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The Development of Kālacakra Studies in Tibet with particular Attention to Text-historical Problems

In general, the Buddhists were not so much concerned with the creation of the world – for them it was not a creation and there was no Creator – as they were with the year in which the Buddha entered nirvana, the year in which he passed away. In the Indian subcontinent this concern was only vaguely present even if the available literature indicates that there were over a long stretch of time a number recalculations of how long the Buddhist teaching would last since the Buddha's nirvana. In addition, a number of works, sutra as well as tantra, contained various prophecies of future events in which his nirvana was taken as their starting point. The situation was very different in Tibet. There the *Kālacakra* corpus (10th-early 11thc.), that is, Yaśas' *Laghukālacakratantra* and its *Vimalaprabhā* commentary by Puṇḍarīka, was taken as a credible source for the calculation of the Buddha's Anno Nirvanae as well as for the creation of the various calendars that we encounter in the Tibetan literature. From the early eleventh to the late fourteenth century, this corpus was rendered into Tibetan some twenty times. This would not only indicate that Tibetan scholarship experienced some difficulties with this corpus' diction, but also that the Tibetans were confronted with manuscripts that had alternative readings. My talk will focus on some of the more interesting passages of the first chapter, the *Lokapaṭāla*, of this corpus on which some Tibetan Sanskrit scholars can be seen to have exercised their textual-critical skills.