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

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

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

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

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

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

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

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

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

Though the Mañjuśrī-mūlakāra describes a number of gods and godesses Buddhism did not have even then, about second century A.D., any conception of a well classified Pantheon, and it is with the emergence of Tantric Buddhism that gods came to be multiplied. The different branches or sects of Vajrayāna accepted the ideas and institutions current among the masses and with their tolerant univer-
salism incorporated popular indigenous deities in their māyādās as acolytes of their chief god. In the process popular Hindu deities like Indra, Varuṇa, Mahēśvara, Kuvera, Skanda, Vīra, and even Kāma, the god of love, are all admitted wholesale into Buddhism and find the places in the mandalas but as keepers of the quarters. With the diver-
sion of Buddhism to this direction a large number of divine and fiendish beings also found their places in Vajrayānic texts, often in female forms and sometimes with monstrous appearances. In almost all texts of later Buddhism we meet with such beings as Cunda, Amba, Čakrī, Yogiṇī, Yagiṅī and a host of others like them.

The incorporation of Hindu gods and goddesses into Buddhism reached its maximum limit with the development of the Kālacakra
system. The most important factor for the increase of the compromi-
sing attitude of the Buddhists towards different Brahmanic sects may be
traced in the change of Indian situation with the advent and infiltr-
ation of Islamic religion and culture. It is learnt from Kālacakra
texts that the Buddhists were faced with the social problem of the
overpowering infiltration of the Semitic culture and to resist the
growing influence of the foreign elements they offered to join hands
with the followers of the Brahmanic religion. It is said that the pur-
pose of introducing the Kālacakra system has been to prevent the
people from being converted to Islam. In order to stop the introd-
uction of interests the leader of the Buddhists proposed intermarriage
and inter-dining among the Buddhists and the Brahmanical sages and
appealed to the sages to assemble under the banner of the one Lord
Kālacakra, the Adi Buddha, the progenitor of all Buddhas, the unitary
embodiment of Prabhū and Upśyva the Omnipotent One.

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

A land of Sambhala has been mentioned in some Puranic texts as the
birthplace of the kalki--incarnation of Viṣṇu. Ptolemy speaks of a
Sambhala as a city of Rohilkhand in the east of Delhi. But the land of
Sambhala of the Kālacakra texts is undoubtedly a different one and in
all probability was a place outside India which in course of time
became shrouded in mystic tales and accounts and passed as only a
mythical country. The Yimalaprabhā locates the country in the north
of the river Śāla, and the Śraya-vyagha, the land of the Aryans, i.e.,
India, is said to be situated in the south of the river and in between
the Himalayas and the island of Lākešā. Cosmedon Kōčō places the land
between about 45° and 50° north latitude beyond the river Śāla
which he identifies with Lavares. Descriptions about the way to the
mysterious land of Sambhala as given by Tibetan sources, however,
suggest Tarim in East Turkestan to be the Śāla of the Kālacakra fame.
Tibetan sources describe the country as of the shape of a lotus having eight petals. In each of these eight petals there are twelve big states each with a king. In each of the twelve states there are about hundred provinces, each having a score of villages in it. The central part of the lotus is surrounded by the Himalayas. In the cenuse of the country is situated the great capital city of Kaśāpa with the royal palace at its centre and in that area known as mahāmuni-rāma dwell great Brahmanical sages. King Suananda represented as an incarnation of Bodhisattva Vaśrāṇa, and as associated with the preaching of several esoteric teachings, is the lord of the layas. In the centre of the southern direction of the mahāmuni-rāma lies the mahālaya garden, the garden of sandal trees, with a mahālaya of Kāśīkāraka, built by king Suananda, which is a four-cornered shape having a breadth of 420 cubits. There is also a smaller mahālaya built by king Pundarika, one of Suananda's successors. The mahālaya garden is as large as the capital city with a circumference of 12,000 yojanas. In the east and west of the garden are located respectively the Upāniṣāna and the Pundarika lakes, each of which occupy an area of 12,000 yojanas.

Waddell once discarded the system as unworthy of being considered as a philosophy and found in it nothing but 'a negativer and poly- demonist doctrine—whilst his demoniacal Buddhāṣa, Dowson in his excellent work entitled 'An Introduction to Tantric Buddhism' seems to have tacitly accepted the view of Waddell. Considered on the basis of Sanskrit texts now available, both in prints and in manuscripts, the view of Waddell loses its ground. The Kālacakra-tantra, the Vimalaprabha, the exhaustive Commentary on the Kālacakra-tantra, the Sekoddeśaṭīkā, and various Tibetan commentaries on the subject help us to understand the full nature and characteristics of the system which in keeping with the tradition of the Vajrayāna attempts to explain the whole creation within the body.

The Kālacakra-tantra, now extant as the Laṅghū-Kālacakra-tantra is the only available fundamental text of this system, and it appears from various sources that there was a Mula-tantra from which the present text of Laṅghū-tantra was adapted. The text of the Tantra is composed in Sanskrit verses of the Stadghdrā meter with occasional irregularities. With a total number of 1,047 verses the text is divided into five pādās or chapters, viz., Lokadhātu-pāda (169), Adhyātma-pāda (180), Abhisarga-pāda (203), Śaṅkara-pāda (226), and Bhāravi-pāda (261). The Vimalaprabha informs us in its introductory part that the text in its five chapters contains 1,074 verses in the Stadghdrā meter. Bu-ston in his History III records this point and
observes that some of the verses of the Laghu-versions do not come from the original text. He mentions vers 93 and 148 of the first chapter as an early origin and of the view that all parts of the Laghu-tantras are not from the Mālā-tantra. According to the Vimalatattva, the title of the Tantric text known to us at present is Laghu-Kīla-cakra-tantra and the Commentary designates itself as Laghu-Kīla-cakra-vyākhyā and claims itself to be māla-angānī-mahātīrthi. In the Sekhaddeśa-tīkā of Nāgārjuna (Nāra-pa) on the sekha-section of the Kīla-cakra-tantra we have at least fifteen quotations from the Mālā-tantra. According to Nāra-pa’s exposition each Tantra is represented in two versions, i.e., Mālā-tantra, i.e., the basic or original text, and Laghu-tantra, i.e., the abridged text. The Mālā-tantra of the Kīla-cakra seems to have been lost to us as much as we do not possess anything of the Mālā-tantra either in the Tibetan or in the Chinese canon. But a voluminous literature gradually developed from the Mālā-tantra which belongs to the group of mātī-tantras, ‘Mother-Tantras’. The mātī-tantras inculcate teachings on Prakṛti or Transcendental Wisdom, whereas the other group known as aṣṭi-tantras, ‘Eight-Tantras’ are concerned with the active realization of the ideal of Karuṇā ‘compassion’. This Tantra is also considered as an advaya tantra.

The Buddha is supposed to have preached the Kalacakrata doctrine himself on the famous Chakrāñāa-mountain in Rajagaha after the promulgation of the Mādhyamika, the Pratīṣṭhānāśādha. He proclaimed the Kalacakrata-teachings again in Vajrayāna where with the famous Amaṇḍa-śāstra and the secret śāyānī included. They have played important and significant roles in the propagation and development of Vajrayāna in general and Buddhist Tantrism in particular. To associate the Master with the preaching of the Kalacakrata-tantra and similar other texts is in accordance with the practice of the Buddhists of the later times. With a view to giving a colour of authority and sanctity to later texts and passing them off as the Buddhavacanas, the Buddhists would prefer to put the new teachings in the mouth of the Buddha who would be depicted as delivering the lectures in an assembly of gods, men, Bodhisattvas and other beings. This form of introduction to important texts has been known as the Sādhāgha-form and can be found to have become very popular during the later stage of Buddhism. This form is similar to the introductory portions of the earlier śāstra of the canonical text where the Teacher is depicted as lecturing to earnest listeners.

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

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

King Sucandra, generally accepted by traditions as the inspirer of the Kālacakrak doctrine, is supposed to be the first in the line of seven 'Priest-kings' of Sambhala. This line of 'Priest-kings' was succeeded by a line of twenty six Kali or Kūlaka-kings each of whom ruled for one hundred years. Verse 151 of the first chapter of the present Laghu-text speaks of thirty five Kali-kings, but Busson refers to the number of Kali-kings as 26. It seems that Busson-keeps the seven 'Priest-kings' out of this list while the text and its commentary include the seven kings as well as the two sons, Brahmi and Sureshna, of the 26th Kali of Busson's account making the total number of the Kali-family of Sambhala as thirty five. Rudrakūrak, the 26th and supposed to be the last Kali, will annihilate the Mlecchas in a fierce battle and a Golden Age of happiness and prosperity will usher in. Many Tibetans still believe that such an incident will take place bringing in new hopes for Buddhism. It is stated that the religion of the Mlecchas will exist for eight hundred years and after its destruction by the great Rudrakūrak the religion of the Buddha will continue for 19800 years in śrīnāṭ sahāranā kālacakrakātanām Buddhadharmā- pravartitā.

King Yāses who has been credited with the introduction of the Laghu- version of the Kālacakrakātanā is a reśma-nāya of Mahāyāna and has been referred to as the eighth king of Sambhala and the first of the Kali. He is said to have converted the Brahmanical sages of Sambhala into the system and principles of Kālacakrak.
Since very ancient time kala (Time) has been regarded in the Supreme Lord by many Brahmical Schools. Kala has been described in the Mahabharata in an elaborate metaphorical way that one who knows well the flow of kala is never deceived and reaches his goal. The Lord Kaliacakra might have been set up as a non- sectarian God to make it possible for all the warring elements of different religious groups to unite and fight under one banner of leadership against a foreign culture. The development of this system with abundant incorporation of Brahmicite deities in the maha-dhala might have been an unavoidable necessity to cause a cultural fusion in offering a united resistance to the impending danger of the Semitic penetration. With that end in view, an endeavour was made to bring all the followers of the different sects of Brahminic, Vigna, Siva and such other sages united in one family, the Vajkula, with the four-fold initiation (sahisuta) in to the Kaliacakra—all references in race, class, creed and customs were sought to be removed: kala-agya-prajna-jnana-bhikshataja sarva-varjapaksha-vrata-kala-kala-paksha. Besides the developing systems of Saivism and Vajrayana the system seems to have borrowed from the flourishing Manichaeism and other foreign elements. The Kaliacakra system and the concept of Kaliacakra are two important examples of the process of cultural fusion adding place in India since long.

The Siva, Vajrayana and even Sakta ideas and Yoga elements are noticeable in a large measure in the principles and discipline of the Kaliacakra system. The practical side of Tantra-Buddhism generally follow the specific yoga method but in the case of Kaliacakra we have the system of uppanakrotrna and sabhanker-yoga. The importance of the four stages of deeping, dreaming etc. and naka in the formation of the meditational system of Kaliacakra, and particularly the reference to the avatara (incarnations) of Vigna, especially at the ninth and the tenth avatara, i.e., Buddha and Kali, have given a distinct Vajrayana colour to the system. It echoes the Vajrayana ideas that the rituals of animal sacrifices are of no rationalistic necessity and the hinga in the rites is the source of evil and cause frights. Similar to the Vajrayana belief that the Kalki-incarnation of Vigna is to destroy all wicked beings and establish the rule of peace and justice, we find here the hope that between the 25th and 26th kings of the Kalki-family of Semahala, a fierce battle will take place between the united army of the land and foreign powers. In this battle the followers of Kaliacakra would emerge victorious and led by Vigna, Siva and other generals would retire to the residence of the ruling Kalki king in the kalasha mountain. All the sentient beings in the world would
become happy and satisfied with dhama and artha, recover and established. All these traits have sometime led scholars to misunderstand this system as fully Vaishnavatism in origin and character. It is true that Vaishnavism entries are there but to call it a Vaishnavism work is to ignore textual materials. The anti-animal sacrifice sentiment and that violence or half-sacrificed hatred etc. are as much Buddhist as they are Vaishnavism and early Buddhist texts abound in such sentiments and statements. The Kālidāsa in the Kālidāsa is in as way sentiments with the kāla-incarnation of Viṣṇu but stands for a family of kings of noble descent (Kulika): sakalāḥ syānti kṣataḥ (Tib. rig kyi lha tayā gotram kṣatī-gotram vajrapalikṣapalatuk). Excepting the prominence of these Kali-gotra kings the Kālidāsa text nowhere speaks of Viṣṇu or his incarnation with the same glory, glamour or excellence as could be expected of a Vaishnavism work, - rather the incarnations of Viṣṇu are referred to as possessed of rajā-quality and Viṣṇu as a lieutenant of the Kali-king.

The Vaishnavism, Saiva and Yoga principles along with other forms of Indian and foreign ideas went here; however, played an important role at some time or other in the formation of the Kālidāsa system, which is certainly a syncretic one, particularly in its meditational principles, it is nevertheless not and not a Buddhist system in origin, spirit and character. Its essentially Buddhist characteristics can not be missed by anybody examining its ideas, theories and procedure. It is a system which true to the principles of Tantrism and Vajrayāna attempts to explain the whole creation within the body. An elaborate system of Yoga practices with the control of the vital winds in the body has been regarded as a very important fundamental factor in realizing the Truth in the form of the Lord Śrī Viṣṇu. A Kālidāsa dissuades to keep himself above the influence of the cycle of life which is ever moving to cause decay, death and rebirth. The flow of time is nothing but the working of the vital winds in the body, it is in the action of these winds that time reveals itself and if a siddhā can control and stop this action he can stop the flow of time and can thereby raise himself up to the state of Mahāsiddha transcending suffering, death and rebirth.

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

Of the two cardinal principles of Buddhism, Śānyāti and Karuṇā, Śānyāti has been represented by these Buddhists as the Sun of the dark fortnight and Karuṇā as the Moon of the bright fortnight. First they speak of three Śānyāta: Śānyāti, mahāśānyāti and paramārthaśānyāti, and three Karuṇās: satīvalambanī, dharmāvalambanī, and anti-valambanī. The three types of each of the two principles are further analysed into sixteen in relation to the fifteen bīnas of each fortnight.

The first of the sixteen types of Śānyāti has been defined as the voidness of five skandhas and is supposed to comprise five Śānyāta developing during the first five days of the Sun of the dark fortnight. The second i.e., the mahāśānyāti explained as the voidness of the five dhātus is said to comprise the five Śānyāta developing during the next five days of the Sun of the same fortnight, i.e., from the sixth to the tenth bīna, whereas the paramārthaśānyāti is understood as the voidness of the five indriyas developing during the next five days, i.e., from the eleventh to the fifteenth bīna (śānti-valāyana) of the dark fortnight. The sixteenth Śānyāti is held as to arise with the position of the Sun at the juncture of the end of the dark fortnight and the beginning of the bright fortnight which is all-pervasive, sūndarītīmāṇī.13

The first group of five of the sixteen Karuṇās develops as the sympathy or compassion for the suffering beings during the first five days of the Moon of the bright fortnight. The second i.e., the dharmāvalambanī type, compassion for the phenomenal world i.e., viewing the world of appearances as with no existence by nature, develops during the next five days of the Moon of the same fortnight, i.e., from sixth to the tenth bīna. The third of the anti-valambanī type, the compassion based on no object and which is a part of the nature of the Budhi, develops during the third five days of the fortnight, i.e., from the eleventh to the fifteenth bīna (gūḍhāmāṇī) of the bright fortnight. The sixteenth Karuṇā is held as to arise with the position of the Moon at the juncture of the end of the bright fortnight and the begin-
ning of the dark fortnight. It may be mentioned here that dehā, caryapadas, and other Tantra-texts understand Śāntaya as Praṇāi. Moon and take Karuṇā as Upāya i.e. Sun but it is explicitly stated by these Buddhists of Kṣapaśāya nāma preṇa, kṣapaśāya ca coff ca kāraṇā upāyaś e is the Sun of the dark fortnight is the Śāntaya or Praṇāi and the Moon of the bright fortnight is Karuṇā or Upāya. Besides these cardinal principles the system in keeping with the fundamental characteristics of Buddhism treats of the two truths, sārpaṇti and paramārtha, the four abhisambodhis, the four khyams, the five abhijñā-vādī, etc., but in the light of their own theory centering round the concept of Kṣaćakra.

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

Kāśićāra kāśićāra Śānta layottra vai
cakāśićāra ca layottra vai
Kāśićāra kāśićāra kramavandhanāt.

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

Thus Kāśa comes to mean the state in which the original cause-potency has been absorbed, that is the state of inscrutable happiness of knowledge, this is Upāya and it is of the nature of Karuṇā, cakāra, on the other hand, stands for the cycle of world-process and this is the principle of knowability, this is Praṇāi and it is of the nature of Śāntaya:

Kāśićasatukāhaṁ śīlaṁ upāya karuṇāmakaṁ
pāryāntam jagat cakram Śī Praṇāi Śāntayaṁ.
Karuṇā-Śāntaya kāśā-sārpaṇtiṁ
Śāntaya cakram ity uktam kṣaćakrośvayo nātāya.
Kālacakra is thus the state of absolute unification of Pājina and Upāya, i.e., Śūnyatā and kāmaṇga. He is the One God to be realised by these Buddhists to free themselves from the bondage of repeated existences (samsāra). The importance that this concept once exercised among the Buddhists may be evident from the famous sentences reported by Padma duar pa to have been inscribed by Tsi lu pa on the upper side of the main entrance to the Nalanda monastery: "He who does not know the Adi Būriṣā, does not know the Kalacakra; he who does not know the Kalacakra, does not know how to utilize the mystic names properly" and so on. The Lamasist religion of the present day is fully influenced by this system and the present cycle of Tibetan years came into vogue from the date of the introduction of the system in Tibet. The Pālog inscription of 1442 A.D. mentions the names of two texts, Maha-Śālaśekaka and Mahā-Bacalakatikā, which suggests that the system was also known to Upper Burma in the 15th century. It was known in eastern India during the reign of king Mahipala of Bengal.

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

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

2. M. Bou, Tantra, 23
3. Tucci, Tibetan Painted Scrolls I, 210
4. B. Bhattacharya, Buddhist Exoterism, 18 ff.
5. Tatva Samgraha, St. 7007
6. Tucci, op. cit. 223.
7. Tucci, op. cit. 215
8. See the present author’s article in J.A.S. XVIII, II
9. Lamešum, 131
10. As under n. 8 above
11. Vimalakirti I
12. Loc. cit.
14. See the present author’s article in Proc. Gaugeli Session, AIOC.
15. See the present author’s article in Proc. International Congress of Orientalists, New Delhi 1964.
16. See the present author’s article in L.Sternbach Fel. Vol. I
17. Vimalakirti I
18. Vimalakirti I