



ཀུལ་གཤེན་བོན་གྱི་གསུང་རབ་དཔེ་ཆོགས།

གཙུག་ལག་རྩིས་ཀྱི་རིག་པ་སྒྲུང་སྤྱད་མེ་ལོང་ལས་སྡོན་འགྲོའི་རབ་བྱེད་བཅུགས།

The Black Calculation called Mirror of the Universe:

Chapters One and Two

by

Khedrup Lungtog Gyatso

Translated by Malcolm Smith



ཀུལ་གཤེན་དཔེ་སྡོན་ཁང་།

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These pages contain a preliminary translation of the first two chapters of the nine chapters of the *Mirror of the Universe*, a text on Nagtsi [*nag rtsis*] or “Black Calculation”, composed by the famous late 19th-early 20th century Eastern Tibetan Bon scholar, Khedrup Lungtog Gyatso [*lung rtogs rgya mtsho*, born 1879].

I began this translation so that I would be better able to understand and make use of the material presented during the Tibetan Astrology course Chapur Rinpoche is presently offering [2015] through the Gyalshen Institute. Chapur Rinpoche kindly lent his time and read through these two chapters with me after I completed the rough draft. However, this is not a final draft. Since the course is still underway, there may be slight revisions to portions of the text as we continue through the course and receive further explanations. Moreover, chapter four — the section on *kegs rtsis*, the calculation of yearly obstacles — remains to be translated and will be added to this draft when it is completed.

The reader should know a couple of points about my approach to this translation. The translation is in verse form following the format of the original Tibetan. It is my hope that this will make it easier to memorize key passages. Footnotes marked with † are footnotes in the original text. All other footnotes are my addition. Numerals within square brackets represent the page numbers of the Tibetan edition. The Tibetan edition used was the *Nag rtsis snang srid me long dang 'bras rtsis bden don snying po*, published in 2005 by the *G.yung drung bon gyi bshad sgrub 'dus sde*; TBRC ID: W1KG13780. It should also be noted that Lungtog Gyatso composed another text of minor calculations called the *Essence of the True Meaning of Result Calculation* [*'bras rtsis bden don snying po*] included in the publication mentioned above.

I wish to thank Chapur Rinpoche for offering this course. We are extremely fortunate to be able to study this important branch of the ten traditional Tibetan Sciences. It is my hope we will be able to study the entire breadth of the science of Nagtsi. Moreover, it is my sincere wish that my fellow students will find this translation a useful support in their study and practice of Nagtsi.

Malcolm Smith, September 13th, 2015, Ashfield, MA.

The Black Calculation called Mirror of the Universe:

In Sanskrit, the language of the devas: *Kālamekhalokādarśanāma*

In Tibetan: *nag rtsis snang srid me long shes bya ba* Homage to the Teacher Mrawey Senge
[Lion of Speech]!

In English: *The Black Calculation called Mirror of the Universe*

I bow to the all-knowing one who is an object of offering
for all those supreme siddhas and conquerors of Māra,
who is endowed with brilliant auspicious signs and a precious hood, of
nāgās
holding a wheel in hand, and whose fame fills the sky.

Here is the explanation of the divisions of
the stainless *Mirror of the Universe*
that arises with much learning and effort
from the ocean of scientific knowledge.¹

Following the deed of spreading the teaching,
that omniscient teacher

¹ *gtsug lag rig pa.*

was enthroned with a precious vase by the Tenma, the goddesses of the earth.

Having been invited to the Tortoise Palace,
the castle of the subterranean king of the sadags,²

Sagyal Khyabpa Wangchen³

offered his thousand-spoked golden wheel
and requested that the teachings spread.

At that time, on the full moon of the third month [*nag zla*] of the water
sow year,

the lord of the teachings

taught the powerful *Wheel of Time*

to the awakened being⁴ Serthub Ösrung,

the eight Shen who requested the science,

and a retinue of devas, nāgas, and humans.

That is divided into three divisions:

1) the teaching of the *Wheel of Time*⁵ of the great sūtras,

such as the *Progression of the Formation of the Eon*⁶ and so on,

² *sa bdag*.

³ *sa rgyal khyab pa dbang chen*.

⁴ *sems dpa' gser thub 'od srung*.

⁵ *dus kyi 'khor lo*

⁶ *bskal srid 'gros 'debs*

2) the King Tantra of the *Wheel of Time*
of the outer, inner, alternate, and equal taste,
and 3) the *Wheel of Time* of the oral instructions
of the sequence of calculating the years, months, days, and hours.

[The *Wheel of Time*] was subsequently taught by Dungsob Chenpo⁷
and the victor Śākyasimha.⁸

If someone says, “Since the victor was not met,
there is no connection,” it is of no consequence.
Since the victor granted permission and
through his clairvoyance of the exhaustion of contaminants
possesses the intrinsic power of unmistakable explanations —
that is undeniable and indisputable.

Prior to the time
when the six ornaments of Dzambuling
spread throughout all the lands,
in the eastern land of Mahācina
the sagacious Kongtse Trulgyal⁹

⁷ *gdung sob chen po*: see *Light of Kailash*, vol 1., pg. 215

⁸ Śākyamuni Buddha

⁹ *kong rtse phrul rgyal*.

took the 360 calculations from the *Wheel of Time* of the intimate

instructions, translated and explained them.

After it was transmitted to Legtang Mangpo,¹⁰

Chinese calculation spread throughout Tibet.

Though the four sons of the sciences¹¹

translated them and each [science] had slightly

different terms, nevertheless, there is no conflict [between them].

Though an image is fashioned of gold,

its nature cannot possibly go beyond gold.

Therefore one does not negate another.

The their essential intention

is indisputable and will split the tongue [if disputed].

The abbreviated transmission¹² and the unabbreviated teachings¹³

are commented upon with pure knowledge.

The origin of the world

is the inconceivable mode of appearance

¹⁰ *legs tang rmang po*.

¹¹ † Known as the four sons of the sciences: divination [*mo*], calculation, Dharma, and medicine [*sman*].

¹² *lung*.

¹³ *bka'*.

of the dependent origination of phenomena.

The world of natural primordial existence,¹⁴

the world that was made through actions,¹⁵

and the existence that is produced with conducive causes¹⁶

are conventionally the existence of the universe and its inhabitants

due to the compassion of the buddhas

and the positive actions of sentient beings.

Furthermore, for the purpose of not rejecting convention

and for explaining the introduction of the science,

caring for the world with great compassion,

yellow Mrawey Senge of existence,¹⁷

emanated a golden tortoise as the ground.

The tortoise lay on its back;

its head faced south, its tail faced north, [3]

and its four limbs extended in the four intermediate directions.

This was said to be the basis of the formation of the world system.¹⁸

The four elements arose from the flesh, blood, warmth, and breath of the
tortoise..

¹⁴ *rang bzhin ye srid.*

¹⁵ *byed pa byas pa.*

¹⁶ *rgyu mthun 'byung.*

¹⁷ *srid pa'i smra ba'i sent ge.*

¹⁸ *tshangs rgyung.*

The basic twelvefold cycle of years arose from the twelve outer and inner sense bases.

The eight *parkha* arose from the eight consciousnesses.

The nine *mewa* arose from the nine orifices.

The eight days arose from the eight great joints.

The twenty-eight constellations arose
from the twenty-eight vertebra.

If one wonders how those formed,
the wood element arose from the element¹⁹ of the channel of the liver in
the eastern direction.

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That side has tiger, hare, Zin [≡], and Jupiter [*Phur bu*, Thursday].

The six eastern constellations are Mindrug, Narma, Go, Lag,
Nabso, and Gyal.

Their mutual element is wood.

¹⁹ *kham*s.

²⁰ *'byung ba*.

The fire element arose from the element of the channel of the heart in the
southern direction.

That side has horse and snake,

Li [☲], Sun [*Nyi ma*, Sunday], and Mars [*Mig dmar*, Tuesday]. The six
southern constellations

are Chu, Dre, Wo, Mezhi,

Nagpa, and Sari.

Their mutual element is fire.

The metal element arose from the element of the channel of the lungs in
the western direction,

That side has garuda and monkey,

Dwa [☷], and Venus [*Pa sangs*, Friday]. The six western constellations
are

Lhatsam, Nrön, Nrün, Chutö,

Chumey, and Drozhin.

Their mutual element is metal.

The water element arose from the element of the channel of kidneys in
the northern direction.

That side has rat and pig,

Kham [≡], the planets Moon [*Zla ba*, Monday], and Mercury [*Lhag*, Wednesday].

The six northern constellations are Mondre, Mondru, Krumstö, Khrummey, Namtru, and Jugu.

Their mutual element is water.

The earth element arose from the element of the channel of the spleen in the intermediate directions.

In southeast is the trio of dragon, Zon [≡], and Kag;
in the southwest is the trio of sheep, Khon [≡], and Saga;
in the northwest is the trio of dog, Khen [≡], and Jizhin;
and in the northeast is the trio of elephant, Gin [≡], and Tranye.
Their mutual element is earth.

Saturn [*sPen pa*, Saturday] exists in all four intermediate directions of the earth element.

Rahu pervades them and the five elements are complete.

For Li [≡], Dark Red 9, Illuminating Fire [*gsal ba'i me*]. [4]

For Khon [≡], Black 2, Dark Mountain [*srib ri*].

For Dwa [≡], [Red] 7, Blazing Jewel [*rin chen 'bar ba*].

For Khen [≡], White 6, King [*rgyal po*].

For Kham [≡], [White] 1, Water Bubble [*chu yi lbu ba*].

For Gin [≡], White 8, Pinnacle of Meru [*ri rgyal rtse*].

For Zin [≡], [Blue] 3, Fruit of the Tree [*shing gi 'bras bu*].

For Zon [≡], [Green] 4, Shifting of the Wind [*rlung gyi 'phyo ba*].

Yellow 5 is concealed in the navel of the tortoise.

There are no existing phenomena

that are not included within the five elements,

such as the years, months, parkha, mewa, and so on.

Therefore the divisions of those include:

growth [is the characteristic of] wood; burning, fire;

stability, earth; hardness, metal;

and wetness and fluidity are the characteristics of water.

Shapes of the Elements

Wood	Fire	Earth	Metal	Water
▮	▲	■	◐	●

The shape of a rectangle is explained to be wood; a triangle is fire;

a square is earth; a half-circle is metal; and a circle is water.

The five colors: wood is green; fire is red; earth is yellow;
metal is white; and water is dark blue.

The numbers of the five elements: 1 is wood; 2 is fire;
3 is earth; 4 is metal; and 5 is water.

With the five — wood, fire, earth, metal, and water —
calculate the five mother elements and five child elements.

With the five — fire, water, earth, wood and metal —
calculate the five enemy elements and the five friend elements.

Moreover, the arrangement of the five elements
is recited on the fingers in this way:

Wood's mother is water; water's mother is metal;
metal's mother is earth; earth's mother is fire;
and fire's mother is wood.

Wood's child is fire; fire's child is earth;
earth's child is metal; metal's child is water;
and water's child is wood.

Wood's enemy is metal; fire's enemy is water;
earth's enemy is wood; metal's enemy is fire;

and water's enemy is earth.

Wood's friend is earth; earth's friend is water;

water's friend is fire; fire's friend is metal;

and metal's friend is wood.

The mother is located in the upper direction and the child is located in the

lower direction;

the grandmother is the enemy and the grandchild is the friend.

That is the basis for all calculation.

Chapter one, the introduction from the *Black Calculation called Mirror of the Universe*

[5]

Next, in order to determine the calculations,
there is an explanation
for the constitutions,²¹ years, changeable sign²²,
parkha, mewa, increase and decrease,
months, days, hours,
planets, and constellations, respectively.

First, the constitutions include: Keg wood,
Ji fire, Kung earth, Shang metal,
and U water. These are known as the five great tribes [*rus chen lnga*].

Individual identification of those:

Those of the Keg wood constitution have obstructed speech and a
tremulous voice.

They are of the Ga [*sGa*] clan and their soul [*bla*] is located in sheep.²³

²¹ *kham*s.

²² *log men*.

²³ Chapur Rinpoche explains that these different tribes use different animals in the rite of “soul retrieval” [*bla dgug*].

Those of the Ji fire constitution speak through their teeth.

They belong to the Go [*sGo*] clan and their souls are located in the goat.

Those of the Kung earth constitution speak from the belly.

They belong to the Dōng [*gDongs*] clan and their soul is located in the
red deer.²⁴

Those of the Shang metal constitution

open their mouths, flap their tongues,

and exhale through their nostrils.

They belong to the Dra [*dBra*] clan and their souls are located in the wild

Tibetan ass.²⁵

Those of the ‘U water constitution close their lips [speaking through
them] and smile with their lips.

They belong to the Dru [‘*Gru*] clan and their souls are in the yak.

Those are the five great clans.

Some²⁶ claim, “If one does not know the tribes,

²⁴ *Sha ba*, *Cervus elaphus*.

²⁵ *rKyang*, *Equus hemionus*.

²⁶ † Followers of the *Phug pa* system: *Karma Nges legs* [author of the *rtsis kyi lag len nyer mkho'i bum bzang* TBRC RID #W1GS88389] and so on.

include them within the Dōng.”²⁷ This is a system of idiots.

That claim contradicts scripture,

is harmed by reasoning, and goes too far.

Why is this so? It is said that if one does not know the origin of the clans,

those are to be identified through intent.

How is it possible the tribes are not known?

On the other hand, if [all clans] are included within the Dōng,

there is the fault that Tibet and Kham would belong to one tribe.

The identification above would also be unnecessary.

Since some²⁸ do not perceive the origin of the clans,

it appears they mostly ignore the calculation of the clans.

That is also the discourse of idiots.

There is not a single Tibetan

who does not belong to one of the five clans.

Experts inquire first about clan.

If that is difficult to discern, it should be identified—

one makes an inference and gives a prognosis [*kha dmar*].

In this way the intrinsic nature of the science of calculation

²⁷ See *Bumzang*, [3/b].

²⁸ †Dharmabhadra, Śīladhvaja [author of *gshen rtsis las nag rtsis skor*], and so on.

is that even if there is no obvious connection, though direct perception

relying on a hidden means.

there is a presentation of an amazing object of knowledge.

[6]

Second, the divisions of the years:

rat, elephant, tiger, rabbit, dragon, snake,

horse, sheep, monkey, garuda, dog, and pig.

Furthermore, the division of male and female:

rat, tiger, dragon, horse, monkey, and dog are male;

elephant, rabbit, snake, sheep, garuda, and pig are female.

Tiger, monkey, pig, and snake are the four superior ones;

rat, horse, garuda, and rabbit are the four medium ones;

dog, dragon, elephant, and sheep are the four inferior ones.

Upper east is tiger; lower east is rabbit;

southeast is dragon; upper south is snake;

lower south is horse; southwest is sheep;

upper west is monkey; lower west is garuda;

northwest is dog; upper north is pig;
lower north is rat; and northeast is elephant.

When those are divided by the five elements,
there is a full progression of sixty years.

For each one of those there is life,²⁹ health,³⁰ power,³¹ and prestige.³²

First, identifying the life element:

the life element of tiger and rabbit is wood; the life element of horse and
snake is fire;

the life element of garuda and monkey is metal; the life element of rat
and pig is water;

the life element of dog, dragon, elephant, and sheep is earth.

Next, the key for the health element:

The health element for rat, elephant, horse, sheep is wood;
the health element for tiger, rabbit, garuda, monkey is water;
the health element for pig, dragon, snake and dog is metal;

The health element of these twelve is metal.³³

²⁹ *Srog*.

³⁰ *Lus*: literally “body.”

³¹ *dBang thang*: literally “field of power.”

³² *rLung rta*: literally “wind horse.”

³³ This means that the health element for a wood rat, a water tiger, or a metal pig will be metal.

As such, beginning with the power element,³⁴
the mother's health element is wood; the child's health element is water;
the enemy's health element is earth; and the friend's health element is
fire.

Next, beginning with the power element wood rat,³⁵
there is wood, fire, earth, metal, and water,
alternating male and female, two at a time.
For example, from the wood rat and elephant
up to the water dog and pig,
one will age sixty years.

When a male year arises,
the one and ten are one's own [element];³⁶ two and three are mothers;
four and five are enemies; six and seven are friends;
and eight and nine become the child.
When a female year arises, one and two are one's own [element];
three and four are mothers; five and six are enemies;
seven and eight are friends; and nine and ten are the child. [7]

³⁴ † For example, since the mother of wood is water, the health element of water rat, water elephant, water horse, and water sheep is wood; apply accordingly.

³⁵ This is always the beginning of the sixty year cycle.

³⁶ † The cycle by the element of the current year.

Each of those is their own element.

The identification of prestige:

for the trio of tiger, horse, and dog — monkey³⁷ and metal;

for the trio of rat, dragon, and monkey — tiger and wood;

for the trio of garuda, elephant, and snake — pig and water;

and for the trio of pig, sheep, and rabbit — snake and fire.

Those are identified as the years of the three sympathetic ones.

The soul is asserted to be the mother of the life element.³⁸

Though some claim it is the mother of the health element,

that conclusion is not connected with a citation.

The highest prestige [*rab klung*] is made the child of prestige.

In each one of the sixty years,

the life element is the head; the health element is the hat; the power

element is the coat;

the prestige element is the belt; and the mewa is the seat.

The life, health, power, and prestige elements of the year

³⁷ These animals, monkey, tiger, pig, and snake, respectively represent the first month of autumn, spring, winter and summer.

³⁸ †This corresponds with the statement in the *gSang lung*, “the soul follows the life force.”

are the four elements and possess the four elements.

Three have three and two have two.

As such, those should be investigated unerringly.

The explanation of the five *kha yan* years:

It is called a *kha yan* year

when the life element and power element are the same.

It is called a *se zhig* year

when the power element becomes the child of the life element.

It is a *khong nong* year

when that power element becomes the mother of the life element.

It is a *kha ral* year

when that power element becomes the friend of the life element.

It is a *mdun khur* year

when it the year becomes the enemy of the life element.

The conjunction of the year and the tribe element

are calculated for the Keg wood element in the following way:

if it is either a tiger or rabbit year, it is power year;

if it is either rat or a pig year, it is a mother year;

if it is either horse or a snake year, it is a son year;

if it is either a dog or a dragon year, it is a friend year;

if it is either a garuda or a monkey year, it is an enemy year.

A sheep year is a major interruption;³⁹ an elephant year is a minor interruption.

For the Ji fire element, dog is a major interruption;
dragon is a minor interruption; horse and snake are power;
tiger and rabbit are the mothers; elephant and sheep are the children;
garuda and monkey are the friends; and rat and pig are the enemies.

For the Kung earth element, dragon is a major interruption;
dog is a minor interruption; elephant and sheep are power;
horse and snake are the mothers; garuda and monkey are the children;
rat and pig are the friends; and tiger and rabbit are the enemies.

For the Shang metal element, elephant is a major interruption;
sheep is a minor interruption; garuda and monkey are power;
dog and dragon are the mothers; rat and pig are the children; [8]
tiger and rabbit are the friends; and horse and snake are the enemies.

For the 'U water element, dragon is a major interruption;
dog is a minor interruption; rat and pig are power;

³⁹ *chad.*

garuda and monkey are the mothers; tiger and rabbit are the children;
horse and snake are the friends; and elephant and sheep are the enemies.

Those are the calculations for mother, son, friend, and enemy.

The mother year is for the mother; the child year is for the child;
the enemy year is for the enemy; and the friend year is for the friend.
When the year and the element are the same, it is power.

The grave⁴⁰ for wood is sheep; the grave for fire is dog;
the grave for earth and water is dragon; and the grave for metal is
elephant.

If the breath is taken from the four corners,
the four minor ones enter the grave.
For whoever enters the grave, it is a major interruption.
The incompatible seventh is a minor interruption.

When the animal of one's birth year and the current year match,
there are obstacles:⁴¹ the first [age 13] is a personal obstacle; the second
[age 25] is the enemy of illness;

⁴⁰ *dur*.

⁴¹ In Elemental Calculation, all people are considered one year old at birth, adding one year to their age each new year after their birth. For example, if you were born on February 18th, 2015, you would be one year old and would be born in the wood horse year. The following day, February 19th, you would turn 2. Anyone born on or after February 19th, 2015, would be born in the wood sheep year. When one's animal year reoccurs, for example, the fire sheep [2027], one will be 13 years of age. In order to find the Tibetan age of someone born in February and March, it is necessary to consult an ephemeris to find the Western calendar date of the Tibetan New Year for that year.

the third [age 37] is separation; the fourth [age 49] is the four foes;⁴²
the fifth [age 61] is the five friends; the sixth [age 73] is the six
disagreements;
and the seventh [age 85] is the incompatible seven.

Third, the calculation of the changeable sign [*log men*]:
whatever is the power element of each one,
for men, project forward to the son tiger sign;
for women, reverse to the mother monkey sign.⁴³
Count to the number corresponding with their own age;
one finds the changeable sign without error.

Tiger and rabbit wealth falls.
Rat and horse are a separation [from wealth].
Elephant and sheep are the regret of loss.⁴⁴
Garuda and monkey are a split [family].
Dog and dragon are the sky door [ritual name].
Pig and snake are the earth door [ritual name].

⁴² *bshed*.

⁴³ † For example, the changeable sign of the wood rat year is the fire tiger for men and the water monkey for women.

⁴⁴ *phung* 'gyod.

For wood, calculate father, uncle, and grandfather.

For fire— calculate son, grandson, and mother.

For earth— calculate place, country, and home.

For metal— calculate wealth, companions, and protective gods.

For water— calculate relatives, roads, and the four directions.

For example, if a wood dragon year arrives,

the sky door opens up in the place of the father and uncle.

Whichever changeable sign arrives, on the basis of that,

counting five up is the sky rope; [if this is same animal as the current
year, obstacle]

five down is the stake in the ground.

By counting eight up, it is the destination of the sky.⁴⁵

By counting eight down, it is the destination of the earth.⁴⁶ [9]

Parkha	Trigram	Tibetan	Relation	Element	Direction
Li	☲	ལྷི	Younger Daughter	Fire	S
Khon	☷	མཁོན་	Grandmother	Earth	SW
Dwa	☵	དྭ་	Younger Brother	Metal	W

⁴⁵ †The changeable sign.

⁴⁶ †These must be remembered at the time of the explanation.

Parkha	Trigram	Tibetan	Relation	Element	Direction
Khen	☰	ཁེན་	Grandfather	Sky	NW
Kham	☵	ཁམ་	Grandson	Water	N
Gin	☶	གིན་	Elder Brother	Mountain	NE
Zin	☱	ཟིན་	Granddaughter	Wood	E
Zon	☴	ཟོན་	Eldest Daughter	Wind	SE

Fourth, the origin of the cycle of parkhas:

One's own nature is father Khen [☰] and mother Khon [☷] living together.

The eldest son is Gin [☶] and the younger son is Dwa [☱].

The eldest daughter is Zon [☴], and the younger daughter is Li [☲].

The offspring of the elder brother and sister

are the grandson Kham [☵] and the granddaughter Zin [☳].

Among the eight parkhas, four are male and four are female.

Li [☲] is fire; Khon [☷] is earth; Dwa [☱] is metal;

Khen [☰] is sky; Kham [☵] is water; Gin [☶] is mountain;

Zin [☳] is wood; and Zon [☴] is wind — these are elements of the parkhas.

Since sky, mountain, and wind are included within earth,
in reality, there are five elements.

For men, the cycle of parkhas is counted from Li [☲] towards Khon [☳];
for women, the cycle counted is from Kham [☴] towards Khen [☵].

For each parkha, there is a single year.
Count each one where ten is not reached;
after that, [count] in sequence.

The four positive and negative parkhas:
since the pair of fire and water, the pair of sky and earth,
the pair of metal and mountain, and the pair of wind and wood
possess mutually beneficial power,
it is Sky Medicine, the best of the best.

Since the pair of wood and fire, the pair of wind and water,
the pair of sky and metal, and the pair of earth and mountain
mutually nourish one another,
it is the Nourisher of Life, the medium of the best.

Since the pair of fire and wind, the pair of earth and metal,

the pair of mountain and sky, and the pair of wood and water
mutually create a splendid countenance,
it is the Creator of Splendor, the worst of the best.

When each of the eight parkhas face their own direction,
it is the Message of Prosperity,⁴⁷ a balance of the best of the medium.

Well being and happiness are obtained in the direction of the Sky
Medicine.

When sleeping, point the bed in the direction of the Nourisher of Life.
Creator of Splendor summons Prosperity and Fortune from above.
Messenger of Prosperity is the direction from which one receives praise.

Those are the four positive parkhas.

Since the pair of fire and mountain, the pair of wind and space,
the pair of metal and water, and the pair of wood and earth
mutually harm one another,
it is Harm, the worst.

Since the pair of metal and fire, the pair of earth and wind,

⁴⁷ *phywa lon*.

the pair of space and wood, and the pair of mountain and water, [10]
are the Five Ghosts through the power
of mutual incompatibility, it is the best of the worst.

Since fire hates space, metal hates wood,
earth hates water, and mountain hates wind,
all mutually hate one another and cause impediments—
it is the Cutting Demon, the medium of the worst.

Since space and water, fire and earth, wind and metal,
and wood and mountain mutually deceive one another,
it is Physical Punishment, the worst of the worst.

One should do repelling in the direction of Harm.
Ransom and banish in the direction where the Five Ghosts abide.
Throw Do and Zor in the direction of the Cutting Demon.
Ransom the soul and life from above for Physical Punishment.

Those are the four negative parkha.

Table of Mewas

Green 4	Red 9	Black 2
Blue 3	Yellow 5	Red 7
White 8	White 1	White 6

Fifth, the explanation of the mewas:

White 1 is the Mirror of the Menmo, metal.

Black 2 is the Mirror of the Dūd, water.

Blue 3 is the Mirror of the Tsho Menmo, water.

Green 4 is the Mirror of the Nāgās, wood.

Yellow 5 is the Mirror of the Drabla, earth.

White 6 is the Mirror of the Gyalpo, metal.

Red 7 is the Mirror of the Tsan, fire.

White 8 is the Mirror of the Yul Lha, metal.

Red 9 is the Mirror of Yang Lha, fire.

The identification of the cycle of mewa:

for someone who has reached a full sixty years,

there are three sets of sixty mewas.

The arrangement of the first set

begins from 1 and finishes at 5.

The second set starts at 4 and finishes at 8.

The third set starts at s7 and finishes at 2.

Again, starting at the first garland of mewas,
since they follow a reverse progression,
the sky mewa [*gnam sme*] cannot be mistaken.

The sky mewa that arises for someone
is each one's birth mewa or health mewa.

Counting four forward is the life mewa;
counting four backwards is the power mewa; and placed in the center is
health.

Again, starting at the first cycle of mewa,
having placed someone's sky mewa in the center,
from the center, sky, metal, mountain, fire
water, earth, wood, and wind, begin at the center,
and find the birth mewa from the limit of the number of years.

Garland of Mewas

Life	Health	Power	Year	Prestige	Metreng 1	2	3
●	◐	▮	Rat	▮	1	4	7
■	◐	▮	Elephant	●	9	3	6
▮	▲	▲	Tiger	◐	8	2	5
▮	▲	▲	Rabbit	▲	7	1	4
■	▮	■	Dragon	▮	6	9	3
▲	▮	■	Snake	●	5	8	2
▲	■	◐	Horse	◐	4	7	1
■	■	◐	Sheep	▲	3	6	9
◐	◐	●	Monkey	▮	2	5	8
◐	◐	●	Garuda	●	1	4	7
■	▲	▮	Dog	◐	9	3	6
●	▲	▮	Pig	▲	8	2	5
●	●	▲	Rat	▮	7	1	4
■	●	▲	Elephant	●	6	9	3
▮	■	■	Tiger	◐	5	8	2
▮	■	■	Rabbit	▲	4	7	1
■	◐	◐	Dragon	▮	3	6	9
▲	◐	◐	Snake	●	2	5	8

Garland of Mewas

Life	Health	Power	Year	Prestige	Metreng 1	2	3
▲	┃	●	Horse	◐	1	4	7
■	┃	●	Sheep	▲	9	3	6
◐	●	┃	Monkey	┃	8	2	5
◐	●	┃	Garuda	●	7	1	4
■	■	▲	Dog	◐	6	9	3
●	■	▲	Pig	▲	5	8	2
●	▲	■	Rat	┃	4	7	1
■	▲	■	Elephant	●	3	6	9
┃	┃	◐	Tiger	◐	2	5	8
┃	┃	◐	Rabbit	▲	1	4	7
■	●	●	Dragon	┃	9	3	6
▲	●	●	Snake	●	8	2	5
▲	◐	┃	Horse	◐	7	1	4
■	◐	┃	Sheep	▲	6	9	3
◐	▲	▲	Monkey	┃	5	8	2
◐	▲	▲	Garuda	●	4	7	1
■	┃	■	Dog	◐	3	6	9
●	┃	■	Pig	▲	2	5	8
●	■	◐	Rat	┃	1	4	7
■	■	◐	Elephant	●	9	3	6

Garland of Mewas

Life	Health	Power	Year	Prestige	Metreng 1	2	3
┃	◐	●	Tiger	◐	8	2	5
┃	◐	●	Rabbit	▲	7	1	4
■	▲	┃	Dragon	┃	6	9	3
▲	▲	┃	Snake	●	5	8	2
▲	●	▲	Horse	◐	4	7	1
■	●	▲	Sheep	▲	3	6	9
◐	■	■	Monkey	┃	2	5	8
◐	■	■	Garuda	●	1	4	7
■	◐	◐	Dog	◐	9	3	6
●	◐	◐	Pig	▲	8	2	5
●	┃	●	Rat	┃	7	1	4
■	┃	●	Elephant	●	6	9	3
┃	●	┃	Tiger	◐	5	8	2
┃	●	┃	Rabbit	▲	4	7	1
■	■	▲	Dragon	┃	3	6	9
▲	■	▲	Snake	●	2	5	8
▲	▲	■	Horse	◐	1	4	7
■	▲	■	Sheep	▲	9	3	6
◐	┃	◐	Monkey	┃	8	2	5
◐	┃	◐	Garuda	●	7	1	4

Garland of Mewas

Life	Health	Power	Year	Prestige	Metreng 1	2	3
■	●	●	Dog	◐	6	9	3
●	●	●	Pig	▲	5	8	2

Moreover, leap by counting one, eleven, twenty-one and so on. [13]

The remainder is counted up to the limit of years.

When the birth mewa is placed in the center as before,
the life mewa is found in the southwest;
the power mewa is found in the northeast; and the health mewa is found
in the center.

The places where the white mewas exist are the positive directions.

The places where the black and blue mewas exist are the negative
directions.

If it is asked, “What is the prestige mewa?”

for the three companions, prestige relies on the life mewa.⁴⁸

Furthermore, the way one’s changing mewa⁴⁹ [*bab sme*] is found:

the changing mewa is east of the birth mewa placed in the center.

The male years are the cycle of Bon [counter clockwise]; the female
years are the cycle of Chö [clockwise].

⁴⁸ † For example, the prestige mewa of tiger, horse, dog, and metal monkey is Black 2. The prestige mewa of rat, dragon, monkey, and the wood tiger is White 8. The prestige mewa of garuda, elephant, snake, and water pig is White 8. The prestige mewa of pig, sheep, rabbit, and metal snake is Yellow 5, the life mewa.

⁴⁹ *bab sme*.

The Bon cycle is from the southeast.

The Chö cycle starts from the northeast.

Circle right or left starting in the east.⁵⁰

The changing mewa is found at the border of the number of years.

The mewa changes every year.⁵¹

Whenever there is a changeable mewa in this way, there is an obstacle.

White 1 is the Black 2 of small children.

Black 2 is the Black 2 of all.

Blue 3 is the Black 2 of young adults.⁵²

Green 4 is the Black 2 of the mourning place.

Yellow 5 is the Black 2 of the bhande [sutra].

White 6 is the Black 2 of the bonpo [tantra].

Red 7 is the Black 2 of birth and development.

White 8 is the Black 2 of the chiefs.

Red 9 is the Black 2 of the elders.

Sixth, the twelvefold lifecycle

⁵⁰ † 1, 11, 21, etc.

⁵¹ † The forward progression.

⁵² *skyes shar*.

is the trio of conception,⁵³ gestation, and complete development of the
 body;
 the trio of birth, washing, and wearing clothes;
 the trio of working, increasing, and decreasing;
 and the trio of illness, death, and entering the grave.

Lifecycle of the Elements in the Year

Lifecycle	Wood	Fire	Metal	Earth/Water
Conception	Autumn 1/Monkey	Winter 1/Pig	Spring 1/Tiger	Summer 1/Snake
Gestation	Autumn 2	Winter 2	Spring 2	Summer 2
Development	Autumn 3	Winter 3	Spring 3	Summer 3
Birth	Winter 1	Spring 1	Summer 1	Autumn 1
Washing	Winter 2	Spring 2	Summer 2	Autumn 2
Wearing Clothes	Winter 3	Spring 3	Summer 3	Autumn 3
Working	Spring 1	Summer 1	Autumn 1	Winter 1
Increasing	Spring 2	Summer 2	Autumn 2	Winter 2
Decreasing	Spring 3	Summer 3	Autumn 3	Winter 3
Illness	Summer 1	Autumn 1	Winter 1	Spring 1
Death	Summer 2	Autumn 2	Winter 2	Spring 2
Grave	Summer 3/Sheep	Autumn 3/Dog	Winter 3/Elephant	Spring 3/Dragon

⁵³ *dbug len*: literally, “taking a breath.”

Beginning from the calculations of life, health, power, and prestige,

Wood's conception is the first month of autumn, monkey.

Fire's conception is the first month of winter, [14] pig.

Metal's conception is first month of spring, tiger.

Earth's conception and water's conception starts in the first month of
summer, snake.

In the end, they enter the grave in dog, dragon, elephant, and sheep.

The calculation of the lifecycle of life is based on the year.

The calculation of the lifecycle of health is based on the month.

The calculation of the lifecycle of power is based on the day.

The calculation of the lifecycle of prestige is based on the hour.

Work and increase are the best of the good.

Washing and wearing clothes are the medium of the good.

Completing health and birth are the worst of the good.

Those are the six good lifecycles.

Conception and gestation are the best of the bad.

Decline and illness are the medium of the bad.

Death and entering the grave are the worst of the bad.

Those are the six bad lifecycles.

If it is asked, “What are the lifecycles of the parkha?”

the conception of tiger and rabbit begin from Zin [𑄂];⁵⁴ horse and snake

begin from Li [𑄂];⁵⁵

garuda and monkey begin from Dwa [𑄂];⁵⁶ and the others begin from

Kham [𑄂].⁵⁷

These are the lifecycles of the parkha.

Seventh, the way of identifying the months:

Though there are many individual assertions,

some are not in accord with Chinese calculation;⁵⁸

some seem to be in accord but are harmed by reasoning;⁵⁹

some are in conflict with the nail of time [equinox and solstice];⁶⁰

⁵⁴ The grave is Khon [𑄂].

⁵⁵ † The grave is Khen. [𑄂].

⁵⁶ † The grave is Gin. [𑄂].

⁵⁷ † The grave is Zon. [𑄂].

⁵⁸ † Padma dKar po and so on [*rtsis kyi lag len mdo tsam brjod pa dus kyi 'khor lo gsal bar byed pa*, TBRC W10736].

⁵⁹ † The *rtsis gsar rnam dag* [*gshen gyi rtsis gsar rnam dag las: 'byung rtsis kyi skor 'go 'grel bshad bcas kyi gsung pod*, TBRC W1KG4518].

⁶⁰ † The claim, “It is the ancient calculation of ancient Tibet,” is the babble of idiots.

and some err by reversing summer and winter.

Therefore the unmistakable intended meaning

of the new translations of the Chinese calculation

that is in accord with the amazing nail of time is explained:

This first month of spring, the first lunar month⁶¹

is indisputably the tiger month.

Therefore tiger, rabbit, and dragon are

the first, middle, and last month of the spring.

This should be applied up to the last month of winter, elephant.

The element of the month is the child of the year.

For example, when the fire rabbit arises,

the spring months are earth tiger and earth rabbit,

and after that, metal dragon, metal snake, and so on.

The year and the months are calculated together. [15]

Eighth: when calculating the days, there are two pairs of ten days:

⁶¹ *hor zla.*

In the six male months,⁶² the first day is tiger,
the full moon is dragon, and the new moon is sheep.

In the six female months,⁶³ the first day is monkey,
the full moon is dog and the new moon is elephant.

For the element of the day, having defined the month as the mother,
day one and day six are the son; day two and day seven are the friend;
day three and day eight are the enemy; day four and day nine are the
mother;
and both day five and day ten are oneself.

Nevertheless, keep in mind there is a slight disagreement
with the *Pothang New Calculation* [*spo thang gsar rtsis*]!⁶⁴

Ninth, the twelve hours:

Morning (6-8:00 am) is rabbit; mid-morning (8-10:00 am) is dragon;
late morning (10-12:00 am) is snake; afternoon (12-2:00 pm) is horse;
mid-afternoon (2-4:00 pm) is sheep; late afternoon (4-6:00 pm) is
monkey;

⁶² † Tiger and so on.

⁶³ † Rabbit and so on.

⁶⁴ Same as the *sPor thang brgyad cu skor* brought to Tibet by *Kongjo*, the Chinese wife of king *Srong btsan sgam po*.

sunset (6-8:00 pm) is garuda; nightfall (8-10:00 pm) is dog;

late evening (10-12:00 pm) is pig; midnight (12-2:00 am) is rat;

predawn (2-4:00 am) is elephant; and dawn (4-6:00 am) is tiger.

For the element of the hour, having defined the day as the mother,
rabbit, monkey, and elephant are the children; dog and snake are the
enemies;

horse and pig are the mothers; sheep and garuda are oneself
and dragon, bird, and tiger are the friends.

The origin of the hours of the day follow one after the other.

Ten, the calculation of the eight major planets:

The Sun (Sunday) and Mars (Tuesday) are fire, south.

The Moon (Monday) and Mercury (Wednesday) are water, north.

Jupiter (Thursday) is wood, east.

Venus (Friday) is metal, west.

Saturn (Saturday) is earth and controls the intermediate directions.

Rahu pervades them all and has the complete five elements.

The Moon, Mars, Jupiter, and Venus are male.

The Sun, Mercury, and Saturn are female.

According to the ancient system of Chinese calculation, the principle of
the first days:

Saturn is the first day for the tiger, horse, and dog [months].

Mars is the first day of the rat, dragon, and monkey [months].

Moon is the first day of the pig, sheep, and rabbit [months].

Jupiter is the first day of the garuda, elephant, and snake [months].

In modern times, though there is a contradiction

between the five categories,⁶⁵ why doubt?

Nevertheless, begin with the five main categories:

whichever [day of the week] falls on the first day [of a month] that is

increasing. Also, the child is increasing

the mother dwindles, the enemy declines, and the friend quarrels.⁶⁶

Increasing is best; dwindling is medium; and quarreling and declining are
bad.

⁶⁵ *Inga bsdus* are the five parts of a calendar: the weekdays, day of the month, the constellations, the combination, and the influence.

⁶⁶ Lochen Dharmaśrī gives instead *dgra gyod grogs ni gud*; this text follows the . Regarding the Dharmaśrī system, the *gNam rig skar rtsis* notes”...since the enemy and the friend are placed in reverse order, it is wondered whether there is a difference between stellar calculation and black calculation?”

Eleventh, the twenty-eight constellations:

Mindrug, Narma, Go, Lag,

Nabso, and Gyal are located in the east. Kak is located in the southeast.

Chu, Dre, Wo, Mezhi, Nag,

and Sari are the southern constellations.

Saga is located in the southwest. Lhatsam, Nron,

Nrub, Chutö, Chume, and

Drozhin are located the western constellations. Jizhin

is located in the constellation of the northwest.

Mondrey, Mondru, Trumtö, Trummey,

Namdrü, and Juggu are the northern constellations.

Tranye is located the northeastern constellation.

The eastern constellations are wood;⁶⁷ the southern constellations are
fire;⁶⁸

the western constellations are metal;⁶⁹ the northern constellations are
water;⁷⁰

and the four intermediate direction constellations are earth.⁷¹

⁶⁷ † The prosperity constellations of humans.

⁶⁸ † The prosperity constellations of horses and cattle.

⁶⁹ † The prosperity constellations of grains.

⁷⁰ † The prosperity constellations of gold and turquoise.

⁷¹ † The prosperity constellations of fields and homes.

The trio of Chu, Wo. and Nagpa,
the trio of Saga, Nron, and Chutö,
the trio of Drozhin, Trumtö, and Juggu,
and the trio of Mindrug, Go, and Gyal
are the constellations of the conjunction of the full moon.

Full moon is the increase of the constellations.

New moon is the decline of the constellations.

The others are asserted to be the dwindling of the constellations.

As such, the explanation of the key for the preliminaries
that open the door of Black Calculation is concluded.

Chapter 2 the preliminaries from the *Black Calculation called Mirror of the Universe* is
complete.

The Twenty-Eight Constellations

Tibetan	Transliterated Name	Astronomical Name
མིན་ཏུག་	Mindrug	Pleiades
སྒར་མ་	Narmo	Aldebran
མགོ་	Go	Orionis
ལག་	Lag	Betelgeuse
སྒྲུབ་སོ་	Nabso	Pollux
རྒྱལ་	Gyal	Castor
ཀླག་	Kak	Hydrae
མུ་ཁུ་	Chu	Regulus
ཐྲེ་འོ་	Drewo	Zosma
མེ་མའི་	Mezhi	Denebala
ནག་	Nag	Corvas
ས་རྩི་	Sari	Arcturus
ས་ག་	Saga	Zeben'ubi
ལྷ་མཚམས་	Lhatsam	Iridis
སྒོ་འོ་	Nron	Antares
སྒྲུབ་ས་	Nub	Schaula
ཅུ་ཕྱོད་	Chutö	Kaus-australis
ཅུ་ཕྱེད་	Chume	Nunki

The Twenty-Eight Constellations

Tibetan	Transliterated Name	Astronomical Name
གྲོ་བཞིན་	Drozhin	Altair
ཁྱི་བཞིན་	Jizhin	Delphinium
མོན་གྲེ་	Mondre	Aquarius
མོན་གྲུ་	Mondru	Pegasus
ཁྱུ་མཁ་ཕྱོད་	Trumtö	Markab
ཁྱུ་མཁ་སྒྲུང་	Trummey	Andromeda
ནམ་གྲུ་	Namdru	Piscum
དཀྱིལ་གྲུ་	Juggu	Scheratan
བྲ་ཉེ་	Dranye	Arietan

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རྒྱལ་ཤེན་དཔེ་སྐྱུ་ཁང་།

Gyalshen Publication