

में संगृहीत रूपी है। अन्यत्र भी कहा गया है—जैसे "विकल्प से रहित धीर को लौकिक स्थान नष्ट कर समस्त चर्याओं का आचरण करना होता है, तब उसके द्वारा बुद्ध का दर्शन होता है"।

#### सन्दर्भ ग्रन्थ-सूची

१. गृह्यसमाजतन्त्र, सं०- वी० भट्टाचार्य, गायकवाड़ ओरियण्टल सोरोज, बड़ौदा।
२. लंकावतारसूत्र, सं०- पी० एल० वैद्य, मिथिला विद्यापीठ, दरभंगा।
३. हेवज्रतन्त्र, सं०- डी० एल० स्नैलग्रोव, ऑक्सफोर्ड यूनिवर्सिटी प्रेस, लन्दन।
४. हेवज्रप्रकारा साधन, राहुलगुप्तपाद विरचित, व्यक्तिगत संग्रह मनवज्रवज्राचार्य, काठमाण्डू, नेपाल।
५. हेवज्रसाधन वज्रप्रदीपटिप्पणी, सुरतपाद विरचित, 3/721 राष्ट्रीय अभिलेखालय, काठमाण्डू, नेपाल।
६. हेरुकाभिस्मयतन्त्र, लूयीपाद विरचित, 5/205 राष्ट्रीय अभिलेखालय, काठमाण्डू, नेपाल।

#### BRIEF NOTES ON THE BEGINNING OF THE KĀLACAKRA LITERATURE\*

-Claudio Cicuzza and Francesco Sferra-

[In this paper some issues concerning the first texts of the Kālacakra literature, namely, the *Laghutantrasikā* by Vajrapāni, the *Hevajratantrapindārthatikā* by Vajragarba, and the *Vimalaprabhā* by Puṇḍarīka, are studied. In the first part, we can find a synopsis between the original numeration of some stanzas of the *Laghokālacakratāntra* and numeration of the same stanzas quoted in the *Paramārajañānsiddhi*, a chapter of the *Vimalaprabhā*. Then, the text and the translation of the first ten stanzas and a half of the *Cakrasaṁvaratantra* is given according to Vajrapāni's commentary. In the last part of the article, examples of the close relationship existing between the doctrines of the *Pañcalakṣahevajra* and the Kālacakra teaching and also examples of the differences between the *Hevajratāntra* and the *Pañcalakṣahevajra* are shown.]

#### I. The Bodhisattva Corpus and Related Texts

The Kālacakra school holds a pre-eminent position among the tantric Buddhist traditions. It is the last school of Indian Buddhism and the basis on which other tantric Buddhist teachings have been interpreted. Many of the Kālacakra texts<sup>1</sup> include descriptions of older practices and theories and consequently through these texts we find the heritage of many Buddhist spiritual traditions.

The success of the Kālacakra in its initial phase is strictly linked to the diffusion of three works: the LT<sup>2</sup> written by Vajrapāni, the HTPT<sup>3</sup> by Vajragarba, and the VP by Puṇḍarīka. In the light of the Kālacakratāntra, Vajrapāni comments on the first ten verses and a half of the CST (also called *Herukābhīdhānatantra*; see *Dhīh*, XIII, pp. 7-9); Vajragarba glosses the first five *paṭalas* of the HT; and Puṇḍarīka makes an exhaustive commentary on the LKC. The Buddhist tradition that followed these masters gave a role of particular importance to their teaching and their works, which were called the Bodhisattva Corpus or the Bodhisattva Trilogy.<sup>2</sup> It is worth

\* C. Cicuzza is responsible for §§ 2, 3 and F. Sferra is responsible for §§ 1, 4.  
1. For a brief introduction to the Kālacakra literature, see B. Lal, "Bauddh tantr vāṅmay kā paricay. (Kālacakratāntra)", *Dhīh*, XVIII, pp. 19-34; Th. Sampel, "Bauddh tantr vāṅmay kā paricay. Kālacakratāntra (Bhot khāṅd)", *Dhīh*, XX, pp. 99-136.  
2. See, for example, J.R. Newman, *The Outer Wheel of Time: Vajrayāna Buddhist Cosmology in the Kālacakratāntra*, Ann Arbor, University Microfilms International, University of Wisconsin, Madison, 1987, p. 111.



mentioning that another important text, the SUT by Nāropā (Nādapāda), is largely based on this trilogy (many passages of the Bodhisattva Corpus are quoted in it). This latter work summarizes the most important themes of the Kālacakra, often using the words of the three Bodhisattvas and particularly those of Puṇḍarīka. It has been translated into Italian by Prof. R. Gnoli and Dr. G. Orofino (*Iniziazione*, Adelphi, Milano, 1994) on the basis of a new forthcoming edition of the Sanskrit text (Serie Orientale Roma) elaborated by Prof. R. Gnoli.<sup>1</sup> An English translation of the same work will soon be published.

The three Bodhisattvas, along with other famous authors, such as Nāropā, Raviśrījñāna, Anupamarakṣita, Sādhuputra Śrīdharānanda, and Vibhūticandra, quote stanzas from a text called *Ādibuddha* or *Paramādibuddha*, *Mūlatantra*, and so on, which according to the tradition should be the basic text of the Kālacakra. This work should consist of 12,000 verses composed by Sucandra, the first of the seven king-priests of Sambhala.<sup>2</sup> However, this tantra may never have existed in its entirety. It is a well-known fact that many Buddhist (and Hindū) tantric texts refer to root-tantras (*mūlatantra*) that have never actually been found.<sup>3</sup> For example, the root-tantra of the *Guhyasamājatantra* should be a work of twenty-five thousand verses, that of the *Māyājālatantra*, a work of sixteen thousand verses, and that of the CST, a work of one hundred thousand chapters, called *Mahālakṣābhīdhāna*.<sup>4</sup> The *Ādibuddhatantra* has never been translated into Tibetan and is preserved only in fragments, the longest of which is the SU (fortunately translated into Tibetan twice) - a section of the fifth chapter of the *Paramādibuddha*. Recently, Prof. R. Gnoli published the Sanskrit text of the SU (Serie Orientale Roma, vol. LXXII, Roma, 1994), restoring it partly from its quotations in several other texts and partly from the extant Sanskrit commentaries (ibid., pp. 128-9), which he transcribed and translated into Italian,<sup>5</sup> and, in some cases, through a retranslation from the

1. The first edition of the Sanskrit text of the SUT was published by M. Carelli (Gaekwad Oriental Series, vol. XC, Baroda, 1941).
2. See J.R. Newman, "A Brief History of the Kālacakra", in G.L. Sopa (ed.), *The Wheel of Time*, Madison, 1985 (reprint, New York, 1991), pp. 51-90.
3. See J.R. Newman, "The Paramādibuddha (The Kālacakra mūlatantra) and its relation to the early Kālacakra literature", *Indo-Iranian Journal*, vol. 30, 1987, pp. 93-102.
4. See S. Tsuda, *The Sūvarodayatantra. Selected Chapters*, Tōkyō, 1974, p. 33.
5. The Sanskrit text of the *Sekoddesatīpanī* has been published in *Annals of the Institute for Comprehensive Studies of Buddhism*, Taihō University, No. 16, March 1994, pp. 289-357.

Tibetan versions (published in the same volume by G. Orofino). Prof. R. Gnoli will shortly publish the Sanskrit text and Italian translation of the *Sekoddesatīpanī* by Sādhuputra Śrīdharānanda.<sup>1</sup>

Despite the importance of the *Ādibuddha*, the basic text of the Kālacakra tradition is generally thought to be the LKC, a summary of the *Ādibuddhatantra*. It is a long work of encyclopaedic character that according to the tradition consists of 1,030 *sragdharā* stanzas (but is actually 1,047 stanzas)<sup>2</sup> and was composed by Mañjuśrīyaśas (also called Śrīyaśas) around the end of the tenth century. The VP, which has been edited in three volumes and published by CIHTS (vol. I, ed. Prof. J. Upadhyaya, Sarnath, 1986; vols. II, III, eds. Prof. V.V. Divedi and Prof. S.S. Bahulkar, Sarnath, 1994), is the first and most important gloss on the LKC and the only commentary preserved in Sanskrit. It is the most exhaustive treatise of the Kālacakra teachings.

## II. LKC stanzas quoted in the PAJS by Puṇḍarīka

In the VP (and also in the LTT and the HTP) we find at least one digression that can be considered a separate text. It is the PAJS, the third *mahoddeśa* of the fifth chapter of the VP (ed. vol. III, pp. 60-103). In 1993, the PAJS was translated into Italian by Prof. R. Gnoli on the basis of his transcription of the Sanskrit text from the extant MS (Library of the Asiatic Society, Calcutta, MS No. 10766) and with the help of the Tibetan translation by Bu-ston (L. Candra, *The Collected Works of Bu-ston, Part 3 (ga)*, International Academy of Indian Culture, New Delhi, 1965). It will soon be published in the *Supplementi della Rivista degli Studi Orientali* (Roma). The PAJS seems to be a previous work of Puṇḍarīka, which he included in the VP when commenting on LKC V, 127.<sup>3</sup> With respect to other parts of the VP, the PAJS is written in a style that is less technical and concise. Its didactic character is shown by the numerous explanations of fundamental Buddhist concepts, such as the earths (*bhūmi*) and virtues

1. The Sanskrit MS is described in *Dhūh*, XIX, pp. 4-6.
2. See *Śrīkālacakratāntrarāja, A critical Edition* by B. Banerjee, The Asiatic Society, Bibliotheca Indica, Calcutta 1985, p. iii; *Kālacakra-Tantra and Other Texts: Part I*, L. Candra, R. Vira, International Academy of Indian Culture, Sata-piṭaka Series vol. 69, New Delhi, 1966, pp. 53-378.
3. See R. Gnoli, G. Orofino, *Iniziazione*, Adelphi, Biblioteca Orientale 1, Milano, 1994, p. 75, note 2.



(*pāramitā*), and by the analysis of the doctrines of four Buddhist schools (Vaibhāsika, Sautrāntika, Yogācāra, and Madhyamaka) along with that of other religious traditions. This hypothesis has already been advanced by Prof. R. Gnoli in the Preface of his forthcoming translation of the PAJS and by Prof. V.V. Dwivedi and Prof. S.S. Bahulkar in the Introduction of the third volume of the VP. In fact, the PAJS begins with five salutations to Vajrasattva, and so forth, that usually "occur in the beginning of a *Paṭala* and not a section" (VP, vol. III, Introduction, p. 22). Moreover, in the PAJS several stanzas of the LKC are quoted in full and not through *pratīkas*, as usually occurs in commentaries and in all other parts of the VP (*ibid.*).

One of the most interesting problems arising from the reading of the PAJS concerns the original length of the LKC. Several stanzas of this text are quoted in the PAJS. However, their numeration does not always correspond to that of the critical editions and to that of the VP.<sup>1</sup> Moreover, we find quoted in the PAJS "in full two verses in the *Sragdharā* metre, said to be the verses 182 and 170 from the fifth *Paṭala* of the *Tantrarāja*" (VP, vol. III, Introduction, p. 23), but these stanzas are not present in the extant text of the LKC, as Bu-ston already pointed out (*ibid.* p. 23 and note). In addition to the previous considerations that make a chronological gap between the composition of the PAJS and that of the VP plausible, we can assume that when the PAJS was composed a more ancient version of the LKC existed or that the definitive draft of this work had not been completed. In the following table we can see a comparison between the numeration of the verses of the LKC quoted in the PAJS (A) and the numeration of the same verses as it appears in the LKC editions and in the other parts of the VP (B). Stanzas not corresponding are indicated in bold type.

A	B
V, <i>pañcākārastava</i> , 2 (ed. p. 61)	V, 245 (= VP, V, <i>pañcākārastava</i> , 2)
II, 95 (ed. p. 62)	II, 96
V, 63 (ed. p. 62)	V, 63
V, 97 (ed. pp. 65-6)	V, 97
V, 96 (ed. p. 66)	V, 96

1. It is worth mentioning that in the *Guṇabharanī* by Raviśrījñāna (Royal Asiatic Society, Hodgson Sanskrit Collection, MS No. 68, fol. 68<sup>r</sup>), stanza LKC III, 124 is introduced with the words: "[...] *etat tanvarī prakāṣṭam abhīṣekapāle 139*".

V, 98 (ed. p. 71)	V, 98
V, 59-60 (ed. p. 74)	V, 60-61
V, 99 (ed. p. 78)	V, 99
V, 125 (ed. p. 79)	V, 126
IV, 199 (ed. p. 80)	IV, 199
IV, 200 (ed. p. 80)	IV, 198
V, 182 (ed. p. 81)	V, 199
IV, 232 (ed. p. 81)	IV, 224
V, 32 (ed. p. 82)	V, 73
V, 111 (ed. p. 82)	V, 113
II, 102 (ed. p. 83)	II, 102
II, 97 (ed. p. 83)	II, 97
II, 3 (ed. p. 84)	II, 3
V, 57 (ed. p. 85)	V, 58
IV, 200 (ed. p. 88)	IV, 198
III, 88 (ed. p. 90)	III, 89
V, 60 (ed. p. 90)	V, 66
V, 72 (ed. pp. 90-1)	V, 72
V, 182 (ed. p. 95)	<b>deest<sup>1</sup></b>
I, [26] (ed. p. 96)	I, 26
II, 48 (ed. p. 97)	II, 48
V, 170 (ed. p. 98)	<b>deest<sup>2</sup></b>

1. *lakṣmīr ucchāhśravāvśah suratarugajapatyapsarahaikaustubbhendu-piṣyāny abdhimanthād* [Bu-ston: *chu gter berubś las*, op. cit., fol. 196, line 6. In the MS: *abdhimanthano. contra metrum*] *yadi divi gaganē syur bale rājyākāle* | *candrābhāve na vārus tithaya raganās cāndhakasyaiva rāje* | *so <>piśārdhendulobhān maraṇam upagatas tasya paścād balih sah* ||

"If after the churning of the ocean, Lakṣmī, the Uchāhśrava horse, the divine tree, the elephants' God, the Apsarases, the Kauṣṭubha [jewel], the moon, and the ambrosia, had risen in the sky during Bali's era, then, during Andhaka's reign, neither the week-days nor the lunar-days, nor even the seasons could have existed, due to the absence of the moon. Andhaka faced death owing to the desire of the divine half-moon and Bali lived after him."

2. *karma kleśā ca dukhān prabhavati ca tataḥ kleśa eva svadukhād* | *etat sarśāracakraṇī bhramati phalasmo hetur anyo na sattvaḥ* | *śūnyebhyaḥ skandhadharmāḥ punar iha maraṇānte ca tebhyā ca śūnyā jīveyā svādhīyāvipodakakusumaravāḥ sūryakāntāmlabajāḥ* ||

"From the impurity arises karma, from this latter arises pain, and from one's own pain arises [again] impurity. This is the wheel of transmigration that revolves. The cause becomes the effect: no different being exists. The *dharma* aggregates come from void realities and again, after death, void realities - that can be understood through the [examples of] recitation, lamp, water,



II, 89 (ed. p. 100)	II, 89
[V.] 86 (ed. p. 100)	V, 86
V, <i>pañcākārastava</i> , 4 (ed. p. 100)	V, 247 (= VP, V, <i>pañcākārastava</i> , 4)
[V.] 101-103 (ed. p. 101)	V, 101-103
V, <i>pañcākārastava</i> , 1 (ed. p. 103)	V, 244 (= VP, V, <i>pañcākārastava</i> , 1)
V, <i>pañcākārastava</i> , 5 (ed. p. 103)	V, 248 (= VP, V, <i>pañcākārastava</i> , 5)

### III. Vajrapāni's gloss on beginning verses of CST

The oldest work among the Bodhisattva Corpus is the LTT. Vajrapāni does not quote the LKC and does not mention the other two Bodhisattvas and their works, whereas his text is quoted by both Vajragarbhā and Puṇḍarīka. This latter mentions Vajrapāni's work while commenting on stanza LKC V, 18 (VP, ed. vol. III, p. 13) where the relationship between the *dākinīs* and their colors, locations in space and body, the elements, and the *siddhis* that these can procure is described.<sup>1</sup> In the HTPṬ, also called *Ṣaṣṭhasrikā*, the following sentence shows that Vajragarbhā was already familiar with the LTT: "[...] *punar nāḍisamācāro laghucakrasamvare sārddhadaśaślokaṇḍārthaṭīkayā jñātavyaḥ*" "Moreover, the *nāḍisamācāra* can be understood through the concise commentary on the [first] ten stanzas and a half of the *Laghucakrasarivara[ntātra]*".<sup>2</sup>

It is worth mentioning that the text of the glossed ten *ślokas* and a half of the CST does not correspond exactly to the extant Sanskrit MSS of this tantra. All these MSS contain brief interpolations that are not present in the verses glossed by Vajrapāni in his LTT and that are not always translated into Tibetan.<sup>3</sup> Following is the Sanskrit text of the first ten stanzas

flower, cry, sun-stone, and *amla*-seeds - come from these [aggregates]." On this theme, see the similar verses of the *Pratīyasamupādahdayakīrikā* by Nāgarjuna.

1. Puṇḍarīka writes: "[...] *āśān vistareṇa karmaprasārīdīkārṇi tantrōktaṇi vajrapānikṛtīkayā ṣaṣṭhasrikayā bodhavyarṇi laghutāntre | tenātra na likhitaṃ*" (VP, ed. vol. III, p. 13). This topic is actually treated in the LTT. See, for instance: MS 225. Mf. C25/6, RAK, fols. 19b-20a.
2. MS A1267/6, RAK [henceforth MS ŚSA], fol. 25a6-7; MS C128. Mf. C14/6, RAK [henceforth MS ŚSB], fols. 25b6-26a1; MS preserved in photos in the IIAO Library, Rome (G. Tucci Sanskrit Collection, not catalogued), fol. 16a5. The HTPṬ by Vajragarbhā was probably written a short time after the LTT, but its antecedence or posteriority with respect to Puṇḍarīka's work is uncertain.
3. We have consulted the following MSS: 1) *Herukābhīdhānatantra*, MS C44/3, RAK; 2) *Herukābhīdhānatantra*, MS 13285 Oriental Institute, Baroda (described in *Dhūh*, XIII, pp. 7-9, where only the first four stanzas are published). A photographic copy with the relative transcription of the first chapter of this MS was kindly given to us by Prof. V.V. Dhwedi; 3)

and a half of the CST restored from the Vajrapāni's quotations and the translation of these *ślokas* according to his commentary:<sup>1</sup>

*athāto rahasyarṇi vakṣyē samāsān na tu vistarāt |*  
*śrīherukasariyogarṇi sarvakāmārthasādhakam || [1]*

*uttarād api cottaram dākinīcakrasarivaram |*  
*rahasye paramē rāmye sarvātmani sadā sthitaḥ || [2]*

*sarvadūtīmayāḥ sattvo vajrasattvaḥ param sukham |*  
*asau svayarībhūr bhagavān dākinijālasarivaram || [3]*

*nādarūpā viniṣkrāntā samayācāragocarā |*  
*durlabharṇi trīṣu lokeṣu ādimadyāntasamsthitam || [4]*

*manthyanthānasariyogān mantrajāpādībhīr yutam |*  
*yogarṇi caiva vidhijñānarṇi tantrē nigaditārṇi śṛṇu || [5]*

*mādhyaṃottamaśvāsena gandhodakasahitena tu |*  
*kulīkām pūjayen nityarṇi kālavīṣeṣaṇa dūtīkāḥ || [6]*

*dūtīkāḥ sahaḥāḥ siddhā adhamottamamādhyaṃāḥ |*  
*antargatena manasā kāmasiddhīrṇi tu bhāvayet || [7]*

*svaretobindubhīr buddhān bodhisattvān ca pūjayet |*  
*darśanaśparśanābhyarṇi ca śravaṇasmarāṇena ca || [8]*

*mucyate sarvapāpāis tu evam eva na sarīṣayāḥ |*  
*yogitvarṇi paramarṇi puṇyarṇi pavitrarṇi pāpānāśanam || [9]*

*sīdhyate mantrajāpēna dhyānena ca sukheṇa ca |*

*Herukābhīdhānatantra*, private MS (a photographic copy of which was kindly given to us by Prof. V.V. Dhwedi); 4) *Cakrasarivaraṇḍīrti*, MS B112/21, Mf. 3/720, RAK; 5) *Cakrasarivaraṇḍīrti* by Jayabhadra, MS 112, RAK; 6) *Cakrasarivaraṇḍīrti* by Jayabhadra, MS 3/365, RAK. We have also consulted the *Abhidhānottaratantra* (ed. by L. Chandra, Śata-Pīṭika Series, vol. 263, New Delhi, 1981), which contains verbatim several stanzas of the *Herukābhīdhānatantra*, and the Tibetan translation of the *Herukābhīdhānatantra* (*Tantrajāśrīlaghusarībarānāma*, Peking edition, vol. 2, #16, pp. 25-40).

1. We are aware that verses 1, 2, 3, 6, 7 present some metric irregularities. Stanza 6 is also quoted with a few differences in the VP (vol. II, p. 207; vol. III, p. 106). Stanza 8cd-9ab is also quoted in the *Dākinijālasarivararāhasyam*, ed. by S. Rinpoche and V.V. Dhwedi, CIHTS, Varanasi 1990, p. 2.



*samayān pālayen nityam sādhaḥaḥ susamāhitaḥ || [10]*

*bhedena samayānān tu neṣṭasiddhir avāpyate |*

Now I will explain briefly and not extensively the secret, namely, the union of the glorious Heruka that is the means of accomplishing the object of all desires. [1]

It is also superior to what is superior; it is the union of the *ḍākinīs'* wheel. [2ab]

The Adamantine Being resides continuously in the supreme and delightful secret that is the essence of everything. He is the Being made of all the messengers, the Supreme pleasure, Autogenous, the Blessed One, the union of the *ḍākinīs'* group. [2cd-3]

[The voice] consists of sound, it bursts out [of him] and is perceivable through the practice of the secrets. [4ab]

In the ambit of the three worlds, [knowledge] is difficult to attain. It resides in the beginning, in the middle, and in the end. [4cd]

Through the sexual union, [this knowledge] is connected with the muttering of mantras and other practices. [O Vajravārāhi,] listen to this very union and the rite-knowledge, which have been expounded in the Tantra! [5]

Through the superior breath of the middle channel, which has been united with smell and water, [the *yogin*] should always honour the Female householder (*kulikā*), whereas he should honour the divine messengers according to special temporal spaces (*kālavīṣeṣa*).<sup>1</sup> [6]

Divine messengers and innate Siddhas are inferior, intermediate, and superior. He should meditate the love-perfection (*kāmasiddhi*) with an introverted mind. [7]

1. Vajrapāni dedicates the major part of his work to glossing the compound *kālavīṣeṣa*. See for example, MS 225, Mf. C25/6, RAK, fols. 4b-21b.

He should honour Buddhas and Bodhisattvas through drops of one's own semen. Through vision, contact, listening, and memory he becomes free from all sins. And it is doubtless. [8-9ab]

He obtains the supreme yogin's nature, which is meritorious and pure and which destroys the sins, through the muttering of mantras, the contemplation, and the pleasure. [9cd-10ab]

The practitioner, well-concentrated, should always take care of the secrets. If he does not observe the secrets, he will not obtain the desired perfection. [10cd-11ab]

One of the most important parts of Vajrapāni's commentary is the section devoted to the sixfold yoga (*ṣaḍāṅgayoga*). This section is present in the Tibetan Canon (Peking edition, vol. 47, # 2080) as a separate text, distinct from the LTT. It has also been quoted by Anupamaraṣita in his *Ṣaḍāṅgayoga* (Peking edition, vol. 47, # 2102)<sup>1</sup> and by Nāropā in his SUT (ed. M. Carelli, pp. 38-42). The critical edition and English translation of the LTT will soon be published by C. Cicuzza (*The Laghutantraṭikā by Vajrapāni*, Serie Orientale Roma) on the basis of Sanskrit MSS<sup>2</sup> and the Tibetan translation (Peking edition, vol. 48, # 2117, pp. 143-73; sDe-dge, vol. BA [78b-141a], # 1402).<sup>3</sup>

#### IV. Some Kālacakra Doctrines in Vajragarbhā's HTPṬ

With regard to the HTPṬ, we will focus our attention on one of the most crucial problems arising from the reading of this text. Vajragabha bases his commentary on a work called PLH, which, according to him, is an ancient text, the *mūlatantra* (or *āditantra*) of the HT of 750 stanzas (edited by Prof. D. Snellgrove, London 1959): *pañcalakṣahevajrān mūlatantrād dvātriṅśanmahākālpāl lakṣakalpadvayam sambodhimāyājālalakṣaṇam*

1. The critical edition and the English translation of Anupamaraṣita's work are forthcoming in the Serie Orientale Roma by F. Sierra (*The Ṣaḍāṅgayoga by Anupamaraṣita with Raviśrījñāna's Guṇabharanī-nāmaṣaḍāṅgayogātippaṇi*, Sanskrit Text and Annotated Translation, Roma).  
2. Four MSS are preserved in the RAK - MS 225, Mf. C25/6; MS 5/109, Mf. B112/14; MS 3/715, Mf. A47/20; MS 4/2489 (in *Dhūh*, XII, pp. 104-5, this MS has been erroneously labelled with the number 4/2409), Mf. 165/23 - and two MSS are preserved in the IIAO (ex IuMEO) Library (Roma): G. Tucci Sanskrit Collection (the MSS have not yet been catalogued).  
3. In the Index of the sDe-dge edition this text has been erroneously labelled with the number 1421.







l g.yas su rtsa ni ro ma 'o || smin dbus a va dhū tī'o |  
 | lte ba la sogs 'khor lo lnga || de mams lam gsum lnga mams nyid |

| lte ba nas ni lte dbus su || a va dhū tīs 'gro zhing 'ong |  
 | dab ma mams nas 'dab ma la || brkyang ma ro ma dag bshad do |

"Three points are below the [navel] and so three points are also above it. [Below,] in the middle is Brahmā's point, to the left Viṣṇu's point, and to the right Rudra's point. These bear excrements, urine, and semen. [Above,] in the middle is Rāhu's point, to the left the moon point, and to the right the sun point. These bear water, fire and ether. [The channel] that is to the left is called *lalanā*, the one that is to the right is called *rasanā*. In the middle there is the *avadhūtī*, which here is called *ḍombinī*. After having done a knot [in the navel] these go from the navel to the heart. After having done a knot [in the heart] these go from the heart to the throat. After having done a knot [in the throat] these go from the throat to the forehead. After having done a knot [in the forehead] these go from the forehead to the crown. After having done a knot [in the crown] these go from the crown to the nose. The *lalanā* reaches the left nostril, the *rasanā* the right one, and the *avadhūtī* the middle of the eyebrows. Thus we have five wheels beginning with the navel and corresponding to the five knots. The *avadhūtī* proceeds from one pericarp to another, whereas *lalanā* and *rasanā* from one petal to another."

In the commentary on HT I.i.15 we find a clear exposition of the correlations between the principal three *nāḍīs* and the realities with which these are associated. These correspondences coincide with the Kālacakra doctrines in every way except that a change in position of the channels below the navel is not explicitly stated.<sup>1</sup>

akṣobhyāvahā lalanā rasanā raktpravāhīnī |  
 prajāñā candrāvahākhyātāvadhūtī sā prakīrtitā ||

iti | iha akṣobhyas toyadhātuḥ toyadhātuvāhinī vāmanāsāpūte lalanā |  
 raktarñ tejjodhātuḥ tejjodhātuvāhinī dakṣiṇe rasanā | evarñ padmarñ toyajarñ

1. MS ŚSA, fol. 17a2-7; MS preserved in photos in the IsIAO Library, Rome (G. Tucci Sanskrit Collection, not catalogued), fols. 10b8-11a2; Peking ed., vol. 53, #2310, fols. 17b-18a.

vāme dakṣiṇe 'gnijañ ratnañ | adhivevatā prajāñāvdhūtī | candro binduḥ  
 śukrañ tad eva pañcātmakam | mahāśūnyarñ vahaṭī śūnyāvahā madhye  
 vajrakulādhivevatāvadhūtī prakīrtitā | evarñ candrasūryarāhuvāhīno  
 lalanārasanāvadhūtī yathānukrameña prāṇasañcāra apāne  
 vīṇmūtrasukravāhīno nābher adhaḥ |

<i>rasanā</i>	<i>avadhūtī</i>	<i>lalanā</i>	(above)
<i>tejas</i>	<i>śūnya</i>	<i>toya</i>	
<i>sūrya</i>	<i>rāhu</i>	<i>candra</i>	
_____ nābhi _____			
<i>mūtra</i>	<i>śukra</i>	<i>viñ</i>	(below)

Sometimes the differences between the HT and the PLH are clearly evident. For example, when Vajragarba describes the *cakras*, which are located along the middle channel, and their petals (*dala*), he does not strictly follow the HT tradition. In fact, he omits quoting in full HT I.i.23 (*nirmāpacakre padmarñ catuḥṣaṣṭidalam | dharmacakre aṣṭadalam | sarñbhogacakre ṣoḍaśadalam | mahāśukhacakre dvātrīṣṣaddalam* ||)<sup>1</sup> and follows the Kālacakra physiological concepts, which differ slightly from those of the HT. During the gloss on HT I.i.31, he quotes a certain number of stanzas from the PLH that recall these concepts:<sup>2</sup>

caturbhir nāḍikābhiḥ ca uṣṇiṣe cakram ucyate ||  
 ṣoḍaśabhir lalāṭe ca dvātrīṣṣadbhiḥ ca kaṇṭhake |  
 hṛdaye cāstabhiḥ cakrañ catuḥṣaṣṭībhir eva ca ||  
 nābhicakrañ samākhyātañ dvātrīṣṣadbhiḥ ca guhyake |  
 cakrārā nāḍikāḥ proktā 'tha padmadalāni vai ||

In another point of the HTPT we read: "[...] *guhyakamale dvātrīṣṣaddalake uṣṇiṣe caturdalake* [...] *nirmānadharmasambhogasahajacakreṣu sañvaro melāpakah catuḥṣaṣṭidale 'ṣṭadale dvātrīṣṣaddale*

1. See *Yogaratnamālā*, fol. 2b and fols. 6b, 7a. (D. Snellgrove, *The Hevajra Tantra*, London Oriental Series, vol. 6, Part II, London, 1959, pp. 104, 107).  
 2. MS ŚSA, fol. 21b1-3; MS ŚSB, fol. 22a4-5; MS preserved in photos in the IsIAO Library, Rome (G. Tucci Sanskrit Collection, not catalogued), fols. 13b7-14a1; Peking ed., vol. 53, #2310, fol. 22a.



ṣoḍaśadale nābhau hrdaye kanthe lalāte ca".<sup>1</sup> The same analogies are also present in the VP (II, 57-59, ed. vol. I, pp. 188-90) and in the LTT (MS 225, Mf. C25/6, RAK, fol. 6b). Following is a table that summarizes the principal correspondences:

cakra		dala	
uṣṇīṣa		4	
lalāta	(sahāja, kāya)	16 (32 according to HT)	
kaṇṭha	(sambhoga, vāk)	32 (16 according to HT)	
hṛt	(dharma, citta)	8	
nābhi	(nirmāna, jñāna)	64	
guhya		32	

The critical edition and the English translation of the HTPṬ (*The Hevajratantrapinḍārthaṭīkā* by Vajragarbha) are forthcoming by F. Sferia.

#### Abbreviations

CIHTS	Central Institute of Higher Tibetan Studies
CST	Cakrasaṁvaratantra
Dhīh	Dhīh, <i>Journal of Rare Buddhist Texts Research Project</i>
HT	Hevajratantra
HTPṬ	Hevajratantrapinḍārthaṭīkā (Ṣaṭśāhasrikā)
LKC	Laghukālacakratrantra
LTT	Laghutantratīkā
PAJS	Paramākṣarasajñānasiddhi
PLH	Pañcalakṣahevajra
RAK	Rāṣṭriy Abhilekhālay Kāthmārhḍū (National Archives, Kāthmandu)
SU	Sekoddeśa
SUṬ	Sekoddeśaṭīkā
VP	Vimalaprabhā

1. MS 55A, fols. 18a7-18b1; MS 55B, fol. 19a1-2; MS preserved in photos in the IIAO Library, Rome (G. Tucci Sanskrit Collection, not catalogued), fol. 11b6-7; Peking ed., vol. 53, #2310, fol. 19a.

## EVAM SUGGESTS PLURALITY, DUALITY AND ONENESS

### -Bhakti De-

[This paper attempts to explain the significance of the word *evam* in the well-known expression *evam mayā śrutam*. The expression, originally in Pali has been used in various Sanskrit Buddhist texts—non-tantric and tantric as well. The word implies the three-fold area in the teachings of the Buddha: 1. Formal disposition (*ākara*); 2. Symbolic instance (*nidarśana*) and 3. Conceptual understanding (*avadhāraṇā*). It has also evolved in the Buddhist thought towards integration in its social perspective.]

'Unity in diversity'<sup>1</sup> or, in other words, 'diversity in unity' (i.e. Oneness) is the core of the Indian outlook, whether material or spiritual. The teachings of the Buddha are not an exception. The Buddhist thoughts have developed on the basis of the Buddha's teachings. The word *evam* may be an instance for examining the evolution of the Buddhist thought.

The *Mahāvagga* (1.17. 39) of the *Vinayapīṭaka* reads thus :

ye dhammā hetuppabbavā tesam hetu tathāgato āha /  
tesam ca yo nirodho evaṁvādī mahāsamaṇo //

It is to note that the manuscripts vary in reading *evamvādī*. Ceylonese edition reads *evam* and *vādī* separately; whereas Oldenberg reads *evamvādī* in a compounded form.<sup>2</sup> Obviously the significance changes.

In this regard the phrase *evam me sutam* or *evam mayā śrutam* may be referred to. In a Pali *Sutta* Ānanda used this phrase. It has been rendered in English 'thus have I heard'. Ananda did not explain his contention. It appears his modesty in shouldering the great task assigned to him for reciting a *sutta* (teachings in brevity) in the First Council at Rājagṛha (Rajgir) after the *Mahāparinirvāna* of Śākyaputra Gautama, the Buddha.

#### Integration of Many

Sumaṅgalavilāsini<sup>3</sup> endeavored to elucidate *evam* as translated below :

*Evam* is a particle, *me* is a nominal term. However, the word *evam* implies three-fold area in the teachings of the Buddha, namely :

1. 'Ekaṁ vā idam vibbhuv sarvaṁ'. Rgveda VIII. 58.2.  
*Ekaṁ sad viprā bahudhā vadanty  
agnir yamaṁ mātarīśvānam āhuḥ* // Rgveda I. 164-46.
2. *Mahāvagga*, (footnote) p. 60.
3. *Sumaṅgalavilāsini*, p. 26.