, quicksilver (dngul chu)" and water "with butter and spice, and rice mixed with vegetables, all at once on the fire. Where the men eat that together with forest fruit, O Master of Men, and where they drink" the fluid of "birds' eggs, that" land "is the place of the demons" – the barbarians.

Sri Kalachakra I. 156

Drop, shakti, eye ointment, garuda, the river of gods, Nārada, the wishing cow, a fort, lightning, good science, the unchanging supreme digit, the divine language and the incorporeal – the Jñana Body of the Jina manifests on the earth with these moving forms. It proclaims what occurred, what is occurring and what will occur, and all the treatises on the Vedas, dialectics and so forth.

The way the Bhagavan’s emanations manifest: Should you ask, “What are the emanations?”: Method/Father/”drop”; Wisdom/Mother/”shakti”; “eye ointment” that lets one see invisible objects; the lord of “garudas”; “the river of the gods” - the Gangā; the best among the sages “Nārada”; “the wishing cow”; a “fort” that the wicked cannot destroy; “lightning” that is the nature of nondual jñana; “good science” – knowledge of the soul, emptiness that possesses the supreme of all aspects; bliss – “the unchanging supreme digit”; A divyabhāṣā – “the divine language” produced from the throat and palate (Bu 42) or the Speech in all aspects of the Omniscient One; “and the incorporeal” Emanation Body that is like a reflection of the moon in water.

In order to benefit sentient beings, “the Jñana Body” [GA] – the nature of the innate, “of the Jina [KA] manifests on the earth [KHA],” the land of karma, “with these moving forms” – aspects or natures.

Should you wonder what it does after it has manifested, it demonstrates the meaning of “what occurred” – the past, “what is occurring” – the present and “what will occur” – the future. Then, having awakened sentient beings, it demonstrates the heterodox “Vedas” and so forth to unfortunate people. “It proclaims all the treatises on dialectics,” poetics, prosody “and so forth” to those having sharp worldly faculties and demonstrates the nondual jñana to the fortunate.

Sri Kalachakra I. 157

O Glorious King, Kalāpa of the renowned ‘Shambala,’ surrounded in four directions by mountains, measures five (arrow) times one hundred leagues. After some days you will establish Sureśa as supreme master of men there, then you will go to your own place. There will clearly be seven Masters of Men in the splendid Shakya line and the eighth will be Sri Yaśas.

Regarding the Teacher’s promulgation to Vajrapani: “O Glorious King,” is a vocative – ‘O Suchandra.’ Then, the palace “Kalāpa” in the place “renowned” as the land “Shambala” is “surrounded in the four directions” of that Shambala “by mountains,” and “measure five (arrow) times one hundred leagues.” This five hundred is the measure of the previously mentioned snow mountains on the circumference of Kailāsa (*Sri Kalachakra* I. 150a & 151a). Some assert it is the measure of Shambala; some assert it is the measure of the city of Kalāpa.

“After some days,” i.e., two years after the teaching of the tantra, “you” Vajrapani (Suchandra) will benefit sentient beings by teaching the Dharma and so forth. Then in order to propagate the Buddhadharma, you “will establish” the emanation of Kṣitigarbha “Sureśa as the supreme Master of Men there.” “Then you will go to your own place” – the place your emanation first came from.

Regarding the demonstration of the way the emanated kings and Kalkis originate: “Clearly,” i.e., definitely, “seven Masters of Men in the splendid Shakya line” from Suchandra through Khagarbha’s emanation Sureśāna will teach the *Basic Tantra*: 1) Suchandra, 2) Sureśa, 3) Tejī, 4) Somadatta, 5) Sureśvara, 6) Viśvamūrti, 7) Sureśāna. “The eighth will be Sri Yaśas” – he will teach the *Basic Tantra* to the Shakya line for one hundred years.

Sri Kalachakra I. 158

He shall be Sri Manjuvajra, saluted by the best of gods, Kalki by means of the vajra lineage. He shall give the vajra initiation and make all the families of sages into a single clan. Elevated on the right vehicle, giving terror to the families of demons, Sri Yaśas with a short spear in his hand, shall make the Kalachakra clear on earth for the liberation of sentient beings.

After one hundred years this Yaśas, an emanation of “Sri Manjuvajra, saluted by the best of gods,” will become “Kalki of the vajra lineage”: 1) Yaśas, 2) Puṇḍarika, 3) Bhadra, 4) Vijaya, 5) Sumitra, (Bu 43) 6) Raktapāṇi, 7) Viṣṇugupta, 8) Arkakīrti, 9) Subhadra, 10) Samudravijaya, 11) Aja, 12) Kalki Sūrya, 13) Viśvarūpa, 14) Śaśiprabha, 15) Ananta, 16) Mahīpāla, 17) Śrīpāla, 18) Hari, 19) Vikrama, 20) Mahābala, 21) Aniruddha, 22) Narasiṃha, 23) Maheśvara, 24) Ananta 25) Vijaya.

Should you ask what he will do to become (Kalki), “He will give the vajra initiation and make all the families of sages” – the four castes of the three hundred and fifty million sages and so forth, “into a single” vajra “clan.”

The one “elevated on the right” vajra “vehicle,” who has reached the tenth stage, “giving terror to the families of demons” – barbarians, is “Sri Yaśas with a short spear in his hand.” “He shall make the Kalachakra” *Abridged Tantra* that consists of one thousand and thirty verses in sragdharā metre, “clear on earth for the liberation of sentient beings,” i.e., so that they may attain the Mahamudra siddhi.

Sri Kalachakra I. 159

At the end of the age, among those (Kalkis), on the orderly reckoning of the twenty-five regions, Raudra Kalki, the Lord of Gods, saluted by the best of gods, shall appear in the lineage of Kalki. For sadhus his peaceful form shall be “the giver of bliss”; likewise, he shall annihilate the race of barbarians. Cakrī mounted on a mountain horse, with a short spear in his hand, with the radiance of the sun, shall smite all the foes.

The prophecy of Kalki Raudra: The twenty-fifth (Kalki) “at the end of the age, among those” Kalkis, on the completion of “the orderly reckoning of twenty-five reigns” from Yaśas through to Raudra, the emanation of Manjusri “Raudra Kalki” – his name is ‘Sureśa,’ another name is ‘Cakrī’ - “saluted by the best of gods” – Brahma, Indra, etc., “shall appear in the lineage of Kalki” Manjusri.

Regarding that Kalki Raudra: “For sadhus his peaceful form,” i.e., nature, “shall be ‘the giver’” of unchanging “‘bliss’; likewise, he shall annihilate,” i.e., destroy, the ignoble “race of barbarians.”

Should you wonder how he will do that: The emanation of Manjusri “Cakrī mounted on a stone horse, with a short spear in his hand, with” a body having “the radiance of the sun, shall smite all the” barbarian “foes.”

Sri Kalachakra I. 160

At the time when two (hand) times four (age) descendents have passed within the lineage of Kalki, the barbarian dharma will definitely be introduced in the land of Mecca. At the time of the vicious lord of the barbarians, at the time of Raudra Kalki – saluted by the best of gods, at that time a fierce battle will occur on the abode of the surface of the earth.

The demonstration of the time of the origin of the barbarians: “At the time when two (hand) times age” – four, “sons” – Avalokita (i.e., Pundarika) “and grandsons” (Bu 44) from Bhadra through Subhadra – the eight, “having passed within,” i.e., through, “the lineage of Kalki” Manjusri (Yaśas), when eight hundred years have elapsed after the passing of Yaśas, “the barbarian dharma will definitely,” i.e., undoubtedly, “be introduced in the land of Mecca.”

Then, at the end of the passing of “as many” lords of the barbarians as there will be, at the time of the appearance of the “vicious” protector of the “lords of the barbarians,” after the appearance of Kalki equal to the barbarians, “Raudra Cakrī, saluted by the best of gods,” will “also” appear.

“At that time a fierce battle will occur” between the barbarians and Raudra Kalki in the land of Mecca “on the abode of the surface of the earth.”

Sri Kalachakra I. 161

The chakravartin shall come out at the end of the age, from the city of gods fashioned on Mount Kailāsa. He shall smite the barbarians in battle with his own four-division army, on the entire surface of the earth. Rudra, Skanda, Gaṇendra and Hari as well, shall befriend Kalki and so shall the mountain horses, the lords of elephants, the Masters of Men in gold chariots and the warriors with weapons in hand.

The twenty-first topic: The emanation body “Chakravartin shall come out at the end of the age, from the” supreme “city the gods fashioned on Mount Kailāsa. He shall smite the” army of “the barbarians in the battle” fought between Raudra’s army and the barbarian army, with the Kalki’s “own four-division army,” i.e., with elephants, chariots, horses and infantry, “on the entire surface of the earth.”

Regarding his uncommon entourage: “Raudra” - Īśvara (dbang phyug), “Skanda” (phung po) – called ‘Kumāra’ (gzhon nu), “Gaṇendra” – Gaṇapati (tshogs bdag) “and Hari” – the Lion is Viṣṇu (khyab ‘jug): these and others of the twelve lords of the gods “as well, will befriend” the emanated king “Kalki, and the stone horses, the lords of elephants,” the crowned “Masters of Men in gold chariots and the warriors with weapons in hand will also” befriend Kalki.

Sri Kalachakra I. 162

The variegated mountain horses swift as wind shall be three (quality) times three (quality) ten millions (90,000,000). The elephants drunk with wine shall number four (“Veda”) hundred thousand. The chariots shall be five (element) hundred thousand. There shall be six great armies and lords of men of six (taste) and ninety families bound with diadems. Kalki, together with Hari and Hara, shall annihilate the barbarians with this army.

The general entourage: “The variegated stone horses swift as the wind,” all “of various colors, shall be quality” – three, “times quality,” i.e., nine, “ten millions.” “The elephants drunk with wine shall number ‘Veda’ (four) hundred thousand. The chariots shall be element,” i.e., five “hundred thousand. There shall be six great armies.” The commentary on the *Amarakośa* (the *Kāmadhenu*?) explains a “great army” (akṣauhiṇī) in this way: One mahout, one charioteer, three cavalry and five infantry are a patti; three of those are a senāmukham; three of those are a gulma; three of those are a gaṇa; three of those are a vāhinī; three of those are a pṛtanā; three of those are a camū; three of those are anākinī; ten of those are an akṣauhiṇī (Bu 45) (Six great armies) have six million (sa ya) infantry (dpung bu chung) or foot-soldiers. Rwa says six billion (ther ‘bum).

“There shall be lords of men of six (taste) and ninety families bound with diadems. Kalki” Raudra “together with” his comrades “Hari and Hara,” i.e., Īśvara and so forth, the twelve great gods, “shall annihilate” the horde of “barbarians with this army” consisting of a four-division host of forces.

Sri Kalachakra I. 163

The supremely ferocious warriors shall smite the barbarian horde. The lords of elephants shall smite the elephants; the mountain horses shall smite the horses of Sind; the earth-lords shall smite the earth-lords in equal and unequal combat. Hanūmān, son of Mahācandra, shall smite Aśvatthāmā with sharp weapons. Rudra shall smite the protector of the barbarian lords, the master of all the demons. Raudra Kalki shall smite Kṛṇmati.

Furthermore, “the supremely ferocious,” i.e., dreadful or heroic, “warriors” of Kalki’s entourage “shall smite the barbarian horde. The lords of elephants” shall smite the barbarian “elephants.” “The stone horses shall smite the” barbarian “horses.” The ninety-six “earth-lords” shall smite “the earth-lords” of the barbarian entourage “in equal and unequal combat” of the forces fighting. In Kalki’s entourage “Hanūmān, son of Mahācandra, shall smite” the barbarian general “Aśvatthāmā with sharp weapons.” “Rudra” – Maheśvara, shall smite “the protector of the barbarian lords, the master of all the demons.” “Raudra Kalki” shall smite Kṛṇmati.” It is a mistake to explain the master of the demons and Kṛṇmati as being identical because they are explained as being separate in “The Chapter on the Body.”

Sri Kalachakra I. 164

Kalki, with Hari and Hara shall destroy the barbarians in battle by means of the entire army; then they shall go to the city the gods fashioned on Mount Kailāsa where Cakrī lives. At that time all the families of men on the earth shall be fulfilled with dharma, pleasure and wealth. Grain shall grow in the wild and trees shall bow with everlasting fruit – these things will occur.

King “Kalki, with Hari and Hara” – Īśvara, “shall destroy” the horde of “barbarians” in equal and unequal “battle by means of the entire army” of Kalki. “Then they shall go to the good “city the gods fashioned on Mount Kailāsa,” the place “where” the chakravartin King “Cakrī lives.” Padminī says they will go into the presence of Kalachakra.

The twenty-second topic, the way sentient beings will attain siddhi: “At that time all the families of men on the earth,” shall forsake non-virtue and “shall be fulfilled with” the karmas of the two accumulations – “dharma, pleasure, wealth,” and symbolized by those, liberation (Bu 46) – the fruits of the four aims of life (sde bzhi). “Grain shall grow” even “in the wild and the” fruit “trees shall bow with everlasting fruit – these things will occur.”

Sri Kalachakra I. 165

Half the hundred years of man after eliminating the horde of barbarians together with their followers, Kalki shall attain siddhi in the palace the gods fashioned on the back of the lofty Kailāsa. The sons of the guru of gods and men, the pair Brahma and Sureśa shall engage in the dharma. Brahma will be master of men in one section behind; Sureśa on the earth to the south.

Then, should you wonder how long Kalki will remain: “Half the hundred years of man” – fifty, “after eliminating the horde of barbarians together with their followers...” Some say he will destroy the barbarians at age fifty. “Kalki shall achieve” the Mahamudra “siddhi.” Regarding the place: “In the palace the gods fashioned on the back of lofty Kailāsa.”

The twenty-third topic, the way Manjusri and Lokeśvara will become teachers: “The sons of” Cakrī, “the guru of gods and men, Brahma and Sureśa, shall become” teachers “in the pair (?) Dharma” the Buddha taught. Regarding that, “Brahma” – Manjusri, “will be master of men in one” continent-“section behind” this continent-section and will teach the Dharma. “Sureśa” – Avalokita, who strives to eradicate the barbarian dharma will teach the Dharma “on the entire earth (sa kun la)” in front.

Sri Kalachakra I. 166

The guru of the three existences shall cut off the entire barbarian dharma at the right of the Complete Age. Then, having stayed for eight hundred years and having established Brahma, he shall go to the place of bliss. O Master of Men, the caste divisions of the sons shall again occur within that very (Brahma’s line). Among them there shall be lords of demons, masters of men, sages and other, ordinary men.

If (one reads –savyān) as “the right section,” (it means) the front section. Or if (one reads it) in accordance with this (Shong) translation, “at the junction” of the commencement “of the Complete Age” – the end of the Kali Age, “the guru of the three existences” – the great chakravartin, “shall cut off all” those cherishing “the barbarian dharma” in the rear section. “Then, having cut off” the barbarians who spread the dharma, the great chakravartin will remain for a period of “eight hundred years.” Alternatively, one could construe it as, ‘he will establish Brahma as the Dharma teacher for eight hundred years.’ After that, “having established Brahma as the Dharma teacher, “he” himself “shall go to the place of bliss.” Padminī says that the barbarians will appear after eight hundred years.

“O Master of Men,” the many different “caste divisions of the sons” of Kāśyapa, Nārasimha and so forth “shall again occur within that very” Brahma’s (line), i.e., from his lineage. “Among them” i.e., at intervals, in accordance with the times, “there shall be lords of demons,” i.e., barbarians, “masters of men, sages,” i.e., ṛṣis, together with “other, ordinary” barbarians. (Bu 47) Alternately, (one could read it as saying) Dharma Kings who will rule even the demons and sages, who are ordinary – not emanations bodies, will appear in their line.

Sri Kalachakra I. 167

The master of the gods joined with the twelve lords shall go to destroy the barbarians. And having destroyed the barbarian dharma in all sections, Cakrī shall go to the place of bliss. Brahma and Sureśa, the sons of the guru of gods and men, shall be behind and in front. In back on the surface of the variegated earth the lineages of Brahma and so forth shall become divided into many.

“The master of the gods,” the chakravartin, “joined with the twelve lords” – the twelve great gods or the lords of the twelve sections, “shall go to destroy the barbarians” in whatever continent-section the barbarians reside. “And having destroyed the barbarian dharma in all the sections,” the destroyer “Cakrī shall go to the place of bliss.” “Brahma [KA] and Sureśa [1], the sons of the guru of gods and men” – the chakravartin who is an emanation of Buddha – shall teach the Dharma in the section “behind [KHA]” and the section “in front [2].” “In the back” section “on the surface of the variegated earth the lineages of Brahma,” Kāśyapa, “and so forth shall become divided into many.”

Sri Kalachakra I. 168

There are eighteen hundred human years during Brahma and so forth and these are the lifespans of men: half of that during Kāśyapa and half during Nārasimha on the surface of the excellent earth. Likewise, it diminishes by sixty during each age under Vāmana and so forth, of Hari, until at the end of Kalki human life amounts to one hundred years.

The twenty-fourth topic, demonstrating the measure of “human” life in the lineage of “Brahma,” Kāśyapa, “and so forth”: At the time of Brahma humans “possess eighteen hundred years” – live to be eighteen hundred. “This is the lifespan of men” during that time. “Half of that,” nine hundred is the human lifespan during the time of “Kāśyapa.” “Half” of that, four hundred and fifty is the human lifespan during the time “of splendid Nārasimha on the surface of the excellent earth.” “Likewise” that “diminished by sixty” – three hundred and ninety is the measure of human life during the time “of each age under Vāmana.” The words “and so forth” indicate (that the lifespans during) the two Rāmas and Kṛṣṇa also decrease by sixty from that of the preceding one. “Hari” is Viṣṇu. “Until the end of Kalki human life amounts to one hundred years.”

Sri Kalachakra I. 169

Thus, in all the sections as well the barbarian dharma is introduced at the time of the age. It definitely endures for eighteen hundred years and then the barbarian dharma is destroyed. Then the Buddhadharma is introduced for twenty thousand years less two (hand) hundred. The Complete, Three, Two and Kali Ages definitely move on the earth through the measure of the shakti.

“Thus,” not only in one continent-section, “in all the sections as well the barbarian dharma is introduced at the time” of strife (i.e., the Kali Age) at the end of the four “ages.” Having been introduced, the barbarian dharma “definitely endures for eight and one hundred” – one hundred and eight – “years.” “Then” gradually “the barbarian dharma is destroyed.”

The (duration) of the (Buddha) doctrine on one continent-section is one thousand, eight hundred years. “Then the Buddhadharma is introduced” in the other eleven continent-sections during the remaining “twenty thousand years less two (hand) hundred,” i.e., two hundred – nineteen thousand, eight hundred years. Thus, the measure of the doctrine’s “Complete, Three, Two and Kali Ages definitely moves” and revolves “on the” twelve continent-sections of the “earth through the measure” of one solar day “of the shakti,” the Akanishta gods – twenty-one thousand, six hundred human years.

Sri Kalachakra I. 170

The generation of the cosmos, the origination of Cakrī together with the motion of the planets, the destruction of the barbarians’ dharma and Kalki’s gift of the path to the place of supreme bliss: I have described all this to you as it is. O Suchandra, what further from among the three times do you ask me, to benefit all mankind and for the sake of liberation?

The First Chapter: The Arrangement of the Cosmos, from the *Sri Kalachakra* that was extracted from the *Srimad Adibuddha*.

The summation of the first chapter and the exhortation to request the later (chapters): “The generation of the” outer “cosmos, the motions of the” circle of “planets” and stars in the twelve houses and “together with,” i.e., similar to that, “the origination of” the chakravartin

“Cakrī” in the twelve regions of the earth, “the destruction of the barbarians’ dharma and Kalki’s gift of the” Mahamudra “path to the place of supreme bliss: I have described all this to you” Suchandra “as it is,” without making errors in the many subjects. “O Suchandra, what further” subjects arising “from among the three times” – past, present and future – “do you” Suchandra “ask me” Shakyamuni – i.e., ask whatever you desire – “for the” worldly “benefit of all mankind and for the sake of” transcendental “liberation?”

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