

A Historical Perspective on the Integration of Mind and Material presented in Dharmakāya and Adībuddha*

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Abstract: This study is to examine the formation and development of Buddhist thought concerning mind and material oriented with Dharmakāya and Adībuddha. In the age of Gautama Buddha religion of India maintained the theory of Brahman, a creator of universe along with the materialism of elements asserted by Indian philosophers. Gautama Buddha denied the creator of heavenly god or materialism instead asserted Dependent Origination that any manifestation of mind and material resulted from elements and environment regardless of any predefined attributes or nature. The foundation of the Dependent Origination and the Four Elements of material were designated by Dharma. In the age of Mahāyāna Buddhism, the rule of Dependent Origination and emptiness were integrated into Dharmakāya as a personalization of Dharma. The idea of Two Truth in Mahāyāna Buddhism overcame the danger of regarding Dharma or Dharma-kāya as independent or eternal nature by dividing all the phenomenon into properties of emptiness and that of distinction and discrimination. The idea of Dharmakāya developed to the three bodies of Buddha, which attributes are described in Ornament Sūtra and also in *Kālacakra Tantra* as Adībuddha, which prove the historical continuity of Mahāyāna Buddhism that were transmitted to Tibetan Buddhism survived today.

Keywords: *Kālacakra Tantra*, Dharmakāya, Adībuddha, Tantric Buddhism, Vajrayāna

I. Introduction

In the history of religion and philosophy material and mind have reflected contradictory value which the former one represents passivity and inflexibility while the latter one represents activity and flexibility. In Indian religion it is believed that material and mind are created by Brahman as described in *Vedics* or that as some materialist asserts elementary substances have been existed without creation and

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extinction. In Indian religion like yoga religious practice is to overcome the desires and passions originated from outer objects and return to nature of origination.

The question on the origin or nature has been a popular subject for the scholars of Buddhist philosophy. There are numerous texts that support emergence and formation of the cosmos and life in the Nikāyas, upper and lower Abhidharma texts which the knowledges were succeeded to Yogācārya schools and gave doctrinal foundations to Tantric Buddhism of late age of Mahāyāna Buddhism. In the text of Abhidharma are presented the formation and destruction of external world and their inhabitant and the progressive development of the fetus in the womb as presented in the *Nanda's Sūtra on Entering the Womb*.(Toh.57)

According to Abhidharma texts the universe are made from accumulation of subtle particles of earth, water, fire, and wind and the collective karma of sentient being that manifest themselves by their desires and passions which consequently enable their happiness and suffering that continues until the end of life cycle. It is evident that the manifestation of universe and sentient beings consist both of material and mind that were researched by schools of Abhidharma which as a result supported the grounds of Dharmakāya in Mahāyāna Buddhism and the formation of three bodies of Buddhas, namely Dharmakāya Saṃbhogakāya and Nirmāṇakāya.

The Tantric Buddhism or Vajrayāna Buddhism began no later than 8th century in India which those scriptures were called by 'Tantra' instead of Sūtra. In those Tantras revolutionary topics and theories were suggested occasionally overcoming the boundaries of existing Buddhism, which provide clues that Vajrayāna Buddhism succeeded and integrated doctrinal traditions of existing Buddhism.

The topic of this paper is firstly to examine the historical continuity of Mahāyāna Buddhism oriented with the topics Dharmakāya originated from doctrines on mind and material preached by Gautama Buddha, and secondly to examine the doctrinal foundation of Vajrayāna Buddhism oriented with Adībuddha in *Kalācakra Tantra*.

The emergence of *Kalācakra Tantra* at the final stage of Indian Buddhism

integrated sources of mind and material in Buddhist philosophies and produced unique ideas of Adībuddha that all the phenomenon of outer and inner space are unified into a realm of ultimate being transcending duality of material and mind but manifested by three bodies of Buddhas to save sentient beings.

II. Foundation of Unification

1. Mind and Material in Early Buddhism

Gautama Buddha appeared in India between the 6th and 5th centuries B.C. whose teachings are preserved in five Nikāyas composed by disciples right after Buddha's entering Nirvana. In early Buddhism material and mind were important topics which were presented by systems of phenomenal classification by aggregates, bases and elements. The Five Aggregates(*skandha*) is a description of mental process of a being by the aggregates of form, feeling, discernment, formation, and consciousness, while the term base(*āyatana*) is a categorization of all phenomenons into twelve bases. Also the eighteen elements(*dhātu*) consist of six objective elements of form, sound, smell, taste, tactility, and mental objects, six senses and six faculties of consciousness.(Dalai Lama, 2017, p.49)

Concerning the nature of existence Buddha preached the theories of Dependent Origination(*pratītya-samutpāda*) and emptiness which are applied both to material and mind. For example Five Aggregates of form, feeling, discernment, formation, and consciousness describe the mental process of mind and materials as objects of mind. The cognition of a self or outer objects are resulted from thousands of experiences and mental works so that Buddhism denies predefined nature of a self or an object, or of mind and materials by different standpoint.

The theories on the elements of earth, water, fire and wind which were originated from ancient Indian thought but the system of classifying material and mind by way of aggregates, elements, and bases were firstly uttered by Shakyamuni Buddha and

supported systemization of Dharmas of Abhidharma schools of Sectarial Buddhism. In the age of Buddha who put emphasis on the liberation from cycle of existence those question of asking the origin of universe, after life or after death were neglected as those subjects are not helpful for liberation of sentient beings.

Buddha's taught is clear as presented by Four Noble Truths, namely 1) reality of suffering exists, 2) there is a cause to suffering, 3) suffering can be extinguished, 4) there is a path. It is said that sentient beings used to cling to the existence of self and outer world by ignoring the rule of Dependent Origination and as a result fell into the cycle of existence.

Buddha's discourses included larger philosophical implications so that after 100 years after Buddha's entering Nirvana about 18 or 20 schools were appeared which by contemporary scholars designate it as Abhidharma period of Buddhism. Abhidharma means in Sanskrit, 'subjects toward the dharma'. The term 'dharma' originally meant the reality of truth or orders, so Abhidharma comprise irreducible factors of reality or intrinsic nature that eventually established vast system of theories to describe nature of mind, life, and universe etc by scholars of Abhidharma age.

The most influential Abhidharma school was *Sarvastivada* which idea of school is comprised in famous seven Abhidharma treatises, one of the which *Abhidharmakoṣa Karika* was written by Vashuvandhu. In this text it is presented the theory of Sarvastivada Abhidharma that systemized fivefold taxonomy of existence: (1) form or matter, (2) the primary mind, (3) mental concomitants, (4) non-associated conditioning factors that are neither physical nor mental, and (5) unconditioned phenomena. (Vesna A. Wakkacem, 2001, p.14) The Sarvastivada scholars asserted that the first four categories are classified into conditioned phenomenas while the last one are devoid of phenomenal realms. Also those fivefold classification were expanded to seventy-five dharmas which describes universe as a manifestation of mind which is actually a previous step of unification of mind and material.

One of the famous theory of Abhidharma age is a relationship between Three

Realms and Dhyāna system. In Buddhist doctrine Three Realms includes Desire Realm, Form Realm, and the Formless Realm that those three realms are in their respective order dependent on 1) external objects of sensual desire such as form, sound, and so on; 2) on the internal bliss of absorption; 3) being disenchanted even by the bliss of absorption, thus the universe is explained in terms of three distinct realms. (Khedrup Norsang Gyatso, 2004, p.120) The Three Realm is experienced by practitioners through Meditation of Nine Stages which enable the practitioner to see and contact and make conversation with sentient beings living. Especially the Form Realm corresponds to the stage of Dhyāna that is divided by First Stage of Dhyāna, the second, the third and the fourth Stage of Meditation respectively.

The schools of Abhidharma understood the doctrines of selflessness and Dependent Origination by adopting the method of analysis and definition of ultimate factors by name of dharma. Those topics of Abhidharma were succeeded to the age of Mahāyāna Buddhism still attempted the analytical investigation on existence and nature which eventually divided Abhidharma system into lower Abhidharma and upper Abhidharma that latter one was adopted by Yogācāra school of Mahāyāna Buddhism.

2. Development of *Dharmakāya* in Mahāyāna Buddhism

According to Abhidharma school Gautama Buddha was an a master who attained qualified attributes of Buddha and his disciple could reach to the stage of Arhat at most. But the scholars consider that every disciple or practitioner could be a Buddha if she or he get enlightenment and transcend all the defiles of karma. Abhidharma scholars asserted that Buddha and Arhat who entered in Nirvana would accomplish body of ultimate being, namely a Dharmakāya that unify both the material and mind of a being that would keep latency of a manifestation. The subsequent emergence of Mahāyāna Sūtras follows the revolutionary view of *Flower Ornament Sūtra* which those foundation of theory were constructed by scholars of lower Abhidharma school.

The emergence of *Flower Ornament Sūtra* emerged at the early age of Mahāyāna Buddhism overcame the limitation of traditional view of Buddha's body and asserted that any practitioner could reach to a stages of Buddha and attain Buddha-kāya. The Vairocana means 'vai(copious) and rocana(radiation of light)' that represents emanation of Dharmakāya to save sentient beings. The Dharmakāya in Mahāyāna Buddhism represents the absoluteness of Nirvana but could not be manifested through phenomenal world just show the possibility of manifestation. But in *Flower Ornament Sūtra* the attribute of Dharmakāya Buddha nominated by Vairocana Buddha manifests itself the manifestation of magical body, an Emanation Body. The two bodies of Dharmakāya and Emanation Body was appropriate to describe the religious potency of Buddha for Buddhist but the Emanation Body of Dharmakāya was limited to the realm of mind that only the Bodhisattvas could carry on the activities for relieving sentient beings in the Desire world as Bodhisattvas was regarded as not fully attained Buddhahood.

The Mahāyāna Buddhism was appeared at 1st century in India and by the emergence of *Mahāvairocana Sūtra*(T.18) in the midnth of 7th century the Mahāyāna Buddhism was divided by Paramītayāna and Mantrayāna. The founder of theory of Buddha's bodies was Yogācāra school which in the writings of Dignaga and Dharmakīrti the school were understood as representing the Mind Only school The school founded by Asanga(4th century) and his brother Vasubandhu.(Dalai Lama, 2017, p.41) that denied external material reality. Masters of Yogācāra school analyzed mind and classified it into layers of consciousness to developed mind for attaining wisdom of non-discrimination linked with the wisdom of equality, the mirror-like wisdom, the discriminating wisdom and the all-accomplishing wisdom.(Panchen Sonam Dragpa, 1996, p.39)

In *Yogācārabhūmi* was one of main treaties of Yogācāra school that presents the massive stage of Bodhisattva practice and the practice system of Bodhisattva. Masters who established the system that was called by Yogācāra who summarized Buddhist

practices into two major wheel, namely such as the cultivation of tranquility (*Śamatha*) and insight (*vipaśyanā*). Masters of Yogācāra devoted to established the Bodhisattva's practice into practical realism of practitioners body and reality of life. (Vesna A. Wakkacem, 2001, p.5)

The Dharmakāya in Mahāyāna Buddhism connotes both the unification of mind and material and manifestation in the Three Realm of existence. While the manifestation of Nirṇānakāya is a coarse realm of desire and material like Gautama Buddha and Dīpaṅkara Buddha and Saṃbhogakāya is a manifestation of Buddha in the realm of pure land like Amitabha Buddha, Aḷṣhovya Buddha which the mental and form exist. The theories of Buddha's body and the three state of Dharmakāya, Saṃbhogakāya and Nirṇānakāya was organized by Yogācāra school in the age of 4th century.

3. Formation of Anuttarayoga Tantra and Kālacakra Tantra

The practices of Mantrayāna firstly appeared in *Mahāvairocana Sūtra* are composed of reciting Mantras, visualizing Maṇḍalas and construction of rites and defined Mantrayāna as 'Mantra Gate'. The *Vajra Peak tantra* (T.18, p.207) emerged 50 year later is the first scriptures of Esoteric Buddhism that firstly adopted a word 'Tantra' instead of Sūtra. The *Vajra Peak Tantra* adopted the practices of *Mahāvairocana Sūtra* but developed the yoga system of Mahāyāna Buddhism.

The Anuttarayoga Tantra is called by Vajrayāna Buddhism because most of religious rituals and instruments show 'vajra' to support the idea of Vajrasattva. Also the Vajra it is a unique emblem represents nature of truth, reality of absoluteness and immutability in the tradition of Indian religion. Vajra meant the wisdom of Prajnaparamīta, which were succeeded to Buddhist Tantrism to symbolize the absoluteness of reality so that Tantric Buddhism or Buddhist Tantrism began to be called by Vajrayāna. The term 'Anuttarayoga' means 'ultimate or highest practice of Esoteric Buddhism' that is originated from classification of Tibetan Buddhist Canons by

Buston Rinpoche of 14th centuries: 1) The Action Tantra (Skt, *kriya-tantra*; Tib. *bya rgyud*); 2) The Performance Tantra (Skt. *carya-tantra*; Tib. *spyod rgyud*); 3) Yoga Tantra (Skt. *yoga-tantra*; Tib. *rna. 'byor rgyud*); 4) The Highest Yoga or Supreme Yoga Tantra (Skt. *anuttarayoga-tantra*; Tib. *rnal byor bla med*).

Some Western scholars call Paramītayāna by Exoteric Buddhism and the Mantrayāna by Esoteric Buddhism. The term 'Paramītayāna' comes from doctrines of Mahāyāna Buddhism taught for Bodhisattvas by way of Six or Ten Paramītas. Paramītayāna are explanations for Bodhisattvas to understand Buddha's teaching. Instead the Mantrayāna are discourses for Bodhisattvas who attained at least 8th stage of Bodhisattva's practice.

The practice of *Mahāvairocana Sūtra* and *Vajra Peak Tantra* demonstrates Omniscient Wisdom(*sarvajñā*) and magical emanation of Buddha's body in three realms to save sentient beings. But in those two scriptures actual practices of achieving magical emanation of Buddha's body like Enjoyment Body(*saṃbhogakāya*), Emanation Body(*nirṇānakāya*) was not presented yet.

The *Guhyasamāja Tantra* was a pioneering Tantric Buddhist scriptures that firstly adopted Anuttarayoga system appeared in 8th century. Those Acaryas like Jñānapada. established practice system of Vajrayāna Buddhism by adopting manipulation of breath, prana and physiology of physical body. Since the emergence of the *Guhyasamāja Tantra* many similar Tantras, commentaries and rites and sadhanas were appeared which are classified by '*Anuttarayoga Tantra*' in Tibetan Buddhism.

The *Kālacakra Tantra* emerged in northern India in the eleventh century just before the extinct of Buddhism in India.(John Nesman, 1998(I), pp.319-49) It is said full version of *Kālacakra Tantra* was the *Paramadibuddha Tantra* that was taught by Gautama Buddha to Sucandra, the king of Shambhala. Upon receiving instruction King Sucandra wrote it down and propagated it throughout his kingdom, Shambala. His six successors continued to maintain the inherited tradition, and the eighth king Manjusrī Yasas composed the abridged version of the *Paramadibuddha Tantra* which

name is '*Laghukālacakra tantrarāja*' that is composed of 1,030 verses.

Pundarika, who was an emanation of Avalokitesvara, composed a large commentary on the *Kālacakra Tantra*, that is called *Stainless Light (Vimalaprabhā)*, which became the most authoritative commentary on the *Kālacakra Tantra* and served as the basis for all subsequent commentarial literature of that literary corpus. In 10th century a master Acarya Tsi ru visited Nalanda Temple University debate on the validity of *Kālacakra Tantra* with the 500 scholars of Nalanda Temple University among whom Naropa was mostly distinctive and as a result the *Kālacakra Tantra* was adopted in the collection of Buddhist scriptures.

Taranatha mentions in his *History of Buddhism* that a Buddhist scholar named Vanaratna from eastern Bengal was survived in 1426 A.D. to reach Tibet through Nepal and translated several works of the *Kālacakra Tantra* from Sanskrit into Tibetan. According to the *Blue Annals*, the best of the initiations and precepts of the *Kālacakra Tantra* came at that time from Vanaratna, thus the doctrine and practice of the *Kālacakra Tantra* were promulgated in India for almost five centuries.

III. Unification of Mind and Material in Kālacakra Tantra

1. Origin of Adībuddha in Kālacakra Tantra

As stated Abhidharma school produced the foundation of Dharmakāya in Mahāyāna Buddhism and likewise Dharmakāya of Mahāyāna Buddhism devoted to the doctrinal foundation of Adībuddha in Vajrayāna Buddhism and *Kālacakra Tantra* which secure the consecutiveness of doctrines throughout the history of Buddhism. The formation of Dharmakāya was a historical incident in the history of Buddhism since it changed the traditional view of Nirvana and Buddha's body of early Buddhism. The emergence of Adībuddha in Vajrayāna Buddhism was an another revolution that physical body and astronomy are also manifestations of mind. The idea of Adībuddha is certainly a successor of Dharmakāya but the Adībuddha represents

ultimate cause or finality to embrace all the phenomenon world that includes space, stars and cerstial body. The docctrines of physical body and astromy appears in Abhidharma system but in some part *Kālacakra Tantra* is also influenced by Arab system founded by Aryabhava's mathmatics and astronomy.(Dalai Lama, 2017, p.289)

The term '*kālacakra*' means "wheel of time" in Sanskrit refers space and time by '*cakra*' and '*kāla*'. The birth of *Kālacakra tantra* certainly influced by Gods of Hinduism like Shiva, Iśvara or Brahman who is a creater of universe in Vedic literature. Likewise the Adībuddha in *Kālacakra tantra* is depicted like ultimate being beyond time and space but also a creator of time and space and a savor to relieve sentient beings. Hereby the 'Adī' means 'without beginning and without end'. For the while without beginning Buddhas taught, still being teaching and will teach. The Adī Buddhas do not designate Buddhas like Shakyamuni or Dipamghara in human realm.(Toh. No.1347, fol. 120b7-121a1)

It is said in the commentary of *Kālacakra Tantra* the comments on the Expression of the Ultimate Names of the Wisdom-being Manjuśri:

Examing the *Pundarika's History of Buddhism* the Acarya Tsi ru inscribed a declaration on a statue of anger guardian: One who doesn't understand ultimate nature of *Adībuddha* wouldn't understand the definition of (Manjuśri bodhisattva's) name, one who doesn't understand the definition of name the one wouldn't understand the foundation of Vajrasattva's wisdom(Toh. No.1347, fol.153b4-b5)

Hereby Manjuśri and Vajrasattva is a traditional divinity of Bodhisattva. Hereby, 'Vajrasattva' in Sanskrit means an 'immutablity like diamond(*vajra*)' which is manifested by personality(*sattva*). The term 'Vajrasattva' is also replaced by 'Vajradhara' which in Sanskrit means 'a personality posessing(dhara)' the nature of 'immutablity like diamond(*vajra*)'.

In *Guhyasamāja Tantra*(Chap.XVII, p.135) has the related verse:

Then Vajradhara, the Teacher, who bowed to by all Buddhas, best of the three diamond, best of the great vest, supreme lord of the three diamond.

And also in Explanatory Tantra *Vajramālā*(PTT. Vol.3, p.229) states:

Vajradhara is explained as endowed with the profound and far reaching: the Diamond Being(vajrasattva), best of those with two (legs); who is a master of destroying and benefitting.(Alex Wayman, 1973, p.53)

In *Guhyasamāja Tantra* and its commentary, *Vajramālā* it is presented the idea of the attribute of ultimate and absoluteness of enlightened one, Vajrasattva or Vajradhara. In *Kālacakra Tantra* it not presented any name of gods or goddesses originated from Hinduism or other religion or presented any doctrines supporting Hinduism or other scholars and schools. *Kālacakra Tantra* is certainly a scripture that would surpass some traditions of existing Buddhism presenting new knowledges of body and astronomy, new practices and rites but still supports traditions of Mahāyāna Buddhism and Vajrayāna Buddhism.

2. The Inner and Outer *Kālacakra Tantra*

The *Kālacakra Tantra's* first two chapters is called respectively 'The Universe' and 'The Individual' as which deal with the investigation of the universe as macrocosm and of the individual as its microcosm. The 'Outer Kalācakra' and 'Inner Kalācakra' is also adoptable for naming the first two chapters.

The Inner Kalācakra text focus extensively on the origin of life. For example the formation of first humans possessing godlike characteristics, with bodies made of light and with no need for sustenance through food and so on, and the knowledges are concerned with embryology, physiology, psycho-physiology, anatomy, medical therapeutics, pharmacology, alchemy, botany, psychology, and philosophy.(Dalai Lama, 2017, p.290) Also the Inner Kalācakra text present the stages of the formation of the body in the womb that the extremely subtle mental consciousness of the intermediate being enters the center of the composite of the white and red substance of semen and blood of the parents who have engaged in sex, and the coarse body of the sentient being comes to form within the mother's womb from the coalescence of the

three substances: semen, blood (ovum), and consciousness.(Dalai Lama, 2017, p.370)

For example *Condensed Kālacakra Tantra* states:

The seed residing in the lotus is supported by the retainer sound by water; it is matured by fire, consumed by taste, increased by the wind; and it is space that accommodates development.(*Kālacakra-laghutantra*, v. 4. Toh 362, p.40b)

Puṇḍarika's *Vimalaprabhā*, a commentary on *Kālacakra Tantra*, for example, states:

At the end of the boar phase, when the fetus has completed ninth months, ten months, eleven months, or twelve months in the womb, intense suffering arises at the time of birth. Birth is now certain, the man-lion fetus is crushed as it passes through the birth canal and then emerges from the womb(*Vimalaprabha*, chap. 1. Toh 1347, p.225a)

The 'Outer Kalācakra speak of five primary elements, namely earth, water, fire, wind, and space, which furthermore the individual as two facets of the phenomenal world—the external or outer (bāhya) and internal or inner (adhyātma) that utilizes knowledge of the various branches of Buddhist science. Disciplines analogous to cosmology, astronomy, astrometry, chronometry. Puṇḍarika's *Vimalaprabhā*, a commentary on *Kālacakra Tantra*, for example, states:

From among the subtle particles, first particles of wind coalesced with one another, and through their convergence, that which moves with lightness and mobility was called "wind." Likewise subtle particles of fire coalesced, and the state merging lightning with wind was called "fire." So too subtle particles of water converged and coalesced, and this rain endowed with wind and fire was called "water." Similarly, the subtle particles of earth fully coalesced and the appearance of Indra's bow (rainbow) in space was called "the sustainer". The subtle particles of taste however pervade everywhere. (Puṇḍarika, *Vimalaprabhā*. Toh. 1347, p.156a)

Buddhist sources also describe how the world first comes to form, then abide, disintegrate, and become empty, and how during the empty stage there remains space or empty particles. It is from these particles that another new world comes to form that

abides, disintegrates, and becomes empty. In this way, in a repeated cycle, the universe is said to retain its endless continuity. These space particles, described in the texts of *Kālācakra tantra* are not conceived of as something observable with a physical mass. Nevertheless, they persist as the sources for the emergence of the entire material world. Through the forces of these space particles, the four natural elements evolve from the subtle to coarser levels, and these later dissolve from the grosser to the subtler levels, ultimately reverting back into space particles.(Dalai Lama, 2017, p.15)

In the text of *Kālācakra Tantra* it is stated that after destruction of external world systems empty space remains. The fundamental particles, which have not converged to form composite particles but remain isolated and dispersed, unobserved by the senses of ordinary beings, are referred to as 'empty particles.' Five such empty particles are identified-the subtle particles of earth, water, fire, wind, and space. The texts speak also of 'six empty particles,' referring to the most subtle aspects of six elements, these being the empty particles of earth, water, fire, wind, and wisdom.

Guhyasamāja system also speak outer primary elements, and also there is discussion of five inner primary elements of earth, water, fire, wind, and space but in the texts of the *Kālācakra* system, there are more explicit and presenting the relationship between the outer and inner primary elements.(Dalai Lama, 2017, p.140) which is quite evident that *Kālācakra Tantra* is a successor of traditional Highest Yogatantra.(Khedrup Norsang Gyatso, 2004, pp.80-144)

While the Outer *Kālācakra* explains the cosmology, particles and the celestial movement and Inner *Kālācakra tantra* focus on physiological science the Extra *Kālācakra* explains the evolution and convergence of ultimate being. The Outer and Inner *Kālācakra* is a science of nature at the standpoint of late Vajrayāna Buddhism which purpose of exposition is solely to explain the foundation Dependent Origination and liberation in Vajrayāna Buddhism.

3. Mahāsūkha in *Kālacakra Tantra* practice

The third chapter of *Kālacakra Tantra* is called by Extra Kālacakra. Hereby 'extra' means a practice to accomplish Buddha's body and transcend mundaneworld. In general practice system of Anuttarayoga Tantra is divided by Generation Stage and Completion Stage which are for changing discretion of mind. This practice is not only accomplish Dharmakāya but also accomplish Saṃbhogakāya and Nirmānakāya by way of special yoga of named Miscellaneous Yoga (*sukśumayoga*) to control drop, channel, wind of physical body.

Since the emergence of *Guhyasamāja Tantra* most of Tantras like *Cakrasamvara Tantra*, *Yamantaka Tantra* and *Hevajra Tantra* follows the system of *Guhyasamāja Tantra* except *Kālacakra Tantra* that adopts different analysis of physiologica theory of body.

The purpose of Generation Stage is to generate Three Bodies of Adībuddha in the three realm of sentient beings. In actual practice the practitioner visualize 1) the nature of Adībuddha beyond time and space; 2) visualize space and time; 3) visualize her or himself as Adībuddha; 4) emanate its body to realm of save sentient beings This process of Generation Stage may be awkward for westerners at first but the foundation of practice is to dominate mind's passion and take control of physiologica system of body, and his spirit should be expanded enough to conquer stages of meditation.

The completion stage is to realize and accomplish Adībuddha but those stages step up from this coarse body to the miscellaneous body and dissolve most of matters in the main channel and respectively three state of mind and finally dissolve his consciousness to the light that radiate from his nature.

The actual process of Generation stage and Completion stage comprised by Sadhana which present the actual process of chanting, visualization and other miscellaneous process of stages, but this rough introduction may be enough to understand the practices of *Kālacakra tantra* which would integrate mind and material, and sources of life and universe, and even a time and space into the ultimate being and to emanate

himself as a Buddha or any other to save and devote for benefit of sentient beings.

What matters in the practice system of Anuttarayoga Tantra is to utilize visualization of sexual consort. The origin of adopting sexual gods and goddess originated from Shaḅtism of Hinduism as those Hindu practitioners regards elements of body as intrinsic nature of Brahman so that by way of sexual rite they try to experience the innate nature of god and liberate from suffering.

In historical record it is not presented any record for traditional Temple Universities like Nalandā, Vikramaśīla, Odantapuri, and Somapuri adopted actual sex but certainly adopted visualizations of sex instead. Certain record presents yogis and practitioners retired from Saṃghas and adopted those sexual practice.

In Buddhist Tantrism those approach are defined by Mahāsūkha ideas. In most of Anuttarayoga Tantras including *Vajra Peak Tantra* support the idea of Mahāsukha to mean 'Supreme Preasure' in Sanskrit. The similar concept of Mahāsukha found in *Nirvana Sūtra*. in Exoteric Buddhism which in Sūtra presented 'immutable pleasure of Nirvana' by presenting four majer subject of 'immutability, pleasure, selfness, purity'. These four subjects respectively substitute 'impernanence, suffering, emptiness, selflessness' of early Buddhism. The *Nirvana Sūtra* in Mahāyāna Buddhism was to stand against the passive attitude of early Buddhism to confront actively the reality of lives.

In the *Mahāparinirvāṇa Sūtra* the concept of Tathāgata indicates the ideas of being permanent, blissful, void, without marks, and very pure(*viśuddha*). (Edward A. Arnold, 2009, p.210) The idea of Supreme pleasure was combined with the practice of accomplishing Nirṃanakāya which actually accomplish Buddha's body without changing practitioner's body, passion and senses even to include sex and deires. (Toh. No.1347, fol.120b2-b4).

The commentary by Vimalaprabhā on the Chapter of Accomplishment states like follows:

The supreme body endowed with every attributes comtemplates on all the factors of phenomenon world by belief on everything so that it is manifested by supernature nature all kinds of sentient beings. The voices of all sentient beings make it clear the nature of supernature natures which is accomplished by desires of sentient beings, that is presented by shapes from Body of Merits. It is beyond continual changes, immortalities and immeasurability, and also does not belongs to existence or non-existence, that it is Dharmakāya that transcends all the attributes of dependencies. (*Vimalaprabha*, chap. 3. Toh I347, fol 29a)

The Dharmakāya in *Ornament Sutra* used to present infinity or super nature of authority especially in *Ornament Sutra* but in Vajrayāna Buddhism the idea of Mahāsūkha put emphasis on Buddha Nature of this phenomenon world. The idea of Mahāsūkha is sometimes misunderstood by sexual intercourse usually seen in Shakti-Hinduism but the idea of Dharmakāya shows the historical continuity began from early stage of Buddhism to the latest stage of Vajrayāna Buddhism.

4. Shambala in the History of Indian Buddhism

Examining the texts and ideas presented in Vajrayāna scriptures it is found some similarities resembling after outer attributes of god or goddesses. For example the *Kālacakra Tantra* adopted Hindu myth of Kalkī which is the tenth incarnation of Viṣṇu, who will be born in a village named Śambhala. and will annihilate barbarians, establishing a new golden age of righteousness, prosperity, and social order.”(Newman, 1995, pp.284-85) The barbarian uttered here is Muslim and the similar ideal king for Buddhist is Buddhist Cakravartin. In *Kālacakra Tantra* under the command of the Buddhist Kalkī Muslim forces will be conquered and a new age of Buddhism will flourish.

One of popular topics of Anuttarayoga Tantra is to ask weather those transmission copied Hinduism that it resulted in the destruction of orthodox Buddhism in the late period of Mahāyāna Buddhism.

On the one hand it is quiet certain that the sect of Buddhism became gradually rarified and disengaged from the religious interests of the common masses which in consequence Indian Buddhism underwent an increasing loss of its social base in comparison with different flourishing Hindu sects.(Robert E. Buswell, 2004, p.359.) On the other hand, in the early eleventh century the first Turkic invasions and increased Muslim migration occurred. Traces of these historical circumstances can be found throughout the *Kālacakra* scriptures. The historical record shows that a general from Turkish invited Muslim scholar and tried to debate against Buddhist scholars and convert Buddhist to Muslim but often defeated by expert Buddhist scholars that the general took the most brutal choice of violent way. As a result *Kālacakra Tantra* and the related scriptures presents some sources for Buddhist interpretations of Islam.(John R. Newman, 1998(II), pp.311-371.)

The distinctive features of the Wheel of Time Tantra, as John R. Newman said put emphasis on the identity of the macrocosm of the universe and the microcosm of the individual human being. The kingdom of *Śambhala* and the apocalyptic scenario are described in the first part the Outer *Kālacakra*. Following the macrocosm-microcosm homology, the actual war could be interpreted as a struggle between enlightenment and ignorance. The struggle therefore is not taking place in the external world but in the body of the practitioner.(John Newman, 1995, pp.284-89.)

Some remnants of Indian Buddhism lasted till 14th century in India but essential traditions of doctrines, practices rites and scriptures in Buddhist Temple Universities, especially Nalanda system were transmitted to Tibet where scriptures are translated in Tibetan and Samgha were established that are still survive in Tibet and India.

IV. Conclusion

The two main topics of this paper the foundation of *Kālacakra tantra* system was built through doctrinal development of 1,500 years of Indian Buddhism without loosing principle of Dependent Rising and Emptiness of early Buddhism. It took almost

1,500 years that space, body and mind that are connected in doctrines which were latent in the theory of Dependent Origination. The author of *Kālacakra Tantra* attribute the authority of this tantra to Gautama Buddha that *Kālacakra tantra* was preached to Sucandra by Buddha.

The *Kālacakra tantra* is certainly the most confidential teachings of full of unfamiliar rites and practices in Indian and Tibetan Buddhism. But examining the history of theories underlying in outer factors of Mantras or Maṇḍalas it is easily found the unity and integration of all the dogmas of Buddhism into compressive rites which purpose is for practitioner to attain Buddhahood, especially Adībuddha the ultimate being existed beyond limits of time and space.

The mythical kingdom Shambala preserved *Kālacakra tantra* and taught to the inhabitants of to show the ultimate desire of Buddhist to build an ideal society where Buddhas and Bodhisattvas are living. Religions has been emerged and influenced under influences of culture, region of surroundings and it is no exception for *Kālacakra Tantra*. This historical evidence and textual research show that Nalanda or other Vikramasīla and Odantapuri temple university maintained the principles of Buddhism which still denied the existence of creator or substance of ultimate being.

Historically if Buddhist in the late period of Mahāyāna Buddhism attempted to follow the Hinduism or any other religion the Buddhism should not disappeared as it was mixed with Hinduism and consequently would have survived today, instead the Tibetan Buddhism still preserves a live tradition of *Kālacakra Tantra* in Vajrayāna Buddhism maintains the fundamental idea of Dependent origination and emptiness that Gautama Buddha had firstly taught.

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