Cycle of Time, Calendar, and Fortune-telling in the Caturśpīṭha and the Cakrasamvara Buddhist literatures

Tsunehiko Sugiki

1 Introduction

Calendars and fortune-tellings have important roles in people's religious life. It was also the fact in early mediaval India. Festivals, rites, and other undertakings, whether they were religious or worldly, social or private, used to be carried out based on their calendar and fortunes which their fortune-teller told.

The Cakrasamvara Buddhist literature introduces theories of calendar and fortune-telling. They must have been one of the most important bases of the religious life of people committing to Cakrasamvara Buddhism. However, no study has been conducted on this topic of this tradition.\(^\text{1}\) This paper is intended as a comparative study of the theories of calendar and fortune-telling introduced in the Cakrasamvara literature and those in other traditions. As will be seen, since the theories of calendar and fortune-telling are based on the system of a cycle of time, our discussion starts with the examination of this system. Among the theories of fortune-telling, I will deal with especially that of fortune-telling according to one's birthday in detail and those of some other fortune-tellings briefly, all of which are based on these calendars.

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Our main sources are the Vajraḍākatantra, the Dākārṇavatantra and their commentaries i.e. the Vivṛti by Bhavavajra and the Vohitā by Padmavajra respectively. The Dākārṇavatantra is one of the latest tantras ("scripture") in the Cakrasaṃvara literature, and is considered to have a great influence on the traditional Newar Buddhism. As will be discussed, the systems of a cycle of time and the theories of calendar and fortune-telling in the Vajraḍākatantra derive from the Catuspīṭhatantra. Hence, the system in the Catuspīṭhatantra is also to be examined. As a commentary of this tantra, I especially use the Nibandha by Bhava, for this commentary gives detailed explanations on the system in the Catuspīṭhatantra, and is useful in studying the historical development of the system. Further, in order to clarify the position of the theories of calendar and fortune-telling in the above Buddhist texts in the classic Indian context, I refer to some ideas by the well-known astrologer Varāhamihira and some others. (In this paper, I mean especially the Varāhamihira's system by the word "classic.") Note that the above Buddhist texts were composed after the age of Varāhamihira.

2 System of a cycle of time

2.1 Twelve divisions of time as a base unit of a cycle of time

In calendar systems in the Catuspīṭhatantra, the Vajraḍākatantra, and the Dākārṇavatantra, twelve divisions of time function as a base unit. A general term of the twelve divisions of time is bhuvaneśvara ("abode-master") because they are placed in order on twelve abodes (bhuvana), twelve equal divisions of the ecliptic starting from the east (each abode =
30° = 360° ÷ 12). These twelve abodes are equivalent to the twelve houses (grha and the like) in the classic Indian astrology by Varāhamihira and others. (In this paper, I use the term “abode” for Buddhist system and “house” for classic one for convenience.)

The abode-masters have also individual names. These names are (1) rohitā, (2) mohitā, (3) bhadra, (4) vṛṣabha, (5) kūrma, (6) makara, (7) ranḍā, (8) mikira, (9) bhidrika or sometimes bhidri, (10) vyākuli or sometimes vyākuli, (11) svapna or svapnikā (the former in the Catuspīṭhathantra and some lines in the Vajraḍākatantra, and the latter in some lines in the Vajraḍākatantra and in the Dākārnnavatantra), and (12) kāma or bhuvaneśvara (the former in the Catuspīṭhathantra and some lines in the Vajraḍākatantra, and the latter in some lines in the Vajraḍākatantra and in the Dākārnnavatantra). The above twelve abode-masters do not appear in the system by Varāhamihira.

As above, the eleventh and the twelfth divisions have two names. Since the Vajraḍākatantra accepts two names in each of them, the Vivṛti, for the sake of coherence between the Vajraḍākatantra and the Catuspīṭhathantra, explains that “svapnikā” means “svapna” and “bhuvaneśvara” is equivalent to “kāma.” The word “svapnikā” can be regarded as a distorted one of the phrase “svapnakāma (= svapna and kāma).” The distortion could be explained as follows. At some time the “ma” of “svapnakāma” in the Catuspīṭhathantra was omitted by accident, and then the “svapnakā” was changed to “svapnikā.” As a result, the word “bhuvaneśvara,” which was originally a general term for the twelve divisions of time became the name of the twelfth division. Hence, the word “bhuvaneśvara” is used both as a general term of the twelve divisions and as an individual name of the
twelfth division in the *Vajraḍākatantra* and the *Ḍākārṇavatantra*.

2.2 Details of the system of a cycle of time

The calendar theory is based on the system of a cycle of time. A cycle of time is constituted by the twelve divisions of time such as *rohitā*, *mohitā*, *bhadra*, etc. These twelve abode-masters have the dawn as their starting point, and are arranged in the order from the east. The winter solstice point and the month named *Pauṣa* to which the winter solstice day belong is the starting point of a cycle and the starting month of a year respectively. This is the structure which the systems in the three *tantras* have in common. As has already been reported, the *Vedāṅgajyotiṣa* regards the winter solstice and the *Māgha* to which the winter solstice day belong as the starting point of a cycle and the starting month of a year respectively. On the other hand, the vernal equinox point and the *Caitra* to which the vernal equinox day belong are the starting point of a cycle and the starting month of a year respectively in the system by Varāhamihira. In this respect, the above idea of the Buddhist texts is near to the system of the *Vedāṅgajyotiṣa*.

The twelve abode-masters correspond to various elements such as sixty *ghaṭis* (= sixty *ghaṭikās*) which constitute one daytime and nighttime, the signs of the zodiac (*rāśi*) and asterisms (*nakṣatra*), planets, *nāgas* (“serpent-demon”), twelve vowels, twelve stages of enlightenment (*dvādaśabhūmi*), and twelve causal steps of the origination of suffering (*dvādaśāṅga*). There are differences in these correspondences among the *tantras*. Table 1, 2 and 3 represent twelve divisions of the winter solstice day in the *Pauṣa* and the correspondences of twelve abode-masters to various
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elements. On the first day in this month i.e. the winter solstice day, rohiṅa is the first division and kāma or bhuvaneśvara is the last one. On the first day in the next month (the Māgha), mohitā is the first division and rohitā is the last one in TABLE 1, and bhuvaneśvara is the first division and svapnikā is the last one in TABLE 2 and 3. On the first day in the third month (the Phālguna), bhadra is the first division and mohitā is the last one in TABLE 1, and svapnikā is the first division and vyākuli is the last one in TABLE 2 and 3. In this way, as the month goes by, the abode-master assigned to the first day shifts one by one. (See also TABLE 4 and 5.) This might suggest that the starting and ending points shift 1° a day, although this is not clearly prescribed in the texts.

TABLE 1
The Catuspīṭhatantra and the Nibandha

* 1 day (ahorātra) = 21600 breaths = 60 ghaṭī(ka)s = ▲ 60 daṇḍas.

* Starting point for calculation = the dawn, the east.

<table>
<thead>
<tr>
<th>▲ (anticlockwise)</th>
<th>▲</th>
<th>▲</th>
<th>▲</th>
<th>▲</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohitā</td>
<td>3ghaṭi</td>
<td>meṣa</td>
<td>aśvinī, bharaṇī, kṛttikā 1/4</td>
<td>Vāsuki</td>
</tr>
<tr>
<td>↓</td>
<td>mohitā</td>
<td>4ghaṭi</td>
<td>vrṣa</td>
<td>kṛttikā 3/4, rohiṅi, mṛgaśīrṣa 2/4</td>
</tr>
<tr>
<td>↓</td>
<td>bhadra</td>
<td>5ghaṭi</td>
<td>mithuna</td>
<td>mṛgaśīrṣa 2/4, ārdrā, punarvasu 3/4</td>
</tr>
<tr>
<td>↓</td>
<td>vrṣabha</td>
<td>5ghaṭi</td>
<td>karkaṭa</td>
<td>punarvasu 1/4, puṣya, āśleṣā</td>
</tr>
<tr>
<td>↓</td>
<td>kūrma</td>
<td>4ghaṭi</td>
<td>siṃha</td>
<td>maghā, pūrvaphālguni, uttaraphālguni 1/4</td>
</tr>
</tbody>
</table>

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|      | make | 3ghaṭi | kanyā | uttarāphālguni, hasta, citrā 2/4 | Śaṅkha | Ū |
|------|------|--------|-------|---------------------------------|--------|-
| randā | 5ghaṭi | tulā   | citrā 2/4, svāti, viśākhā 3/4 | Mahāśaṅkha | E |
| mikira | 7ghaṭi | vṛścika | viśākhā 1/4, anurādhiphā, yesṭhā | Kulika | AI |
| bhidrika | 6ghaṭi | dhanus | mūla, pūrvaśādhā, uttarāsādhā 1/4 | Śataśiṣṭa | O |
| vyākuli | 6ghaṭi | mṛga | uttarāsādhā 3/4, śravana, dhaniṣṭhā 2/4 | Hulunḍa | AU |
| svapna | 7ghaṭi | kumbha | dhaniṣṭhā 2/4, śatabhiṣaj, pūrvaśādhipadā 3/4 | Karāla | AM |
| kāma | 5ghaṭi | mīna | pūrvaśādhipadā 1/4, uttarābhadrapadā, revaṭi | Kāladrāṣṭra or Kāladaṁśtrin | AH |

▲=These ideas are put forward not in the *tantra* but in the *Nibandha*

**TABLE 2**

The *Vajraḍākatāntra* and the *Vivṛti*(*)

* 1 day (*ahorātra*) = 21600 breaths = 60 *ghaṭi(kā)s* = ▲60 *danḍas*.

* Starting point for calculation = the dawn, the east.

<table>
<thead>
<tr>
<th></th>
<th>▲</th>
<th>▲</th>
<th>△</th>
</tr>
</thead>
<tbody>
<tr>
<td>(clockwise) rohitā</td>
<td>3ghaṭi</td>
<td>meṣa</td>
<td>aśvinī, bharaṇī, kr̥ttikā 1/4</td>
</tr>
<tr>
<td>mohitā</td>
<td>4ghaṭi</td>
<td>vṛṣa</td>
<td>kr̥ttikā 3/4, rohiṇī, mṛgaśiṣṭa 2/4</td>
</tr>
<tr>
<td>bhadra</td>
<td>5ghaṭi</td>
<td>mithuna</td>
<td>mṛgaśiṣṭa 2/4, ārdrā, punarvasu 3/4</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Cycle</th>
<th>5ghaṭi</th>
<th>karkaṭa</th>
<th>punarvasu 1/4, puṣya, āśleśā</th>
<th>Padma</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>vṛṣabha</td>
<td>4ghaṭi</td>
<td>simha</td>
<td>maghā, pūrvaphālguni, uttaraphālguni 1/4</td>
<td>Mahāpadma</td>
<td>U</td>
</tr>
<tr>
<td>kūrma</td>
<td>3ghaṭi</td>
<td>kanyā</td>
<td>uttaraphālguni, hasta, citrā 2/4</td>
<td>Śaṅkha</td>
<td>Ü</td>
</tr>
<tr>
<td>makara</td>
<td>5ghaṭi</td>
<td>tulā</td>
<td>citrā 2/4, svāti, viśākhā 3/4</td>
<td>Ananta</td>
<td>E</td>
</tr>
<tr>
<td>raṇḍā</td>
<td>7ghaṭi</td>
<td>vrścika</td>
<td>viśākhā 1/4, anurādhā, jyeṣṭhā</td>
<td>Kulika</td>
<td>AI</td>
</tr>
<tr>
<td>mikira</td>
<td>6ghaṭi</td>
<td>dhanus</td>
<td>mūla, pūrvāśadāh, uttarāśadhā 1/4</td>
<td>Śataśirṣa</td>
<td>O</td>
</tr>
<tr>
<td>bhidrika</td>
<td>6ghaṭi</td>
<td>mṛga</td>
<td>uttarāśadā 3/4, śravaṇa, dhaniṣṭhā 2/4</td>
<td>Manorama</td>
<td>AU</td>
</tr>
<tr>
<td>vyākuli</td>
<td>7ghaṭi</td>
<td>kumbha</td>
<td>dhaniṣṭhā 2/4, śatabhīṣaj, pūrvabhādrapadā 3/4</td>
<td>Karāla</td>
<td>AM</td>
</tr>
<tr>
<td>svapnikā</td>
<td>5ghaṭi</td>
<td>mīna</td>
<td>pūrvabhādrapadā 1/4, uttarabhādrapadā, revati</td>
<td>Bhuvi varṣa (?)</td>
<td>AH</td>
</tr>
</tbody>
</table>

i) = svapna    ii) = kāma

Planets: The *tantra* insists on correspondences of the planets to the twelve abode-masters. However, no details are given, nor in the *Vivṛti*.

▲ Correspondence to twelve stages (*dvādaśabhūmi*)

<table>
<thead>
<tr>
<th>rohitā: adhimuktacaryā</th>
<th>mohitā: pramuditā</th>
<th>bhadra: vimalā</th>
</tr>
</thead>
<tbody>
<tr>
<td>vṛṣabha: prabhākari</td>
<td>kūrma: arciṣmati</td>
<td>makara: sudurjayā</td>
</tr>
<tr>
<td>raṇḍā: abhimukhī</td>
<td>mikira: dūraṅgamā</td>
<td>bhidrika: acalā</td>
</tr>
<tr>
<td>vyākuli: sādhumatī</td>
<td>svapna: dharmameghā</td>
<td>kāma: buddha</td>
</tr>
</tbody>
</table>

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△= Although the *tantra* suggests the correspondence of the asterisms to the twelve abode-masters, it does not give their details. The *Vivṛti* gives their details.

▲= These ideas are put forward not in the *tantra* but in the *Vivṛti*.

### TABLE 3

The *Ḍākārṇavatantra* and the *Vohitā*<sup>66</sup>

* 1 day (*ahorātra*) = 21600 breaths = 60 *ghaṭīs*.

* Starting point for calculation = the dawn, the east.

<table>
<thead>
<tr>
<th>(clockwise)</th>
<th>▲</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohitā</td>
<td>makara (nakṣatra, no details)</td>
</tr>
<tr>
<td>↓</td>
<td>mohitā</td>
</tr>
<tr>
<td>↓</td>
<td>bhadra</td>
</tr>
<tr>
<td>↓</td>
<td>vrṣabha</td>
</tr>
<tr>
<td>↓</td>
<td>kūrma</td>
</tr>
<tr>
<td>↓</td>
<td>makara</td>
</tr>
<tr>
<td>↓</td>
<td>raṇḍā</td>
</tr>
<tr>
<td>↓</td>
<td>mikira</td>
</tr>
<tr>
<td>↓</td>
<td>bhidrika</td>
</tr>
<tr>
<td>↓</td>
<td>vyākuli</td>
</tr>
<tr>
<td>↓</td>
<td>svapnikā</td>
</tr>
<tr>
<td>↓</td>
<td>bhuvaneśvara</td>
</tr>
</tbody>
</table>

▲= This idea is expounded not in the *tantra* but in the *Vohitā*. However, it simply refers to its association with the asterisms and gives no details of the correspondences.

There are six points to be discussed.
(I) Association of the twelve abode-masters with astronomical elements

As is represented in TABLE 1, the Catuspīṭhatantra gives no description associating the system of a cycle of time with the signs of the zodiac and asterisms (and the planets). TABLE 2, 3 and the Nibandha’s interpretation in TABLE 1 prove that it is the later texts which reveal this association.

(II) Distribution of sixty ghaṭis (= ghaṭikās)

Ghaṭi (= ghaṭikā) is one of the base units of time. One ghaṭi is approximately equivalent to our twenty-four minutes. The three tantras insists unanimously that one day and night should be equivalent to sixty ghaṭis. According to the commentaries such as the Nibandha and the Vivṛti, sixty ghaṭis are unevenly distributed, as shown in TABLE 2 and 3. How to calculate the amount of ghaṭis in each division prescribed in the texts is not clear. However, the prescribed uneven lengths of the divisions work well (but not in perfect) in calculating the lengths of the daytime and of the nighttime on the first day in each month, as will be seen later (→TABLE 6).

(III) The first sign of the zodiac

The Nibandha and the Vivṛti regard Aries (meṣa) as the first sign of the zodiac. On the other hand, the Ğākārṇavatantra regards makara (= mṛga, Capricorn) as the first one. Considering that the vernal equinox day belongs to Aries and the winter solstice day to Capricorn and that the Pauṣa to which the winter solstice day belong is regarded as the starting
month of a year in the above Buddhist systems, the idea of the Dākārṇa-
valantra seems likely. The Nibandha and the Vivṛti’s idea seems to be
based on that of classic astrology represented by Varāhamihira that Aries
is the first zodiac sign.

(IV) Association of the twelve abode-masters with twelve nāgas and
with twelve vowels.

As represented in TABLE 1 and 2, the Catuspīṭhatantra and the Vajra-
dākatantra associates the twelve abode-masters with twelve nāgas, al-
though there are slight differences in names of some nāgas between these
tantras. The association of the twelve abode-masters with twelve vowels
is the idea which the three tantras have in common, as shown in TABLE
1, 2 and 3. The former association is of a fortune-telling examining the per-
son in the danger of death and for removing death-poison in the case that
the person’s death is of improper time (akāla). The latter association is of
telling a person’s fortune. Since these topics need a long discussion, and so
long as the purpose of this paper is concerned, I will not examin them in
detail here.

(V) Association of the twelve abode-masters with Buddhist doctrine

As TABLE 1 and 2 show, the twelve abode-masters in the Catuspīṭha-
tantra and the Vajraḍākatantra has no association with traditional con-
cepts of Buddhist doctrine in particular.

After these tantras, the Vivṛti has connected the concept of the twelve
stages of enlightenment (dvādaśabhūmi) with the twelve abode-masters as
represented in TABLE 2. What does this correspondence mean? The Vivṛti
Cycle of Time, Calendar, and Fortune-telling in the Catuspīṭha and the Cakrasamvara Buddhist literatures does not explain what it means. However, considering that the twelve divisions of time represent a cycle of time, in other words, they are basically cyclic, and the twelve stages basically represent a linear progress of one’s mental state (of course one will regress if he is lazy in training), it might be that the correspondence of the twelve abode-masters with the twelve stages means a spiral and multitiered progress of one’s daily mental stage in every cycle of time.

The Dākārnavatantra associates the twelve abode-masters with the twelve causal steps of origination of suffering (dvādaśāṅga), as shown in TABLE 3. This correspondence seems to be based on the fact that both the twelve abode-masters and the twelve causal steps of the origination of suffering have a cyclic structure in common, representing the reincarnation (saṃsāra), although there is a difference that the former represent a small cycle (= daily cycle, monthly cycle or yearly cycle) and the latter a big cycle (= life cycle). The association of the twelve abode-masters with the twelve causal steps is also seen in the Āloka, another commentary of the Catuspīṭhatantra. It states briefly that the twelve causal steps beginning with avidyā are represented by the special synonyms such as rohītā and so on.\(^7\)

As above, the later texts have associated the concept of the twelve abode-masters with the traditional Buddhist doctrine such as the twelve stages and the twelve causal steps. This association, whatever the true meaning of this might have been, at least shows these authors’ attempt to interpret the system of a cycle of time in the Buddhist way.

(VI) Direction of the arrangement of the twelve abode-masters
According to the *Nibandha*’s interpretation on the system in the *Catuspīṭhatantra*, the twelve abode-masters with their corresponding elements are arranged in anticlockwise direction starting from the east (that is to say, in the reverse of the direction of diurnal motion starting from the ecliptic point on the horizon in the east), as shown in TABLE 1. On the other hand, in the *Vajraḍākatantra* and the *Dākārnavatarantra*, as shown in TABLE 2 and 3, they are arranged in clockwise direction starting from the east (that is to say, in the direction of diurnal motion starting from the ecliptic point on the horizon in the east). The *Nibandha*’s manner is more general as a system of astrology.

The inverse order of arrangement of the twelve abode-masters can also be found in another instruction on these divisions in the *Vajraḍākatantra*. Among the three *tantra*, the *Vajraḍākatantra* gives the instruction on the production of intention (*cittotpādavidhi*), depending on the concept of twelve abode-masters.\(^6\) The twelve abode-masters represent twelve mental productions, which direct one’s fortune. These twelve mental productions have some relation to the meanings of twelve houses (*grha*) introduced in the *Brhajjātaka* by Varāhamihira,\(^9\) as shown in the table below. In this table, “Self,” “Family,” “Brother,” and other terms in the *Vajraḍākatantra*’s system mean “thought (*cintā*) of one’s self,” “thought (*cintā*) of one’s family,” “thought (*cintā*) of one’s brother,” etc. respectively.

(The *Vajraḍākatantra*’s system)  (Varāhamihira’s system)
(1) rohitā: Self (*ātman*)  —— Body (*tanu*)
(2) bhuvaneśvara: Family (*grha*)  —— Family (*kuṭumba*)
(3) svapnikā: Brother (*bhrātr*)  —— Brother (*sahottha*)

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(4) vyākuli: Relative (bāṇḍhava) — Relative (bandhu)
(5) bhidrika: Son (putra) — Son (putra)
(6) mikira: Enemy (śatru) — Enemy (ari)
(7) raṇḍā: Equal union (samāyoga) — Wife (patni)
(8) makara: Life (jīvita) — Death (maraṇa)
(9) kūrma: Dharma and profit (dharmārtha) — Good state (śubha)
(10) vrṣabha: Dreadful deeds (kāryaṁ sudārunam) — Dignity (āspada)
(11) bhadra: Property (artha) — Gain (āya)
(12) mohitā: Confused or filled (samākula) — Loss (riṇpha)

The twelve houses of Varāhamihira are arranged in anticlockwise direction. As mentioned before, these houses correspond to the twelve abodes in the three Buddhist tantras on which the twelve abode-masters are placed. The Nibandha placed the twelve abode-masters on the twelve abodes in this order, that is to say, in anticlockwise direction. On the other hand, as the above table clearly shows, the Vajraḍākatantra place the twelve abode-masters in inverse order, in clockwise direction.

3 Calendars

3.1 Calendars based on the system of a cycle of time

The systems of a cycle of time shown in TABLE 1, 2 and 3 are applicable as a cycle of half month (white/black side of a month), one year, and twelve years if the total of ghati in each division is omitted. The Nibandha, the Vajraḍākatantra, and the Ṛkṣayavatatantra give instructions in detail especially on twelve divisions of a year and twelve or fifteen divisions of
a half month (white/black side), depending on the concept of twelve abode-masters. Table 4 and 5 summerize the ideas in these texts (transverse axle = months / vertical axle = days). The Pauṣa is defined as the starting month of a year. The calendars in the tables below are applicable as big calendars representing twelve divisions of twelve years and of a year (transverse axle = years / vertical axle = months). Hence it becomes possible to express any year, any month, any day and any division in a day by the terms such as rohitā, mohitā, bhadra and the like. (For example, “It is bhadra division on the ranḍā day in the rohitā month in the kāma year now.”)

It seems unlikely that these calendars are also applicable as small ones representing a cycle of one day (transverse axle = days / vertical axle = divisions of a day). This application contradicts the instructions on ghaṭi shown in TABLE 1 and 2 and that on lengths of the daytime and the nighttime in each month shown in TABLE 6. Hence, in TABLE 4, although the abode-master corresponding to the second day in the Pauṣa is mohitā, this day should be considered to start with rohitā. The third day in this month is also rohitā. Every day in the Pauṣa starts with rohitā. In the same way, every day in the Māgha starts with mohitā, and every day in the Phālguna with bhadra.


### TABLE 4 (Calendar 1)

**The Nibandha**

<table>
<thead>
<tr>
<th>Pauṣa</th>
<th>Māgha</th>
<th>Phālguna</th>
<th>...</th>
<th>Mārgaśīra</th>
</tr>
</thead>
<tbody>
<tr>
<td>= rohitā</td>
<td>= mohitā</td>
<td>= bhadra</td>
<td>...</td>
<td>= kāma</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st day</th>
<th>2nd day</th>
<th>3rd day</th>
<th>4th day</th>
<th>5th day</th>
<th>6th day</th>
<th>7th day</th>
<th>8th day</th>
<th>9th day</th>
<th>10th day</th>
<th>11th day</th>
<th>12th day</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohitā</td>
<td>rohitā</td>
<td>bhadra</td>
<td>vrṣabha</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
<td>vyākuli</td>
<td>svapna</td>
<td>kāma</td>
<td>rohitā</td>
</tr>
<tr>
<td>mohitā</td>
<td>mohitā</td>
<td>vrṣabha</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
<td>vyākuli</td>
<td>svapna</td>
<td>kāma</td>
<td>rohitā</td>
<td>mohitā</td>
</tr>
</tbody>
</table>

### TABLE 5 (Calendar 2)

**The Vajradākatantra** and the Dākārnavatantra

<table>
<thead>
<tr>
<th>Pauṣa</th>
<th>Māgha</th>
<th>Phālguna</th>
<th>...</th>
<th>Mārgaśīra</th>
</tr>
</thead>
<tbody>
<tr>
<td>= rohitā</td>
<td>= mohitā</td>
<td>= bhadra</td>
<td>...</td>
<td>= bhuveśvara</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st day</th>
<th>2nd day</th>
<th>3rd day</th>
<th>4th day</th>
<th>5th day</th>
<th>6th day</th>
<th>7th day</th>
<th>8th day</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohitā</td>
<td>mohitā</td>
<td>bhadra</td>
<td>vrṣabha</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
</tr>
<tr>
<td>bhuveśvara</td>
<td>rohitā</td>
<td>mohitā</td>
<td>vrṣabha</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
</tr>
<tr>
<td>svapna</td>
<td>kāma</td>
<td>rohitā</td>
<td>mohitā</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
</tr>
<tr>
<td>mohitā</td>
<td>bhuveśvara</td>
<td>vrṣabha</td>
<td>kūrma</td>
<td>makara</td>
<td>raṇḍā</td>
<td>mikira</td>
<td>bhuveśvara</td>
</tr>
</tbody>
</table>

— 250 — (173)
There are four points to be discussed.

(I) Direction of the shift

It is common among the above texts that the twelve abode-masters are attributed to days and months in ordinary order. As the month goes by, each of twelve divisions by which the days (1st day to 12th day) are demarcated shifts one by one. However, the direction of the shift is different between the calendar in TABLE 4 and that in TABLE 5: the first day of each month is rohitā, mohitā, bhadra and the like in order in the former, while in the latter the first day is rohitā, bhuvaneśvara, svapnikā and the like in order. In short, the direction of the shift in the latter is the reverse of that in the former. This is due to the prescription that the twelve abode-masters are arranged in clockwise direction in the Vajraḍākatanaṭra and the Dākārṇavatantra, as we have already discussed.

(II) On the thirteenth, fourteenth and fifteenth days

The literal reading of the Nibandha’s description that each half month is divided into twelve produces a problem i.e. big time deviation. Hence, the later tantras such as the Vajraḍākatanaṭra and the Dākārṇavatantra had
to articulate that when the thirteenth, fourteenth and fifteenth days are requested, abode-masters distributed to the third, fourth and fifth days should again be attributed to them. Although not in an excellent way, the calendar system in question has slightly approached to the classic calendar system in which one month has (approximately) thirty days owing to this attempt.

(III) The intercalary month

No texts clearly refer to the idea of the intercalary month. However, since the idea of the intercalary month had already appeared in the age of the *Vedāntajyotiśa* and the calendar would not have worked well without this idea, the Buddhist systems in question should have also accepted the idea of the intercalary month. It might be that the thirteenth division and so on in TABLE 5 works as the intercalary month in a certain year when we see the table as a big calendar representing months in a year. Whatever the truth might have been, it should be noted that the Buddhist texts' intention was to explain how to distribute the twelve abode-masters to the divisions of a day/days/months/years in order to understand the calendar by the concept of twelve abode-masters, rather than to introduce the detailed mathematical theory of calendar. Then, one question occurs to us: what is the purpose of the systematization on the basis of the concept of twelve abode-masters?

(IV) The purpose of the systematization based on the concept of abode-masters.

Basically, the twelve abode-masters have their significance in
fortune-tellings. For example, the *Catuspithatantra* narrates that the rohitā division is effective for the pasifying rite (*śānti*), the vrṣabha division for the prospering rite (*puṣṭi*), the makara division for the attracting rite (*vaśa*), the bhadra division for the killing rite (*abhicāraka*), the mohitā division for the dispelling rite (*uccātana*), the kūrma division for the paralyzing rite (*stambhīta*), the ranḍā division for the rite to cause a strife (*vidveṣa*), the vyākuli division for the medical practice, the rohitā, makara, ranḍā and mikira divisions for the practice of immortality. This *tantra* also explains divisions effective for undertaking another religious or non-religious plans. The *Vajraḍākatantra* gives an instruction on the days of recovery from illness and of death of improper time according to the distinction of the days when a person gets sick to which the rohitā and so on are assigned. This *tantra* also introduces an instruction of the bodily precautionary signs, explaining what the signs mean according to the distinction of the days when the signs have appeared to which the rohitā and so on are assigned. The fortune-telling according to one’s birthday, which will be examined in the next section, is also based on the concept of the twelve abode-masters.

As above, the purpose of developing calendar theories on the basis of the concept of twelve abode-masters should be sought in the calendar’s performative aspect i.e. fortune-tellings, rather than in its detailed mathematical aspect. In short, the calendar theories based on the concept of twelve abode-masters are basically for fortune-tellings. This agrees with one of the characteristics of the classic calendar theories: the calendars had not been so secularized in the classic age, they had been employed for religious purpose such as to know the date of festivals, to
examin whether the date concerned is auspicious or inauspicious, and the like. (The same can also be stated in the areas where religions are still flourished in modern world.)

3.2 Lengths of the daytime and of the nighttime in each month

The three tantra explain lengths of the daytime and of the nighttime on the first day in each month, as summarized in TABLE 6. No difference is found among their views. The Pauṣa is defined as the starting month of a year in these tantras. In the table, “(length)” means the length of the daytime and that of the nighttime on the first day in each month given in the three tantras. “(Nibanda)” means calculations based on the instruction on ghati by the Nibandha shown in TABLE 1. “(Vriñti)” means calculations based on the instruction on ghati by the Vriñti in TABLE 2. As seen in TABLE 3, the Vohitā does not have this instruction. The starting abode-master assigned to the first day in each month for these calculations is based on TABLE 4 and 5.

TABLE 6 (Lengths of the daytime and of the nighttime in each month)
The Catuspithatantra,\(^{(17)}\) the Vajradākatantra\(^{(18)}\) and the Dākārṇavatantra\(^{(19)}\)

<table>
<thead>
<tr>
<th>(month)</th>
<th>(length)</th>
<th>(Nibanda)</th>
<th>(Vriñti)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Pauṣa</td>
<td>(day) 24ghati (night) 36ghati</td>
<td>3+4+5+5+4+3=24 5+7+6+6+7+5=36</td>
<td>3+4+5+5+4+3=24 5+7+6+6+7+5=36</td>
</tr>
<tr>
<td>(2) Māgha</td>
<td>(day) 26ghati (night) 34ghati</td>
<td>4+5+5+4+3+5=26 7+6+6+7+5+3=34</td>
<td>5+3+4+5+5+4=26 3+5+7+6+6+7=34</td>
</tr>
<tr>
<td>(3) Phālguna</td>
<td>(day) 28ghati (night) 32ghati</td>
<td>5+5+4+3+5+7=29 6+6+7+5+3+4=31</td>
<td>7+5+3+4+5+5=29 4+3+5+7+6+6=31</td>
</tr>
<tr>
<td>(4) Caitra</td>
<td>(day) 30ghati (night) 30ghati</td>
<td>5+4+3+5+7+6=30 6+7+5+3+4+5=30</td>
<td>6+7+5+3+4+5=30 5+4+3+5+7+6=30</td>
</tr>
</tbody>
</table>
The total of the *ghaṭis* of the daytime and those of the nighttime in one day is sixty in every month. As a month goes by, the length of the daytime increases or decreases two by two in inverse proportion to that of the nighttime. On the first day in the *Pauṣa*, the winter solstice day, the daytime is the shortest and the nighttime is the longest in a year (= 2 : 3). On the first day in the *Āṣāḍha*, the summer solstice day, the daytime is the longest and the nighttime is the shortest (= 3 : 2). On the first day in the *Caitra* and that in the *Āsvina*, the vernal equinox day and the autumnal equinox day respectively, lengths of the daytime and of the nighttime are even (= 1 : 1). Although there is one *ghaṭi* error in the months adjoining to those of the vernal equinox and the autumnal equinox between the lengths articulated in the three *tantras* and those calculated on the basis.
of the instructions of *ghaṭi* by the *Nibandha* and the *Vivṛti*, these ratios are in concord with those in the classic theory of Babylonian origin observed in the texts such as the *Vedāṅgajyotiṣa* and the *Pañcasiddhāntikā*.(20)

4 Fortune-telling according to the day of birth

The three *tantras* narrate the personality, ability and fortune (future occupation, success, and the day of death) of a person according to the abode-master corresponding to the day of birth of the person. In the system of horoscope astrology represented by Varāhamihira, fortune-tellers tell a person’s personality and fortune according to the location of the planets (including the moon and the sun) on his birthday. On the other hand, in the Buddhist systems in question, the location of the planets have no special role. What is important for fortune-telling here is which of the twelve abode-masters correspond to the birthday of a person. Hence, the system in question differs from that of horoscope. The contents of fortunetelling are as follows. (The *Catuspīṭhatantra* and the *Nibandha* do not articulate whether the abode-masters here mean days or divisions of a day. The *Vivṛti* comments that each abode-master here means a division of a day when the abode-masters assigned to the division of a day, to the day and to the month become identical (for example, the division *rohitā* here means the *rohitā* division of a *rohitā* day in a *rohitā* month), or simply means the division of a day. However, the *Vajraḍākatantra* and the *Dākārṇavatantra* insist that each abode-master here should mean the day. The line to which an asterisk is attached depends on the reading or interpretation by the commentaries. “Death of improper time” in each division

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means the time when death of improper time may seize the person. For example, in the case of a person born on the day of rohitā, death of improper time may seize him on the 9th day in every cycle of a half month, in the 9th month in every cycle of a year, and in the 9th year in every cycle of twelve years until he dies.)

(1) A person born on the day of rohitā

The Catuspīṭhatantra\(^{(21)}\)

He will be lovely in appearance / He becomes the master / He will be cruel-hearted / He will have weak digestion / He becomes the lord of another country / He will be fond of sextual intercourse / He will talk pleasant words in everywhere* / [He becomes a worshiper of deities* / If he receive wealth together with an unusual tax and the like, he will loose all affection* / A wound of some region of his body will bring him good fortune / If he stays at a shrine on the day of rohitā, he will be established in wealth and friendship / If he goes somewhere on the day of rohitā, his hope will come true as he wishes / A homa rite and the others in the marriage ceremony on the day of rohitā will be fruitful.*] (It is possible that the sentences put in brackets are explaining effects caused by actions on rohitā division, rather than the fortune of a person born on this division.)

(Life span) 70 years.

(Summary)\(^{(22)}\) He becomes a worshiper of deities.

The Vajraḍākatantra\(^{(23)}\)

He will be lovely in appearance / He becomes the master / He will be cruel-hearted / He will have hostility / He will have weak digestion / He
becomes the lord of another country / He will be fond of sexual intercourse / He will talk pleasant words in everywhere / He will be happy / He will be rich / He will enjoy good health.

(Death of improper time) The 9th day, the 9th month, and the 9th year.
(Death of proper time) The day of bhuvaneśvara.
(Life span) 81 years.

The Ḍākāṇavatāntra

He becomes a kingdom supporter.
(Death of improper time) The 9th day, the 9th month, and the 9th year.
(Death of proper time) The day of bhuvaneśvara.

(2) A person born on the day of mohitā

The Catuspīṭhatāntra

[Mohitā is related to wealth] / He will be talkative / He will be unknowledgeable / He will be fond of sexual intercourse / He will engage himself in cruel deeds / He will talk harsh words / He will not be a man of truth / He will have the arrogance of anger / He will be a wrongdoer committing sins / He will talk shattered and abusive words / (corrupted line) / Whatever wealth he may be bestowed on, it will never come back to him if he parts with it. (It is possible that the sentence put in brackets is the meaning of mohitā division.)

(Life span) 65 or 84 years / A wound by weapon causes death.
(Summary) He will amass wealth.

The Vajraḍākatāntra
He will be talkative / He will be unknowledgeable / He will be fond of sexual intercourse / He will engage himself in cruel deeds / He will talk harsh words / He will not be in good health / He will be quick-tempered / He will be a learned man / His kinsmen will be fond of him / He will have the arrogance of anger / He will be a wrongdoer committing sins / He will talk shattered and abusive words.

(Death of improper time) The 2nd day, the 9th month, and the 9th year.

(Death of proper time) The day of rohitā / A wound by weapon causes death.

(Life span) 64 years.

The Dākārnavatātra

He will kill those who are of low status / He will be evil-minded / He will be malicious.

(Death of improper time) The 2nd or 9th month, and the 2nd or 9th year. (Or the 2nd day, the 9nd month and the 9th year.)

(Death of proper time) The day of rohitā / He will be killed by thieves and the like.

(3) A person born on the day of bhadra

The Catuspīṭhatātra

[Agricultural and other products should be undertaken on bhadra* / He should perform the auspicious rite such as the pacifying rite and the like*] / He will be poor / He will practise his dharma / He will talk the truth / He will talk pleasant words / He will love his only wife / He becomes a
leader concerning the body, knowledge and words / He will be skilled in every kind of handcraft / He will be fond of his kinsmen / He will enjoy by the majesty of his lineage. (It is possible that the sentences put in brackets are explaining effects by actions on the bhadra division.)

(Life span) 100 years / He will die in water.
(Summary) He becomes a man obtaining auspicious foods.

The Vajrapākatanaṃ\(^{30}\)

He will be poor / He will practise his dharma / He will talk the truth / He will talk pleasant words / He will love his only wife / He becomes a leader concerning the body, knowledge and words / He will be skilled in every kind of handcraft / He will be fond of his kinsmen / He will enjoy by the majesty of his lineage.

(Death of improper time) The 5th day, the 9th month, and the 10th year.
(Death of proper time) The day of mohitā / He will die in water.
(Life span) 100 years

The Dākārṇavatanaṃ\(^{31}\)

He will be poor / He will accomplish his dharma / He will obtain all religious merits.

(Death of improper time) The 5th day, the 9th month, and the 10th year\(^{32}\)
(Death of proper time) The day of mohitā / He will die in water.

(4) A person born on the day of vrṣabha

— 240 — (183)
The *Catuspithatantra* (30)

He will be valiant even surrounded by powerful enemies / He will be handsome / He will possess wealth / He will have many wives / He will have many kinsmen / His father will die in the early stage of his life / He will make his living by trade / He will be lazy / He will be talkative / He will be a wrongdoer of cruel conducts.

(Life span) 60 years / He will die by some weapon or by poisonous creatures in the end of early morning.

(Summary) He will be quick-tempered.

The *Vajraḍākatantra* (34)

He will be brave, having vigour and heroism / He will be handsome / He will possess wealth / He will have many wives / He will show his affection for everyone like for his kinsmen / His father will die in the early stage of his life / He will make his living by trade / He will be fond of sexual intercourse / He will be lazy / He will be talkative / He will be a wrongdoer of cruel conducts.

(Death of improper time) The 9th day, and the 2nd, 8th or 9th year.

(Death of proper time) At the end of early morning on the day of *bhadra* / He will die by some weapon or by poisonous creatures.

(Life span) 60 years.

The *Dākārnavatantra* (35)

He will obtain the sovereignty of all / He will be cruel and the like, having a wrong cognition.
Cycle of Time, Calendar, and Fortune-telling in the Catuspitha and the Cakrasamvara Buddhist literatures

(Death of improper time) The 2nd, 8th, or 9th year.\(^{(36)}\)

(Death of proper time) The day of bhadra / He will be killed.

(5) A person born on the day of kūrma

The Catuspithatantra\(^{(37)}\)

He will be loose-thinking / He will get in a temper to trifling matters / He will get satisfied easily / He will be talkative / He will be fond of his kinsmen / He will get angry too much / He will be violent / He becomes a lord who gives everything / His wife and sons will die before he dies. Hence, he will continue to be the master of his land throughout his life after becoming a householder / He will make his living by agriculture and the like / He will be suffered from kuṣṭha disease.

(Life span) 80 years / He will die in his land.

(Summary) He becomes a man of loose-thinking.

The Vajradākatantra\(^{(38)}\)

He will be firm-thinking / He will get in a temper / He will get satisfied easily / He will be talkative / He will be fond of his kinsmen / He will have an inclination for sensual enjoyment / He becomes a lord who gives everything / His wife and sons will die before he dies / He will be light-minded / He will be evil-minded / He will make his living by agriculture and the like / He will be suffered from kuṣṭha disease.

(Death of improper time) The 9th day, the 2nd, 8th or 9th month, and the 9th year.

(Death of proper time) The day of vṛṣabha / He will die in his land.

(Life span) 64 or 80 years.
The Dhākārnavatantra\textsuperscript{(39)}

He will be an average person / He becomes the chief of those who are of low status.

(Death of improper time) The 2nd, 8th or 9th year. (Or the 2nd or 8th day, the 2nd or 8th month, and the 9th year)\textsuperscript{(40)}

(Death of proper time) The day of vrṣabha / He dies in his house.

(6) A person born on the day of makara

The Catuspīṭhatantra\textsuperscript{(41)}

He will be virtuous / He will be a man of good conducts / He will keep his moral obligation / He will be rich / He will be handsome / He will have good fortune and honour / He will be skilled in every kind of hand-craft / His only wife will be excellent / He will be slow-thinking / He will achieve together with his kinsmen* / He will talk pleasant words to everyone.

(Life span) 96, 55, 60, or 30 years / He dies in war.

(Summary) He will be a speaker.

The Vajradākatantra\textsuperscript{(42)}

He will be virtuous / He will be a man of good conducts / He will keep his moral obligation well / He will be rich / He will be handsome / He will have good fortune, honour and glory / He will be skilled in every kind of handcraft / He will have many sons and grandsons / He becomes the excellent among people in his town / He will obtain great enjoyments and a great retinue / He will beat many enemies.
Cycle of Time, Calendar, and Fortune-telling in the Catuspīṭha and the Cakrasamvara Buddhist literatures

(Death of improper time) The 10th day, the 3rd or 5th month, and the 9th year.

(Death of proper time) The day of kūrma / He will die in war.

(Life span) 55 or 64 years.

The Dākārnavatantra

He will accomplish all religious merits / He becomes the ruler of a province.

(Death of improper time) The 10th day, the 5th month, and the 3rd or 5th year.

(Death of proper time) The day of kūrma.

(7) A person born on randa

The Catuspīṭhatantra

He will be malicious / He will talk shattered words to people / He will be poor / He will talk sweet words* / He will be sickly / He will be punished by the king / He will be fond of sexual intercourse / He will not trust others / He will be in favor with all ladies / He will be skilled in all field such as a paramour, handcrafts and the like.

(Life span) 55, 60, or 30 years.

(Summary) He will be a man thinking of committing sins.

The Vajradākatantra

He will be malicious / He will talk shattered words to people / He will be poor / He will be ill-mannered / He will be sickly / He will be punished by the king / He will be in favor with all ladies / He will be skilled in all
field such as a paramour, handcrafts and the like.

(Death of improper time) The 2nd or 10th day, the 2nd or 8th month, and the 8th year.

(Death of proper time) The day of *makara*.

(Life span) 55 or 36 years.

The *Ḍākārṇavatantra* *(46)*
He will commit sins / He will be sickly / He will be in favor with men and women.

(Death of improper time) The 2nd or 10th day, the 2nd or 10th month, and the 8th year. *(47)*

(Death of proper time) The day of *makara*.

(8) A person born on the day of *mikira*

The *Catuspīṭhatantra* *(48)*
He will be well acquainted with his *dharma* / He will make his lineage prosperous / He will be well acquainted with the conons on politics and others, and various handcrafts / He will talk violent and abusive words / He will get angry too much and be fearful / He will be poor / He will accomplish soon what to be done.

(Life span) 88 years / He will die in water by some royal weapon.

(Summary) He will become inclined in sexual intercourse.

The *Vajraḍakatantra* *(49)*
He will be well acquainted with his *dharma* / He will make his lineage prosperous / He will be well acquainted with the conons on politics and
others, and various handcrafts / He will be haughty / He will be brave / He will be cunning / He will be envious / He will be poor / He will accomplish soon what to be done / He will be happy.

(Death of improper time) The 2nd or 5th day, the 3rd or 9th month, and the 9th year.

(Death of proper time) The day of raṇḍā / He will die in water.

(Life span) 63 years.

The Dhākārṇavatantra\(^{(50)}\)

He will be equivalent to the sarvajña (“all-knowing”).

(Death of improper time) The 2nd or 5th day, the 3rd or 9th month, and the 9th year.\(^{(51)}\)

(Death of proper time) The day of raṇḍā / He will die in water.

\(^{(9)}\) A person born on bhidrika (or bhidri)

The Catuspithatantra\(^{(52)}\)

His mother will die soon after he was born, and his father will die when he becomes eight years old. Hence, he becomes the master of his house in the early stage of his life / He will be poor / He will be quick-tempered / He will be a stupid man of evil deeds / He will undertake everything as he wishes / He will be brave / He will be a powerful leader / He will show his affection for everyone like for his birth-lineage / He will have mercy on the people of low status and the sufferings.

(Life span) 108 years / He dies in his house.

(Summary) He will be inclined to sleep.

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The *Vajraḍākatantra* (53)

His mother and father will die in the early stage of his life / He will be poor / He will be a stupid, evil-minded wrongdoer / He will practise the *brahmacaryā* / He will become sick / He will be brave / He will be distressed / He will be envious.

(Death of improper time) The 5th day, the 2nd or 4th month, and the 8th or 10th year.

(Death of proper time) The day of *mikira* / He will die in his house.

(Life span) 64 years.

The *Ḍākārnavatarā* (54)

Few of what he wishes will come true / His mother and father will die in the early stage of his life / He will be distressed.

(Death of improper time) The 5th day, the 2nd or 4th month, and the 8th or 10th year. (55)

(Death of proper time) The day of *mikira* / He will die in his house.

(10) A person born on the day of *vyākuli* [or *vyākulī*]

The *Catuspīṭhatantra* (56)

He will talk harsh words / He will be unintelligent / He will have little wisdom / He will have weak digestion / He will have few friends / He will show his affection and favor for his kinsmen / He will have mercy on those who are of low status and those who are suffered / He possess wealth and cattles / He will have three wives in his house* / He will be a man of quick-temper and the like / His enemy will make a fearful attack / His father and mother will live long / He will make his living by trade
Cycle of Time, Calendar, and Fortune-telling in the Catuspitha and the Cakrasamvara Buddhist literatures

(Life span) 70 years / His occupation, trade, will be the cause of his death.

(Summary) He will be inclined to blame others.

The Vajradakatantra

He will be unintelligent / He will have little wisdom / He will have weak digestion / He will have many enemies / His son's life span is short / He will fear many things, be distressed by these. However, he will be rich later / He will show his affection for everyone like for his kinsmen / He will have mercy on those who are of low status and those who are suffered / He will possess wealth and cattles / He will have three wives and houses / He will be a man of quick-temper and the like / His enemy will make a fearful attack / He will make his living by trade.

(Death of improper time) The 4th, 6th, 9th or 10th month.

(Death of proper time) The day of bhidika.

(Life span) 91 years.

The Dakarnavatantra

He will be poor. However, he will be rich later.

(Death of improper time) The 4th, 6th or 10th month. (59)

(Death of proper time) The day of bhidri.

(11) A person born on the day of svapna (or svapnikà)

The Catuspithatantra

He will be brave, having vigour and heroism / He will burn and destroy all his enemies / He will behave like a relative for those who have
no protector / He will be poor / He will be malicious / He will have a lion-like disposition / He will talk harsh words / He will enjoy good health / He will always obtain enjoyments / He will make his living by service labor / He will rape ladies /

(Life span) 50 years / He will be killed with some weapon by his enemy.

(Summary) He will have a brave disposition of mind.*

The *Vajraḍākatantra*(61)

He will be heavily distressed / He will be brave, having vigour and heroism / He will destroy all his enemies / He will please good people / He will behave like a relative for those who have no protector / He will talk harsh words to everyone / He will be malicious / He will be poor / He will be ill-mannered / He will enjoy good health / He will always obtain enjoyments / He will make his living by service labor / He will have a lion-like disposition in anywhere.

(Death of improper time) The 4th, 5th or 10th day, the 8th month, and the 8th year.

(Death of proper time) The day of *vyākuli*.

(Life span) 64 years.

The *Dākārṇavatanastra*(62)

He will be brave, having vigour and heroism / He will accumulate both religious merits and sins.

(Death of improper time) The 4th, 5th or 10th day, the 4th, 5th or 10th month, and the 4th, 5th or 10th year.(63)
Cycle of Time, Calendar, and Fortune-telling in the Catuspūṭha and the Çakrasaṃvara Buddhist literatures

(Death of proper time) The day of vyākuli / He will be killed by his enemy.

(12) A person born on the day of kāma (or bhuvaneśvara)

The Catuspūṭhatantra

He will possess wealth, a village and cattle / He will ride a horse and the like / He will talk the truth / He will be well acquainted with his dharma / He will do benefits for all people / He will be knowledgeable / He will talk pleasant words / He will be learned in all scriptures / He will be in favor with everyone.

(Life span) 68 years / He will die in his land.

(Summary) He becomes a reciter of sacred verses.

The Vajraḍākatantra

He will possess wealth / He will ride a horse / He will talk the truth / He will have many friends / He will practise brahmacaryā / He will be well acquainted with his dharma / He becomes the pandita / He will do benefits for all people / He will be skilled in handcrafts / He will talk pleasant words / He will be learned in all canons / He will be in favour with everyone.

(Death of improper time) The 8th day, the 8th month, and the 8th year.
(Death of proper time) The day of svapnikā.
(Life span) 88 years.

The Dākārnavatantra

He becomes a bodhisattva ("a practitioner of mahāyāna").
(Death of improper time) The 8th day, the 8th month, and the 8th year.
(Death of proper time) [The day of svapnikā.]

There are four points to be discussed.

(I) One possibility in depending on the concept of abode-masters

Since the abode-masters also represent divisions of a day as shown in TABLE 1, 2 and 3, the birth fortune-telling based on the concept of abode-masters can be based on each division of a day when a person was born. The Viṣṇu narrates that each abode-master in the above fortune-telling means the division of a day, as mentioned before. However, the Vajraḍā-katantra and the Dākārṇavatantra insist that each abode-master should mean the day.

(II) Contents of a person's personality and fortune

It is difficult to categorize the above births into good fortune or bad one. (Indeed it seems that a person born on the day of kāma or bhuvaneśvara is the best. However, he does not live up to one hundred years old, which had frequently been regarded as one of the ideals in classic age.) The tantrās seems to have an idea that a person's life is generally a mixture of the good and the bad.

(III) Relation among the three tantrās and developement of the theory

First, we notice the similarity of the contents of fortune-tellings between the Catuspūṭhatantra and the Vajraḍākatantra. Although the Dākārṇavatantra gives only summaries, these summaries can be considered to
be simple extractions from the lines in the Vajraḍākatantra in some, and ones relevant to one or two lines in the same tantra in others. It is unlikely that these summaries in the Dākārnavaṇatantra directly derive from the Catuspīṭhaṇatantra, for the summaries in the former tantra are different from those given in the latter in many cases.

The Dākārnavaṇatantra’s familiarity with the Vajraḍākatantra compared with that with the Catuspīṭhaṇatantra can also be observed in the following fact. The Catuspīṭhaṇatantra does not designate a particular division of one’s death-day. On the other hand, the Vajraḍākatantra and the Dākārnavaṇatantra do, and that, they give almost the same instruction. It seems that the addition of the instructions on the days of deaths of proper time and of improper time is the main development from the Catuspīṭhaṇatantra to the two tantras in the Cakrasaṃvara literature.

(IV) Relation between the time of birth and that of death of proper time

The relation between the day of birth and that of death of proper time observed in the Vajraḍākatantra and the Dākārnavaṇatantra is interesting. The table below shows the relations. This table should be read in this way: a person born on the day of rohita is to die on the day of bhuvaneśvara.

<table>
<thead>
<tr>
<th>Birth</th>
<th>: Death</th>
<th>Birth</th>
<th>: Death</th>
<th>Birth</th>
<th>: Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohita</td>
<td>: bhuvaneśvara</td>
<td>bhuvaneśvara</td>
<td>: svapnikā</td>
<td>svapnikā</td>
<td>: vyākuli</td>
</tr>
<tr>
<td>vyākuli</td>
<td>: bhidrika</td>
<td>bhidrika</td>
<td>: mikira</td>
<td>mikira</td>
<td>: raṇḍā</td>
</tr>
<tr>
<td>raṇḍā</td>
<td>: makara</td>
<td>makara</td>
<td>: kūrma</td>
<td>kūrma</td>
<td>: vrṣabha</td>
</tr>
<tr>
<td>vrṣabha</td>
<td>: bhadra</td>
<td>bhadra</td>
<td>: mohita</td>
<td>mohita</td>
<td>: rohita</td>
</tr>
</tbody>
</table>

What should be noted here is that the division of birth and that of
death adjoin each other in reverse order. Of course this is due to the theoretical manipulation by the two tantras. Then, what is this manipulation for? See again TABLE 2 and 3. A cycle of time starts with rohitā and ends with bhuvaneśvara. When it starts with bhuvaneśvara, it ends with svapnikā. When it starts with svapnikā, it ends with vyākuli. They can be summarized as follows.

<table>
<thead>
<tr>
<th>Start</th>
<th>:</th>
<th>End</th>
<th>Start</th>
<th>:</th>
<th>End</th>
<th>Start</th>
<th>:</th>
<th>End</th>
</tr>
</thead>
<tbody>
<tr>
<td>rohitā</td>
<td>:</td>
<td>bhuvaneśvara</td>
<td>bhuvaneśvara</td>
<td>:</td>
<td>svapnikā</td>
<td>svapnikā</td>
<td>:</td>
<td>vyākuli</td>
</tr>
<tr>
<td>vyākuli</td>
<td>:</td>
<td>bhidrika</td>
<td>bhidrika</td>
<td>:</td>
<td>mikira</td>
<td>mikira</td>
<td>:</td>
<td>raṇḍā</td>
</tr>
<tr>
<td>raṇḍā</td>
<td>:</td>
<td>makara</td>
<td>makara</td>
<td>:</td>
<td>kūrma</td>
<td>kūrma</td>
<td>:</td>
<td>vrṣabha</td>
</tr>
<tr>
<td>vrṣabha</td>
<td>:</td>
<td>bhadra</td>
<td>bhadra</td>
<td>:</td>
<td>mohitā</td>
<td>mohitā</td>
<td>:</td>
<td>rohitā</td>
</tr>
</tbody>
</table>

As above, the starting divisions and the ending ones of a cycle of time are in concord with the birthdays and the death days shown in the previous table respectively. It means that the death of proper time, better death, seizes the person in the twelfth division of a cycle consisting of twelve divisions when one count the person's birthday as the first division of a cycle. From this point, it can be stated that in the systems of the Vajraḍākatantra and the Đākāṅnavatantra, the death of proper time means the fulfillment of a cycle. On the other hand, the death of improper time, undesirable death, does not mean this fulfillment. The Day of death of improper time is never the twelfth division of a cycle.

5 Conclusion

From the above investigation, we can draw a conclusion that (i) the systems of a cycle of time, calendar and fortune-telling introduced in the

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Cakrasamvara literature are based on the systems in the Catuspīṭha literature, and at the same time, (ii) the Cakrasamvara literature has developed the systems in the Catuspīṭha literature into its unique ones, partly by accepting some ideas in the classic Hindu astrology and partly by introducing some concepts of the traditional Buddhist doctrine into them. The details are as follows.

THE BASE STRUCTURE

The twelve abode-masters such as rohīṭā, mohīṭā, bhadra, etc. function as a base unit of a cycle of time. They represent twelve divisions of a cycle of time, and are placed in order on the twelve abodes i.e. twelve equal divisions of the ecliptic. The starting point is the east and the dawn. The winter solstice day and the Pauṣa are the starting day and month respectively.

The idea of the twelve equal divisions of the ecliptic appears in the system of classic astrology. However, the concept of twelve abode-masters can not be found in and the prescription on the starting day and month is different from the system by Varāhamihira.

CYCLE OF TIME

The twelve abode-masters correspond to astronomical elements such as sixty ghaṭis, the zodiac signs, asterisms and planets, twelve nāgas, twelve vowels and Buddhist doctrines such as twelve stages of enlightenment and twelve causal steps of origination of suffering. The details of these correspondences differ between the texts. In the Catuspīṭhatantra, the concept of twelve abode-masters did not have associations with the
astronomical elements and the Buddhist doctrines. It is the commentaries of this *tantra* and the texts belonging to the *Cakrasamvara* literature which have introduced these associations. It means that the twelve abode-masters having their significances in fortune-tellings obtained the astronomical basement and the doctrinal connection after the *Catuspithatantra*.

Another notable difference between the texts in the *Catuspitha* tradition and those in the *Cakrasamvara* tradition is the direction of the arrangement of twelve abode-masters. The former arrange them in the reverse of the direction of diurnal motion starting from the ecliptic point on the horizon in the east, while the latter in the direction of diurnal motion. The manner of the former agrees with that of classic Hindu theory represented by Varāhamihira. The inverse order of arrangement seen in the texts of the *Cakrasamvara* tradition, although it is not clear whether this manner derives from the stance of the *Cakrasamvara* literature that it prefers inverse order, defines the contents of the calendar of this tradition.

**CALENDAR**

It is common among the Buddhist texts that the twelve abode-masters are attributed to days and months in ordinary order. As the month goes by, each of twelve abode-masters by which the days in the month are demarcated shifts one by one. However, the direction of the shift is different between the *Catuspitha* tradition and the *Cakrasamvara* one. The direction of the shift in the latter is the reverse of that in the former. It is due to the latter’s prescription that the order of arrangement of the twelve abode-masters is the reverse of that in the former.

Another notable difference between the texts in the *Catuspitha*
tradition and those in the *Cakrasamvara* one is that the latter put forward an idea on how to deal with the 13th, 14th and 15th days in each half month by the concept of twelve abode-masters, which is not clear in the former. In the latter, the abode-masters corresponding to the 3rd, 4th and 5th days are again assigned to the 13th, 14th and 15th days. By this idea, the Buddhist system has slightly approached to the classic calendar theory in which one month has thirty days.

The idea on the lengths of the daytime and of the nighttime in each month in the Buddhist texts of both traditions is approximately in concord with that in the classic system in its outline.

**FORTUNE-TELLING ACCORDING TO THE BIRTHDAY**

The fortune-telling according to the day of birth in the Buddhist texts differs from that by Varāhamihira in that the former is not based on the horoscope system. In the latter, the fortune of a person is told according to the location of the planets on his birthday. In the former, on the other hand, it is told according to the abode-master assigned to the person's birthday, based on their calendar in which the days have their corresponding abode-masters.

The notable difference between the *Catuspītha* tradition and the *Cakrasamvara* one in the fortune-telling according to the birthday is that the latter has an instruction on the days when death of improper time and that of proper time might seize the person. In this instruction, the death of proper time seizes the person in the twelfth division of a cycle consisting of twelve divisions when one count the person's birthday as the first division of a cycle. In brief, the death of proper time means the fulfillment of
a cycle, which is the view of death in terms of the fortune-telling according to one's birthday.

1 I have once published a very short paper on this topic in *Journal of Indian and Buddhist Studies* (Sugiki 2003). In that paper, however, I could not do more than introducing the outline of the systems in the *Catuspīṭhatantra*, the *Vaiḍava-katantra* and their commentaries very briefly.

2 Yano 1976.

3 (a) The amount of breaths and *ghaṭis* in a day:


(b) Twelve abodes and days arranged in anticlockwise direction:

akānām — C.K2. / Followd Nibandha.: -sthāpanam ] sthāpayet — C.


(c) Twelve abodes and months arranged in anticlockwise direction:

The Catuspīthatantra, Ms, Kathmandu Reel B26/23 (= K1) 1b6, Cambridge Add.1704 (= C) 2a3, Kathmandu Reel A138/10 (= K2) 2a4.— pūrvapauṣādi sthā- tavyaṁ dvādaśakramatātparam // — [Note] pūrvapauṣādi ] (damaged)śađī — C.: dvādaśakramatātparam ] blurred — K1.

The Nibandha, Ms Kathmandu B112/4, 5b3-b4. — pūrvam pauṣādi sthātavya- m dvādaśam kramatātparam iti / pūrvam asmin kośṭhakesu ankeśu puṣyamāsām ādau likhitvā šeṣeśu kośṭhakesu māghādīmāsān vāmāvartaśaḥ kraṇeṇa likheda ity arthāḥ /o tatparam iti bhaktīparo yogī / meṣādayo 'pi rāṣayo 'tra draṣṭavyāḥ // — [Note] i) puṣyamāsām ] śyāmāsam — Ms.: ādau ] ādo — Ms. — The Nibandha seems to interpret the first word “pūrvam” as pūrvakosthaka. The topic on the signs of the zodiac which appears in the last line will be discussed later.

(d) Days, months, twelve signs of the zodiac are represented by twelve abodes-


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The *Nibandha*, Ms Kathmandu B112/4, 6b4-6a1. — rohitetyādi / pratimāsa-pratipadādini dinādi puṣyādayo māsā mešādayo rāśayo krameṇa rohitādiśabda-vācyāḥ /° dvādaśabhuvaṁ varaṁ iti / dvādaśabhuvanānāṁ kośṭhakānām iśvarā rohitādayo bhavanti ity api draṣṭavyam // — [Note] i) pratimāsa- pratimāsām
— Ms.: puṣyādayo māsā ] puṣyādayo sā — Ms.

(e) Length of each division:


The *Nibandha*, Ms Kathmandu B112/4, 6a2-a4.— prabhāte trayo daṇḍā rohitā


(f) The length of each division and correspondences of the divisions to the twelve signs of the zodiac and twenty-seven asterisms:

The *Nibandha*, Ms Kathmandu B112/4, 12b4-13a4. — prabhāte daṇḍatraye меšabhoge aśvini bharani kṛttipādabhāgaś ca jāyate /° tato daṇḍacatustāye vṛśabhoge kṛttikāpādayathan[→ yo] rohini tathā mṛgaśiṣyārdhah / tato daṇḍapanacake mithunabhoge mṛgaśiṣyārdha ārdā punarvasupādayathan ca /° tato tāvatsu daṇḍesu karkaṭabhoge punarvasupādaya-m-ekah puṣya aślesā /° tato daṇḍacatustāye śīhābhoge mahāgā pūrvarāghunī uttaraphalgunīpādaś ca /° tato daṇḍatraye kanyābhoge uttaraphālguṇīpādayathan[→ yo] hastā cītrārdham[→ rdhāśa] ca /° tato daṇḍapanacake tulaḥbhoge cītrārdham[→ rdhāśa] svātīr viśākhāpādayathan ca /°° tato 'pi satamadandaṃsu vṛścikabhogeṣu viśākhāpādah anurādhā jyeṣṭhaḥ ca /°° tato daṇḍaṣatke dhanurbhoge mūla pūrvaśāḍẖa uttarāṣāḍẖāpādaṃ ca /°°° tato 'pi tāvatsu daṇḍesu makarabhogeṣu uttarāṣāḍẖāpādayathan[→ yo] śravană dhana-
Cycle of Time, Calendar, and Fortune-telling in the *Catusṭiṭha* and the *Cakrasaṃvara* Buddhist literatures


4 (a) The amount of breaths and ghaṭis:

The *Vajradākatantra*, Ms, Culcatta Śāstri 72 (= C) 26b2, Tokyo Matsunami 343 (= T) 24a7-81. — *ayute dvē sahasrāṇi šataṣṭēt hari abhōni tu /⁰ ghaṭiṣṭēteti śvāsasya aḥoraṭram ca kirtitam[* = ayute dvē sahasram satāni saṭ śvāṣa iti ghaṭīṇi sa-ṣṭīr ity aḥoraṭram kirtitam abde abde ] /²⁰[—[Note] i) ·ty abhōni] tu śabdāni — T. ii) ·ti śvāsasya] ti śvāsasya — C./ śvāsasya — T.

The *Vajradākatantravivṛti*, Ota. 71b8-72a3. — *ni khri daṇ ni shes bya ba la sogs pa la / khri phrag gni daṇ stōn phrag gci dag daṇ brgya phrag drug ste brgya phrag drug daṇ bcaḥ paḥi stōn phrag ni śu rtsa gci goc // ciḥi gran shes na / dbugs rnams kyi shes bya ba daṅ sbyar te / dbugs hbyun bahiho // ji tsam shig gi she na / chu tshod drug cu shes bya ba ste / chu tshod drug cu po rnams kyang ni mthshan te / shag gci gi yin no // ni mthshan phrags gci goc po gci kho nar ma zad kyi gshan dag gi yan yin par bstan paḥi phyir / lo ru shes bya ba gsun te / gni paḥi don gyis bdun ba yin no // lo ru shes bya ba ni ne bar mthshan pa ste / bskal pa graṇs med paḥi bar du yaṅ ni n mthshan gyi dbugs kyi graṇs ni de skad du sas par byaḥo //

(b) How to draw a table for fortune-telling:

The *Vivṛti*, Ota. 72a6-7. — *phan tshun du rim pa bshin thig gni gni btab la slar yaṅ gru bshi na thig re btab pas dbus kyi lite ba ma gtogs pa re mig bcu gni*

— 220 — (203)
su ḥgyur ro / phyi rol shes bya ba ni phyi rol gyi rtsibs te / dbud la sogs paḥi mtshan ma ri mor bri bāho //

(c) The direction of arranging the twelve abode-masters and length of each division:

The Vivṛti, Ota. 72a6-7. — de[= table for fortune-telling] ḥphel daṅ chu sрин la ni chu tshod gsum gyiḥo / gti mug daṅ rus sbal la ni bshtiho / bzaṅ po daṅ khyu mchog la ni lñaḥo / yugs sa mo daṅ ḥdod pa la ḥaṅ lhini ḥo / ḥbugs pa daṅ ḥphyo ba la ni drug giḥo / sme ba daṅ rmi lam la ni bdun gyi ste / ṣar phyogs kyi re ḥu cha la ni gsum mo / me mtshams su ni bshtiho / yaṅ me mtshams su ni lñaḥo / lho phyogs su ni lñaḥo / bden bral du ni bshtiho / yaṅ bden bral du gsum mo / nub tu ni lñaḥo / rluṅ mtshams su ni bdun no / yaṅ rluṅ mtshams su drug go / byaṅ du yaṅ drug go / dbaṅ idan du bdun no / yaṅ dbaṅ idan du lhia ste / chu tshod kyi graṅs de dag niḍ la ḥphel ba la sogs par brjod pa yin no //

(d) Correspondences of the twelve divisions to various elements:


The Vivṛti, Ota. 72b2-3. — dbyaṅs kyi bye brag ces bya ba ni ma niṅ gi yi ge spaṅs paḥi a la sogs paḥi dbyaṅs kyi yi ge bcu gnis po niḍ go rim bshin ḥphel ba la sogs pa miṅ du brjod paḥo //

The Vivṛti, Ota. 72b3. — gzha daṅ skar ma rṇams kyi rgyu ba ni de rṇams so sor rgyu baḥi rtsis so //

(e) Starting point for calculation:

The Vajradākatantra, Ms, Culcatta Śāstri 72 (= C) 26b4-5, Tokyo Matsunami 343 (= T) 24b3. — pūrvasyā diṣaṃ ārabhya pūrvāhne gaṇitaṃ budhah //


(f) Correspondences to twelve signs of the zodiac:

The Vivṛti.] Ota, 73a3-4. — de la ḥphel ba ni lug go / gti mug ni khyu mchog

— 219 — (204)
go / bzaṅpo ni Ḥkhriṅ paho / khyu mchog ni kār ti kaho / rus sbral ni sen geho / chu srin ni gshon nu maṅo / yugs sa mo ni sraṅ no / sme ba ni sdig paho / Ḥbugs pa ni gshuṅo / Ḥphyo ba ni chu srin no / rmi lam ni bum paho / saṅ dbaṅ phyug ni ṅaho //

(g) Correspondences of the signs of the zodiac to the asterisms, and the amount of ghātis in each division.

The Vīrti, Ota, 73a4-b2.— lag gi chu tshod gsum la tha skar daṅ bra ne daṅ smin drug gi bshi cha gcig ste dguho / deḥi Ḥog ma khyu mchog gi chu tshod bshi la smin drug bshi cha gsum daṅ snar ma daṅ mgoṅ phyed do / deḥi Ḥog tu Ḥkhrig paṅi chu tshod lha la mgoṅ phyed daṅ / lag daṅ nabs soṅi bshi cha sgum mo / de Ḥi Ḥog tu kar ka Ḥaṅi chu tshod de daṅ Ḥdra ba la nabs soṅi bshi cha gcig daṅ Ḥgyal daṅ skag go / deḥi Ḥog tu seṅ geho chu tshod bshi la mchu daṅ gre daṅ Ḥboṅi bshi cha gcig go / deḥi Ḥog tu bu mohi chu tshod gsum la Ḥboṅi bshi cha gsum daṅ me bshi daṅ nag paṅi phyed do / deḥi Ḥog tu sraṅ gi chu tshod lha la nag pa phyed daṅ sa ri daṅ sa gaṅi bshi cha gsum mo / deḥi Ḥog tu sdig paṅi chu tshod bdun la sa gaṅi bshi cha gcig daṅ lha mtsams daṅ snon no / deḥi Ḥog tu gshuṅi chu tshod drug la snubs daṅ chu stod daṅ chu smad kyi bshi cha gcig go / deḥi Ḥog tu chu srin gyi chu tshod de daṅ Ḥdra la chu smad kyi bshi cha gsum daṅ gro shun daṅ mon gruṅi phyed do / deḥi Ḥog tu bum paṅi chu tshod bdun la mon gruṅi phyed daṅ mon gre daṅ khrums stod kyi bshi cha gsum mo / de nas ṅahi chu tshod lha la khrums stod kyi bshi cha gcig daṅ khrums smad daṅ nam gruṅo // de ltar na lug la sogs paṅi ni ma rnam ni skar ma gsum gsum la lons spyod par blta bar byaṅ-aho //

5 The Vajrāḍakatantraviṃśīti, Ota. 79a4-6.

6 (a) The amount of breaths and ghātis in a day:

The Dākārnavaṭantra, Ms, Kathmandu Reel B113/6, Kathmandu Reel A142/2, Kathmandu Reel D40/6. Almost the same lines as those in the Vajrāḍakaṭantra.

(b) Correspondences of the twelve divisions to various elements:

The Dākārnavaṭantra, Ms, Kathmandu Reel B113/6, Kathmandu Reel A142/2, Kathmandu Reel D40/6.— tayā bāhyeṣu anākāṇāṃ[= -ṅkāḥ]sthātavyā bhuvi dvādaṣṭa /" dinabhedaṃ yathā proktam dvādaśaṁ[= -sabhīḥ] sarvakālaḥ //" ekaikasya tu dhātusya[= -toḥ] svakāla utoṣya tu api /" kālamaraṇanāṃ tathānyat krama eso[= -sa] vidhiyate //" jñātaṃ dadyādiyogesu iha tu yogamātya /" pau-
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mināś ca vijñānānāṃ] mīnasvavijñānānāṃ — All Mss. iv) caturthīyāṃ] caturtha —
All Mss.: vṛṣabhe ] vṛṣabha — A.C./ vṛṣa — B.: tu-m ] cam — B. v) pañcamyā-
śaṣṭhyā — All Mss.: makare ] makara — All Mss.: mitthūnām ] mitunañ — C.
kaṃ — A./ maṇakaṃ — B.

(c) Starting point for calculation:

The Dākārvnavatāntara, Ms, Kathmandu Reel B113/6 (= A), Kathmandu Reel
A142/2 (= B), Kathmandu Reel D40/6 (= C). — kramakrameṇa sthātavyā māsā
dvādaśa-m eva ca /'' pūrvadīsiṃ ārabhya pūrvāhe ṣaṅitaṃ budhaḥ /'' —
[Note] i) kramakrameṇa ] kramā krameṇa — A.C./ kramā krameṇa tu — B.:
B.: ṣaṅitaṃ budhaḥ ] ṣaṅita buga — C.
7 The Āloka, Ms, 2b4-b5. — avidyādini dvādaśaṅgāni rohitādibhiḥ paryāyā-
ntarair abhihitā[ni], gurīpadeśah / .
8 The Vajraḍāketantra, Ms, Culkatta Śāstri 72 (= C) 31a(whole leaf damaged)-
31b1, Tokyo Matsunami 343 (= T) 28b7-29a2.
9 The Brhaṭṭijātaka, chap.1.15.
10 The Catuspīṭhahatantra, Ms, Kathmandu Reel B26/23 (= K1) 2a1, Cambridge
Add.1704 (= C) 2a4, Kathmandu Reel A138/10 (= K2). — asya sthāpitakosthā-
ṇāṃ pūrvādikramato nyeset // — [Note] kramato ] kramataṃ — K1./ kramata
— C.

The Nibandha, Ms Kathmandu B112/4, 6a5-b1. — asya sthāpitakosthāṇāṃ

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12 The Dākārnavatantra, Ms, Kathmandu Reel B113/6 (= A) 120a2-a3, Kathmandu Reel A142/2 (= B) 78b4-b5, Kathmandu Reel D40/6 (= C) 74b8-b9. —— evaṃ (= indicating the lines explaining the correspondences of the rohitā and the like to the days of the first month, the signs of zodiac and the avidyā etc.) bhuvaneṣvarādiḥ svapnikādis tathā param / vyākulyādir bhidrikādis tathā mikirādis tataḥ / / ranḍādir makarādīnām kūrmādir vrṣabhādīkā / yābhadrādir mohitādis tu māsānām dvādaśas[= māsā dvādaśa] tataḥ // —— [Note] i) bhuvaneṣvarādiḥ ] bhuvane svarādi — A./ omits the last visarga — B./ bhuvane svarādīm — C.: svapnikādis ] svapne kādis — A.C./ svapnakādis — B.: param ] parām — All Mss. ii) vyākulyādir ] vyākulyāhī — A.C./ vyākulyāhī — B.: bhidrikādis ] omits the last “s” — A./ bhidrikādi — B./ bhidrikāvi — C.: mikirādis ] kimiris

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13 The Catuspîtha, Ms, Kathmandu Reel B26/23 (= K1) 4a2-a3, Cambridge Add.1704 (= C) 5a4-b2, Kathmandu Reel A138/10 (= K2) 5a2-a3.
14 The Catuspîtha, Ms, Kathmandu Reel B26/23 (= K1) 4a4-b1, Cambridge Add.1704 (= C) 5b2-6a1, Kathmandu Reel A138/10 (= K2) 5a3-b2.
15 The Vajraḍākatantra, Ms, Culcatta Śāstrī 72 (= C) 29b1-b5, Tokyo Matsunami 343 (= T) 28a5-b1.
16 The Vajraḍākatantra, Ms, Culcatta Śāstrī 72 (= C) 32a2-33a1, Tokyo Matsunami 343 (= T) 29b1-30a7.
17 The Catuspîtha, Ms, Kathmandu Reel B26/23 (= K1) 4b3-5a5, Cambridge Add.1704 (= C) 6a4-7b1, Kathmandu Reel A138/10 (= K2) 5b5-6b3.
18 Ms, Culcatta Śāstrī 72 (lost and damaged), Tokyo Matsunami 343 (27b6-28a7).
19 Ms, Kathmandu Reel B113/6 (121b5-122b1), Kathmandu Reel A142/2 (79b10-80a9), Kathmandu Reel D40/6 (76a2-b2).
20 Thirty muhūrta (= sixty ghaṭīkā) constitute one day, and the lengths of a day and a night on the winter solstice day are twelve muhūrta (= twenty-four ghaṭīkā) and eighteen muhūrta (= thirty-six ghaṭīkā) respectively. The lengths of a day and a night on the summer solstice day are the reverse of them. On the equinox days, the lengths of a day and a night are even, fifteen muhūrta (= thirty ghaṭīkā) for both. For details, see Yano 1976.
21 Ms, Kathmandu Reel B26/23 (= K1) 2a2-a4, Cambridge Add.1704 (= C) 2a4-2b,

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The Catuspīthatantra summarize one’s fortune as below. Ms, Kathmandu Reel B26/23 (= K1) 3b6-4a2, Cambridge Add.1704 (= C) 5a2-a4, Kathmandu Reel A138/10 (= K2) 4b5-5a2. (Sanskrit explanations put in non-italic brackets are the Nibandha’s interpretations.) — *rohitā devatāṃ pūjya[= rohitāyām jāto bā-lyataḥ devatāpūjakah] *mohitā arthalabdavān[= arthalābhī mohitājatāk] /
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23 Ms, Culpotta Śāstrī 72 (= C) 27b5–27b7, Tokyo Matsunami 343 (= T) 25b4-b5.


24 Ms, Kathmandu Reel B113/6 (= A) 120a6-b1, Kathmandu Reel A142/2 (= B) 78b10-b11, Kathmandu Reel D40/6 (= C) 75a3. — navadiūvase māse ca varṣe na mriyate budhah /" rājyaṃbhara[= rājyadharo] bhavet tasya evam eva na samśayaḥ /" rohitādivase jātau[= to] mriyate bhuvanēsvare /"[Note] i) divase] divasa — A.: varṣe na] varṣeṇa — A.C.: mriyate] mṛte — D. —
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26 Ms. Culcatta Sāstrī 72 (= C) 29a6-b1. Tokyo Matsunami 343 (= T) 27a3-a5. — — mohitāyāṃ dārako jātaḥ, dvitye divase navame māse navame varṣe yadi cchalo na bhavati,⁰ bahubhāṣi alpacittas tu priyamaithuna[= -no] nityaśaḥ /ⁱ⁄ krūra* vyasanino[= vyasanij] nityam //ⁱ⁄⁰ lubdho glāno roṣaṇaḥ, medhāvi jñātipriyaḥ,⁴⁴ nityakrodhādyahāṃkāraḥ pāpakāri durātmakaḥ /ⁿ⁄ sambhinnālāpapārusyaś ca cyutih śastrābhicetana //ⁿ⁄⁰ jivati varṣāṇi catuḥśaṣṭi /ⁿ⁄⁰ rohitādivase vā kṣatam aṅgasya dehānāṃ mṛtyūnāṃ tu na saṃśayah //ⁿ⁄⁰⁰ — [Note] i) mohitāyāṃ
mohitānān — C./ mohitā — T. ii) bahubhāṣi bahvāśi — C./ bahubhāsi — T.: [nityaśaḥ] pritiḥ — T. iii) krūravyasananino (ac) kūrāvyasana (pc) kūrā-


28 The Vohitā does not comment on these.

29 Ms. Kathmandu Reel B26/23 (= K1) 2b1-b2, Cambridge Add.1704 (= C) 2b5-3a2, Kathmandu Reel A138/10 (= K2) 3a3-a4. (Sanskrit explanations put in non-italic brackets are the Nibandha’s interpretations). —— "bhadrāsobhanam āhāraṃ[= kṛṣyādikā āhāraḥ, sa ca bhadre kāryab] "bhadrakarmādi kārayet[= śantikādikān karma kārayet] /ⁿ⁄ bhadrādārakajātānāṃ[= -tāḥ] satavarsāṇi jivati /ⁿ⁄⁰ daridro dharmacāri tu satyavādī priyam vaḍet /ⁿ⁄⁰ ekapatiṇī ratā dehavidyākāryaṃ[= — 208 — (215) ---
diivyadehavākyo `sau bhavati` tu *nāyakah[= niyāmakāḥ] //"sarpaśiḥpakalābhījñāḥ svajanaṇaṃ priti[= tīr] nityaṣaḥ //" *kuladaṇḍena bhunījita[= svakulaṃ daṇḍena bhogyatām nayet, athavā kulaṃhāmyena bhogaṃ karoti] jaladehacyutis tathā //


30 Culcatta Śāstri 72 (= C) 29a4-a6, Tokyo Matsunami 343 (= T) 27a1-a3. ——
   bhadrā dārako jātaḥ, pañcane divase navame māse daśame varṣe yadi cchalo na bhavati,10 daridro dharmacāri tu satyavādī priyamvadaḥ /i0 ekapatnī rata dehavī-
yāvākyam[= -kye] tu nāyakaḥ //i0 sarpaśiḥpakalābhījñāḥ svajanaṇaṃ priti[= -yo] nityaṣaḥ //i0 kuladaṇḍena bhunījita //i0 jivati varṣāṇi śatam //i0 tathā mohe jale cyutiḥ //i0 nāyathā // —— [Note] i) pañcane] pañcama — T.: navame māse daśame] (ac) navame māse vaśame (pc) navame māse daśame — C./ omits — T.
   ii) daridro] dārako — C.: dharma]- dhana — C.
   iii) ratā] tadā — C./ ratnā — T. Followed Tib and the Catuspīṭhatantra.:-vidyāvākyam] vidyādeha vidyāvā-

31 Ms, Kathmandu Reel B113/6 (= A) 121a2-a3, Kathmandu Reel A142/2 (= B) 79a8-a9, Kathmandu Reel D40/6 (= C) 75b1-b2. ——
   tasmin[= bhade] *dinesu [dine su] jātakaḥ / pañcanaṇadvadsame tu na mriyate hi jantvah[= -nūḥ] //" da-
idra[= -dro] dharmasampannaḥ sarvagunavalamkṛṭah //i0 jale ca mohe cyutiṣ ca //i0 —— [Note] i) -daśame] daśaman — A.
   iii) ca mohe ] ca mohe — B.: cyutiṣ ca ]
   cyutīsva — All Mss.

32 I followed the Vohitā’s interpretation, which coinides with the assertion of the Vajraḍākatantra.

33 The Catuspīṭhatantra, Ms, Kathmandu Reel B26/23 (= K1) 2b2-b4, Cambridge

—— 207 — (216)
Add. 1704 (= C) 3a2-a4, Kathmandu Reel A138/10 (= K2) 3a4-b1. (Sanskrit explanations put in non-italic brackets are the Nibandha's interpretations). — vrṣabhe dārako jāta viṣayavān balaśacroṭu /ṛṇgārah artha-m aiśvaryaṃ bahu-patniṃ tu ānayet /ii bāndhave bahu sarvesaṃ[= bāndhavair bahuḥ raḥ sarvadā yukto bhavati] *pitārā āyu hanyate[= jātamaṭram pitur āyur harantī(→ hanyate)] /iii vānijya-vṛttikālpa-sa[= vānijyena vṛttī karoti] āyuḥ-ṣaṭṭhi tu kalpayet /iiv ālasya mukharabhāṣī[= ālasyo mukharah] kṛurakarma-duraṭmakah /r mṛtyuḥ śastrasya kalyānte athaśa viṣapraṇakaiḥ[= sa śastrēṇa śaryaviśena vā mriyate] /


35 Ms, Kathmandu Reel B113/6 (= A) 121a1-a2, Kathmandu Reel A142/2 (= B)
According to the Vohītā, they should be the 2nd or 8th day, and the 2nd or 8th month. The Vohītā do not comment anything about the 9th year.

Ms, Kathmandu Reel B26/23 (= K1) 2b4-b5, Cambridge Add.1704 (= C) 3a4-b1, Kathmandu Reel A138/10 (= K2) 3b1-b3. (Sanskrit explanations put in non-italic brackets are the Nibandha's interpretations).

38 Ms, Culcatta Śāstri 72 (= C) 28b7-29a2, Tokyo Matsunami 343 (= T) 26b4-b6.

--- kūrmāṇāṁ[-rme] dārako jātah, navave divashe śtame navam māse navame varṣe yadi ochalo na bhavati, nityam cittāmā sarosāh alpasaṃtuṣṭo bahubhāsi svajanapriyah /"nityam ratiśilaś ca iśvaraḥ sarvadhāyaḥ //"nityam hanyāt patnikaputramāḥ[= hanyante patnīputrāḥ] laghucitto durāsayaḥ /"νṛṣikarmā-
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dikalpasya vyādhikusṭhena grhyate // īvāti varṣāṇi catuḥṣaṣṭi athavā aṣṭiāyūḥ


40 This is the Vohītā’s interpretation, which partly coinside with the Vajradā- katantra.


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44 The Catuspīṭhatantra, Ms, Kathmandu Reel B26/23 (= K1) 3a1-a3, Cambridge Add.1704 (= C) 3b3-4a1, Kathmandu Reel A138/10 (= K2) ommits. (Sanskrit explanations put in non-italic brackets are the Nibandha’s interpretations). — raṇḍayāṃ dārako jātaḥ **pāpabuddhis[= ānantaryādikaraṇaḥbudhhis] tu nityaśaḥ /" sambhinnalāpa[= -pāḥ] sattvānāṃ daridro *nitya cāpāli[?]= nityaṃ vacasi paraḥ

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— 202 — (221)
47 Followed the interpretation of the Vohitā. The tantra’s literal reading, the 12th and the 8th year, is unlikely.

48 The Catuspīṭhatantra, Ms, Kathmandu Reel B26/23 (= K1) 3a3-a5, Cambridge Add.1704 (= C) 4a1-a3, Kathmandu Reel A138/10 (= K2) 3b5-4a2. (Sanskrit explanations put in non-italic brackets are the Nībandha’s interpretations). — mikire dārako jāto dharmajñāḥ svakulocayah /° nītiśāstrāṇi[= -stresu] sampanno vidyāvividhāśilpakaiḥ /° ghorapārśuyāvākyānām[-kyah] atikrodhabhayānakaḥ /° alpa-arthasvarūpas tu *laghu sarvasya kāryavān[= śīghram sarvakāryakārī] /° *sahite jaladehānām mṛtyūnām tu[= hasite prakṣīpya jalajadeham mriyate] na samśayah /° *aśītim ayur aṣṭasyā[= aṣṭāśīti varsayā] rājaśastracyutis tathā /°


49 The Vajradākatantra, Ms, Culcutta Śāstri 72 (= C) 28b1-b3, Tokyo Matsunami 343 (= T) 26a6-b1. — mikire dārako jātaḥ, dvitiye pañcane divase trītye navame māse navame varṣe yadi cchalo na bhavati, tadā dharmajñāḥ svakulocayan /° nīti∗ śāstrāṇi tu[= śāstrēsu] sampanno vidyāvividhāśilpakaiḥ /° abhimāni śūro dhūrto vā īrṣyāluḥ, alpaśāstrasvarūpas tu, laghuḥ sarvakāryataḥ, sūkhino[= -khi] vā, triaṣṭi varṣāṇi jivati /° ranḍādivase jale dehināṃ mṛtyur na samśayah /°


50 Ms, Kathmandu Reel B113/6 (= A) 120b4-b5, Kathmandu Reel A142/2 (= B)

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51 The literal reading of the tantra’s line, the 2nd, 5th, 3rd or the 9th (or the 2nd, 5th or the 3rd) year, is unlikely. The Vohitā comments that the line should be read as the 2nd or 5th day, the 5th or 3rd day, and the 3rd year, which skips the last 9th year. I followed the reading of the Vajradākaṭānta.


53 Ms, Culcatta Śāstrī 72 (= C) 28a6-b1, Tokyo Matsunami 343 (= T) 26a5-a6. —

I followed the Vohita's interpretation, which coindices with the assertion of the Vajradākatantra.

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The *Vohitā* reads that they should be the 4th or 6th day and the 4th or 6th month. It skips the 10th year. I followed the assertion of the *Vajrādākatantra*, which coinside with the literal reading of the line in the *Dākārnava*.

The *Catuspīṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 3b3-b5, Cambridge Add.1704 (= C) 4b3-b5, Kathmandu Reel A138/10 (= K2) 4b1-b3. (Sanskrit explanations put in non-italic brackets are the *Nibandha*’s interpretations). —

"svapnānām[= svapne] dārako jātaḥ śūravīryaparākramaḥ /" 

59 dahiye sarvaśatrūnāṃ[= śatrah sarve dahiante tasya] anāthena tu bāndhavah /" 

60 daridro nitya-kālānāṃ[= -lāṃ] pāpa* buddhiṁ tu tatparah[= buddhītattvab] /" 

simhabhāvena ātmena paruṣālāpa[-pah] *saravī[= sarvata] /" 

nirujah sarvakālēsu bhogalā-bhas tu nityāṣah /" 

sevakena tu bhoktavyam striyām ākramya bhūṇjati /" 

*varṣa-paścašati-āyuṣ[= paścaśadvarṣāyuṣ] tasyaiva pariḥkṣitam /" 

śatruśastrena *hanyasya[= hatasya tasya] mṛtyuṣ cāpi na samśayāḥ /" 

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63 I followed the Vohitā’s interpretation. Otherwise, since the tantra does not refer to the 8th, it may be the 4th, 5th or 10th day only, which is inferred from the line in the Vajradākatantra.

64 The Catuspithatantra, Ms, Kathmandu Reel B26/23 (= K1) 3b5-b6, Cambridge Add.1704 (= C) 4b5-5a2, Kathmandu Reel A138/10 (= K2) 4b3-5b. (Sanskrit explanations put in non-italic brackets are the Nibandha’s interpretations). — *kā- mānaṃ[= kāme] dārako jāto varṣasaṣṭi-astāni[= astaṣṭaṣṭivarṣaṇī] jivati \(^{i} \) dhanavān *grāmagoṣṭhesu[= grāmavān gomāṃś ca] āsvādina tu sa vāhayaḥ \(^{i} \) satyavādī tu dharmajñāḥ sarvasattvahitaṃkaraḥ \(^{i} \) vidyāvān priyavādī tu sarva- śāstraviśāradeḥ \(^{i} \) saubhāgyaḥ sarvasattvaseṣu yogacīnaḥ tu darśayet \(^{i} \) svadeṣe mṛtyum prāpnoti *aham[= mama] vākyam na samśayaḥ \(^{i} \) — [Note] i) kāmānāṃ ] kāmānā — K1./ kāmāṇaḥ — C./ kāmyānā — K2.: dārako ] kārako

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The tantra does not refer to the day of the death of proper time. I supplemented refering to the Vajradākatantra, which has the same logic concerning the the definition of the day of the death of proper time.
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[Abbreviations and primary sources]

Āloka: The Catuspīthāloka of Kalyāṇavaran, Skt Ms, Kathmandu Reel B30/37. Tib, Ota 2479.


Ḍākārṇavatrantr: The Ḍākārṇavamahāyoginītantrarāja, Skt Ms, Kathmandu Reel B113/6, Kathmandu Reel A142/2, Kathmandu Reel D40/6. Tib, Toh 372, Ota 19.

Nibandha: The Catuspīthhanibandha by Bhava, Skt Ms, Kathmandu Reel B112/4, Tohoku IASWR MBB-I-43. Tib, Ota 2478.

Vajraḍākatantra: The Vajraḍākamahātantrarāja, Skt Ms, Culcatta Śastri 72, Tokyo Matsunami 343. Tib, Toh370, Ota18.

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[Secondary sources]

