

No. III, Note on the Origin of the Kála-Chakra and  
Adi-Buddha Systems.

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The peculiar religious system entitled the *Kála-Chakra* is stated, generally, to have been derived from *Shambhala*, as it is called in Sanscrit, (in Tibetan “*bdé-hbyung*,” vulgò “*dè-jung*,” signifying “origin or source of happiness”), a fabulous country in the north, the capital of which was *Cálapa*, a very splendid city, the residence of many illustrious kings of *Shambhala*, situated between about 45° and 50° north latitude, beyond the *Sita* or Jaxartes, where the increase of the days from the vernal equinox till the summer solstice amounted to 12 Indian hours, or 4 hours, 48 minutes, European reckoning.

The *Kála-Chakra* was introduced into Central India in the last half of the tenth century after Christ, and afterwards, viâ Cashmír, it found its way into Tibet; where, in the fourteenth, fifteenth, and sixteenth centuries, several learned men, whose works are still extant in that country, published researches and commentaries on the *Kála-Chakra* system; among these authors the most celebrated are PUTON, or BU-STOM, KHETUP, or *m*KHASGRUB and PADMA CARPO, who lived respectively in the three centuries above mentioned.

PADMA CARPO (on the 68th leaf of his “Origin of (the Buddhistic) religion” *hChhos-hbyung* (vulgò “*Ch’os-jung*,” consisting of 189 leaves,) thus describes the introduction of the *Kála-Chakra* into, or at, *Nalanda* (or *Nalendra*, a large religious establishment in Central India), and the doctrine which it contained:

“He (a certain pandit called TSILU or CHILU) then came to *Nalanda* in Central India, (S. *Madhyam*, Tib. *dvus*, or vulgò U). Having designed over the door of the *Bihar* the ten guardians (of the world), he wrote below them thus:

“He, that does not know the chief first Buddha, (*Adi-Buddha*), knows not the circle of time. (*Kála-Chakra*, *dus-kyi hkhor-lo*, in Tibetan\*).

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\* The *Kála-Chakra* and *Adi-Buddha* systems are probably the same with that of the Samanians in the north, in Transoxana, and beyond the Jaxartes, as it has been described by M. Deguignes, in his “*Histoire Générale des Huns*,” Livre III, p. 223, etc., recently criticised by M. Remusat; since the doctrine of the Samanians is exactly the same, as I have found in the Tibetan volumes.—Besides the mystical theology and philosophy, there are in the *Kála-Chakra* system several works on astronomy, astrology, and prophetic stories on the rise, progress, and decline

He, that does not know circle of time, knows not the exact enumeration of the divine attributes.

He, that does not know the exact enumeration of the divine attributes, knows not the supreme intelligence (S. *Vajra dhara jnyāna*, Tib. *rdo-rjé hdsin-pahi yé-shes*).

He, that does not know the supreme intelligence, knows not the Tantrica principles (*Tantra Yanam*).

He, that does not know the Tantrika principles, and all such, are wanderers in the orb of transmigrations, and are out of the way (or path) of the supreme triumphator (S. *Bhagavān Vajra dhara*, Tib. *b, chom-ldan-hdas rdo-rje hdsin-pa*).

“Therefore, *Adi-Buddha* (Tib. *mchhog-gi dang-pohi Sangs-rgyas*) must be taught by every true *blāma* (S. *Guru*, a superior teacher, religious guide), and every true disciple who aspires to liberation (or emancipation) must hear them.” Thus wrote he :

“The venerable (the lord) *NĀROTAPA* (*NAROTTAMA*?) being at that time the principal (S. *Upādhyaya*, Tib. *mkhan-po*) of the *Bihar* ; he, together with five hundred pandits, disputed with him, but when they saw that he excelled them all in disputing, they fell down at his feet, and heard of him *Adi-Buddha* ; then this doctrine was much propagated.”—See leaf 68, by *PĀDMA CĀRPO*.

Here follows the text of the above-quoted passage by *PĀDMA CĀRPO*, both in the Tibetan and Roman characters.

‘དེ་ནས་དབུས་ནལ་ལྷན་གྱོན། བུའུ་ལག་ཁང་གི་སྐོ་བོང་དུ་ནས་  
བུའུ་དབང་ལྷན་གྱིས། དེའི་གཤམ་དུ། “གང་གིས་མཚོག་གི་དང་པོའི་  
སངས་རྒྱས་མི་ཤེས་པ་དེས་ནི་དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་སོ། ། གང་གིས་  
དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་པ་དེས་ནི་མཚན་ཡང་དག་པར་བཟོད་པ་མི་  
ཤེས་སོ། ། གང་གིས་མཚན་ཡང་དག་པར་བཟོད་པ་མི་ཤེས་པ་དེས་རོ་རྗེ་  
འཛོན་པའི་ཡོ་ཤེས་ཀྱི་སྐྱུ་མི་ཤེས་སོ། ། གང་གིས་རོ་རྗེ་འཛོན་པའི་ཡོ་  
ཤེས་ཀྱི་སྐྱུ་མི་ཤེས་པ་དེས་སྤྲུགས་ཀྱི་ཐོག་པ་མི་ཤེས་སོ། ། གང་གིས་

of the Muhammedan faith. — In the *bstan-kyur* collection (of 225 volumes) the five first volumes contain fifty-two tracts or treatises on the *Kāla-Chakra*, all translated from the Sanscrit ; but, besides these, there are many other volumes written by Tibetan authors on the same subject. In the Asiatic Society’s library, there are also some printed volumes, containing commentaries on the *Kāla-Chakra*, by *Khétup* or more properly *mKhasgrub*, mentioned in this paper as a very celebrated writer in the fifteenth century. Should I find any interesting article in it, I shall take occasion to notice it hereafter.

ལྷགས་ཀྱི་ཐོག་པ་མི་ཤེས་པ་དེ་ཐམས་ཅད་ནི་འཁོར་བ་པ་སྟེ་བཅོམ་ལྷན་  
 འདས་ལོ་རྗེ་འཛོལ་བའི་ལམ་དང་བལ་བའོ།། དེ་ལྟ་བུས་ན་མཚོག་གི་  
 དང་པོ་འི་སངས་རྒྱས་ཀྱི་ལྷ་ས་དམ་པ་རྣམས་ཀྱིས་བསྟན་པར་བྱ་ཞིང་།  
 ཐར་པ་དོན་དུ་གཉེར་བའི་སློབ་མ་དམ་པ་རྣམས་ཀྱིས་མཉན་པར་བྱའོ་  
 ཞེས་བྲིས་པ།” རྗེ་བོ་རྣམས་ཏེ་པ་དེ་དུས་དེའི་མཁན་པོ་ཡིན་པས། དེ་ལ་  
 སོགས་པ་པའི་ལྷ་བརྒྱས་བཙུན་པས་སྤུལ་དུ་ཕྱིན་པར་མཐོང་ནས་ཞབས་  
 ལ་བདུད་དེ་དང་པོ་འི་སངས་རྒྱས་ཉན་པས་ཆེར་དར་བར་གྱུར་པ་  
 ཡིན་ལོ།།’

Dé nas *dvus Nalandar* byon, *gtsug-lag khang-gi sgo gong-*  
*du mampa bchu dvang ldan bris, déhi gsham-du* : “Gang-gsi  
*mchhog-gi dang-pohi Sangs-rgyas mi-shes-pa dés ni dus-kyi*  
*hkhor-lo mi-shes-so ; Gang-gis dus-kyi hkhor-lo mi-shes-pa-dés*  
*ni mtshan yang-dag-par brjod-pa mi-shes-so ; Gang-gis mtshan*  
*yang-dag-par brjod-pa mi-shes-pa dés rdo-rjé hdsin-pahi-yé-*  
*shes-kyi sku-mi-shes-so ; Gang-gis rdo-rjé hdsin-pahi yé-shes-*  
*kyi sku mi-shes-pa dés snags-kyi thég-pa mi-shes-so ; Gang-gis*  
*snags-kyi thég-pa mishes-pa déthams-chad ni hkhor-va-pa sté*  
*bchom-ldan-hdas rdo-rje hdsin-pahi, lam dang bral-vaho. Dé-*  
*ta-vas-na mchhog-gi dang-pohi Sangs-rgyas ni bLámá dam-pa-*  
*rnams-kyis bstan-par-bya-zhing, thar-pa don-du gnyér-vahi slob-*  
*ma dam-pa-rnams-kyis mnyan-par-byaho,” zhes bris-pa.*

Jovo NÁROTAPA dé nus déhi *mkhan-po yin-pas, dé la sogs*  
*pa Pandita lna brgyas brtsad-pas phul-du phyin-par mthong-*  
*nas zhabs-la btud-dé dang-pohi Sangs rgyas nyan-pas chhér dar-*  
*var gyur-pa yin-no.*

No mention is made of the *Kāla-Chakra*, nor of *Adi-Buddha*,  
 by ancient writers in India, till the 10th century, except in the  
 first volume of the *rGyut* class in the *Kah-gyur*, where it is  
 evidently an interpolation from true historical works of later ages.

Since the passage above exhibited is an authentic text for  
 the name of *Adi-Buddha*, while it furnishes a general idea of the  
*Kāla-Chakra* system, I have thought proper to bring it to the  
 notice of the Society, and hope it will be of some interest.