The second book of the series "KALACHAKRA TANTRA" by Vilena Sandzheevna Dylykova-Parfionovich

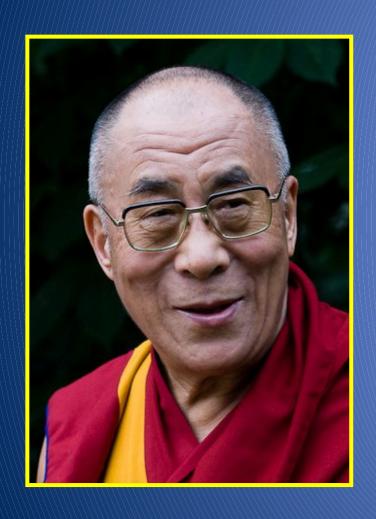
2019



Vilena Sandzheevna DylykovaParfionovich

- One of the most prominent Russian scholars of the culture and philosophy of Tibet;
- the daughter of a prominent Soviet Mongolian scientist Sanja Danzikovich Dylykov;
- student of the world-famous orientalist Yuri Nikolaevich Roerich;
- Candidate of Philology.

- In 2018, Vilena Sandzheevna founded a series of books "KALACHAKRA TANTRA".
- In this series, Vilena Sanjeevna plans to publish translations of all the texts of the Kalachakra teachings that are part of the Tibetan Buddhist Canon - a huge, 362-volume collection of ancient religious and philosophical works.
- The texts of the teachings of Kalachakra from the Tibetan Canon are directly related to astronomy, physics, mathematics, medicine, philosophy, astrology and other ancient sciences.



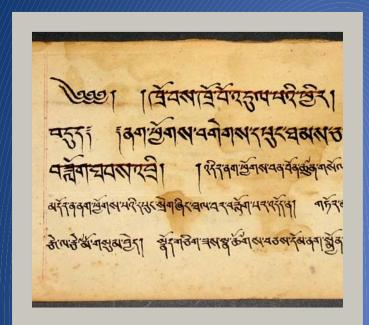


Vilena Sanjeevna started to translate Kalachakra teachings with blessings His Holiness the Dalai Lama XIV (Tenjin Gyamtsho) - the spiritual leader of Tibet and followers of Tibetan Buddhism.

- In 2018, the <u>first book</u> from the Kalachakra-Tantra series was published.
- It published translations of the treatise "Tantra, called the "Core of the Brilliant Kalachakra-Tantra", as well as the first chapter of the treatise "The Brilliant Kalachakra Tantra, dedicated to the emergence of the Adi Buddha, or the Primordial Buddha".
- To both texts, Vilena Sanjeevna gave a literal translation and a translation-decoding.

In a new, <u>second book</u>, Vilena Sanjeevna published a literal translation of yet another treatise - Tantra, called "The Essence of the Later Version of the Brilliant Kalachakra Tantra".

This is one of the most difficult texts of this tradition, which has never been translated into Russian.



КАЛАЧАКРА ТАНТРА

2 книга

ТАНТРА, ИМЕНУЕМАЯ
"СУЩНОСТЬ ПОЗДНЕЙ ВЕРСИИ
БЛИСТАТЕЛЬНОЙ КАЛАЧАКРА ТАНТРЫ"

Перевод с тибетского В.С. Дылыковой-Парфионович



Work on the second book
lasted about a year
from autumn 2018 to September 2019

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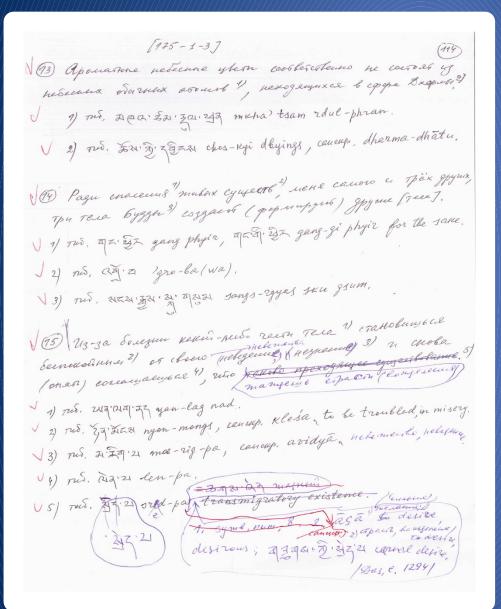
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In the photo - the beginning of the treatise, a translation of which is published in the second book

ण्डिकाने वर वर अस्य नाम वृद्ध नयन जिल्ला में स्वार्थन में वर्ष कर के प्रमावित कर में मूंच नाम स्वार्थन में मूंच नाम हिल्ला निर्मा कर के मूंच मान के मूंच मान के मूंच मान कर के मूंच मान के म

The first 20 sentences of the treatise, recorded on a separate xylographic sheet.

There are 33 such sheets, that's about 650 offers.

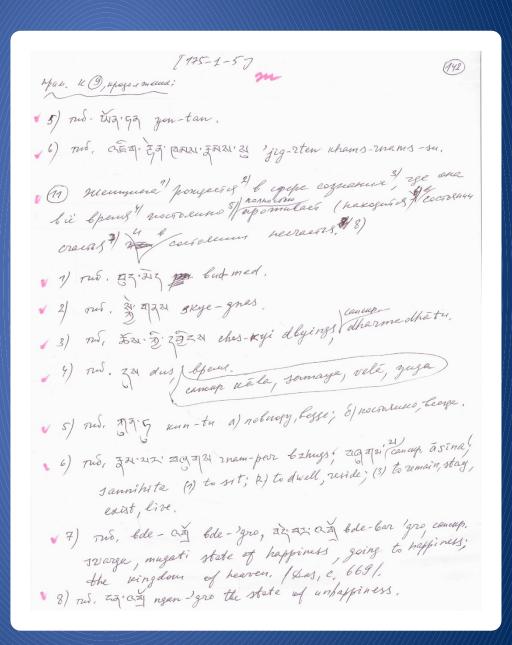


Vilena Sanjeevna carefully rewrote each sentence of the treatise.

Translation and comments to sentences 13–15 from the 3rd xylograph on page 175 of the Buddhist Canon

The tradition of working with sacred texts that has been established for centuries requires this.

Comments
to sentences 9 and 11
from the 5th xylograph
on page 175 of the
Buddhist Canon



прил. К.В. Уредоничие: [175-1-5] 4 V 4/ md, Zia '93, 213, 21 you-tan ldan-pa virtuous (5) ms. 2 2 2 rog-chage living beings. 6) Tis. 21821 mithus of by dint of , by magical power; 8) caucup. (7) ms. ZAZ ANA Csod-nams, suchued, orepowered. (8) nd. 23 21 sdig-pa evil, harms. (T4) Teusen, npelpartement 6 eccientennoso odregarens 31 пей и мудростий становител истинно учёные значений. (1) Tus, AZI & skyes-ber wirkers, ungubergyy is. V2) no. agz. a zgyur-ba. (3) rus, IZ. Zaa. Za zang-behin ean-du the five aspects of absolute wisdom; the five aspects of absolute wisdom; and nasi amount ascariosmoli suppossion 3 annexecution (4) rus, winds again name bugot somewhere behinds of divine wisdom; suggestion the five kinds of divine wisdom; (9) \$21. 3. 29 = 21. 2. Win squi ches-kyi dbying -kyi get-shes, cancup, dharma Idhatu Ijñana "inggpeen copepn Cognamus"; (2) Ziruz araa wiga me-long eta-bui ye-shes, can enp. adarsanajñana "nyspoch, nosobras zepnasey", nyspoch Koropal >

Without this painstaking work, a translator it is believed cannot establish a full "contact" with the sacred text.

to sentence 12, as well as translation and comments to offer 14 from the 5th xylograph on page 175 of the Buddhist Canon

Then each sentence was translated word by word.

Comments
to offer 14
from the 5th xylograph
on page 175 of the
Buddhist Canon

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npun u (D) upogon sueme: [ 175-1-5]
V orangees of one on ouparener (oupar intecen);
(3) AZA ZIZZ Z Z W QZ mnyam-pa nyid-kyi ye-shes, cancup.
   Jamata f jñana "мудросто равност", мудросто, которая отмучает от гиевпивости;
(4) र्थ-प्रेर दुव्य 21 ते. यो ज्वा so-sor 2 togs-pa'i ye Ishes, cancup.
  pratyavensana f jñana "ugepocho lunuamus/znams)"/
    watchfulness, unsweldge;
V(5) 7'7'37'59'3" 77'212. 21'-921 kya-ba nan-tan-du grub-pâi
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      Turerenoù Megnymu. Gocacqui Eggginema Tepacoust,
         c. $ 567 . M. 1994 r. /.
( 5) WE Zal zeng-dag = WE Zal 21 yang-dag-pa = 202 Zal 22g yang-dag-lolan lepund, negunhand; & Tm, snuses by ggs ).
 (6) FA/A rig-me, FA/21 rig-pa, can up veda to know, to under-
        stand, (= 121/21 shes pa years), ( Knowledge)
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[175-1-17 (1) Een ne peaseignbalest son gestisters am gelmis, To b rein curas noreouseurs muy a norgressus мыбах поучений и наскавлений? [175-1-3] V (19) Deputo gies yberon, yteron pongaet negg, u coerleschenno, Sega (jecreisse) moson mulois cymenta Hopus (cozgaes) Kapny. V 2 He cogganque (monglogerque) Essaterlo mubine cyclescha пзирань виние, п мыбой, обденьений об Томи (мрека), становится заметнам и размичимими. V3 Agna, Course, Paxy, Dront in Tour Lipan)- bee husere pougains 2/cher. V 1) Tus. 2 734 1gra-gean. 2) mis. 32 22 21 snang-bar byed-pa. (6) Gu (unsersent) " Emerpanhaet gpyrne nguemenne exomux форм, и, соменью этому, сел чисе одинадурай (11) м есть ruero ghenagyaro (12), I med, Falling 24 znew-shes. VE Crabinue sorequen, unorue mubue cymester n Som upay-runce enest? n roza apreni ches efgaetabus ux nposymgastil ore the m nogentheres. apastapana to sleep. 2) Tub. 2121 Thang-byed cummu & I I mang-ba Eight, lugtile brightness.

The translation was not given immediately. Vilena Sanjeevna translated some of the most complex sentences several times, choosing in the end the most accurate translation.

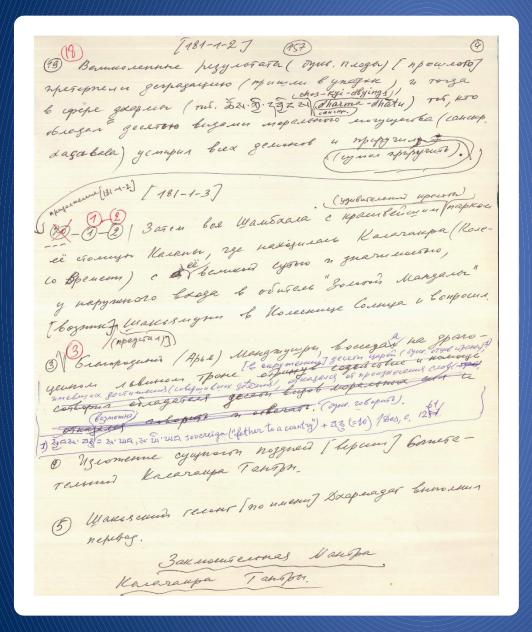
Translation of sentence 8 from the 1st xylograph, as well as sentences 2, 6, 17 and 19 from the 3rd xylograph on page 175 of the Buddhist Canon

In the translation, Vilena Sanjeevna used a large number of scientific works.

Among them are the Das Tibetan-English dictionary, the Tibetan-Russian-English dictionary with Roerich's Sanskrit parallels, the Monier-Williams Sanskrit-English dictionary, Parfionovich's Tibetan-Russian dictionary.

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Translation of sentences 1 and 10, also translation and comments on sentence 11 of the 1st woodcut on page 177 of the Buddhist Canon



And this is the final part of the treatise.

In particular, the final mantra of the treatise.

Translation proposal 18 from the 2nd xylograph, as well as sentences 1–5 of the 3rd xylograph on the 181st page of the Buddhist Canon, as well as the Final Mantra of the treatise.

КАЛАЧАКРА ТАНТРА

2 книга

ТАНТРА, ИМЕНУЕМАЯ «СУЩНОСТЬ ПОЗДНЕЙ ВЕРСИИ БЛИСТАТЕЛЬНОЙ КАЛАЧАКРА ТАНТРЫ»

Перевод В.С.Дылыковой-Парфионович

man ne su

Москва, 2019

And now the book was published!
It is happened
October 2019

On her title page tibetan blessing His Holiness the Dalai Lama XIV (Tenjina Gyamtsho):

"I bless Gelong, a disciple of Buddha Shakyamuni The Dalai Lama The Preface talks about the Tibetan Buddhist Canon, as well as the features of the treatise, which was translated by Vilena Sanjeevna.

Here, links between the teachings of the Kalachakra and the Indian Vedas, as well as the Avesta - the sacred texts of the ancient Iranian Zoroastrians.

Interesting observations are made about the scientific insights of Buddhism embodied in the treatise, which are ahead of the discoveries of Europe.

Предисловие

О Тибетском Каноне

Начальный этап развития тибетской письменной традиции тесно связан с распространением буддизма в Тибете и характеризуется интенсивным переводом индийских буддийских текстов.

На этом этапе, который длился не менее пяти столетий и в основном завершился к середине XIII в., был создан Тибетский Канон – огромное собрание преимущественно переводных произведений, насчитывающее свыше 6 тыс. наименований.

В первой половине XIV в. знаменитый тибетский историк Бутон (1290–1364) систематизировал и классифицировал всю эту массу текстов, осуществив таким образом кодификацию Тибетского Канона.

Первое печатное издание Канона было выполнено в Китае в 1410 г. при минской династии. Согласно последним исследованиям, он, по-видимому, был оттиснут с медных пластии.

Второе издание, так называемый Канджур (в 105 томах), вышло в 1605 г. За ним последовали третье и четвертое издания, вышедшие в Китае соответственно в 1684 и 1735 гг.

Первое тибетское издание Канона было осуществлено в Нартанге с деревянных досок. Нартангский Канджур (из 100 томов) вышел в 1731 г., а спустя 11 лет, в 1742 г., там же был издан Танджур (из 225 томов) – свод вомментариев к текстам Канджура.

Другое тибетское – так называемое дэргеское издание Канона, в основе которого лежало минское издание 1410 г., вышло в 1733 г. и было напечатано красной краской. При Далай-ламе XIII (1876–1933) было осуществлено еще одно – 100-томное лхасское издание Канджура. Там же, в Лхасе, планировалось издание Танджура, которое не было осуществлено.

Имеются также тибетские редакции Канджура, вышедшие в Чамдо и Пунакхе (Бутан).

В Улан-Баторе (Монголия) хранятся так называемые магрицы тибетского Канджура – медные пластины с припажнными золотыми буквами, изготовленные в Тибете в 1804 г. по заказу Дамба-хутукты IV³.

Тибетский буддийский Канон включает в себя большое число различных произведений и, как уже было сказано, по возникшей традиции, делится на два больших раздела — Канджур и Танджур.

Канджур («Перевод слов [Будды]»), в соответствии с числовой символикой, состоит из 108 томов, насчитывающих свыше 2 тыс. сочинений, воторые почитаются в Тибете как священные и авторитетные, поскольку их авторство приписывается самому Будде.

Хумующа – высший сан буддийского духовенства в Монголии.

Тантра, именуеман «Сущность подней персии блистательной Калачакра Тантры»

[1-й вариант перевода]

<175.1>

क्षणाः «Taurpa, именуемая "Cymnocra превосходной Калачакра-тапры"» द्भिन्नित् । न्दर्भनितात्र्वरभवेशे कुन्धिस कुन्धिस्य कुर्भात्रात् । На сакс-स्थानित्रान-स्थान-स्थापन-स्थापन-मोर्गान-स्थापन).

На тибетском: «Тантра, именуемая "Сущность поздней [версии] блистотельной Казачикра-пантры"».

, | адыгай дделич варабий | Возносим хилу болхиситие Манличтхоше¹¹

र | यद् क्षरयद् क्षरक्षार्थित्यद्भिमायक्र है श्रद्धायाक्षर श्रव्हार क्षर्य | भारतक्षामा | श्रद्धाक्षराचर सिक्षेत्रायाच्य क्षर हिल्दा स्थापाक्षर श्रव्हार क्षर्य | Позобити же образом принетствуем чистую и испантивного маниаль» МанThen - the translation itself. This is his first page.

^{**} Tuó. GEN CA CSEN jum-pa'i-dbyangs, GEN CSEN jum-dbyangs (dyss. successoronoculis) - ransmuli болласаттва средя духовных сывовей Будзы [lit. sthe soft-voiced», the principal Bodhisattva among the eight spiritual sons of the Buddha] (Dus. p. 453).

^{**} Тыб. Бұрат (ДФД dkyil-'khor, самскр. mandala, рагічеба, ветті – 1. Круг, окружность, лиск [сітейе, сітеатвітелес, disk]; 2. Магический круг, карта космоса [тадіс сітейе, the cosmic diagram]. В тантристских ритуалах мандала представляет обитель определенных небесных безговатть, размешенную на вензе или на бумаге. Соответственные места отвещится (отведены) разным (различным) пезначительным бомеством, а нептральное место занимает само охраняющее божество, которому подчивностя остальные [in tantric rites mundala representing supposed mansions of certain celestial bodhisattva and called Бұрат (ДФД dkyil-'khor are traced on the ground or on paper. The respective places assigned to the different minor deities and the central place in the magic circle is occupied by the tutelary deity himself to whom the rest are subordinate] (Das, p. 56; Pepus, вып. 1, с. 1023.

Each sentence of the treatise is recorded in Tibetan, its translation into Russian is immediately given, many words are explained.

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³⁴ Tuo, Empli NC Fit alexage-sange-rgyes, careequ picrita, sartipiarga – conspanement ligana [the perfect Buddha] (Dus. p. 1069).

¹⁰ Таб. ¹⁰ ¹⁰ ¹⁰ ¹⁰ ¹⁰ bde-gabogs, самокр, вадата – достигний вечного счастья (нирваны) [ове who has possed to eternal happiness] (Dus, p. 670).

³⁶ Тыб. Ч. В Ба-сина – возможно, калька с самогр. чајта – (1) молник, (2) громовая стрела, перун Инариа, (3) алмат (Кочертика, с. 561).

¹¹ Tuó. U¿S, ¹⁰00 ½ yon-log-loga, coscop. pañciótga – nata-nacreñ tena: pyes, sors si ronosa [the five members: arms, logs and head] (Das, p. 1128). Tuó. ¹⁰05, ¹⁰05 yan-lag, coscop. parikara, avayava – nacs, sossessocts, assessor [member, limb, element] (Das, p. 1128).

³⁶ Тыб. 658 сат – медзенный, беспумный.

[&]quot; That My man aron-good

^{*} Tuel & Asier of the revu-manu-gram

Глоссарий

Аканингка (санскр. akanistha, таб. 1607-818, og-min) – наивысшая эманация Будзы в его мирах, где абсолютная реальность постигается как многомерная феноменальная панорама (Дылымма, с. 214)

Бхуми (санскр. bhāmi, тиб. ₹1 ка земля, стадия, уровень) — это стадии, наи ступени, реализации на пути бодонсаттны, которых обычно насчитывается десять (10). Можно затратить годы и даже жизни, практикув 6 парамит, чтобы достичь первого бхуми (тиб. ХСРУ Стр.2.2 гаb-tu dga'-ba, самскр. ргатиздіта очень радостный), которое считается огромным прорывом в стабильный опыт отсутствия «эко» или «моего я» (Дыльнова, с. 92).

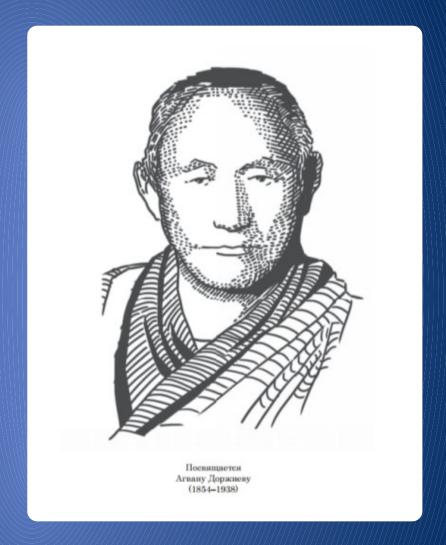
Ваджра (самскр. vajra, алмал, молния, перун, скипетр Нидры, инб. № д rdorje, буж. «повелитель камней») – ваджра также является ритуальным предметом ламы-тантриста, символизиру ющим твердость и неразрушимость.

Великое моление, монлам (тиб. № тос № № № ктогь-lam chen-po[-то]) название молитвенного собрания лам трех сханился монастырей Тибета, происходящего ежегодно с 3 по 30 января (Дылыкова, 215)

Ганачикра (санску: ganacakra, мыб. Верг субя; tshogs-'khor < сокр. от Верг Бусубя, 'tshogs-kyi 'khor-lo) — жертвенные подношения, расположенные в виде круги: 1) круг верующих или божества и ботнии, собравшиеся для таниства жертвоприношения; 2) тантристский свищенный ритуал подношения в жертву самого себя, 3) накопление подношений для причастия. Элементы (подробные детали) ритуала: а) вызывание и почитание божества, б) освящение подношений, превращение подношений и природу божества как амриты (самскр. алифа) и приношение ее в жертву, в) добровольное возобновление обета (самскр. катыуа) исповеди и т. п. перед

At the end of the book is a Glossary - a dictionary of the basic concepts of Tibetan Buddhism (vajra, karma, mandala, samadhi, samsara, skandha and many others) The book is dedicated to the memory of the outstanding Buddhist public figure of the early twentieth century, Aghvan Dorzhiev.

Vilena Sanjeevna is the granddaughter of the sister of this amazing person.



The second book, like the others from the Kalachakra Tantra series, is addressed to everyone who seeks to expand consciousness, comprehend the past and future paths of humanity, the synthesis of a religious-mystical, philosophical and scientific approach to the knowledge of the World.

Second book from the Kalachakra Tantra series can be purchased at Congress!

The Congress organizers thanks Vilena Sandzheevna
Dylykova-Parfionovich for their invaluable contribution to
the development of the science of Theosophy, natural
sciences and the humanities!

