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## The Kālacakra Initiation by the Fourteenth Dalai Lama in Amaravati, January 2006

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### Introduction

The Kālacakra initiation is part of the Buddhist Tantric system of Kālacakra Tantra. This tantra is considered to be one of the most important tantric teachings in Tibet.

It has its origins in India in the 10<sup>th</sup> or 11<sup>th</sup> century A.D. and is something of an encyclopaedia of Buddhist knowledge of the time. These teachings will be treated later in this article.

The reason why this initiation has become well known today is because the present fourteenth Dalai Lama has given it on many occasions to large audiences during the last thirty years.<sup>1</sup> As can be seen below, the initiation has been given on thirty occasions nineteen of which were during the last sixteen years. Why has the Dalai Lama given so many initiations in later years? This question is difficult to answer exhaustively, but one reason is his rising popularity in the world after winning the Nobel Peace Prize in 1989. Another reason is that the global situation demands more Kālacakra initiations as these are said to be given for the promotion of world peace.

A more political reason, considering that he has given seven initiations at different places in India, is that all the Tibetans in exile, and as many as possible of the Tibetans inside Tibet, should have the possibility to participate in these ceremonies. These occasions are of great importance for strengthening the Tibetan national identity in exile. There have been over 100,000 participants and up to 200,000 participants at several of the initiations in India. This means that practically all of the

<sup>1</sup> The Dalai Lama has given the following initiations since 1954 and especially since 1970: Norbu Lingka, Lhasa, Tibet, May 1954; Norbu Lingka, Lhasa, Tibet, April 1956; Dharamsala, India, March 1970; Bylakuppe, India, May 1971; Bodh Gaya, India, December 1974; Leh, Ladakh, India, September 1976; Madison, USA, July 1981; Dirang, Arunachal Pradesh, India, April 1983; Lahaul & Spiti, India, August 1983; Rikon, Switzerland, July 1985; Bodh Gaya, India, December 1985; Zanskar, Ladakh, India, July 1988; Los Angeles, USA, July 1989; Sarnath, India, December 1990; New York, USA, October 1991; Kalpa, Himachal Pradesh, India, August 1992; Gangtok, Sikkim, India, April 1993; Jispa, Himachal Pradesh, India, August 1994; Barcelona, Spain, December 1994; Mundgod, India, January 1995; Ulanbator, Mongolia, August 1995; Tabo, Himachal Pradesh, India, June 1996; Sydney, Australia, September 1996; Salugara, West Bengal, India, December 1996; Bloomington, USA, 1999; Key monastery in Spiti, India 2000; Graz, Austria, October 2002; Bodh Gaya, India, January 2003; Toronto, Canada, April 2004 and Amaravati, India, January 2006. An initiation was planned in Bodh Gaya for January 2002. The Dalai Lama was there, but cancelled the initiation because of bad health and the initiation was postponed until the following year. This information can be found on the Internet site of the Tibetan Government in Exile, [www.tibet.com](http://www.tibet.com). See also Dalai Lama 1991:97 and Hammar 1992:204.

Tibetans spread over the world have been present at one of these events, which are the greatest assemblies of Tibetans ever held. The initiation in Bodh Gaya probably had more than 300,000 participants.

I will begin by describing the event at Amaravati and how it was organized. Then I will present a short overview of the different parts of a Kālacakra initiation as held by the Dalai Lama in different places over the years. Finally I will give a day-by-day description over the events at Amaravati 2006 and then draw some general conclusions about the event as a whole.

### A presentation of the Kālacakra initiation in Amaravati 2006

In January 2006 I participated in the 30<sup>th</sup> Kālacakra initiation given by the Fourteenth Dalai Lama at Amaravati<sup>2</sup> in the state of Andhra Pradesh in India. The aim was to study that initiation, because my doctoral thesis treated the Kālacakra Tantra.<sup>3</sup>

The initiation ceremony took place from January 5 to 17 2006. Because of my earlier studies of the Kālacakra Tantra and its initiation I was very interested in how one of these mass initiations would be conducted with predominantly Tibetan participants. I had attended the Kālacakra initiation of the Dalai Lama in Rikon, Switzerland in 1985, but there were only around 7,000 participants, a majority of whom were non-Tibetans.

My thesis treated the history of Kālacakra in Tibet and the concept of Ādibuddha in the Kālacakra tantra. It also treated some questions concerning the Kālacakra initiations held by the Dalai Lama in more recent years. There were some problems at the initiation in Bodh Gaya in 2003, with Ambedkar Buddhists holding a fast to the death in order to protest against the Dalai Lama, demanding that he be thrown out of India.<sup>4</sup>

The initiation at Amaravati 2006 was especially interesting because it was held at the site where, according to tradition, the Dhānyakaṭaka stupa was situated. That was the place where, according to the scriptures, Buddha Śākyamuni held the sermon of the Kālacakra tantra. It has been identified with Amaravati stupa. This identification is not certain, but it is a possibility. In any case it has been decided by Dharamsala that this was the site of the preaching of the fundamental text of the Kālacakra tantra.

The basic text existing today is the Śrī-Kālacakra-tantra-rāja (the laghutantra) of around 1050 stanzas. It is stated in the text that there existed a root-tantra (mūlatantra) of 12,000 verses which has never been found except in shorter excerpts. The other important text is the great commentary Vimalaprabhā which is transmitted together with the laghutantra and is of equal importance for the teaching of the tantra.

It was eventually decided that the Dalai Lama's 30<sup>th</sup> Kālacakra should take place in Amaravati. Behind the event was the Central Tibetan Administration in India,

<sup>2</sup> The most correct spelling is Amarāvati, but I have chosen to keep Amaravati as it is the spelling used in this context.

<sup>3</sup> Hammar 2005.

<sup>4</sup> See Hammar 2005: 11–16.

which is the Tibetan government-in-exile based in Dharamsala. The whole event was sponsored by the Busshokai Foundation in Japan. They have sponsored similar events in the past and have also sponsored many Tibetan refugee school children in India. There is a Busshokai Centre of Kanazawa in Japan, which is a small Japanese group focused on the study of Tibetan Buddhism, especially its Tantric tradition. Mrs. Kazuyo Baba is their President, and Kyabje Denma Lochoe Rinpoche is the group's principal teacher. The practical work was done by Norbulingka Institute, an organization based in Dharamsala which was chosen by the Busshokai Foundation.<sup>5</sup> Norbulingka Institute is a registered trust functioning under the chairmanship of the Fourteenth Dalai Lama, and operating under the auspices of the Tibetan Government-in-exile in Dharamsala.<sup>6</sup> The Norbulingka Institute is dedicated to preserving the Tibetan culture in different ways. The Institute made all the practical arrangements and plans for the event. The fee for westerners was very low (US \$10). For the Tibetans it was even lower, and for the Tibetans from Tibet there was no fee. The simpler tents in the Amaravati camp were also very cheap. Everything was done in order to facilitate the participation of the Tibetans.

It was necessary to be registered as a writer in order to be able to shoot photos and video, and the permits were issued by the Department of Information and International Relations of the government-in-exile in Dharamsala. Consequently it was clear in many ways that the responsibility for this event was held by that government. The teachings were simultaneously translated into various languages like English, Italian, Russian, and even Telugu for the local visitors. An FM radio broadcast was organized and one had to have a radio and tune in a specified frequency to hear the desired translation.

For the event, and also for the future, a twenty-seven-meter high statue of Buddha Śākyamuni was being constructed near the teaching ground. It was supposed to have been finished before the initiation but it was still under construction. This was a little setback for the organizers but even under construction the statue was worth visiting. This part of Andhra Pradesh was previously a Buddhist centre. The well-known Buddhist philosopher Nāgārjuna stayed at nearby Nāgārjunakoṇḍa where there are archeological remains from his time 2000 years ago.

Amaravati has around 13,000 inhabitants and a lot of work had to be done with the infra-structure in order to host the around 100,000 participants. For example, the main streets were paved and an electrical net had to be set up for the teaching ground and the tent camps. The cell-phone net had to be augmented considerably for the event and special arrangements were made by the Tibetan Technology Center.<sup>7</sup> The sanitary arrangements were also very important and seemed to work comparatively well. The organizers paid local Indian women to keep the streets clean. 1,600 workers were employed to do the cleaning work.<sup>8</sup>

<sup>5</sup> See Kalachakra 2006 Information Kit.

<sup>6</sup> See [www.norbulingka.org](http://www.norbulingka.org) where information can be found on the Amaravati initiation.

<sup>7</sup> See [www.tibtec.org/?q=node/38](http://www.tibtec.org/?q=node/38) This is another example of Tibetan refugee enterprises, a technology centre for helping the Tibetan community in India with modern technology.

<sup>8</sup> The New Indian Express, Vijayawada. Monday January 16, 2006.

In order to show the good relations between the Tibetan organizers and the local government, the Chief Minister of Andhra Pradesh, YS Rajasekhara Reddy visited the initiation and especially the Dalai Lama. He also insisted that the event did not have any political significance and would not affect India's relations with China. He stated that the Dalai Lama and Tibetan Buddhists were free to practise their religion in India. Therefore the government of Andhra Pradesh was helping to organize the Kālacakra event. The Dalai Lama also expressed a wish that Amaravati should be a Buddhist place of study and worship. Buddhism is, after all, an Indian religion and was practised in the area long ago. A Buddhist Museum and interpretation centre was established in Amaravati.<sup>9</sup>

### General information

I travelled by air to Hyderabad on 4 January 2006. From there it was a seven-hour train journey to Guntur in southern Andhra Pradesh. From there the organizer had arranged buses from the train station to the town of Amaravati 35 km away. I arrived there in the evening and after some problems managed to reach the tent camp where I had reserved an "Australian Luxury Tent" for my two-week stay at the site. It was a twenty-minute walk from the teaching grounds. The organizers had done an enormous job in planning living quarters for the around 100,000 expected visitors. Most of the participants were staying in the tent camps but many also stayed in neighbouring towns like Guntur or Vijayawada. I registered as a writer to gain admittance to the press section and be allowed to film the event. Otherwise filming and taking pictures was prohibited. The security was quite strict and every bag was searched before one could enter the closed-off teaching ground. Receiving a press card was necessary in order to be able to cover the event.

Every day a press conference was organized at the press centre located nearby in a tent well equipped with computers and telephones. Sometimes important information was provided at the press conferences. Among other events there was press conference with the Prime Minister in exile Samdhong Rinpoche. He underlined that the initiation was a purely religious event and that it did not have a political significance. There was a press release every day during 7-15 January in which the events of the day were published.<sup>10</sup>

At a press conference (2006.1.15.) in Amaravati the following figures were given by the exile government for participants from different countries.

40,000 lay Tibetans, mostly from India, but also from the whole of the diaspora.

16,000 Tibetan Buddhist monks and nuns from the diaspora.

8,600 Tibetans from inside Tibet who had come for the occasion. Most of these Tibetans were going to travel back to Tibet, but there were 800-900 refugees.

5,000 from the Himalayan regions, including 300 from Bhutan.

<sup>9</sup> The New Indian Express, Vijayawada, January 10, 2006. See also Kalachakramediainfo.org 8 January. There was an Indian organization at the level of the State of Andhra Pradesh under the protection of the Chief Minister of Andhra Pradesh Dr. Y S Rajasekhara Reddy. There was also a Kalachakra District Committee as well as a number of organizations that were taking care of the logistics of this big event.

<sup>10</sup> [www.kalachakra2006.com/press/release/](http://www.kalachakra2006.com/press/release/)

300 Ladakhis

300 Mongolians

6–7,000 local Indians.

4,000 foreigners from 36 countries around the world.

A total of around 80,000 people attended the event. Other figures have been given, the most common being 100,000. Later even the figure of 150,000 attendees has been given.

These figures are approximate because there was some but not complete control of the number of people attending. For the first time there were also some Chinese Buddhists from the People's Republic. There were also Buddhist monks from Taiwan, Sri Lanka etc.

The giant Buddha statue was sponsored by a Japanese Buddhist organization.

The whole event had a budget of around US \$1 million. There were several large donors, especially the Japanese Buddhist organization Busshokai mentioned earlier, which also was sponsoring the building of the giant Buddha statue near the old Amaravati stupa. During the conference the participants were asked to contribute more to the budget. There was a deficit of around US \$35,000. It seems like that sum was raised because there was no more fund-raising during the final days when the budget was officially commented on. There is a tradition of making an economic report at the end of an initiation and this was done by the organizers.

### A summary of the teachings of the Kālacakra Tantra

Kālacakra means “The wheel of time”, and in some ways it is a philosophy of time. At the beginning of the basic text it is mentioned that everything in the cosmos has its origin in “time”.<sup>11</sup>

The extant basic texts are the relatively short Śrī-Kālacakra-tantra-rāja (KCT or the *laghutantra*) and its canonical commentary *Vimalaprabhā* (VP). It is said that there exists a root-tantra, which is much longer but of which only a shorter version and various quotations are known. There are also many other texts translated from the Sanskrit into Tibetan in the Tibetan canon, the *bKa'-gyur* and the *bsTan-'gyur*. Finally there is a voluminous literature of commentaries written in Tibetan from later centuries. The large number of texts is a measure of the importance of the Kālacakra Tantra in Tibet. Only parts of this literature have been translated into western languages.<sup>12</sup> According to their own tradition, the basic texts were written by kings in the mythic land of Shambhala.<sup>13</sup> Buddha Śākyamuni himself is supposed to have preached the original root tantric texts, which were then written down by the kings of Shambhala.

The basic text (KCT) and its commentary (VP) are divided into five chapters of which the first treats the outer world (the macro-cosmos) and the second the inner human world (the micro-cosmos), consisting of the subtle body with the six cakras,

<sup>11</sup> KCT I:4 in Banerjee 1985:1, translated in Newman 1987:419.

<sup>12</sup> See Newman 1987 for parts of the first chapter. Wallace 2004 for the second chapter. Andresen 1997 for the third chapter and Hartzell 1997 for parts of the fifth chapter.

<sup>13</sup> Shambhala is the Tibetan version of the name of the land, which in the Sanskrit texts is written *Sam-bhala*.

and how to control this body. The subtle body is described as a system of energy (prāṇa) channels with three main channels: one in the middle (avadhūti), and one on each side. The energy moves in these channels and the goal of the six-limb yoga (ṣaḍāṅga-yoga) is to halt the movement of these “winds” and in that way reach supreme bliss. The energy does not move in the spine, as in Hindu Kuṇḍalini yoga, but somewhere in the middle of the body.

The third chapter (abhiṣeka-ṣaḍāṅga) treats the initiation ritual of this tantric system. This chapter was the first to be explained by the Dalai Lama as it was necessary for understanding the Kālacakra initiations that he was giving.<sup>14</sup>

The fourth chapter contains descriptions of the methods of meditation (sādhana) and also the six-limbed yoga mentioned above.

The fifth chapter (jñāna-ṣaḍāṅga) treats knowledge (jñāna) with a long sub-chapter on the supreme unchanging bliss (“nirvāṇa”). Traditionally the Kālacakra Tantra is divided into three parts: the outer, which is the first chapter treating astronomy, astrology, and mathematics; the inner, which is the second chapter treating the human body with its inner structure of cakras and different energy channels; and finally there is the “other” Kālacakra, which in chapters 3–5 treats the very divinity Kālacakra, the mandala, and the other main teachings.

As is shown by this short overview of the content of these texts, they contain an almost encyclopaedic knowledge of the contemporary Indian society.

The teachings of Kālacakra have the goal of reaching nirvāṇa, or rather the state of śūnyatā (the void), which is also called the state of great bliss (mahāsukha) and is compared to the concept of the supreme unchanging (paramākṣara). This is reached by the union of opposites as mentioned in other mahayāna teachings: male/female, and upāya/prajñā (translated as means and wisdom). This state is symbolized by Kālacakra (the wheel of time) as a male divinity in embrace with his female counterpart Viśvamāta (the all-mother). These two principles possibly have emerged from the so-called Ādibuddha, the “original” Buddha, or “first Buddha”. Actually it is not very clear what is meant by the concept of Ādibuddha. In some places it can be interpreted as the principle in which the world began. For the person initiated or meditating on the Kālacakra, the process of identification, as in all tantric meditation, is enacted. The teacher giving the Kālacakra initiation (the Dalai Lama) becomes Kālacakra, and with him all the participants become identified with the Kālacakra.

All the above are presuppositions that are basic to the actual initiation ritual.

There are different layers in the interpretation of a ritual. In the case of the Kālacakra Tantra there is a complicated philosophical background to why the ritual is performed from a purely Buddhist perspective. Another layer of interpretation is the analysis of how the ritual functions for the individual or for the group as a whole. How is the ritual used, and what is its meaning to the participants? In the final part of this article I will discuss those questions.

Before describing more details of the initiation at Amaravati, a more general picture of the ritual will be drawn. I will briefly describe the Kālacakra initiation ritual as it has generally been performed by the Fourteenth Dalai Lama.

<sup>14</sup> See Dalai Lama 1985 and Andresen 1997.

### The Kālacakra initiation ritual – A general description

I will here describe the Kālacakra initiation as it has been performed at the great mass-initiations given by the Fourteenth Dalai Lama during the last twenty-five years. Apart from Amaravati 2006, I also attended the initiation performed by the Dalai Lama at Rikon in Switzerland in 1985, and these two occasions will stand as models for the Kālacakra initiations performed by the Dalai Lama. I have been able to compare them with other initiations in writings and on web sites, Madison 1981, and later, Graz 2002 and Toronto 2004.<sup>15</sup> The differences are very small between them. The entire initiation, including preparations, lasted for twelve to thirteen days. In Rikon there were around 6,000 participants, and in India there have been more than 100,000 participants on several occasions, and 200,000 in one case.<sup>16</sup>

The Dalai Lama belongs to the largest school of Tibetan Buddhism, the dGe-lugs-pa, and uses the initiation lineage of that school. The monks who are specialists on the Kālacakra Tantra belong to the rNam-rgyal college of the great Drepung (sBras-spungs) monastery in Lhasa. This monastery has been rebuilt in exile in southern India and its monks accompany the Dalai Lama during all initiations. Their special tasks are to make the sand mandala of Kālacakra and to assist in the ritual.

The Kālacakra initiation has also been given in the other Tibetan Buddhist schools Sa-skyapa, bKa'-brgyud-pa (Karma-pa) and rNying-ma-pa, both in Tibet and in the western world. I assisted at the initiation by the Karma-pa lama Kalu Rinpoche in Stockholm 1982 and there were differences from that of the Dalai Lama. In particular, the preliminaries and the sand mandala<sup>17</sup> were not present. The initiation was instead performed with a painted mandala. Much of the initiation process in the following presentation is performed with the visualization technique used in Tantric Buddhism in general. For example, when it is said that the participant is circumambulating the mandala and enters the different doors, it is a mental process. At some points in the initiation it might have been possible to perform the actions physically, but this was not practical because of the number of participants. It is important to remember that in Tibet the number of participants at the Kālacakra initiations was very limited. They were performed for much smaller groups and it was very difficult to obtain the initiation and the accompanying teachings. Normally it was necessary to pay with gold or money for the teachings in older times.<sup>18</sup>

The mass-initiations are probably a quite recent phenomenon. There exists information though, that there were initiations given to many participants even earlier. The 9<sup>th</sup> Panchen Lama held no less than nine Kālacakra initiations from 1928–36 in China.<sup>19</sup> At that time the Panchen Lama resided in Peking for many years and he

<sup>15</sup> See Kalachakra Initiation 1981 and Kalachakra Initiation 1985. For Graz 2002 and Toronto 2004 I have consulted their Internet sites. [www.shedrupling.at/KC/KChome.html](http://www.shedrupling.at/KC/KChome.html) for Graz 2002 and [www.ctao.org/kalachakra/](http://www.ctao.org/kalachakra/) for Toronto 2004.

<sup>16</sup> See [www.tibet.com](http://www.tibet.com), the official site of the Tibetan government in exile.

<sup>17</sup> I write mandala instead of maṇḍala because the word can be said to be a part of the modern English language.

<sup>18</sup> See Hammar 2005 where I have translated a text by the 14<sup>th</sup> century scholar Bu-ston on the history of Kālacakra in Tibet.

gave these initiations to thousands of attendees. The initiation in Peking 1932 was the most important. I will return to these events later. The present Dalai Lama gave the first mass-initiations in Lhasa in 1954 and 1956 and he has continued with many more later. In other Tibetan schools of Buddhism Kālacakra initiations have also been given to many participants at the same time.

The preparations for the initiations are performed some days before the actual initiation.<sup>20</sup> These preparations are more or less the same at all the Kālacakra initiations given by the Dalai Lama. During the first three days the place of the initiation is prepared. At Rikon 1985 and Amaravati 2006, this was done by the Dalai Lama and his assistant monks from Namgyal College of Drepung monastery in South India. As the ritual leader, the Dalai Lama first appeals to the divinities protecting the grounds for permission to perform the initiation. He then creates a protective circle and calls on other protective deities. He also blesses the atmosphere. This is very interesting because he seeks protection from earth deities who are not actually of Buddhist origin. It is an old stratum in Tibetan religions that there are divinities everywhere in nature, in mountains, trees, and in the earth. It is interesting to see that these traits are a living tradition today. As the texts are from India, perhaps this was also a religious tradition in Old India. At the same time as these old religious traits are honoured, the Buddhist five jinas<sup>21</sup> are evoked, together with Kālacakra himself.

All the above are preparations for the construction of the Kālacakra mandala, which is a representation in two dimensions of the Kālacakra cosmology. There exists a Kālacakra mandala in three dimensions in the Potala palace in Lhasa, which I studied when visiting the Potala. It is like a small house with all the 722 divinities represented in the mandala.<sup>22</sup> At the Dalai Lama's initiations a sand mandala is constructed. It takes the monks from the Namgyal college three days to create this mandala. At the initiations of other Tibetan Buddhist schools a thangka (cloth painting) is used instead of coloured sand.

In the centre of the mandala are the divinities: the male Kālacakra and the female Viśvamāta.

They are depicted in sexual embrace and symbolize the principles of upāya / means/the male and prajñā/wisdom/the female. These principles are then united in the concept of Ādibuddha, which is a sort of unifying concept.

Then the Dalai Lama issues a command, especially to the protective aspect of the Kālacakra, Dorje Shug, to create the mandala. The assisting monks performed a rit-

<sup>19</sup> See Jagou 2004: 117–126. This is a recent work of great value treating the life of the 9<sup>th</sup> Panchen Lama, which has not previously been described in a scholarly work.

<sup>20</sup> The contents of the following chapter are based on personal observations in Rikon 1985 and Amaravati 2006, Kalachakra Initiation 1985, Dalai Lama 1985, Dhargyey 1975, Andresen 1997, Sopa 1985 and Berzin 1997.

<sup>21</sup> The five jinas (victors) are in the north Amitabha, the south Ratnasambhava, the east Amoghasiddhi, the west Vairocana and above the centre Akṣobhya and below the centre Vajrasattva. They are placed in each of the six directions. There is consequently a sixth family with Vajrasattva, who can be replaced by Kālacakra, especially in the Kalachakra Tantra. The number six is very important in these teachings, as there are also six cakras instead of seven. It can be remarked that Amitabha is placed to the north in the Kālacakra. In China and Japan he is the master of “the paradise of the west”.

<sup>22</sup> Abhayākaragupta 1949:76–86; translated in the introduction by Bhattacharyya; Personal observations, Lhasa 2001.

ual dance taking the form of the wrathful protective deities in order to remove all disturbing forces. They create a “wheel of protection” to ensure the success of the initiation. These rituals also have the purpose of inviting the earth goddess to enter the structure of the mandala. The next step for the monks is to draw the mandala with chalk. Finally the divinities which have been called upon for constructing the mandala can return to their places in the mandala construction.

Finally the Dalai Lama invites the divinities to take their places in the mandala which is protected by the five jinas and their female consorts. When the chalk structure is finished, the monks begin creating the Kālacakra mandala with coloured sand. This process takes three days as performed by the sixteen specialized monks from the Namgyal college of the Drepung monastery.

From the fourth to sixth days in Rikon there were preliminary teachings, but they were not given by the Dalai Lama. At Amaravati, he himself gave teachings on the third to the sixth days on Chapters 18, 24, and 26 of the *Mūlamadhyāmārikā*, or “Fundamental Wisdom of the Middle Way” by Nāgārjuna. He held lectures every morning between 9 a.m. and 12 noon explaining different parts of the text in an independent way.<sup>23</sup>

On the seventh day the meditative ritual (*sādhana*) is performed. Ten vases are placed in the ten directions around the mandala. The mandala is about one-and-a-half metres in diameter, and is protected by in a small house-like construction with a curtain. The participants are not allowed to see the mandala until a special moment in the initiation ritual, and therefore it is hidden behind the curtain. On this day in Amaravati a ritual dance was performed by the monks from Namgyal monastery in order to honour the mandala. At Rikon this was performed on the eighth day.

There was also ritual musical performance. The rituals conclude with another Kālacakra *sādhana* performed by the Dalai Lama. At Amaravati the preparatory empowerments of the students began on this day and were continued on the next day. I will not give the details of the initiation here as they have been described earlier.<sup>24</sup> The Kālacakra initiation of the generation stage (*utpattikrāma*) is performed by the Dalai Lama in the form of seven initiations, like the stages of development of a child. These are the seven basic initiations. These initiations were prepared on the tenth day and were actually given on the eleventh day.

At Rikon, the Dalai Lama then established the time and place of this occasion. According to the chronology of the Kālacakra it is the year 2846, counting from the enlightenment of the Buddha and the year 2797, counting from the Buddha’s teaching of the Kālacakra Tantra at the Dhānyakaṭaka stupa in south India. At Amaravati it was explained in a similar way. The preceding was consequently the initiation of the generation stage, which is the basic teaching and practice of the Kālacakra.

Then follows the completion stage of the initiation (*sampannakrāma*), which was given on the twelfth day at Rikon. At Amaravati the higher initiations were given on the tenth day and the higher-than-higher were given on the eleventh day. On the oc-

<sup>23</sup> Kalupahana 1991.

<sup>24</sup> See for example Mullin 1991 and Hammar 2005:2.

casation of the initiation at Rikon 1985, the Dalai Lama decided that in addition to the normal program he was going to give the four higher, and the fourth of the higher-than-higher initiations.<sup>25</sup> This was also done at Amaravati 2006. There the vajra master initiation was performed for a few specially selected lamas as a preparation for these masters to be allowed to give the Kālacakra initiation themselves. Again I will not give the details of these initiations as they have been treated elsewhere.<sup>26</sup>

Finally The four higher-than-higher initiations of the completion stage were given. These initiations were given on the twelfth day at Rikon and on the eleventh day at Amaravati together with the vajra master initiation. These initiations were not announced in the program but were given on the two occasions when I was present. The first three of these initiations do not differ substantially from the higher initiations, but the fourth is a new development and is of great importance. The fourth of the higher-than-higher initiations – the definitive word initiation – is as follows. It offers the possibility to reach the final stage of the tantric method of enlightenment. This is “complete enlightenment” and the disciple achieves an energy-consciousness body<sup>27</sup> in the form of Kālacakra. One receives the word initiation when one realizes that this is the culmination of the tantric method, which can be likened to and has the essence of “the great union”.<sup>28</sup> The disciple reaches the point where these two opposites are united in their original concept, which can be compared to the Ādibuddha-concept. After these final initiations the disciple is prepared for the tenth and final bodhisattva stage.

### The Kālacakra initiation in Amaravati 2006, day by day

On the first day, January 5, there were rites to the earth divinities performed by the ritual specialists from Namgyal college of the reconstructed Drepung monastery. There were no public ceremonies.

The overall religious aim of this tantric initiation is, by giving 15 different initiations, to give permission to all the participants to start practising the different methods of meditation and the six-limbed yoga connected with the Kālacakra tantra. The ceremony in itself also has a blessing function where it is meritorious just to be present. It is also stated in the texts that everybody who has participated in the initiation will be reborn to fight in the ultimate war against evil under the 25<sup>th</sup> king of Shambhala. This is interpreted by some as being an internal war against evil that is going to take place, not a war in the outer world.

On the second day of the preparatory ceremonies, January 6, the Dalai Lama especially addressed himself to the Tibetans who had come from inside Tibet. He said

<sup>25</sup> The information on the Kālacakra initiation is based on my own notes from Rikon 1985, Mullin 1985: 129–155 and Dhargyey 1985: 113–148.

<sup>26</sup> See footnote 25.

<sup>27</sup> Tib. *rlung-sems*. This is a non-material body, which can be created in the context of tantric meditation. (See Hammar 2005: 170–199.)

<sup>28</sup> Skt. *yuganaddha*. See for ex Snellgrove 1987: 285–88. The concept aims at the unity, but still division, of the concepts of wisdom/means, voidness/compassion and male/female.

that he wanted to show how the Tibetans in exile had organized themselves democratically. They had elected a prime minister who was also going to speak to them. He wanted to inform the new-comers about what the government in exile has been doing. He also warned them that when they return to Tibet they are going to be questioned by the Chinese authorities and they should, if asked, deny that they have faith in the Dalai Lama. He will forgive them for that, because they will get into trouble if they talk about the Dalai Lama. He also told them not to take any materials from the Kālacakra initiation back to Tibet, and absolutely no pictures of the Dalai Lama. He also said that there were certain to be spies among the participants who were there in order to report back to the Chinese authorities. The Dalai Lama urged them to report exactly what he had said because in the past there had been incorrect reports for instance that the policy of the Tibetan government in exile was the same as the policy of the Tibetan Youth Congress. This organization has a different agenda for Tibet and demands total independence, unlike the Dalai Lama and his government who demand a kind of self-rule inside China. He said that he has nothing against the agents reporting back, but they should correctly repeat what he says.

Another notable commentary by the Dalai Lama was that he said that everybody who had faith in Buddhism was welcome to take part in the initiation ceremony, apart from the worshippers of Shugden. There has been a long controversy about the worship of this deity who was been banned by the Dalai Lama long ago. Shugden is, according to the Dalai Lama, a deity hostile to Buddhism and should not be worshipped. He was an enemy of the fifth Dalai Lama in the 17<sup>th</sup> century. Consequently, worshippers are not welcome to take part in the actual initiation. They could attend the general teaching on the Nāgārjuna texts, but not be initiated. The teachings of the fifth Dalai Lama have become so important that his enemies should not be encouraged.<sup>29</sup> On this second day there was also an Earth Ritual Dance performed by the monks from Namgyal Dratsang.

On January 7–10, the third to sixth days of the ceremonies, The Dalai Lama gave preliminary teachings for the participants on the “The Fundamental Wisdom of the Middle Way”. During these four days the monks prepared the sand mandala of Kālacakra

On the January 10, the sixth day of the teachings, the Dalai Lama began the preparatory initiations. He ended his teachings on the texts of Nāgārjuna and started the taking of the vows a day early. Everybody took the bodhicitta vows according to tradition. It is necessary to change your mindset from negative to virtuous.

The Dalai Lama continued his preliminary teaching, before the actual initiation ceremony, on Nāgārjuna’s text. As Nāgārjuna had lived nearby this was a good occasion to teach what he has written. Discussing Nāgārjuna’s view on the Void (Śūnyatā) he refuted the Sāṃkhya philosophy, that otherwise bears some resemblance to Buddhism. This philosophy states that a primal substance exists and that everything follows a rule. This primal substance permeates everything. This is not Mādhyamika Buddhism according to the Dalai Lama who bases his statement on the writings of Nāgārjuna. During these four days the specially prepared monks from

<sup>29</sup> See for example Dreyfus 1998 and von Brück 2001.

Namgyal dratsang (college) of Drepung monastery in exile prepared the Kālacakra mandala from coloured sand. The mandala must, in this tradition, be made with coloured sand and afterwards be thrown into running water.

On Wednesday January 11, The Dalai Lama held an audience for foreigners/westerners. This was quite a brief event where he jokingly asked for the nationalities to answer when he called out for people from, for example Italy. There were very few Swedes there, perhaps seven or eight, mostly from Stockholm. This, the seventh day, was a day of rest for the participants. It was possible to take a tour to nearby Nāgārjunakoṇḍa on the Krishna river.

On the next day, Thursday January 12, everybody took the bodhisattva vows. If taken seriously this is a very strong commitment to practise the Buddhist religion. There are twenty pledges of a bodhisattva and these vows are the very foundation of Mahayana Buddhism. There are eighteen root infractions and an additional twenty-six tantric vows to be taken. All these vows make it very difficult to follow this practice if you intend to be serious. It demands a life of very high moral standards guiding on how to behave beneficially towards other people.

Then the preparations for the initiation itself started. It is important that the practice of the Kālacakra tantra be kept secret. To reveal secrets from the initiation brings evil and can lead to being born in a hell realm. According to the Dalai Lama one of the causes of the decline of Buddhism in India was that the secrecy was not maintained. Today the mainaining of the secrecy is even more difficult with all the modern means of communication. Most of the aspects of the Kālacakra are now being explained openly in books published in the West and in India. The two basic texts have been translated into English almost in their entirety, and other commentaries have also revealed what should have been difficult to access almost a thousand years ago when the teachings were introduced to Tibet. The secret aspects still kept alive are the actual practice of the six-limbed yoga associated with the Kālacakra. This yoga is still being taught from master to disciple and is not widely distributed.

On this day Kusha grass was distributed to all the participants to put under their beds and cause important dreams to come during the night. At these points in the initiation ceremony, when ritual elements were distributed to all the participants, a minor chaos broke out as everybody tried to get their share. There were many monks involved in distributing, for example, this grass but it still took some time. On this day the only official sign of the presence of Ambedkar Buddhists was visible in Amaravati. They demonstrated their presence on the main street of the initiation site, but I did not have the impression that they were protesting against anything. As there were problems between Ambedkar Buddhists and the Dalai Lama on the occasion of the initiation in Bodh Gaya in 2003 I was looking for signs of this, but there were no obvious conflicts.<sup>30</sup>

On the next, ninth day, Friday January 13, the teaching began with some Theravada monks performing a ceremony to greet the Dalai Lama. The Dalai Lama was keen to show that this was a sort of ecumenical event where Buddhists from every

<sup>30</sup> Hammar 2005. 1:1415.

Buddhist country, such as Sri Lanka, Thailand, Japan, and China, were welcome. The initiation should be held on a full-moon day and this was also the case at Amravati. The Dalai Lama then talked about Shambhala, the sacred land where the Kālacakra teachings are said to have been kept for a thousand years before being brought to India in the 10<sup>th</sup> century. He does not really take a stand in the question of whether Shambhala should be understood as a geographic country or as a sort of pure heavenly land not materially located on this Earth. It could be a geographical entity or not. Then the Dalai Lama continued by giving the vows of the bodhisattva and the tantric vows. There are 25 modes of conduct which must be observed. It was in the context of these vows that he spoke about the way of conduct of the Tibetans. He said that drinking alcohol was very bad for the mind and that in Tibet people drank too much, perhaps in order to cope with a bad situation. But drinking is bad and makes you lose your mind. One should abstain from killing animals when it is not necessary and it was better to be a vegetarian. Tibet should ideally be made a paradise for animals and peaceful behaviour which should attract tourists etc.

After this, the initiation continued and the 722 divinities in the Kālacakra mandala were invited to participate in the consecration act. These divinities all have a correspondence in the body and the energy channels existing in the so-called subtle body. Hereby the stage of entering the mandala was completed and starting that day the participants were invited to see the mandala in groups in order that everybody should have time to see it before Sunday.

On Saturday January 14, the tenth day, the Dalai Lama gave the seven initiations called “like a child.” These are the basic Kālacakra initiations given to all the participants. They are given at all the Kālacakra initiations. He then also gave the 4 higher initiations. These are not always given, but on this occasion they were given. They are the initiations of the vase, the secret, knowledge/wisdom, and the word initiations.

On Sunday the 15<sup>th</sup>, the eleventh day, the Dalai Lama spoke about the more profound teachings of the Kālacakra Tantra. There are techniques that will halt the “winds” moving in the body and will lead to a state of emptiness/void, and this is also a state of supreme immutable bliss (*paramākṣarasukha*). This is a concept which I have treated in my dissertation and to achieve it is the very pinnacle of the Kālacakra Tantra practice. One must pile up the 21,600 drops (*bindu*) in the central channel in the body (*avadhūti*) and then one can experience the supreme immutable bliss. In order to practice this highest bliss it is necessary to have the four higher-than-higher initiations. These four, with the same names as the four higher initiations, were then given on this day. These initiations are necessary in order to practise the six limbs of the *ṣaḍaṅgayoga* (the six-limbed yoga). The Dalai Lama also gave a rare Great Vajra Master Initiation to a few selected Buddhist masters in order to give them the authority to teach all levels of the Kālacakra Tantra. These masters have now reached a level where they can no longer become lay people again even if they would want to. They are after these initiations called “vajra masters” (*vajrāchārya*). With that initiation the Kālacakra initiation ritual was concluded. The Dalai Lama thanked the local authorities in Andhra Pradesh for their co-operation. Then there was an opportunity for the participants to go up on the stage and see the

sand mandala in its little house. This took a very long time even though it had actually already started on Saturday with some groups.

Disciples desiring to take up the real practice of the *sādhana*s and the Kālacakra yoga were then supposed to contact a Kālacakra centre and obtain practical instructions. There are a few such centres in the west today, in the USA, Paris, London, and Italy. Consequently for a serious student of the Kālacakra Tantra the religious practice had only just begun. For the majority, who will not practise the Kālacakra, it will have been an auspicious occasion giving religious merit. Finally, when the participants had left the site of the initiation, the Dalai Lama and his assistants collected the sand of the mandala in a ceremonial hat, and then he dispersed it in the nearby Krishna river. The sand must be thrown into running water.

The Dalai Lama's closing words about the Kālacakra were that the most important factors in the Kālacakra practice are to be warm-hearted towards others and to cultivate the *bodhicitta* (the mind of awakening into enlightenment), as well as to understand the chain of dependent origination. One can see that the Dalai Lama was underlining the general ethical attitude of people and putting less stress on complicated meditation/yoga methods. It is no secret that most of the participants in these initiations will not practise the special Kālacakra teachings to any great extent, and that the important things are people's ethical behaviour and being a good person. He said jokingly at the beginning that he was holding these great Kālacakra initiations because then many people would come to listen to him and he would have an opportunity to speak to them, and that the initiation was just an excuse.

On the twelfth and final day, Monday January 16, there was a puja for the longevity of the Dalai Lama and for all the participants. There was also an initiation into the text and teachings of the *Mañjuśī-nāma-saṅgīti*. Once again the Dalai Lama spoke more specifically to the Tibetans from inside Tibet. He said they should work to learn more about the Buddha-dharma and also make efforts to learn to read and write the Tibetan language well. It was also important to learn other languages like Chinese and Sanskrit. He felt his responsibility heavily for the Tibetans who put so much faith and hope in him.

### Politics and religion at the Kālacakra initiation, Amaravati 2006

There was less political activity at the Kālacakra initiation event than I had expected. Having studied from a distance the activities at the 2003 Kālacakra initiation, where there seemed to be considerably more political activity, I found that the Tibetan government in exile held a comparatively low profile in political matters. The Prime Minister, Samdhong Rinpoche, held a press conference where he stated the religious nature of the event and said that this was a Buddhist ceremony without any political significance. He avoided the political questions that Indian journalists put to him. He was also asked for his opinion on a boycott of the Olympic Games in Peking 2008. He answered that the government in exile did not recommend a boycott as the Chinese population supported the games and there was no point in taking a stand against the Chinese people. It could have been otherwise if the population had not wanted the Games. He also pointed out that in China some movements were being noticed which supported the Tibetan cause of defending their ethnic identity.

Nevertheless it must be stated that the event had a political significance in itself. It was an occasion for Tibetans to once again come together and feel that they are a significant group in India and that the Tibetans in Tibet would be influenced by the event. Later on this influence showed itself in a very concrete manner when Tibetans in Tibet began burning or destroying the animal skins they wear as a sign of prestige. The Dalai Lama was namely propagating in an effective way against the killing of rare animals like tigers and deer. He said that these animals could become extinct and he also pleaded for a vegetarian life-style saying that the way that animals were treated in China was not good. This must be a difficult task in Tibet where much of the food is based on the yak in the form of meat or different milk products. In Amaravati there was a very active group of young Tibetans pleading for vegetarianism. No meat was served at the official restaurants in the camp and this group pleaded actively for a vegetarian Kālacakra initiation.

When later that spring spread to Tibet about the Dalai Lama's recommendation to not wear animal skins, Tibetans in Tibet collected skins at various places and burned them in public to the embarrassment to the Chinese authorities who could witness the influence of the Dalai Lama even at a distance.

The Tibetan Youth Congress was present but they were not very active in spreading propaganda. There were also concerts and dances in the evenings that were more of cultural events. At a moderate distance from the teaching grounds there was an area where the more militant groups were making their voices heard. Among them were Students for a Free Tibet and a group of former prisoners (Gu chu sum) in Tibet who had made an exhibition of conditions in Tibetan prisons. The most visual political manifestation was a poster put up in several places in central areas which depicted the Panchen Lama elected by the Dalai Lama and a caption saying he is the youngest political prisoner in Tibet. There was also a candlelight vigil for the Panchen Lama organized one evening by the Central Association for H.H. the Panchen Lama based at the Tashi Lhunpo monastery (in exile) in Bylakuppe in South India. The vigil was supported by the Tibetan Youth Congress, the Tibetan Women's Association, Students for a Free Tibet, and the Gu Chu Sum Movement of Tibet.<sup>31</sup> The latter organization is a group of ex-political prisoners of Tibet who are engaged in helping political prisoners in Tibet and in exile. They publish materials are on people who have been in prison but also report on conditions in Tibetan/Chinese prisons today. They also had a tent in Amaravati providing information about political prisoners in Tibet.<sup>32</sup>

The presence of the Tibetans was especially felt around the Amaravati stupa in the evenings. Thousands of butter lamps and candles were planted at the stupa and people circumambulated by the thousands. It was a moving experience to witness this pious gathering of Tibetans worshipping the stupa in different ways. This was clearly an example of how the Tibetans could feel a group identity in this great gathering. The event was also an occasion to meet relatives and friends. For example there was a Tibetan woman from inside Tibet who said that she had met her

<sup>31</sup> A leaflet distributed in Amaravati in my possession.

<sup>32</sup> See [www.guchusum.org](http://www.guchusum.org)

eleven-year-old nephew in Amaravati for the first time, his parents having left before he was born. One of the volunteers from the Tibetan Youth Congress said that he was receiving many requests for help finding relatives and neighbours whom people hoped to meet at Amaravati.<sup>33</sup>

I have accordingly been present at three different Kālacakra initiations: in Stockholm 1982, led by the Kagyu Karmapa master Kalu Rinpoche; at Rikon 1985; and at Amaravati 2006. The Stockholm initiation took place 13–16 December 1982. Consequently the whole event took place over four days including preparations compared to the 12–13 days spent on the same event with the Dalai Lama initiations.<sup>34</sup> In Stockholm the fee was 200 Skr for the event. The Karma Kagyu initiation was quite different from the great initiation events led by the Dalai Lama. In Stockholm there were some 200–300 participants, most of whom were westerners, but also including most of the Tibetans living in Sweden. There was a painted thangka of the Kalachakra divinity and mandala instead of a sand mandala. The event obviously had much less funding than the Dalai Lama initiations and it was more simple for that reason. This initiation was also more of an event for western Buddhists than the other two. At Rikon 1985 there were about 7,000 participants of whom around 2,000 were Tibetans, and of course at Amaravati there was a completely different atmosphere. As this article mainly treats the Kālacakra initiations by the Dalai Lama I will not go into more details of that event in Stockholm.

## Conclusions

The Kālacakra initiation at Amaravati was a very important event in many ways. It was the 30<sup>th</sup> in the line of Kālacakra initiations by the Dalai Lama and it took place at Amaravati where, according to tradition, the Kālacakra was preached by the Buddha ākyamuni 2500 years ago.

For the town of Amaravati the ceremony was most welcome because it brought income during the event and also some more advantages like paved roads etc. It also brought hope for more pilgrims in the future, but there seems to have been no great increase in the number of pilgrims or tourists. One year after the Kālacakra, life is about the same as before the event.

It was also important as the hitherto largest meeting between Tibetans in exile and Tibetans from inside Tibet. Many contacts were made between the two groups. Although the political importance of the event was played down by the Dalai Lama, the Kālacakra initiation at Amaravati had a certain political importance because of these contacts and the Dalai Lama's contact with the newly arrived Tibetans who would then go back to Tibet with new ideas. This was proved true later in the spring with the burning of skins of protected animals which was reported from many places inside Tibet.

In her dissertation Jensine Andresen has written on the function and social role of the Kālacakra initiation and finds that the initiation ritual has undergone great

<sup>33</sup> Hyderabad Times (Times News Network)

<sup>34</sup> Kalachakra invigining 1982. My own observations at the event.

change since it has been practised in the community of Tibetans in India, and later in the rest of the world where there is an interest in the Tibetan Buddhism.<sup>35</sup> In India the ritual has become a congregation of nearly all Tibetans in India, as well as many from other parts of the world and from inside Tibet. It is a place of meeting and an occasion to see relatives and friends. The religious content of the ritual is naturally not understood by the vast majority of the Tibetan participants. Still the initiation is given to this great number of people. This is perhaps not such a great novelty in the transmission of the teachings as the number of serious practitioners of the meditation and yoga techniques that accompany this tantric teaching never has been high, and now the number is increasing but not by very much. To practise the Kālacakra tantra seriously requires great effort which few are ready or able to undertake. Therefore the giving of the initiation to such a great number of Tibetans is not a problem because most of them are quite happy to receive it as a blessing. Another difference is the change of context for these mass gatherings in India which have become events for strengthening the new “national consciousness” among the Tibetans in exile, and also for the Tibetans coming out of Tibet. At the initiation in Bodh Gaya 2003 it seems that the propagation of political ideas was intense while in Amaravati 2006 it was less so.<sup>36</sup>

Andresen treats at some length the Kālacakra initiations in the USA and observes that “In the late twentieth century, entertainment, theatricality, advertising, and information betray a postmodern orientation towards the Kālacakra Empowerment. Many Tibetan monks today rely on ritual handbooks without consulting the root tantra or learning the intricacies of Kālacakra’s six-limbed yoga.” I believe that these conclusions are partially correct. I have no experience of how the Kālacakra is treated in the USA, and am familiar with it only by reading, but it is possibly correct that these initiations, and still more so the construction of the mandala as a cultural event outside of the religious context, have made the teachings more “commercial” and non-traditional.

At Rikon 1985 I did not experience a great deal of modernization or commercialism. It seemed to me a quite serious religious Buddhist event. Many Tibetans exiled in Switzerland or in Europe in general were present and displayed normal respect for the event. The westerners were to a great extent already practising Buddhists and the official and political side of the whole event was not too great. Perhaps it is not necessary to panic about the modernizations of the Kālacakra initiations because the core of the ritual is the same and is directly based on the texts. Having myself studied these texts at some length I realise that they are often so difficult to understand that some more simplified instructions are necessary. It is already necessary to study the Great Commentary Vimalaprabhā in order to understand the basic text Śrī Kālacakra, and the Tibetan commentators have added further explanations to these basic Sanskrit texts. Modern instructions are often based on these Tibetan commentators, which is quite normal in a Buddhist context.

Concerning the commercialization of these great rituals there is a point which is

<sup>35</sup> Andresen 1997: 9–33, 196–220 and 228–269.

<sup>36</sup> Hammar 2005: 11–16.

worth remembering, namely that the first translators and masters of the Kālacakra tantra in the 11<sup>th</sup>–12<sup>th</sup> century had to bring considerable amounts of gold and other riches in order to obtain these texts and the accompanying initiations.<sup>37</sup>

Toni Huber has written on these initiations recently and stresses the importance of what he names the “Dükhör Wangchen”, (The great Kālacakra initiation) in Tibetan, for the new national consciousness of the Tibetans in exile.<sup>38</sup> Huber uses the Tibetan expression for the ritual perhaps in order to underline the special Tibetan context in which the event is taking place. It is important to emphasize that this initiation has been an exclusively Tibetan affair since perhaps the 12<sup>th</sup> century. Very little is known about Kālacakra initiations in India before Buddhism disappeared. Perhaps it was practised later, but nothing is known about it for certain. The conclusion is that the Kālacakra initiation has for a very long time been exclusively Tibetan and was not practised in any other Buddhist country. No Chinese translation is known to exist, much less a Japanese one. As Huber points out there is a conscious policy on the part of the leaders of the Tibetan community in India to reinvent the sacred places of pilgrimage in India, and the Amaravati initiation follows that pattern by placing the Amaravati stupa on the Buddhist pilgrimage map in a more obvious way. The local political rulers of Andhra Pradesh wanted to construct a large pilgrimage site at the stupa as well as a place for Kālacakra worship. The theory that Amaravati was the location of the Dhānyakaṭaka stupa where the Kālacakra tantra was preached is in no way certain and would possibly need further investigation.

The Kālacakra initiation and the teaching of the Kālacakra tantra both in general and regarding the construction of sand mandalas for exhibition purposes have consequently become a great event for the Tibetans, and also for many westerners interested in things Tibetan. It will possibly continue to be so even though four years soon will soon have passed since the latest great Kālacakra initiation by the Dalai Lama, and there is no sign of a coming one to this date.

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<sup>37</sup> See for example Hammar 2005:3540 where it is written by Bu-ston how much gold the founder of the 'Bro school of Kālacakra Somanātha and his successors had to pay for the teachings.

<sup>38</sup> Huber 2008: 372–375.

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Press Release 7<sup>th</sup> –15<sup>th</sup> of January 2006. Published on [www.kalachakra2006.com/press/release](http://www.kalachakra2006.com/press/release) This was issued by Kalachakra 2006 Organizing Committee. (8p).

[www.tibet.com](http://www.tibet.com) The official site of the Tibetan Government-in-Exile (or The Central Tibetan Administration (CTA))

World Tibet Network News (WTN News) [wtnn@lists.mcgill.ca](mailto:wtnn@lists.mcgill.ca); [wtn-editors@tibet.ca](mailto:wtn-editors@tibet.ca) This a daily news site edited in Canada by Tibetans in exile and Canadian supporters. They publish news articles from all kinds of news media on Tibetan affairs from all over the world.

[www.norbulingka.org](http://www.norbulingka.org) The official site of the Norbulingka organization.

[www.guchusum.org](http://www.guchusum.org) The official site of Gu Chu Sum, an organization of former political prisoners in Tibet.

[www.kalachakramediainfo.org](http://www.kalachakramediainfo.org) This was a site administered by Kalachakra Team, Amaravati. These are the Indian organizers on the spot who published the event day-by-day on the Internet.

[www.tibtec.org/?q=node/38](http://www.tibtec.org/?q=node/38) The website of the Tibetan Technology Center which is a charitable organization dedicated to harnessing modern technology to help the Tibetan community in India.

### Other sources

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Kalachakra 2006 Amaravati. Information Kit. 14p. This is an information kit distributed through the Internet site [www.kalachakra2006.com](http://www.kalachakra2006.com) and at Amaravati.

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Nagarjuna 2006. *The Fundamental Wisdom of the Middle Way. Chapters 18,24 and 26*. English translation anonymous. - Preliminary teachings by H.H. the XIV Dalai Lama on some selected chapters from “Fundamental Wisdom of the Middle Way” at Amaravati during the Kalachakra Initiation. (Photocopies distributed during the days of the preliminary teachings by the Dalai Lama.

New Indian Express, Vijayawada. An Indian daily newspaper published in Vijayawada.