

Cycle of Time, Calendar, and Fortune-telling in the *Catuṣpīṭha* and the *Cakrasaṃvara* 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 *Cakrasaṃvara* Buddhist literature introduces theories of calendar and fortunetelling. They must have been one of the most important base-ments of the religious life of people committing to *Cakrasaṃvara* Buddhism. However, no study has been conducted on this topic of this tradition.⁽¹⁾ This paper is intended as a comparative study of the theories of calendar and fortune-telling introduced in the *Cakrasaṃvara* literature and those in other traditons. 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.

Our main sources are the *Vajraḍākatantra*, the *Ḍākārṇavatantra* and their commentaries i.e. the *Vivṛti* by Bhavavajra and the *Vohitā* by Padmavajra respectively. The *Ḍākārṇavatantra* 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 *Catuṣpīṭhatantra*. Hence, the system in the *Catuṣpīṭhatantra* 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 *Catuṣpīṭhatantra*, 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 *Catuṣpīṭhatantra*, the *Vajraḍākatantra*, and the *Ḍākārṇavatantra*, 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 (*bhavana*), twelve equal divisions of the ecliptic starting from the east (each abode =

Cycle of Time, Calendar, and Fortune-telling in the *Catuṣpīṭha* and the *Cakrasaṃvara* Buddhist literatures
 $30^\circ = 360^\circ \div 12$). 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) *raṇḍā*, (8) *mikira*, (9) *bhidrika* or sometimes *bhidri*, (10) *vyākuli* or sometimes *vyākulī*, (11) *svapna* or *svapnikā* (the former in the *Catuṣpīṭhatantra* and some lines in the *Vajraḍākatantra*, and the latter in some lines in the *Vajraḍākatantra* and in the *Ḍākārṇavatāntra*), and (12) *kāma* or *bhuvaneśvara* (the former in the *Catuṣpīṭhatantra* and some lines in the *Vajraḍākatantra*, and the latter in some lines in the *Vajraḍākatantra* and in the *Ḍākārṇavatāntra*). 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 *Catuṣpīṭhatantra*, 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 *Catuṣpīṭhatantra* 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 *Vajradākatantra* 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,⁽²⁾ 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

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

elements. On the first day in this month i.e. the winter solstice day, *rohiā* 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 *Catuṣpīṭhatantra* and the *Nibandha*⁽³⁾

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

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

▲		▲	▲	▲		
(anticlockwise)	rohitā	3ghaṭi	meṣa	aśvinī, bharaṇī, kṛttikā 1/4	Vāsuki	A
↓	mohitā	4ghaṭi	vṛṣa	kṛttikā 3/4, rohiṇī, mṛgaśīrṣa 2/4	Takṣaka	Ā
↓	bhadra	5ghaṭi	mithuna	mṛgaśīrṣa 2/4, ārdṛā, punarvasu 3/4	Karkoṭaka	I
↓	vṛṣabha	5ghaṭi	karkaṭa	punarvasu 1/4, puṣya, āśleṣā	Padma	Ī
↓	kūrma	4ghaṭi	siṃha	maghā, pūrvaphālgunī, uttaraphālgunī 1/4	Mahāpadma	U

↓	makara	3ghaṭi	kanyā	uttaraphālgunī, hasta, citrā 2/4	Śaṅkha	Ū
↓	raṇḍā	5ghaṭi	tulā	citrā 2/4, svāti, vi- śākhā 3/4	Mahāśaṅkha	E
↓	mikira	7ghaṭi	vṛścika	viśākhā 1/4, anurā- dhā, jyeṣṭhā	Kulika	AI
↓	bhidrika	6ghaṭi	dhanus	mūla, pūrvāśādhā, uttarāśādhā 1/4	Śataśirṣa	O
↓	vyākuli	6ghaṭi	mṛga	uttarāśādhā 3/4, śravaṇa, dhaniṣṭhā 2/4	Huluṅḍa	AU
↓	svapna	7ghaṭi	kumbha	dhaniṣṭhā 2/4, śa- tabhiṣaj, pūrvabhā- drapadā 3/4	Karāla	AM
↓	kāma	5ghaṭi	mīna	pūrvabhādrapadā 1/4, uttarabhādra- padā, revatī	Kāladraṣṭṛ or Kālada- mṣṭrin	AḤ

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

TABLE 2

The *Vajraḍākatantra* and the *Vivṛti*⁽⁴⁾

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

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

		▲	▲	△		
(clockwise)	rohitā	3ghaṭi	meṣa	aśvinī, bharaṇī, kṛ- ttikā 1/4	Vāsuki	A
↓	mohitā	4ghaṭi	vṛṣa	kṛttikā 3/4, rohiṇī, mṛgaśirṣa 2/4	Takṣaka	Ā
↓	bhadra	5ghaṭi	mithuna	mṛgaśirṣa 2/4, ā- rdrā, punarvasu 3/4	Karkoṭaka	I

↓	vṛṣabha	5ghaṭi	karkaṭa	punarvasu 1/4, pu- sya, āśleṣā	Padma	Ī
↓	kūrma	4ghaṭi	siṃha	maghā, pūrvaphā- lguṇī, uttaraphā- lguṇī 1/4	Mahāpadma	U
↓	makara	3ghaṭi	kanyā	uttaraphālgunī, hasta, citrā 2/4	Śaṅkha	Ū
↓	raṇḍā	5ghaṭi	tulā	citrā 2/4, svāti, vi- śākhā 3/4	Ananta	E
↓	mikira	7ghaṭi	vṛścika	viśākhā 1/4, anurā- dhā, jyeṣṭhā	Kulika	AI
↓	bhidrika	6ghaṭi	dhanus	mūla, pūrvāṣādhā, uttarāṣādhā 1/4	Śataśirṣa	O
↓	vyākuli	6ghaṭi	mṛga	uttarāṣādhā 3/4, śravaṇa, dhaniṣṭhā 2/4	Manorama	AU
↓	svapnikā ^{d)}	7ghaṭi	kumbha	dhaniṣṭhā 2/4, śa- tabhiṣaj, pūrvabhā- drapadā 3/4	Karāla	AṀ
↓	bhuvaneśvara ^{h)}	5ghaṭi	mīna	pūrvabhādrapadā 1/4, uttarabhādra- padā, revatī	Bhuvi varṣa (?)	AḤ

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*)⁽⁶⁾

rohitā:	adhimuktacaryā	mohitā:	pramuditā	bhadra:	vimalā
vṛṣabha:	prabhākari	kūrma:	arciṣmatī	makara:	sudurjayā
raṇḍā:	abhimukhī	mikira:	dūraṅgamā	bhidrika:	acalā
vyākuli:	sādhumatī	svapna:	dharmameghā	kāma:	buddha

△= 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 *Dākārṇavatāntra* and the *Vohitā*⁽⁶⁾

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

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

			▲		
(clockwise)	rohitā	makara	(nakṣatra, no details)	avidyā	A
↓	mohitā	kumbha	(nakṣatra, no details)	saṃskāra	Ā
↓	bhadra	mīna	(nakṣatra, no details)	vijñāna	I
↓	vṛṣabha	meṣa	(nakṣatra, no details)	nāmarūpa	Ī
↓	kūrma	vṛṣa	(nakṣatra, no details)	ṣaḍāyatana	U
↓	makara	mithuna	(nakṣatra, no details)	spārśa	Ū
↓	raṇḍā	karkaṭa	(nakṣatra, no details)	vedanā	E
↓	mikira	siṃha	(nakṣatra, no details)	tṛṣṇā	AI
↓	bhidrika	kanyā	(nakṣatra, no details)	upādāna	O
↓	vyākuli	tulā	(nakṣatra, no details)	bhava	AU
↓	svapnikā	vṛścika	(nakṣatra, no details)	jāti	AM
↓	bhuvaneśvara	dhanus	(nakṣatra, no details)	jarāmaraṇa	AḤ

▲= 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* 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 *Ḍākārṇavatāntra* regards *makāra* (= *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 *Ḍākārṇa-vatantra* 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 *Catuṣpīṭhatantra* and the *Vajraḍākatantra* 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 examine 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 *Catuṣpīṭhatantra* and the *Vajraḍākatantra* has no association with traditional concepts 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*

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 *Dākārnnavatantra* 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 *rohitā* 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 *Catu-
spīṭhatantra*, 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 *Ḍākārṇavatāntra*, 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 *Vajraḍā-
katantra*. Among the three *tantra*, the *Vajraḍākatantra* gives the instruc-
tion on the production of intention (*cittotpāda*), depending on the
concept of twelve abode-masters.⁽⁸⁾ The twelve abode-masters represent
twelve mental productions, which direct one's fortune. These twelve men-
tal productions have some relation to the meanings of twelve houses
(*grha*) introduced in the *Brhājātaka* 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 <i>Vajraḍākatantra</i> 's system)	(Varāhamihira's system)
(1) rohitā: Self (<i>ātman</i>)	— Body (<i>tanu</i>)
(2) bhuvaneśvara: Family (<i>grha</i>)	— Family (<i>kuṭumba</i>)
(3) svapnikā: Brother (<i>bhrātr</i>)	— Brother (<i>sahottha</i>)

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

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

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 *ghaṭi* in each division is omitted. The *Nibandha*, the *Vajraḍākatantra*, and the *Ḍākārṇavatāntra* 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 summarize 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*.

TABLE 4 (Calendar 1)

The *Nibandha*⁽¹⁰⁾

	Pauṣa = rohitā	Māgha = mohitā	Phālguna = bhadra	...	Mārgaśira = kāma
1st day	rohitā	mohitā	bhadra	...	kāma
2nd day	mohitā	bhadra	vṛṣabha	...	rohitā
3rd day	bhadra	vṛṣabha	kūrma	...	mohitā
4th day	vṛṣabha	kūrma	makara	...	bhadra
5th day	kūrma	makara	raṇḍā	...	vṛṣabha
6th day	makara	raṇḍā	mikira	...	kūrma
7th day	raṇḍā	mikira	bhidrika	...	makara
8th day	mikira	bhidrika	vyākuli	...	raṇḍā
9th day	bhidrika	vyākuli	svapna	...	mikira
10th day	vyākuli	svapna	kāma	...	bhidrika
11th day	svapna	kāma	rohitā	...	vyākuli
12th day	kāma	rohitā	mohitā	...	svapna

TABLE 5 (Calendar 2)

The *Vajraḍākatantra*⁽¹¹⁾ and the *Ḍākārnavatantra*⁽¹²⁾

	Pauṣa = rohitā	Māgha = mohitā	Phālguna = bhadra	...	Mārgaśira = bhuvaneśvara
1st day	rohitā	bhuvaneśvara	svapnikā	...	mohitā
2nd day	mohitā	rohitā	bhuvaneśvara	...	bhadra
3rd day	bhadra	mohitā	rohitā	...	vṛṣabha
4th day	vṛṣabha	bhadra	mohitā	...	kūrma
5th day	kūrma	vṛṣabha	bhadra	...	makara
6th day	makara	kūrma	vṛṣabha	...	raṇḍā
7th day	raṇḍā	makara	kūrma	...	mikira
8th day	mikira	raṇḍā	makara	...	bhidrika

9th day	bhidrika	mikira	raṇḍā	...	vyākuli
10th day	vyākuli	bhidrika	mikira	...	svapnikā
11th day	svapnikā	vyākuli	bhidrika	...	bhuvaneśvara
12th day	bhuvaneśvara	svapnikā	vyākuli	...	rohitā
13th day	bhadra	mohitā	rohitā	...	vṛṣabha
14th day	vṛṣabha	bhadra	mohitā	...	kūrma
15th day	kūrma	vṛṣabha	bhadra	...	makara

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 *Ḍākārṇavatāntra*, 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 *Ḍākārṇavatāntra* 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 *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 *Catuṣpīḥatantra* narrates that the *rohitā* division is effective for the pasifying rite (*śānti*), the *vr̥ṣabha* 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 (*stambhita*), the *raṅḍā* division for the rite to cause a strife (*vidveṣa*), the *vyākuli* division for the medical practice, the *rohitā*, *makara*, *raṅḍā* and *mikira* divisions for the practice of immortality.⁽¹³⁾ This *tantra* also explains divisions effective for undertaking another religious or non-religious plans.⁽¹⁴⁾ 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.⁽¹⁵⁾ 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.⁽¹⁶⁾ 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

Cycle of Time, Calendar, and Fortune-telling in the *Catuspīṭha* and the *Cakrasaṃvara* Buddhist literatures
 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. “(*Vivṛti*)” 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 6 (Lengths of the daytime and of the nighttime in each month)
 The *Catuspīṭhatantra*,⁽¹⁷⁾ the *Vajraḍākatantra*⁽¹⁸⁾ and the *Ḍākārṇavatāntra*⁽¹⁹⁾

	(month)	(length)	(<i>Nibandha</i>)	(<i>Vivṛti</i>)
(1)	Pauṣa	(day) 24ghaṭi (night) 36ghaṭi	3+4+5+5+4+3=24 5+7+6+6+7+5=36	3+4+5+5+4+3=24 5+7+6+6+7+5=36
(2)	Māgha	(day) 26ghaṭi (night) 34ghaṭi	4+5+5+4+3+5=26 7+6+6+7+5+3=34	5+3+4+5+5+4=26 3+5+7+6+6+7=34
(3)	Phālguna	(day) 28ghaṭi (night) 32ghaṭi	5+5+4+3+5+7=29 6+6+7+5+3+4=31	7+5+3+4+5+5=29 4+3+5+7+6+6=31
(4)	Caitra	(day) 30ghaṭi (night) 30ghaṭi	5+4+3+5+7+6=30 6+7+5+3+4+5=30	6+7+5+3+4+5=30 5+4+3+5+7+6=30

(5)	Vaiśākha	(day) 32ghaṭi (night) 28ghaṭi	4+3+5+7+6+6=31 7+5+3+4+5+5=29	6+6+7+5+3+4=31 5+5+4+3+5+7=29
(6)	Jyaiṣṭha	(day) 34ghaṭi (night) 26ghaṭi	3+5+7+6+6+7=34 5+3+4+5+5+4=26	7+6+6+7+5+3=34 4+5+5+4+3+5=26
(7)	Āṣāḍha	(day) 36ghaṭi (night) 24ghaṭi	5+7+6+6+7+5=36 3+4+5+5+4+3=24	5+7+6+6+7+5=36 3+4+5+5+4+3=24
(8)	Śrāvāṇa	(day) 34ghaṭi (night) 26ghaṭi	7+6+6+7+5+3=34 4+5+5+4+3+5=26	3+5+7+6+6+7=34 5+3+4+5+5+4=26
(9)	Bhādrapada	(day) 32ghaṭi (night) 28ghaṭi	6+6+7+5+3+4=31 5+5+4+3+5+7=29	4+3+5+7+6+6=31 7+5+3+4+5+5=29
(10)	Āśvina	(day) 30ghaṭi (night) 30ghaṭi	6+7+5+3+4+5=30 5+4+3+5+7+6=30	5+4+3+5+7+6=30 6+7+5+3+4+5=30
(11)	Kārttika	(day) 28 ghaṭi (night) 32ghaṭi	7+5+3+4+5+5=29 4+3+5+7+6+6=31	5+5+4+3+5+7=29 6+6+7+5+3+4=31
(12)	Mārgaśira	(day) 26ghaṭi (night) 34ghaṭi	5+3+4+5+5+4=26 3+5+7+6+6+7=34	4+5+5+4+3+5=26 7+6+6+7+5+3=34

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

Cycle of Time, Calendar, and Fortune-telling in the *Catuṣpīṭha* and the *Cakrasaṃvara* Buddhist literatures 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 *Catuṣpīṭhatantra* 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 *Vajradākatantra* and the *Ḍākā-ṛnavatantra* 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 *Catuṣpīṭhatantra*⁽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 *Vajradākatantra*⁽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

Cycle of Time, Calendar, and Fortune-telling in the *Catuspīṭha* and the *Cakrasaṃvara* Buddhist literatures
becomes the lord of another country / He will be fond of sexual inter-
course / 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 *Ḍākārṇavatantra*⁽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 *bhuvaneśvara*.

(2) A person born on the day of *mohitā*

The *Catuspīṭhatantra*⁽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 *Ḍākāṛṇāvatāntra*⁽²⁷⁾

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 9th month and the 9th year.)⁽²⁸⁾

(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 *Catuspīthatāntra*⁽²⁹⁾

[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 *Cakrasaṃvara* 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 *Vajradākatanra*⁽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 *Ḍākārṇavatantra*⁽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 *vṛṣabha*

The *Catuṣpīḥatantra*⁽³³⁾

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 *Vajraḍākatanra*⁽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 *Catuspūtha* 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 *Catuspūthatantra*⁽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 *vr̥ṣabha* / He will die in his land.

(Life span) 64 or 80 years.

The *Dākārṇavatantra*⁽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 *vṛṣabha* / He dies in his house.

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

The *Catuṣpīṭhatantra*⁽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 *Vajradākatantra*⁽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.

(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 *Ḍākārnāvatāntra*⁽⁴³⁾

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 *raṇḍā*

The *Catuṣpīṭhatantra*⁽⁴⁴⁾

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 *Vajraḍākatantra*⁽⁴⁵⁾

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 *Dākārṇāvatāntra*⁽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 *Catuṣpīṭhatantra*⁽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 ac-
complish 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 *Vajradākatantra*⁽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 *Catuspīṭha* 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 *raṇḍā* / He will die in water.

(Life span) 63 years.

The *Ḍākārṇavatāntra*⁽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.⁽⁵¹⁾

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

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

The *Catuspīṭhatantra*⁽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 *Vajradākatantra*⁽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 *Ḍākārṇavatāntra*⁽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 *vyākuli*].

The *Catuṣpīḥatantra*⁽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

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

(Summary) He will be inclined to blame others.

The *Vajradākatantra*⁽⁵⁷⁾

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 *Ḍākārnavatarāntra*⁽⁵⁸⁾

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 *svapnikā*)

The *Catuspīṭhatantra*⁽⁶⁰⁾

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 *Vajradākatanra*⁽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 *Dākārṇavantra*⁽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⁾

(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 *Catuṣpīṭhatantra*⁽⁶⁴⁾

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 *Vajradākatantra*⁽⁶⁵⁾

He will possess wealth / He will ride a horse / He will talk the truth / He will have many friends / He will practise *brahmacyā* / He will be well acquainted with his *dharma* / He becomes the *paṇḍita* / 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 *Ḍākārṇavatāntra*⁽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 *Vivṛti* narrates that each abode-master in the above fortune-telling means the division of a day, as mentioned before. However, the *Vajradākatantra* and the *Ḍākārṇavatantra* 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 development of the theory

First, we notice the similarity of the contents of fortune-tellings between the *Catuspīṭhatantra* and the *Vajradākatantra*. Although the *Ḍākārṇavatantra* gives only summaries, these summaries can be considered to

Cycle of Time, Calendar, and Fortune-telling in the *Catuṣpīṭha* and the *Cakrasaṃvara* Buddhist literatures
 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 *Ḍākārṇavatantra* directly derive from the *Catuṣpīṭhatantra*, for the summaries in the former *tantra* are different from those given in the latter in many cases.

The *Ḍākārṇavatantra*'s familiarity with the *Vajradākatantra* compared with that with the *Catuṣpīṭhatantra* can also be observed in the following fact. The *Catuṣpīṭhatantra* does not designate a particular division of one's death-day. On the other hand, the *Vajradākatantra* and the *Ḍākārṇavatantra* 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 *Catuṣpīṭhatantra* 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 *Ḍākārṇavatantra* 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*.

Birth	: Death	Birth	: Death	Birth	: Death
rohitā	: bhuvaneśvara	bhuvaneśvara	: svapnikā	svapnikā	: vyākuli
vyākuli	: bhidrika	bhidrika	: mikira	mikira	: raṇḍā
raṇḍā	: makara	makara	: kūrma	kūrma	: vṛṣabha
vṛṣabha	: bhadra	bhadra	: mohitā	mohitā	: rohitā

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.

Start	: End	Start	: End	Start	: End
rohitā	: bhuvaneśvara	bhuvaneśvara	: svapnikā	svapnikā	: vyākuli
vyākuli	: bhidrika	bhidrika	: mikira	mikira	: raṇḍā
raṇḍā	: makara	makara	: kūrma	kūrma	: vṛṣabha
vṛṣabha	: bhadra	bhadra	: mohitā	mohitā	: rohitā

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 *Vajradākatantra* and the *Ḍākārṇavatāntra*, 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

Cakrasaṃvara literature are based on the systems in the *Catuspīṭha* literature, and at the same time, (ii) the *Cakrasaṃvara* 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 *tantra* 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 *Catuṣpīṭhatantra*.

Another notable difference between the texts in the *Catuṣpīṭha* 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 *Catuṣpīṭha* 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 *Catuṣpīṭha*

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

tradition and those in the *Cakrasaṃvara* 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 *Catuspīṭha* tradition and the *Cakrasaṃvara* 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 *Catuṣpīḥatantra*, the *Vajradākatantra* and their commentaries very briefly.

2 Yano 1976.

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

The *Catuṣpīḥatantra*, Ms, Kathmandu Reel B26/23 (= K1) 1b5, Cambridge Add.1704 (= C) 2a1, Kathmandu Reel A138/10 (= K2) 2a1-a2. — **ayute dve sahasrāṇi śataśaṣṭheti-m*[= *ayute dve sahasraṃ śaṣṭ śatāṇity*] *āṅkathā* /⁽ⁱ⁾ **ghaṭiśaṣṭheti*[= *ghaṭiśaṣṭīti*] *śvāsānām ahorātraṃ ca kīrtitam* // — [Note] i) *ayute*] *ayutaṃ* — K1.K2.: -ti-m *āṅkathā*] *bhim āṅkathā* — K1./ *bhim ākathā* — C./ *tim advadhā* — K2. ii) *ghaṭiśaṣṭheti*] *ghaṭiśaṣṭika* — K1.: *ahorātraṃ*] *ahorātraś* — K2.

The *Nibandha*, Ms Kathmandu B112/4, 5a2-a3. — *ayutaṃ dve sahasrāṇi śataśaṣṭheti śaṣṭ śatāni iti-m āṅkam iti* /⁽ⁱ⁾ *āṅkena gaṇayed ity arthaḥ* //⁽ⁱⁱ⁾ *ghaṭiśaṣṭīti / ghaṭiśabdena daṇḍaḥ* // *ghaṭiśaṣṭheti śvāsānām ahorātraś ca kīrtita iti / ayutadvayam, sahasrāṇīti sahasraṃ ekam, [śata]śaṣṭheti śaṣṭ śatāni* /⁽ⁱⁱⁱ⁾ *śaṣṭi iti śaṣṭiḥ / śaṣṭatādhiḥkavimśatisahasrāṇi śvāsānām* // — [Note] i) [a]*yutaṃ dve sahasrāṇi*] damaged — Kathmandu B112/4. Restored by IASWR MBB-I-43, p.3, L.23. ii) *gaṇayed*] *gaṇanayed* — Kathmandu B112/4. iii) *śataśaṣṭheti śaṣṭ śatāni*] damaged — Kathmandu B112/4. Restored by IASWR MBB-I-43, p.4, L.2-5.

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

The *Catuṣpīḥatantra*, Ms, Kathmandu Reel B26/23 (= K1) 1b6, Cambridge Add.1704 (= C) 2a2-a3, Kathmandu Reel A138/10 (= K2) 2a3-a4. — *bāhyam āṅkita*[= *-taṃ*] *sthātavyaṃ bhuvanadvādaśaṃ tathā* /⁽ⁱ⁾ *yathā** *dinābhīm*[= *dinair*] *āṅkānāṃ dvādaśakoṣṭhassthāpanam* /⁽ⁱⁱ⁾ — [Note] i) *bāhye-m āṅkita*] *bāhyom āṅkita* — K1./ *bāhyām āṅkata* — C.: *dvādaśaṃ*] *dvādaśe* — C./ *dvādaśakan* — K2. ii) *yathādinābhīm āṅkānāṃ*] *yathādim āṅkānāṃ* — K1./ *yathādinābhīm*

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

The *Nibandha*, Ms Kathmandu B112/4, 5b1-b3. — *bāhyam ankitam iti / śvā-sakarmato nyaset / ankitam likhitam / kim tad ity āha — bhuvanadvādaśam tatheti* /⁽ⁱ⁾ *bhuvanam koṣṭhakāni dvādaśa* / /⁽ⁱⁱ⁾ *yathādinābhīm ankānām dvādaśako-ṣṭhasthāpanam iti / teṣu koṣṭhakeṣu yasya māsasya yāni dināni teṣām ye 'nkā likhanāni teṣām, sthāpanam vāmāvartena pratipadādīr dvādaśyantās tithīr likhed ity arthaḥ* / /⁽ⁱⁱⁱ⁾ — [Note] i) bhuvana-] bhuvanam — Ms. ii) dvādaśa] dvādaśaḥ — Ms. iii) pratipadādīr] pratipadādīn — Ms.: dvādaśyantās] dvādaśyantās — Ms.: tithīr] tithil — Ms.

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

The *Catuspīṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 1b6, Cambridge Add.1704 (= C) 2a3, Kathmandu Reel A138/10 (= K2) 2a4. — *pūrvapauṣādi sthātavyam dvādaśakramatatparam* // — [Note] pūrvapauṣādi] (damaged)ṣādi — C.: dvādaśakramatatparam] blurred — K1.

The *Nibandha*, Ms Kathmandu B112/4, 5b3-b4. — *pūrvam pauṣādi sthātavyam dvādaśam kramatatparam iti / pūrvam asmin koṣṭhakeṣu ankeṣu puṣyamāsam ādau likhitvā śeṣeṣu koṣṭhakeṣu māghādīmāsān vāmāvartataḥ krameṇa likhed ity arthaḥ* /⁽ⁱ⁾ *tatparam iti bhaktiparo yogī / meṣādayo 'pi rāśayo 'tra draṣṭavyāḥ* // — [Note] i) puṣyamāsam] ṣyamāsam — Ms.: ādau] ādo — Ms. — The *Nibandha* seems to interpret the first word “*pūrvam*” as *pūrvoktaḥkoṣṭhaka*. 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 abode-masters:

The *Catuspīṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 1b6--2a1, Cambridge Add.1704 (= C) 2a3-a4, Kathmandu Reel A138/10 (= K2) 2a4-a5. — *rohitā mohitā caiva bhadra-vṛṣabhas tathā* /⁽ⁱ⁾ *kūrma-makara-ṛaṇḍās ca mikiram[→ro] bhidrikas tathā* / /⁽ⁱⁱ⁾ *vyākuli-svapna-kāmānām[= -mā] dvādaśa bhuvaneśvarāḥ* / /⁽ⁱⁱⁱ⁾ — [Note] i) rohitā] damaged — K1.: mohitā] mohitās — K2.: -vṛṣabhas] vṛṣambhas — C. ii) -ṛaṇḍās ca] ṛaṇḍānām — K1./ ṛaṇḍā ca — C.: bhidrikas] bhadrikas — K. iii) vyākuli] vyākuli — K1.K2.: -kāmānām] kā(damaged) — C.: dvādaśa bhuvaneśvarāḥ] dvādasabhuvane śvaram — K1./ (damaged)bhuvaneśvarāḥ — C./ dvādaśam bhuvaneśvaram — K2.

The *Nibandha*, Ms Kathmandu B112/4, 5b4-6a1. — *rohitetyādi / pratimāsa-pratīpadādīni dinādi puṣyādayo māsā meṣādayo rāśayo kramaṇa rohitādiśabda-vācyāḥ* /⁽ⁱ⁾ *dvādaśabhuvaneśvaram iti / dvādaśabhuvanānām koṣṭhakānām īśvarā rohitādayo bhavanti ity api draṣṭavyam* // — [Note] i) pratimāsa-] pratimāsam — Ms.: puṣyādayo māsā] puṣyādayo sā — Ms.

(e) Length of each division:

The *Nibandha*, Ms Kathmandu B112/4, 6a1-a2. — *yathā rohitāmakarau tisro, catvāro moha-kūrmayoḥ, bhadra-vṛṣabhayoḥ pañca, raṇḍā[= -ṇḍāyām] kāme ca pañcamah, bhidri-vyākulibhyām *śaṣṭha[→ṣaṭ], mikira-svapne ca saptama iti* // — [Note] kāme ca] kāme ra — Ms.

The *Nibandha*, Ms Kathmandu B112/4, 6a2-a4. — *prabhāte trayo daṇḍā rohitā* /⁽ⁱ⁾ *tataḥ pare catvāro daṇḍā mohitā / tataḥ pare pañca daṇḍā bhadrām / tataḥ pare tāvanto daṇḍā vṛṣabhāḥ / tataḥ pare catvāro daṇḍāḥ kūrmaḥ* /⁽ⁱⁱ⁾ *tataḥ pare trayo daṇḍā makaraḥ / tataḥ pare pañca daṇḍā raṇḍā / tataḥ pare sapta daṇḍā mikiraḥ / tataḥ pare ṣaḍ daṇḍā bhidriḥ / tataḥ pare tāvanto daṇḍā vyākuliḥ / tataḥ pare sapta daṇḍāḥ svapnaḥ / tataḥ pare pañca daṇḍāḥ kāmaḥ* /⁽ⁱⁱⁱ⁾ *ittham ahorātreṇa ṣaṣṭir daṇḍāḥ* /^(iv) *tithimāsarāśidaṇḍā militair yathoktam niyamena bhavati* //^(v) — [Note] i) daṇḍā] raṇḍā — Ms. ii) kūrmaḥ] kūrma — Ms. iii) daṇḍāḥ] daṇḍā — Ms. \hspace{1z}wiv) ṣaṣṭir] ṣaṣṭī — Ms. \hspace{1z}wiv) -rāśi-] rāśi — Ms.

(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 meṣabhoge aśvinī bharaṇī kṛttipādabhāgaś ca jāyate* /⁽ⁱ⁾ *tato daṇḍacatuṣṭaye vṛṣabhoge kṛttikāpādatrayam[→-yo] rohiṇī tathā mṛgaśirśārdhaḥ / tato daṇḍapañcake mithunabhoge mṛgaśirśārdha ārdra punarvasupādatrayaś ca* /⁽ⁱⁱ⁾ *tato tāvatsu daṇḍeṣu karkaṭabhoge punarvasupāda-m-ekāḥ puṣya āśleṣā* /⁽ⁱⁱⁱ⁾ *tato daṇḍacatuṣṭaye siṃhabhoge maghā pūrvaphālgunī uttaraphālgunīpādaś ca* /^(iv) *tato daṇḍatraye kanyābhoge uttaraphālgunīpādatrayam[→-yo] hastī citrārdham[→-rdhaś] ca* /^(v) *tato daṇḍapañcake tulābhoge citrārdham[→-rdhaḥ] svātī viśākhāpādatrayaś ca* /^(vi) *tato 'pi saptamadaṇḍeṣu vṛścikabhogeṣu viśākhāpādaḥ anurādhā jyeṣṭhā ca* /^(vii) *tato daṇḍaṣaṭke dhanurbhoge mūlā pūrvāśādhā uttarāśādhāpādaś ca* /^(viii) *tato 'pi tāvatsu daṇḍeṣu makaraabhogeṣu uttarāśādhāpādatrayam[→-yo] śravaṇā dhani-*

ṣṭhārdham[→-rdhaṣ] ca /^(x) tato 'pi daṇḍasaptake kumbhabhoge dhaniṣṭhārdham
[→-rdhaḥ] śatabhiṣā pūrvabhādrapādāpādatrayam[→-yaṣ] ca /^(x) tato daṇḍapañca-
ke minabhoge pūrvabhādrapādāpāda uttarabhādrapādā revatī ca /^(x) ittham api
trīṇi nakṣatrāṇi jñāyante //^(xi)— [Note] i) kṛtti-] kṛtti — Ms. ii) ārdṛā] ārdṛā
— Ms.: punarvasu-] punarvasū — Ms. iii) tāvatsu] tāvat sa — Ms.: punarvasu-
] punarvasū — Ms.: puṣya āśleṣā] puṣyāśleṣāḥ — Ms. iv) -catuṣṭaye] (three
letters blurred)ye — Ms. v) uttaraphālguṇī-] utraphālguṇī — Ms. vi) citrā-
rdham] citrārdha — Ms.: svātīr] śvetī — Ms.: viśākhā-] viśāṣā — Ms. vii) vi-
śākhāpādaḥ] viśāṣāpādau — Ms.: anurādhā] anurādhā — Ms.: jyesthā] jēsthā
— Ms. viii) daṇḍaṣaṭke] daṇḍaṣaṭkā — Ms.: dhanurbhoge] dhanubhoge —
Ms.: uttarāṣādhā-] utrāṣādhā — Ms. ix) uttarāṣādhā-] utrāṣādhā — Ms. x)
pūrvabhādrapādā-] pūrvabhādrāpādā — Ms. xi) pūrvabhādrapādā-] pūrvā-
bhadra — Ms.:uttarabhādrapādā] utrabhadrapādā — Ms. xii) trīṇi] trīṇi —
Ms.

4 (a) The amount of breaths and *ghaṭis*:

The *Vajradākatantra*, Ms, Culcatta Śāstrī 72 (= C) 26b2, Tokyo Matsunami 343
 (= T) 24a7-b1. — **ayute dve sahasrāṇi śataṣaṣṭhety abdāni tu /⁽ⁱ⁾ ghaṭiṣaṣṭeti śvā-*
sasya ahorātram ca kīrtitam[= ayute dve sahasraṃ śatāni ṣaṭ śvāsā iti ghaṭiṇi ṣa-
ṣṭīr ity ahorātram kīrtitam abde abde] //⁽ⁱⁱ⁾ — [Note] i) -ty abdāni] tu śabdāni
— T. ii) -ti śvāsasya] ti svāsasya — C./ svāsasya — T.

The *Vajradākatantravivṛti*, Ota. 71b8-72a3. — *ñi khri daṅ ni shes bya ba la*
sogs pa la / khri phrag gñis daṅ stoṅ phrag gcig daṅ brgya phrag drug ste brgya
phrag drug daṅ bcas paḥi stoṅ phrag ñi su rtsa gcig go // ciḥi graṅ shes na / dbugs
rnam s kyi shes bya ba daṅ sbyar te / dbugs ḥbyuṅ baḥiḥo // ji tsam shig gi she na
/ chu tshod drug cu shes bya ba ste / chu tshod drug cu po rnam s kyaṅ ñin mtshan
te / shag gcig gi yin no // ñin mtshan phrugs gcig po gcig kho nar ma zad kyi
gshan dag gi yaṅ yin par bstan paḥi phyir / lo ru shes bya ba gsuṅs te / gñis pa-
ḥi don gyis bdun ba yin no // lo ru shes bya ba ni ñe bar mtshan pa ste / bskaḥ pa
graṅs med paḥi bar du yaṅ ñin mtshan gyi dbugs kyi graṅs ni de skad du ṣes par
byaḥo //

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

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

su hgyur ro / phyi rol shes bya ba ni phyi rol gyi rtsibs te / dbud la sogs paḥi mtshan ma ri mor bri baḥo //

(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 dañ chu srin la ni chu tshod gsum gyiḥo / gti mug dañ rus sbaḥ la ni bshiḥo / bzañ ḥo dañ khyu mchog la ni lñaḥo / yugs sa mo dañ ḥdod ḥa la ḥaḥ lñḥi ḥo / ḥbugs ḥa dañ ḥphyo ba la ni drug giḥo / sme ba dañ rmi lam la ni bdun gyi ste / śar phyogs kyi re ḥu cha la ni gsum mo / me mtshams su ni bshiḥo / yañ me mthams su ni lñaḥo / lho phyogs su ni lñaḥo / bden bral du ni bshiḥo / yañ bden bral du gsum mo / nub tu ni lñaḥo / rluñ mtshams su ni bdun no / yañ rluñ mtshams su drug go / byañ du yañ drug go / dbañ ldan du bdun no / yañ dbañ ldan du lña ste / chu tshod kyi grañs de dag ñid la ḥphel ba la sogs ḥar brjod ḥa yin no //*

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

The *Vajradākatantra*,] Ms, Culcatta Śāstrī 72 (= C) 26b3-b4, Tokyo Matsunami 343 (=T) 24b1-b2. — *bāhye tv anḥita[= -taṃ] sthātavyaṃ bhuvanadvādaśaṃ tathā /ⁱ dinabhedam yathā proktaṃ svarāṇāṃ tathaiiva ca / /ⁱⁱⁱ nakṣatrāṇāṃ udayaṃ cāpi grahāṇāṃ ca viśeṣataḥ / kālamaraṇaṃ tathā cānyat krama eṣa vidhīyate / /ⁱⁱⁱ — [Note]i) bāhye tv anḥita] bāhyo 'nḥita — T.: bhuvanadvādaśaṃ] bhuvanaṃ dvādaśaṃ — C./ bhuvanadvādaśas — T. ii) yathā] tathā — C.: svarāṇāṃ] śvārāṇān — C. iii) -maraṇaṃ] garaḥaṃ — C.: cānyat] cānya — C./ cānyaṃ — T.: eṣa] eṣo — C.*

The *Vivṛti*, Ota. 72b2-3. — *dbyaṅs kyi bye brag ces bya ba ni ma niñ gi yi ge spaṅs paḥi a la sogs paḥi dbyaṅs kyi yi ge bcu gñis ḥo ñid go rim bshin ḥphel ba la sogs ḥa miñ du brjod ḥaḥo //*

The *Vivṛti*, Ota. 72b3. — *gzah dañ skar ma rnamṣ kyi rgyu ba ni de rnamṣ so sor rgyu baḥi rtsis so //*

(e) Starting point for calculation:

The *Vajradākatantra*, Ms, Culcatta Śāstrī 72 (= C) 26b4-5, Tokyo Matsunami 343 (= T) 24b3. — *pūrvasyā diśam ārabhya pūrvāḥṇe gaṇitaṃ budhaḥ / — [Note] pūrvasyā diśam] pūrvasyāṃ diśim — C./ pūrvā diśam — T.*

(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*

go / bzanpo ni hkhriḡ paḥo / khyu mchog ni kār ti kaḥo / rus sbalni seṅ geho / chu
srin ni gshon nu maḥo / yugs sa mo ni srañ ṅo / sme ba ni sdig paḥo / ḥbugs pa
ni gshuho / ḥphyo ba ni chu srin no / rmi lam ni bum paḥo / saḥ dbaṅ phyug ni
ñaho //

(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 dañ bra ñe dañ
smin drug gi bshi cha gcig ste dguho / deḥi ḥog ma khyu mchog gi chu tshod bshi
la smin drug bshi cha gsum dañ snar ma dañ mgoḥi phyed do / deḥi ḥog tu hkhriḡ
paḥi chu tshod lña la mgoḥi phyed dañ / lag dañ nabs soḥi bshi cha sgum mo / de
ḥi ḥog tu kar ka ṭaḥi chu tshod de dañ ḥdra ba la nabs soḥi bshi cha gcig dañ rgyal
dañ skag go / deḥi ḥog tu seṅ gehi chu tshod bshi la mchu dañ gre dañ dboḥi bshi
cha gcig go / deḥi ḥog tu bu moḥi chu tshod gsum la dboḥi bshi cha gsum dañ me
bshi dañ nag paḥi phyed do / deḥi ḥog tu srañ gi chu tshod lña la nag pa phyed dañ
sa ri dañ sa gaḥi bshi cha gsum mo / deḥi ḥog tu sdig paḥi chu tshod bdun la sa
gaḥi bshi cha gcig dañ lha mtsams dañ snon no / deḥi ḥog tu gshuḥi chu tshod
drug la snubs dañ chu stod dañ chu smad kyi bshi cha gcig go / deḥi ḥog tu chu
srin gyi chu tshod de dañ ḥdra la chu smad kyi bshi cha gsum dañ gro shun dañ
mon gruḥi phyed do / deḥi ḥog tu bum paḥi chu tshod bdun la mon gruḥi phyed
dañ mon gre dañ khrums stod kyi bshi cha gsum mo / de nas ñaḥi chu tshod lña
la khrums stod kyi bshi cha gcig dañ khrums smad dañ nam gruḥo // de ltar na
lug la sogs paḥi ñi ma rnams ni skar ma gsum gsum la loṅs spyod par blta bar bya-
ḥo //*

5 The *Vajraḍākatanravivṛti*, Ota, 79a4--6.

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

The *Ḍākāṃavatāntra*, 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 *Ḍākāṃavatāntra*, Ms, Kathmandu Reel B113/6, Kathmandu Reel A142/2,
Kathmandu Reel D40/6.—*tayā bāḥyeṣu aṅkānām[= -ṅkāḥ]sthātavyā bhuvī dvā-
daśa /⁽ⁱ⁾ dinabhedam yathā proktam dvādaśaiḥ[= -śabhiḥ] sarvakālateḥ //⁽ⁱⁱ⁾
ekaikasya tu dhātuṣya[= -toḥ] svakāla udayam tv api /⁽ⁱⁱⁱ⁾ kālamaraṇam tathānyat
krama eṣo[= -ṣa] vidhīyate //^(iv) jñātam dādyādīyogēsu iha tu yogamātrkā /^(v) pau-*

śādimāsam ārabhya sūryayānaṃ tu uttare //^(vi) — [Note] i) tayā] vayā — A./ omits — B: bāhyeṣu] vāhyeṣu — All Mss./ phyi rol du — Tib: aṅkānāṃ] adhya-
nkānā — A./ ardhakānā — B./ aṅkānā — C.: sthātavyā] sthītavayā — A./
sthītavayā — B.: dvādaśa] dvādaśam — A./ dvādaśakam — B./ dvādasai — C.
ii) dinabhedam] puna bhede — C.: proktaṃ] prokta — C.: dvādaśaiḥ] dvāda
— C.: -kālataḥ] kārataḥ — A. iii) ekaikasya tu] omits tu — A.B./ ekekesya tu
— C.: svakāla] svakāre — A.C.: udayaṃ tv api] udayānty api — A./ udayaṃ
svapi — B./ udayanty api — C. iv) -maraṇaṃ] maraṇa — C.: tathānyat] tathā-
nyaḥ — A.C./ tathānye — B. v) jñātaṃ] jñānaṃ — B.: iha] ihan — A.C./ ihe
— B.: -mātrkā] mātrikāḥ — C. vi) pauṣādi-] omits — A.B./ yāpi — C./ rgyal
gyi zla ba sogs — Tib.: ārabhya] ālabhya — B.: sūryayānaṃ tu uttare] sūryāyā-
naṃ tu uttaro — A.: sūryaṃ tu yānaṃ tu uttarā — B. / uttarā instead of uttare
— C.

The *Ḍākārmavatantra*, Ms, Kathmandu Reel B113/6 (= A) 119b5-120a2,
Kathmandu Reel A142/2 (= B) 78a9-b4, Kathmandu Reel D40/6 (= C) 74b3-b8.
— *tatrāvidyā saṃskāraṃ*[→-raś] *ca vijñānaṃ nāmarūpakam* // *śaḍāyatana*[= -
naṃ] *sparśaṃ*[→-rśas] *tu vedanā trṣṇayā tathā* /⁽ⁱ⁾ *upādānakam bhavaṃ*[= -vas] *tu*
jātijarāmarānataḥ // *evaṃ kramāt tu vijñeyā*[= -yāni] *tathā rohitādidinā*[= -nāni]
/⁽ⁱⁱ⁾ **makarādi tu* [= *makarādi*] *rāśināṃ dvādaśakas tu-m iṣyatām* //⁽ⁱⁱⁱ⁾ — [Note] i)
-sparśaṃ tu] sparśeṃ tu — A.: trṣṇayā] ca trṣṇā — A.C. ii) -kramāt] krama
— A./ kramā — B.C.: rohitādidinā] rohitādinā — A.B. iii) makarādi] maḥ karā-
diṃ — A./ mataḥ karādiṃ — B.: dvādaśakas] dvādaśavat — A./ dvādaśavas —
B./ tu-m] ca tum — C. — *prathamāvidyā makaraṃ*[= -ro] *rohitā ca tathā parā*
/⁽ⁱ⁾ *dvitīyā mohitā kumbhaḥ saṃskāraṃ*[= -ro] *jāyate sphuṭam* //⁽ⁱⁱ⁾ *trītiyā bhadrā*
mīnāś ca vijñānaṃ vidyate ca tu /⁽ⁱⁱⁱ⁾ *caturthyāṃ vṛṣabhe meṣaṃ*[= -śaś] *ca nāma-*
rūpaṃ tu-m iṣyate //^(iv) *pañcamyāṃ kūrme tu vṛṣaṃ*[= śaḥ] *śaḍāyatana* *parā* /^(v) *ṣa-*
ṣṭhyāṃ makare mithunaṃ ca sparśaṃ[= -rśas] *tu jāyate sadā* //^(vi) *saptamyāṃ ra-*
ṇḍā karkaṭo vedanā ca parā tathā /^(vii) *aṣṭamyāṃ mikire śimhas trṣṇā ca*
varavallabhā[= -bhe] //^(viii) *navamyāṃ bhidrike kanyā upādānakam iṣyatām* /^(ix) *da-*
*śamyāṃ vyākuli tu *tulam*[= tulā] *bhavas tu pragīyate* //^(x) *ekādaśyāṃ svapnikā tu*
vṛścikaṃ[= -ko] *jātikas tathā* /^(xi) *dvādaśyāṃ bhuvaneśvaraṃ*[= -ro] *dhanur jarā-*
maraṇakam //^(xii) — [Note] i) -vidyā] viṣṭhā — A.B./ bimbā — C.: makaraṃ]
makāraṃ — A.B.: parā] parāṃ — B.C. ii) kumbhaḥ] kumbha — All Mss. iii)

mīnaś ca vijñānaṃ] mīnasvavijñānaṃ — All Mss. iv) caturthyāṃ] caturtha — All Mss.: vṛṣabhe] vṛṣabha — A.C./ vṛṣa — B.: tu-m] cam — B. v) pañcamyāṃ] pañcamyā — ABCD.: kūrme] krame — A.B./ krama — C. vi) ṣaṣṭhyāṃ] ṣaṣṭhyā — All Mss.: makare] makara — All Mss.: mithunaṃ] mītunañ — C. vii) saptamyāṃ] saptamyā — A.: raṇḍā] caṇḍā — A.: karkaṭo] karkaṭā — All Mss.: tathā] tathā parāṃ — C. viii) aṣṭamyāṃ] aṣṭamyā — A.: mikire] mikira — A./ kimire mire — B.: siṃhas] siddhyaṃ — C.: tṣṇā] tṛṣṇu — C.: ca] omits — A.C./ ra — B.: varavallabhā] varallabhā — B./ caravallabhā — C. ix) navamyāṃ] navamyā — A.C.: bhidrike] bhidriya — A./ bhadra — B./ bhidri — C.: kanyā] kanya — A.B./ kalpaṃ — C.: upādānakam] upādānekam — A.B./ upādānaṃ kaṃ — C. x) daśamyāṃ] daśamyā — A.: vyākuli] vyākuli — B.C.: tulaṃ] talaṃ — C.: bhavas] bhavan — B. xi) ekādaśyāṃ] ekādaśyā — A.C.: svapnikā] svapikā — A./ svavikā — B./ svanikā — C.: jātikas] jātikaṃ — A./ jātukam — B. xii) dvādaśyāṃ] dvādaśyā — A.C.: bhuvaneśvaraṃ] bhuvane svaraṃ — A.C.: dhanur] dhanu — A.B./ dhantur — C.: -maraṇakam] maṇara-kam — A./ manakaṃ — B.

(c) Starting point for calculation:

The *Ḍākārṇavatantra*, Ms, Kathmandu Reel B113/6 (= A), Kathmandu Reel A142/2 (= B), Kathmandu Reel D40/6 (= C). — *kramakrameṇa sthātavyā māsā dvādaśa-m eva ca* /⁹ *pūrvādidiśam ārabhya pūrvāhṇe gaṇitaṃ budhaḥ* //¹⁰ —

[Note] i) kramakrameṇa] kramā krameṇa — A.C./ kramā krameṇa tu — B.: māsā] māsā māsā — A.B. ii) -diśam] diśim — A.C.: pūrvāhṇe] pūpūrvāhṇa — B.: gaṇitaṃ budhaḥ] ganita buga — C.

7 The *Āloka*, Ms, 2b4-b5. — *avidyādīni dvādaśāṅgāni rohitādibhiḥ paryāyāntarair abhīhitā[ni], gurūpadeśaḥ* /.

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

9 The *Bṛhajjātaka*, chap.1.15.

10 The *Catuṣpūṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 2a1, Cambridge Add.1704 (= C) 2a4, Kathmandu Reel A138/10 (= K2). — *asya sthāpitakoṣṭhānām pūrvādikramato nyeset* // — [Note] -kramato] kramataṃ — K1./ kramata — C.

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

pūrvādi kramataṃ*[→*kramato*] *nyased iti / eṣu koṣṭhakeṣu sthāpīteṣu pūrvādikramato nyāsaḥ kartavya ity arthaḥ // kiṃ tu māghādiṣu tithayo bhānti nāma-bhedena / yathā māghe mohitā pratipad bhadrādayo rohitāntāḥ dvitīyādayo dvādaśāntāḥ, evam anyatrāpi bhadrādikramādīn kṛtvā pratipadādayo ganayitavyāḥ /* /^b——[Note] i) māghe] māgha — Ms.: bhadrādikramādīn] bhadrādikam ādim — Ms.

- 11 The *Vajraḍākatantra*, Ms, Culcatta Śāstrī 72 (= C) 26b5-27b5, Tokyo Matsunami 343 (= T) 24b4-25b4. — *rohitā prathamā, dvitīyāyām mohitā, trītyāyām bhadra, caturthyām vṛṣabha, pañcamyām kūrma, ṣaṣṭhyām makara, saptamyām raṇḍā, aṣṭamyām mikira, navamyām bhidrika, daśamyām vyākuli, ekādaśyām svapnikā, dvādaśyām bhuvaneśvara //* —— [Note] dvitīyāyām] dvitīyām — T.: mohitā] mohitā tathā — C.: trītyāyām] trītiyām — T.: caturthyām] caturthyā — T.: pañcamyām] pañcamyā — C.T.: kūrma] kurma — T.: bhidrika] bhidrikā — C.: vyākuli] vyākula — C.: ekādaśyām] ekādasyām — C./ ekādaśyā — T.: svapnikā] svapanikā — T.: -neśvara] neśvaraḥ — C. — *prathamam bhuvaneśvara, dvitīyāyām rohitā, trītyāyām mohitā, caturthyām bhadra, pañcamyām vṛṣabha, ṣaṣṭhyām kūrma, saptamyām makara, aṣṭamyām raṇḍā, navamyām mikira, daśamyām bhidrika, ekādaśyām vyākuli, dvādaśyām svapnikā //* —— [Note] bhuvaneśvara] bhuvaneśvaram — C.: dvitīyāyām] dvitīye — T.: caturthyām] caturthyā — C.T.: pañcamyām] pañcamyā — T.: ṣaṣṭhyām] ṣaṣṭhyā — C.: kūrma] kurmi — T.: saptamyām] saptamyā — T.: makara] omits — C.: aṣṭamyām] omits — C.: raṇḍā] raṇḍa — T.: bhidrika] bhadrīkā — C./ bhidrik — T.: ekādaśyām] ekādasyām — C.: vyākuli] vyākuli — C.: dvādaśyām] dvādasyā — C.: svapnikā] svapanikā — T. — *prathamam svapnikā, dvitīyāyām bhuvaneśvara, trītyāyām rohitā, caturthyām mohitā, pañcamyām bhadra, ṣaṣṭhyām vṛṣabha, saptamyām kūrma, aṣṭamyām makara, navamyām raṇḍā, daśamyām mikira, ekādaśyām bhidrika, dvādaśyām vyākuli //* —— [Note]prathamam] prathama — C.: svapnikā] svapanikā — T.: dvitīyāyām] dvitīye — C.: caturthyām] caturthyā — C.T.: pañcamyām] pañca — C.: saptamyām] saptamyā — C.: kūrma] kurma — T.: aṣṭamyām] aṣṭamyā — C.: daśamyām] daśamyam — C./ daśamyā — T.: ekādaśyām] ekādasyām — C.: bhidrika] bhidrikā — C./ bhidrik — T.: dvādaśyām] dvādasyā — C.: vyākuli] vyākula — C. — *prathamam vyākuli, dvitīyāyām svapnikā, trītyāyām bhuvaneśvara, caturthyām rohitā, pañcamyām mohitā, ṣaṣṭhyām bhadra,*

saptamyām vṛṣabha, aṣṭamyām kūrma, navamyām makara, daśamyām raṇḍā, ekādaśyām mikira, dvādaśyām bhidrika // — [Note] svapnikā] svapanikā — T.: pañcamyām] pañcamyāmm — C.: bhadra] bhadrā — T.: kūrma] kurmma — T.: ekādaśyām] ekādaśyām — C.: bhidrika] bhidri — C./ bhadrika — T. — *prathamam bhidrika, dvitīyāyām vyākuli, tṛtīyāyām svapnikā, caturthyām bhuvaneśvara, pañcamyām rohitā, ṣaṣṭhyām mohitā, saptamyām bhadra, aṣṭamyām vṛṣabha, navamyām kūrma, daśamyām makara, ekādaśyām raṇḍā, dvādaśyām mikira* // — [Note] prathamam] prathama — C.: bhidrika] bhidrikā — C.: dvitīyāyām vyākuli] dvitīye vyākula — C.: tṛtīyāyām] tṛtīye — C.: svapnikā] (ac) deleted (pc) svapanikā — T.: vṛṣabha] vṛṣabhi — T.: kūrma] kurma — T.: ekādaśyām] ekādaśyā — C. — *prathamam mikira, dvitīyāyām bhidrika, tṛtīyāyām vyākuli, caturthyām svapnikā, pañcamyām bhuvaneśvara, ṣaṣṭhyām rohitā, saptamyām mohitā, aṣṭamyām bhadra, navamyām vṛṣabha, daśamyām kūrma, ekādaśyām makara, dvādaśyām raṇḍā* // — [Note] prathamam] prathama — T.: dvitīyāyām] dvitīye — C./ dvitīyā — T.: bhidrika] bhidrikā — C./ bhadrika — T.: tṛtīyāyām] tṛtīye — C.: vyākuli] omits — T.: svapnikā] svapanikā — T.: saptamyām] saptamyāmm — C.: bhadra] bhadrika — T.: kūrma] kurma — T.: ekādaśyām] ekādaśyām — C.: dvādaśyām] dvādaśyām — C. — *prathamam raṇḍā, dvitīyāyām mikira, tṛtīyāyām bhidrika, caturthyām vyākuli, pañcamyām svapnikā, ṣaṣṭhyām bhuvaneśvara, saptamyām rohitā, aṣṭamyām mohitā, navamyām bhadra, daśamyām vṛṣabha, ekādaśyām kūrma, dvādaśyām makara* // — [Note] prathamam] prathama — T.: bhidrika] bhidrikā — C.: svapnikā] svapanikā — T.: navamyām] navamyā — C.: dvādaśyām] dvādaśyām — C. — *prathamam makara, dvitīyāyām raṇḍā, tṛtīyāyām mikira, caturthyām bhidrika, pañcamyām vyākuli, ṣaṣṭhyām svapnikā, saptamyām bhuvaneśvara, aṣṭamyām rohitā, navamyām mohitā, daśamyām bhadra, ekādaśyām vṛṣabha, dvādaśyām kūrma* // — [Note] prathamam] prathama — T.: caturthyām] caturthyā — T.: bhidrika] bhidrikā — C.: ṣaṣṭhyām] ṣaṣṭhyāmyām — C.: svapnikā] svapanikā — T.: dvādaśyām] dvādaśyām — C.: kūrma] kurma — T. — *prathamam kūrma, dvitīyāyām makara, tṛtīyāyām raṇḍā, caturthyām mikira, pañcamyām bhidrika, ṣaṣṭhyām vyākuli, saptamyām svapnikā, aṣṭamyām bhuvaneśvara, navamyām rohitā, daśamyām mohitā, ekādaśyām bhadra, dvādaśyām vṛṣabha* // — kūrma] kurma — T.: dvitīyāyām] dvitīye — C.:

ṛṭīyāyām] ṛṭīye — C.: caturthyām] caturthyā — T.: pañcamyām] pañcamyā — T.: bhidrika] bhidrikā — C.: śaṣṭhyām] śaṣṭhyā — T.: svapnikā] svapanikā — T.: ekādaśyām] ekādasyām — C.: dvādaśyām] dvādasyām — C.: vṛṣabha] (ac) deluted (pc) vṛṣabha — C. — *prathamam vṛṣabha, dvitīyāyām kūrma, ṛṭīyāyām makara, caturthyām raṇḍā, pañcamyām mikira, śaṣṭhyām bhidrika, saptamyām vyākuli, aṣṭamyām svapnikā, navamyām bhuvaneśvara, daśamyām rohitā, ekādaśyām mohitā, dvādaśyām bhadra* // — [Note] dvitīyāyām] dvitīye — C.: kūrma] kurma — T.: caturthyām] caturthyā — C.: pañcamyām] pañcamyā — T.: bhidrika] bhidrikā — C.: svapnikā] vyākuli — C./ svapanikā — T.: ekādaśyām] ekādasyām — C.: mohitā] mohitātā — C.: dvādaśyām] dvādasyām — C. — *prathamam bhadra, dvitīyāyām vṛṣabha, ṛṭīyāyām kūrma, caturthyām makara, pañcamyām raṇḍā, śaṣṭhyām mikira, saptamyām bhidrika, aṣṭamyām vyākuli, navamyām svapnikā, daśamyām bhuvaneśvara, ekādaśyām rohitā, dvādaśyām mohitā* // — [Note] kūrma] kurma — T.: bhidrika] bhidri — C.: svapnikā] svapanikā — T.: ekādaśyām] ekādaśyā — C.: dvādaśyām] dvādasyām — C. — *prathamam mohitā, dvitīyāyām bhadra, ṛṭīyāyām vṛṣabha, caturthyām kūrma, pañcamyām makara, śaṣṭhyām raṇḍā, saptamyām mikira, aṣṭamyām bhidrika, navamyām vyākuli, daśamyām svapnikā, ekādaśyām bhuvaneśvara, dvādaśyām rohitā* // — [Note] caturthyām] caturthyā — C.: kūrma] kurma — T.: aṣṭamyām] aṣṭamyā — T.: bhidrika] bhidrikā — C.: svapnikā] svapanikā — T.: ekādaśyām] ekādasyām — C.: dvādaśyām] dvādasyām — C.: rohitā] rohi — C.

- 12 The *Ḍākārṇavatāntra*, 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.) *bhuvaneśvarādiḥ svapnikādis tathā param* ⁽ⁱ⁾ *vyākulyādir bhidrikādis tathā mikirādis tataḥ* / ⁽ⁱⁱ⁾ *raṇḍādir makarādinā kūrmaḍir vṛṣabhādikā* ⁽ⁱⁱⁱ⁾ *bhadrādir mohitādis tu *māsānām dvādaśa*[= *māsā dvādaśa*] *tataḥ* // ^(iv) — [Note] i) *bhuvaneśvarādiḥ*] *bhuvane svarādi* — A./ omits the last *visarga* — B./ *bhuvane svarādiḥ* — C.: *svapnikādis*] *svapne kādis* — A.C./ *svapnakādis* — B.: *param*] *parām* — All Mss. ii) *vyākulyādir*] *vyākulābhi* — A.C./ *vyākulābhir* — B.: *bhidrikādis*] omits the last “s” — A./ *bhidrikādi* — B./ *bhidrikāvi* — C.: *mikirādis*] *kimiris*

- A./ mikiris — B.C. iii) raṇḍādir] caṇḍādi — A.B./ raṇḍādi — C.: makarādīnā] mavarādīnā — A./ makarādīnā — C.: kūrṃādir] kūmādi — A./ omits the last “r” — B.C. iv) bhadrādir] omits the last “r” — All Mss.: tataḥ] tutaḥ — A./ tu vaḥ — B. As for the divisions of time corresponding to the 13th, 14th and 15th days, the *Vajraḍākatantra*, Ms, Culcatta Śāstrī 72 (= C) 26b5, Tokyo Matsunami 343 (= T) 24b3. — *ṛṭiyā trayodaśī caiva caturthī caturdaśī tathā* /ⁱ⁾ *pañcamī pañcadaśī cāpi* /ⁱⁱ⁾ — [Note] i) ṛṭiyā] ṛṭiyan — C./ ṛṭiyaṃ — T. ii) pañcadaśī] pañcadaśīṅ — T. As to divisions of time corresponding to the 13th, 14th and 15th days, the *Ḍākārnavaṭantra*, Ms, Kathmandu Reel B113/6 (= A), Kathmandu Reel A142/2 (= B), Kathmandu Reel D40/6 (= C). — *ṛṭiyā trayodaśī caiva caturthī caturdaśī tathā* /ⁱ⁾ *pañcamī pañcadaśī cāpi kathyate śṛṇu sāmpratam* // — [Note] i) ṛṭiyā] ṛṭiya — A.B./ triyā ca — C.: trayodaśī] trayovaśī — C.: caturthī] carttuthī ca — C.: tathā] omits — All Mss./ de bshin — Tib.
- 13 The *Catuṣpīṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 4a2-a3, Cambridge Add.1704 (= C) 5a4--b2, Kathmandu Reel A138/10 (= K2) 5a2-a3.
- 14 The *Catuṣpīṭhatantra*, 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 *Catuṣpīṭhatantra*, 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 *ghaṭikā*) constitute one day, and the lengths of a day and a night on the winter solstice day are twelve *muhūrta* (= twenty-four *ghaṭikā*) and eighteen *muhūrta* (= thirty-six *ghaṭikā*) 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 *ghaṭikā*) for both. For details, see Yano 1976.
- 21 Ms, Kathmandu Reel B26/23 (= K1) 2a2-a4, Cambridge Add.1704 (= C) 2a4--b2,

Kathmandu Reel A138/10 (= K2) 2b1-b4. (Sanskrit explanations put in non-italic brackets are the *Nibandha*'s interpretations).— *rohitā*[= -*tāyām*] *dārako jātaḥ* **saubhāgya-m*[= *priyadarśitaḥ*] *iśvaras tathā* /ⁱ **krūracittas*[= *apākāraṃ smarati nopākāraṃ*] *tu* **mandāgri*[= *mandānalāḥ*] **videśaprabhu nityaśaḥ*[= *viprakṣyadeśe rājyādīrābhībhavati*] //ⁱⁱ **maithunapriya*[= *suratārthasthānāsthānavicārako na bhavati*] **nityānām pṛitīvākyam tu sarvavit*[= *aparūṣābhīdhāyī sarvatra nityam*] /ⁱⁱⁱ **rohitā devatāpūjā-m*[= *rohitāyām jāto devatāpūjako bhavati*] *āyuh* **sattaribhis*[= *saptatibhis*] *tathā* //^{iv} **rohitā arthadā tasya pṛitisarve nivartati*[= *rohitāyām arthaḥ karāntarādīnā dattaḥ pṛityāḥ sarvasmān nivartate*] /^v **rohitā kṣatam aṅgasya*[= *rohitājātasyaṅgakṣatam bhavati*] **śriyābhis ca samāgamam*[= *parasmāl lakṣmīm ākarṣayati*] //^{vi} **rohitā sthānam āśritya dhanamitrābhivasthitam*[= *rohitāyām sthānam āśrayed dhanamitrādyavasthito bhavati*] /^{vii} **rohitā vrajate yānaṃ sarvaṃ cintābhi sidhyate*[= *rohitāyām kvacid gantavyam, gataś cābhimataṃ sādhayati*] /^{viii} **vivāhāgnikāryam tu sāntikarma prayujyate*[= *rohitāyām vivāhahomādikam phaladam bhavati*] //^{ix} — [Note] i) *jātaḥ*] *jāta* — K1./ *jāta* — C.K2.: *iśvaras*] *iśvaraṃ* — K1.C. ii) *-cittas tu*] *citta* — C.K2.: *mandāgri*] *mandāgri* — C.K2.: *videśa*] *videśā* — C./ *videśā* — T.: *-prabhu nityaśaḥ*] *damaged* — C./ *prabhu nityasa* — K2. iii) *-vākyam*] *vākyān* — K1./ *vāktan* — C./ *vāktas* — K2./ Followed *Nibandha*.: *sarvavit*] *thams cad du* — Tib. iv) *devatāpūjām*] *devatāpūjām* — K1./ *daivatāpūjām* — C.K2.: *āyuh*.] *āyu* — K1.C./ *āya* — K2./ Followd the *Nibandha*. v) *rohitā artha-*] (*damaged*)*rtha* — C. vi) *kṣatam aṅgasya*] *kṣatāṅgaṅgasya* — K1.: *śriyābhis ca-*] *śriyo viśva* — K2. vii) *-mitrābhivasthitam*] *nityābhivasthitam* — K1./ *nityābhivasthira* — C./ *mityābhivasthitam* — K2./ Followed the *Nibandha*. viii) *rohitā vrajate*] *rohitā varjate* — K1./ (*damaged*)*te* — C.: *yānaṃ*] *yānām* — C.: *sarvaṃ*] *sarva* — K1.C.K2. ix) *vivāhāgnikāryam tu*] *vihārāgnikāryan tu* — K1./ *civāhāgnikāryan tu* — C./ *vivāgnikāryān ca* — K2.: *sānti-*] *sānti* — K1.: *prayujyate*] *prayuñjate* — K1.C.

- 22 The *Catuṣpūṭhatantra* 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 devatām pūjya*[= *rohitāyām jāto bālyataḥ devatāpūjakah*] **mohitā arthalabdavān*[= *arthalābhī mohitājātaḥ*] /^o

- *bhadraśobhanam āhāraṃ*[= *bhadrajātaḥ śobhanāhāralābhī*] **vṛṣabhaṃ bahukrodhakā*[= *vṛṣabhajāto 'iśayakrodhī*] //⁽ⁱⁱ⁾ **kūrme cintāparā khyātā*[= *kūrmajātaś cintāparaḥ khyāto*] **makaraṃ sakathālāpam*[= *makare jātaḥ kathālāpī*] //⁽ⁱⁱⁱ⁾ **raṇḍā*[= *raṇḍāyāṃ jātaḥ*] *pāpa*[= *-paṃ*] *saṃcintya *mikiraṃ*[= *mikire jāto*] *maithunāyataḥ* //^(iv) **bhidikā nidram āpnoti*[= *bhidrikājāto nidrātur*] **vyākulī nindakas*[= *vyākulījāto nindābhāṣādiyuktas*] *tathā* //^(v) **svapnaṃ cintā āpannā*[= *svapnajātaś cintāsauryādiyuktaḥ*] **kāmānāṃ gūṭapāṭhakā*[= *kāmajāto gandharvaḥ*] //^(vi) — [Note] i) *devatām*] *devatā* — K1./ *-labdhavān*] *labdhavan* — K1./ *labdhatata* — C./ *vān yat* — K2. ii) *āhāraṃ*] *āhāre* — K1./ *āhāra* — C.: *vṛṣabhaṃ*] *vṛṣabha* — K1. iii) *kūrme*] *kūrmai* — C./ *kūrma* — K1.K2.: *cintāparā*] *cintāpara* — K1.C.K2/ Followed *Nibandha.*: *sakathālāpam*] *sakathālāyaṃ* — K1.C./ *sakathālāyam* — K2. / Followed *Nibandha* and Tib. iv) *raṇḍā*] *raṇḍānāṃ* — T.: *pāpa saṃcintya*] *pāpasya cintyā* — K1./ *pāpasya sañcimtyā* — C.: *maithunāyataḥ*] *maithunāmyat* — K1./ *maithunāyata* — C./ *methunāyakaṃ* — K2. v) *bhidrikā*] *bhidrikām* — K2.: *nidram āpnoti*] *indrim āpnoti* — K2.: *nindakas tathā*] *damaged* — C. vi) *svapne cintā āpannā*] *svapnacintām āpanna* — K1./ *svapnaṃ cittam āpannā* — C./ (bluored)*raṇacintānāṃ* — K2.
- 23 Ms, Culcatta Śāstri 72 (= C) 27b5--27b7, Tokyo Matsunami 343 (= T) 25b4-b5. — *rohitādivase dārako jātaḥ saubhāgya-m īśvaras tathā krūraccitto vidveṣī mandāgnir videṣe prabhūḥ tathā maithunapriya*[= *-yo*] *madhurālāpī sarvataḥ* //⁽ⁱ⁾ *navame divase navame māse navame varṣe yadi cchalo na bhavati, tadā sukhino*[= *-khī*] *nityaṃ dhanavān nirūjo jīvati varṣāṇy ekāṣīti* //⁽ⁱⁱ⁾ *bhuvaneśvare mriyate* //⁽ⁱⁱⁱ⁾ — [Note] i) *krūraccitto*] *kūraccittā* — C./ *krūraccitta* — T.: *-vidveṣī*] *vidvesi* — T.: *mandāgnir*] *mandāgni* — C./ *māndāgni* — T.: *madhurālāpī*] *madhurārāpī* — C. ii) *navame varṣe*] *cā navame varṣe* — T.: *cchalo*] Tib. *śi chad*. The *Vivṛti* comments that this word means “dus ma yin par ḥchi ba” = “akālamṛtyu.”: *nirūjo nirūja* — C.T.: *ekāṣīti*] *okāṣīti* — T. iii) *bhuvaneśvare*] *bhuvaneśvara* — C./ *bhuvaneśvaro* — T.
- 24 Ms, Kathmandu Reel B113/6 (= A) 120a6-b1, Kathmandu Reel A142/2 (= B) 78b10-b11, Kathmandu Reel D40/6 (= C) 75a3. — *navadivase māse ca varṣe na mriyate budhaḥ* //⁽ⁱ⁾ **rājyaṃbhara*[→ *rājyadhara*] *bhvet tasya evam eva na saṃśayaḥ* //⁽ⁱⁱ⁾ *rohitādivase jātau*[→ *-to*] *mriyate bhuvaneśvare* //⁽ⁱⁱⁱ⁾ — [Note] i) *-divase*] *divasa* — A.: *varṣe na*] *varṣeṇa* — A.C.: *mriyate*] *mṛte* — D. ii)

rājyaṃbhara] rāskambhara — C. iii) -divase] divasa — A.B.: -jātau] yātau — A./ krāntau — C.: mriyate] mṛyate — A.B.: bhuvaneśvare] bhuvaneśvaram — B.

- 25 Ms, Kathmandu Reel B26/23 (= K1) 2a4-b1, Cambridge Add.1704 (= C) 2b2-b5, Kathmandu Reel A138/10 (= K2) 2b4-3a3. (Sanskrit explanations put in non-italic brackets are the *Nibandha*'s interpretations). — *mohitā arthayogānām gaṇitena tu jñāyate [= mohitāyām arthasamgrahaḥ, sa ca dvādaśakoṣṭhagaṇayā kartavyaḥ] /⁽ⁱ⁾ mohitā [= -tāyām] dārako jāta āyuh ṣaṣṭīpañcabhi [= -bhīḥ] kīrtitam / /⁽ⁱⁱ⁾ bahubhāṣī alpacittas tu priyamaithuna [= -no] nityaśaḥ /⁽ⁱⁱⁱ⁾ krūra* vyasanino [= vyasanī] nityam apriyāny api bhāṣate / /^(iv) niḥsatyaḥ krodhāhamkāraḥ pāpakārī durātmakaḥ /^(v) sambhinnapāruṣyālāpaś cyutiḥ śāstrābhicetanā / /^(vi) *varṣāśūtica-tvāri āyūnām [= caturaśītvārṣāyus] tu prakīrtitam /^(vii) *mucchājya yogabhūmyādī [= dasohi ayogabhūmāv asthānaḥ] *vicchājya yogabhūmya saḥ [= vicchāhi yogabhū-mau samsthānaḥ](?) / /^(viii) kṣatam aṅgasya dehānām mṛtyunā tu samāgamam /^(ix) *yat kiṃcid artha dātavyam gatasya na nivartate [= ṛṇāni datto 'rthā na nivartate (?)] / /^(x) — [Note] i) gaṇitena] gaṇitena — C./ gaṇitona — K2. ii) jāta] jāta — K1./ āyuh ṣaṣṭīpañcabhi] āyu ṣaṣṭīpañcābhi — K1./ (damaged)ṣaṣṭīpañcābhi — C./ āyuh ṣaṣṭīpañcābhi — K2. iii) bahubhāṣī] bahvāṣī — K1./ bahvāṣī — C./ bhābhāṣī — K2.: -cittas] cittās — K1.K2.: -maithuna] methuna — C. iv) -vyasanino] vyasanina — K1.: apriyāny api] apriyānāpi — K1./ apriyān api — C.K2./ Followed *Nibandha*.: bhāṣate] bhāṣite — K1./ bhāṣyate — C. v) niḥsatyaḥ] niḥsatya — K1./ nisyatyam — C./ nisatyam — T.: krodhāhamkāraḥ] krodhāhamkāraṃ — K1./ krodhaha(damaged) — C./ krodhāhamkāraṃ — K2.: durātmakaḥ] durātmakam — C./ durāsadaḥ — K2. vi) sambhinnapāruṣyālā-paś] sambhinnapārusolāpī — K1./ sambhināyurāsolāpa — C./ sambhinnā pā-ruṣyālāpa — K2.: cyutiḥ śāstrābhicetanā] cyuti śāstrābhicetanā — K1./ cyuti śāstrābhicetanā — C./ mtshon gyis nes par ḥchi bar ḥgyur — Tib. vii) āyūnā-m] āyūnan — K1./ āyūnā — K2.: prakīrtitam] prakīrtitā — C. viii) mucchājya yogabhūmyādī] mucchājya yogabhūmyādī — K1./ succhāduyogabhūmyādī-m — C./ utsājya instead of mucchājya — K2./ Followed the *Nibandha*.: vicchājya yogabhūmya saḥ] vicchāryā yogabhūmya saḥ — K1./ vicchā (damaged)saḥ — C./ vicchārya yogabhūmyagaḥ — K2./ Followed the *Nibandha*. ix) kṣatam aṅgasya] kṣtamargasya — K2.: mṛtyunā tu samā-

- gamam] mṛtyuma tu samāgamyam — C. x) kiṃcid] kiñci — C.: dātavyam] dātasya — K1.C./ dātavya — K2.: nivartate] nivartita — C.
- 26 Ms, Culcatta Śāstri 72 (= C) 29a6-b1, Tokyo Matsunami 343 (= T) 27a3-a5. — *mohitāyām dārako jātaḥ, dvitīye divase navame māse navame varṣe yadi cchalo na bhavati,*³⁾ *bahubhāṣī alpacittas tu priyamaithuna*[= -no] *nityaśaḥ* /ⁱⁱⁱ⁾ *krūra* vyasanino*[= *vyasanī*] *nityam* /^{iv)} *lubdho glāno roṣaṇaḥ, medhāvī jñātipriyaḥ,*^{iv)} *nityakrodhādyaḥamkāraḥ pāpakāri durātmakaḥ* /^{v)} *saṃbhinnālāpapāruṣyaś ca cyutiḥ* *Sastrābhicetanā* /^{vi)} *jīvati varṣāṇi catuḥṣaṣṭi* /^{vii)} *rohitādivase vā kṣatam aṅgasya dehānām mṛtyūnām tu na saṃśayaḥ* /^{viii)} — [Note] i) mohitāyām] mohitānān — C./ mohitā — T. ii) bahubhāṣī] bahvāṣī — C./ bahubhāṣī — T.: [nityaśaḥ] prītiḥ — T. iii) krūravyasanino] (ac) kūrāvyaśanano (pc) kūrāvyaśanino — C./ kūravyasa — T. iv) lubdho] labdho — T.: roṣaṇaḥ] roṣaṇo — C./ 'roṣaṇa — T. v) nityakrodhādyaḥamkāraḥ] “ahaṃkāri” instead of “ahaṃkāraḥ” — C./ nityaḥ krodhāvi ahaṃkāra — T.: [pāpakāri] pāpakāri — T. vi) -pāruṣyaś] pāruṣyañ — C.T.: cyutiḥ] cyuti — C./ vyati — T.: -cetanā] cetasā — C.T. vii) rohitā-] rohite — T. viii) vā] cā — T.: kṣatam aṅgasya] kṣata avaśasya — C./ kṣatāṃgamyā — T.: dehānām] dehinām — C.: tu] omits — T.: saṃśayaḥ] śaṃśayaḥ — C.
- 27 Ms, Kathmandu Reel B113/6 (= A) 121a3, Kathmandu Reel A142/2 (= B) 79a9-a10, Kathmandu Reel D40/6 (= C) 75b2-b3. — *tasmin*[= *mohitāyām*] **dineṣu* [→*dine su*] *jātakāḥ* /ⁱ⁾ *dvinavame māse ca varṣe yadi na mriyate* /ⁱⁱ⁾ *sarvahīnamā-rakaś ca pāpātmā tu durāśayaḥ* /ⁱⁱⁱ⁾ *rohitādivase mṛtyuś *caurādiṣu māritam*[= *caurādīnā māritah*] /^{iv)} — [Note] i) dineṣu jātakāḥ] dine jātakāḥ — A. ii) māse ca] māsa — A.B.: -varṣe] varṣa — B. iii) -mārakaś ca] mārakasva — A.B./ nārakaś ca — C.: durāśayaḥ] durāśayam — A.B./ durāśayā — C. iv) mṛtyuś] 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). — **bhadraśobhanam āhāraṃ*[= *krṣyādika āhāraḥ, sa ca bhadre kāryaḥ*] **bhadrakarmādi kārayet*[= *śāntikādikaṃ karma kārayet*] /ⁱ⁾ *bhadradārakajātānām*[= -taḥ] *śatavarṣāṇi jīvati* /ⁱⁱ⁾ *daridra dharmacāri tu satyavādī priyam vadet* /ⁱⁱⁱ⁾ *ekapatnī ratā dehavidyāvākyaṃ*[=

- divyadehavākyo 'sau bhavati tu *nāyakaḥ [= niyāmakah] //^(v) sarvaśilpakalābhijñāḥ svajanapṛīti [= -tir] nityaśaḥ //^(v) *kuladaṇḍena bhuñjīta [= svakulaṃ daṇḍena bhogyatām nayet, athavā kulamāhātmyena bhogaṃ karotī] jaladehacyutis tathā //* — [Note] i) āhāraṃ] āhārāṃ — C./ āhāra — K2.: kārayet] kāra(damaged) — C. ii) bhadrādāraka-] (damaged)ka — C.: jātānām] jātānā — K1. iii) daridro] daridrā — K1./ daridrā — C.: tu] omits — C.K2. iv) -patnī] parṇṇī — K1./ parṇṇi — C./ panta — K2.: dehavidyāvākyam] dehadivyāvākyam — *Nibandha* : nāyakaḥ] nāyakā — K1.C.K2. v) -kalābhijñāḥ] kalābhijñā — K1./ ka(damaged) — C./ kalābhijñā — K2.: svajana-] (damaged)na — C./ svajanaḥ — K2.
- 30 Culcatta Śāstri 72 (= C) 29a4-a6, Tokyo Matsunami 343 (= T) 27a1-a3. — *bhadre dārako jātaḥ, pañcame divase navame māse daśame varṣe yađi cchalo na bhavati,¹⁾ daridro dharmacārī tu satyavādī pṛīyamvadaḥ //⁽ⁱⁱ⁾ ekapatnī ratā dehavidyāvākyam [= -kye] tu nāyakaḥ //⁽ⁱⁱⁱ⁾ sarvaśilpakalābhijñāḥ svajanapṛīti [= -yo] nityaśaḥ //^(iv) kuladaṇḍena bhuñjīta //^(v) jīvati varṣāni śatam //^(vi) tathā mohe jale cyutiḥ //^(vii) nānyathā //* — [Note] i) pañcame] pañcama — T.: navame māse daśame] (ac) navame māse vaśame (pc) navame māse daśame — C./ omits — T. ii) daridro] dārido — C.: dharmā-] dhana — C. iii) ratā] tadā — C./ ratnā — T. Followed Tib and the *Catuspūṭhatantra*: -vidyāvākyam] vidyādeha vidyāvākan — C.: nāyakaḥ] nāyakāḥ — T. iv) -bhijñāḥ] bhijñā — T.: -pṛīti] pṛīti — C.: nityaśaḥ] (ac) nityaśaḥ (pc) nityaśaḥ — C. v) bhuñjīta] tu bhuñjītu — T. vi) varṣāni śatam] varṣaśatas — C./ varṣāni śatas — T. vii) jale] 'nale — T.: [cyutiḥ] cyutir vā — C./ cyuti — T.
- 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] *dīneṣu [->dīne su]jātakaḥ / pañcanavadaśame tu na mriyate hi jantavaḥ [= -ntuḥ] //⁽ⁱ⁾ daridra [->dro] dharmasampannaḥ sarvaḡuṇasvalamkṛtaḥ //⁽ⁱⁱ⁾ jale ca mohe cyutiś ca //⁽ⁱⁱⁱ⁾ —* [Note] i) -daśame] daśaman — A. ii) -guṇa-] guṇai — C.: -svalamkṛtaḥ] svalamkṛta — A./ svalamkṛte — B. iii) ca mohe] ce moha — B.: cyutiś ca] cyutisva — All Mss.
- 32 I followed the *Vohitā*'s interpretation, which coincide with the assertion of the *Vajradākatantra*.
- 33 The *Catuspūṭhatantra*, Ms, Kathmandu Reel B26/23 (= K1) 2b2-b4, Cambridge

Add.1704 (= C) 3a2-a4, Kathmandu Reel A138/10 (= K2) 3a4-b1. (Sanskrit explanations put in non-italic brackets are the *Nibandha*'s interpretations). — *vṛṣabhe dārako jāto vīryavān balaśatruṣu* /ⁱ *śṛṅgārāḥ artha-m aiśvaryaṃ bahupa-
tñm tu ānayet* //ⁱⁱⁱ **bāndhave bahu sarveṣāṃ*[= *bāndhavair bahubhiḥ sarvadā
yukto bhavati*] **pitarā āyu hanyate*[= *jātamātram pītur āyur haranti*(→ *hanyate*)]
/ⁱⁱⁱ **vāñijyavṛttikalpasya*[= *vāñijyena vṛttim karoti*] *āyuhṣaṣṭi tu kalpayet* //^{iv}
**ālasyamukharambhāṣī*[= *ālasyo mukharaḥ*] *krūrakarmadurātmakaḥ* /^v **mṛtyuḥ
śastrasya kalyānte athavā viṣapṛāṇakaiḥ*[= *sa śastreṇa śaryaviṣeṇa vā mriyate*] /
/^{vi} — [Note] i) *vṛṣabhe*] *vṛṣabhaṃ* — K1./ *vṛṣabha* — C.K2.: *jāto*] *jāta* —
K1.C.K2.: *vīryavān*] *vīrya* — K1./ *vīryavā* — C. ii) *śṛṅgārāḥ*] *śṛṅgāra* — K1./
śṛṅgārā — C. *śṛgāro* — K2.: *aiśvaryaṃ*] *aiśvarya* — K1.: *-patnīm tu*] *parṇī tum*
— C./ *patnī tum* — K2. iii) *bāndhave*] (damaged)vai — C.: *bahu*] *prabhu* —
K1.: *sarveṣāṃ*] *sarveṣā* — K2.: *pitarā*] *pitarām* — C.K2. iv) *vāñijya-*] *vanija* —
K1./ *vāñijā* — C.K2.: *āyuh-*] *āyu* — K1.C.K2./ Followed *Nibandha*:- *-ṣaṣṭi*] *ṣaṣṭi*
m — K2. v) *mukharam-*] *mukhara* — C./ *mukhala* — K2.: *-karma-*] *karmā* —
K1.K2. vi) *mṛtyuḥ śastrasya*] *mṛtyuśatrusya* — K1./ (damaged)sya — C./ *m-*
rtyuśastrasya — T.: *-pṛāṇakaiḥ*] *pāṇakaiḥ* — K2.

- 34 The *Vajradākatantra*, Ms, Culcatta Śāstri 72 (= C) 29a2--a4, Tokyo Matsunami
343 (= T) 26b6--27a1. — *vṛṣabhe dārako jātaḥ, navame divase dvitīye 'ṣṭame varṣe
navame vā yadi cchalo na bhavati, vīryabalaḥparākramaḥ*^{di} *dyutiśṛṅgārā*[→-ro]*rītha
aiśvaryaṃ bahupatnīm tu ānayet* /ⁱⁱⁱ *bāndhave pṛitī*[= *-tiḥ*] *sarveṣāṃ *pitarāyu*[=
pītur āyur] *hanyate* //ⁱⁱⁱ *vāñijyavṛttikalpasya maithunapriyo bhavati* /^{iv} *ālasyo
mukharambhāṣī krūrakarmadurātmakaḥ* //^v *jīvati varṣāni ṣaṣṭi* /^{vi} *bhadre
mṛtyuḥ śastrasya kalyānte athavā viṣapṛāṇakaiḥ* //^{vii} — [Note] i) *varṣe
navame*] omits — C.: *-parākramaḥ*] *parākrama* — C. ii) *-śṛṅgārārtha*] *śṛṅgārā*
— T.: *aiśvaryaṃ*] *aiśvarya* — C.T.: *-patnīm*] *panni* — T.: *tu*] *tum* — C.T. iii)
hanyate] *hannyate* — C. iv) *vāñijya-*] *vāñijyā* — C./ *vanijā* — T.: *-kalpasya*]
supplemented by the *Catuspīṭhatantra*. However, Tib of the *Vajradākatantra*
does not suggest this word. v) *ālasyo*] *ālāsyaṃ* — C./ *alasya* — T.: *mukhara-
m̐bhāṣī*] *mukharabhāṣī* — T.: *krūrakarma-*] *kūrakarmā* — C. vi) *ṣaṣṭi*] *ṣaṣṭhi* —
C./ *ṣaṣṭhiḥ* — T. vii) *mṛtyuḥ*] *mṛtyu* — C.T.: *ṣaṣṭi*] *ṣaṣṭhi* — T.: *śastrasya*]
śastra — C.: *kalyānte*] *kalyante* — T.: *'tha vā viṣa-*] *ardhiṣa* — T.

- 35 Ms, Kathmandu Reel B113/6 (= A) 121a1-a2, Kathmandu Reel A142/2 (= B)

- 79a7-a8, Kathmandu Reel D40/6 (= C) 75a10-b1. — *tasmin*[= *vṛṣabhe*] *divasa*[= *-se*] *jātakah* // *dvitiyāṣṭanavame tu varṣe na mriyate budhah* /⁽ⁱ⁾ *sarvaiśvarya-sampannas tu *krūrādi tu [= krūrādi]kudrṣṭayah* //⁽ⁱⁱ⁾ *bhadre mriyate māritaḥ* /⁽ⁱⁱⁱ⁾ — [Note] i) *dvitiyāṣṭa-*] *dviditṛṣṭa* — A./ *dvitiyāṣṭe* — B.: *-navame*] *name* — B.: *varṣe na*] *varṣeṇa* — All Mss. ii) *sarvaiśvarya-*] *sarvasvarya* — A.B.: *sampannas*] *sampannās* — B.: *krūrādi*] *kurādi* — A./ *kulādi* — B./ *krūrādir* — C. iii) *bhadre*] *bhadra* — B.: *māritaḥ*] *mānitas* — All Mss.
- 36 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.
- 37 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). — *kūrmāṇām*[= *-rme*] *dārako jāto nityam *citte na vasthitaḥ*[= *cintāparaḥ, citte vānavasthitaḥ*] /⁽ⁱ⁾ **svalparōṣo*[= *svalpe 'parādhe roṣah*] *'lpatas tuṣṭo bahubhāṣi svajanapriyah* /⁽ⁱⁱ⁾ *atikrodhī tu *ugrasya*[= *utkataḥ*] *īsvarah sarvadāyakah* /⁽ⁱⁱⁱ⁾ **hanyā patnikaputrāṇām*[= *patnī putras cāhanti*] *svadeṣe prabhu*[= *-bhur*] *nityaśah* //^(iv) **kṛṣikarmāni kalpasya*[= *kṛṣikarmāni kalpayet*] *vyādhikuṣṭhena grhyate* /^(v) **varṣāṣīti-m-āyūnām*[= *aśītivarṣāyuh*] *svadeṣe mṛtyukas tathā* //^(vi) — [Note] i) *jāto*] *jātā* — K1.C./ *jāta* — K2.: *nityam cittena vasthitaḥ*] *nityacittena vasthita* — K1./ *vasthita* instead of *vasthitaḥ* — C./ *nityacintena vasthitaḥ* — K2. ii) *svalparōṣo 'lpatas tuṣṭo*] *svalparōṣālpato tuṣṭa* — K1.C./ *svalparōṣālpato tuṣṭi* — K2.: *-priyah*] *priyāḥ* — C. iii) *atikrodhī tu ugrasya*] *atikrodhādhi ugrasya* — K1./ *atikro*(damaged) *ryasya* — C./ *atikrodhadiuyasya* — T./ *atikrodhī ugrasya* — *Nibandha*.: *īsvarah sarvadāyakah*] *īsvarasarvvadāyaka* — K1./ *īsvarasarvvadāyaka* — C./ *īsvarasarvvadāyaka* — K2. iv) *hanyā*] *hamsā* — C.K2./ *hanyāt* — *Nibandha*.: *-putrāṇām*] *trāṇām* — K2.: *svadeṣe*] *sadese* — C. v) *-karmāni*] *karmādi* — C.K2.: *kalpasya*] *kalpasa* — K1. vi) *āyūnām*] *āyūnā* — C.: *svadeṣe*] *svagrhe* — *Nibandha*.
- 38 Ms, Culcatta Śāstri 72 (= C) 28b7-29a2, Tokyo Matsunami 343 (= T) 26b4-b6. — *kūrmāṇām*[= *-rme*] *dārako jātaḥ, navame divase dvitiye 'ṣṭame navame māse navame varṣe yadi cchalo na bhavati, nityam cittātmā*⁽ⁱ⁾ *saroṣah alpasamtuṣṭo bahubhāṣi svajanapriyah* /⁽ⁱⁱ⁾ *nityam ratiśilāś ca īsvarah sarvadāyakah* //⁽ⁱⁱⁱ⁾ **hanyāt patnikaputrāṇām*[= *hanyante patnīputrāḥ*] *laghucitto durāśayah* /^(iv) *kṛṣikarmā-*

- dikalpasya vyādhikuṣṭhena grhyate // jīvati varṣāṇi catuḥṣaṣṭi athavā aśītyāyuh*
^{/v} *vr̥ṣabhe svadeṣe mṛtyukas tathā //*^{vi} — [Note] i) dvitiye 'ṣṭame] dvitīyāṣṭame
— T.: navame māse] omits — T. ii) saroṣaḥ alpasamtuṣṭo] suroṣā svalpasamtu-
ṣṭa — C./ saroṣālpasamtuṣṭa — T. iii) -śīlaś] śīlañ — C./ śīle — T.: [īsvaraḥ]
īśvara — C./ īśvaro — T.: [sarvadāyakaḥ] sarvādāyakaḥ — C./ sarvadāyakā —
T. iv) hanyāt] hatnāt — C./ haneta — T.: [patnika-] pannika — C./ parṇika
— T.: [durāśayaḥ] (ac) duśāśayaḥ (pc) durāśayaḥ — C. v) catuḥṣaṣṭi] catuḥṣa
(one letter damaged) — C./ catuḥṣaṣṭir — T.: [aśītyāyuh] aśītyāyuh — C./ aśīti
āyūnām — T. vi) mṛtyukas] mṛtyukathan — C.
- 39 Ms, Kathmandu Reel B113/6 (= A) 120b6-121a1, Kathmandu Reel A142/2 (= B)
79a6-a7, Kathmandu Reel D40/6 (= C) 75a9-a10. — *jātas *tasmin[= kūrme]*
divasake ^{/i} *dve 'ṣṭame navame varṣe mṛtyur na bhavate tataḥ //*^{vi} *sāmānyasattva[=*
-ttvo] vijñeyā[= -yo] hinajyeṣṭhas tu jāyate ^{/iii} *vr̥ṣabhe mṛtyuh svagrhe //*^v —
[Note] i) kūrme] kūrma — A.B./ kumbha — C.: mithune] mithuna — A.B./
methuna — C. ii) mṛtyur] mṛtyu — All Mss. iii) -jyeṣṭhas] sreṣṭhas — C. iv)
mṛtyuh] mṛtyu — All Mss.
- 40 This is the *Vohitā*'s interpretation, which partly coincide with the *Vajradā-*
katantra.
- 41 Ms, Kathmandu Reel B26/23 (= K1) 2b6-3a1, Cambridge Add.1704 (= C) 3b1-b3,
Kathmandu Reel A138/10 (= K2) 3b3-b5. (Sanskrit explanations put in non-italic
brackets are the *Nibandha*'s interpretations). — *makare dārako jāta *āyunava-*
tiṣaṣṭhavat[= ṣaḍadhikanavativarṣāyuh] ^{/i} *puṇyavān śīlasaṃpanno *vinayācāra[=*
indriyajaya + lokavyavahāra]rakṣitam[→ -taḥ] ^{/ii} *arthavān rūpasamṃpannaḥ*
**saubhāgyayaśa rājate[= saubhāgyayaśobhyām rājate]* ^{/iii} *sarvaśīlṭakalābhijña*
**ekapatnīprabhāsvaraḥ[= ekā patnī śreṣṭhā]* ^{/iv} *kuśidā cintā nityānām[= -tyam]*
**bāndhavair ekacchatrikā[= bāndhavaiḥ saha sādhanāḥ]* ^{/v} *prītivākyeti sarveṣāṃ*
raṇe mṛtyur dhruvaṃ tathā ^{/vi} **pañcāpañcāśam āyūni[= pañcāpañcāśadvārṣāyur]*
athavā ṣaṣṭitrimśakaiḥ //^{vii} — [Note] i) makare] makaro — K1.C.: jāta] jātam
— K2.: -navatiṣaṣṭha-] navatiṣaṣṭi — *Nibandha*. ii) puṇya-] puṇyā — K1.: -sa-
mpanno] sampanna — K1.C.: -rakṣitam] (damaged)m — C./ kṣitam — K2. iii)
-sampannaḥ] sampanna — K1.C.: saubhāgya-] saubhāgyam — K2.: rājate] rājā
te — K1. iv) -bhijā] bhijñām — K1./ bhijñam — C.K2.: -patnī-] paṇṇi — K1./
parṇi — C./ patni — K2.: -prabhāsvaraḥ] prabhāsvara — K1./ pratāsanāḥ —

- C.K2. v) *cintya nityānām*] *citya nityānām* — C./ *nitya cintānām* — K2.: *bāndhavair ekacchattrikā*] *bāndhavem ekacchattrikā* — K1./ *bandhavom ekacchatri(damaged)* — C./ *pārtharaim ekacchitrikā* — K2./ Followed the *Nibandha*. vi) *raṇe*] *raṇa* — K1.C.: *mṛtyur*] *mṛtyu* — K1.C.K2. vii) *āyūni*] *āyūnim* — K1.: *śaṣṭitriṃśakaiḥ*] *śaṣṭikaiḥ* — K1./ *śaṣṭitriśakai* — C./ *śaṣṭitriśakaiḥ* — K2.
- 42 Ms, Culcatta Śāstrī 72 (= C) 28b5-b7, Tokyo Matsunami 343 (= T) 26b2-b4. — *makare dārako jātah, daśame divase tṛtīye pañcame māse navame varṣe yadi cchalo na bhavati, puṇyavān śīlasampanno vinayācārasurakṣito bhavati, arthavān rūpasampannaḥ saubhāgyayaśaḥśriyaḥ, bahuputraputrau, nagaraśreṣṭho bhavati, mahābhogamahāparivārasampanno bhavati, sarvaśilpakalābhijño bahuśatrukṣayamkarah[= kṣayakarah], jīvati varṣāṇi pañcapañcāsam[= śad] athavā catuḥśaṣṭi /ⁱ kūrme ca raṇe mṛtyur dhruvaṃ tathā //ⁱⁱ — [Note] i) *daśame*] *daśa* — T.: *pañcame*] *pañcama* — T.: *varṣe*] *varṣo* — C.: *na bhavati*] *bhavati na* — T.: *puṇyavān*] *puṇyam vā* — T.: *śīlasampanno*] *śīlasampanna* — C./ *śīlasampannaṃ* — T.: *-surakṣito*] *suśikṣoto* — T.: *arthavān*] *athavā* — T.: *rūpasampannaḥ*] *rūpasampanna* — C./ *rūpasampannā* — T.: *-yaśaḥśriyaḥ*] *yaśaśriyaḥ* — C./ *yaśaḥpriyaḥ* — T.: *-śreṣṭho*] *sreṣṭho* — C./ *śreṣṭo* — T.: *-parivārasampanno*] *parivārasampanna* — C./ *parivārā sampanno* — T.: *-kalābhijño*] *kalābhijña* — T.: *-kṣayamkarah*] *kṣayamkarā* — T. ii) *kūrme ca*] *kurme ca ka* — T.: *mṛtyur*] *mṛtyu* — C.T.: *dhruvaṃ tathā*] *dhruvaṃ tathāṃ* — C./ *dhruvas tathā* — T.*
- 43 Ms, Kathmandu Reel B113/6 (= A) 120b6, Kathmandu Reel A142/2 (= B) 79a5-a6, Kathmandu Reel D40/6 (= C) 75a8-a9. — *jātā[= makare jāto] daśapañcatripañcakaiḥ //dinamāsavarṣeṣu na mriyate samkṣepataḥ /ⁱ sarvagunaḥparipūrṇo māṇḍalikah sa jāyate //ⁱⁱ kūrme *mithune[→vrṣe?] mṛtyuś ca //ⁱⁱⁱ — [Note] i) *samkṣepataḥ*] *samkṣepataḥ* — A. ii) *-paripūrṇaṃ*] *paripūrṇaṃ* — A.B./ *paripūrṇa* — C.: *māṇḍalikah*] *maṇḍalikam* — A./ *māṇḍalikam* — B. iii) *kūrme*] *kūrma* — A.B./ *kumbha* — C.: *mithune*] *mithuna* — A.B./ *methuṇa* — C.*
- 44 The *Catuṣpīḥatantra*, Ms, Kathmandu Reel B26/23 (= K1) 3a1-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). — *raṇḍāyām dārako jātah **pāpabuddhis[= ānantaryādikaraṇabuddhis] tu nityaśaḥ /ⁱ sambhinnalāpa[= pah] sattvānām daridro *nitya cāpalī(?)[= nityaṃ vacasi parah*

madhuraḥ] /⁽ⁱⁱⁱ⁾ *rogī ca sarvakāleṣu rājadaṇḍahatātmakeḥ* /⁽ⁱⁱⁱ⁾ *maithunapriya*[= -
yo] *nityānām viśvāsaṃ na paraiḥ saha* /^(vi) *saubhāgyaḥ sarvanārīṇām viṭaṣilpā-*
disarvavit /^(v) **pañcapañcāśam āyūni*[= *pañpapañcāśadvarṣayur*] *athavā ṣaṣṭtri-*
ṃśakaiḥ /^(vi) — [Note] K2 omits whole lines. i) *raṇḍāyām*] *raṇḍānām* — K1.C.:
jātaḥ] *jāta* — K1.C.: -*buddhis*] *buddhin* — K1.C.ii) *-lāpa sattvānām*] *lā*
(damaged)*tvānām* — C.: *daridro*] *daridrā* — K1./ *daridrā* — C.: *cāpali*] *caṣpali* —
K1./ *cāspali* — C./ *cappali* — *Nibandha*. iii) *-hatātmakeḥ*] *tātmanaḥ* — C.K2.
iv) *viśvāsaṃ*] *visvāsa* — K1.: *paraiḥ*] *parai* — K1.v) *saubhāgyaḥ*] *saubhāgyaṃ* — K1./ *saubhāgya* — C.: *sarvanārīṇām*] *sa*(damaged) — C.: *viṭa-*
] *damaged* — C. vi) *āyūni*] *āyūnām* — K1.: *-triṃśakaiḥ*] *triśakaiḥ* — C.

- 45 The *Vajradākatantra*, Ms, Culcatta Śāstrī 72 (= C) 28b3-b5, Tokyo Matsunami 343 (= T) 26b1-b2. — *raṇḍāyām dārako jātaḥ, dvitīye daśame vā divase dvitīye* *'ṣṭame māse 'ṣṭame varṣe yadi cchalo na bhavati,*³⁾ *tadā pāpabuddhiḥ*⁽ⁱⁱⁱ⁾ *saṃbhinnā-*
lāpa[= *-paḥ*] *sattvānām alpādane sa cāpalo vā* /⁽ⁱⁱⁱ⁾ *rogī sarvakāleṣu rājadaṇḍaha-*
tātmakeḥ /^(vi) *saubhāgyaḥ sarvanārīṇām viṭaṣilpādisarvavit* /^(v) *pañcapañcāśadā-*
yūnām[= *-yur*] *athavā ṣaṣṭtriṃśakaiḥ* /^(vi) *makare mriyate na saṃśayaḥ* /^(vii) —
[Note] i) *raṇḍāyām*] *raṇḍā* — T.: *dvitīye daśame vā*] blurred — T.: *dvitīye 'ṣṭame*
māse 'ṣṭame] *dvitīyā aṣṭame māse aṣṭame* — C./ *dvitīyāṣṭame* — T. ii) *pāpabu-*
ddhiḥ] *pāpabuddhi* — C.T. iii) *sattvānām*] *satvānā* — T.: *alpādane*] *alpavaca-*
ne — C.: *vā*] *cā* — T. iv) *sarvakāleṣu*] *sarvakāleṣṭa* — C.: *-hatātmakeḥ*] *matā-*
tmanaḥ — C./ *hatātmanaḥ* — T. v) *saubhāgyaḥ*] *saubhāgya* — C.T.: *viṭa-*
viṭṭa — C.: *sarvavit*] *sarvavat* — T. vi) *-pañcāśadāyūnām*] *pañcāśa āyūnām* —
C./ *pañcāśāyūnām*: *athavā*] *athā* — C./ *avā* — T.: *ṣaṣṭtriṃśakair makare*] *ṣaṣṭri-*
ṃśatikau makarau — T. vii) *mriyate*] (ac) *mriyate* — C.: *saṃśayaḥ*] *saśaya* —
C.

- 46 Ms, Kathmandu Reel B113/6 (= A) 120b5-b6, Kathmandu Reel A142/2 (= B) 79a4-a5, Kathmandu Reel D40/6 (= C) 75a7-a8. — *raṇḍā*[= *-ṇḍāyām*] *jale mriya-*
nte[→*te*] *ca tasmin dine yo jātakeḥ* /⁽ⁱ⁾ **dvā*[= *dvitīye*] *daśame 'ṣṭame varṣe ca na*
mriyate tu buddhimān /⁽ⁱⁱⁱ⁾ *pāpakartā *yoginā*[→*roginā*] *ca saubhāgyo naranārīṇām*
/⁽ⁱⁱⁱ⁾ *makare tu mriyate ca* /^(iv) — [Note] i) *raṇḍā*] *caṇḍā* — A.B.: *jale*] *jala* — All
Mss.: *dine*] *dina* — A.B.: *jātakeḥ*] *jātataḥ* — A. ii) *dvā* *daśame 'ṣṭame*] *dvāda-*
śam aṣṭame — A.B./ *dvādaśam aṣṭama* — C./ *gñis dañ sgum gyi* — Tib. iii) *-*
nārīṇām] *nārīnā* — C. iv) *mriyate*] *mriyate* — A.

- 47 Followed the interpretation of the *Vohitā*. The *tantra*'s literal reading, the 12th and the 8th year, is unlikely.
- 48 The *Catuṣpīḥatantra*, 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 svakulocayaḥ* /ⁱ *nītiśāstrāṇi*[= -*streṣu*] *saṃpanno vidyāvividhaśilpakaiḥ* /ⁱⁱ *ghorapāruṣyavākyaṇām*[= -*kyah*] *atikrodhabhayaṇakah* /ⁱⁱⁱ *alpā-arthasvarūpas tu* **laghu sarvasya kāryavān*[= *śighraṃ sarvakāryakāri*] /^{iv} **sahite jaladehānām mṛtyūnām tu*[= *hasite prakṣipya jalajadehaṃ mriyate*] *na saṃśayaḥ* /^v **aśītim āyur aṣṭasya*[= *aṣṭāśītivarṣāyū*] *rājaśastracyutis tathā* /^{vi} — [Note] i) *mikire*] *mikiran* — K1./ *mikira* — C.: *jāto*] *jāta* — K1.: *dharmajñāḥ*] *dharmājñā* — K1./ *dharmajña* — C./ *dharmajñam* — K2.: *svakulocayaḥ*] *sukulocaya* — C./ *svakulocayaṃ* — K1.K2. ii) *-śāstrāṇi*] *śāstrās tu* — K2.: *saṃpanno*] *sampanna* — K1.C./ *sampannaṃ* — K2.: *-śilpakaiḥ*] *śilpakai* — C. iii) *-pāruṣya-*] *pāraśu* — K1./ *paraśu* — K2.: *-bhayaṇakah*] *bhayonaka* — C./ *bhayaṇakam* — K1.K2. iv) *-rūpas*] *rūpās* — K1.C.K2.: *kāryavān*] *kāryavat* — K2. v) *sahite*] *suhite* — K1./ *sehite* — K2./ *sahite* — *Nibandha*./ *rañ nīd kyis* — Tib.: *-dehānām*] *devānām* — C.: *mṛtyūnām tu*] *mṛtyanān tu* — C./ *blurred* — K2. vi) *-śastracyutis*] *śāstracyutis* — K1./ *śāstrātr̥bhis* — C./ *śāstratr̥bhis* — K2.
- 49 The *Vajradākatantra*, Ms, Culcatta Śāstrī 72 (= C) 28b1-b3, Tokyo Matsunami 343 (= T) 26a6-b1. — *mikire dārako jātaḥ, dviṭṭiye pañcame divase tṛṭṭiye navame māse navame varṣe yadi cchalo na bhavati, tadā dharmajñāḥ svakulocayaḥ* /ⁱ *nīti* śāstrāṇi tu*[= *śāstreṣu*] *saṃpanno vidyāvividhaśilpakaiḥ* /ⁱⁱ *abhimānī śūro dhūrto vā irṣyāluḥ, alpārthasvarūpas tu, laghuḥ sarvakāryataḥ, sukhino*[= -*khī*] *vā, trīṣaṣṭi varṣāni jīvati* /ⁱⁱⁱ *rañḍādivase jale dehinām mṛtyur na saṃśayaḥ* /^{iv} — [Note] i) *dharmajñāḥ*] *dharmajña* — T.: *svakulocayaḥ*] *svakulocaya* — C./ *svakulocaya* — T. ii) *saṃpanno vidyā-*] *vidyā* — C./ *sampanna* — T.: *-śilpakaiḥ*] *śilpakair* — C. iii) *abhimānī*] *abhimānīti* — T.: *dhūrto vā*] *mūrto* — T.: *irṣyāluḥ*] *irṣyāluḥ* — C./ *irṣyāliḥ* — T.: *-svarūpas*] *svarūpās* — C./ *surūpas* — T.: *kāryataḥ*] *kāryata* — C. iv) *jale dehinām*] *cale dehinām* — C./ *'hīṇām* — T./ *chur* — Tib.: *mṛtyur*] *mṛtyu* — C.T.: *na saṃśayaḥ*] *nātra saṃśayaḥ* — T.
- 50 Ms, Kathmandu Reel B113/6 (= A) 120b4-b5, Kathmandu Reel A142/2 (= B)

79a3-a4, Kathmandu Reel D40/6 (= C) 75a7. — *tasmin *dinajātāyāṃ[→dine jāto yas] tu dvipaṅcatrīnavavarṣake /ⁱ evaṃ yadi na mriyate tadā sarvajñatulyakaḥ / /ⁱⁱ raṇḍā[= -ṇḍāyāṃ] jale mriyante[→-te] ca /ⁱⁱⁱ—* [Note] i) -navavarṣake] naka-rṣake — A.B./ navarṣake — C./ dguḥi lo na — Tib. ii) mriyate] mriyante — A.C./ mriyete — B.: sarvajña-] sarvajñān — A./ sarvajñāyan — B./ sarvajñā — C. iii) raṇḍā] caṇḍā — A.B.: jale] jala — All Mss.

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 *Vajradākatantra*.

52 Ms, Kathmandu Reel B26/23 (= K1) 3a5-a6, Cambridge Add.1704 (= C) 4a3-a5, Kathmandu Reel A138/10 (= K2) 4a2-a4. (Sanskrit explanations put in non-italic brackets are the *Nibandha*'s interpretations). — *bhidrike dārako jāto *jāte hanyate mātārā[= jātamātreṇa mātaraṃ hanti] /ⁱ *pitarā[= pitā] hanyate 'ṣṭa varṣāni[= aṣṭame varṣe pitarāṃ hanti] *prabhusvecchāgrhas[= mātāpitrārahitaḥ svagrhe svecchayā prabhus] tathā /ⁱⁱ *alpadravyasya krodhasya[= alpārthaḥ krodhanaḥ] pāpakarmādi**mūrkhavat[= mūrkhah] /ⁱⁱⁱ *svayaṃ cittāni karmāni[= svacittena sarvakarma karoti] sauryavān balanāyakaḥ /^{iv} *śatāni āyur aṣṭasya[= aṣṭādhikaśatavarṣāyuh] svagrhe mṛtyuko dhruvam /^v svajanapriti[= -tiḥ] sarvasya hīnadīnānukampakaḥ /^{vi}—* [Note] i) bhidrike dārako jāto] bhidikādārakajāta — K1./ bhidikādārako jāta — C./ “jāta” instead of “jāto.” — K2.: jāte] jāta — K1.C.K2.: hanyate] hanyata — K1./ hatyati — C./ hanyati — K2.: mātārā] mātārāṃ — C. ii) pitarā] pitara — C.: hanyate 'ṣṭa] hanyate aṣṭa — C./ hanyāṣṭa — K2.: -svecchāgrhas] svecchāgrhan — K1./ svecchāgrhaṃ — C./ svetsagrhas — K2. iii) -dravyasya krodhasya] dravyasvarūpā(blurred)s tu — K2. iv) svayaṃ] svapnā — K1./ svaya — C.K2.: cittāni] citāni — K2.: sauryavān] saurya vā — C.: balanāyakaḥ] balanāyaka — K1./ baladāryakāḥ — C./ balabalaśatruṣu — K2. v) āyur aṣṭasya] ṣaṣṭi āyu syāt — C./ varṣa āyuh syāt — K2.: mṛtyuko dhruvam] mṛtyuka dhruvam — K1./ mṛtyu(damaged) — C./ mṛtyukas tathā — K2. vi) svajana-] svajanā — K1./ damaged — C.: hīnadīnānukampakaḥ] “kampakan” instead of “kampakah” — K1./ hīnā tu kaṣpakaḥ — C./ hīnadīne 'nukampakaḥ — K2.

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

— *bhidrike dārako jātaḥ, pañcame divase dvitiye caturthe māse 'ṣtame daśame varṣe yadi cchalo na bhavati, tadā hanyate mātā pitā ca, alpadhano bhavati, mūrkhapāpacittadurātmā brahmacārī vyādhitaḥ śūro duḥkhitāḥ tṛṣṇālur jīvati varṣāni catuḥṣaṣṭi /⁽ⁱ⁾ mikire svagrhe mriyate //⁽ⁱⁱ⁾ — [Note] i) bhidrike] bhidri — T.: dvitiye] (ac) dvatiye — C.: pitā ca] pitā — C./ ca — T.: -pāpa-] pāpādi — T.: vyādhitaḥ] vyādhina — C./ vyādhino — T.: duḥkhitāḥ] duḥkhita — C./ duḥkhito — T.: tṛṣṇālur] tṛṣṇālu — C./ tṛṣṇālah — T.: varṣāni] (ac) varṣāna — C.: catuḥṣaṣṭi] catuḥṣaṣṭhi — C./ catuṣaṣṭi — T. ii) svagrhe] omits — T.*

54 Ms, Kathmandu Reel B113/6 (= A) 120b3-b4, Kathmandu Reel A142/2 (= B) 79a2-a3, Kathmandu Reel D40/6 (= C) 75a6-a7. — *tasmin[= bhidrau] divase jātakah / pañca dve caturaṣṭame daśavarṣe na mriyate /⁽ⁱ⁾ tadā sarva**padārtheṣu[= kāmārtheṣu] dīno mātā pitā harau /⁽ⁱⁱ⁾ tapasvivyāmiśrakaś ca mikire svagrhe mṛtaḥ //⁽ⁱⁱⁱ⁾ — [Note] i) caturaṣṭame] cattaraṣṭame — A./ gsum gcig gi — Tib.: daśa-] daṣe — C. ii) dīno] dīna — A.B./ dīṣaṃ — C.: mātā] jāta — A.B.: harau] bhari — A./ daraṃ — B.: For this line, de la ḥdod don kun dman shiñ, pha dañ ma ni gsdod pa ste — Tib. iii) -vyāmiśrakaś ca] vyāmiśraka ca — A./ vyāmiṣrekyā — B.*

55 I followed the *Vohitā*'s interpretation, which coincides with the assertion of the *Vajradākatantra*.

56 Ms, Kathmandu Reel B26/23 (= K1) 3a6-b3, Cambridge Add.1704 (= C) 4a5-b3, Kathmandu Reel A138/10 (= K2) 4a4-b1. (Sanskrit explanations put in non-italic brackets are the *Nibandha*'s interpretations). — **vyākulā[= vyākulau] dārako jātaḥ kubhāṣi alpabuddhimān /⁽ⁱ⁾ alpaprajñā tu mandāgī alpamitrāṇi nityaśaḥ //⁽ⁱⁱ⁾ *svajanapṛitisaubhāgyaḥ[= svajane pṛitisaubhāgyaṃ] hinadinānukampakaḥ /⁽ⁱⁱⁱ⁾ iśvaraḥ arthagavāṃ tu **tribhiḥ patnīgrhādi vā[= patnītritayam grhe tasya] //^(iv) kṣaṇakrodhādyahamkāraḥ śatruḥpīḍā bhayānakā /^(v) dirghāyuh *pitaram[= pitā] mātā āyuhṣaptatibhis tathā //^(vi) *vanijena tu kalpasya mṛtyuyugalahetunā[= vanīkkriyā-m eva mṛtyunā saha tasya yugalaṃ bhavati, mṛtyunā yogo bhavati] /^(vii) yogārambhāni cihnāni gaṇitena tu jñāninām //^(viii) — [Note] i) jātaḥ] jāta — K1.C.K2.: kubhāṣi] abhāṣi — K2.: -buddhimān] buddhimāṃ — C. ii) mandāgī] mandrāgī — K2.: -mitrāṇi nityaśaḥ] mitrā(damaged) — C.: nityaśaḥ] nitya sa — K1. iii) saubhāgyaḥ] saubhāgya — K1.C.K2.: -nukampakaḥ] nukampakaṃ — K1./ nukampaka — C. iv) -gavāṃ tu] gāvās tu — K1.C./ rāgās tus — K2./*

gāva tu — *Nibandha*: tribhiḥ] tribhi — C./ ṛbhi — K2.: patnī-] pañcā — C./ pa-
nyā — K2. v) -krodhādyahaṃkāraḥ] krodhādhihaṃkāraṃ — K1./ krodhā-
dhihaṃkāraṃ — C./ krodhād ahaṃkāraṃ — K2.: śatru-] śakra — K2.: -piḍā
bhayānakā] piḍā bhayānaka — K1./ piḍabhayānakā — C./ piḍabhayānakaṃ —
K2. vi) dirghāyuh pitaraṃ mātā] dirghāyu pitarān mātā — K1./ dirghāyu
pitaraṃ mātā — C./ dī(blurred)mātām — K2.: āyuhṣaptatibhis] āyuhṣattari-
bhis — K1./ āyuhṣaptabhis — C./ āyusaptatibhis — K2. vii) kalpasya] karta-
vyam — C./ kalpa(an unreadable script) — K2.: -hetunā] hetukā — K1.K2. viii)
yogāraṃbhāni] yogarambhāni — K1./ yomāratāni — K2.: jñāninām] jñā-
ninam — C.

57 Ms, Culcatta Śāstrī 72 (= C) 28a4-a6, Tokyo Matsunami 343 (= T) 26a2-a5. —
— *vyākuli*[= -lau] *dārako jātaḥ, caturthe ṣaṣṭhe vā navame daśame vā māse yadi*
cchalo na bhavati,ⁱ⁾ tadālpaⁱⁱ⁾prajñō mandabuddhir mandāgnir amitrabahulaḥ,ⁱⁱⁱ⁾
putraś cālpaṃ jīvati,ⁱⁱⁱⁱ⁾ bahubhūtaḥ pratiduhkhiṭaḥ paścāt samṛddho bhavati,^{v)}
svajanapṛitī[= -tiḥ] *sarvatra hīnadīnānukampakaḥ / īśvaraḥ arthagavāṃ ca trīṇi*
patnīgrhāni vā //^{vi)} kṣaṇakrodhādyahaṃkāraḥ śatrupiḍā bhayānakā^{vii)} vañijena
tu bhoktavyam // jīvati varṣāny ekanavati / bhidridivase mriyate //^{viii)} — [Note
i) vyākuli-] vyākuli — C.: caturthe] caturtha — T.: navame] nava — T.: bhavati]
mṛyate — T. ii) -prajñō] prajñā — T.: mandabuddhir] mandabuddhi — C.T.:
mandāgnir] mandāgni — C.T. iii) putraś] putrās — T. cālpaṃ] cālpa — C.T.:
jīvati] jīvatiḥ — C. iv) pratiduhkhiṭaḥ] pratiḥ duhkhiṭaḥ — T.: paścāt] (ac) pa-
ścāścāt — T. v) īśvaraḥ] īśvara — C.T.: -gavāṃ] gāvāṃ — C./ vās — T.: vā] cā
— C. vi) -krodhādyahaṃkāraḥ] krodhādyahaṃkāra — C./ krodhādi ahaṃkāra
— T.: [bhayānakā] bhayānikāḥ — C./ bhayānikā — T. vii) ekanavati]
ekonavati — T.

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*] *dīne*
jātakāḥ //ⁱ⁾ catuṣṣaṣṭhadaśamāse yadi na mriyate sa ca //ⁱⁱ⁾ tadālpaⁱⁱⁱ⁾vibhavam[=
-vaḥ] paścāt sa samṛddho bhavanti[= -ti] *ca //ⁱⁱⁱⁱ⁾ bhidridivase mriyante*[= -te] *//^{v)}*
— [Note] i) vyākule] vyākula — A.: śatrotsāditaḥ] śatronmāritaḥ — C.: jā-
takaḥ] jātakā — A./ jatakā — B./ jatakān — C. ii) catuṣṣaṣṭhadaśamāse]
cattaṣṣaṣṭhadaśamāsamāse — A./ cataṣṣaṣṭhamāse māse — B./ catuṣṣaṣṭhaḥ
daśe māse — C.: sa ca] sat tataḥ — A./ mataḥ — C. iii) tadālpa-] tadānya —

- B./ tatatma — C.: sa samṛddho] sa samuddhā — A./ asaṃbuddhā — B./ sa samuddho — C. iv) bhidri-] bhidvi — B.C.
- 59 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 *Vajraḍākatantra*, which coincide with the literal reading of the line in the *Ḍākāṛṇavatantra*.
- 60 The *Catuṣpīṭhatantra*, 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* /⁽ⁱ⁾ **dahyate sarvaśatrūnām*[= *śatravaḥ sarve dahyante tasya*] *anāthena tu bāndhavaḥ* //⁽ⁱⁱ⁾ *daridro nityakālānām*[= *-lam*] *pāpa* buddhiṃ tu tatparaḥ*[= *buddhitatparaḥ*] /⁽ⁱⁱⁱ⁾ *siṃhabhāvena ātmēna paruṣālāpa*[= *-pah*] **sarvavi*[= *sarvatra*] //^(iv) *nīrujaḥ sarvakāleṣu bhogalābhas tu nityaśaḥ* /^(v) *sevakena tu bhoktavyaṃ striyām ākramya bhūñjati* //^(vi) **varṣapañcāśati-āyus*[= *pañcāśadvarṣāyus*] *tasyaiva parikalpitam* /^(vii) *śatruśastreṇa hanyasya*[= *hataśya tasya*] *mṛtyuś cāpi na saṃśayaḥ* //^(viii) — [Note] i) *svapnānām*] *svapnām* — K2.: *dārako*] *darako* — C.: *jātaḥ*] *jāta* — K1.C.K2.: *-vīryaparākramaḥ*] *vīraprākramaḥ* — K1./ “*vīra*” instead of “*vīrya*” — K2. ii) *dahyate sarvaśatrūnām*] *dahyete sarvaśatrunām* — C.: *anāthena*] *arthena* — C.: *bāndhavaḥ*] *bāndhavām* — K1./ *bāndavā* — C./ *bāndhavān* — K2. iii) *daridro*] *daridrā* — K1./ *daridrā* — C.K2.: *-kālānām*] *kālānā* — C.: *-buddhiṃ*] *buddhis* — K2. Tib. las.: *tatparaḥ*] *tatparam* — C. iv) *-bhāvena*] *bhāvenam* — K1.C.K2.: *ātmēna*] *atmēna* — K2. v) *nīrujaḥ*] *niruja* — C./ *nirujam* — K1.K2.: *-lābhas*] *lābha* — C./ *lābham* — T.: *nityaśaḥ*] *nityaśa* — C. vi) *bhoktavyaṃ*] *bhoktavya* — K1.C. vii) *varṣa-*] *damaged* — C.: *-pañcāśati-āyus*] “*āyu*” instead of “*āyus*” — K1.: “*pañcāśate*” instead of “*pañcāśati*” — C./ *pañcāśatem āyu āyu* — K2.: *parikalpitam*] *kalpitam* — K1./ *kalpyate* — K2. viii) *-śastreṇa*] *śastreṇa* — K1.: *hanyasya*] *hansyasyā* — K2.: *saṃśayaḥ*] *saṃśaya* — K1.
- 61 The *Vajraḍākatantra*, Ms, Culcatta Śāstrī 72 (= C) 28a2-a4, Tokyo Matsunami 343 (= T) 25b7-26a2. — *svapnikāyām dārako jātaḥ, catuḥpañcadaśame divase tadātyayenāṣṭame māse 'ṣṭame varṣe yadi cchalo na bhavati, tadā guruduḥkḥhito bhavati, śūravīryaparākramaḥ, *hanate sarvaśatrūnām*[= *hanti sarvaśatrūn*], *satām prītikaraḥ, anāthena tu bāndhavaḥ,*⁽ⁱ⁾ *pāruṣyālāpa*[= *-pah*] *sarveṣām pāpa* buddhiṃ tu tatparaḥ*[= *buddhitatparaḥ*] /⁽ⁱⁱ⁾ *daridraś capalāś cāpi* //⁽ⁱⁱⁱ⁾ *nīrujaḥ*

sarvakāleṣu bhogalābhas tu nityaśaḥ /^(v) *sevakena tu bhoktavyaṃ śimhabhāvena sarvataḥ* /^(v) *jīvati varṣāṇi catuḥṣaṣṭi* /^(vi) *vyākulau ca śatruśastreṇa mṛtyuś cāpi na saṃśayaḥ* /^(vii) — [Note] i) svapnikāyām] svapanikāyām — T.: divase] vā dinase — T.: yadi cchalo na bhavati] tadā cchalo na bhavati — C./ yadi cchalo bhavati — T.: -duḥkhito] duḥkhino — T.: -vīrya-] vīra — T.: -śatruṇām] śatruṇā — T.: satām] śatām — C./ śatām — T.: prītikaraḥ] prītikara — T. ii) pāruṣyā-] pāruṣā — C./ pāruṣām — T.: -buddhiṃ tu] buddhiṃ — T. iii) daridraś capalaś] daridracapalañ — C.T. iv) nīrujaḥ] niruja — C./ nīrujaṃ — T.: bhogalābhas] bhogalābhan — C./ bhogaṃ lābhan — T.: nityaśaḥ] omits — T. v) sevakena] seva — C.: bhoktavyaṃ] bhovyaktavyaṃ — C.: -bhāvena] lābhena — C. vi) -ṣaṣṭi] ṣaṣṭhi — C./ ṣaṣṭi varṣā — T. vii) vyākulau] vyākuli — C.: ṛtyuś cāpi] mṛtyañ ca — C.: saṃśayaḥ] saṃśaya — T.

62 Ms, Kathmandu Reel B113/6 (= A) 120b2, Kathmandu Reel A142/2 (= B) 78b11-79a1, Kathmandu Reel D40/6 (= C) 75a4-a5. — **svāpanaś*[→*svāpne* or *svapnikāyām*] *cāra*[= *saṃcāra*] *kāle tu śūravīryaparākramaḥ* /^(v) *puṇyapāpena miśritaś catuḥpañcadaśe* 'mṛtaḥ' /^(vi) *vyākule śatrotsāditaḥ* /^(vii) — [Note] i) cārakāle tu] cārakāreke — A./ cārakārakāreka — B./ cārakāre tu — C.: sūra-] pūra — A.B.: -parākramaḥ] parākrama — A. ii) puṇya-] puna — A.C./ punaḥ — B./ bsod nams — Tib.: miśritaś] miśritta — A./ miśrite — B./ miśrita — C.: 'mṛtaḥ] mṛtaḥ — A.B./ smiteḥ — C. iii) vyākule] vyākula — A.: śatrotsāditaḥ] śatromnāritaḥ — C.

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 *Vajraḍākatantra*.

64 The *Catuspīṭhatantra*, 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). — **kāmānāṃ*[= *kāme*] *dārako jāto varṣaśaṣṭi-aṣṭāni*[= *aṣṭaśaṣṭivarṣāṇi*] *jīvati* /^(v) *dhanavān* **grāmagoṣṭheṣu*[= *grāmavān gomāṃś ca*] *aśvādīn tu sa vāhayet* /^(vi) *satyavādī tu dharmajñāḥ sarvasattvahiṭamkaraḥ* /^(vii) *vidyāvān priyavādī tu sarvaśāstraviśāradaḥ* /^(viii) *saubhāgyaḥ sarvasattveṣu yogacihnam tu darśayet* /^(v) *svadeśe mṛtyum prāpnoti* **ahaṃ*[= *mama*] *vākyam na saṃśayaḥ* /^(vii) — [Note] i) kāmānāṃ] kāmānā — K1./ kāmānaṃ — C./ kāmānā — K2.: dārako] kārako

- C.: jāto] jāta — K1.: -ṣaṣṭi-aṣṭāni] ṣaṣṭyaṣṭāni — K2. ii) dhanavān] dhanavā
 — C./ dhanavām — K1.K2.: -goṣṭheṣu] goṣṭhe — C./ bhoṣṭheṣu — K2.: aśvādin]
 āśvādin — K1./ asvādi — K2. iii) dharmajñāḥ] dharmajñā — C./ dharmajñā
 — K1.K2.: -sattvahitaṃ.] satvahitāṃ — K1./ satvāhitāṃ — C. iv) vidyāvān]
 vidyā — C./ vidyavān — K2.: -viśāradaḥ] viśārada — K1./ viśārada — K2. v)
 saubhāgyaḥ] saubhāgya — K1.C./ saubhāgyaṃ — K2.: yogacihnaṃ]
 yogacihnā — K1./ yogacihnām — C./ yoge cihnan — K2. vi) mṛtyum] mṛtyu
 — K1.C. prāpnoti] āpnoti — K2.: vākyaṃ] vākya — K1.C.
- 65 The *Vajraḍākatantra*, Ms, Culcatta Śāstrī 72 (= C) 27b7-28a2, Tokyo
 Matsunami 343 (= T) 25b5-b7. — *bhuvaneśvare dārako jātaḥ, aṣṭame divase*
'ṣṭame māse 'ṣṭame varṣe yadi cchalo na bhavati, tadā dhanavān aśvavāhakaḥ
satyavādī bahumitro brahmacārī dharmajñāḥ paṇḍitaḥ sarvasattvahitaṃkaraḥⁱⁱ
*śilpajñāḥ priyavādī sarvaśāstraviśāradaḥ /ⁱⁱⁱ saubhāgyaḥ sarvasattveṣu *ahaṃ[=*
mama] vākyaṃ na saṃśayaḥ //^{iv} jīvati varṣāny aṣṭāṣṭi /^v sa ca svapnikāyām
mriyate //^v — [Note] i) bhuvaneśvare] bhuvane ca — T.: na bhavati] bhavati
na — T.: aśva-] aśca — T.: satyavādī] satyavādī — T.: paṇḍitaḥ] (ac) paṇḍatas —
C./ pāṇḍataḥ — T. ii) śilpajñāḥ] śilpajñā — C.: priyavādī] priyavādī — T. iii)
saubhāgyaḥ] saubhāgyaṃ — C./ saubhāgya — T.: vākyaṃ] vākya — T.: saṃśa-
yaḥ] śasayaḥ — C. iv) varṣāny] varṣāny — C.: aṣṭāṣṭi] aṣṭānavati — T. v)
svapnikāyām] svapanikāyām — T.
- 66 Ms, Kathmandu Reel B113/6 (= A) 120b1-b2, Kathmandu Reel A142/2 (= B)
 78b11, Kathmandu Reel D40/6 (= C) 75a3-a4. — *bhuvane saṃcārakāle *jātā[→*
*jāto]ṣṭadinamāsakaiḥ //ⁱ varṣake *yan[= yadi] na mriyate bodhisattvo na*
saṃśayaḥ /ⁱⁱ — [Note] i) bhuvane] bhuvane — B./ bhūvana — C.: saṃcārakāle
] saṃcalakāle — B./ saṃcārakāleṣu — C.: -ṣṭadina-] ṣu dina — A./ jātā dina —
B. ii) varṣake] varṣekeye — A./ log cig na — Tib.: yan na] yatma — All Mss.:
bodhisattvo] taga sarvapādārtheṣu dinajātā bodhisattva — A./ bodhisattva —
B.C.
- 67 The *tantra* does not refer to the day of the death of proper time. I supple-
 mented referring to the *Vajraḍākatantra*, which has the same logic concerning
 the the definition of the day of the death of proper time.

[Abbreviations and primary sources]

Āloka: The *Catuspūthāloka* of Kalyāṇavarman, Skt Ms, Kathmandu Reel B30/37.
Tib, Ota 2479.

Bṛhajjātaka: The *Bṛhajjātaka* of Varāhamihira, *The Brihajjatakam of Varahamihira* (The Sacred Books of the Hindus, V.12), Swami Vijnanananda, alias Hari Prasanna Chatterjee, Panini office, 1912, Allahabad.

Catuspūthantra: The *Catuspūthantra*, Skt Ms, Kathmandu Reel B26/23, Cambridge Add.1704, Kathmandu Reel A138/10. Toh 428, Ota 67.

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

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

Vajradākatantra: The *Vajradākamahātantrarāja*, Skt Ms, Culcatta Śāstri 72, Tokyo Matsunami 343. Tib, Toh370, Ota18.

Vivṛti: The *Śrīvajradākanāmamahātantrarājasya vivṛti* by Bhavavajra, Tib, Ota 2131.

Vohitā: The *Śrīḍākārṇavamahāyoginītantrarājasya vohitāṭikā nāma* by Padmavajra, Tib, Toh 1419, Ota 2136.

[Secondary sources]

YANO, Michio 1976, "The Early Indian Calendar — The Five Year Cycle of the *Vedāṅgajyotiṣa* —" (in Japanese), *Journal of the History of Science* II, 15, p.93-98.

1986, *Mikkyō Senseijutsu — Sukuyōdō-to Indo Senseijutsu* — (in Japanese), Tokyo Bijutsu press, Tokyo.

SUGIKI, Tsunehiko 2003, "Astrology in Mother-Tantric Literature," *Journal of Indian and Buddhist Studies* 51-2, p.(23)-(26).