

Mipham's commentary on the Shambhala sections of the Kalachakra Tantra

I. INTRODUCTORY

Namo Shrii Kaalachakra dharmadhaatu Vaagishvara.

*dpal dus kyi a'khor lo'i rgyud kyi tshig don rab tu gsal byed rdo rje'i nyi ma'i snang byed zhes
bya ba bzhugs so*

To the one by whom the accumulations of merit and wisdom were completely perfected and
supreme changeless wisdom attained,

Completely conquering the great host of Maaras, with fame unmatched in the 3 worlds.

Born into the family of the Shaakyas, lion of the Shaakyas, sitting on the glorious vajra lion throne,

Teacher of the supreme tantra of vajra yoga, The First *Buddha*, to you I devotedly prostrate.

Supreme, unchanging great bliss, vajra-kaaya, completely
liberated from all the obscurations of transmigration,

Embraced by emptiness possessing all the supreme aspects,
Lady Prajñāapaaramitaa, the best to embrace of all, free from extremes of dualistic grasping,
Possessing 4 kaayas, 4 bodhis, and 4 vajras, 16 suchnesses, and perfect in the 12 true meanings,

Universal lord of the families, supreme 1st Buddha, glorious Kaalachakra, to you I bow.

Spotless auspicious light of the vajra moon, king of vajra holders, I supplicate and entreat you;

Supreme glorious Mañjushrikiirti, chief of rigdens, who summarized so well the great vajra tantra,

The shining immaculate light of your commentary radiates everywhere in all directions, lord of the
world holding a white lotus.

3-fold inseparability, lotus at the center of the heart, supreme vajra mind, I offer to the essence of the
excellent deity.

Tsilupa and the dark age teacher of Bro etc., learned and accomplished ones of India and Tibet, who pointed out the path,

The lineage gurus and the assembly of deities of the Kaalachakra ma.n.dala, to them I prostrate.

The sun and moon transits dissolve in the central channel, without the obscuration of transmigration,

Changeless body of ultimate wisdom, basis of all that is good and glorious and in the 3 worlds.

Instantly clearing away the fears of memory, diligent in the fruition of what is desired

By the joy of the glorious yoginiis, may the effort to hear this explanation be unobstructed.

Ocean of meaning of tantra, supremely profound and vast,
Though this topic is not for children with minds like mine,
Relying on the instructions left by the bodhisattvas,
By the wish to benefit limitless sentient beings,
I composed this explanation of the tantra.

Single body of wisdom of the Victorious Ones of the times and directions,
Making appear the daylight of Mañjushri,
The anthers of the lotus of explanation of the essence,
Teaching the inseparable, the compassionate single father.

Here by the 5-fold bondage of torments of body and mind,
We are tightly bound within the ocean of sa.msaara,
As we see its faults, discouraged and helpless,
Entering the ocean of continuity, we produce the mind of kindness.

If the goal of perfection occurs, that is that very kindness.
By that, the good and suitable, aspiring to this path,
Are given the highest gift of vast and brilliant mind,
This Dharma exploding rigid bias into greatness.

What Dharma is being ushered in with this escort of offerings and flowery words of supplication? Countless kalpas ago our unequalled Teacher, the king of the Shaakyas, aroused bodhicita, the mindless mind of supreme enlightenment.

Now in the dark age, this supremely contentious time when the 5 denigrating corruptions run rampant, in this universe of suffering, the Saha World of fortitude, we too are grasped by the great compassion.

With the accomplishing cause of fully completing the 2 accumulations, the Victorious One fulfilled his 500 great aspirations. In this time of strife when the lives of human beings are about 100 years, in Jambuling, in the Saha Realm of karma, beneath the bodhi tree in Bodhgaya, the Lord was completely and perfectly enlightened. Having turned the immeasurable wheels of Dharma of the 3 pi.takas and outer and inner mantra, he presented the path of liberation for those who are to be tamed.

Then again he taught the fruition secret mantra, the highest of all the teachings of the tantras of secret mantra. This occurred at great and glorious Drepung Stupa, in the ma.n.dala of Vajradhaatu. The teacher was in the midst of the assembly of victorious ones, their sons, and the male and the female wrathful deities. On the full moon day of the Nagpa month, the time of his birth and of his conquest of the 3 realms, the Buddha sat on a vajra lion throne, with his face turned to the east.

Supplicated by the emanation of Vajrapaa.ni, the king of the country of Shambhala, Suchandra, he taught the *Tantra of Shrii Kaalachakra*. After the opening 8 syllables, it has 12,000 tantric verses. Its syllables total 841,000.

The abridger of this same tantra was the rigden king Mañjushrikiirti. Rigden Pu.n.dariika wrote the commentary. The lineage of dharmaraajas and rigdens who were lineage holders of the Kaalachakra Tantra was prophesied in detail, when the Bhagavan taught it in the Root Tantra:

600 years From this year,
In order to ripen the rishis,
The Jamyang Human Lord
Known as Mañjushrikiirti,
Will arise in the place called Shambhala.

By the great goddess Taara
His son will be the bliss holder
Known as Jigten Wangchuck
Suchandra, your line shall rise
From my Shaakya lineage;

Possessing the vajra family,
Capable in speaking,
Making the 4 castes one.
Because of that called "Rigden,"
Not by being bhramins.

By these words I have heard,
If the Dharma is taught to the .ri.shis,
Because they heard it from others
And are not omniscient beings
Controversy will rise.

However by some of its aspects
Sentient beings will be ripened.
By those particular aspects
The Dharma is to be taught.

The Dharma of words and experience
Yogins will grasp with effort.
Clinging to verbal meaning,
How will they grasp the shastras?

On earth the precious name
Will have this and that different divisions
Describing this and that object,
None of them precious at all.

Thus this pure Dharma of mine
By various editings
By the power of beings concepts
Will be no more than names
Expressing fixated things.

This summary of the essence
I the omniscient tell.
As for the 30 verses

Grasping the garland of this
And the excellent 100 topics
Set out within the 5 chapters,

Perfecting the glorious tantras,
Rigden Mañjushrikiirti
Will be the teacher of it.
Grasping his summary
The producer of commentary
Will be Pu.n.dariika.

In this tantra, for .ri.shis and so on,
The path of buddhahood
Will be completely illuminated.
Suchandra, Suresvara,
Ziji Chen, Somadatta
Suresvara the second,

Vishvaruupa and Suresana
Will be the names of secession
Up to Mañjushrikiirti
And then Pu.n.dariika,
The sunlight of past rulers.
Next will be Nyime a'Öd,
Emanating gek enemies.

Vajrapaa.ni, Lord Suchandra,
Like the World Protector.
Kshitigarbha, Yamantaka,
Clearer of all Obscurations,
Khengje as well as Mukje,
Jamyang Akashagarbha,

The 10 wrathful deities,
Yamantaka and so on.
Then other bodhisattvas,

13 in succession,
Will arise in the rigden family.

They are the line of Drakpa,
Rigden Mañjushrikiirti
Then Rigden Pu.n.dariika
Bhadra is the third
The 4th shall be Vijaya.

Sumitra and Raktapaa.ni
Are followed by Vi.sh.nugupta
Arkakiirti and Subhadra
Samudraavijaya , Aja.

The 12th rigden Surya,
Vishvaruupa, Sasiprabha,
Ananta, Mahipaala
Shriipaala, Hari, Vikrama
Great power, and Ceaseless One,
Narisi.mha, Maheshvara

Anantavijaya and All-conquering,
Then Drakpa rigden again
With sons who have the great wheel
Rigden Raudrachakrin will rise,

Capable exponents.
And by the supreme samaadhi
Of the [wooden vajra] horse
Annihilating the Dharma
Of the barbarians.
Chariot of the Sun and others
Skillful exponents
Of the summarized tantra will arise

By their actions the Tantra

[Requested by] Suchandra
And abridged by Mañjushrikiirti
Will completely ripen beings.
You Suchandra will write
The basic commentary.

The Tantra by Jampel Dorje
Will have a commentary
By Pu.n.darika himself.

As it says there, the Buddha taught the Root Tantra, and the producer of the commentary on that, Dharmaraaja Suchandra, wrote 60,000 verses in many languages, the language of Shambhala and others. When those volumes had been composed, the tantra was taught in the 96 cities of 10 million inhabitants of that country. The details of meditation etc. they heard explained were widely grasped.

At the time of teaching the *Root Tantra* in the 2nd year, King Suchandra, to bring about accomplishment for sentient beings, in the city of Kaalaapa, in the pleasure grove of Malaya, had constructed a ma.n.dala of Shrii Kaalachakra. There were also miraculous displays. Wherever the nir.ma.nakaaya approached there the sambhogakaaya went as well.

Suchandra's 6 successors, dharmaraajas 2-7 are:

- 2 Suresvara [lha'i dbang ldan]
- 3 Tejin ? [zi brjid can]
- 4 Somadatta [zla bas sbyin]
- 5 Suresvara II [lha'i dbang phyug]
- 6 Visvamurti [sna tshogs gzugs]
- 7 Suresana [lha'i dbang ldan]

Each taught the details of the tantra for 100 years. The emanation of Akashagarbha., was born as the son of Lha'i Wangden's Consort of Delight, or some say of various other divine consorts, and was the emanation of Mañjushri, King Mañjushrikiirti himself. Seated on a lion throne, he taught the Dharma for 100 years.

When the 100th year was over, by the power of blessing prophesied by the Tathaagata, the .ri.shis were completely ripened and attained the true path. This happened when they saw by higher perception the Malaya pleasure grove in the south of Kaalaapa, whose size was 12 pagtse, as being of the same size as all of Kaalaapa.

In the east of that pleasure grove was Lake Nyewe Yid and in the west was White Lotus Lake, both with a size of 12 pagtse.

In the center of the Malaya pleasure grove, produced by King Suchandra, was the ma.n.dala circle of Shrii Kaalachakra with its gods and goddesses, of the nature of the 5 precious substances. It was square, of 400 cubits. It was inside the body ma.n.dala; that is, the body ma.n.dala was outside it. The body ma.n.dala was square, adorned with 4 gates, 4 arches, and 8 charnel grounds. Outside of the 5 surrounding fences were the adornments, the 4 ma.n.dalas of earth etc. and the vajra garlands. The last vajra garland had an extent of 800 cubits.

Halfway in from the body ma.n.dala was the speech ma.n.dala of 200 cubits. It was square, adorned with 4 gates, 4 arches, and had 5 surrounding fences. Halfway in from the speech ma.n.dala was the mind ma.n.dala of 100 cubits. It was square, adorned with 4 gates, 4 arches, and had 3 surrounding fences. Halfway in from the mind ma.n.dala was the wisdom ma.n.dala of 50 cubits with 16 beautiful pillars. Halfway in from that wisdom circle was an 8-petalled lotus of 25 cubits. The navel of the lotus was 8.33.. cubits, 1/3 the size of the whole. Those ma.n.dalas of body, speech, and mind were complete in all their characteristics.

The palace of the master of these 3 ma.n.dalas had long garlands, half garlands, jeweled ledges, platforms, and rain spouts. It was adorned with mirrors, crescent moons, and bells.

On the full moon of the DBO (2nd) month King Mañjushrikiirti said to Chariot of the Sun and so forth, 35 million pure .ri.shis, "This Nagpa month you who grasp the texts of the *Vedas* will be given teachings by me. In your various regions, to those who are bhramins, I will then teach those practices.

So he proclaimed. From the words of the teachings taught in accord with that saying, in their various regions, they were taught separate individual practices. Those teachings had conflicting rules about such things as eating from skulls, eating the meat of oxen and buffalos, drinking liquor, and taking women or whatever as consorts.

When they had seen that these rules were inconsistent, King Mañjushrikiirti said to them, "Those of you here in the ma.n.dala palace of bhagavan Kalachakra shall be entered by me. You shall be given the worldly and world-transcending empowerments. By my command, you shall eat and drink with the vajra caste. You should have relationships of marriage.

Why? if you do not, those in my 96 cities of 10 million, who were formerly so devoted, 800 years from now, after the religion of the barbarians has spread, among your children's, children's children etc., in the 96 great regions of Shambhala etc., the religion of the barbarians will also spread."

"With the mantra of the barbarian god Vi.shimilaa, the throats of cattle will be cut with hooked knives, and the flesh of these cattle eaten. The flesh of animals who die by their own karma

will not be eaten. You too will take such a religion for genuine. Your scriptures say, "For the sake of giving offerings, cattle proliferate."

The religion of the Vedas and that of the barbarians both cut off life. When your descendants have seen the glory of the barbarians and their maara-gods who engage in war, after 800 years, they will become barbarians. Those living in Shambhala's 96 cities of 10 million who are of the 4 castes etc. will also be barbarians.

The path is what great beings tread, as the pure .ri.shis say. But in the religions of the barbarians and the *Vedas*, life is cut off to benefit gods and ancestors. The religious texts of the kshaatriyas say:

For those who want to, having satisfied the gods and ancestral fathers,
There is no fault in eating the flesh [of victims].

And also:

Whoever acts viciously to the vicious,
In that no fault is to be seen.

That is also what the scriptures of the bhramins say. So if Vedic religion is the measure, the barbarian religion will be grasped. In the end you will be barbarians. I offer you my certainty. Therefore, do as I command."

When the speech of King Mañjushrikiirti had ceased, as frightened as if thunderbolts had fallen about their heads, the brahmin .ri.shis said to Chariot of the Sun:

Kye, Chariot of the Sun, say to the lord of humans Mañjushrikiirti that we will not reject the Vedic castes and enter into Dharma empowered as the vajra caste. It is best that we go, with your permission, to India south of the snow-land of Tibet and the River Shiita and north of the island of Shrii Lanka. So they requested.

Chariot of the Sun said: "Kye, Great King, supreme holy lord, in you the major and minor marks of a great being are completely perfect. You have the compassion of the supreme bindu of the glorious Shaakya caste.

Be compassionate to these brahmin .ri.shis who have entered into the dharmas of their respective castes. After all, they did so in accord with your command. Since that is so, though we shall not enter into the vajra caste, with your permission, it would be best for us to go south of the River Shiita, between the snow-land of Tibet and the island of Shri Lanka in India. So he requested.

Then King Mañjushrikiirti said, "Let the followers of the *Vedas* quickly leave Shambhala."

Accordingly, those brahmin .ri.shis abandoned the city of Kaalaapa. On the 10th day they were dwelling in a forest. King Mañjushrikiirti saw them by his higher perception and said, "If these

people go to India, all the sentient beings living in Shambhala etc., in the 96 cities of 10 million, will have unbearable thoughts. Whoever said, "The vajrayana teachings are not a genuine wisdom path and, because of that, strove for the liberation of the .ri.shis, all those who were afraid of the command of King Mañjushrikiirti, were sent to their homes. But later a group of these gathered together and said. "Let us go to India." These beings of the 4 castes were of bad mental fortune, not having the good wish to be vessels of the vast and profound.

Knowing the thoughts of those sentient beings, The Lord of Humans Mañjushrikiirti said, "These people of the wrathful families of Vi.sh.nu and Bhramaa are all meditating in the samaadhi called Stupifier. By that samaadhi and the "blessings" of their gods, all the .ri.shis in that grove are being stupefied. Since the retreatants dwelling in that grove etc., are in that bondage, again let the ma.n.dala palace be transported there."

After its coming, those who had rejected attending on the lord of humans Mañjushrikiirti, were awakened. They saw the lord of humans Mañjushrikiirti and the ma.n.dala palace, along with the grove of Malaya. After this wonder had arisen, they said, "E MA HO, this is most wonderful. Who brought this great ma.n.dala palace from the great grove to us who were so un-awakened?" Those are the words they said when this had happened.

The minister of King Jampel Mañjushrikiirti, the nir.ma.nakaaya Lodrö Gyatso, heard these words and said: "Kye, brahmin .ri.shis, Chariot of the Sun etc., do not be so astonished. King Mañjushrikiirti is not biased and self-centered. He is a great bodhisattva who has arisen by the blessings of the Buddha for the purpose of accepting you. Go to refuge as his attendants. Supplicate for the abhisheka of the worldly and world-transcending paths of the king of tantras the *First Buddha*."

As he said those words, by the blessings of the Buddha, the minds of the brahmin .ri.shis Chariot of the Sun etc., awakened, and they said, "Good, Good, Lodrö Gyatso, by your words our minds are greatly awakened. Now we will go to the 3 jewels for refuge. So that all sentient beings within this very life may attain true, complete enlightenment, we will request the abhi.sheka of the path of worldly and world-transcending siddhis of the king of tantras, the Kaalachakra."

When they had said these words, those .ri.shis addressed the king of bhramins Chariot of the Sun saying, "Kye, Chariot of the Sun, you alone have a mind that can grasp the objects of all the worldly and world-transcending vedic shastras. Therefore, with the words of our supplication, supplicate kind Mañjushrikiirti, so that we who formerly went to the ma.n.dala may go for refuge."

So they all supplicated. Then, because of the words of the brahmin .ri.shis, Chariot of the Sun, made a ma.n.dala with flowers of the nature of gold and jewels and said: "Lord of humans, near the feet of Mañjushrikiirti precious handfuls of flowers are scattered. He bent his 2 knees, and joining the palms of his 2 hands, at the crown of his head, said, "Together with the brahmin .ri.shis, prostrating at the feet of King Mañjushrikiirti, the pan of the right knee I bend to the ground. I put

my joined palms at my forehead. I supplicate the Lord of Humans Mañjushrikiirti. The Bhagavan taught that even those who have committed the 5 inexpressible acts may within this very life attain buddhahood. It is prophesied that by the supreme changeless bliss of the Bhagavan vajra holder the true embodiment of mahaamudraa may be attained. I supplicate for the teaching of the king of tantras, the *First Buddha*."

"The *First Buddha* in 12,000 verses, was taught by the Tathaagata to King Suchandra. That very text authentically abridged in a short time as the *Abridged First Buddha*, I supplicate the teacher to teach that king of tantras to the pure bhramins."

So he requested. At that time, in the great courtyard of precious jewels near the east gate of the palace of the Kaalachakra ma.n.dala, sitting on a great precious lion throne, was Dharmaraaja Jampel Mañjushrikiirti. 96 emanated gods, asuras, and naagas of the great royal caste, with hair bound with the precious crown of a great being, masters of 10 million x 10 million cities, prostrated at his lotus feet.

The prajñaa body of all the Tathaagatas, having listened to the request of Chariot of the Sun, said, "Chariot of the Sun, so that all sentient beings may attain true, complete enlightenment, you of the family of brahmin .ri.shis and so on, want to hear the subject of the supreme king of tantras the *First Buddha*, and have made a genuine effort to do so. Good, good, what you have done is good. Therefore, from the king of tantras the *First Buddha*, the holy main subject, the establisher of the worldly and world-transcending siddhis, the yoga of Kaalachakra requested by you, all that I shall teach.

I, the summarizer King Mañjushrikiirti, by the power of blessings of the Tathaagata, by my connection with the true perfect Buddha, and with the teacher and supplicator Suchandra, properly grasping the mala of composition, will authentically summarize the Root Tantra. According to the meaning of what has been taught to arise in this king of tantras, the main subject is the yoga of the natures of prajñaa and upaaya. Hear it with 1-pointed minds."

So saying, from the beginning section the teacher he went on to the end, until it was truly summarized. This was also done so that those attached to fine words might abandon that attachment, and rely on the meaning.

"Some verses have partial or missing words and, some, damaged at the borders, are incomplete or illegible. Likewise, some have no spaces, or missing vowels and consonants, or short vowels for long or long for short. In some places, 5 divisions should be 7, or 4 topics 6. Some poorly expressed verses were redone in my own words. For some verses I put the words of others. For one word I put many. For many words I put one. For male I put neuter and for neuter male. For "arisen from conditions" I put "meat" etc.. For "general principles," "arising from individual

conditions.” “Individually arisen” became “conditions” and “arisen from general principles.” Other such practices were also followed, according to the instructions of teachers of the tantra."

Also, the Bhagavan said in the Root Tantra:

Suchandra and all the buddhas
And the students of the gurus
Offered their beautiful wives,
 And cherished sons, and daughters,
And always-desirable things.

The smell arose from the earth.
The form went into the water,
 The taste into the fire.
The touch went into air,
The sound stayed without change.

Into great space, dharmadhaatu,
Went smell, incense, and so forth.
With lamps, food, drink and clothes
Always mantras were offered.
By the children of holy ones
There were offerings to the guru.

These sounds with broken corners were badly spoken, and the yogins reading the lung were supposed to realize that.

Similarly in the commentary, to break pride in fine sounds, the meaning was relied on instead. It had a similar rough presentation, and by these aspects pride manifesting in reasoning, knowledge, and fine sounds would be exhausted. By such and such aspects, the reliance was put on the meaning. Buddhas and bodhisattvas taught the Dharma and shastras in other languages, for the sake of liberation. That is also discussed in the teachings of the *Great Commentary*.

Now that the details of the story have been told, the tantra to be explained is that of the supreme First Buddha without caste or class, Kaalachakra. By the manifestation of the vajra-holder wisdom-kaaya, characteristics of truth were expressed and embraced. By manifesting the vajra words of all the tantras, the precious baskets of the buddhas were opened.

The teaching relied on worldly and world-transcending truth. There was complete purification by the 4 aspects of perfect buddhahood and the 4 vajras. The nature of the expressed and expressor were completely illuminated....

Shraavakas who had taken the vow of the discipline of being completely without enjoyment of the 5 desirable qualities, and wished to remain in their renunciation, were allowed to do so. Those to be tamed of the mantra path who wished to enjoy the 5 desirable qualities and the mahasukha of union of the 2 powers were taught the path by which by within this very human life the fruition of buddha Vajradhaara is accomplished. That is this very king of tantras....

*11th THE ARISING OF THE GREAT WHEEL-TURNERS

This is taught in 2 verses, 22-24, beginning “lhun po’I rgyab...” These teach the way of the Tathaagata's Dharma coming to the 12 karmic earth sections. How does this happen? **Behind Mt. Meru**, in that external direction, in the 12 earth sections, **in those lands the asuras** and **Lalos** who are **hard to conquer** and the wheel havers **circled**.

[[/ gang du chos ni rnam par nyams shing rtsod dus a'jug pa de dang der ni rab tu bgrod par byed/

The 12 earth sections are those **where the Dharma** of the Tathaagata is **completely destroyed in the time of conflict**. Then there is no Dharma there, and adharma **enters**. **As for these and those**, those having the wheel of Dharma and the others **travelled far**, and circled around the earth sections in order.

[[/ kla klo rnams kyang gyul du bcom ste rang gi chos la dgod pa byas nas mdun du rnam par rgyu/ rdzogs ldan gsum ldan gnyis ldan dag dang rtsod dus gzhan ni dus kyi sbyor ba dag gis a'byung bar a'gyur/ 22

The holders of adharma, the **Lalos**, and with them, included by that word, the asuras, **conquered in war** the Buddhist wheel havers. Even after the Buddhists **established their own Dharma**, again **in the front** direction, other non-dharmic aggressors were **on the move**.

/ rdzogs ldan gsum ldan gnyis ldan dag dang rtsod dus gzhan ni dus kyi sbyor ba dag gis a'byung bar a'gyur/ 22

As in each individual section Dharma and adharma were propagated, the 4 periods labeled from that were

completion-having

having 3

having 2

the **time of strife**.

Of these 4 periods of the teaching the **others** of the great 4 periods, **arose** as these individuals circled in order in the 12 spokes of the earth by **temporal conjunction** with the spreading and diminishing of the teachings.

dum bu g[r]ang du stobs ldan a'khor lo can de rab tu zhugs pa der ni rdzogs ldan dus bgrod de/ rgyal po'i rgyab tu gsum ldan rtsod pa'i dus kyang mdun dag tu ste gnyis kyi bar du gnyis ldan no/ dus rnams dag gi lo yi tshad ni stong phrag nyi shi rtsa gcig ro brgya dag dang bcas pa ste/ re re dag gi tshad ni dus dan mda'a yis bsgyur ba'i mi rnams dag gi lo brgya gang yin pa'o/ 23

How so? The **sections where**, able to conquer the asuras and Lalos those **having the wheel of Dharma had fully entered** everywhere, there, because the Dharma was undamaged, and the Buddha's teachings of what was said and what was experienced were complete, it was still the **traversing of the completion having time**.

After the earth sections had been traversed by dharmaraajas, when 1/4th part of the earth sections where the Dharma teachings had been no longer had them, that was known as the time of **having 3**.

In the **time of strife** all 4 legs of complete Dharma were harmed, and in that respect it was a time of adharma. **In front of** the kings' position the Dharma had not come, though these places were soon to be conquered by the wheel havers. After the time of strife, in that having 1 to 2 dharma legs, until 3 were completed, was called the time of **having 2**. So in the 12 spokes of the houses of karma, in the sphere of the entering of the Buddha's teachings, by the Buddha's teachings entering and subsiding, divided by the limits of their establishment, those periods circled. Each time after 3 sections were pervaded, circling in this way, the rigdens, real wheel-havers, arrived in all the 12 sections.

/ dus rnams dag gi lo yi tshad ni stong phrag nyi shu rtsa gcig ro brgya dag dang bcas pa ste

By this circling the Buddha's teachings came into the 12 continents. However, according to Rigden Drakpo the wheel-haver, really there are many explanations. The **measure of years of those 4 times** is **21,000 and 60,000**. In human years it is 21,600, for all the continents.

/ re re dag gi tshad ni dus dang mda'a yis bsgyur ba'i mi rnams dag gi lo brgya gang yin pa'o/ 23

The 4 times, as for the **measure in each** section, **by dus and mda'a**, 54 x the 100 year life span of human beings = 5,400 years.

*13th TOPIC of MAÑJUSHRIKIIRTI

This is taught by 6 verses 26-31 beginning with verse 26, "lo a'di nas.."

lo a'di nas ni drug brgya lo yis gsal bar mi bdag grags pa sham bha la zhes bya bar byung/ de nas klu yi lo brgya rnams kyis nges par mkha'i yul du kla klo'i chos dag rab tu a'jug/ de yi dus su a'dzin pa la ni nyung du'i byed pa gsal bar mi rnams dag gis rig par bya/ mtha'a dag sa gzhi kha ni grub pa'i mtha'a rnams rnam par nyams pa dus kyi sbyor ba la a'byung a'gyur/ 26

"**600 years from this year**" when the Bhagavan taught the Kaalachakra tantra, **a lord of humans explaining it** called Jampel or **Mañjushrikiirti arises** in a place **called Shambhala**, north of the river Shiita. Sitting on the lion throne, he is Dharma-teaching nir.ma.nakaaya. Mañjushrikiirti, this describer of the teachings, teaches the commentary. This is by power of composition, as is explained in the earlier commentaries. Mañjushrikiirti teaches the abridged tantra and nirvaa.na.

/ de nas klu yi lo brgya rnams kyis nges par mkha'i yul du kla klo'i chos dag rab tu a'jug/

Then **in 100 naaga years**, 800, **certainly**, without doubt, on the south bank of the river Shiita, **in the** 10 million villages of the **space realm**, in the 8th hundred years, the **dharma of the Lalos completely take over**. Because of the Lalo STAG GZIGS PAS, the asura dharma will fully take over.

Moreover, after Pu.n.daarika sits on the throne the beginning of the reign of Shintu Sangpo is when 800 years of the rigdens sitting on the throne is completed.

/ de yi dus su a'dzin pa la ni nyung du'i byed pa gsal bar mi rnams dag gis rig par bya/

At that time when the Lalos enter, **in the earth**, the explanation of the astrological calculation of the **lessening action, will be understood by human beings**. Lessening or simplifying true doctrine in astrological calculation, it is not exact, but a rough calculation.

/ mtha'a dag sa gzhi kha ni grub pa'i mtha'a rnam rnam par nyams pa dus kyi sbyor ba la a'byung a'gyur/ 26

At that time, on the south bank of the river Shiita in the space region etc., **all** countries grasp the mutek extremists astrological doctrine. In that land, all the 4 astrological **doctrines** of the bhramins, the sun worshippers, the naked ones, and the hairy ones **are completely destroyed**.

Though in the country of Shambhala etc., the Buddha's astrological doctrines are not completely destroyed, people mostly use the doctrine of the Lalo dharma. There 7 divisions of meaning are made into 5. The sense should be known from the occasion.

"Because the doctrines are harmed," clarifies the lessening action. It is like a mother's words about the sweet called ladu: To her child she says, "Come here and I will give you ladu." She shows her empty hand to entice it.

The lessening formulae of the mutek extremists, are not truly explained. Why so? To say that the doctrines are harmed is only partially true. If the formula etc. is properly explained, the doctrine's astrology is not harmed. This is because by the formula each planet's position is or correctly known.

On the solstice day when the sun returns northward, by noting the extreme of the shadow, the formula sun motion can be only inexactly known. If the motion of the sun is incorrect, the motion of the moon and the planets, Mars etc., will also be incorrect. That is because these must be exactly established depending on the motion of the sun. If the motion of the planets is not correct, it will be useless to calculate the succession of fruitions arising from that, according to the mutek extremists, or their life astrology etc.. It will be useless to prepare the ma.n.dala of the vowels of the planets, the actions of their powers peaceful and wrathful etc. and the birth and fruitions of those. For incorrect planetary values, the true fruition of being grasped by this and that planet cannot possibly come.

"This astrology where the motion of the planets is not explained completely correctly by the mutek extremists, how IS it presented?"

Regarding the doctrines of the astrology, the arrogant bhramins of the mutek extremists thought, "If the motion of the planets is properly presented, it will be easily understood even by women and children, and they will not respect us."

Therefore they hid the correct astrology which they formerly possessed. "Formulae of continuous motion should be used," they decided, and they hid their doctrines. When each one's

system of formulae for continuous motions etc. had been explained, it was difficult to know by childish beings. These were kept far away from comprehending astrology by a collection of many kinds of days and formulae and made up complicated slow and swift actions etc.

The ascertainment of planets by these formulae was not exact, and by accumulated errors, the calculated motion of the sun was incorrect, and hence the other planets were also incorrect. That is how those mutek extremists harmed others. Eventually even they did not know that their planetary influences were like that. Therefore all such harm to others etc., since it is contradictory, should be abandoned.

*14th, GRUB RTSIS AND BYED RTSIS [DOCTRINAL AND WORKING OR FORMULA ASTROLOGY]

These are taught from "me mkha'a rgya mtsho...", verse 27, until line 3 of verse 54.

In this world of 4 continents, when the parts of time, planets, stars, and house transits are resolved, within that by the ejection and union of praa.na naa.di, and bindu, so that the arising of the main point of the single purity of outer and inner may be truly achieved, the calculations of planets and stars are the teaching chiefly discussed in this chapter.

In this abridged tantra the NYUNG DU'I BYED PA, decreasing formula, is taught; and the doctrinal astrology of the *Root Tantra* is not clearly taught. According to the explanation of this in the commentaries, if it were clearly taught in this *Abridged Tantra*, the mutek extremists, having seen the abridged tantra, would say, "in our working astrology too the motion of the sun is correct." So our own Buddhist formulae are therefore presented. For this reason, it is not clarified. The astrology in this case taught in accord with the actual words of the tantra is to be expressed by few words. The words of the commentaries are very many. In Tibet too there are both the formula and doctrinal astrological systems. The pith of the design of the 1 and the other will therefore be correctly explained.

In astrological expression of the 5 limbs, 1st it is taught from what beginning years are calculated. 600 years after the Tathaagata taught the *Kaalachakra Tantra* is the time of Jampel Mañjushrikiirti. 800 years after that is the time of the Lalos. 182 years before the time of the Lalos is the beginning of the formula astrology of Rigden Gyalka.

After the 10th rigden, Gyamtso Namgyal comes to the throne, he teaches the Dharma for 182 years. Those are recorded as his years on the throne.

In the year of Gyamtso Namgyal coming to the throne, the Lalos teach that their formula astrology begins with the 7th outsider Lalo teacher. He is the teacher of it.

After that, Rigden Gyalka comes to the throne and teaches the Dharma for 221 years. The outsider formula astrology begins from the 1st year of Gyamtso Namgyal coming to the throne.

In the year of rigden Nyima coming to the throne, the *Kaalachakra Abridged Tantra* goes to the noble land of India. The astrological conventions of the 1st rabjung etc. are also engendered. The formula astrologers who first calculate the years of the rabjung are as well known as the 1st planet, the sun. That is 403 years from the beginning of the formula astrology. "Me mkha'a rgya mtsho", 403, equals the number of years that Gyamtso Namgyal and Gyalka are on the throne of Shambhala.

*me mkha'a rgya mtsho rnams la rab byung la sogs a'das pa rnams bsres kla lo'i lor ni rab tu grub/
kla klo'i dbang po'i lo ni lag pa gdengs [20] can zla bas dman pa'i lhaq ma dag kyang nyi mas
bsgyur/ nag pa la sogs zla ba bsres te a'og tu dus kyi bsgyur ba mkha'a me zla bas rnam par dbye/
rnyed pa steng du bsres pa dag ni mi yi bdag po zla ba a'tshogs pa rnam par dag par a'gyur/ 27*

In *me mkha'a rgya mtsho*, 403, years begins the 60 year cycle, or rabjung, so called because it begins with the fire rabbit year, which is itself called **rab byung**. Those etc., **adding the past** years of the rabjung cycles, and in the present rabjung the years up to this year, the year when the formula astrology is begun by the 7th teacher of the Lalos, Madhumati, [[often identified with Mohammed]] can be **fully established**. By the **lord of the Lalos**, their leader or guru, Madhumati, the year when the formula astrology began, 403 **is diminished by** *lag pa gdengs can zla ba*, 182. That is the year when the formula astrology of rigden Gyalka began. Like the formula astrology produced by rigden Gyalka, this tantra also will be taught in the future.

*19th CONQUERING FORTS AND DEFENSIVE MACHINES

Defeating enemies in war etc. are taught in verses 127-148. Having previously done the time and direction power calculations for the Dharma possessing lokapaalas and for conquering the hosts of others, here the actions of machines useful for that are taught. From that, in this tantra there are 7 kinds: stone-catapults etc., naaga swords, chariots, show-houses, and circle cannons, [throwers], together with water-leading machines of 12 kinds. From these teachings, 1st the need for such machines for overcoming others is taught.

gyyul du a'pham pa'i dgra bo dag ni gal te a'phral la rdzong gi nang du bzhugs par gyur pa ni/

As for enemies to be defeated in war, if it happens that a ruler's warriors remain in their own fortress,

phyi rol du ni a'khrul a'khor bya ni rgyun chad med par rdo dang me mda'a rab tu a'bab pa dang/

outside it machines must be made. Continuously stones, and fire- arrows should descend on them.

ral gri sogs gcod pa'i a'khrul a'khor dag dang sa gzhi'i gnas la gur dang cog ni dbye [C: byed] ba yis/

One's own palace guards should have **cutting engines with swords etc., and on the ground by performing vajra songs and rituals,**

de yi rdzong ni phye mar byas te nyin zhag nyung zad dag gis gdug pa'i ni bsgrub par bya/127

that fortress will be defeated. In a few days the hostilities will be successful.

2nd, the extensive explanation is taught in 12 parts. 1) A offensive stone-catapult is taught for a plain-fortress surrounded by warriors.

ka ba bzhi ni brgyad gnyis khru ldan mnyam dang mi mnyam gnas nas gnas brgyad du ni phug gyur pa/

As for 4 pillars, having 8 2 cubits, that perhaps means they are 16 cubits long. They are square, with a width of 16 fingers. That is the ultimate measure of the engine. As intermediate measures there are 4 pillars 14 cubits long and 14 fingers wide. The lesser ones are 14 cubits and 14 fingers. These 4 pillars have **equal** holes **drilled** to the east and west and **unequal** ones to the south and north at the **8 end places**, and the measure of them is 1/3 the pillars' width.

tha dad rnam ni gdang bu [gdung =] chu gter dus dang dus rnam kyis te rgyab tu yang ni gcig gis so/

Where the holes are drilled there are *gdung bu*, little rails, extending places. **As for these different** holes, in front the rails are *chu gter* 4, to the right *dus*, 4 to the left *dus*, 4. **To the back**, in the lower part is **also 1**. In the back 2 pillars are 5 holes. To the east 4 are displayed. And to the south and north are 1 each show. In the 2 pillars in front are 8 holes.

rtsa bar a'khrul a'khor tshad ni lag pa bcu ru a'gyur te steng gi cha ni de yi phyed/ sgyogs mda'a khru gnyis dag gis dman par a'gyur te o log bcu [C: gcu] yi steng gi cha ni lhag pa'o/128

As for the width of the engine, **at the bottom, as for the measure** of the 4 pillars of the engine, it is **10 lag pa**, 10 cubits. **The upper part is half that**, 5 cubits. Those both are square. **The bolts to be shot are less by 2 cubits** than the pillars, $[16 - 2 =]$ 14 cubits. The measure **of the part above the A'PHRUL SHING**, or central *O LOG GCU*, the propelling shaf' which engages with the heads of the bolts to be shot, is 6 cubits. This length of the *o log gcu* is **additional**, not included in the base.

zlum por phyed bcas khru gnyis dag ste sor mo thub pa ma nur nges pa'i bug pa gcig tu ni/

The center is thick and the left and right faces taper like of ox-tails. Their center is **round** and **with half** the thickness, with a measure of **2 cubits**. The 2 faces are 20 fingers. The *O LOG GCU'S*, 2 peak points outside vases are of 30 fingers. In the central round shaft, a hole *thub pa*, 7, fingers long and *ma nu*, 14, fingers wide has been cut. **In** that

khru gang dor nas sgyogs mda'a rab tu bzhugs ste o log bcu yi rgyab kyi cha la gzer gyis gdab/

hole in the *O LOG GCU*, bolts, disregarding 1 cubit, 13 cubit ox tail forms are made. The throwing arrows should be put into that hole for propulsion. The *O LOG BCU'S* **behind part is fastened by** iron **nails**. It should be made stable.

mgo bor a long dag la thag pa lnga bcu gdags par bya ste steng gi tshad ni zlum po phyed/

In the heads of the throwing arrows with a cubit measure up to 1/3rd part 2 holes are drilled, having 2 iron *a long* or rings. They are round and the circumference is 60 fingers. They are made of iron round rods of 6 fingers. To each of these rings **50 ropes should be tied**. The upper measure of the *O LOG GCU* is a **half circle**.

sgyogs mda'i mthar ni mdzub mo dang bcad[lce] rab tu a'jug ste gnya'a non zlum po dag ni mtho gang ngo/ 129

At the throwing arrow end, as for the point, the finger **with its tongue fully enters**. The throwing arrow end *gnya'a non* [pressing] **round shapes height** is identified as 16 fingers.

sgyogs mda'i mdzub mo la ni a'ur mthil thag par bcas pa dag las nges par khru gsum dag tu a'gyur

By the 2 nails the throwing arrow and the tongue are thrown. It points toward the tongue tip. 6 fingers is the tongue presser measure. It is placed in its hole up to the throwing arrow's presser together with tongue and finger. **As for this finger of the throwing arrow, the slinging palm with the ropes is of a fixed size of 3 cubits.**

de yi nang du rdo ba rab tu bcug ste stobs ldan a'then byed rnams kyis a'then par gyur pa dag/

and its leather sling palm is 24 fingers. The center thick breadth has right and left subtly tapering stages like an [ox] tail. 1/2 cubit is extra. **In that throwing palm stones are put. Having strong human power those who pull it pull the ropes and,**

btang ba myur du nam mkhar a'gro ste a'phral la nges par lung zhing khang steng sogs dang lam srang du/

as it **shoots**, suddenly they **will go quickly into space**, and having gone they will **accurately and suddenly fall on houses, roads etc.**

mtha'a dag phye mar byas nas sa yi a'og tu a'gro ste rdo rje a'bab pa ji lta ba nyid bzhin/130

and **having struck all** those things the rocks **will go below the ground**, like a suddenly descending **vajra**, thunderbolt.

de yi mdzub mo zla ba phyed pa sa gzhi'i gnas su tshangs pa'i ri mo ngos gnyis dag tu ni/

The finger of that machine has the shape of a **half moon**. **On the ground** between east and west a **painting of Bhramaa** below the fingery is equally drawn. **In the left and right 2 faces** of that picture

brgyad gnyis btang ba'i gnas rnams dag ste lag pa gnyis ka'i khu tshur bcings pa las ni btang bar bya/

at different heights are **8** stone throwing places, which are **2** stone **throwing places** for 8 parts of the earth right and left.

As for the way of throwing stones, released **from both clenched hands of persons, they should be shot** and

gtong ba sa la reg pa nyid de mnyam dang mi mnyam rkang pa a'khrul a'khor nang du gnas pas ni/

at the time of **shooting**, by fists of the 2 hands the stone is made to **touch the earth**. When it is shot to the right, the face is in the right direction. **Equal** feet shoot right and left. By placing the feet so that they dwell in the machine **unequally** to the right the stone is shot. If 1 shoots in the center, the back is straight. Do it **having placed the 2 feet in the machine**.

rang a'dod rdo ba lhung ste rnam gsum bgrod pa'i dbang gis rdzong ni rnam par gzhom pa'i don du'o/ 131

From that **the stone will fall as 1 desires**. **By the power of going in 3 ways** to right, left, or center, there will be the **goal of completely overcoming the fortress** of the outsiders.

gang zhig bsnun pas glang chen a'phral la nges par lhung pa de la srog chags phra mo dag ni ci/

Hit by these throwing stones, even an **elephant will surely fall at once, not to mention smaller beings**.

rdzong gi steng khang la gnas dgra dgra dpung ma lus gang phyi rol gnas par lhung byed pa ste/

All the enemy army staying in the upper house of a fort will be made to fall outside.

sa steng gnas su rdzong gi a'tha'a mo la ni gzhu a'dzin rnams kyis de dang lhan cig su zhig a'dren/

Therefore, combatants whose **fortresses are in flat places on the earth with talented archers grasping their bows cannot rival this** machine.

gang du a'khrul a'khor rab bsnun rdzong der dgra bo su zhig zhugs pa dag ni gshin rje'i kha ru a'o/ 132

Where such a **machine** has **completely** **attacked** a **fort**, the **enemies** who dwell **there** will come **into the mouth of the lord of death**. That is the explanation of the rock throwing engine for a flatland fort.

kha ba dpung pa drug drug dag gis gnyi ga'i [gnyis ka'i] nang ni mnyam pa khru ni zung gi bar [khar]'a dag la/

Then in the case of water-fortifications water machines of the nature of great ships are taught. Here for water machines, the thick main timbers are 6 fingers wide and 14 cubits long. Elephant-operated machines are 24 fingers. Horse operated machines are 20 fingers. Human operated ones are 16 fingers. For the 1st machine length is up to 12 cubits matched or a little more. There are garlanded? **pillars and dpung pa**, [literally: shoulders]. That is, the 2 are each adorned with **6** rails, and above there are also **6**. Above and below **in both** there is **equal** measure, and **as for the cubits** of each, **zung gi khar**, it is 2 cubits, so that it is exactly square without more or less.

snying po re re nyi ma nyi ma'i khru ru a'gyur te gnyi ga nang ni mnyam pa lhag chad med pa nyid/

For the 6 pillars and in the rails, by **each** of the 2 **snying po** [literally heart, central] combined **they are nyi ma 12 cubits**. ? **Both** pillars and rails are **equal with neither extra or lack**.

so so re mig kun la spang leb dag dang pags pa spra tshil gos rnams kyis kyang gyogs pa ste/

In **all the individual re'u mig** apertures **shields** are arranged facing in the same direction," and so that water will not get in, above and below, to the south, east, west, and north, everywhere at the borders of the individual shields which are covered with **skin**, there are water-shielding-cloths rubbed and **covered** with melted **wax**.

snying po dus dang brgyad dang skyon dang sum a'gyur nyin byed kyis kyang a'krul a'khor gcig gi rab tu bya/ 133

For an elephant machine the SNYING PO height is 3 cubits; for horses 2 1/2 cubits; For people 2 cubits. How in the center of the SNYING PO so that the water of the waves will not enter, as for 2 cubits of height, in the throat place of a great ship for entering in the middle of the SNYING PO it should be done. By the divisions of lesser, middle, and supreme SNYING PO, there are many machines. **dus**, of 6 cubits a **SNYING PO** can be for 1 machine and similarly **8** and **skyon**, 18, and

the SNYING PO of 3 x nyin byed, 12, = 36, **but as for 1 machine, in making it**, for crossing a great ocean the SNYING PO can be as much as 1,000.

gnyis gnyis snying po'i bar du a'khrul ba [phrul pa] dag kyang dpung ba rnams kyis rgya yis btab pa'am kun nas so/

Here externally there are 4 DPUNG PA and rails, to the east and to the west 2 DPUNG PA and to the south and to the north 2, that is 4 altogether and wooden pillars **up to the snying po** 4 GRA [corners?, row] **a'phrul pa**, shields, **of the dpung pa** and rails' **size** are **placed everywhere** or placed in a circle. Moreover the places of the rowers except for slits should be so circled.

rgyab tu skya ba a'dzin pa drug ste mdun nas dpung pa gnyis ka mnyam pa a'khrul a'khor a'dren pa'am/

Behind all the machines' 12 *?? SNYING PO are **6 oarsmen**. Similarly for a great engine 12 30 and up to 100 as a limit, these oarsman directly **from in front** of the engine by the **2 equal DPUNG PA** before and behind **steer the machine**, with a count as before or according with the size of the machine, up to the above limit.

kha ba'i khung bur rab tu bcugs pa'i ggyo ba'i rlung gi dar rnams kyis ni rlung gis bskyod pa ste/

Fastened **in holes in** the direction **pillars** are **moving wind-cloths** or sails, and fixing the sails according with their knowledge of the direction where the wind is going, **by** that the ship, **moved by wind**, will go where it is steered.

de la zhon pa rang gi sde ni chu yi rdzong dag nyams pa'i don du chu yi gter la a'gro/ 134

Going aboard such a ship-machine, **one's troops** enter into the midst of the outsiders **waters to harm their sea-side forts** and seize territory, and they **go on the ocean**. That is the explanation of a water fort warship machine.

chu gter zur ldan stegs bu gcig la gyo ba'i rlung gi dar dang rgyal mtshan bcas pa ka bar gdags/

Now destroying mountain forts. To cast burning grain oil a wind machine or fire machine is taught. Having **chu gter**, 4, **corners** making a 4 cornered square **platform** in the style of a shield in the center of which is a round pillar in length 3 cubits in size 2 are made in the corner of this shield

cloth sails for moving air dang in length 5 bru [a measure] having 1 size **together with victory banners** the pillar should be made.

rgyab gyi phyogs nas mi rnams dag gis drangs shing sa las thag pa dag gis steng du a'gro ba ni/

Left right and back and front of the shield in the corners are iron phurba points having rings and ropes tied to those rings should be tied to the head of the pillar. 3 sides of the machine above and below should be covered above and below by the strongest possible coverings. At the corners are the victory banners as explained. In the below right and left corners nails up to 2 bru [a measure] are 3 ropes. There from the ends of the ropes combined into 1 having made it of a measure equal of that of the mountain fort. Those ropes **from the direction behind** the fort are taken and **pulled** by men and **from the ground** by those ropes' drawing power **as for going upward**,

rlung gis rab tu bskyod par a'gyur ba nges par brag gi rdzong gi steng du a'gro ba ste/

that engine **moved by the wind certainly will go above the rock fort** into the air.

de nas mi yis a'bru mar a'phangs pas dgra yi dpung dang rdzong ni thams cad kun nas sreg pa byed/ 135

In that machine burning oil and people with fire should go. **Then**, riding in the wind machine those people from that wind machine **throw burning oil so that the enemy army and fort and all the people will all be burned**. The fire machine is sure to overcome a mountain fortress.

a'khor lo'i rtsa bar gnas gdan rtse gcig pa ni gzhus cing steng du yang ni a'khor lo dag la ni/

On one's own fortresses sides so that others may not enter into the midst, as for a hooked knife machine of whirling swords, **at the of a circle** of swords at the end of the life tree, an iron made **space seat 1 pointed sits** in a lower hole and **above** [the space seat] **also is a circle**,

sor mo gnyis gnyis bar du rtsibs su a'gyur te zlum po'i mtha'a ma ma lus par ni dgod par bya/

a water wheel, and water driven paddles made like a wheel, ie around the life tree **are up to fingers 2 x 2 = 4 as spokes** of the wheel; each spoke consists of 1 of them. The spokes also at **all the round ends of the life tree** completely pervasively **should be established**.

a'khor lo khru ni phyed dang gsum par a'gyur zhing gnam ldan steng du gzhan yang der ni srog shing ste/

That **wheel in diameter**, as for cubits, there are 3 and 1/2; and above the space seat also there besides the wheel the **life tree** is placed.

srog shing steng du ral gri rnon po myur bar a'khor te a'khrul a'khor gyi ni rtsa ba a'khor bas so/
136

At the peak **above the life tree** like the lower lower wheel spokes, **sharp swords** are put which **whirl swiftly**. They will cut the bodies of enemies. That machine by which it is made **so that** the **machine's** lower wheel's **base turns** by means of water or wind.

The *Great Commentary* says that the wheel of hooked knives will be understood by visualizing it. By the verses it is also completely taught. Similarly the wind machine also will be very clear, so these 2 and the tent machine are not explained in the commentary. Here description of the earlier commentaries is like the way of telling about attacking with burning oil.

The hooked knife wheel.

thag pa yis ni rlung gi a'khrul a'khor nam mkha'a dag la a'gro ste rang gi phyogs nas rim pas so/

At the top of the fort is placed a windmill it is taught. Driven **by ropes**, the **wind machines go into space**. As in the explanation of the previous machine, **from one's own side** in the direction of the enemy moving **according to the stages** of the wind, and with sails etc. using the wind as a special mechanical means, gradually

rdzong gi steng dang dgra yi khyim du so sor a'gro bar nges pa nyid du thag pa drangs byas nas/

its going **above the enemies' fort and going into their individual houses** is a certainty. Men having taken the measure, **having pulled the ropes**,

sa la tshad kyang de yis brjod par a'gyur te dgra rnams yi ni rdzong gi rtse mo a'byed pa yis/

that is the measure of height of the level of the mountain and having a **measure of** just the right amount of rope to reach to the **place** of the enemy, **in that manner it is** known or **expressed**. Thus having mounted in an air-going machine, **by having** penetrated or **opened the peak of the enemy's fortress** destroy it.

rtse la bkod de dgra yi khang pa'i gzhi dang a'dun sa dag la me ni rab tu a'byin par bya/ 137

The fort's essential heart is **presented at the peak, the enemy's houses foundations and meeting places** as before, 1 **should set fire** to them.

That was the ascertainment of a windmill at the peak of a fort.

Then a vajra tent machine is taught for destroying castle walls.

a'khor lo rnams kyi steng gi cha la lcags dang shing rnams dag gis khang pa chen po bkod pa ni/

Using wheels like chariot **wheels, in the upper part of iron and wood, a great tent-shaped house is set up.**

spang leb dang ni ma he'i pags pa rnams kyis kun nas gyogs par gyur pa zlum pa'i rnam pa ste/

Even in the intermediate directions there are **shields** or bucklers, **and** outside it is completely covered with **buffalo skins** in a **round shape.**

mi rnams dag gis bskyod par gyur pa mnyam pa'i sa la a'obs ni ji srid nyid du a'khor bar a'gyur/

Pulling the machine, **men move it.** From all sides **equally trenching in the ground,** they go on **circling until** they complete it.

a'obs bkangs nas mkhar gyi rtsig pa dang ni lam srang dag tu a'phral la rab tu a'jug par a'gyur/ 138

Then the men **having filled that trench** with earth, it is made equal. They **suddenly enter** the enemies' **castle wall and battlements.** In that way, destroying the walls or battlement-fortifications, they will have them in their power. That is the vajra tent machine.

Then an armor piercing iron arrow machine is taught.

stegs bu phur pa gnyis la nges par rgyud dang bcas pa'i gzhu ni gyo ba med par btags byas nas/

Bows etc where fixed on the ground a gdang bu or **platform** in width 6 fingers shoots iron arrows of the same measure. Equal to the iron arrow width measure from wa [gutter/ drain]³ to 6 those brkos carved/engraved wa [gutter/ drain] above and below left and right parts iron sticks 36

square peak to the platform by nails sealed holes in by square iron **phurbas** at the **2** edges and center **certainly together with their strings the bow** The right and left iron nails hold or **bind them motionless, and then** the aforementioned iron stick peak phurba stabbing phurbas nostrils should be put both on the machine and peaks.

rgyab tu lcags gyi phur ba gnyis la legs bkod a'khrul [phrul] shing la ni sor mo lta bu phyed a'khyog [gyogs] rnams/

Again on the **behind** part of the machine platform to the right and left are **2 iron** square stabbing **phurbas** and in the middle of the **well arrayed Propulsion shaft** are connected from 2 to 6 **finger-like half a'gyogs** [crooked, litter, stretcher, lifter??.?]

sor mo'i rtse mo dag la gzhu rgyud kyis ni mang zhing mnyam pa'i mda'a a'am lcags mda'a rnon po rnams/

Below an iron stick of a small hammer's measure of 3 fingers should be placed below moving together with the phurba's ring. Above **at the peak of the fingers**, the bowstring should be attached. At those peaks of the fingers at the individual ends are iron arrows and strings. **By that bowstring** with **equal** strength **many sharp arrows or iron arrows**

gyyul gyi dus su a'phangs pas go cha dang bcas glang chen lus po phug nas rab tu a'gro bar a'gyur/ 139

At the time of war, by being shot, as well as **piercing armor**, having wounded **the bodies of elephants** it will go right through them. That is the armored elephant piercing iron arrow machine.

Here as there is little extensive explanation by the commentaries, this is merely from the words of the *Root Tantra*.

These machines cannot really be understood by the rough explanation given, and the eye of reason cannot visualize them. Nor do the earlier Tibetan commentaries say anything in detail. If we had overall sight of them, it would be easy, but since there is no way we can, it is all quite vague.

Thus, having finished the explanation of the 7 outsider-conquering machines, now there are the machines for guarding one's own side. To guard a king's palace, below a sword machine is taught.

ka ba gnyis ni sa yi nang du brtan par btsugs pa thag pa rnams kyis dkris pa gyur pa ste/

There are **2 Columns** square with a width of 12 fingers, and 2 long and short squares. They go 2 cubits downwards, carved, sinking **into the ground** and **stably placed**. They are **wound with ropes**.

thag pa'i dbus su ral gri'i chang gzung tshud pa zlum po dang bcas bskor ba du mas skor gyur pa/

Above the earth 2 1/2 cubits are passed over. Then in left and right pillar holes a'phrul shing or rails are placed. Passing above 6 fingers ropes are firmly tied. **In the center of** or between **2 ropes** is a sphere in which are sockets as **holders for swords, with a round cavity** on which are twisted ropes, **twisted around many times**.

de yi dbus su ral gri'i chang zung nges par ggyo ba med par gzer gis btab par rab tu a'gyur/

Into the center of that sphere, are placed **2 sword holders**. The sphere and sword holders directly penetrating to **fix** them **motionlessly**, the swords are **tightly fastened by nails**.

gzer dang thag par bcas pa gyogs par bya zhing ral gri a'i so yi rtse mo'i cha yang mnan par bya/
140

Similarly on the front 2 pillars are swords circling in the reverse direction from the previous swords in such a way that both the parts of the swords newar the points come together. **Together with the nails and ropes** except for the places where the swords come out, the machine **should be covered** by shields, so that it cannot be seen. From above, if the enemies' feet tread on the **sword point tips**, spontaneously move. The swords motionlessly **should be tread on**.

de yi steng du bug pa'i re khwa can gi spang leb las ni bskul bar a'gyur ba a'thon pa'o/

Above that the holes where the swords protrude where they come together with the **perforated shields**, there when anyone places their feet there, **from** them the swords **will be pushed** and **go upwards**.

ral gri'i steng du zla ba'i dbus kyi cha la lcags las byas pa chung du gcig kyang gzhas par bya/

Above the swords are the **moons**: the name of the rails above the sword handles is "moons." So it is taught, or perhaps it is talking about the symbols on the shields. Anyway, the measure of these

rails is 6 fingers. **In the center part, made of iron a treadle** [very solid] **should be placed** for the sake of treading on the swords.

zla ba'i steng du gang gi rkang pa gzahag pa de ni a'phral la ral gri yis kyang gcod par byed/

Whoever's foot is placed above the moons will suddenly be cut by the swords.

de nas a'khor lo'i phyed kyi sa la steng du me long do shal rgyal mtshan la sogs bkod pa'o/ 142

Then in the upper half of the device mirrors, wreaths, victory banners etc. are arranged.

Then kshaatriya caste warrior's chariots are taught.

cha phyed dag la a'thab mo yi sa ste mnyam pa dang mi mnyam a'dren byed rta a'am glang po rnam/

For chariots 1st having made a stable life-tree, above the wooden axle whose width is 6 fingers of wood, and length nyi ma lag pa 12 cubits. by 6 east and west and 6 north and south there is a seat or place for people. Moreover above the life tree where peoples' seats or places are to be a house should be made. How? In the 8 directions and in the center equal to the measure of the chariot wheels, or 1/9th the seat square.

The width of the life tree is 14 fingers. Make that into 3 parts. The center part is left alone. At the 2 end places make holes. Put wheel spokes in those holes. Fasten them to the life-tree with nails. In the round holes at their bases they turn with the wheels. At the 4 corners of that chariot 4 columns meet and are connected to the rails above and below them. The equal chariot is 1 drawn by an even number of horses etc. and the unequal chariot by horses etc. of uneven number. On the above-mentioned columns having passed over 1 part, the **half part** above that **is the place of warriors.**

The drawers of equal or unequal chariots are horses or elephants. 2 4 and 6 are equal and 3 5 and 7 are unequal and the height of the chariot should be the height of the bodies of the animals that pull it.

de nas a'khor lo'i phyed kyi sa la steng du me long do shal rgyal mtshan la sogs bkod pa'o/ 142

Then the half circle place of the warriors **above** should be beautified by with **an array of mirrors, garlands, victory banners, bells etc..**

gcig phyed cha gnyis dag ste zla ba lag pa rtse mo can rnam rtsa ba'i gnas dang gdan rnam kyis/

1, 2 half parts. Below the place, the place of the warriors is 1 part. The window-like hole is 1/2 part. The above stage-like window is also 1/2 part. Combined, these 2 similar features are 1 part + the 1 part of the warriors = 2. For fighting in war the place with the windows looking in the 4 directions should be made the place of the warriors and weapons. **zla ba lag pa rtse mo can** is 1 2 3.

Above the **place** of the pillars' rails up to the driver's place is 1 part of 4 fingers. The fighters' places on the columns are 2 parts of 4 fingers. Above, the columns are 3 parts of 4 fingers. Above that is the place of the symbolic things, the victory banners etc.. Thus with 1 part etc. the place and individual **seats'** measure should be known with certainty.

zlum po phyed bcas gcig cha pad ma'i shing rta'i sa ni dga'a ba'i dbye ba dag la mnyam par a'gyur/

In the divisions of 3 chariots, the horse drawn chariots' wheel = 2 1/2 cubits. The life-tree is a little over 4 times the measure of the wheels. The chariot ma.n.dala complete part measure twice repeated is square in the 4 directions. At the 2 ends the wheels should be of that measure. The elephant chariot is twice as big as the horse chariot. As it is explained that it has a round of 1 1/2 parts, such a sphere is the lotus chariot's place. As for establishing the divisions of the chariot of joy,

rten dang bcas pa a'khor lo'i tshad ni rta dang glang po'i dbang gis phyed dang bcas pa rnam gnyis kyang/

the measure of the wheels together with the 4 supports of those drawn by horse and elephant is 2 1/2 cubits."

lha rnam kyis ni pad ma'i rigs ni lha yi bu yis dkod pa dga'a ba'i rigs ni mi rnam kyis/ 143

Those of the gods are of the lotus family. Those of the sons of the gods are of the family of joy. Those of humans

brgyad dang chu gter srog shing a'khor lo rnam kyis rnam gsum a'dir ni shing rta chen po phyed dang mnyam/

With **8 and chu gter**, 4, **life trees** and 8 **wheels** with life tree is a great chariot that cannot retreat from war. Below and above the 1 with has 2 life trees and 4 wheels, half those of the great chariot. **The 3 chariots here are the great chariot**, 1 **half** that size, and 1 equal half that size again with 2 wheels. The chariots of the gods have 1 wheel. The sun's chariot is also like that.

nyi ma'i shing rta mchog ni a'khor lo gcig pa mi mnyam rta yang lha ma yin rnams rnam par a'joms/

How so? The **sun's supreme chariot has 1 wheel and an uneven** number of 7 **horses**. The **asuras have rnam par a'joms** pa all-conquering chariots.

gyyul du phyir mi ldog par a'gyur ba mi mnyam mnyam pa'i shing rta chen po rgyal rigs rnams kyi'o/

The kshaatriya chariots are equal and non-equal great chariots non- retreating from war.

steng dang mngon du phyogs pa a'joms te mnyam dang mi mnyam gyyul du rgyab ni a'joms pa mnyam par a'gyur/ 144

Similarly 1 life tree and 2 wheel **equal and unequal chariots**, drawn by 3 yokes and 2 ropes with horses etc. pulling them, and **in war** able to turn around and go backwards, whether they are pressed behind, or in the **above** direction, or whether they **conquer** the enemy **in front** of the pullers, **they equally will conquer**.

Thus for guarding one's own side sword machines and kshaatriya warrior chariots are taught.

Then devices for theatrical entertainments are taught. Like the palaces of the gods, the nature of the moving places that lords of humans have for a show is taught.

drug ldan [lnga] chu gter me yi cha rnams dag gis ka ba'i rtse mor bug pa mnyam par rab tu a'gyur/

The pillars are 20 cubits. The back is 24 fingers. There are an equal count of holes Where? 1 end of the hole **has** a measure of **6** cubits. The 2nd has **5**. The 3rd **chu gter**, 4. The 4th **me yi**, 3. **By parts to the tip of the pillar** every cubit **there is an equal hole**. 4 similar ones are drilled. The lowest part is 13 cubits.

rtsa ba dag las steng du phyed kyi cha ni rtseg ma'i dbang gis a'gyur te lha rnam gzhal med khang/

Above the Above the Above the Above the Above the Above the

parts are half of that part or 7 1/2 cubits. **By the building's storied construction** they are like that. Above the assembly palace are rails 4 4 [sets of 4, 8, 16??] in the roof, like the **deities' palaces**.

de bzhin sa la mi bdag rnam kyi rnam gsum rtsegs pa'i dbang gis yul gyi ltad mo dga'a ston la/

Like the deities palaces on the ground the places **of lords of humans** too **with triple stories** are moved **for the country's shows** and feasts.

khru nas khru yi bar dag gis ni phyogs rnam kun tu a'khor ba dang ldan chen por rab tu a'gyur/

From cubit to cubit ni having wheels in all directions they are immense.¹⁴⁵

The 1st story, with pillars above the externally arising rails all surrounded by shields. It is circled by 3 cubits. The 2nd story it is circled by 1 cubit. That is the ascertainment of the deities palaces and lords of humans' houses' transported for festivals.

a'khor lo'i steng du kha ba'i rtse mo dag la rnam gsum rtseg ma'i dbang gis a'gyogs rnam phyogs kun du/

Now, for spring feasts, the characteristics of swift wheeled ones are taught. The previously explained chariots had 4 life trees or axles and 8 wheels, similarly with 8 **wheels above** which, 4 pillars of the measure of an elephant chariot pillar are inserted with the parts of the **pillar tips** from below to above as above explained, **by their 3 stories** these **quick ones** can circulate in **all** the 4 **directions**.

brgyad gnyis brgyad dang de nas phyed de phyogs dang dus dang dus dag lag la rten nyid sa gsum la/

Above the rails 4 4, the 1st story in the 4 directions are **8 2**, 16, platforms. On the 2nd are **8** and on the 3rd are **half of that** or 4. On the 1st story above are **phyogs**, 10, hands above the rails, and what is viewed from each direction is like the other directions. In every direction of the 2nd story are **dus**,

6, hands **and** in every direction of the 3rd are **dus**, 4, **supporting hands**. The supports of the hands are the rails of the **3 places** or stories.

steng dang a'og tu a'khor bar byed pa lag pas gzung ba'i a'khrul shing la ni bu mo rnams kyis sten/

for those 3 large ones, **above** the lower ones **and below** the upper ones, **making a circle, [or just surrounding it?]** **hand-held carrying poles carried by** noble and attractive youths and **maidens** are inserted in holes in the pillars.

nang dang phyi rol dag tu gnas pa a'og dang steng du son cing phyogs brgyad du ni a'gyog [C: a'khyogs] pa rnams/ 146

The upper poles **are inside** and the lower ones de? las **outside**. By the stories they **go below and above**. **In the 8 directions** those, which move or **a'khyogs pa** [carry] it, are in all directions or encircle it. Those are the characteristics of the device's carrying apparatus. It is covered above and below. As for those poles, the upper ones are **inside and** the lower ones **outside**. Continuously 1 after the other all the machines have all kinds of upper stories and coverings.

Now for flower gardens etc., water-leading vase-water machines are taught.

steng dang a'og tu sbubs ni a'gyogs [a'khyogs] par a'gyur te kun nas sbubs [C: sbub] kyi rnam pa dag gis a'khrul a'khor ro/

Above and below or left and right, whichever, above is right and upward and below is right and downward, having a **tube** like a bamboo stem, as for such a device it is **carried**. Corresponding 1 to another, all the machines made are in the form of pipes.

The device is **always** a water conducting machine with square pipes.

sbubs kyi rtse mor bum pa'i gzugs la bug pa yang ni sbubs kyi bug pa dag gi tshad du a'gyur/

Behind it, in the center, is a water entering hole that entering **a vase shape at the tip of the pipe**. The pipe tip is inserted in the vessel's mouth. Below the vase's mouth "there is also a hole of the measure of the pipe's hole.

chu ni a'dren par byed cing drangs pa'i chu ni btang bar a'gyur pa dag kyang bum pa'i bu ga nas/

As for vases or pipes of other shapes, along the pipe entering the machine, at its peak or half-way up or just in 2 or 3 places other tube tips are seamlessly joined 1 to another continuously, going from the water source to where the water is to be led. The hole behind the machine is made to the measure of the pipe tip entering the vase throat, and from the vase having the pipe, other pipes around the machine are placed in the water. Then when the tip of the pipe is joined to the others, the holes of the vase, are put in front of the pipe tip. Sealed so no air gets into it or into the holes of the 2 or 3 pipes etc. when another pipe is joined, hindering the vase from in front, the pipe tip hole coming into it should be stoppered with a soft plug. Then as long as the machine is full of water, if the machine's vase hole is tight, from lakes etc. the vase's inner wind breath conducts the water. The conducted water is squirted from the vase holes.

sked mos tshal dang ldum ra dag gi mnyam pa'i sa la gang du drangs pa der ni a'gro bar a'gyur/
147

So led the water will go to flowery **pleasure groves and medicinal gardens**. That is the ascertainment of the machine of 10 waters.

Some join a "true meaning" explanation to these devices, and though it may without great contradiction, the wise say it should not be done. Without seeing the machines with one's own eyes, the pith is uncertain, and some whose intention is easier to understand are not explained in the commentaries. Though I might make all kinds of explanations, the commentaries, words are unalterably brief and vague. Various changes have occurred which are not clearly taught by former gurus. Therefore, these things are suitably left alone with equanimity. Following the *Root Tantra's* words, or even if I follows the syntax loosely, these may still be explained but, if those who do not abide in the meaning have only a little of it, they should confess as much.

The final summary of the teaching of machines was given as a teaching by Dharmaraaja Jampel Mañjushrikiirti to the Bhramin Chariot of the Sun.

rab mchog sa gzhi dag la gdug pa can rnams sgrub pa'i don dang chos dang ldan pa rgyal don du/

In supreme great Jambuling, the **land** where Buddha's teachings abide, to accomplish the hostile action of annihilating those on the side of harming the teachings, the Lalos etc., and **for the sake of victory, possessing the Dharma,**

dang po'i sangs rgyas su ni srid gsum bla mas zla ba bzang la thams cad sngon du gsungs pa gang/

in the supreme **1st Buddha which** the Bhagavan Shaakyamuni, **the guru of the 3 worlds, formerly taught to** the nirmanakaya of Vajrapaa. king **Suchandra**, from all this about the nature of the vowels arising in speech and about machines

de yi nang nas cung zad tsam zhig a'dir ni de ring yul a'dir khyod la bdag gis gsal bar bstan/

From this, just a little here today in this country I am clearly teaching to you.

rang gnas srung ba'i don du a'di dag mtha'a dag gyis zhig zhe ldang chags pas min no nyi ma kye/
148

To guard our own land which possesses the Dharma **use all these** things. These things are not to be used **from passion and aggression.** **Sun Kye.** Having gained complete knowledge of Kaalachakra, that these other things should also be done is the certain command of the Bhagavan.

Everything up to this point, including the outer, inner, and other places, or symbols of the 10 fold abhisheka are explained by means of 10 summaries of the *Great Commentary*. From here on, since it is easy to understand, no explanation is made in the commentary.

*20th: THE CHAKRAVARTINS CIRCLING THE 12 SECTIONS

This is taught from "chang and lan tshwo etc," verses 149-159.

chang dang lan tshwo'i chu gter dbus su thub pa sa yi dkyil a'khor la ni las sa yang dag gnas/

The inner 6 oceans of **chang liquor** etc. are inside the circle or **in the center of** the outer **salt oceans.** **Within the thub pa,** 7th, **earth ma.n.dala,** continent, greater Jambuling, the place of karma truly exists.

dpag tshad a'bum phrag gsum la nyi ma'i dum bu rnams su mi yi bdag po rim pas a'khor bar a'gyur/

Within its outer circumference of **300,000 pagtse are the sun's sections.** Among these 12 continent sections, **Lord of Humans,** the Dharma-chakravartins circle successively. On these the *pad ma can Commentary on Difficult Points* says "The bhagavan Kaalachakra circles." That refers to the mantra teaching.

dum bu gcig pa dpag tshad stong phrag nyi shu lnga ste nor gyi a'dab ma dag dang bcas pa'o/
47.2

Among these 12 continent sections the **1 section of** lesser Jambuling extends **25,000 pagtse**. That is 300,000/12. The distance from south to north equals that from east to west. They are the same. In this case, if the **nor, 8, petalled**, division of this lesser Jambuling in the 4 directions and 4 intermediate directions is explained,

Shambhala is unchangeably in the center of Jambuling, of the sections of India and Tibet etc. as determined by solar shadow sticks, as formerly taught. India, Tibet, Khotan, China, greater China, and the section of Kailasha in this lesser Jambuling, south and north, have a combined breadth of 25,000 pagtse. $25,000/6 = 4166.5$ pagtse, 333 bows, 38 cubits. The width of the Kailasha section is just that.

To the north of this Kailasha section, relative to the place of Mt. Meru being made the back, and to the south the river Shiita being put in front; half of that section is in the west, right, direction. Half is east or left. In the right half of that is Shambhala. It is said to be shaped like an 8 petalled lotus. That appears in the learned and accomplished one's *Great Commentary* itself.

Some Gurus say the country of Shambhala is half the measure of this continent, some 2/3, some just 1/3 etc, and though these views are widely held, if this is examined by reasoning, the measures of the 6 regions into which Jambuling is divided are just roughly equal. Shambhala is on the river Shiita's north bank, and that country's parts are divided into 8 petals, since otherwise it is not suitable. North of this lesser Jambuling's river Shiita, the section of Shambhala, like an 8 petalled lotus has 8 petals in the 4 main and intermediate directions of the central navel,

de yi dbus na kai la sha ste mchog gi gangs ri yis ni phyogs rnam kun tu bskor ba'o/149

In the center of the 8 petals is the great round high peak of Mt. **Kailasha**. The central place is large and very vast and in the middle of that is the Kaalaapa palace of the rigdens and dharmaraajas, having a width of 12 pagtse. In the center of the front and south sides of this palace is the pleasure grove Malaya of 12 pagtse, in the center of which is the palace of Kaalachakra erected by King Suchandra. In the east of that pleasure grove is the lake nye ba'i yid and in the west White Lotus lake, both in width 12 pagtse. Around the palace are 10,000,000. villages. Bye ba'I grong. This could also mean a city of 10 million. All these are vast places whose edges are surrounded by mountains and forests with snow on the peaks of the mountains. If so, if the palace is in the center, on the peak of 1 snow mountain peak, Kailasha, it should not be thought that it is any smaller. The layout of the country of Shambhala is like an 8 petalled lotus. 1/ 3rd part of this, the navel of the country, like anthers, in the middle of lofty rising peaks is the palace and the cities of its region.

Because the mountains peaks surrounding it at the edges are snow peaks, it is called Kelasha, because it? [the region?] is surrounded by supreme snow mountains in all directions.

sa la kai la sha'i dum bu gangs ki ri dang bcas pa de ni kun nas gsum cha ste/

In the middle of that **land** of Shambhala is **Kailasha section's** edge **with** its **snow mountains**. It is 1/3 of the whole country.

phyi rol du ni a'dab ma re re dag kyang nyin byed yul dang ling gi yul rnams dag gis brgyan/

In the center of the Kailasha section is the palace with the city of Kaalaapa, with its ten million villages, **outside** of which are the lotus's 8 petals, **each** of which has **nyin byed**, 12, great **regions**, 96 altogether, Each of these 96 great regions **also adorned with** 100 **sub-regions**. 1/3 of the whole is the navel region. Each petal is also 1/3, in the manner of an 8 petalled lotus. Many commentaries say, "Shambhala etc. the 96 regions." By that being taught, as for Kailasha section and Shambhala, the central palace, and Kaalaapa city, if they are different they would clearly obstruct each other. Evidently the particular name Kailasha is sometimes used in an all-inclusive way to refer to Shambhala together with its 96 outer cities.

gyyas gyi phyed na sham bha lar grags thub mchog gi gnas grong ni bye ba lhag par gnas pa ste

In the Jonangpa translation 1 section is 25,000 pagtse. **Shambhala is said to be in the right half. The place of bhramins and excellent sages** has 96 x **10 million villages** and the 10 million villages around the palace are **places in addition** to that.

*bye ba'i grong gis nges par bcings pa yul du a'gyur te rgyal khams grong ni a'bum phrag rnams
kyis so/ 150*

Together with its 8 petals, the snow mountains supreme in all directions completely surround it. In the center is Kailasha. On the earth Kailasha's section, with the snow mountains is 1/3rd of the whole. Externally each petal is adorned by 12 regions and their sub-regions. Each region has 10 million villages, and the sub-regions have **100,000 villages**. Divided by divisions of 1 2 3 4 5 6 7 8 etc. as for wheel-having lords of humans

*gcig gnyis gsum dang chu gter dbye ba mda'a ro thub pa lnga dang a'jig rten la sogs dbye ba yis/
1 2 3 and **chu gter mda'a ro**, 4 5 6 divisions thub pa, 7, etc. by these divisions of the world,*

phye ba mi dbang a'khor lo can ni sa gzhi dag la a'khor te rnam shes ldan pas btsal bar bya/

divided, wheel having lords of humans in the lands turned, are to be sought by those having consciousness

The wheel having lords of humans circled the divisions of this circle on the earth. By those having consciousness of that, they [or their teachings] should be sought out. So translated it is easy to understand.

Where in the world does Shambhala exist? What is its name. How many cities does it have? What sort of rulers does it have? That is taught. The river Shiita flows up to it from the right and onward to the left.

This region of lesser Jambuling is divided into 2 sections. The east of this continent is counted as the front and the west the back. In that style, south is right and north left. If so, as has been taught in this tantra many times, if 1 mentions **the right half** 3154m, it is understood that the earth is beng divided into right and left parts, and there is also a left half.

Shambhala is north of the river Shiita. The River Shiita being in the center makes it the region of halving. Though Shambhala exists there, it need not extend over half of Jambuling. These days 6 countries inner regions cross the northern section place center, but they do not fill the half of left and right. According to the learned and accomplished *Great Commentary*, as formerly taught, it's being explained to be in the right half is understood, as soon as the meaning of right is explained.

The name of that country is Shambhala. The place where the bhramins and the Supreme Sage were has 96 x 10 million villages and the city around the central palace is a place of more than 10 million. Moreover in every petal 12 great regions exist, with every region certainly having 10 million villages. It is a big country. Each of the 96 regions is ruled by lords of humans with golden crowns who are deva and naaga emanations. In each great region, the subregions include 100 cities, each with 100,000 houses.

It is sometimes said that Shambhala is in the snow mountain west half section, divided into 6 regions. That the many cities of Shambhala could be contained in just that much space is impossible. To clear away the doubt, that is taught in the learned and accomplished one's *Great Commentary* itself. There are many different assertions about the size the country of Shambhala, but, even from the viewpoint of those who maintain the borders are small, the overall measure is 500 pagtse. $500 / 8 \text{ pagtse} = 62 \frac{1}{2} \text{ pagtse}$ as 1 petal's or inner radius width. In calculating the total area of 1 petal, the outer edge measure and inner edge measure, are respectively $\frac{1}{3}$ and $\frac{2}{3}$ of the radius. So that the difficult calculation may be easily done, from the outer edge measure of 125 pagtse subtract a quarter, adding it to the inner edge, equalizing the outer and inner edges. From the outer

edge of 1 petal to the inner edge the length is 1/3 of 500 pagtse, 166.5, 1,333 fathoms with a difference of 8 cubits, 8 fingers. By adding the width and length of a petal, 1 petal's total area will not be given. Even fools know after adding the width measure and length measure of 1 petal, that if 120 million villages are to be established there, more multiplying and dividing must be done. The dividing method is a known practice. In that, for example, in a picture with a grid of 17 crossed lines], there are 16 squares upward, and 16 across, the total number is not the 32 gained by adding 16 upward and across. The lengths of the above petal's thicker head and thinner tail need to be averaged then multiplied by the width to give the area.

Moreover for every city in every region the pagtse and gyanggra that arise in this way will not succeed. Combining multiplied and multiplier into a total, divide by 2, and square. The petal head and tail measure pagtse $125 \times 4 = 500$ gyanggra $\times 2000 = 1,000,000$ fathoms of 4 cubits in width are the number of 1 bsgrigs phreng. The square fathom count is 1,000,000. The length measure $166 \text{ pagtse} \times 4 = 664$ rgyang grags $\times 2000 = 1,328,000$ fathoms. Half the previous remainder pagtse divided into fathoms is 4,000. Also add 333 fathoms, by which, the total is 1 million + 333,333 fathoms. That 1 length garland combined count, is multiplied by 1 width garland combined count = 1,333,333,000,000 and that is the number of 1 length in fathoms = Multiply that 1 length by 1 width = 1,333,333,000,000. The area of 1 petal is approximately that many square fathoms. Each of the petals has 12 great regions. $1,333,333,000,000 / 12 = 111,111,083,333$. That is the area in square fathoms of 1 great region. Discarding the remainder of 4, divide by 10, 000,000. Each village's allotted land area is 1,111 square fathoms.

The breadth of Shambhala, even in the tradition that says it is very small is 4166 pagtse, 1/2 gyanggra, 333 cubits, and 8 fingers; not to mention that $\times 3$ as the circumference of the 8 petals. Thus we see how those who do not closely examine and do not have faith in Kaalachakra create the cause of being troubled by ambivalence and foolish talk. This is clearly said. Their teachings say that if Shambhala does not have an area like half or 1/3 of Jambuling, it could not contain so many cities, and it is necessary to clear up such thinking. Also they have not gathered the total instruction of the words, whose meaning was fully presented.

Now how the Shambhala Lords of Humans arrive is taught. Dissimilar ways of explaining "1, 2, 3," etc. occur. According to those following *the little commentary Pemachen*, arising in the 12 earth sections as the Bhagavan's wheel of Dharma turns, non-dual wisdom is 1, upaaya and prajñāa 2, body speech and mind 3; body, speech, mind, and vajra wisdom are "chu gter," 4; "mda'a," 5 is the 5 families of the purified skandhas or the 5 wisdoms; "ro," 6: is the 6 families, the 5 together with the wisdom skandha; "thub pa," 7 is 7 buddha families; and for 8 is the 5 skandhas + 3 families etc. The wheel-possessing lords of humans turn the wheel of these Dharmas on the earth. So it is explained. That is why the 5 skandhas and families occur 2 times etc.. "Thub pa," 7, is the 7

limbs of enlightenment or 7 limbs of union. For 8, If the noble 8 fold path etc., the various gates of Dharma are taught and the 8-spoked wheel of dharma explained, that is good.

Even if this story about the Lalo conquerors and the wheel-having of lord's of humans is refuted by capable ones, it does occur in the actual words of the Buddha Bhagavat. If the Dharma is understood because of the wheel- having lords of humans, there is no unsuitability.

By some people's interpretation, 1 is the wrathful wheel haver. He and his son makes 2 arising at 1 time and the sons of those are 3 and 4 5 6 7 and 8, with "etc." making 9 etc. In the case of the wheel having rigdens and their sons, wearing oneself out with divisions is futile. The divisions of the wheel havers are not included in these words' meaning. So the capable ones have taught.

Also some interpret it as saying that in this continent the Lalo conqueror and the wrathful wheel haver were 1st in 1 and then in 2 3 4 etc. the remaining 11 sections. There were also successively arriving Lalo conquering wheel havers, the 2nd etc. up to 12, for 1,860 years. That Buddha himself with a single body in those 11 continents took 12 Dharma teaching births need not be accepted, and accordingly in this continent, the teacher did not explain that the rigdens wheel-havers came to Shambhala in 12 dissimilar births; but this, as the former gurus explain, is uncertain and difficult to establish by reasoning.

Perhaps the rigden wheel haver who in this continent was the conqueror of the Lalos, in the other 11 for a short time also conquered non-dharma. Perhaps at the time of conquering Lalos in this continent emanating with his army, he conquered non-dharma there. The Lalo Persian dharma really did arise in this continent, but in all other continents there is no certain scripture and reasoning saying whether or how it arose. So it is taught.

The Lalo conquerors came 1st into the 1st continent, lesser Jambuling, and then circling right in order conquered continents 2 3 4 5 6 7 8, etc. up to 12. The 12 divisions of the establishment of the Buddha's teachings by the wheel-havers in turn are similar. Since these scriptures are uncertain, and coming to a definite decision by reasoning is difficult, whatever it was like in the 12 earth sections, the teachings of the Buddha circled in order, and the teaching the great lords of humans who turned the wheel of Dharma there should be proclaimed.

Other scriptures say that in Kurava etc. the pratimoksha vow was never taught. Unsuitable to support though that may be, it is not incompatible with the holy Dharma vessel of mantrayaana. The wheel of Dharma of the Tathaagata could still have been turned in all 12 karmic earth sections.

Moreover at the end of the 4 times of previous teachings, refreshed by the emanation of Mañjushri, the wheel-haver lord of humans, again the stages are entered of the 4 times of the teachings. There the convention of the earlier and later spreading of the teachings is made. The 4 times of the teachings also circled successively in all the continents and in all continents too the earlier 4 times stages arose and after that a tradition maintaining the later 4 times stages arose. The 3

having period etc. are explained as being at the "back of," after, the king, from the view of the continents. The time of the later kings arising was the completion period. After that, the 3 having and other stages of the 4 times arose, it is explained.

gcig gnyis gsum dang chu gter dbye ba mda'a ro thub pa lnga dang a'jig rten la sogs dbye ba yis/

Thus expressed in the individual traditions, the suitable subject, from the viewpoint of the Dharma to be taught, in this case as previously, is non-dual wisdom which is coemergent or 1 suchness. Prajñāa and upaaya are 2. The yogas of body speech and mind are 3. **Chu gter**, 4 is the **divisions** of the 4 vajras. **Mda'a**, 5, 'a is the 5 families or 5 wisdoms. **Ro**, 6, is the 6 paaramitaas, or the 5 families + wisdom = the 6 families. **Thub pa**, 7, is the 7 limbs of enlightenment or the 7 limbs of union. **5 and a'jig rten**, 3, = 8, is the noble 8-fold path. **By** those **etc.** other **divisions**

phye ba mi dbang a'khor lo can ni sa gzhi dag la a'khor te rnam shes ldan pas btsal bar bya/

divided, a, the wheel turners especially the noble **wheel haver lords of humans** turned the wheel of Dharma in the 12 earth sections. **By having** truly examined **consciousness**, that same holy Dharma taught by the capable ones **should be sought** for the sake of the siddhi of mahaamudraa.

Only intrinsically taught by these words, in the 12 earth sections, from 1 to 12, a Dharma teacher, a wheel having lord of humans turned the wheel of Dharma and taught. From 1 to 8 etc., and at last to 12, as individual regions' Dharma teachers, 1 wheel haver was divided into 12. As 1 sun covers 12 houses or 12 earth sections by transiting their 12 divisions, by the inconceivable wisdom kaaya, for those who were to be tamed by peaceful or wrathful forms, in the individual continents the holy Dharma shone like the day bringing sun.

Those wheel havers are sought and relied on by having consciousness that knows according to what is taught in this tantra. The wheel havers were in accord with true wisdom, as will be explained below.

Regarding the verse "Wheel havers and half-havers" etc, taking it in 2 senses different previous explanations arose. According to the *pemacan*, followers the Bhagavan himself, by his power of taming having taken the name of Vi.sh.nu to accord with the thinking of the mutek extremists, did benefits for beings. As for that, wheel havers and half havers and fragment havers and regional lords of humans having mudraas in their hands, others from those with the name of Vi.sh.nu also did benefit for beings. Thus outsiders ascertained 1 year and 2 transits etc. the divisions of time. Their benefitting sentient beings was like the lord of the world, the Buddha, being in 1 and 2 etc.. So it is explained.

...ni yul gyi mi bdag phyag rgya'i lag ni de las gzhan/

Some, explain 1 as above, and say the wheel havers and sons are 2, and the half-havers 3. Other than those, arising at the same time, there are up to 9 section havers and "country [haver] human lords who have mudraas. Other from those nirmanakaayas, these are ordinary lord of human sages who arose as outsiders, ascertaining divisions of good and bad and their connections and borders. Like the Buddha Dharma of worldly khenpos, the knowledge of good and bad times accordingly arose. So it is explained.

According to Rwapa 1, 2 and the following meanings are explained like this. 1, 2, 3 and 4, divisions "by time-having days," by the divisions of 8 etc. Having read that, The Dharma parts 1 2 3 and 4, are by divisions of the 4 times, the time of strife, the 2- having and 3 having and completion having, having as days days of the nūpa, with the time of 1 nūpa solar day. Outsider worldly teachers,

A dra A no gha dang phag ldan/

Adra, Anogha, Phagden, and the 5

byi ba dbang po gos dkar can dang sbrang rtsi blo gros a'joms byed brgyad pa gang de mun pa can/

jyi ba, wang po, gökarchen, drangtsi lodrö, jomje

As 5 the outsider world teacher gos dkar can: etc. 5 and Ardhana etc. arose by divisions, for the sake of taming, the teaching of the Buddha, the supreme lord of humans, therefore produced fully perfected masters. As for the wheel havers, by the forms of those who were to be tamed above the earth, circling in the "nyi ma," 12 different earth sections, they arose with skillful means of taming those to be tamed.

How so? Those possessing the wheel of the fully completed teachings ruled in the 4 continents. Half masters of half teachings had half of that or 2 continents. Masters of fragmentary teachings had mastery of half of 1 fragment of a continent. Masters of a country with 10 million villages were the country's lords of humans. Those with natures having the limit of ruling mudraa kingdoms of 100,000 houses were those with mudraa-hands. Other than that the teachings were held by ordinary sorts of people.

Moreover externally by the divisions of time, according to the arising of the Lalo, rigden tamers also certainly arose. The protectors of the world, the buddhas and bodhisattvas taught so that they could tame the outsider teachings. So it is explained.

Some say the Rigden wheel havers and their sons are the half havers. The many sons of the bhramins etc. arising together with them are fragment havers. In their countries the lords of humans are the mantra hand holder nirmanakayas. Ordinary sage lords of humans also arose, it is explained. Many explanations, that and others arose.

From these what is the suitable part? 1st conquering the Lalos, the buddha dharma establisher Rigden Drakpo goes to all the 12 continents, in all of those he "possesses the wheel of mastery," His sons Bhramaa and Shiva are each rulers of half these continents, so they are the "half havers." The Bhramin son Ösung who later arrives at the River Shiita's south bank, rules the kingdom of Shambhala, 1 of this continent's 6 sections. By that he "possessed the section." So it is said, "as for section possessors" the 1st of these began with aÖsung, continuing up to 8. After that "there were the lords of humans having mantra hands," ie those holding a king's symbol in their hands, and the ones "other than those" were the different kinds of lords and military officers who were there. "Among the outsiders, according to "the divisions of time," the perfection having etc. certainty arose." "Just like the lords of the world," the buddhas and bodhisattvas after that, the mantra number 6 and lag pa, 2 = 8 was that of the lords of the 10 families. Other lords had not attained the bhumis. From the 1st of those fragmentary wheel holders to the final 9th, in lands outside of Shambhala, certainty arose about the teachings of the wheel havers in the 4 times, perfection having etc.. As the Buddha's teachings arose successively in the 4 times, it was like that. Explanations other than this do not make any real sense of "section haver." The meaning of "grasping a mudraa in their hands" too is obscure. So it is taught.

Then the dharmaraajas birthplaces and the time of their turning the wheel of Dharma is taught.

a'od zer bdun dang ri gza'a thub rnams a'dir ni de bzhin snying stobs ldan pa lha yi skye gnas te/

7 light rays etc. are taught. Pemachen and his followers say that the meaning of this and the previous 3 verses is that for the sake of taming the mutek extremists, the Buddha taught by emanating in accord with their thinking. The **7 light rays** etc. are the 7 .ri.shis and the **ri gza'a**, planets which are **thub**, 7. These possess the essential power, **sattva**.

Those like that with only virtuous thoughts, have a **divine birthplace**. The 8 avatars taught for Vi.sh.nu, the fish etc., because of having mixed virtuous and non-virtuous thoughts, are created by raajas's spirit and asura birthplaces. So it is explained.

Here the skilled say that a Buddha emanation having mixed virtuous and non-virtuous thoughts is unacceptable, too extreme, and that such a meaning is not being taught. Though that is indeed refuted and buddha and bodhisattva emanations cannot really have mixed thoughts of virtue and non-virtue. However, it seems without contradiction that in terms of pacifying those to be tamed

and entering into wrathful actions they seem to express in these ways. The nature of the virtuous and non-virtuous actions appears in those texts. Also some say that there are 6 light rays, and then 7, and ri is 7 and gza'a is 7 and thub is 7. By adding the havers to the two half havers there are 34 of these having sattva and a divine birthplace.

*nya dang rus spal phag pa mi yi seng ge dang bcas mi'u thung dang dza mad ag ni dang/
raa ma nag po de ltar brgyad ni lha min rigs la a'jigs ster rdul gyi a'byung po'i skye gnas so/
sum cu rtsa gnyis gdan gyi mthar ni lha min dgra bo tse lo brgya pa phyag na a'khor lor a'gyur/152*

The section havers have the name “fish.” The 8 kinds, tortoise etc., are asura and Lalo families of a fear-bestowing raajas nature, having the spirits birth place. Others say that there is no reason for so explaining the 6 words of light rays and that the 32 all being called wheel havers also is wrong. Also some say light rays is 12 names. The *Vajra Mala Explaining the Guhyasamaja Tantra* says "As for that, there are 12 light rays. They are light-increasing brilliant light rays."

As taught there etc., from Mañjushrikiirti there are 12 rigdens then 7 and 7 again and 7 dharmaraajas. It is the 7 dharmaraaja sages who have the divine birthplace. Mañjushrikiirti has the fish birthplace. From Pema Karpo, 14 have the tortoise, then 6 are the boar. From the rigden Lion of Men up to Raudrachakrin, 5 successively are included in lion of men up to rigden Nag po. Those 8 have the spirit birthplace. The verses with this meaning are 167 ff. That is how others explain the 12 light rays. This way of speaking does not arise in the *Guhyasamaja* symbols. There "light rays" is a name for praa.na. "From the heart, an eye etc." means arising, ie discursive thoughts of grasping and fixation produce praa.na's 12 light rays, and the light increasing etc. is taught to be because of that. However, there are others who don't agree.

According to Rwapa the outsider teacher Maarici, which means light rays, and the 6 A.mgira etc., those 7 and the 7.ri.shi emanations of the 7 planets were the 14 sages who had the divine birthplace. 8 having the names of fish etc. had the spirit birthplace. For these 22 successively arising, at the end of 100 years, asura enemies having wheels in their hands arose, it is explained. "At the end of the seats of the 32," actually should say 22, it is maintained. The many styles of explanation appear, are indeed not all that much in contradiction, and if this is joined to the generations of seat holders the explanation is good.

*a'od zer bdun dang ri gza'a thub rnam a'dir ni de bzhin snying stobs ldan pa lha yi skye gnas te/nya
dang rus spal phag pa mi yi seng ge dang bcas mi'u thung dang dza mad ag ni dang/raa ma nag po
de ltar brgyad ni lha min rigs la a'jigs ster rdul gyi a'byung po'i skye gnas so/sum cu rtsa gnyis gdan
gyi mthar ni lha min dgra bo tse lo brgya pa phyag na a'khor lor a'gyur/152*

The **light rays** of holy Dharma emanate king Suchandra etc., the 7 dharmaraajas. Then Mañjushrikiirti etc. are the **ri**, 7, rigdens; Arkakiirti [kulika 8] etc. are the 7 **planets**. Ananta [kulika 15] etc. are the 7 **sages**. After those 4 sets of 7, **like these** previous ones, there remain 4 additional rigdens. From these of 32, the 1st 7 dharmaraajas **have sattva** and **the divine birth place**. By that the coursing of the 4 dharma legs is completed.

Rigden Mañjushrikiirti has a **fish**-like birthplace. He is the 1st stopper of the Lalo dharma. The 6 from Pu.n.dariika to Vi.sh.nugupta Bepa have the **tortoise** birthplace, the 7 from Subhadra to Da'ö **pig** and the 7 from Ananta to the end **have the lion of men** birthplace.

Rigdens Narisi.mha and [Maheshvara?] **Mi'u thung**, are the great lord Vi.sh.nu **dzaa ma da agni**, the .ri.shi Yama's son Raama the battle axe grasper. Anantavijaya is human king Shingta's 10th son, having 10 million joys, **Raama**. Raudrachakrin is **Nag po** or Krishna." **As for these 8**, on **the asura Lalo family bestowing fear**, they have **raajas** qualities' power and **the a'byung po** spirit birthplace.

In this case after the learned accomplished, 7 dharmaraajas and 7 rigdens and another 7 = 21, there is yet another 7. With 4 additional wheel havers already listed, + their sons Bhramaa and Shiva and Ösung, there are another 7 = 35 with the quality of sattva, having the divine birthplace.

After that arising in order, the previous "mantra hand", is explained as the 8 fragment havers: 1) fish, 2) tortoise, 3) boar, 4) lion of men, 5) dwarf, and 6) Dzaamada Agni's son Raama the battle axe grasper. 7) Joy producer Raama 8) the one having the name "Krishna." These 8 bestow fear in the asura family by their raajas qualities, and have the birthplace of spirits and humans. So it is taught.

In the *Great Commentary* and other texts there are no explanations of this to be seen. The commentators took was suitable to their own minds, and many dissimilar modes of explanation arose. In the tradition itself, the suitable things in this case are the 32 generations of seat holders. The explanation of birthplaces is clear and lucid. Adding the 2 sons of Rigden Raudrachakrin Drakpo and Ösung is useless. As for the "7 light rays and ri gza'a thub pa" here similarly, there must be a reason why these were joined together. The Rigdens other than Rigden Raudrachakrin are of the asura family because of bestowing fear. If 1 thinks this explanation is not suitable, Palden Raudrachakrin having a short spear bestows fear in the asura family. So it is taught. In accord with asura Lalo teachers, taming ones also arise, and that if the Lalos' teaching is unsuitable, the principal wheel holder really bestows fear in the asura family, and, because of stopping the asuras, is of equal taste with them.

In the sources above and below, mostly from the earlier commentators, though indeed 1 can see how they reasoned about what is suitable or not, over time a great many words of purporting proof and refutation have proliferated. Since benefitting others is difficult, don't speak deliberate refuting words to anyone. Just grasp the unspoken and inexpressible pith. The meaning of this

tantra, as well explained by these former commentators, producing respectful acknowledging thoughts, insofar as appropriate, should be made the principal point.

sum cu rtsa gnyis gdan gyi mthar ni lha min dgra bo tse lo brgya pa phyag na a'khor lor a'gyur/152

The 7 dharmaraajas and 25 rigdens, bodhisattvas and wrathful kings, are **32** emanations, and **as for the last seat**, there are 32 generations of seat holders and 25 rigdens. Jamyang Rigden Drakpa himself again is the **asura** conquering all the Lalo **enemies with lives of 100 years**, having **in his hand a wheel**. Grasping a wheel in his hand he rises. As for Lalo taming rigdens, those to be conquered are the Lalos. Why so? The way of arising of the Lalo teacher and the Lalos' behavior, is taught.

A dra A no gha dang phag ldan lha min lag a'gro'i rigs la mun pa can ni gzhan yang lnga/

Adra, Anogha, phag ldan, in the asura/ naaga families, having darkness/ thamas there are also 5 others

byi ba dbang po gos dkar can dang sbrang rtsi blo gros a'joms byed brgyad pa gang de mun pa can/

AA dra means half or murderer/executioner

Anogha, means no waves or without sickness

Phakden.

The **other 5** are of the **family** of a particular kind of **asura** called **lag a'gro** [going on the hands] **having** a naaga family **thamas** birthplace. These Naaga king and other [teachers] are also 5.

byi ba [mouse]

Wangpo, lord

Gökarchen, having white garments [same words as Pandaravasini]

Drangtsi Lodrö [honey intellect Madhumati].

Jomje (or Thrugje)

Those are the **8 with darkness** as a birthplace]. "Andhaka" is both blindness and darkness, from which Pemachen and Garö Lotsawa come up with the idea that these 8 are blind. In any case, with

these Lalos' evil doctrine's inner darkness, they might as well be blind, and after dying they are born in hell. Some think that it is the darkness of hell that they will have.

gsal bar mkha'a yul gyi baa ga la sogs grong khyer du ni bdun pa yang dag skyes pa ste/

gsal bar In Mongolia, or the **space country**, **in the cities** of **Baagada**, meaning speech given, **etc.**, the **7** Lalo teachers up to Drangtsi lodrö, Madhumati, Honey Intellect are **truly born**. Madhumati spread the Lalo dharma tradition founded by Rahma.na. As such and as the founder of

who initiated Lalo formula astrology he is revered as the leader and guru of the Lalos.

gang du a'jig rten lha min yan lag stobs dang ldan pa gnas shing brtse ba med pa kla klo'i gzugs/153

As for the behavior of the Lalos, **whatever** country in the **world** they are in, they have **asura aspects** or proclivities or are of that family, the party of Maara. **Dwelling on having power** and violent action, **without kindness** toward sentient beings is the **Lalo form** or way.

rnga mo rta dang ba glang bsad nas khrag dang bcas pa'i sha ni chung zad btsos pa a'ba'a zhig dang/

The people in those countries, personally kill **camels, horses, and cattle** and eat their **flesh together with the blood with little cooking**, mostly raw, as their **only** food;

gcig tu me la btsos pa nags kyi a'bras bu dag dang bcas pa gang du mi rnams dag gi zas/

or **only cooked on a fire when with forest-fruits, it is these people's food**.

/ ba lang sha dang dngul chu dang mar dang tsha ba mnyam pa a'bras dang lo ma bsres pa ni/ gcig tu me la btsos pa nags kyi a'bras bu dag dang bcas pa gang du mi rnams dag gi zas/btung ba bya rnams dag gi sgo ngar a'gyur ro mi yi bdag po de ni lha min rnams kyi gnas/ 154

A hundred pechas agree that ba lang sha is **beef** and **dngul chu**, usually mercury or semen, is "womb-water of the horned ones." Garö Lotsa translates "'bu btsas chu" as "child-bearing water" and notes that the holy Sakya Lama's *Great Commentary* says that is cream. I think milk might also be suitable. He says: **water, oil, and salt are mixed equally with forest fruits, grain and leaves,**

and then **cooked together on a fire**. **Where** they live, in Space City, Mongolia, that is the **food of the Lalo people**."

btung ba bya rnams dag gi sgo ngar a'gyur ro mi yi bdag po de ni lha min rnams kyi gnas/154

Birds eggs are their drinks." They make a sort of eggnog from beaten eggs. Kye, **Lord of Humans**, such practices are the style of the **asura** Lalo people's **place** or country.

Having dark minds, the Lalos too arise by the power of time, thus how does the Bhagavan say that transmutation of these will occur within the realms of sentient beings?

thig le nus ma mig sman dag dang mkha'a lding lha yi chu bo mi sbyin dang ni a'dod a'jo dang/

There are 2 ways this can be explained, absolute and relative. 1st for supreme students **bindu** is upaaya and male and **nüma** is prajñaa and female. The suchness of these two, inseparably joined as the 1st Buddha wisdom kaaya, is the **eye medicine** clearing away obscuring dimness, the **sky soarer** or garuda who eats the poisonous snake of the kleshas, and the **divine river** that washes away obscuring stains. In the world anything like that is **not given**. A supreme .ri.shi, treading the supreme path straightforwardly and exactly, by the 2 siddhis **satisfies all desires** without remainder.

rdzong dang glog dang rig pha [pa] bzang po a'gyur med mchog gi cha dang lha yi skad dang lus med de/

This is the **fortress** that Maara cannot destroy **and the lightning** of shining wisdom in the dark tomb of ignorance. Those verses symbolically express the meaning, and by that function **good insight** becomes inner supreme insight the **changeless supreme aspect**. This becomes the 60 parts of completion of the 22,600 instants. These express the principal, special features of the teacher's mind. As it has no motion or thoughts of motivation, in accord with the individual language of those to be tamed, the speech of the teacher always is distinguished by speaking with supreme **divine speech; and without a body** gathered together from atoms, the ruupakaaya nature possesses emptiness the supreme of all aspects.

yang dag rgyu'i gzugs a'di rnams kyis sa la a'jug par a'gyur ro rgyal ba yi ni ye shes sku/

While not moving from the wisdom kaaya of buddhahood, for the sake of those to be tamed, by undertaking buddha activity, with the **form [or nature] of true motion these ruupakaayas**

enter the earth for the sake of beings benefit and happiness. Thus the **wisdom kaaya of the Victorious One**,

a'byung bar sngar dang a'byung dang a'byung a'gyur rig byed rtog ge la sogs bstan bcos mtha'a dag rab tu smra/ 155

because it is non-dual, abiding in equality with supreme unchanging space, whatever knowables **previously have arisen**, are presently **arising, or will arise** in the future, are prophesied and told. Such a Dharma teacher knows all that has arisen or will arise within the 3 times. Particularly in various **shastras of the sciences and philosophy etc** that see the topics of this side giving good reasons for cutting off exaggerations of insight etc., rectifying the words of the scientific shastras, and in medicinal science having both curing and protecting qualities, **completely expressing all** the cause and fruition vehicles, such a teacher teaches the Dharma.

These teachers are joined to the inner meaning, by the divisions of the 4 joys, bindu, and the 10 nūma wisdom praa.nas etc., which are not mentioned here.

For ordinary ones to be tamed by relative appearances in a variety of forms, to benefit beings, the teacher, substantially establishing bindu in the forehead etc., goes invisibly and in space and so on. Many things of different kinds that satisfy various desires are established, such as fortresses which outsider aggressors cannot breach. Teachers go wherever they want like lighting. In their minds the sight of suchness, good insight, the changeless aspect of supreme mind is attained. Teaching the Dharma in the languages of the gods etc., without coarse body, attaining a body of the essence etc., teachers benefit practitioners on earth with various siddhis of mantra form or nature, teaching the knowables of the 3 times, the 5 sciences, etc. to those to be tamed.

In brief, Lalo dharma arises from the cause of unknowing darkness, wrongly teaching the meaning of things, and harming sentient beings. For this reason it produces unhappiness. The Buddha Dharma tells how to reverse that.

dpal ldan rgyal po nyi ma a'ga'a zhig dag gis Sha mbha la zhes rab tu grags pa'i ka laa pa/

Then from the *Root Tantra* the Bhagavan, bestowing the true word on King Suchandra says, **Glorious king**, and when he had so addressed him, Suchandra, having commented on the Root Tantra **for some "days,"** ie 1 year lasting 360 days, you will teach it to others and build the palace of Kaalachakra. Having completed those and other actions, in the center of the **very famous country of Shambhala**, in the city of **Kaalaapa**, surrounded by mountains in the 4 directions and of a measure of 100 pagtse multiplied by mda'a [5]

lha yi dbang po rab mchog mi yi bdag por bzhag nas khyod ni rang gi gnas su a'gro bar gyis/

the emanation of Kshitigarbha **Lhayi Wangpo** himself will be **established as a supreme ruler of humans** and appointed to the teacher lineage. Suchandra, as for you, **you will go to your own place**, as the emanation from which 1st you came.

dpal ldan sha kya'i rigs la rab gsal mi yi bdag po bdun te brgyad pa dpal ldan grags pa yang/

Some explain his own place as being the emanation of Vajrapaa.ni, some as sambhogakaaya or chang lo chen, the northern buddha field. This having been truly bestowed, the Buddha said, “as for the way of arising of the rigdens being prophesied, **In the glorious Shaakya family**, will arise the kings of Shambhala in the lineage of Nyima'i Ö and **the very brilliant lords of humans** from Suchandra to Lha'i Wangden, the 7 dharmaraajas. The **8th will be glorious Drakpa.**”

a'di ni dpal ldan a'jam pa'i rdo rje lha yi mchog gis btud pa rdo rje'i rigs kyis rigs ldan te/

Teaching the Root Tantra for 100 years, as for **this Drakpa**, his will be the **vajra** reality of **glorious Jampa**, Mañjushri, appearing in phenomenal form as the kings of Shambhala who will be called nirmanakaayas. Even the **supreme deities will bow** devotedly at their lotus feet. When Mañjushrikiirti has finished teaching the Dharma for 100 years, certainty will be given to the bhramin .ri.shis Chariot of the Sun etc.. **By** being empowered in the supreme mantra vehicle of the **vajra caste**. They held different castes, bhramins etc., or of no caste at all, with different disciplines.

rdo rje'i dbang bskur byin nas mtha'a dag thub pa'i rigs rnam dag ni rigs gcig dag tu byed par a'gyur/

Therefore, the secret mantra **vajra empowerment will be given** to the 4 castes, and **all the brahmins will be made into a single vajra caste, the Sage's family**, and because of that they will be called "rigdens."

After that, the 8 kings of Shambhala up to Mañjushrikiirti also will be given the name "rigden."

yang dag theg par mngon rdzogs lha min rigs la a'jigs ster dpal ldan grags pa phyag na mdung thung can/

Fully completing this true vehicle, the fruition secret mantra vajra vehicle, they will be true lords of the 10th bhumi.

By glorious Raudrachakrin, **bestowing fear in the Asura Lalo family**, [or in the asura family by his bestowing fear] **having a short spear** in his hand,

sems can rnams kyi thar pa'i slad du sa la dus kyi a'khor lo rab tu gsal bar byed par a'gyur/156

for the sake of the liberation of beings, and for the sake of supreme enlightenment, the siddhi of mahaamudraa, on this earth this *Abridged Tantra of Kaalachakra*, with its 21 syllables and 1030 verses will be **very clearly produced**. Rigden Mañjushrikiirti himself, by grasping the flower garland of composition, will produce it.

de yi dbus su gdan ni nyi shu rtsa lnga rim par yongs su grangs pa dag gi dus kyi mthar/

As for the included or **center seats among those rigdens**, **the time of a succession of 25 having been completed**,

rigs ldan rigs la lha yi dbang po lha yi mchog gis btud pa drag po'i rigs ldan a'byung bar a'gyur

in the conflict of that time, those in the 25 seat-holder generations **of the rigden family** human lineage are born not only as humans but also as **lords of the divine assembly, the supreme gods**, Bhramaa and Shiva etc. who also **pay homage** at their lotus feet. At the end of that series, the emanation of Mañjushri **Raudrachakrin**, the wheel-having **Rigden**, arises. Though to the Lalos their conqueror manifests very wrathfully, since his mind will not move from the peaceful state of dharmataa,

dam pa rnams la zhi ba'i gzugs te bde ster zhes pa de bzhin kla klo'i rigs la mthar byed nyid/

for holy beings; Mañjushri, Avalokiteshvara, etc.; he is displayed in **peaceful form**. Teaching the Dharma, he is the **bestower** of changeless supreme **bliss**. **Similarly, for** graspers of the tradition of dharma of the **Lalo family**, who dwell on wrong paths and harm sentient beings, by power of the great objectless compassion, he breaks the continuity of their path of bad karma, **annihilating** it so that they see the unbearable gleam of the sun of reality. The Dharma enters everywhere

rdo yi rta chibs a'khor lo can gyi phyag na mdung thung mtha'a dag la snun byed nyi ma'i
gzi/158

riding a stone [vajra?] horse the wheel haver Raudrachakrin holding a short spear in his hand, [with] all-piercing sun[-like] brilliance...

When does this fighting arise between rigden Raudrachakrin and the Lalos?

rigs ldan rigs gi dbus su lag pas bsgyur ba'i dus kyi bu dang tsha bo dag ni a'das gyur pa/

Among the family lineage of rigden Mañjushrikiirti lag pa, **2 x dus, 4** = 8 rigdens' sons and grandsons etc., from Pu.n.dariika to Shintu Sangpo pass. [[kulika 9 Subhadra]]

de yi dus su nges par mkha'i yul du kla klo chos rab tu a'jug pa dag tu a'gyur/

At that time, ascertained in the realm of space by Honey Intellect, **the Lalo dharma enters everywhere.** Then it takes over.

ji snyed kla klo'i dbang po gdug pa ji snyed lha yi mchog gis btud pa drag po'i sngags ldan yang/

As many as the succession of vicious Lalo lords, so many rigdens bowed to by the supreme gods arise. The 1st 6 rigdens of the family **having the mantra of Drakpo also** arise.

de yi dus su gnyis po dag kyang sa yi steng gi gnas su a'khrug pa drag po a'byung bar a'gyur/159

At the time of the wheel having Drakpa, between **both** the armies of the rigdens and Lalos on the **ground** of this Jambuling and **in the sky above, a fierce war will arise.**

* 21st, THE LALO DHARMA HAVING BEEN CONQUERED, THE FULLY COMPLETE NATURE OF THE BUDDHA DHARMA EXISTS.

The war with the Lalos etc. is taught in verses 160-2.

gyyul du kla klo dag la snun byed mtha'a dag sa yi steng du rang gi dpung ni yan lag bzhi/

How does the army of rigden Raudrachakrin conquer the Lalos? **In war the Lalos penetrate everywhere above the earth.** The Drakpo wheel haver's **own army** has chariots, horses, elephants, and foot soldiers, the **4 kinds of troops**.

dus a'dir kai la sha yi ri bo lha yis bkod pa'i grong nas a'khor los sgyur ba a'byung bar a'gyur/

At this time of fighting with the Lalos, dwelling on **Mount Kailasha, from the divinely built city Kaalaapa the wheel turner** rigden Drakpa **comes forth** with his army.

drag po phung po tshogs gyi dpa'a bo a'phrog byed dag kyang rigs ldan la ni grogs dag sbyin a'gyur te/

At that time, there will be the allied warriors of the great lord **Drakpo** and **Phung po**, translated skandha, like a good wife, SKEM BYED [make thin, dry], and Prince or 6 faces, (some pechas say "6 faces" and some "Prince" Garö the translator says Mindrug, called "dang gyi zos tshangs pa" meaning "pure food.")

The 1 called "assembly leader" will in fact be the assembly leader. It is said that **a'phrog byed**, Shiva, and the other 12 great gods with their retinues will **give assisting troops to the rigden** Raudrachakrin.

rdo rta glang po'i dbang po ser gyi shing rta mi bdag phyag na mtshon ldan dpa'a bo rnams kyang ngo/ 160

From the supreme horse samadhi, the rigden will emanate **stone horses**, and **lord of elephant gold chariots**, and **lords of humans with weapons in hand**. These **warriors** will be the rigden's army. The number of the armies is taught to be just me [3].

rdo yi rta ni rlung gi shugs can yon tan gyis bsgyur yon tan bye ba kha dog sna tshogs pa

As for stone horses having the power of wind, there are **yon tan x yon tan**, [3 x 3 x] **10 million = 90 million**. Moreover they will **have a variety of colors**.

chang gis dregs pa'i glang chen rig byed ces pa'i a'bum phrag grangs dang shing rta a'bum phrag a'byung ba dang/

Elephants maddened by liquor are rig byed, 4, and that many x 100,000 will be their number. Similarly there will be **a'byung ba, 5, x 100,000 chariots.**

A kau.sh? hi [C:hai] .nII drug dang mi yi dbang rnams cod pan bcings pa'i rigs ni ro dang dgu bcu ste/

and 6 AA kau.sh hai .nII and lords of humans of families bound with crowns ro, 6, dang 90/ Aa kau.sh hai .nii is a number name for the 4 armies. Candra mda'a says it is from ak.sha uhi.ni. According to that, the Ak.sha wheel or DBANG PO will enter. The Uhi sound or association will enter. Joined as a sign of the possessing condition is n.nii. By joining these akaushai.nii is established.

For the assembled army, having the assembly of the wheel, elephant mounted troops will be 21,870. Horses will be of the same number. Chariots will be 3 times that, 65,610. Foot soldiers will be 109,350.

Pemachen teaches 6 million foot soldiers as 6 AAKaushai.nii. AAKaushai.nii that army count, if it is not realized, that is what it is. Garö the translator said it is 6 battles. BYIS ZOS MIG says 6 mthong tshad. [measures of as far as one can see?] These translations are not what it means.

Some say the number of warriors is undecided. In this case, in the earlier commentaries, horses and elephants are fixed at the above chariot count, and here an AAKaushai.nii is said to be the foot soldier count alone.

According to the *Deathless Treasury* for each 3 horsemen there are 5 foot soldiers. In that case, since the tantra teaches there are 90 million horsemen, there are 150 million foot soldiers.

Perhaps by accounting up to former 5 AAKaushai.nii, foot soldiers are 32,850,000,000, and that is the count of 1 AAKaushai.nii of foot soldiers. That $\times 6 = 1,968,300,000,000,000$. This is explained as the count of the foot soldiers. From this and the *Great Commentary* this there is no easily understood explanation. Other passages about numbers do not teach this, and since there is nothing to be gained, no purpose appears for speculation.

In texts teaching the count of stone horses and elephants of the chariots, except for teaching this as an AAKaushai.nii, "the great kshaatriya mounts in particular are an AAKaushai.nii" nothing at all is said. In the text and commentary, why isn't it suitable if the well known, army "4" count is multiplied by 6 million,? In counting this meaningless number of foot soldiers, the necessity is like that. The way of calculating the number of the army explained in the *Deathless Action Commentary* is well-known; but when 1 presses for a reason for this unexplained miscalculation, none appears.

According to the *Great Commentary*, the texts include the measure "thub" [7] so that no 1 can dispute it.

The country of Shambhala's 96 Lords of Humans **crown bound family is ro and 90**, 96. If so,

rigs ldan khyab a'jug a'phrog byed dag dang bcas pa sde a'di dag gis kla klo rlag par byed par a'gyur/ 161

Rigden Raudrachakrin and **Vi.sh.nu and a'phrog byed**, dbang phyug chen po, Shiva. The equivalent of a'phrog byed is Hari, "lion" and for khyabjuk, drakpo, Vi.sh.nu etc. many meanings enter in. Thus the army of the rigdens and army of the 12 great gods together **with their hosts destroy the Lalos**.

mchog tu tsha ba'i dpa'a bo rnam kyis kla klo'i tshogs la bsnun bya glang po'i dbang pos glang po la/

As to the way they fight, the rigden's **supremely** sharp or splendid **ardent warriors** have a brave determination to conquer and are skilled archers, unobstructedly piercing what they aim at. They **smite the Lalo host** with their weapons. Likewise the **lords of elephants** of the rigden host smite the Lalo **elephants**.

rdo yi rta yis rta rnam la ste mnyam dang mi mnyam ggyul du sa skyong rnam kyis sa skyong la/

The **stone horses** smite the others' **horses**. Whether as warriors of **equal** number [with the enemy], **or of unequal** count mutually waging **war**, the **sakyong** lords of humans of the rigden's retinue [Bustön says these are 96] smite the **sakyongs** in the retinue of the lords of the Lalos.

rta la gnas pa zla ba chen po'i bu ni ha nu maa ndaa rnon pa'i mtshon gyis bsnun par a'gyur/

As for the Lalo general "**mounted on a horse**"/ Ashvatthaama, **the son of Mahaacandra, Hanumaandaa** [SK Hanuumaan], in the retinue of the rigden, **smites him with sharp weapons**.

drag po kla klo'i dbang mgon mtha'a dag lha min bdag po byas pa'i blo la drag po'i rigs ldan gyis/ 162

Allied with the rigden, **Drag po** [dbang phyug chen po = usually Shiva, but SSK has [the god] Rudra]] etc. the great gods, smites **all the Lalo lord's protectors** on the side of the asura maaras. **By** the weapons in the hand of the **rigden** wheel haver Raudrachakrin [[Raudrakalkii]] himself, he will smite the asura leader **byas pa'i blo/ Kr.namati**.

[[Butön reads “asura leader” as appositive with “all the Lalo lord's protector”. In any case if drag po, refers to Shiva rather than Rigden drag po, as Mipham said, there must be 2 objects of the smiting of the gods and the rigden himself. Therefore byas pa'i blo has to be a name.

Orofino suggests that bya ba'i blo, "maker/making/ or made mind, SK K.rnamati is a translation of aql fa a'aal, active intelligence of Islamic philosophy, identified with the archangel Gabriel. That implies, he concludes, that the authors of the *Kaalachakra* had some contact with the Shiites. He also cites reasons why some have identified the lalo leaders with Noses, Jesus, etc.]]

Thus the leaders of the Lalos together with their host, and those on the side of darkness who are their protectors will be completely conquered.

***22nd HOW THE ESSENCE OF THE PATH OF THE WORLDLY AND WORLD-TRANSCENDING SIDDHIS IS BESTOWED ON ALL BEINGS.**

kla klo bcom nas khyab a'jug drag po dang bcas rigs ldan ni/ kai la sha yi ri bo lha yis bkod pa'i grong khyer gang du a'khor lo can dag gnas par a'gro/

That topic is taught by 2 feet of verse 163. Thus as for the host of Rigden Drakpo, all these, after all the host of the **Lalos has been conquered, Vi.sh.nu, Shiva, etc. and** their retinues, attaining rigden-hood, **on the mountain Kailasha, going to the god-built city Kaalaapa**. They abide as wheel havers: with the basis of wheel having they will become such beings.

Pemachen says they become the 5 eyes of Kaalachakra. So it is explained. Thus the Lalo continuity will be cut.

de yi dus su a'dzin ma dag la mtha'a dag skye bo'i rigs ni chos dang a'dod pa nor rnams rdzogs/

At that time on the earth there are a caste/ family of all beings. They are of wholesome mind, and both hosts activities will be over. **Dharma and what is desired, wealth** and liberation, the fruition of the 4 classes of **those** are entirely **complete**.

a'bru rnams dgon par skye ba dag ni shing rnams a'bras bu brtan pos dud pa de dag a'byung bar a'gyur/163

Grain grows well even in **deserted**, solitary places, and the **fruiting of trees is steady** and like 1 **bowed** by the great weight of a load of twigs, people **arise** with many enjoyments.

kla klo'i tshogs ni a'khor gyi skye bo dang bcas rab tu bcad nas mi yi lo ni brgya phyed na/

As for the Lalo host, together with the beings of the retinue, the continuity of adharma is fully **cut off and then** when the **years of humans are half 100, 50,**

rigs ldan grub par a'gyur te lha yis bkod pa'i pho brang mtho ba kai la sha yi rgyab tu'o/

as for becoming wheel having **rigdens**, the siddhis of the celestial realms, being a rigdzin and mahaamudraa **are established**. Grasping the interpretation of the commentary, sentient beings are led to the celestial realms. If it is asked what place is established and gained, **it is the god built palace**, in very **high Kaalaapa behind Mt. Kailasha**.

Other translations say that after the Lalo army, with the people of the retinue, is completely cut off, in half 100 years things are good. The rigden and his retinue attain the siddhi of going in space. The meaning is that they attain the celestial realms. Here going into the place established by the Rigden should be explained as attaining nirvaana; but since the rigden is also Mañjushri, previous immeasurable kalpas ago he already established supreme siddhi. Saying that he literally attains it now is not well thought out, though it is so explained in some commentaries. That it seems newly established from the viewpoint of those to be tamed, does not contradict the teachings. Our teacher Shaakyamuni himself also was previously empowered as a tathaagata. Though he had attained buddhahood, when he struggled in this field, in this time when the lives of human beings are 100 years, it is taught that he became enlightened at Vajrasana under the bodhi tree. Since the actions of those empowered as buddhas and great bodhisattvas are inconceivable, explaining that this was done by thought also is not good and not well thought out.

The commentary of Pemachen says that the rigdens with their retinue go to the bhagavan Kaalachakra's 5 eyes. Though that is what is said, that they go without abandoning the body is the meaning.

In this tantra it is taught that the great rigden wheel-turners will rule in the 12 earth sections. Some say that during the time of strife, no wheel haver arises, which contradicts scripture. This itself is the great wheel turning, though there is turning of the wheel of the perfect, precious Kaalachakra etc. there is no chakravartin arising in the world with the 7 attributes of kingship. Even

in the time of unbearable strife, a dharmachakra turner like that sometimes truly arises, without those buddha and bodhisattva aspirations and powers, although it is inconceivable. For example by having special action or mantra accomplishing power, even in the time of strife, wheel turners sometimes exist.

*23rd, THE ONCE AND FUTURE KING WHO IS MAÑJUSHRI, AND A'JIG RTEN DBANG PHYUG, [AVALOKITESHVARA]; THE TOPIC OF THE TEACHER'S ESSENCE.

This is taught from "lha dang mi yi bla ma'i sras" , etc., from verse 164's 3rd foot up to verse 166.

lha dang mi yi bla ma'i sras ni tshangs lha yi dbang po zung gi chos la a'byung ba dag/

Among the family lineage of rigden Mañjushrikiirti lag pa, **2 x dus, 4** = 8 rigdens' sons and grandsons etc., from Pu.n.dariika to Shintu Sangpo pass. [[kulika 9 Subhadra]]

de yi dus su nges par mkha'i yul du kla klo chos rab tu a'jug pa dag tu a'gyur/

At that time, ascertained in the realm of space by Honey Intellect, **the Lalo dharma enters everywhere.** Then it takes over.

ji snyed kla klo'i dbang po gdug pa ji snyed lha yi mchog gis btud pa drag po'i sngags ldan yang/

As many as the succession of vicious Lalo lords, so many rigdens bowed to by the supreme gods arise. The 1st 6 rigdens of the family **having the mantra of Drakpo also** arise.

*24th THE NATURE OF THE HIGHEST LIMIT OF HUMAN LIFE OF THE GREAT WHEEL TURNERS ETC., THE RIGDENS

This is taught in "tshangs pa" etc verse 167 and the measure of the 4 times are taught in the following verse 168 making 2.

tshangs pa sogs la mi rnams lo ni brgya phrag bcwa brgyad dang ldan a'di dag mi rnams dag gi tshe/ de yi phyir ni a'od srung gi a'o rab mchog sa yi steng du dpal ldan mi yi sen ge'i phyed/

drug cus dman pa de bzhin nyid du dus bzhi so so'i dus su mi thung sogs la a'phrog byed kyi/ rigs ldan mthar ni ji srid brgya phrag gcig gi lo yi grangs kyi skye bo'i tshe ru rab tu a'gyur/ 167

In this case the Tibetan commentators have dissimilar ways of explanation. Some say that at the time of the sons and grandsons the life of men is 1800 years. Half of that, 900, is the lifetime of Ösung. Half of that, 450, is the lifetime of MI YI SENGE. Then in the time of MI'U THUNG etc., in the 2 Raamas' and Kri.sh.na's time, the measure successively lessen by 60 years from the previous one. So it is explained.

Other learned ones dispute this. By the rigden Raudrachakrin, after conquering the Lalos, at the time of establishing the 4 times of Buddha Dharma, the total measure is not more than 1800 years. When that is completed, at the time of King Bhramaaa, son of Drakpa, in the time of King Bhramaaa's son] Ösung etc., the teachings pass into non-existence, and life is harmed. That the life of the humans of the time of King Bhramaa, by this approach maintained to be 800 years, is unsuitable because of the Dharma's passing into extinction. So they say and the life of men in the times after Bhramaaa, Ösung, Miyi Senge, Mi'uthung, etc., and in the 4 times of teaching of the wheel haver must be established. In the individual 4 times and of Mi'u thung etc., this is undeniably established by the words. So it is taught.

Also some say these words of Bhramaaa etc. are joined to those about Rigden Mañjushrikiirti, Pu.n.dariika etc., saying that from Mañjushrikiirti to Raudrachakrin people had lives of 180 years etc..

Others explain this deviously in a way not suitable to the ear, and by such explanations postulate unsuitable measures for the life of the individual kings and maintain this tradition of their own.

From King Bhramaa, son of Raudrachakrin] etc., up to the 2 Raamas and Krishna, the wheel haver 4 times' human years are 118, which is said to mean 1,800. Half those years, 900, was the completion of human lives from King Bhramaa, the 1st Dharma teacher, up to the teacher Ösung. Then up to the ones having the names "fish, turtle, and boar," by lessening successively, in glorious Narasimha's time people's measure of life, is $(900/2) - 60 = 390$. In their times, 60 each are also subtracted for Mithung etc., Dzaamada Agni up to Raama and Krishna. Individual takers of the names Shiva and Vi.sh.nu, arising in the family of rigdens, are completed by the Dharma teacher Krishna. At the final completion of the 4 times of the wheel havers, 101 years is the life of beings. So etc. it is explained.

In general the way of presenting the years of the descendants of King Bhramaa, Ösung etc., though indeed it is erroneous, since the topic is the highest or supreme nature of human life for the great wheel turner rigdens etc., if the measure of the life of the rigdens is not taught, undertaking the topic is useless.

Moreover, such an inappropriate verbal presentation for the final rigdens must be indirectly explained. If so, King Bhramaaa etc., if they are presented according to this approach, King Bhramaaa is the son of the wheel haver. The king who is not King Bhramaaa arising at the time of King Bhramaaa must be the 1st rigden Mañjushrikiirti. "Etc." means the other rigdens up to Raudrachakrin. It says the rigden's body life measure is like the highest life measure of the humans of that time.

Teachers of 1 continent in the earlier spreading lived 118 years. The lives to be explained in these cases are merely the basis of accounting, and the lives at the 4 times of the teachings must be joined to the measure of supreme life, this is saying. In lesser Jambuling, at the time the teacher Shaakyamuni came, the supreme life years of humans here is said to be 100 years. If even the last rigden wheel haver remains more than 100 years, what need to mention that other previous ones have that or more? So in the time of king Bhramaaa, rigden Drakpa in the time of for the final rigdens Ösung and Pu.n.dariika, in the time of Ananta and Mahipaala, [rigden 16] in the time of Mahaabala and Narasmiha, [Rigden 18] the arisings explained must subsequently be examined it appears. If so, half of that, the Ö of Ösung, 1 of the 8 8 section holders is not the same as Ösung. Here in the case of explaining the lifetime of the rigdens, though this explanation is useless, the names Bhramaaa and a'Ösung are used as ways of referring to the life of the men at that time of king Bhramaaa etc.. Also for the time of teaching of the 8 section holders the lifetimes are those of the 4 times as just explained. If so, half of 1800, 900, is the measure of length of life of those arising in the time of Ösung, Pu.n.dariika etc.. So it is taught.

Accordingly, as is taught of their former birthplaces, fish and tortoise birthplaces, that is the 1st 7 rigdens length of life measure. Then from 900 60 is subtracted for each, for those having the boar birthplace, up to 7 lives, as is taught by those previous and later words. Those from the previous ones up to the 14th rigden appear with a similar length of life. Utterly supreme above the earth those having the birthplace of lion of men are from Ananta to Aniruddha. [Rigdens 15-21] Those 7 have a length of life of 390 years, half of the former 900, 450, "lessened by 60. " For the time of the 4 "Mithung etc.," from the earlier 390 year human lives 60 years each are subtracted. 330 is that of the rigden 22, Narasimha, the time of Mithung. 270 is that at the time of rigden 23, Maheshvara, or Raama the battle-axe holder. 210 is that of the time of rigden 24 Anantavijaya and the later Raama. 150, having the birthplace of Krishna, is the length of life of rigden Raudrachakrin. Thus "that of Shiva and Vi.sh.nu"

rigs ldan mthar ni ji srid brgya phrag gcig gi lo yi grangs kyi skye bo'i tshe ru rab tu a'gyur/ 167

is joined to the 8 takers of their names. For the last rigdens 101 years is the count for a person's life.

At the time of the spreading of the Dharma, a time of 100 years, in this continent the life of the people equals that of the rigdens, so how can they have a life that is more than that? Conceived by the thought of lesser minds, this method is ludicrous and not to be used.

As for the rigdens prophesied by the Buddha, 3 families of protectors etc., great bodhisattvas and wrathful lords, are taught to be the 96 kings of Shambhala's 10 million villages who will fully teach the Dharma of the Tathaagata to all beings. Because they conquer the evil dharma of the Los etc., they all have the 32 major marks of an excellent being and the 80 minor marks. Since they have the 5 higher perceptions etc., the qualities of lordship are taught to be complete. Those supreme beings and the people of their times are not necessarily of equal fortune. Moreover Lord Naagarjuna is said to have lived 900 years, and similarly in the texts others are also said not to have the usual measure of life. In this tantra too the son [of?] King Bhramaaa teaches the Dharma 800 years. Rigden Gyamtso Namgyal remains on the throne and teaches the Dharma 182 years. Palmoche proclaims that, during Gyalka's 221 years on the throne, he teaches the Dharma teachings in Tibet. Accordingly, except for these 2 rigdens, the other dharmaraajas and rigdens, remaining on the throne 100 years, each teach the Dharma as Palmoche maintains.

That the lives of the rigdens are not more than the lives of ordinary men of this time is a wrong thought. Having sat on the throne, though they teach the Dharma 100 years, each one's fathers' life is long lasting. They beget sons in the time of their youth, and many years elapse until they are no longer on the throne. How is it contradicted by reasoning that they mostly remain on the throne for years after their 100 years of teaching the Dharma? That at the same time the sons are born the fathers pass away, and that after the sons remain a year on the throne, they teach the Dharma for 100 years, and then die right away simply isn't what happens in the world. Explaining according to the manner of those who have attained rulership and the status of teacher, rigdens for the sake of worldly taming, according to the ways of the world, are womb-born teachers, with nothing like the transmigration and entering of Indra's miraculous birth.

Therefore these empowered great masters, remain as long as there are those to be tamed. What is said by Wangjor, that in the time of the dark age they wouldn't live longer than ordinary human beings, to the ears of capable ones is very unsuitable. Even ordinary people who pierce to the pith of vajra yoga, stopping the movements of roma and kyangma in the avadhuti, establish deathlessness without difficulty, not to mention the rigden kings, the teachers of vajra yoga.

Well the lives of the asura enemy who held the wheel are 100 years, and if 1 thinks in contradiction to that, it will have to contradict it. As for that, that they hold their lives for just 100 years is not certain. When it is said that the supreme measure of the people of that time is 100 years, according to that the length is roughly taught. Though in literal words that is taught, in reality anything more than 50 is not in contradiction with it. For people of this time, though life is said to

be 100 years, all kinds of lives longer and shorter than that occur, and the measure needn't be fixed at 100.

"If the lives of people are half 100, the lifetime of rigdens is established." Though that is taught, remaining on the throne of Shambhala, teaching the Dharma etc. for a length of life more than 100 by 50 should be grasped. If that is not done, in half 100, 50, cutting off the continuity of the Lalos, the rigdens establish their place behind the mountain Kailasha. If that is explained, the 100 years of the wheel haver's remaining on the throne would not be fulfilled, his time of teaching Dharma in the place of the Lalos would not coincide etc..

Others think Rigden Mañjushrikiirti, Drakpa etc. has a length of life of 900 years. If it is fixed at that figure, Mañjushrikiirti himself from the time of Suchandra was born, after completing his own 100 years of remaining on the throne, also must remain 100 years.

As for the respective bodily lives of the kings after Suchandra, if they are born according to the teachings of the *Abridged Tantra*, even if some remain 100 years, according to the teaching of the *Great Commentary* from the Root Tantra, in 600 years in Shambhala rigden Mañjushrikiirti himself takes the nirmanakaaya and after Drakpa passes into nirvaa.na, then in 800 years the Lalo half count is really taught to arise. If 1 asks "Wouldn't that contradict your maintaining that the rigdens remained 100 years in Shambhala," the basis of confusion about these words' intention should be examined. Why these words should not be proclaimed as a reason for that should be expressed. The words "holding and passing emanation," appear mostly to express each one's years of remaining on the throne. That these time of remaining on the throne are their whole lifetimes is not established by reasoning.

800 years after Mañjushrikiirti's years on the throne are completed, is the Lalo time, and though he does no fighting, Mañjushrikiirti passes into nirvaa.na then. The *Abridged Tantra* is abridged. Also workable with occasion of completing the years on the throne, if this occurrence indicates the real succession, Mañjushrikiirti's 100 years on the throne are completed and the *Abridged Tantra* abridging years. Then, 800 years after Mañjushrikiirti passed into nirvaa.na the Lalo formula astrology is founded and the Lalo tradition widely spread.

In this case, as for joining Ösung and the section havers to that time alone, from the great wheel turner the remaining of the humans of the last rigden life essence cannot be completely analyzed.

Now, there is the teaching the entering of the Lalo dharma and the entering of the 4 times of the Buddha dharma. As for the condensed entering.

Thus in all the 12 earth sections 1st the Buddhist teachings arise in the divisions of 4 times. At the last of those times in the time of strife the Lalo dharma spreads universally. In 108 years the Lalo dharma is destroyed.

lo ni brgyad dang brgya phrag gcig tu nges par gnas te de nas kla klo'i chos ni nyams pa'o/

The **years** of the Lalo dharma's time of remaining are said to be 100 and 101. Though **8 and 100** appears it is explained as an mistake for "As for 8 and 1 hundreds" which read from the right, 8 and 1, is 18, "brgya phrag" means hundreds, so altogether it means 1,800. With this count it **certainly exists. Then the Lalo dharma is destroyed.**

Since the Lalo dharma exists from the year Samudraavijaya came to the throne until the year rigden Mañjushrikiirti completes his stay on the throne, this period is certain.

de nas lo ni stong phrag nyi shu lag pa brgya dang bral ba sangs rgyas chos ni rab tu a'jug/

The time of the Lalo dharma is over, and **then 20,000 years**, separating **lag pa brgya**, - 200 = 19,800 by the wheel havers in the 4 times of the revived teachings the Buddha **dharma spreads universally.**

In the 12 sections, its fixed period of entering is 21,600 human years. After the allotted 1,800 in this continent is subtracted, the remaining 19,800 is the number of years for the Buddha Dharma entering into the remaining 11 sections.

rdzogs ldan gsum ldan gnyis ldan rtsod pa'i dus ni nus pa'i tshad kyis sa gzhi dag la nges par rgyu/168

In all the 12 continents the 4 times of the later spreading of the teachings, **completion having, 3 having, 2 having, and the time of strife** are 1,800 years each. Combined they have 1 day **measure of the** Akani.sh.ta beings called **nüpa**, = 21,600 human years. Therefore **on earth** this time of teaching **is to be ascertained** in its circling among the sections.

In this case, if the closely reasoned brief ascertainment of the count of the years of teaching etc. is expressed in a way easy to understand: According to the *Kaalachakra Root Tantra*, 600 years after the Root Tantra is taught, in Shambhala the 1st rigden Mañjushrikiirti becomes a Dharma teacher, sitting on the lion throne as prophesied. The sons of dharmaraaja Suchandra are the wrathful dharmaraajas

2 Suresvara [lha'i dbang ldan]

3 Tejin ? [zi brjid can]

Somadatta [zla bas sbyin]
Suresvara II [lha'i dbang phyug]
Visvamurti [sna tshogs gzugs]
Suresana [lha'i dbang ldan].

Each successively teaches the Dharma for 100 years. When those 600 years are completed, the son of Lha'i Wangden is the 1st rigden king, Jampel Drakpa.

After Jampel Drakpa sits on the throne for exactly 100 years, he teaches the *Abridged Tantra*, and in the 100th year after that, when the *Abridged Tantra* has been taught, the son of Mañjushrikiirti, rigden Pu.n.dariika, in turn teaches the Dharma, having previously sat on the throne. Thus the rigdens are:

- 1 Mañjushrikiirti.
- 2 Pu.n.dariika [pa dma dkar po]
- 3 Bhadra [bzang po]
- 4 Vijaya [rnam rgyal]
- 5 Sumitra [dge bshes bzang po]
- 6 Raktapa.ni [phyag dmar, rin chen phyag]
- 7 Vi.s.nugupta [khyab a'jug gsang po/ sbal pa]
- 8 ArkakIrti nyi ma drags pa]
- 9 Subhadra [nyi ma [shin tu] bzang po]

The last 8 in order, each teach the Dharma 100 years, completing 800 years. The 10th rigden is Samudraavijaya. He sits on the throne, having taught the Dharma, for 182 years.

The 11th rigden is Aja. He sits on the throne and grasps the leadership of action. He sits on the throne 221 years, after he teaches the Dharma,

Then the 12th rigden, Surya, comes to the throne. In this year the 1st Rabjung of the conventional system begins with the Fire Rabbit year, and after that, the 403 years of the Lalos entering "me mkha'a rgya mtsho" [403 years] as above, begin with the Rabjung count.

By trying to give the count from the past years to the present, mistakes about the year will arise, and it is futile. After rigden Surya

- 13th is Vishvaruupa
- 14th is Sasiprabha
- 15th is Ananta

16th is Shripaala
17th is Shripaala II
18th is Hari.
19th is Vikrama.
20th is Mahaabala
21st is Aniruddha.
22nd is Narasimha.
23rd is Maheshvara
24th is Anantavijaya
25th is Raudrachakrin.

The 25 rigdens are each the son of the previous one, and all but Raudrachakrin teach the Dharma for 100 years. Raudrachakrin teaches the Dharma having sat on the throne for 97 years. After that, the measure of the earlier spread of the teachings is completed. Rigden Raudrachakrin revives the Dharma, beginning the later spreading, taught to be for 1,800 years.

Dharmaraaja Suchandra is the lineage beginning requester. After that the *Root Tantra* commentary in 60,000 verses is taught. After the later oral tantra teaching, the ruupakaaya's presentation is abridged.

Suchandra and his son lineage, the 6, Suresvara etc., are the 7 dharmaraajas. Those + the 25 rigdens = the 32 generations of seat holders. That succession is prophesied in the *Root Tantra* and clearly taught in the *Abridged Tantra Commentary*. Since they are empowered, the years according to the *Root Tantra* are 600 years. In addition to that Mañjushrikiirti teaches the Dharma 100 years, making 700. After that, 8 rigdens teach the Dharma for 800 years. Combining those = 1500 years. + 403, the combined years on the throne of Samudraavijaya and Aja are = 1903. After the 1st Rabjung, the passing of teachers of the *Kaalachakra Root Tantra* is undeniably established by scripture. The 14 following rigdens, from Surya to Raudrachakrin, the last or 25th rigden, each sit on the throne 100 years = $1400 + 1903 = 3,303$, establishing the measure of the earlier spread of the teachings.

If to that the 1800 of the later spreading is added, 5,103 are established without doubt. However Raudrachakrin, having sat on the throne 97 years, teaches the Dharma. If he conquers the Lalos in the 98th, the measure of the remaining of the teachings is 100 more than 5000. The time of the remaining of the Lalos taught as 1800, corresponds exactly. As for that 100 years, from 1000 years though there is a remainder, by subtle calculation there

being no contradiction is possible. Of the 12 continents, the period that the teachings lasted in the 1st section is taught in this tantra to be 5,400 years.

Also some maintain that the life of the wheel haver Drakpa himself is certainly 100 years. They say that he sits on the throne of Shambhala for 50 of those, and then he teaches the Dharma. Then, they say, he conquers the Lalos. In that tradition, the duration of the Lalos is lessened by 47.

The followers of Phug say that for 96 he sits on the throne, and on the 97th he conquers the Lalos, and his life is 100 years.

In our own tradition, the rigdens' 100 years of sitting on the throne is according to that manner of counting; but, they do not live only 100 years. They live longer than that, as explained in the tantra commentaries.

The year after the year of complete buddhahood, it is said that the *Kaalachakra* is taught. From that viewpoint, from the year after enlightenment there are still 46 years [of the Buddha's life] remaining. If one subtracts 103 – 49, the remainder is no more than 54 and so the length of time in the suutras and the Lalo remaining length of time, though indeed they are without conformity, whether the teaching of the *Root Tantra* and the year of nirvaa.na are or are not 1 and the same should now be examined.

These figures come from the general teachings: After the Buddha was born, in the 29th year he sets out from his palace. For 6 years he practices austerities, and in the 35th he is enlightened. Having turned the wheel of the dharma for 46 years, after 80 years exactly, he passes away. According to Phalmoche, he really attains nirvaa.na in the 81st

In identifying his year of birth etc., the year of nirvaa.na, and then the time up to the present, there are many easily realized non-correspondences.

Making the year that the *Kaalachakra Root Tantra* is said to be taught by the method of the famous great accounting text of Phugpa the bench-mark, the dates for those who maintain a date that is more or less can be known by adding and subtracting.

Following the teachings of Phugpa Pekar, in *White Vaidurya* and the accounting text mentioned, like the appearance of the day- bringer sun, the teacher, the King of the Shaakyas, enters the womb in the Chutö month of the Earth Sheep year, on the night of the 15th day. After 9 months and 23 days, in the Iron Monkey year, on the 7th day of the Saga month, during the midnight session, he is born in the grove of Lumbini. That day is figured as a Saturday, at the 15th chutsö, with the moon star RGYAL, arising on the exact chutsö mark and the exact sun star mark of the 7th chutsö.

What is taught by Naagarjuna about the Buddha being born is in accord. Then in his 29th year, the Male Earth Mouse, year, he sets out from home. For 6 years he practices

austerities. When he is 35, on the 15th day of the Saga month of the Wood Horse year at dawn, he is fully and completely enlightened.

In calculating that day in relationship to the chart of eclipses, the face of Raahu is grasping, and so the time of buddhahood accords with a lunar eclipse. Then for 46 years he turns the wheel of Dharma of the 3 vehicles. On the 47th year from attaining buddhahood, 80 years from his birth, at the 1st of the full moon of the Nagpa month of the Iron Dragon year, at Drepung Stupa the *Kaalachakra Root Tantra* is taught. The next month during the last session of the full moon night of the Saga month, in the city of RTSWA MCHOG, he passes into nirvaa.na. Having taught this tradition of Kaalachakra as his testament, he is said to pass into nirvaa.na in that year.

From the viewpoint of this tradition, the *Kaalachakra Great Commentary, The Light of the Vajra Sun*, is composed was the 42nd year of the Rabjung, Kiilaka or PHUR BU, the Earth Monkey year, when 2,788 years have passed.

If 1 calculates according to the years of the main teaching of the *Root Tantra*, from the Phug tradition Kaalachakra teachings, 3 is subtracted.

Then in the year called "Nyi ma," the Water Sheep year [17th], the *Kaalachakra Root Tantra* is taught and 1 year later in the Wood Monkey Year Suresvara I comes to the throne. 600 years from that year of its 1st being taught, with the successive dharmaraajas and rigdens, counting from that 1st year of coming to the throne, this must be grasped as our own tradition.

By former ones the Monkey year is the year of passing. If 19 is added, that is the 1st year of the 16th Rabjung. It is established that the Fire Rabbit year is taught as the year of passing away. In that year Ma Gagpa comes to the throne. In the measure of the remaining of the teachings, above the period of the remaining of the teachings of discipline 357 have passed, and 193 above that Fire Rabbit year is the explanation of Phug pa. By adding 60 each, the borders of each Rabjung are realized. The passing of the 60 years of each of those Rabjungs, may be clarified by consulting a table. By this method, if 1 resolves the table, in [7] mtsho [4] klu [8] gzugs [28??] = 2,847 years The teacher's year of reaching nirvaa.na - 4 is the Wood Monkey year when Lhawang came to the throne. To that 309 gzugs *??, the years of Gyalka on the throne are finished. Dividing that extra by 100, the quotient becomes the 12 rigdens. From Nyima there are 14 rigdens:

12 Surya [nyi ma]

13 Vishvaruupa [sna tshogs gzugs]

14 Sasiprabha [zla ba'i a'od]

15 Ananta [mtha'a yas]

- 16 Mahipaala [sa skyong]
- 17 Shripaala [dpal ldan mgon po/ skyong po]
- 18 Hari [seng ge]
- 19 Vikrama [nam rgyal]
- 20 Mahaabala [stobs chen]
- 21 Aniruddha [ma a'gags]
- 22 Narisi.mha [mi yi seng ge]
- 23 Maheshvara [dbang phyug chen po]
- 24 Anantavijaya [mtha'a yas nam rgyal]
- 25 Raudrachakrin [drag po a'khor lo can].

Realizing which have passed, the next is the present rigden, after whose throne years, a future 1 will spend 100 years on the throne. Bumpa Sangpo, has the same year as above for Lhawang's coming to the throne. There 600 subtracting remainders, hundred by thob nor 78 ??? had. From the 25th rigden's passing, there is such a remainder in years on the throne. Though he is maintained to have passed, it appears it should be examined.

After Lhawang comes to the throne, du a'das 500, dividing the measure of the lasting of the teachings a'das remainder is realized. Other traditions remainder teachings having made are known. The tradition of the year of nirvaa.na as taught by the Phug tradition, - 49, the remainder, the measure of the lasting of the teaching is examined, and the Wood Monkey year after Lhawang came to the throne being taken as the beginning, the succession of the dharmaraajas and rigdens is otherwise accounted for as in the Phug tradition. The learned and accomplished lord establishes this explanation.

Taking the year of passing into nirvaa.na established by the Phug tradition as the bench-mark,

-3 is the tradition of Yungtön Dorje Pal.

-4 is that of Tendzin Sangpo etc..

-46 is the tradition of Thelpa Kunga Gyaltsan.

-131, is Tsanden Jowo's story tradition.

-230 is the tradition of the siddha Ugyenpa.

-307 is the tradition of the glorious holy guru Sakyapa.

-337 is Abhayaakara, the great Kashmiri pandit Shaakya Shri, Namkha Sangpo, etc..

Shaakya Shri says that in the Fire Rooster year, on the 8th day of the Mindrug month, at midnight, the time of the moon setting in the mountains, the Sage passed into

nirvaa.na. After that year, month, and day count, the wood rooster year is like the count of KHRO Phur.

-406 is the tradition of Rongpa Ngagwang Drakpa.

These lessen the Phug tradition of the year of the passing.

Similarly dissimilar explanations are seen from teachers identifying the year in which the Kaalachakra Tantra was taught.

+2 is omniscient Butön and the northern tradition. These say that in the Water Horse year, in the full moon of the Nagpo month the *Kaalachakra Root Tantra* was taught.

+3 is the Tingyung Tön and Jamyang Chögön etc. traditions maintain that the *Kaalachakra Root Tantra* was taught in the Water Sheep year. Karmapa Mikyö Dorje and the Tsur tradition astrology text *nyer mkho bum bzang* tradition say the same. The learned and accomplished lord's *Great Commentary* on the Kaalachakra does as well

.
But as for the explanations being dissimilar in particulars, according to the astrology text *nyer mkho bum bzang* tradition, in the Water Pig year the teacher entered into the womb. The next year, the Wood Mouse year, on the 8th day of the Saga month, the Victorious 1 was born. In the 34th year of the Rabjung in the Earth Dog Saga month, on the dawn of the full moon day, he was enlightened. Then for 45 years he turned the wheel of the dharma, and then on the full moon of the nag po month of the Water Sheep year he taught the *Kaalachakra Root Tantra*. The next month, on the full moon of the Saga month, he passed into nirvaa.na. The year of the teaching of the main body of the tantra according to this tradition was explained above. By this tradition the 6 dharmaraajas and all the rigdens, Jampel Drakpa etc., each taught the Dharma for 100 years, and it is maintained that in the Earth Tiger year Samudraavijaya's and Aja's years on the throne, by power of not maintaining a remainder, the 2 rigdens' years on the throne from the previous Phug tradition should be analyzed.

Wat is said about the 25 rigdens does not accord. If it is said that there are 25 rigdens, in that tradition the teaching lasts 5000 years. From that 100 years are lacking. The measure of the remaining of the Lalos, 1800 years, lacks 100. Some figures appear that will not bear examination.

By the explanation of the learned and accomplished Gelek Pelsang the teacher was enlightened in the Water Horse year in the last month of spring, on the full moon of the Saga month at dawn. That counted by solar days accords with the eclipse. From that time of attaining buddhahood, up to 1 year the general paaramitaa vehicle, and on the Vulture Peak the prajñaapaaramitaa was taught. 12 months after buddhahood, in the Water Sheep year nag pa month, on the full moon day, the *Kaalachakra Root Tantra* is said to have been taught.

The Great Commentary's "*Empowerment of Immaculate Light*" chapter says that after the end of the Nagpa month etc., in the noble country at the arising of dawn of the full moon of the Sa ga month, the Bhagavan was enlightened. Having turned the wheel of the 3 vehicles of Dharma, in the 12th day of the Nag pa month at great Drepung stupa the *Kaalachakra Root Tantra* was taught.

Other traditions do not explain the teaching of this scripture like that. The year of the teaching of the Root Tantra and the year of the teaching of the Dharma by Suchandra are both 600, accounted as the origin, and the eclipse chart does not come up. If 1 is not counted, by arising from that year, there are 600 years. By that it should be understood that the year of the *Kaalachakra Tantra* teaching is the same as that of the nirvaa.na. So it is taught. It is explained that the Buddha remains 46 years after his enlightenment. From the following year of the teaching of the Root Tantra, in the Kunga or Wood Tiger year, the 48th of the Rabjung, he passes away. Again counting the remainder etc., the previous 4 times are 3,255 years. The Later are 1,800. By combining them, there are 5,555. That includes the period of 46 years from the time the teacher is enlightened up to the year of passing into nirvaa.na. Subtracting those, 5,009 arises. This corresponds roughly with the sutra measure of 5000 years for the lasting of the teachings.

An extra 9 years is close enough for rough accounting. From the year that the Buddha goes into nirvaa.na, to the Kaalachakra tradition was 1,000 years more, many exponents maintain. By the teachers of the Phug tradition, the next year from the one the *Kaalachakra Root Tantra* is taught, is accounted as the year of nirvaa.na. That - 4 is the tradition of the Jonangpa Chogle Namgyal. In that tradition it is said that the *Root Tantra* is taught in the Iron Monkey year. These lessen the year of teaching of the *Kaalachakra Root Tantra* of the Phug tradition. Also the year in which the Phug tradition maintains that the Root Tantra is taught, + 472 gives the tradition of Zhonu Pal. These figures are more than those of the Phug tradition.

From the year of the Buddha's attaining nirvaa.na on the + side, if the Phug tradition's year of passing away is postulated as a bench-mark, + 127 gives the tradition of Thangi Yigtsang. Also there is a tradition that subtracts 60 years from that, giving +67

Sapa.na says the teacher enters the womb in the Fire Rabbit year. In the Earth Dragon year. On the 8th day of the Saga month, in the morning, the Victorious 1 is born. In the Water Tiger year in the last month of spring, the Saga month, at dawn on the full moon day, when the moon is eclipsed, he is enlightened. In the Fire Pig year, in the 1st month of spring, on the full moon night, he passes into nirvaa.na it is explained. The explanation also appears that he passes into nirvaa.na on the 8th day of the last month of autumn.

After the teacher's passing, ways of counting many or few years arise. In India the shraavaka sendhapa have a way of expressing by days the teachers year, month, and day count and got it from that. Later the master brothers of Magadha Thotsun Drubje and Deje Dagpo count from the time of the arising of the great self-established enlightenment body with heaps of sandalwood ointment. They teach that counting from the arising of mahaabodi and the time of the teacher's passing away is in error. In this case, the those gurus quote from the *Sutra of the Prophecy of the Goddess Drime Ö*, "After I have passed away, in 1500 years, in the red-faced country, the dharma will spread." "Red-faced" refers to Tibet. That is the time of the spreading of the Dharma there. Moreover, the prophecy of Naagarjuna of the years and the generations of kings etc. are taken into account, and they say that other traditions not in accord with that are unsuitable.

According to year counted as that of the main teaching of the *Kaalachakra Tantra*, 500 years later is the year of Samudraavijaya going to the throne, and not far from that, the time of King Songtsen Gampo fits in etc.. They cite many such correspondences.

+ 1,206 years to the Phug tradition count of years after the teacher's passing is the time of unequalled Atisha Jowoje Marmedze and followers of those Chimchen and Üpa Losal etc., as many learned and accomplished ones of Tibet have explained: The teacher Jowoje entered the womb in the Male Wood Rat year. In the Wood Cow year he is born. In the Earth Pig year he is enlightened. in the Wood Monkey, in the last month of autumn, on the 8th day, he passes into nirvaa.na it is explained.

+ 265 is the tradition of Duldzin Nelpa Panchen.

+ 1,569 is the tradition of the *Testament of king Songtsen Gampo*.

Thus these many other individual sources and commentaries coming from the Phug tradition indeed exist. In India they have the 12 years, the mouse year etc., and their being divided into 60, by the 5 powers of wood etc. Though there is no tradition of days there, the mere convention of the 60 year Rabjung and the Fire Rabbit year are explained to be of 1 meaning.

Moreover the conventions of 12 and 60 years, not being joined having been counted in stages, the year count due to many errors for each transit year has its own accounting

system, as is well known. Or for what reason it is so may be uncertain, or the year count taught in that *Kaalachakra Root Tantra*, as maintained by the Phug tradition, the Phug buddhahood and nirvaa.na year counts - 46 from that is how many are subtracted, or the count of the year the tantra is taught or the measure of years the Lalos remain etc, with those they do not certainly accord.

Many figures of the Phug tradition of the year that the *Kaalachakra* is taught and the year of the teacher's passing into nirvaa.na do not accord with the *Kaalachakra Root Tantra*, not to mention the commentary's main teaching. The Phug tradition also has many faults, of which those are just 3.

The years of the teacher's passing into nirvaa.na being more in the tradition according to Phalmoche, the teachings of the present time the earlier spreading measure are completed earlier. The wheel haver Drakpo after he arrives therefore must be maintained to be many years later, These since they cannot be proclaimed according to the words of the text, I must clearly proclaim how the years' subtle aspects are ascertained according to the *Kaalachakra Tantra* main teaching. From the viewpoint of ordinary students, after the Dharma is taught by a single Sage of the Shaakyas, it is impossible that there are many earlier and later passings into nirvaa.na. Moreover the traditional figures for the periods of the 32 seat-holders do not accord with years given, and the Tibetan commentators say many apparent non-correspondences arise.

Some say that Samudraa and Vijaya, or Gyamtso and Namgyal, in the case of the 10th rigden Samudravijaya/ Gyatso Namgyal, should be counted as different, so that 25 rigdens are produced; and some say that Palkyong and Senge, the 17th and 18th, should be counted as 1. The Sakya holy guru says that in the case of the 24th rigden Anantavijaya [mtha'a yas nam rgyal] that Ananta and vijaya, Thaye and Namgyal, are different. Since rigden Raudrachakrin then arrives after the completion of 25 rigdens' reigns, he is said to be the 26th. Rigden Mañjushrikiirti is said to have remained 200 years and Raudrachakrin 100. The other rigdens are explained to have taught the dharma for 60 years each. This and many such dissimilar explanations of the generations of the kings of Shambhala appear. These are not presented by many letters, and mostly do not accord with the words of the tantra. They are conceptual fabrications that do not accord with its contents and will not bear examination. Therefore they are not elaborated on here.

Moreover using the duration of the teachings in the suutras as 1,000 or 2500 years etc. respectively and not 5000 years as explained according to all the learned ones, and as taught in the *Kaalachakra Root Tantra*, these special subtle and devious calculations are not acceptable. It must be calculated as taught in this tantra: From the year of the teacher's passing, the next year must be the beginning. Moreover the years of the teacher's teachings

existing must be 5,000 years, and of that, in the 1st 3 periods of 500 arise the fruition time. These are the 3 times of the arhats, non-returners, and stream enterers. Then prajñāa, samadhi, and discipline are the 3 times of practice. After that, there are the 3 times of the abhidharma, sutras, and vinaya. Then exactly 500 is explained as the time of grasping mere signs.

Having so counted, how far we have gone and how much is to come, which rigden is on the throne, how many of his years have gone by, and how many there are until the arrival of the wrathful wheel haver etc., as for being well-realized, the years are given roughly in these individual traditions and especially from the *Kaalachakra Root Tantra* the years of teaching are abbreviated expressions. The general teachings length of existence, and especially what rigden is on the throne etc., in the case of the viewpoint of this tantra, since time expression is required this is explained. Similarly in the *Abridged Tantra* the secret accounting of the doctrine is made. The doctrinal astrology astrological progression seeking calculation texts, times that previous buddhas taught, eclipses, etc. accord and years of the great emptiness etc. astrology piths that are examined by subtly resolving the Phug tradition itself, the very well known Phug accounting practice texts all concluded explanation, the great translator of Mindro Ling's accounting text *nyin byed snang ba* this good explanation manifesting its greatness will make much manifest]. This and progression hardly dissimilar in particulars from that, the well-known Mtshur astrology, and the 3rd conclusion Yeshe Peljor's progression *btsal ba gandan* the well known new accounting and the Too Kwan accounting texts etc., in powers or progression hardly dissimilar many new accounting texts arose. *rnga ban kunga mtshan can* is a new accounting, a beautiful ornament to the Sage's teaching, with well-known eclipse pinpointing, and corrections of errata. Others hardly dissimilar in terms of progression have come into being, according with the entering into emptiness of individual traditions. For eclipse pinpointing and such teachings from the main teachings of the *Root Tantra*, the progressions are or are not correctly established, though it is difficult to ascertain, since for a little while it might be without contradiction. However, only coarsely do eye and stars accord, and if 1 adds eclipses, from the sun, adding or subtracting Raahu's motion change, this 1 having the source of the oral instructions like that, from the measurement in Phug's doctrinal astrology, since that is merely 3 1/2 chutsö, if 1 adds that, it is acceptable. More would be bad, but this much for various progression seeking ones will not be a fault.

Though the progression of the *Root Tantra* is not completely correct, having collected its faults, not increasing the change establishing picture by its correct pith. For the sun star the chutsö are formless. Libra, form skandha, water element etc. if that is given, the head and tail of Raahu must be without subtracting, since it is of a single pith. Moreover

to the 4 established by the Phug doctrinal astrology, by good addition in seeking a new progression, the slow movement is not necessary. Except for the particulars of mere progression, all the movements of the text pictures and diagrams in the Phug practice text are without error and well resolved. As for eclipses, from the diagrams, whoever properly knows the exact calculation by the oral instructions can pinpoint the exact time.

Generally the case of the 2 equalities, arising as in the model the eclipse and the times before and after mostly are pinpointed. From that, in the high north transit, the percentage of the eclipse is large with little previous time, and when there is the time of the southern transit, the reverse of the previous is seen. Though the stars of sun, moon rahu etc. are not incorrect, there seem to be differences in this continent due to high and low angles of seeing. Not only that, by times of eclipses in this continent differences of elevation and degrees east and west are also seen and many such subtle parts according with different times and countries necessarily manifest. Particularly, the appearance of solar eclipses is difficult to pinpoint. In generally where the diagram has an eclipse, though they don't fail to occur altogether, the times the eclipses occur do not always accord with the picture and sometimes though they don't occur when the model says an eclipses occurs. At the time of an eclipse, Tibet may have a 50% eclipse, where elsewhere total eclipses etc may be seen. The true story by its appearance in some cases arising like the model the eclipse is not exactly right, the inexact progressions do not appear certain. Pinpointed accounting texts where eclipses always arise like the formula rarely appear in Tibet

By Phug dujor changing houses are calculated from the sun, the sun must be correctly calculated. If so, in Phug practice itself merely 32 correct chutsö having been added by calculation is acceptable. That by correcting the chart is easily done and true houses need not be done. Similarly the time points in addition to on the correct sun, if the sun is resolved are easy to do. Day and night long and short ultimate measure by Phug are distinguished as 33 and 27, in general explanation these accord to the vowel arising calculations etc.. In the ultimate day length, the chutsö of daylight are 36 and the night 24, and the ultimate short 1 is the reverse. Others appear to say the ultimate long 1 is 40, though I think it is more. Its dependence on the chutsö circle etc. should be examined. Though the earth's surface is very large, sunlight penetrates. Except for the motion of the sun and moon, other progressions according to Phug are good. As for the sun reversal, the reversal of penetrating sunlight, that having 1st been made, again having traversed, on the 9th day it seems to reverse. By examining the sun shadow it will accord with that. This is like the Indian calculation of the sun reversal. Similarly since inhalation etc. the measures of time nails, are by power of the sun, it should be known that they are measured by the former reasoning. Except for these aforementioned exceptions, all the other calculations according

to the Phug tradition, come out very well. These later time circles intended meanings add a few subsidiary points to the astrological calculations piths.

a'jig rten khams ni bskyod pa dag gza'a yi rgyu ba mnyam a'khor lo can ni a'byung ba dang/kla klo rnams gyi chos ni nyams shing mchog gi bde ba'i gnas la rigs ldan gyis ni lam sbyin pa/a'di dag thams cad bdag gis khyod la don ni ji bzhin bzhad do zla ba bzang po dus gsum las/slar yang khyod ni skye bo kun la phan pa'i don dang thar pa'i slad du bdag la ci zhig a'dra/169

The preceding chapter, the 1st intended topic, has been explained in 24 sections. By these 169 verses, the requested explanation of the *World Realm Chapter* has been accomplished. The topics of the next chapters requested have been assigned.

The external **world realm** is the 1st engendered. Having been engendered, its aspects and measures etc. are produced and proliferated and the symbolic measures of time, and moon stars in the 12 houses and the naa.di-assignments of the planets, and "**equal**" or according with that, from what time in the 12 earth sections "having the wheel of Dharma," arises and the dharma of the Lalos diminishes, and the topic of the supreme bliss of the rigdens, and how this holy path was given, **all these I** the teacher **explained to you as they are.**

"**Suchandra,**" Having so addressed him, he continued, By this composition **about the 3 times for the sake of all beings'** temporary **benefit** and permanent **liberation, I** the teacher **have done what** was asked, [when he was requested and urged to divide up the topics of the later chapters.]

