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

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Cycle of Time, Calendar, and Fortune-telling in the Catuspitha 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 fortuntelling. They must have been one of the most important bases of the religious life of people commiting to Cakrasamvara Buddhism. However, no study has been conducted on this topic of this tradition. 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 *Vajradākatantra*, the *Dākārnavatantra* and their commentaries i.e. the *Vivṛti* by Bhavavajra and the *Vohitā* by Padmavajra respectively. The *Dākārnavatantra* 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 *Vajradākatantra* 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 *Vajradākatantra*, and the *Dākārnavatantra*, 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 =

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30° = 360° ÷ 12). These twelve abodes are equivalent to the twelve houses (graha 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) muktra, (9) bhidrika or sometimes bhidri, (10) vyākuli or sometimes vyākuli, (11) svapna or svapnikā (the former in the Catuspīṭhatantra and some lines in the Vajraḍākatantra, and the latter in some lines in the Vajraḍākatantra and in the Dākārnavaśatrantra), and (12) kāma or bhuvanaśvara (the former in the Catuspīṭhatantra and some lines in the Vajraḍākatantra, and the latter in some lines in the Vajraḍākatantra and in the Dākārnavaśatrantra). 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 Vivrī, for the sake of coherence between the Vajraḍākatantra and the Catuspīṭhatantra, explains that “svapnikā” means “svapna” and “bhuvanaśvara” 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 Catuspīṭhatantra was omitted by accident, and then the “svapnakā” was changed to “svapnikā.” As a result, the word “bhuvanaśvara,” which was originally a general term for the twelve divisions of time became the name of the twelfth division. Hence, the word “bhuvanaśvara” is used both as a general term of the twelve divisions and as an individual name of the
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 Vedāṅgajyotisā 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 Vedāṅgajyotisā.

The twelve abode-masters correspond to various elements such as sixty ghāṭis (= sixty ghāṭikās) which constitute one daytime and nighttime, the signs of the zodiac (rāṣi) 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, rohiṇā 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 rohiṇā 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 ghaṭi(kā)s = ▲60 daṇḍas.

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

<table>
<thead>
<tr>
<th>▲ (anticlockwise)</th>
<th>▲</th>
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<th>▲</th>
<th>▲</th>
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</thead>
<tbody>
<tr>
<td>rohiṇā</td>
<td>3ghaṭi</td>
<td>meṣa</td>
<td>aśvinī, bharaṇī, krṣṭikā 1/4</td>
<td>Vāsuki</td>
</tr>
<tr>
<td></td>
<td>4ghaṭi</td>
<td>vrṣa</td>
<td>krṣṭikā 3/4, rohiṇi, mrgaśirṣa 2/4</td>
<td>Takṣaka</td>
</tr>
<tr>
<td></td>
<td>5ghaṭi</td>
<td>mithuna</td>
<td>mrgaśirṣa 2/4, ārdrā, punarvasu 3/4</td>
<td>Karkoṭaka</td>
</tr>
<tr>
<td></td>
<td>5ghaṭi</td>
<td>karkaṭa</td>
<td>punarvasu 1/4, puṣya, āśleṣā</td>
<td>Padma</td>
</tr>
<tr>
<td></td>
<td>4ghaṭi</td>
<td>simha</td>
<td>maghā, pūrvaphālguni, uttaraphālguni 1/4</td>
<td>Mahāpadma</td>
</tr>
<tr>
<td>↓</td>
<td>makara</td>
<td>3ghaṭi</td>
<td>kanyā</td>
<td>uttararāgpūrṇi, hasta, citrā 2/4</td>
</tr>
<tr>
<td>↓</td>
<td>raṇḍā</td>
<td>5ghaṭi</td>
<td>tulā</td>
<td>citrā 2/4, svāti, viśākhā 3/4</td>
</tr>
<tr>
<td>↓</td>
<td>mikira</td>
<td>7ghaṭi</td>
<td>vrścika</td>
<td>viśākhā 1/4, anurādhā, jyeṣṭhā</td>
</tr>
<tr>
<td>↓</td>
<td>bhidrika</td>
<td>6ghaṭi</td>
<td>dhanus</td>
<td>mūla, pūrvaśādhā, uttarāśādhā 1/4</td>
</tr>
<tr>
<td>↓</td>
<td>vyākuli</td>
<td>6ghaṭi</td>
<td>mṛga</td>
<td>uttarāśādhā 3/4, śravaṇa, dhanisṭhā 2/4</td>
</tr>
<tr>
<td>↓</td>
<td>svapna</td>
<td>7ghaṭi</td>
<td>kumbha</td>
<td>dhanisṭhā 2/4, sa-tabhīṣaj, pūrvabhādṛapadā 3/4</td>
</tr>
<tr>
<td>↓</td>
<td>kāma</td>
<td>5ghaṭi</td>
<td>mīna</td>
<td>pūrvabhādṛapadā 1/4, uttarabhādṛapadā, revati</td>
</tr>
</tbody>
</table>

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

**TABLE 2**

The Vajradākatantra and the Vivṛti(*)

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

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

<table>
<thead>
<tr>
<th>(clockwise)</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, kr̥ttikā 1/4</td>
<td>Vāsuki</td>
</tr>
<tr>
<td>↓</td>
<td>mohitā</td>
<td>4ghaṭi</td>
<td>vrśa</td>
<td>kr̥ttikā 3/4, rohiṇī, 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>
</tbody>
</table>

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| ā | vr̥ṣabha | 5ghaṭi | karkaṭa | punarvasu 1/4, puṣya, āśleṣā | Padma | I |
|──|----------|--------|---------|--------------------------------|-------|---|
| ā | kūrma   | 4ghaṭi | simha   | maghā, pūrvapālguni, uttarapālguni 1/4 | Mahāpadma | U |
| ā | makara  | 3ghaṭi | kanyā   | uttarapālguni, hasta, citrā 2/4 | Śaṅkha | Ū |
| ā | raṇḍā   | 5ghaṭi | tulā    | citrā 2/4, svāti, viśākhā 3/4 | Ananta | E |
| ā | mikira  | 7ghaṭi | vr̥ścika | viśākhā 1/4, anurāḍhā, jyeṣṭhā | Kulika | AI |
| ā | bhidrika | 6ghaṭi | dhanus  | mūla, pūrvāsādhā, uttarāsādhā 1/4 | Śataśīrṣa | O |
| ā | vyākuli | 6ghaṭi | mṛga   | uttarāsādhā 3/4, śravaṇa, dhaniṣṭhā 2/4 | Manorama | AU |
| ā | svapnikā' | 7ghaṭi | kumbha | dhaniṣṭhā 2/4, satabhiṣaj, pūrvabhadrpadā 3/4 | Karāla | AM |
| ā | bhuvaneśvara' | 5ghaṭi | mīna | pūrvabhadrpadā 1/4, uttarabhadrpadā, revati | Bhuvi varṣa | (?) |

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: adhimukta-cāryā</th>
<th>mohitā: pramuditā</th>
<th>bhadra: vimalā</th>
</tr>
</thead>
<tbody>
<tr>
<td>vr̥ṣabha: prabhākāri</td>
<td>kūrma: arciṣmati</td>
<td>makara: sudurjayā</td>
</tr>
<tr>
<td>raṇḍā: abhimukhi</td>
<td>mikira: dūraṅgamā</td>
<td>bhidrika: acalā</td>
</tr>
<tr>
<td>vyākuli: sādhumaṭi</td>
<td>svapna: dharmameghā</td>
<td>kāma: buddha</td>
</tr>
</tbody>
</table>

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Although the \textit{tantra} suggests the correspondence of the asterisms to the twelve abode-masters, it does not give their details. The \textit{Vivrti} gives their details.

These ideas are put forward not in the \textit{tantra} but in the \textit{Vivrti}.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{(clockwise)} & \textbf{rohitā} & \textbf{makara} & \textbf{avidyā} \\
\hline
\rightarrow & \textbf{mohitā} & \textbf{kumbha} & \textbf{sāṃskāra} \\
\hline
\rightarrow & \textbf{bhadra} & \textbf{mina} & \textbf{vijñāna} \\
\hline
\rightarrow & \textbf{vrṣabha} & \textbf{meṣa} & \textbf{nāmarūpa} \\
\hline
\rightarrow & \textbf{kūrma} & \textbf{vrṣa} & \textbf{śaḍāyatana} \\
\hline
\rightarrow & \textbf{makara} & \textbf{mithuna} & \textbf{sparśa} \\
\hline
\rightarrow & \textbf{raṇḍā} & \textbf{karkaṭa} & \textbf{vedanā} \\
\hline
\rightarrow & \textbf{mikira} & \textbf{sīṁha} & \textbf{trṣā} \\
\hline
\rightarrow & \textbf{bhidrika} & \textbf{kanyā} & \textbf{upādāna} \\
\hline
\rightarrow & \textbf{vyākuli} & \textbf{tulā} & \textbf{bhava} \\
\hline
\rightarrow & \textbf{svapnikā} & \textbf{vṛṣcika} & \textbf{jāti} \\
\hline
\rightarrow & \textbf{bhuvarṇaśvara} & \textbf{dhanus} & \textbf{jārāmarāṇa} \\
\hline
\end{tabular}
\caption{The \textit{Dākāraṇavatantra} and the \textit{Vohitā}\textsuperscript{(6)}}
\end{table}

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

This idea is expounded not in the \textit{tantra} but in the \textit{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 Catusāpiṭhatantra 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 insist 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 Dākārṇavatantra 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-vatanastra* seems likely. The *Nibandha* and the *Vivrți*’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 *Vajradākatantra* associates the twelve abode-masters with twelve *nāgas*, although 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 person 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 *Catuspīṭhatantra* and the *Vajradākatantra* has no association with traditional concepts of Buddhist doctrine in particular.

After these *tantras*, the *Vivrți* 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 *Vivrți*
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 Catuspīthatantra. 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 Catuṣṭiṣṭhaṇaṇa, 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 Dākāraṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇa�
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) bhuvanēśvara: Family (grha) — Family (kuṭumbha)
(3) svapnikā: Brother (bhrātr) — Brother (sahottha)
Cycle of Time, Calendar, and Fortune-telling in the Catuspīṭha and the Cakrasamuccaya Buddhist literatures

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

The twelve houses of Varahamihira 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 ghaṭī in each division is omitted. The Nibandha, the Vajraḍākatantra, and the Ḍākārṇavatantra 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 raṇḍā 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.
Cycle of Time, Calendar, and Fortune-telling in the Catuspita and the Cakrasamvara Buddhist literatures

<table>
<thead>
<tr>
<th>TABLE 4 (Calendar 1)</th>
<th>The Nibandha(^{(10)})</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pauṣa = rohitā</td>
</tr>
<tr>
<td>1st day</td>
<td>rohitā</td>
</tr>
<tr>
<td>2nd day</td>
<td>mohitā</td>
</tr>
<tr>
<td>3rd day</td>
<td>bhadra</td>
</tr>
<tr>
<td>4th day</td>
<td>vṛṣabha</td>
</tr>
<tr>
<td>5th day</td>
<td>kūrma</td>
</tr>
<tr>
<td>6th day</td>
<td>makara</td>
</tr>
<tr>
<td>7th day</td>
<td>raṇḍā</td>
</tr>
<tr>
<td>8th day</td>
<td>mikira</td>
</tr>
<tr>
<td>9th day</td>
<td>bhidrika</td>
</tr>
<tr>
<td>10th day</td>
<td>vyākuli</td>
</tr>
<tr>
<td>11th day</td>
<td>swapna</td>
</tr>
<tr>
<td>12th day</td>
<td>kāma</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TABLE 5 (Calendar 2)</th>
<th>The Vajraḍākatantra(^{(11)}) and the Ṛakṣnavataptra(^{(12)})</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pauṣa = rohitā</td>
</tr>
<tr>
<td>1st day</td>
<td>rohitā</td>
</tr>
<tr>
<td>2nd day</td>
<td>mohitā</td>
</tr>
<tr>
<td>3rd day</td>
<td>bhadra</td>
</tr>
<tr>
<td>4th day</td>
<td>vṛṣabha</td>
</tr>
<tr>
<td>5th day</td>
<td>kūrma</td>
</tr>
<tr>
<td>6th day</td>
<td>makara</td>
</tr>
<tr>
<td>7th day</td>
<td>raṇḍā</td>
</tr>
<tr>
<td>8th day</td>
<td>mikira</td>
</tr>
</tbody>
</table>

\(^{(10)}\) Table 4 (Calendar 1) shows the Nibandha, a Buddhist calendar, with the days and their corresponding attributes.

\(^{(11)}\) Table 5 (Calendar 2) compares the Vajraḍākatantra and the Ṛakṣnavataptra, providing a parallel calendar system.

\(^{(12)}\) The Vajraḍākatantra and the Ṛakṣnavataptra are two important Buddhist treatises that detail the cycle of time and fortune-telling.
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 Vajraḍākatantra and the Dākārnavaṭantra, 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 Vajraḍākatantra and the Dākārnavaṭantra had

<table>
<thead>
<tr>
<th>Day</th>
<th>Name</th>
<th>Day</th>
<th>Name</th>
<th>Day</th>
<th>Name</th>
<th>Day</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>9th</td>
<td>bhidrika</td>
<td>10th</td>
<td>vyākuli</td>
<td>11th</td>
<td>svapnikā</td>
<td>12th</td>
<td>bhuvaneśvara</td>
</tr>
<tr>
<td></td>
<td>mikira</td>
<td></td>
<td>bhidrika</td>
<td></td>
<td>vyākuli</td>
<td></td>
<td>svapnikā</td>
</tr>
<tr>
<td></td>
<td>raṇḍā</td>
<td></td>
<td>mikira</td>
<td></td>
<td>bhidrika</td>
<td></td>
<td>bhuvaneśvara</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
</tr>
<tr>
<td>13th</td>
<td>bhadra</td>
<td>14th</td>
<td>vrṣabha</td>
<td>15th</td>
<td>kūrma</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>mohitā</td>
<td></td>
<td>bhadra</td>
<td></td>
<td>vrṣabha</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>rohitā</td>
<td></td>
<td>mohitā</td>
<td></td>
<td>bhadra</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

— 249 — (174)
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 Vedāntajyotiṣa 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 Catuspīṭhatantra narrates that the rohitā division is effective for the pasifying rite (śāNTi), the vṛṣabha 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 (uccāṭana), 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 methematical 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 tantras 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. “(Nibandha)” means calculations based on the instruction on ghaṭi by the Nibandha shown in TABLE 1. “(Vivrīti)” means calculations based on the instruction on ghaṭi by the Vivṛti 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>
<thead>
<tr>
<th>(month)</th>
<th>(length)</th>
<th>(Nibandha)</th>
<th>(Vivrīti)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Pauṣa</td>
<td>(day) 24ghaṭi (night) 36ghaṭi</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) 26ghaṭi (night) 34ghaṭi</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) 28ghaṭi (night) 32ghaṭi</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) Caiṭra</td>
<td>(day) 30ghaṭi (night) 30ghaṭi</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>
<tr>
<td>No.</td>
<td>Month</td>
<td>Daytime</td>
<td>Nighttime</td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
<td>----------</td>
<td>-----------</td>
</tr>
<tr>
<td>5</td>
<td>Vaisākha</td>
<td>32ghaṭi</td>
<td>28ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Jyaiṣṭha</td>
<td>34ghaṭi</td>
<td>26ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Āṣāḍha</td>
<td>36ghaṭi</td>
<td>24ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Śrāvaṇa</td>
<td>34ghaṭi</td>
<td>26ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Bhādrapada</td>
<td>32ghaṭi</td>
<td>28ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Āśvina</td>
<td>30ghaṭi</td>
<td>30ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Kārttika</td>
<td>28 ghāṭi</td>
<td>32ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Mārgaśira</td>
<td>26ghaṭi</td>
<td>34ghaṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></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 *Āśvina*, 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 Vedāṅga-jyotiṣa 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 *Catuspithatantra* 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 *Dākā-ṛṇavatantra* 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
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 Catuspitḥatantra (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 sexual 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 bhuva

The Ɗākārṇavatantra
(24)

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 bhuva

(2) A person born on the day of mohitā

The Catuspīṭha
(25)

[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 Vajraḍākatantra
(26)
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 Īḍakārnavatantra

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 Caturaśpithatantra

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

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 Vajradākatantra(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 kinmen / 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 Dākārṇavatantra(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 *Vajrādākatantra* (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 *Ḍākārṇavatantra* (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 Catuspithaka 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 *vrṣabha* / He will die in his land.

(Life span) 64 or 80 years.
The *Dākārnavatāntra*\(^{(39)}\)

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.)\(^{(40)}\)

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

(6) A person born on the day of *makara*

The *Catuspīthatantra*\(^{(41)}\)

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 handcraft / 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 *Vajradākatāntra*\(^{(42)}\)

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 randā

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 *Ḍākārṇavatāntra*\(^{(46)}\)

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 *Catuspīṭhatāntra*\(^{(48)}\)

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 *Vajraḍākatantra*\(^{(49)}\)

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
Cycle of Time, Calendar, and Fortune-telling in the Catuspitha and the Cakrasaṃvara Buddhist literatures

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 rāṇḍā / He will die in water.

(Life span) 63 years.

The Dākārṇavatantra\textsuperscript{(50)}

He will be equivalent to the sarvajña ("all-knower").

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

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

(9) A person born on bhidrika (or bhidri)

The Catuspithatantra\textsuperscript{(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.
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 *brahmaçaryā* / 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 *Ḍākārṇavatantra*\(^{(54)}\)

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.

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(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 Cakrasamuccya 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 Vajraḍākatantra

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 bhidrika.

(Life span) 91 years.

The Dākārṇavatantra

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

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

(Death of proper time) The day of bhidri.

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

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

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 Dākārnavatāntra

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.
Cycle of Time, Calendar, and Fortune-telling in the *Catuspitha* and the *Cakrasamvara* 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 *Catuspithatantra*\(^{(54)}\)

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*\(^{(55)}\)

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*\(^{(66)}\)

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.]\(^{67}\)

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 Viśruti narrates that each abode-master in the above fortune-telling means the division of a day, as mentioned before. However, the Vajradā-katantra and the Dākārnāvatantra 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 tantras 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 tantras and developement of the theory

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

The Dākārnavatantra's familiarity with the Vajradākatantra compared with that with the Catuspīṭhatantra can also be observed in the following fact. The Catuspīṭhatantra does not designate a particular division of one's death-day. On the other hand, the Vajradākatantra and the Dākārnavatantra 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 Catuspīṭhatantra 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 Vajradākatantra and the Dākārnavatantra is interesting. The table below shows the relations. This table should be read in this way: a person born on the day of rohitā 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>rohitā</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>mohitā</td>
<td>mohitā</td>
<td>rohitā</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 *bhuvanesvara*. When it starts with *bhuvanesvara*, 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>bhuvanesvara</td>
<td>bhuvanesvara</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>
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<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>
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<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 *Ḍākārṇavatantra*, 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
Cycle of Time, Calendar, and Fortune-telling in the Catuspīṭha and the Cakrasamvara Buddhist literatures

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 rohitā, mohitā, 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 tantrā and the texts belonging to the Cakrasaṃvara 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 Catuspīṭhatantra.

Another notable difference between the texts in the Catuspīṭha tradition and those in the Cakrasaṃvara 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 Cakrasaṃvara tradition, although it is not clear whether this manner derives from the stance of the Cakrasaṃvara 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 Catuspīṭha tradition and the Cakrasaṃvara 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 Catuspīṭha
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 Catuspithatantra, the Vajradākatantra and their commentaries very briefly.
2 Yano 1976.
3 (a) The amount of breaths and ghātis in a day:

The Catuspithatantra, Ms, Kathmandu Reel B26/23 (= K1) 1b5, Cambridge Add.1704 (= C) 2a1, Kathmandu Reel A138/10 (= K2) 2a1-a2. — ayute dve sahasrāṇī śataśaṣṭhiṃ-[ ayute dve sahasrāṃ śat śatānīya] āṅkathā /" ghaṭiṣaṣṭhi[= ghaṭiṣaṣṭiti] svāsānām ahorātṛam ca kīrtitaṃ // —— [Note] i) ayute ]

The Nibandha, Ms Kathmandu B112/4, 5a2-a3. — ayutam dve sahasrāṇī śataśaṣṭhiti śat śatānī iti-m āṅkam iti /" ankena gaṇayed ity arthaḥ //" ghaṭiṣaṣṭiti /
ghaṭiṣabdena dandāḥ // ghaṭiṣaṣṭhiti svāsānam ahorātras ca kīrtita iti /
ayutadvayam, sahasrāṇītī sahasrām ekam, [sata]śaṣṭhiti śat śatānī //" saṣṭi iti saṣṭih / śat śatādhikaikaviṃśatisahasrāṇī svāsānam // —— [Note] i) [ayutam dve

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

The Catuspithatantra, Ms, Kathmandu Reel B26/23 (= K1) 1b6, Cambridge Add.1704 (= C) 2a2-a3, Kathmandu Reel A138/10 (= K2) 2a3-a4. — bāhyam ankita[-tama] sthātavyam bhuvanadvādaṃ tathā /" yathā* dinabhim[= dinair]
akānām — C.K2. / Followd Nibandha: -sthāpanam ] sthāpayet — C.


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

The Catuspithaṇḍattra, Ms, Kathmandu Reel B26/23 (= K1) 1b6, Cambridge Add.1704 (= C) 2a3, Kathmandu Reel A138/10 (= K2) 2a4.— pūrvapausādi sthātavyaṃ dvādaḥśakramatatparam // — [Note] pūrvapausādi ] (damaged)sa — C.: dvādaḥśakramatatparam ] blured — K1.

The Nibandha, Ms Kathmandu B112/4, 5b3-b4. — pūrvam pausādi sthātavyaṃ dvādaśam kramatatparam iti / pūrvam asmin kośṭhakesu ankeṣu puṣyamāsam ādau likhitavā sesēsu kośṭhakesu māghadīmāsān vāmāvartataḥ krameṇa likhed ity arthah /a tatparam iti bhaktiparo yogi / meṣādayo 'pi rāsaya 'tra draṣṭavyāḥ // — [Note] i) puṣyamāsam ] śyāmasam — Ms.: ādau ] ādo — Ms. — The Nibandha seems to interpret the first word “pūrvam” as pūrvvaktakoṣṭhaka. 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:

The Nibandha, Ms Kathmandu B112/4, 5b4-6a1. — rohitetyādi / pratimāsapratiyādānti dinādi puṣyādāyō māsā meṣādāyō rāśayo kramena rohitādiśabda-vacīyāḥ /° dvādaśabhuvanesvaram iti / dvādaśabhuvanānāṃ koṣṭhakānāṃ īśvarā rohitādāyō bhavanti ity api draṣṭāvyam // — [Note] i pratimāsa- ] pratimāsaṃ — Ms.: puṣyādāyō māsā ] puṣyādāyō sā — Ms.

(e) Length of each division:

The Nibandha, Ms Kathmandu B112/4, 6a1-a2. — yathā rohitāmakarau tisro, catvāro mohā-kūrmayoh, bhadra-vṛṣabhayoh pānca, raṇāṃ[-ndāyāṃ] kāme ca pañcamah, bhidri-vyākulibhyāṃ *ṣaṣṭha[-ṣat], mikira-svapne ca saptama iti // — [Note] kāme ca ] kāme ra — Ms.


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


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4 (a) The amount of breaths and ghaṭiṣṭi:

The Vajradākatantra, Ms, Culcatta Sāstrī 72 (= C) 26b2, Tokyo Matsunami 343 (= T) 24a7-b.1. — “ayute dvē sahasrāṇī satasaṣṭheti abdāni tu / ghaṭiṣṭhiteti śvāsasya ahorātram ca kirtitam[= ayute dvē sahasraṃ satāni satāni śvāsā iti ghaṭīṇi sa-ṣṭir ity ahorātram kirtitam abde abde] / —[Note] i) -ty abdāni] tu śabdāni — T. ii) -ti śvāsasyayā] ti śvāsasya — C./ śvāsasya — T.

The Vajradākatantravivṛti, Ota. 71b8-72a3. — ni khrī dañ ni shes bya ba la sogs pa la / khrī phrag gnis dañ ston phrag gcig dañ brgya phrag drug ste brgya phrag drug dan bcos pañi ston phrag ni śu rtsa gcig go // cīḥ grān shes na / dbug rahams kyi shes bya ba dañ sbyar te / dbugs hbyun bahiho // ji tsam shig gi she na / chu tshod drug cu shes bya ba ste / chu tshod drug cu po rahams kyan ni mtshan te / shag gcig gi yin no // niñ mtshan phrug gcig po gcig kho nar ma zad kyi gshan dag gi yin yin par bstan pañi phyir / lo ru shes bya ba gsus te / gnis pañi don gyis bdun ba yin no // lo ru shes bya ba ni ne bar mtshan pa ste / bskal pa grañs med pañi bar du yañ niñ mtshan gyi dbugs kyi grañs ni de skad du s [{'/'} byaḥo //

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

The Vivṛti, Ota. 72a6-7. — phan tshun du rim pa bshin thig gnis gnis btab la slar yañ gru bshi na thig re btab pa dbus kyi lte ba ma gtogs pa re mig bcu gnis

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

The Vivṛti, Ota. 72a6-7. — de [= table for fortune-telling] la ḥphel daṅ chu sрин la ni chu tshod gsum gyiho / gti mug daṅ rus sbal la ni bshtiho / bzaṅ po daṅ khyu mchog la ni lḥahο / yugs sa mo daṅ ḥdod pa la ḥan lḥihi ho / ḥbugs pa daṅ ḥphyo ba la ni ḥrug giho / sme ba daṅ rmi lam la ni bdun gyi ste / šar phyogs kyi re ḥu cha la ni gsum mo / me mtshams su ni bshiho / yaṅ me mthams su ni lḥahο / lho phyogs su ni lḥahο / bden bral du ni bshiho / yaṅ bden bral du gsum mo / nub tu ni lḥahο / ruṅ mtshams su ni bdun no / yaṅ ruṅ mtshams su drug go / byaṅ du yaṅ drug go / dbaṅ ldan du bdun no / yaṅ dbaṅ ldan du lḥa 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 Vajraḍākatantra,] Ms, Culcatta Śāstri 72 (= C) 26b3-b4, Tokyo Matsunami 343 (= T) 24b1-b2.—bāhye tv ankit[= -tam] sthātyaṃ bhuvanadvādaśaṃ tathā /" dinabhedaṃ yathā proktam svarānaṃ tathaiva ca /" nakṣatṛāṇaṃ udayaṃ cāpi grahanāṃ ca viśeṣatah / kālamaraṇaṃ tathā cānyat kraja esa vidhīyate //iiı——

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 mīṅ du brjod paḥo //

The Vivṛti, Ota. 72b3. — gzaḥ daṅ skar ma rmons kyi rgyu ba ni de rmons so sor rgyu bahi rtsis so //

(e) Starting point for calculation:

The Vajraḍākatantra, Ms, Culcatta Śāstri 72 (= C) 26b4-5, Tokyo Matsunami 343 (= T) 24b3. — pūrvasyā diṣam ārabhya pūrvāhne ganitaṃ būdhaḥ // —

(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

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go / bzaṅpo ni ḷkhrig paḥo / khyu mchog ni kār ti kāho / rus sbalni seṅ geho / chu srin ni gshon nu maḥo / yugs sa mo ni sraṅ ḷo / sme ba ni sdig paḥo / ḷbugs pa ni gshuḥo / ḷphyo ba ni chu srin no / rmi lam ni bum paḥo / saḥ dḥan phyug ni ṇaḥo //

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

The Vivṛti, Ota, 73a4–b2.— lug gi chu tshod gsum la tha skar daṅ bra ṇe daṅ smin drug gi bshi cha gcig ste dguḥo / deḥi ḷhog ma khyu mchog gi chu tshod bshi la smin drug bshi cha gsum daṅ snar ma daṅ mgoḥi phyed do / deḥi ḷhog tu ḷkhrig paḥi chu tshod lḥa la mgoḥi phyed daṅ / lag daṅ nabs soḥi bshi cha sgum mo / de ḷi ḷhog tu kar ka ṭahi chu tshod de daṅ ḷdra ba la nabs soḥi bshi cha gcig daṅ ṛgyal daṅ skag go / deḥi ḷhog tu seṅ gehi chu tshod bshi la mchu daṅ gre daṅ dboḥi bshi cha gcig go / deḥi ḷhog tu bu mohi chu tshod gsum la dboḥi bshi cha gsum daṅ me bshi daṅ nag paḥi phyed do / deḥi ḷhog tu sraṅ gi chu tshod lḥa la nag pa phyed daṅ sa ri daṅ sa gaḥi bshi cha gsum mo / deḥi ḷhog tu sdig paḥi chu tshod bdun la sa gaḥi bshi cha gcig daṅ lḥa mtsams daṅ snon no / deḥi ḷhog tu gshuḥi chu tshod drug la snubs daṅ chu stod daṅ chu smad kyi bshi cha gcig go / deḥi ḷhog tu chu srin gyi chu tshod de daṅ ḷdra la chu smad kyi bshi cha gsum daṅ gro shun daṅ mon gruḥi phyed do / deḥi ḷhog tu bum paḥi chu tshod bdun la mon gruḥi phyed daṅ mon gre daṅ ḷhrums stod kyi bshi cha gsum mo / de nas ṇahi chu tshod lḥa la ḷhrums stod kyi bshi cha gcig daṅ ḷhrums smad daṅ nam gruḥo // de ltar na lug la soṅs paḥi ni ma ṇnams ni skar ma gsum gsum la lons spyod par blta bar bya-ḥo //

5 The Vajraḍākatantravivṛti, Ota. 73a4–6.

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

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

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

The Dākārṇavatana, Ms, Kathmandu Reel B113/6, Kathmandu Reel A142/2, Kathmandu Reel D40/6.— tayā bāḥyesu ankānām[= ḷkāḥ] sthātavya bhavi dvā-ḍaṣa /° dinabhedaṁ yathā proktamaḥ dvādaśaḥ[= ḷabhīḥ] sarvakālataḥ /° ekaikṣaya tu dhūtaṃ saḥ ṇaḥ udāyaṁ tv api /° kālaṇaraṇam tathāḥ yan krama esaḥ[= ḷa] vidhiyate /° jñātamaḥ dādviḍaṇoḥ su ḷa tu yogamāṭrka /° pau-


The Dākārṇava-tantra, Ms, Kathmandu Reel B113/6 (= A) 119b5-120a2,
Kathmandu Reel A142/2 (= B) 7ba9-b4, Kathmandu Reel D40/6 (= C) 74b3-b8.


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(c) Starting point for calculation:

The Dākārnavatantra, Ms, Kathmandu Reel B113/6 (= A), Kathmandu Reel A142/2 (= B), Kathmandu Reel D40/6 (= C). kramakremaṇa staṭavyā māsā dvādaśa-m eva ca / " pūrvāditiṣam arabhya pūrvāhne gaṇitaṃ budhaḥ /" — [Note] i) kramakremaṇa | kramā kremaṇa — A.C./ kramā kremaṇa tu — B.: māsā | māsā māsā — A.B. ii) -diṣam | diṣim — A.C.: pūrvāhne | pūpūrvāhna | B.: gaṇitaṃ budhaḥ | gaṇita buga — C.

7 The Alokā, Ms, 2b4-b5. avidyādini dvādaśāṅgāni rohitādhīḥ paryāyāntarair abhihitā[ni], gurūpadeśah /.

8 The Vajraḍākatāntara, Ms, Culcatta Śāstri 72 (= C) 31a(whole leaf damaged)-31b1, Tokyo Matsunami 343 (= T) 28b7-29a2.

9 The Brhaṭjātaka, chap.1.15.

10 The Catuspithatantra, Ms, Kathmandu Reel B26/23 (= K1) 2a1, Cambridge Add.1704 (= C) 2a4, Kathmandu Reel A138/10 (= K2). asya sthāpitakoṣṭhānāṃ pūrvādikramato nyeset // — [Note] -kramato | kramaṇaṃ — K1./ kramaṇa — C.

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

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The Dhākārṇavatānta, Ms, Kathmandu Reel B113/6 (= A) 120a2-a3, Kathmandu Reel A142/2 (= B) 78b4-b5, Kathmandu Reel D40/6 (= C) 74b8-b9. — evam (= 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.) bhuvanevarādi śvapnikādīs tathā param /va vyākulyādir bhidrikādīs tathā mikirādīs tatah /raṇḍādir makarādīnā kūrmādir vrśabhādikā /bhārādīr mohitādīs tu *māsānām dvādaśas[= māsā dvādaśa ] tatah / — [Note] i) bhuvanevarādiś śvapnikādīs A./ omits the last visarga — B./ bhuvane svarādīm — C./ svapnikādīs ] svapne kādīs — A.C./ svapnakādīs — B.: param ] parām = All Mss. ii) vyākulyādir ] vyākulābhi — A.C./ vyākulābhir — B.: bhidrikādīs ] omits the last “s” — A./ bhadrikādī — B./ bhidrikāvī — C.: mikirādīs ] kimiris

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13 The Catuspithantra, Ms, Kathmandu Reel B26/23 (= K1) 4a2-a3, Cambridge Add.1704 (= C) 5a4-b2, Kathmandu Reel A138/10 (= K2) 5a2-a3.
14 The Catuspithantra, 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 Catuspithantra, 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-b2.

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The Catuspithatantra summarize one's fortune as below. Ms, Kathmandu Reel B26/23 (= K1) 3b6-4a2, Cambridge Add.1704 (= C) 5a2-6a4, Kathmandu Reel A138/10 (= K2) 4b5-5a2. (Sanskrit explanations put in non-italic brackets are the Nibandha's interpretations). — rohitā devatāpūjaṁ — rohitā devatāpūjaka bhavati āyuḥ


23 Ms, Culcutta Śāstrī 72 (= C) 27b5-27b7, Tokyo Matsunami 343 (= T) 25b4-b5.

—— rohitādivase dārako jātah saubhāgva-m īśvaras tathā krūracitto vidveṣi mandāgnir videṣe prabhus tathā maithunapriya[= -yo] madhurālāpi sarvataḥ ///m navame divase navame māse navame varṣe yadi cchalo na bhavati, tadā sukhoñī[= -khi] nityaṃ dhanaṃ niroṣo jivati varṣāṇy ekāṣīti ///m bhuvanēsvare mriyate ///m


24 Ms, Kathmandu Reel B113/6 (= A) 120a6-b1, Kathmandu Reel A142/2 (= B) 78b10-b11, Kathmandu Reel D40/6 (= C) 75a3.

—— navadyāvase māse ca varṣe na mriyate budhāh ///m rājyāmbharā[= rājyadhāro] bhavet tasya evam eva na samśayaḥ ///m rohitādivase jāta[u] to] mriyate bhuvanēsvare ///m

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26 Ms, Culcatta Śastrī 72 (= C) 39a6-b1, Tokyo Matsunami 343 (= T) 27a3-a5. —
— mohitāyāṃ dārako jātakah, dvitīye divase navame māse navame varse yadi cehalo
na bhavati,⁰ bhabhuḥāśi alpacittas tu priyamaithunah[= -no] nityaśah⁵KRː
yasanin[= vyaśanj] nityam //⁴iubdho glāno roṣaṇaḥ, medhai jñātipriyah,⁴v
nityakrodhaśayamkāraḥ pāpakāri durātmakaḥ //⁴v saṁbhinnālaśapāraṣya saça
cyutih śastrābhicetanā //⁴v jivati varṣaṇī catuḥśaṣṭi ⁄⁵⁰ rohitādiveśa vā kṣatam aṅgasya
dehānāṃ mṛtyūnāṃ tu na saṃśayāḥ //⁴v — [Note] i) mohitāyāṃ
mohitānāṃ — C./ mohitā — T. ii) bhabhūḥāśi bahvāśi — C./ bhabhūḥāśi — T.:[nityaśah] prtiḥ — T. iii) kruṛavyasanino (ac) kruṛavyasanano (pc) kruṛa-
C./ ′roṣaṇa — T. v) nityakrodhaśayamkāraḥ] “ahamkāri” instead of

27 Ms, Kathmandu Reel B113/6 (= A) 121a3, Kathmandu Reel A142/2 (= B) 79a9-
a10, Kathmandu Reel D40/6 (= C) 75b2-b3. —— tasmin[= mohitāyāṃ] “dīnesu
[-dine sujjātakah //⁵ dvinaivame māse ca varse yadi na mriyate /* sarvahinamā-
rakaś ca pāpātmā tu durāsayaḥ //⁴i rohitādiveśa mṛtyuṣ * caurādiṣu māritam[=
caurādīnā mārtaḥ]/⁴v — [Note] i) dīnesu jātakah] dine jātakah — A. ii) māse
mṛtyu — All Mss.

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[=
kṛṣyādika āhāraḥ, sa ca bhadre kāryah] *bhadrakarmādi kārayet[= sāntikādikam
karma kārayet] // bhadradārakajitānām[=-tah] satavarsāṇī jivati //⁴v daridro
dharmacāri tu satyavādī priyam vadet //⁴v ekapatni ratā dehavidyāvākyam[=
diyyadehavākṣyō 'sau bhavati] tu *nāyakah[= niyāmakaḥ] /"ś sarvaśīlapiṇaśārimāṇaṁ bhuñjita[= svakulaṁ daṇḍaṇaḥ bhogyaṁ tayet, athāva kulamāṁtyaṁ bhogoṁ karoti] jaladehacyutis tathā //


30 Culcatā Satrī 72 (= C) 29a4-a6, Tokyo Matsunumi 343 (= T) 27a1-a3. —

bhadre dārako jātāh, pañcama divase navame māse daśame varṣe yādi cchalo na bhavati,12 daridro dharmacārī tu satyavādi priyamvadah /"ś ekapatiṁ ratā dehavi-

31 Ms, Kathmandu Reel B113/6 (= A) 121a2-a3, Kathmandu Reel A142/2 (= B) 79a8-a9, Kathmandu Reel D40/6 (= C) 75b1-b2. —
tasmin[= bhadre] *dinesu

[=dine sujñātakah] pañcanavadaśame tu na mriyate hi jantavah[= -ntuḥ] /"ś da-
ridra[= dro] dharmasampannah sarvagnasvalamkṛtah /"ś jale ca mohe cyutiṣ ca


cyutisva - All Mss.

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

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


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


Ms, Culcatta Sāstri 72 (= C) 28b7-29a2, Tokyo Matsunami 343 (= T) 26b4-b6.
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dikalpasya vyādhikusṭhena grhyate // jivati varśāṇī catuḥsaṣṭi athavā aśityāyuḥ
//" vrśabhe svadeśe mṛtyukas tathā //"—[Note] i) dvitiye 'ṣṭame dvitiyāṣṭame


40 This is the Vohitā's interpretation, which partly coinside with the Vajradā- katantra.


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44 The Catuspīṭhatantra, Ms, Kathmandu Reel B26/23 (= K1) 3al-a3, Cambridge Add.1704 (= C) 3b3-4a1, Kathmandu Reel A138/10 (= K2) omits. (Sanskrit explanations put in non-italic brackets are the Nibandha's interpretations). — ranḍāyāṃ dārako jātaḥ **pāpabuddhis[= ānantaryādikaraṇābuddhis] tu nityāsah /* sambhinnalāpa[= -pah] sattvāṇāṃ daridro *nitya cápali[= nitya vacasi paraḥ

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47 Followed the interpretation of the Vohīṭā. 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 Nibandha’s interpretations). —— mikire dārako jāto dharmajñāḥ svakuloccayaḥ /⁰ nītiśāstṛṇī[= -stresuʃ] sampanno vidyāvividhaśilpakaik /⁰ ghoraṃparśavākyānām[= -kyah] atikrodhabhayānakaḥ /⁰ alpa-arthaśvarūpas tu *laghu servasya kāryavān[= śīghram sarvakāryakāri] /⁰ *sahite jaladehānāṁ mṛtyūnām tu[= hasite prakṣīpya jalajadeham mriyate] na sanśayāḥ /⁰ *aśītim āyur aṣṭasyāḥ[= aṣṭāṣṭitvarsāyū] rājaśastracyutit us tathā /⁰


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 Vohitâ 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 Vajrädhâkatantra.


53 Ms, Culcatta Śāstrī 72 (= C) 28a6-b1, Tokyo Matsunami 343 (= T) 26a5-a6. —— 200 — (223)

I followed the Vohīṭā’s interpretation, which coincides with the assertion of the Vajraṭākatantra.

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ninam — C.


58 Ms, Kathmandu Reel B113/6 (= A) 120b2-b3, Kathmandu Reel A142/2 (= B) 79a1-a2, Kathmandu Reel D40/6 (= C) 75a5-a6. — — tasmin[= vyākulau] dine jātakah ] catusṭhāṣṭhadaṣamāse yadi na mriyate sa ca / a) tadālpadanibhavam[= -vaḥ] paścāt sa samṛddho bhavanti[= -ti] ca / a) bhidriṇiveśī mriyante[= -te] / — [Note] i) vyākule ] vyākula — A.: śatrotsāditas ] satronmāritaḥ — C.: jā- 
takah ] jātakah — A./ jatakā — B./ jatākān — C. ii) catusṭhāṣṭhadaṣamāse ] 
catthaṣṭhadaṣamāsamāse — A./ catusṭhāṣṭhamāse — B./ catthaṣṭhaḥ 
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 Vajradākatantra, which coincides with the literal reading of the line in the Dākārnavaṭantra.

The Catuspithatāntra, 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.) ——


The Vajradākatantra, Ms, Culcutta Sāstri 72 (= C) 28a2-a4, Tokyo Matsunami 343 (= T) 25b7-26a2. —— svapnikāyāṃ dārako jātāḥ, caukpañcadaśame divase tadātmyenāṣṭaste māse ʿṣṭame varṣe yadi ochalo na bhavati, taddā gurudūkkhito ātman, sūravirya-parākramah, "hanate sarvaśatrūnāṃ[= hanti sarvaśatrūṃ], satām prītikaraḥ, anāthena tu bāndhavah," pāruṣṭālāpa[-pah] sarvēsāṃ pāpa*-buddhipa tu tatparah[= buddhitatparah] / (i) daridraḥ capalās cāpi / (ii) nirujah

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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 Catuspīthatantra, Ms, Kathmandu Reel B26/23 (= K1) 3b5-b6, Cambridge Add.1704 (= C) 4b5-5a2, Kathmandu Reel A138/10 (= K2) 4b3-b5. (Sanskrit explanations put in non-italic brackets are the Nibandha's interpretations). —— *kā- mānāṃ[= kāme] dārako jāto varṣaṣaṭīasti-aṣṭāni[= aṣṭaṣaṭṭivaṇaṇi] jīvati /\(^{v}\) dhanavān *grāmagoṭhaśu[= grāmavān gomaṃś ca] aśvādān tu sa vāhayet /\(^{ivi}\) satyavādi tu dharmajñāḥ sarvasattvahitaṃkaraḥ /\(^{iv}\) vidyāvān priyavādi tu sarva- śastraśiṣṭaraḥ /\(^{iv}\) saubhāgyah sarvasattvesu yogacihnaṃ tu darśayet /\(^{iv}\) svadeśe mṛtyum prāṇoti *ahaṃ[= mama] vākyam na saṃśayah /\(^{iv}\) —— [Note] i) kāmānāṃ ] kāmānā — K1./ kāmānāṃ — 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 referring 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 Catuspithāloka of Kalyāṇavarnar, Skt Ms, Kathmandu Reel B30/37. Tib, Ota 2479.


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

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

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

Vivṛti: The Śrīvajraḍākanāmamahātantrarājasya vivṛti by Bhavavajra, Tib, Ota 2131.

Vohitā: The Śrīdākārṇavamahāyoginītantrarājasya vohitātikā nāma by Padmavajra, Tib, Toh 1419, Ota 2136.

[Secondary sources]

