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The Structure and Meanings of the Heruka Maṇḍala in the Buddhist *Ḍākārṇava* Scriptural Tradition

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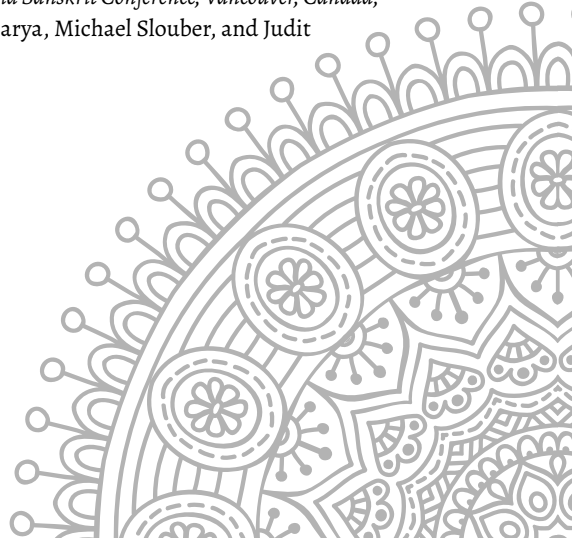
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The Structure and Meanings of the Heruka Maṇḍala in the Buddhist *Ḍākārṇava* Scriptural Tradition

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Abstract

The *Śrīḍākārṇavamahāyoginītantrarāja* (abbreviated to *Ḍākārṇava*, “Ḍāka’s Ocean”) is one of the latest tantras among those belonging to the Buddhist *Cakrasaṃvara*/-*śaṃvara* tradition, composed in the eastern area of the Indian subcontinent around the 11th century. The 15th chapter of the *Ḍākārṇava* teaches a large-scale and elaborate maṇḍala of Heruka, consisting of 986 major deities. I have a plan to publish the first critical edition and English translation of the whole chapter. The present paper describes and analyzes the structure and meanings of that maṇḍala expounded in the *Ḍākārṇava*, chapter 15. The maṇḍala consists of four layers comprised of thirteen circles, that is, one lotus at the center and twelve concentric circles. Through this structure the maṇḍala represents several Buddhist concepts such as the Fourfold Body and the Twelve Levels. The maṇḍala is formed by deities from the major Vajrayāna or Buddhist Tantric traditions (*Cakrasaṃvara*, *Guhyasamāja*, *Hevajra*, and *Catuṣpīṭha* traditions) and deities who are deifications or anthropomorphized transformations of the Six Realms of Reincarnation and the Three Realms of Existence, namely, the whole Buddhist cosmos. Furthermore, all deities constituting the maṇḍala are equated with Jinas in the auspicious eon.

Keywords: *Ḍākārṇava*, Buddhist Tantra, Heruka, maṇḍala.

Introduction

The *Śrīḍākārṇavamahāyoginītantrarāja* (“The Glorious Ḍāka’s Ocean Great Yoginī Tantra King,” abbreviated to *Ḍākārṇava*, “Ḍāka’s Ocean”) is a Tantra belonging to

the Buddhist *Cakrasaṃvara*/*-śaṃvara* tradition.¹ It was composed in the eastern area of the Indian subcontinent sometime between the late 10th and the early 12th centuries (viz., around the 11th century).² The 15th chapter of the *Ḍākārṇava* teaches a large-scale and elaborate maṇḍala of Heruka, consisting of 986 major deities. In this paper I call it the “*Ḍākārṇava* Heruka maṇḍala” to distinguish it from other Heruka maṇḍalas found in other Buddhist tantric texts.

Maeda (1955) published a Sanskrit edition of about one third of the 15th chapter of the *Ḍākārṇava* (which corresponds to lines (1)-(89) of the whole chapter [lines (1)-(294)] in my unpublished edition) and stopped his study. I have a plan to publish the first critical edition and English translation of the whole chapter, using Sanskrit manuscripts of the *Ḍākārṇava* and related works that Maeda did not use.³

¹ I mean the scriptural tradition starting with the *Cakrasaṃvaratantra*. More general name for this scriptural tradition is *Śaṃvara* or *Samvara*. However, this term also indicates the *Sarvabuddhasamāyogatantra*. For this reason I use the term *Cakrasaṃvara*/*-śaṃvara* to indicate the tradition starting with the *Cakrasaṃvaratantra* and distinguish it from the *Śaṃvara* indicating the *Sarvabuddhasamāyogatantra*. As for the words *śaṃvara* and *saṃvara*, see Cicuzza (2001: 15), Sanderson (2009: 166-169), and Sugiki (2015: 360-361).

² See Sugiki 2007: 17-19, Sanderson 2009: 158, Sugiki 2015: 363-364, Sugiki 2018a: 39, and Sugiki 2018b: 45.

³ The important materials that Maeda did not use and that I have used are Sanskrit manuscripts NGMPP A138/9 (the oldest Sanskrit manuscripts of the *Ḍākārṇava*), NGMPP B24/52 (the oldest Sanskrit manuscript of Ratnasena's *Śrīmahāsaṃvarasāparikaramaṇḍalārcanavidhi* containing many parallel passages), and Matsunami 346 (a Sanskrit manuscript of *Śrīvajravārāhīkalpamahātāntrarāja* containing many parallel passages), and some others that I have noted in the Primary Sources section of the present paper. Jayasena's *Śrīḍākārṇavatāntramāṇḍalacakrasya sādhana*, named *Ratnapadmarāgaṇidhi*, is also a highly important material. Although only its Tibetan translation is available, it teaches deities' respective mantras, in which every deity's individual Sanskrit name is transliterated. Its transliteration is useful in deciding how to divide the deities' names. I have also consulted it.

The present paper describes and analyzes the structure and meanings of the *Ḍākārṇava* Heruka maṇḍala expounded in the *Ḍākārṇava*, chapter 15.⁴

1. Deities and Circles Constituting the *Ḍākārṇava* Heruka maṇḍala

In this section of the present paper I describe the contents of the *Ḍākārṇava* Heruka maṇḍala with a focus on names of circles and individual deities constituting the maṇḍala and their identities. I indicate deities' names and other key components of the maṇḍala by boldface when they appear first in this paper. Numbers in parentheses, such as (15.246), are line numbers in my unpublished Sanskrit edition of the 15th chapter of the *Ḍākārṇava*. The maṇḍala consists of four layers (*puṭa*) comprised of concentric circles (*cakra*, totally one lotus at the center and twelve concentric circles, that is, 13 circles in total). The four layers are the **Sahaja**, **Dharma**, **Sambhoga**, and **Nirmāṇa Layers**, which represent the Buddha's fourfold body as presented below. When performing offering and praising, a practitioner recites each deity's name with a word "Vajra" at the beginning (15.246).

1.1. The First Sahaja (Innate) Layer (15.33-116)

The Sahaja or Innate Layer is the innermost layer and consists of a lotus and three circles (viz., the Adamantine, Heart, and Merit Circles) arranged in a concentric way.

1.1.1. The **lotus (padma)** at the center (15.33-64)⁵

(1) **Heruka** and (2) **Vajravārāhī** in sexual union, the Lord and Mistress of the whole maṇḍala, are situated at the center of the lotus, the innermost of the Sahaja Layer. **Heruka** has seventeen faces (with three eyes on each) and seventy-six arms. **Vajravārāhī** has one face (with three eyes on it) and two arms.

⁴ Some passages mentioning deities's names in the *Ḍākārṇava*'s Sanskrit text are difficult to read: It is obscure regarding how to divide deities' names (how to divide compounds mentioning deities' names). In the present paper I have divided the deities's names following Jayasena's interpretation in his *Sādhana* mentioned in footnote 3 of the present paper (except for a few parts). In his *Vidhi* referred to in footnote 3 of the present paper Ratnasena in some parts presents different interpretations regarding how to divide deities' names. As a whole, Jayasena's interpretation seems to be more faithful to the original text of the *Ḍākārṇava* than Ratnasena's. In the present paper I have reported Ratnasena's different interpretation in footnotes.

⁵ This lotus is called *thig le'i 'khor lo* (*bindu-/tilaka-cakra) in Jayasena's *Sādhana* (Tib. D 8r4).

Twenty-four *ḍākinīs* reside on the petals of the lotus. They are headed by the major four *ḍākinīs* of the *Cakrasaṃvara* tradition (viz., **Ḍākinī**, **Lāmā**, **Khaṇḍarohā**, and **Rūpiṇī**). Their names and locations are as follows: (1) **Ḍākinī**, (2) **Rūpikā**, (3) **Cumbikā**, (4) **Parāvṛtā**, (5) **Sabālikā**, and (6) **Anuvartī** are on the petals between the east and the north; (7) **Lāmā**, (8) **Yogeśvarī**, (9) **Bhadrā**, (10) **Kapālinī**, (11) **Kaṅkālīkā**, and (12) **Rājavartī**, on the petals between the north and the west; (13) **Khaṇḍarohā**, (14) **Śmaśānī**, (15) **Vidravī**, (16) **Kurukullikā**, (17) **Rudantī**⁶, and (18) **Naṭī**, on the petals between the west and the south; and (19) **Rūpiṇī**, (20) **Bhairavī**, (21) **Śikhī**, (22) **Śikhaṇḍī**, (23) **Jaṭilī**, and (24) **Rudrā**, on the petals between the south and the east. They reside alone without male consorts. Like *Vajravārāhī*, they have one face (with three eyes on it) and two arms.

In this way there are twenty-six deities on the central lotus. **Skull bowls** [filled with] the fivefold immortal nectar (*pañcāmṛtakaroṭaka*) are placed in between the petals where the twenty-four *ḍākinīs* reside.

1.1.2. **The Adamantine Circle** (*Vajracakra*) (15.65-76)

All circles starting with the Adamantine Circle are comprised of thirty-six couples of *ḍākinī* and hero (*vīra*). The *ḍākinīs* and heroes each have one face (with three eyes on it) and four arms. Alternatively, the heroes each have four faces (with three eyes on each) and twelve arms (15.234ab). I consider that the number “thirty-six” is derived from the number of deities residing on the fivefold maṇḍala of Heruka, the most popular maṇḍala in the *Cakrasaṃvara* tradition: In that maṇḍala thirty-six coupled or single deities forms five circles and encircle the Lord and Mistress Heruka and *Vārāhī* located at the center.

The Adamantine Circle consists mostly of the major deities in the *Cakrasaṃvara* tradition, such as the major four *ḍākinīs* (1)-(4), the twenty-four *ḍākinīs* and heroes connected with the twenty-four *Cakrasaṃvara* holy sites (5)-(28), and five of the Six Armor *ḍākinīs* (29)-(33). The thirty-six *ḍākinīs*, who are in copulation with their consort heroes (collectively called “Leader Heruka,” *nāyaka*, 15.84c and 15.237-241b) are as follows: (1) **Ḍākinī** & **Vajraḍāka**, (2) **Lāmā** & **Viśvaḍāka**, (3) **Khaṇḍarohā** & **Padmaḍāka**, (4) **Rūpiṇī** & **Ratnaḍāka**, (5) **Pracaṇḍā** & **Khaṇḍakapālin**,⁷ (6) **Caṇḍākṣī** & **Mahākaṅkāla**, (7) **Prabhāvatī** & **Kaṅkāla**, (8) **Mahānāsā** & **Vikaṭadaṃṣṭrin**, (9) **Vīramatī** & **Surāvairin**, (10) **Kharvarī** &

⁶ She is *Rūpatā* in Ratnasena’s *Vidhi* (Skt ms. 9v3 and 22r3). However, a possibility also exists that *rūpatā* is merely a corruption of *rudantī*.

⁷ He is *Vajrakhaṇḍakapāla* (or *Khaṇḍakapāla*) in Ratnasena’s *Vidhi* (Skt ms. 10r1 and 22v5).

Amitābha,⁽¹¹⁾ **Lañkeśvarī** & **Vajraprabha**,⁽¹²⁾ **Drumacchāyā** & **Vajradeha**,⁸ (13) **Airāvati** & **Aṅkurika**,⁹ (14) **Mahābhairavī** & **Vajrajaṭila**,¹⁰ (15) **Vāyuvegā** & **Mahāvīra**,¹¹ (16) **Surābhakṣī** & **Vajrahūmkāra**,¹² (17) **Śyāmādevī** & **Subhadra**,¹³ (18) **Subhadrikā** & **Vajrabhadra**,¹⁴ (19) **Hayakarnā** & **Mahābhairava**,¹⁵ (20) **Khagānanā** & **Virūpākṣa**,¹⁶ (21) **Cakravegā** & **Mahābala**,¹⁷ (22) **Khaṇḍarohā** & **Ratnavajra**,¹⁸ (23) **Śaunḍinī** & **Hayagrīva**,¹⁹ (24) **Cakravarmiṇī** & **Ākāśagarbha**,²⁰ (25) **Suvīrā** & **Heruka**,²¹ (26) **Mahābalā** & **Padmanartaka**,²² (27) **Cakravartinī** & **Vairocana**,²³ (28) **Mahāvīryā** & **Vajrasattva**,²⁴ (29) **Yāminī** & **Mahābala**,²⁵ (30)

⁸ He is Vajradehāṅkurika in Ratnasena's *Vidhi* (Skt ms. 10r3 and 22v6).

⁹ He is Vajrajaṭilaka (or Vajrajaṭila) in Ratnasena's *Vidhi* (Skt ms. 10r4 and 22v6).

¹⁰ He is Vajramahāvīra (or Mahāvīra) in Ratnasena's *Vidhi* (Skt ms. 10r4 and 22v6).

¹¹ He is Vajrahūmkāra in Ratnasena's *Vidhi* (Skt ms. 10r4-r5 and 22v6).

¹² He is Vajrasubhadra (or Subhadra) in Ratnasena's *Vidhi* (Skt ms. 10r5 and 22v6).

¹³ He is Vajrabhadra (or Vajrabhadra) in Ratnasena's *Vidhi* (Skt ms. 10r5 and 22v6).

¹⁴ He is Vajramahābhairava (or Mahābhairava) in Ratnasena's *Vidhi* (Skt ms. 10r6 and 22v6).

¹⁵ He is Vajravirūpākṣa (or Virūpākṣa) in Ratnasena's *Vidhi* (Skt ms. 10r6 and 22v6).

¹⁶ He is Vajramahābala (or Mahābala) in Ratnasena's *Vidhi* (Skt ms. 10r6 and 22v6).

¹⁷ He is Vajraratnavajra (or Ratnavajra) in Ratnasena's *Vidhi* (Skt ms. 10r7 and 22v6).

¹⁸ He is Vajrahayagrīva (or Hayagrīva) in Ratnasena's *Vidhi* (Skt ms. 10r7 and 22v6).

¹⁹ He is Vajrākāśagarbha (or Ākāśagarbha) in Ratnasena's *Vidhi* (Skt ms. 10r7-v1 and 22v6).

²⁰ He is Vajraheruka (or Heruka) in Ratnasena's *Vidhi* (Skt ms. 10v1 and 22v7).

²¹ He is Vajrapadmanarteśvara (or Padmanartaka) in Ratnasena's *Vidhi* (Skt ms. 10v1 and 22v7).

²² He is Vajravairocana (or Vairocana) in Ratnasena's *Vidhi* (Skt ms. 10v1-v2 and 22v7).

²³ He is Vajrasattva in Ratnasena's *Vidhi* (Skt ms. 10v2 and 22v7).

²⁴ He is Vajramahābala (or Mahābala) in Ratnasena's *Vidhi* (Skt ms. 10v2 and 22v7).

²⁵ He is Vajrajñānaḍāka (or Jñānaḍāka) in Ratnasena's *Vidhi* (Skt ms. 10v2-v3 and 22v7).

Yuminī²⁶ & **Jñānaḍāka**,²⁷ (31) **Samcālani** & **Dhairya**,²⁸ (32) **Trāsanī** & **Sthairya**,²⁹ (33) **Caṇḍikā** & **Mokṣa**,³⁰ (34) **Sarasvatī** & **Jñāna**,³¹ (35) **Icchāsiddhi** & **Upāya**,³² and (36) **Mahājvālā** & **Cittavajra**.³³

1.1.3. *The Heart Circle* (*Hṛdayacakra*) (15.77-89)

The Heart Circle consists mostly of the major deities from the *Guhyasamāja* tradition, viz., those derived from the six lineage masters (1)-(6), the four goddesses (7)-(10), the six adamantine goddesses of the Six Sensorial Objects (11)-(16), a group of deities including the Eight Bodhisattvas (17)-(26), and the Ten Vidyā Kings (27)-(36). The thirty-six ḍākinīs, who are in copulation with their consort heroes, are as presented below. The heroes are collectively called “Light Heruka” (*laghuheruka*, 15.84d), and their individual names are masculine forms of their consort ḍākinīs’ names (15.241c-242a): (1) **Vajradharī**, (2) **Akṣobhyī**, (3) **Vairocanī**, (4) **Ratneśikā**, (5) **Padmanartī**, (6) **Amoghī**, (7) **Locanā**, (8) **Māmakī**, (9) **Pāṇḍarā**, (10) **Tārā**, (11) **Rūpavajrā**, (12) **Śabdavajrā**, (13) **Gandhavajrā**, (14) **Rasavajrā**, (15) **Sparśavajrā**, (16) **Dharmadhātuvajrā**, (17) **Kṣitigarbhī**, (18) **Kha-garbhakī**, (19) **Vajrapāṇī**, (20) **Lokanāthī**, (21) **Sarvanī** (= **Sarvanivaraṇa-ṣkambhinī**), (22) **Samantabhadrī**, (23) **Ratnolkī**, (24) **Nairātmyā**, (25) **Bhṛkuṭī**, (26) **Parṇasābarī**, (27) **Yamāntakī**, (28) **Prajñāntakī**, (29) **Padmāntakī**, (30) **Vigh-nāntakī**, (31) **Acalī**, (32) **Niladaṇḍī**, (33) **Ṭakkirājī**, (34) **Mahābalā**, (35) **Uṣṇīṣā**, and (36) **Sumbharājñī**.

1.1.4. *The Merit Circle* (*Guṇacakra* also called *Sarvagūṇacakra*) (15.90-115)

The Merit Circle consists of ḍākinīs and heroes who are anthropomorphized transformations of human social divisions, such as the *varṇas*, occupational groups, and local ethnic groups. A relatively similar list of thirty-six ḍākinīs can

²⁶ Generally her name is Mohanī. Manuscript NGMPP A142/2’s reading is Kāminī. Its Tibetan translation is *skyes gshin rje ma*.

²⁷ He is Vajradhairya in Ratnasena’s *Vidhi* (Skt ms. 10v3 and 22v7).

²⁸ He is Vajrasthairya in Ratnasena’s *Vidhi* (Skt ms. 10v3 and 22v7).

²⁹ He is Vajramokṣa in Ratnasena’s *Vidhi* (Skt ms. 10v3 and 22v7).

³⁰ He is Vajrajñāna in Ratnasena’s *Vidhi* (Skt ms. 10v4 and 22v7).

³¹ He is Vajropāya in Ratnasena’s *Vidhi* (Skt ms. 10v4 and 22v7).

³² He is Vajracitta in Ratnasena’s *Vidhi* (Skt ms. 10v4 and 22v7).

³³ He is Vajracakra in Ratnasena’s *Vidhi* (Skt ms. 10v5).

be found in Vajrapāṇi's *Laghutantraṭīkā*, a commentary on the *Herukābhīdhāna* or *Cakrasaṃvaratantra*.³⁴ The thirty-six ḍākinīs in copulation with their consort heroes on the Merit Circle are as presented below. The heroes are collectively called "Lotus Heruka" (*padmaheruka*, 15.85a), and their individual names are masculine forms of their consort ḍākinīs' names (15.241c-242a): (1) **Brāhmaṇī** ("Brahmin woman"), (2) **Kṣatriṇī** ("Kṣatriya woman"), (3) **Vaiśyī** ("Vaiśya woman"), (4) **Śūdrī** ("Śūdra woman"), (5) **Caṇḍālīnī** ("Caṇḍāla woman"), (6) **Śvacī** (= **Śvapacī**, "Dog-cooker woman"), (7) **Ḍombī** ("Ḍomba woman"), (8) **Naṭī** ("dancer woman"), (9) **Kapālīnī** ("skull-bearer woman"), (10) **Kaivartī** ("fisher woman"), (11) **Veṇunaṭī** ("flute-dancer woman"), (12) **Śaṅkhīnī** ("shell-bearer woman"), (13) **Tantuvāyī** ("weaver woman"), (14) **Kandukī** ("cooker woman"), (15) **Kāṣṭhakārīkā** ("carpenter woman"), (16) **Mālīnī** ("gardener woman"), (17) **Tailīnī** ("oilman woman"), (18) **Cheyī** ("dyer woman"),³⁵ (19) **Kośakārī** ("box-maker woman"), (20) **Dūtīnī** (= **Dūtī**, "messenger woman"), (21) **Haḍagāḍī** ("bone-worker woman"),³⁶ (22) **Gaṇīkā** ("courtesan"), (23) **Kallavālī** ("woman of the wine-seller [castel]"),³⁷ (24) **Kūparī** (= **Kūpakārī**, "well-digger woman"), (25) **Rājabhaṭī** ("royal-solder woman"), (26) **Khaṭṭikī** ("butcher woman"), (27) **Tambolavikrayī** (= **Tāmbūlavikrayī**, "betel-seller woman"), (28) **Suvarṇakārī** ("goldsmith woman"), (29) **Lohārī** (= **Lohakārī**, "blacksmith woman"), (30) **Maṇihārī** ("jewel-stealing woman"), (31) **Dāvākī** ("forest-dwelling savage woman"), (32) **Mlecchī** or a foreign woman called **Oḍīnī**,³⁸ (33) **Vanijī** ("merchant woman"), (34) **Pattharagāḍhī** ("masonry woman"),³⁹ (35) **Kṛṣīkā** ("farmer woman"), (36) **Carmakārī** ("leather-worker woman").⁴⁰

³⁴ Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 69, l. 3-l. 16. Twenty-six of them are identical or similar.

³⁵ I am not certain of the name Cheyī, which appears to be some Prakrit. Its Tibetan translation is *tshos ma*.

³⁶ The name Haḍagāḍī appears to be some Prakrit. (In Hindi, *haḍ* [Sanskrit *haḍḍa*] means bone, and *gāḍī* means carriage.) Its Tibetan translation is *bshang 'phyag ma*.

³⁷ I am not certain of the name Kallavālī. Its Tibetan translation is *chang 'tshong*.

³⁸ In Ratnasena's *Vidhi*, Mlecchī and Oḍīnī are two different goddesses (Skt ms. 12v1 and 12v2).

³⁹ The name *pattharagāḍhī* appears to be a Prakrit. In Hindi *pathar* means a stone and *gāḍhnā* is to shape or forge. Its Tibetan translation is *rdo bzo ma*.

⁴⁰ In Ratnasena's *Vidhi*, Carmakārī is not regarded as a goddess's name: Kṛṣīkā is the thirty-sixth and last ḍākinī.

The Merit Circle also contains the four gates, eight charnel grounds, and some others. These all constitute the Merit Circle. The eight *ḍākinīs* shown in Table 1 reside at the four gates and four corners outside the thirty-six couples of *ḍākinī* and hero described above. They are identical with the eight *ḍākinīs* on the *samayacakra* (Pledge Circle) of the most popular Heruka maṇḍala in the *Cakrasaṃvara* tradition. There are **eight charnel grounds** (*śmaśāna*), **trees** (*vrkṣa*), the **guardians of directions** (*dikpāla*), **serpent kings** (*nāgendra*), and **cloud kings** (*meghendra*) outside the four gates. These are shown in Table 2. A similar set of these can be found in Umāpatideva's *Vajravārāhīsādhana* (Skt ed. [English 2002], 70-76). They are also similar to the eight *śmaśānas* in Lūyīpa's *Cakrasaṃvarābhisamaya*,⁴¹ the eight *śmaśānas*, *vrkṣas*, direction-guardians (no word for it), serpent kings (no word for it), and *meghādhīpas* in the *Samvarodayatantra*,⁴² and the eight *śmaśānas*, *vrkṣas*, *dikpatis*, *nāgas*, *meghas*, and so on in Jālandharapāda's *Vajrapradīpā*,⁴³ Bhadrapāda's *Dveṣavajrasādhana*,⁴⁴ and Rāhulagupta's *Hevajraprakāśa*.⁴⁵

Table 1. Eight *ḍākinīs* at four gates and four corners on the Merit Circle.

East gate	(1) Kākāsyā	North gate	(2) Ulūkāsyā
West gate	(3) Śvānāsyā	South gate	(4) Sūkarāsyā
Southeast corner	(5) Yamadāḍhī	Southwest corner	(6) Yamadūtī
Northwest corner	(7) Yamadaṃṣṭriṇī	Northeast corner	(8) Yamamathanī

⁴¹ Lūyīpa's *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 7.b.

⁴² *Samvarodayatantra*, Skt ed. (Tsuda 1974), 17.36-41.

⁴³ Jālandharapāda's *Vajrapradīpā*, Skt ed. (Gerloff 2017), 8.1-8.

⁴⁴ Bhadrapāda's *Dveṣavajrasādhana*, Skt ed. (Gerloff 2017), p. 414, l. 9-p. 416, l. 6.

⁴⁵ Rāhulagupta's *Hevajraprakāśa*, Skt ed. (Gerloff 2017), p. 491, 8.1-8.

Table 2. Eight charnel grounds and others outside the four gates on the Merit Circle.

	Charnel grounds	Trees	Direction-guardians	Serpent kings	Cloud kings
East	Caṇḍogra	Śīriṣa	(1) Indra	(1) Vāsuki	(1) Garjita
North	Gahvara	Aśvattha	(2) Kubera	(2) Takṣaka	(2) Ghūrṇita
West	Jvālākula	Kaṅkeli	(3) Varuṇa	(3) Karkoṭa	(3) Ghora
South	Karaṅka	Cūta	(4) Yama	(4) Padma	(4) Āvarta
Northeast	Aṭṭaṭṭahāsa	Vaṭa	(5) Īśāna	(5) Mahāpadma	(5) Ghana
Southeast	Lakṣmivana	Karaṅja	(6) Agni	(6) Huluhulu	(6) Pūraṇa
Southwest	Ghorāṇḍhakāra	Latāparkaṭi	(7) Rākṣasa	(7) Kulika	(7) Varṣaṇa
Northwest	Kilikilārava	Pārthiva	(8) Vāyu	(8) Śaṅkhapāla	(8) Caṇḍa

1.2. The Second Dharma Layer (15.117-155)

The Dharma Layer encircles the Sahaja Layer and consists of three circles (viz., the Space, Wind, and Earth Circles) arranged in a concentric way.

1.2.1. The Space Circle (Ākāśacakra) (15.117-127)

The Space Circle consists of flying musical deities, who are divine musicians and anthropomorphized transformations of musical instruments and concepts. The thirty-six flying musical deities or ḍākinīs (collectively called “Sky-goer,” *khecarī*), who are in copulation with their consort heroes, are as presented below. The heroes are collectively called “Space Heruka,” (*ākāśaheruka*, 15.85b), and their individual names are masculine forms of their consort ḍākinīs’ names (15.241c-242a) : (1) **Kinnarī**, (2) **Gandharvrī**, (3) **Huttakī**,⁴⁶ (4) **Pāṭavī**, (5) **Viṇā**, (6) **Vaṃṣā**, (7) **Mukundā**, (8) **Murajā**, (9) **Gargarikā**, (10) **Kāṃsyā**, (11) **Selendrikī**,⁴⁷ (12) **Gītā**, (13) **Karaṭā**, (14) **Tamaḍā**,⁴⁸ (15) **Nṛtyā**, (16) **Lāsyā**, (17) **Ḍukkā** (= **Ḍhakkā**),

⁴⁶ Perhaps it derives from the word *huḍukka* (a kind of rattle or drum). Its Tibetan translation is *hu tu ka ma*.

⁴⁷ Unidentified. (The name Selendrikī may be Śailendrikī.) Its Tibetan translation is *śī lan dri ki ma*.

⁴⁸ Unidentified. Its Tibetan translation is *ta ma ḍā*.

(18) **Tālī**, (19) **Sāraṇā**,⁴⁹ (20) **Dundubhikā**, (21) **Modrī**,⁵⁰ (22) **Tānī**, (23) **Pañcamā**, (24) **Nālavī** (= **Nālavamśī**), (25) **Ṭambhakī**,⁵¹ (26) **Ḍamarī**, (27) **Ḍuṇḍukī**,⁵² (28) **Kāhalī**, (29) **Ḍorakī**, (30) **Bhūkī**,⁵³ (31) **Ghaṇṭā**, (32) **Kiṅkiṇī**, (33) **Ghurghurī**, (34) **Ḍukolikā**,⁵⁴ (35) **Śāṅkhī**, and (36) **Ghoṣavatī**.

1.2.2. **The Wind Circle** (*Vāyucakra*) (15.128-137)

The Wind Circle consists of ḍākinīs and heroes who are anthropomorphized transformations of sky-going creatures such as birds.⁵⁵ About half deities are similar to half of the thirty-six female messengers taught in Vajrapāṇi's *Laghutantraṭīkā*,⁵⁶ who are transformed into birds or sky-going creatures. The thirty-six ḍākinīs in copulation with their consort heroes on the Wind Circle are as presented below. The heroes are collectively called "Wind Heruka," (*bhairambhaṃ heruṃ*, 15.85c), also collectively called "Ākāśagarbha," and their individual names are masculine forms of their consort ḍākinīs' names (15.241c-242a): (1) **Garuḍī** (female Garuḍa), (2) **Haṃsī** (swan), (3) **Citrī** (a multicolored bird), (4) **Kākī** (crow), (5) **Bakī** (crane), (6) **Tittirikā** (partridge), (7) **Mayūrī** (peacock), (8) **Tāmaracūḍī** (cock), (9) **Gudacūlikā** ("intestine-like crest," some bird),⁵⁷ (10) **Komalā** (some charming bird),⁵⁸ (11) **Pārāvātī** (dove), (12) **Bṛhatkāḍī** (raven), (13) **Gaḍiṇī**

⁴⁹ In Jayasena's *Sādhana*, Tālī and Sāraṇī are not divided: Tālīśaraṇī is the name of a single goddess (Tib D, 26r6). The word *parśadā*, which comes after the word *ghoṣavatī*, is regarded as a name of the thirty-sixth goddess (Tib D, 27v3).

⁵⁰ Unidentified. Its Tibetan translation is *mau dri*.

⁵¹ Unidentified. Its Tibetan translation is *ṭham ba ki*.

⁵² Unidentified. Its Tibetan translation is *ḍun tū ki*.

⁵³ Unidentified. Its Tibetan translation is *bhu ki ma*.

⁵⁴ Unidentified. Its Tibetan translation is *ḍa ko li ka ma*.

⁵⁵ If the names of the twenty-sixth and the thirty-sixth deities respectively means cat and hunter, and those who hunt birds also constitute this circle.

⁵⁶ Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 16-p. 71, l. 2.

⁵⁷ I have not identified which bird is indicated by this name. Its Tibetan translation is *gu da bu li*.

⁵⁸ Unidentified. Its Tibetan translation is *'jam pa mo*.

(“goldfish-carrier,” some bird),⁵⁹ (14) **Kapiñjali** (pheasant), (15) **Śukī** (parrot), (16) **Mantrī** (some bird),⁶⁰ (17) **Sārasā** (swan), (18) **Gṛdhrā** (vulture), (19) **Ulūkī** (owl), (20) **Caṭakī** (sparrow), (21) **Kāṣṭhacaṭī** (woodpecker or some bird),⁶¹ (22) **Cakravākī** (Chakra bird), (23) **Vṛkṣāraṇī** (“tree-refuge,” some bird),⁶² (24) **Karkavī** (some bird),⁶³ (25) **Jalakākī** (water crow), (26) **Biḍālī** (some cat-like bird or a cat), (27) **Nālagrīvī** (“reed-neck,” some bird),⁶⁴ (28) **Sārikā** (some bird),⁶⁵ (29) **Śyenā** (hawk), (30) **Kuṅkumalolā** (“saffron-like tongue,” some bird),⁶⁶ (31) **Vāṭirī** (some bird),⁶⁷ (32) **Kākajaṅghakī** (“crow-shank,” some bird),⁶⁸ (33) **Sāmā** (some bird),⁶⁹ (34) **Lehapiṣṭā** (heron), (35) **Daddarī** (some bird),⁷⁰ and (36) **Mṛgāriṇī** (some big bird attacking animals or a hunter).

1.2.3. The Earth Circle (*Medinīcakra*) (15.138-154)

The Earth Circle consists of ḍākinīs and heroes who are anthropomorphized transformations of animals living on the ground. Some deities are similar to some of the thirty-six female messengers taught in Vajrapāṇi’s *Laghutantraṭīkā*,⁷¹ who are transformed into dry-land creatures, water creatures, and forest creatures. The thirty-six ḍākinī (collectively called “Ground-goer,” *bhūcarī*) in copulation with their consort heroes on the Earth Circle are presented below. The he-

⁵⁹ Unidentified. Its Tibetan translation is *ga ḍi nī*.

⁶⁰ Unidentified. Its Tibetan translation is *sngags ma*.

⁶¹ Unidentified. Its Tibetan translation is *shing bye’u mo*.

⁶² Unidentified. Its Tibetan translation is *bri kṣā ra ṇī*.

⁶³ Unidentified. Its Tibetan translation is *ka kka pa’i*.

⁶⁴ Unidentified. Its Tibetan translation is *lcug ma’i mgrin*.

⁶⁵ Unidentified. Its Tibetan translation is *sā ri mo*.

⁶⁶ Unidentified. Its Tibetan translation is *gur gum lce can ma*.

⁶⁷ Unidentified. Its Tibetan translation is *bā ṭi rī*.

⁶⁸ Unidentified. Its Tibetan translation is *kā ka dzaṃ gha mo*.

⁶⁹ Unidentified. Its Tibetan translation is *hor mo* (meaning Mongolian woman).

⁷⁰ Unidentified. Its Tibetan translation is *da ddha ri mo*.

⁷¹ Vajrapāṇi’s *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 1-1. 15.

roes are collectively called “Ground Heruka” (*bhūheruka*, 15.85d), and their individual names are masculine forms of their consort *ḍākinī*s’ names (15.241c-242a): (1) **Simghī** (lion), (2) **Vyāghrī** (tiger), (3) **Bhimbhā** (some animal),⁷² (4) **Śaśī** (hare), (5) **Gajī** (elephant), (6) **Mṛgī** (deer), (7) **Mārjārakī** (cat), (8) **Gāvī** (cow), (9) **Mahiṣī** (buffalo), (10) **Turagī** (horse), (11) **Jambukī** (jackal), (12) **Gaṇḍī** (rhinoceros), (13) **Camarī** (yak), (14) **Mūṣī** (rat), (15) **Gardabhī** (donkey), (16) **Bheḍī** (ram), (17) **Ajakī** (goat), (18) **Eḍakī** (sheep), (19) **Śvānī** (dog), (20) **Sūkari** (boar), (21) **Bhallī** (bear), (22) **Daṇḍārī** (elephant), (23) **Muñjakī** (some animal),⁷³ (24) **Vesarī** (mule), (25) **Vilāsī** (some charming animal),⁷⁴ (26) **Aranyī** (some forest animal),⁷⁵ (27) **Bṛhachvānikā** (big dog), (28) **Droṇakākī** (raven), (29) **Śārdūlī** (panther), (30) **Vyāḍā** (snake), (31) **Citriṇī** (chameleon), (32) **Kuṭikā** (camel), (33) **Nakulī** (mungoose), (34) **Kṛkī** (lizard), (35) **Guhī** (some animal),⁷⁶ and (36) **Grāmanivāsinī** (some village-animal).⁷⁷

The Earth Circle also contains the four gates, eight charnel grounds, and some others outside the thirty-six couples of *ḍākinī* and hero described above. These all constitute the Earth Circle. The eight *ḍākinī*s at the **four gates** and **four corners** are shown in Table 3. They are the Eight Mothers quite general in goddess-worship traditions both in Buddhism and Śaivism. The **eight charnel grounds**, **trees**, **female direction-guardians** (*lokapālinī*), **female serpents** (*nāginī*), and **female clouds** (*meghinī*) outside the four gates are shown in Table 4.

⁷² I have not identified which animal is indicated by this name. Its Tibetan translation is *bhi mba*.

⁷³ Unidentified. Its Tibetan translation is *mau dznyā ka*.

⁷⁴ Unidentified. Its Tibetan translation is *sgeg mo*.

⁷⁵ Unidentified. Its Tibetan translation is *nags mo*.

⁷⁶ Unidentified. Its Tibetan translation is *phug pa mo*.

⁷⁷ Unidentified. Its Tibetan translation is *grong na gnas pa mo*.

Table 3. Eight *ḍākinīs* at four gates and four corners on the Earth Circle.

East gate	(1) <i>Brahmāṇī</i>	North gate	(2) <i>Māheśvarī</i>
West gate	(3) <i>Kaumārī</i>	South gate	(4) <i>Vaiṣṇavī</i>
Southeast corner	(5) <i>Vārāhī</i>	Southwest corner	(6) <i>Indrī</i>
Northwest corner	(7) <i>Caṇḍī</i>	Northeast corner	(8) <i>Mahālakṣmī</i>

Table 4. Eight charnel grounds and others outside the four gates on the Earth Circle.

	Charnel grounds	Trees	Female Direction-Guardians	Female serpents	Female clouds
East	<i>Māraṇa</i>	<i>Pūga</i>	(1) <i>Indrī</i>	(1)-(8) Female forms of the previous serpent kings	(1)-(8) Female forms of the previous cloud kings
North	<i>Samtrāsana</i>	<i>Akṣoṭaka</i>	(2) <i>Yamā</i>		
West	<i>Mahābhaya</i>	<i>Nālīra</i>	(3) <i>Rudrā</i>		
South	<i>Bhayaṃkara</i>	<i>Dāḍima</i>	(4) <i>Yakṣiṇī</i>		
Northeast	<i>Uccāṭaṇa</i>	<i>Bilva</i>	(5) <i>Bhūtinī</i>		
Southeast	<i>Vidveṣaṇa</i>	<i>Āmalaka</i>	(6) <i>Ṛṣi</i>		
Southwest	<i>Mūkana</i>	<i>Bijjora</i>	(7) <i>Rākṣasī</i>		
Northwest	<i>Stambhana</i>	<i>Rudra</i>	(8) <i>Vāyubhāryā</i>		

1.3. The Third *Samḥbhoga* (Enjoyment) Layer (15.156-198)

The *Samḥbhoga* or Enjoyment Layer encircles the Dharma Layer and consists of three circles (viz., the Fire, Water, and Knowledge Circles) arranged in a concentric way.

1.3.1. The Fire Circle (*Agnicakra*) (15.156-169)

The Fire Circle consists of *ḍākinīs* and heroes who are gods or spirits (1)-(4) or deifications of human kin members (5)-(36). (Because most of them are humans, who are viviparous, the Fire Circle is also proclaimed to be a circle of the viviparous [15.178c-179b].) The thirty-six *ḍākinīs* (collectively called “Sky-goer,” *khecari*), who are in copulation with their consort heroes, are presented below. The heroes are collectively called “Fire Heruka” (*jvālāheruka*, 15.86a), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.241c-242a): (1) **Devinī**, (2) **Nāginī**, (3) **Yakṣī**, (4) **Bhūti**, (5) **Mātā** (mother), (6) **Bhāryā** (wife), (7) **Bhaginī** (sister), (8) **Duhitā** (daughter), (9) **Bhāgineyikā** (sister’s daughter), (10) **Pitur Bhaginī** (father’s sister), (11) **Sā ca Mātulasya Bhāryakā** (maternal uncle’s

that wife)⁷⁸, (12) **Bhāryābhaginī** (wife's sister), (13) **Mātā** ([wife's] mother),⁷⁹ (14) **Tasyaiva Pitur Mātṛkā** (her [viz., wife's] father's mother),⁸⁰ (15) **Bhāryāpitāmahī** (wife's paternal grandmother), (16) **Mātūr Mātā** (mother's mother), (17) **Bāndhavī** (female relative), (18) **Mātūr Bhaginī** (mother's sister), (19) **Bhāgineyikā** (sister's daughter), (20) **Svamātūr Mātā-bhaginī** (one's mother's mother's sister),⁸¹ (21) **Bhāgineyī** (sister's daughter).⁸² (22) **Asya Putrikā** (her [viz., sister's daughter's] daughter),⁸³ (23) **Pitur Mātā** (father's mother), (24) **Pitāmahī** (paternal grandmother), (25) **Pitulasya Bhāryakā** (paternal uncle's wife), (26) **Duhitā-putrabhāryā** (daughter's son's wife),⁸⁴ (27) **Bhāryāyā Bhaginī** (wife's sister),⁸⁵ (28) **Svapitūr Bhaginī** (one's father's sister),⁸⁶ (29) **Putrī** ([one's father's] daughter),⁸⁷ (30) **Tasyaiva tu Svagotrajā** (that same one's [viz., one's father's] own female kin),⁸⁸ (31) **Bhrātāyā Bhāryā**⁸⁹ (brother's wife), (32) **Putrī** ([brother's] daughter),⁹⁰ (33) **Putrasyaiva tu Bhāryakā** (the same son's [viz., that brother's daughter's broth-

⁷⁸ In Ratnasena's *Vidhi*, she is Mātulabhāryakā (Skt ms. 15r5). In Jayasena's *Sadhana* the words *sā ca* in the text are regarded as a part of her name (Tib. D 29r1). (The similar is said of the names of deities (14), (30), and (33) of this circle.)

⁷⁹ She is Bhāryāmātā (or -mātī) in Ratnasena's *Vidhi* (Skt ms. 15r6).

⁸⁰ She is Bhāryāpitur Mātṛkā in Ratnasena's *Vidhi* (Skt ms. 15r6). Tasyaiva is tasyā eva.

⁸¹ Ratnasena's *Vidhi* divides Svamātūr Mātā-bhaginī into two: the goddess Svamātūr Mātā and the goddess Svabhaginī (Skt ms. 15r7-v1).

⁸² She is Svabhāgineyī in Ratnasena's *Vidhi* (Skt ms. 15v1).

⁸³ She is Bhāgineyīputrikā in Ratnasena's *Vidhi* (Skt ms. 15v1). Asya is asyāḥ (her) for metrical reason.

⁸⁴ In Ratnasena's *Vidhi*, Duhitā, and Putrabhāryā (Skt ms. 15v2).

⁸⁵ She is Bhāryābhaginī in Ratnasena's *Vidhi* (Smt ms. 15v2).

⁸⁶ She is Pitur bhaginī in Ratnasena's *Vidhi* (Skt ms 15v2).

⁸⁷ She is Pituḥ Putrī in Ratnasena's *Vidhi* (Skt ms. 15v2-v3).

⁸⁸ Tasyaiva Svagotrajā is not regarded as a goddess's name in Ratnasena's *Vidhi*.

⁸⁹ She is Bhrātrā Bhāryā (or -bhāryī) in Ratnasena's *Vidhi* (Skt ms. 15v4). Bhrātāyā[ḥ] is bhrātūr.

⁹⁰ She is Bhrātrā Putrī in Ratnasena's *Vidhi* (Skt ms. 15v4).

er's] wife),⁹¹ (34) **Duhitāyā Bhartṛmātuḥ Putrasyaiva Śvaśṛkā** (daughter's husband's mother's same son's mother-in-law [viz., daughter's mother]),⁹² (35) **Duhitā** (daughter),⁹³ and (36) **Putrī** (daughter).

1.3.2. **The Water Circle** (*Jala-/Udakacakra*) (15.170-180)

The Water Circle consists of ḍākinīs and heroes who are anthropomorphized transformations of creatures living in water, wet place, or places near water. Some deities are similar to some of the thirty-six female messengers taught in Vajrapāṇi's *Laghutantraṭīkā*,⁹⁴ who are transformed into dry-land creatures, water creatures, and forest creatures. The thirty-six ḍākinīs in copulation with their consort heroes on the Water Circle are presented below. The heroes are collectively called "Water Heruka" (*dravaheruka*, 15.86b), and their individual names are masculine forms of their consort ḍākinīs' names (15.241c-242a): (1) **Makarī** (makara), (2) **Kūrmī** (turtle), (3) **Macchā** (fish), (4) **Viṅgī** (from *vyāṅga*, frog), (5) **Kacchapī** (tortoise), (6) **Oḍṛikā** (from *udra*, otter), (7) **Sūcī** (black scorpion or some stinging creature), (8) **Gargarī** (catfish), (9) **Śīlī** (large snake), (10) **Jalaguḥī** (some water creature),⁹⁵ (11) **Kiṭimukhā** (some hog-face creature),⁹⁶ (12) **Phaṭiṅgī** (from *paṭaṅga*, grasshopper), (13) **Karkaṭī** (crab), (14) **Sūyī** (some creature),⁹⁷ (15) **Mūṣikā** (mouse), (16) **Pippaṭimukhā** (from *papīlamukha*, some ant-face creature), (17) **Jalanārī** (mermaid), (18) **Vaḍavā** (mare), (19) **Dantini** (elephant), (20) **Vyāghrī** (tiger),⁹⁸ (21) **Jambukī** (jackal), (22) **Jalāhī** (water snake), (23) **Śaṅkhā** (conch shell), (24) **Kapardī** (cowrie), (25) **Muktikī** (pearl), (26) **Maṇī** (another kind

⁹¹ She is Bhātrā Putrasya Bhāryī (or -ryā) in Ratnasena's *Vidhi* (Skt ms. 15v4).

⁹² Śvaśṛkā is śvaśrū. In Ratnasena's *Vidhi* she is not a single goddess: Duhitāyā Bhartur Mātā and Putrasvaśṛkā (Skt ms. 15v5).

⁹³ Ratnasena's *Vidhi* regards Duhitā-putrī (who is regarded as separate goddesses Duhitā and Putrī in Jayasena, *Sādhana*) as a single goddess (Skt ms. 15v5).

⁹⁴ Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 70, l. 1-1. 15.

⁹⁵ I have not identified which creature is indicated by this name. Its Tibetan translation is *chu yi phug ma*.

⁹⁶ Unidentified. Its Tibetan translation is *srin bu'i gdong ma*.

⁹⁷ Unidentified. Its Tibetan translation is *sū ya mo*.

⁹⁸ In Ratnasena's *Vidhi* she is Vyāghrajambukī (Skt ms. 16r3): It does not divide Vyāghrī and Jambukī.

of pearl),⁹⁹ (27) **Jiṅguri** (some creature),¹⁰⁰ (28) **Līsī** (some creature),¹⁰¹ (29) **Dur-durī** (some creature),¹⁰² (30) **Karṇāṭī** (some creature),¹⁰³ (31) **Phāṭakī** (some creature),¹⁰⁴ (32) **Dāvākī** (some creature),¹⁰⁵ (33) **Kṛmī** (worm), (34) **Juṣujuṣī** (some creature),¹⁰⁶ (35) **Daṃśakī** (gadfly), and (36) **Kalā** (some creature).¹⁰⁷

1.3.3. *The Knowledge Circle* (*Jñānacakra*) (15.181-197)

The Knowledge Circle consists of ḍākinīs and heroes born of the asura clan. They are presented below. The heroes are collectively called “Knowledge Heruka” (*jñāna-heruka*, 15.86c), and their individual names are masculine forms of their consort ḍākinīs’ names (15.241c-242a): (1) **Tilottamā**, (2) **Atisukhā**, (3) **Apsarasā**,¹⁰⁸ (4) **Mahāratā**, (5) **Ratī**,¹⁰⁹ (6) **Ratākhyā**,¹¹⁰ (7) **Padminī**, (8) **Śaṅkhinī**, (9) **Citrīṇī**, (10) **Gajā**, (11) **Mahārūpā**, (12) **Surūpā**, (13) **Kāntī**, (14) **Vilāsini**, (15) **Sukhā**, (16) **Puṣpa-kāmī**, (17) **Kumudī**, (18) **Nīlotpalā**, (19) **Sundarī**, (20) **Rāgā**, (21) **Mahārāgā**, (22) **Rāmākhyā**, (23) **Mahārāmākī**, (24) **Madanā**, (25) **Madanapriyā**, (26) **Kāminī**, (27) **Mahākāmikā**, (28) **Sukhodbhavā**, (29) **Sukhamatī**, (30) **Priyatamā**, (31) **Premakā**, (32) **Saubhāgyamatī**, (33) **Saubhāgyā**, (34) **Meṇukā**, (35) **Pradyumnakī**, and (36) **Jātirūpī**.

⁹⁹ In Ratnasena’s *Vidh* she is Maṇijīṅgulī (Skt ms. 16r4): It does not divide Maṇī and Jiṅguri.

¹⁰⁰ Unidentified. Its Tibetan translation is *dzing gu ra ma*.

¹⁰¹ Unidentified. Its Tibetan translation is *li sa mo*.

¹⁰² Unidentified. Its Tibetan translation is *dud du ra ma*.

¹⁰³ Unidentified. Its Tibetan translation is *ka rṇa ṭā*.

¹⁰⁴ Unidentified. Its Tibetan translation is *pha ṭa ka mo*.

¹⁰⁵ Unidentified. Its Tibetan translation is *dā ba ka ma*.

¹⁰⁶ Unidentified. Its Tibetan translation is *dzu ṣa dzu ṣī ma*.

¹⁰⁷ Unidentified. Its Tibetan translation is *ka lā ma*. In Ratnasena’s *Vidhi* Kalā (or Kalī) is the thirty-fourth goddess; the thirty-fifth and thirty-sixth goddesses are respectively Devatā (or Devatī) and Nāyakī (Skt ms. 16r6-r7).

¹⁰⁸ Apsarasā is *apsaras* + female ending *ā*. Alternatively, her name is Āpsarasā (emendation).

¹⁰⁹ In Ratnasena’s *Vidh* she is Ratiratā (or Ravinabhā) (Skt ms. 16v2).

¹¹⁰ In Ratnasena’s *Vidh* she is Ākhyā (Skt ms. 16v2).

The Knowledge Circle also contains the four gates, eight charnel grounds, and some others outside the thirty-six couples of ḍākinī and hero described above. These all constitute the Knowledge Circle. The eight ḍākinīs at the **four gates** and **four corners** are presented in table 5. They are the Eight Yoginīs from the *Hevajra* traditoin. The **eight charnel grounds, trees, and the guardians of directions** outside the four gates are shown table 6. Charnel grounds similar to the first four charnel grounds can be found in Vajrapāṇi's *Laghutantraṭīkā*.¹¹¹ The direction-guardians are planets.

Table 5. Eight ḍākinīs at four gates and four corners on the Knowledge Circle.

East gate	(1) Gaurī	North gate	(2) Caurī
West gate	(3) Vetālī	South gate	(4) Ghasmarī
Southeast corner	(5) Pukkasī	Southwest corner	(6) Śabarī
Northwest corner	(7) Caṇḍālī	Northeast corner	(8) Ḍombinī

Table 6. Eight charnel grounds and others outside the four gates on the Knowledge Circle.

	Charnel grounds	Trees	Direction-guardians
East	Bālamṛtyu	Candana	(1) Ravi (Sun)
North	Śiṣṭabhakṣa	Karpūra	(2) Śītala (Moon)
West	Ghorayuddha	Jātiphala	(3) Bhūsuta (Mars)
South	Sarpadaṃśa	Elā	(4) Śāśisuta (Mercury)
Northeast	Dhūmāndhakāra	Nāgakesara	(5) Guru (Jupiter)
Southeast	Agni	Campaka	(6) Bhr̥gu (Venus)
Southwest	Hāhāra	Kunduru	(7) Ravitanaya (Saturn)
Northwest	Mahāra	Devadāru	(8) Daityaśiras

1.4. The Fourth Nirmāṇa (Emanation) Layer (15.199-264)

The Nirmāṇa or Emanation Layer encircles the Saṃbhoga Layer and consists of three circles (viz., the Mind, Speech, and Body Circles) arranged in a concentric way.

¹¹¹ Vajrapāṇi's *Laghutantraṭīkā*, Skt ed. (Cicuzza 2001), p. 75, l. 1-1. 4. Those similar charnel grounds are Bālamṛtyu, Sarpadaṃśa, Ghorayuddha, and Uccīṣṭa.

1.4.1. *The Mind Circle* (*Cittacakra*) (15.199-209)

The Mind Circle consists of *ḍākinīs* and heroes who are anthropomorphized transformations of unwholesome states of mind, viz., hatred, ignorance, envy, greed, and stinginess and pride-intoxication ([19]-[23]), and unwholesome states of existence, such as demons, pretas or ghosts, and hells ([1]-[4], [5]-[18], and [24]-[36]). Most of these unwholesome states of existence are hells. A possibility exists that the words (19)-(23) also indicate hells with the names of unwholesome states of mind. The thirty-six *ḍākinīs*, who are in copulation with their consort heroes, are presented below. The heroes are collectively called “Mind Heruka” (*cittaheruka*, 15.86d), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.241c-242a): (1) **Nāginī**, (2) **Yakṣiṇī**, (3) **Bhūtī**, (4) **Pretī**, (5) **Nārakī**, (6) **Avīcī**, (7) **Pātakī**, (8) **Anantārī**, (9) **Kumbhī**, (10) **Yamastrī**, (11) **Kālasūtrī**, (12) **Kukūlī**, (13) **Tapanī**, (14) **Pratapanī**, (15) **Rauravī**, (16) **Mahārauravī**, (17) **Tailapacī**, (18) **Dviparvatī**, (19) **Dveṣī**, (20) **Mohī**, (21) **Īrṣyī**, (22) **Rāgī**, (23) **Madamatsarī**, (24) **Sūtikā**, (25) **Śītakī**, (26) **Asivanī**, (27) **Krandanī**, (28) **Durbhikṣakā**, (29) **Rogakāntārī**, (30) **Śastrakāntārī**, (31) **Pāṇiyakāntārī**,¹¹² (32) **Asinakhī**, (33) **Vaitaraṇī**, (34) **Kṣuradhārī**, (35) **Cakrikā**,¹¹³ (36) **Kumbhāṇḍī**.

1.4.2. *The Speech Circle* (*Vākcakra*) (15.210-219)

The Speech Circle consists of *ḍākinīs* and heroes who are anthropomorphized transformations of various states of mind, equated with *Jñānaḍākinī* and other deities taught in the *Catuṣpīṭhe*. The thirty-six *ḍākinīs* in copulation with their consort heroes on the Speech Circle are presented below. Except for the names ending with -cintā, the female endings *ā* and *ī* of their names imply the word -cintā or -cintī (“considering,” e.g., *Pūjā* is *Pūjācintā*, and *Bhakṣā* is *Bhakṣacintā*). The heroes are collectively called “Word Heruka” (*vāggheruka*, 15.87a), and their individual names are masculine forms of their consort *ḍākinīs*’ names (15.241c-242a): (1) **Pūjā** (worship), (2) **Bhakṣā** (eating), (3) **Nidrā** (sleeping), (4) **Ālasyā** (idleness), (5) **Dharmacintā** (considering the *dharma*), (6) **Bhāvanā** (visualization), (7) **Gṛhacintā** (considering household), (8) **Strīcintā** (considering a woman), (9) **Arthacintā** (considering benefits), (10) **Viyogakā** (separation), (11) **Putracintā** (considering a son), (12) **Abhiśokā** (ardor),¹¹⁴ (13) **Dhyānā**

¹¹² In Ratnasena’s *Vidhi* they are two separate goddesses, *Pānī* and *Kāntārikā* (or *Kāntārakī*) (Skt ms. 17v5 and v6).

¹¹³ *Cakrikā* is not regarded as a goddess in Ratnasena’s *Vidhi*.

¹¹⁴ She is *Śokā* according to the Tibetan translation (*mya ngan ma*), *Śokacintī* in Jayasena’s *Sādhana* (Tib D, 31v1), and *Bhikṣokā* in Ratnasena’s *Vidhi* (Skt ms. 18r3).

(meditation), (14) **Mantrajāpikā** (reciting a mantra), (15) **Hrīkā** (shame), (16) **Mānā** (arrogance),¹¹⁵ (17) **Samtāpā** (pain), (18) **Sattvārthakarūṇodyamā** (generating compassion to benefit sentient beings),¹¹⁶ (19) **Rājacintā** (considering kingship), (20) **Paradrohā** (harming others), (21) **Jñānalābhā** (acquiring wisdom), (22) **Tapasvinī** (ascetic), (23) **Jarā** (aging), (24) **Maraṇacintā** (considering murder), (25) **Sukhā** (pleasure), (26) **Duḥkhā** (suffering), (27) **Aśubhā** (inauspicious), (28) **Āstikā** (believing in the existence), (29) **Nāstikā** (unbeliever), (30) **Gurucintā** (considering a teacher), (31) **Gamanikā** (sexual intercourse), (32) **Kṣemā** (happy), (33) **Akṣemā** (unhappy), (34) **Śrāntā** (tired), (35) **Viśrāntā** (rested), and (36) **Bubhukṣitā** (hungry).

1.4.3. *The Body Circle* (*Kāyacakra*) (15.220-263)

The Body Circle consists of ḍākinīs and heroes who are Wheel-turning rulers of the worlds that constitute the Three Realms of Existence (viz., the Desire, Form, and Formless Realms). The thirty-six ḍākinī in copulation with their consort heroes are presented below. The heroes are collectively called “Body Heruka” (*kāyikaṃ*, 15.87b), and their individual names are masculine forms of their consort ḍākinīs’ names (15.241c-242a): (1) **Cāturmahārājakāyikī**, (2) **Trāyas-triṃśacakravartinī**,¹¹⁷ (3) **Yāmī**, (4) **Tuṣitī**, (5) **Nirmāṇaratayī** (from Nirmāṇarati), (6) **Paranirmitavaśavartinī**, (7) **Brahmakāyikī**, (8) **Brahmapurohitī**, (9) **Mahābrahmāṇavartinī**; (10) **Parittābhī**, (11) **Apramāṇābhī**, (12) **Ābhāsavarī**, (13) **Parittāśubhī**, (14) **Apramāṇāśubhī**, (15) **Śubhakṛtsnī**, (16) **Anabhrakī**, (17) **Puṇyaprasavī**, (18) **Bṛhatphalacakravartinī**, (19) **Avṛhī**, (20) **Atapī**, (21) **Sudṛṣī**, (22) **Sudarśanī**, (23) **Akaniṣṭhavartinī**, (24) **Ākāśānantyāyatani**, (25) **Vi-jñānānantyāyatani**, (26) **Ākimṇanyāyatani**, (27) **Naivasamjñānāsamjñākī**, (28) **Nārakī**, (29) **Pretakī**, (30) **Tiryī**, (31) **Narī**, (32) **Asurī**, (33) **Vimānacāriṇī**, (34) **Śāsīravī**, (35) **Yamī**, and (36) **Indrī**.¹¹⁸

¹¹⁵ In Ratnasena’s *Vidhi* she is Mānasamtāpā: It does not divide Mānā and Samtāpā (Skt ms. 18r4).

¹¹⁶ Ratnasena’s *Vidhi* divides *sattvārtha* and *karūṇodyamā*: These are two goddesses, viz., Sattvārthā and Karūṇodyamā (or Karūṇottamā) (Skt ms. 18r4).

¹¹⁷ In Ratnasena’s *Vidhi* she is not a single goddess; rather, they are two goddesses, Trāyas-triṃśā and Cakravartinī (Skt ms. 18v2 and v3).

¹¹⁸ In Ratnasena’s *Vidhi* the thirty-sixth goddess is Yamī (or Yamā) and does not mention Indrī (Skt ms. 31v6).

The Body Circle also contains the four gates, eight charnel grounds, and some others outside the thirty-six couples of *ḍākinī* and hero described above. These all constitute the Body Circle. The eight *ḍākinī*s at the **four gates** and **four corners** are shown in table 7. The **eight charnel grounds, trees**, and female **hell-guardians** (*narakapālā*) outside the four gates are presented in table 8.

Table 7: Eight *ḍākinī*s at four gates and four corners on the Body Circle.

East gate	(1) Śvetāmbujā	North gate	(2) Gāndhārikā
West gate	(3) Vajranaṭī	South gate	(4) Vaḍavāmukhā
Northeast corner	(5) Vajrajvālāmukhī	Southeast corner	(6) Vajrabhṛkuṭīmukhā
Southwest corner	(7) Vajrakhaṇḍī	Northwest corner	(8) Caṇḍī

Table 8: Eight charnel grounds and others outside the four gates on the Body Circle.

	Charnel grounds	Trees	Hell guardians
East	Dagdha	Śālmali	(1) Śālmali
North	Adagdhaka	Aśoka	(2) Aśokavṛkṣā
West	Khaṇḍita	Pārijāta	(3) Pārijātā
South	Akhaṇḍita	Umbara (<i>udumbara</i>)	(4) Umbarī (from <i>udumbara</i>)
Northeast	Bhīṣaṇa	Ḍombara	(5) Ḍombarī
Southeast	Bhayaṃkara	Gambhāra (<i>gambhīra</i>)	(6) Gambhārī (from <i>gambhīra</i>)
Southwest	Śūlabhinna	Bhadira (<i>badara</i>)	(7) Bhadirakī (from <i>badara</i>)
Northwest	Udbandhaka	Piśāca	(8) Piśācakī

2. The Inner Meanings of the *Ḍākārṇava* Heruka Maṇḍala

As described above, various classes of deities constitute the *Ḍākārṇava* Heruka maṇḍala. The major deities on the lotus at the center are from the *Cakrasaṃvara* tradition; the Adamantine Circle consists mostly of the *Cakrasaṃvara* deities; the Heart Circle, the *Guhyasamāja* deities; the Merit Circle, human castes and gate-keeping *Cakrasaṃvara* deities; the Space Circle, musical deities and instruments; the Wind Circle, birds; the Earth Circle, animals living on the ground and gate-keeping Eight Mothers; the Fire Circle, human kin members; the Water Circle, water creatures; the Knowledge Circle, asuras and gate-keeping *Hevajra* deities; the Mind Circle, pretas and hells; the Speech Circle, various states of mind

equated with the *Catuṣpīṭha* deities; and the Body Circle, the Three Realms of Existence.

From these, we can say that the *Ḍākārṇava* Heruka maṇḍala consists of deities from the *Cakrasaṃvara*, *Guhyasamāja*, *Hevajra*, and *Catuṣpīṭha* traditions and deities who are deifications or anthropomorphized transformations of the Six Realms of Reincarnation (viz., gods, asuras, humans, beasts, pretas, and hells) and the Three Realms of Existence, namely, the whole Buddhist cosmos. They are organized within the framework of the *Cakrasaṃvara* system: The major deities on the inner circles are from the *Cakrasaṃvara* tradition, and the number of deities on each circle is thirty-six, which is identical with the number (thirty-six) of coupled or single deities encircling Heruka on the most popular fivefold maṇḍala of the *Cakrasaṃvara* tradition.

The outer circles (where there are the four gates and so on) of the four layers of the *Ḍākārṇava* Heruka maṇḍala are respectively decorated with two, three, four, and five lines. Of these the three, four, and five lines mean the triple dharma (body, speech, and mind, *kāyavākcittadharma*), the Four Pleasures (*caturānanda*), and the Fivefold Gnosis (*ādarśādi*), respectively, which are expressive of several aspects of the pure nature (*śuddhi*) inherent in the maṇḍala (15.98cd, 104cd-105a, 147c-148b, 188cd, 229c). The maṇḍala also represents these Buddhist concepts, viz., the Fourfold Body of the Buddha, the Four Modes of Birth, the twelve classes of holy sites, the Twelve Levels, and, again, the Three Realms of Existence (15.72c-74b, 83a, 84ab, 96-97a, 122cd-123, 134d-136, 143c-144, 165, 175c-176b, 187, 205ab, 206-207, 217cd, 228-229b, 245cd). They are shown in table 9. Furthermore, all deities constituting the maṇḍala are equated with the Victorious Ones (*jina*) or Buddhas in the auspicious eon (*bhadrakalpa*) (15.243).

Table 9: Some Buddhist concepts represented in the *Ḍākārṇava Heruka maṇḍala*.

The first Sahaja layer (<i>puṭa</i>)		The Sahaja body (/ The self-born)		
(1)	Lotus (<i>padma</i>)		_____	_____
(2)	<i>Vajracakra</i>	<i>Pīṭha / Pramuditā</i>	<i>Ārūpyadhātu</i>	_____
(3)	<i>Hṛdayacakra</i>	<i>Upapīṭha / Vimalā</i>	<i>Rūpadhātu</i>	The 1st continent*)
(4)	<i>Guṇacakra</i>	<i>Kṣetra / Prabhākārī</i>	<i>Kāmadhātu</i>	The 2nd continent*)
The second Dharma layer		The Dharma body / The egg-born (<i>aṇḍaja</i>)		
(5)	<i>Ākāśacakra</i>	<i>Upakṣetra / Arciṣmatī</i>	_____	The 3rd continent*)
(6)	<i>Vāyucakra</i>	<i>Chandoha / Sudurjayā</i>	_____	The 4th continent*)
(7)	<i>Medinīcakra</i>	<i>Upacchandoha / Abhimukhī</i>	_____	The 5th continent*)
The third Saṃbhoga layer		The Saṃbhoga body / The moisture-born (<i>saṃsvedaja</i>)		
(8)	<i>Agnicakra</i>	<i>Melāpaka / Dūraṃgamā</i>	_____	The 6th continent*)
(9)	<i>Jala-/Udakacakra</i>	<i>Upamelāpaka / Acalā</i>	_____	The 7th continent*)
(10)	<i>Jñānacakra</i>	<i>Śmaśāna / Sādhumatī</i>	_____	_____
The fourth Nirmāṇa layer		The Nirmāṇa body / The womb-born (<i>jarāyuja</i>)		
(11)	<i>Cittacakra</i>	<i>Upaśmaśāna/Dharmameghā</i>	_____	_____
(12)	<i>Vākcakra</i>	<i>Pīlava / Samantaprabhā</i>	_____	_____
(13)	<i>Kāyacakra</i>	<i>Upapīlava / Adhimukticaryā</i>	_____	_____
Four gates and four corners of each layer		The 13th <i>bhūmi</i>		
Sixteen gate-keeping <i>ḍākinīs</i>		The Sixteen Emptinesses		

*) *dvīpaṃ prathamakam, dvitīya-, tṛtīya-, catur- (caturtha-), pañcama-, ṣaṣṭha-, and saptama-dvīpa.*

Buddhist Tantric maṇḍalas are multi-dimensional. It shows its various forms from different viewpoints. It represents various doctrinal concepts that were originally developed from different perspectives, and those different con-

cepts coexist in a single maṇḍala. This is also said of the *Ḍākārṇava* Heruka maṇḍala.

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Abbreviations

Goshima&Noguchi	See Goshima and Noguchi 1983.
Matsunami	See Matsunami 1965.
NGMPP	Nepal-German Manuscript Preservation Project
r	recto
Skt ed.	Sanskrit edition
Skt ms./mss.	Sanskrit manuscript(s)
Tib. D	Tibetan Tripiṭaka, Sde dge edition.
Tib. P	Tibetan Tripiṭaka, Peking edition.
v	verso

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