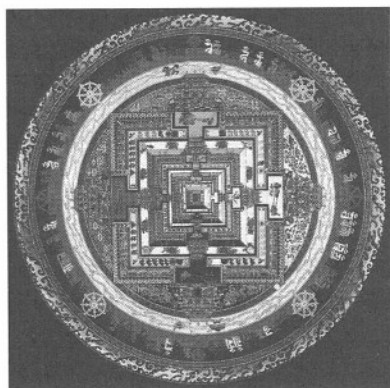


As Long as Space Endures

Essays on the Kālacakra Tantra
in Honor of H.H. the Dalai Lama

Edward A. Arnold
Editor

on behalf of
Namgyal Monastery Institute
of Buddhist Studies



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May the wishes of he who has a heart of gems,
Who benefits all with great waves of perfected karma,
Carrying on his courageous shoulders
The burden of the work of countless buddhas,
Be spontaneously fulfilled just so.

And by that power may the heavenly door
Of the auspicious aeon's fulfillment phase
Open onto a springtime revival for beings;
And may there spread to the peaks of the world
Auspicious signs of the enlightenment lore
Flourishing in all times and place.

O Holder of the White Lotus,
May a nectar stream of your transforming powers
Ever mature the might of my heart.
And by my delighting you with the offering
Of living in accordance with the spiritual teachings,
May the seas of bodhisattva deeds reach their goal.

By the power of the blessings of the buddhas and bodhisattvas,
The power of unfailing cause and effect,
And the power of my pure aspirations,
May each and every aim of this prayer
Be easily and quickly fulfilled.

— from *Song Producing Immortality*,
the traditional long-life prayer for His Holiness
the Dalai Lama, written by Ling Rinpoche and
Trijang Rinpoche, translated by Glenn Mullin

It is on behalf of the future of Du Khor Choe Ling, the Land of Kālacakra Study and Practice, the new temple complex of Namgyal Monastery Institute of Buddhist Studies—that it may offer refuge for practitioners and prosper under the ongoing care of His Holiness the Dalai Lama—that this volume is offered to the Great Fourteenth on October 9, 2007, in Ithaca, New York.

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Foreword

Reverence to our Guru, (His Holiness the Dalai Lama),
indivisible from Holy Manjughosha
and Primal Buddha Kalachakra,
Please now grant all common and supreme powers!

Reverence to the Primal Buddha, Kalachakra,
Whose Body transcends the subatomic realm,
shining translucent through every aspect,
Whose Speech touches the hearts of all beings
with inexpressible, invincible booming voice,
Whose Mind is the vajra of the great bliss
of the creativity of the undissipated drop,
encompassing all things while sporting
with the aspectless Lover Voidness!

Khedrub Jey (1385–1438), *mKhas Grub Zhal Lung (Kalachakra Sadhana, Salutations)*

I first beheld the color-particle mandala of Kalachakra at 23 in April 1965, during the annual Citra month performance of the Kalachakra practices in the Namgyal Monastery in Dharamsala, Punjab (at that time), India. As I walked around with the jostling crowd and marveled at the glistening vivid colors of the intricate powder-rendered patterns of the measureless mansion and its environs and seed-syllable-represented deities, my own voice, seeming to come from nowhere conscious, startled me by exclaiming in my head in English (that time I was mostly thinking in Tibetan); “If human beings can create something as exquisitely beautiful as that, then surely buddhahood is possible!” Though I might not have expressed it as such then, it was like seeing the genetic template of perfect enlightenment, body, speech, and mind. It awoke me from the subliminal cosmological despair shared with all modernized people, imprisoned within the indoctrinated idea that “life is meaningless, evolution is purposeless, so be resigned to such moments of relief as you can get in whatever way, wherever, whenever.” It gave me the hope that my deeper, almost innate determination that true happiness must be possible, this world does have a “happy ending,” beyond anything we are allowed to imagine, was in fact realistic. A dream, yes, considering our normal waking state, but a dream that could be realized in life.

Acknowledgments

With a work this size that involves so many contributors, those to whom thanks are due may be too many to list. My apologies to anyone I have left out. Foremost of those deserving thanks are the contributors themselves, who have managed to carve some time from their already busy schedules to write or translate for this project. In particular Vesna Wallace, David B. Gray, Thupten Jinpa, and David Reigle have been supportive of the project from its embryonic phase, when it was merely a hare-brained scheme hatched shortly after His Holiness named Namgyal Monastery's new facility *Du Khor Choe Ling*. Also special mention should go to Sofia Stril-Rever for her extraordinary efforts in working with translators to bring her work to an English-speaking audience.

Many kind people at The Foundation for the Preservation of the Mahayana Tradition (FPMT) have assisted with Kirti Tsenshab Rinpoche's material; those not mentioned in that article are Sara Blumenthal, Gyalten Mindrol, and Roger Kunsang, all of whom helped in some way to bring this material to fruition. Special mention must also go to Voula Zarpani, Kirti Tsenshab Rinpoche's translator, who provided kind words and generous assistance during trying times.

Thanks also go to Roger Jackson, John R. Newman, Jeffrey Hopkins, Christian Wedemeyer, Cyrus Stearns, E. Gene Smith, Harunaga Isaacson, and Donald Lopez. All of these great scholars offered words of support for this project even though they could not contribute due to prior commitments. Alan Wallace, a scholar and thinker decades ahead of his time, has been supportive of this and other Namgyal projects for several years, and there is not sufficient space to laud him for his generosity and the impact of his ideas. Thanks are also due to Jay Garfield for many things, especially perhaps his choice of neckties in combating the suffering of suffering, but in this context for allowing use of his article mentioned in the introduction.

Back in Ithaca, among the Finger Lakes and gorges, many people worked in some way to bring this volume to print. Foremost among these is Sidney Piburn, co-founder of both Snow Lion Publications and the North American branch of Namgyal Monastery; he took this farfetched idea, from a person known for far-fetched ideas, as worth supporting. Thanks also go to Anne Blackburn, Dan Gold, and Bronwen Bledsoe of Cornell University for their assistance; to Doug and Inez Alfors for proofreading; and to Palden Oshoe for friendship, guidance, and translation. Thanks are due also to the board members of Namgyal Monastery, for their various roles in this and other projects, and to the monks for their instruction.

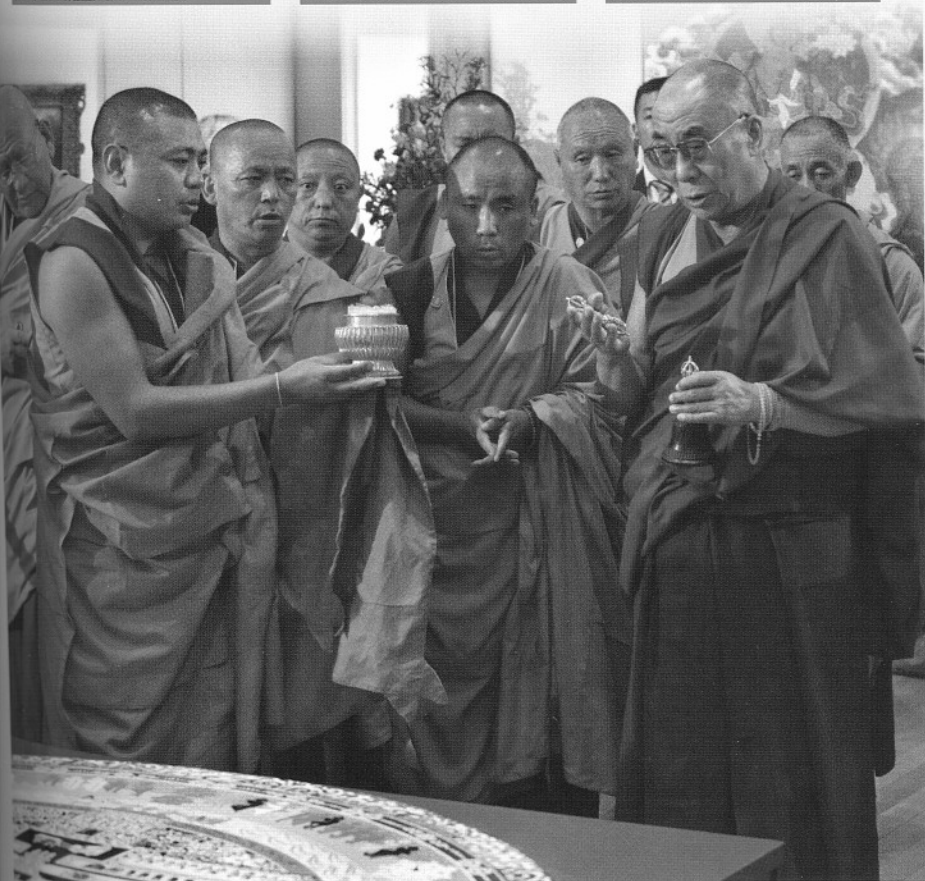
Joy Paulson, Namgyal Monastery's director of the Kalachakra study group, deserves special thanks for making possible a great number of things, most importantly the editing of the teachings of Geshe Drakpa Gelek and Jhado Rinpoche. This volume could not have come to be without her extraordinary efforts. Assisting Joy in the initial efforts of transcribing and editing was long-time Namgyal student Susan Lytle. Finally deepest thanks go to my wife, Gwen Alphonso, for tolerating the incredibly long hours this project has demanded, beyond the usual demands of my helping to run a Dharma center. She understood the importance of the project and has supported my efforts completely, showing faith in me that I simply did not deserve. I hope I have made her proud.

I hope this volume stands for many years to come both as a resource for scholars and practitioners and a symbol of the important activities of Namgyal Monastery, especially *Du Khor Choe Ling*.

It is a great honor to represent Namgyal Monastery, the personal monastery of His Holiness the Dalai Lama, in publishing this volume. It is also a great honor, quite humbling, to represent in some small way the excellent scholars who have contributed to this volume. Any errors in these pages are entirely my responsibility and do not reflect their talents nor, for that matter, the teaching skills of the monks at Namgyal Monastery Institute of Buddhist Studies!

On behalf of the Namgyal Monastery community and the contributors, this volume is offered to His Holiness the Dalai Lama for his tireless work to bring the important teachings of the Tibetan Buddhist tradition, particularly the Kālacakra system, to the entire world.

Edward (Ted) Arnold
Namgyal Monastery Institute of Buddhist Studies
Ithaca, New York



TOP, LEFT TO RIGHT: The First, Fifth, and Thirteenth Dalai Lamas.
Paintings by Amdo Jampa (1911-2002)

BOTTOM: H.H. the Fourteenth Dalai Lama blessing a Kālacakra mandala,
Ithaca, New York, October 9, 2007.

Contributors

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WILLIAM C. BUSHELL Dr. William Bushell recently codirected the conference, "Longevity and Optimal Health: Integrating Eastern and Western Perspectives," with Robert Thurman and His Holiness the Dalai Lama; the proceedings, edited by Bushell, are to be published by the New York Academy of Sciences in May 2007. Bushell is currently collaborating with the scientists who attended that conference on research into possible regenerative and longevity-enhancing effects of Indo-Tibetan meditation and yoga.

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GEORGIOS T. HALKIAS Georgios Halkias recently received his D.Phil from Oxford University with his dissertation, "Transferring to the Land of Bliss: Among Texts and Practices of Sukhavati in Tibet," studying the canonicity of "Pure Land"