

Rethinking the Buddhist Discourse on Holy Sites in the *Ḍākārṇava*:

A Critical Edition and a Translation of the Sanskrit *Ḍākārṇava* Chapter 50-3

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Abstract

The *Śrīḍākārṇavamahāyoginītantrarāja* (“The Glorious Ḍāka’s Ocean Great Yoginī Tantra King,” abbreviated to *Ḍākārṇava*) is a scripture belonging to the *Cakrasaṃvara* portion of the Buddhist Canon. The *Ḍākārṇava* was compiled in the eastern area of the Indian subcontinent sometime between the late 10th and the early 12th centuries. This paper provides the first critical edition and English translation of a Sanskrit text of the 3rd section of the 50th chapter of the *Ḍākārṇava*, and examines the significance of its discourse on holy sites. The text of its Tibetan translation (by Jayasena and Dharma yon tan) is also provided here as supporting material.

Introduction

The *Śrīḍākārṇavamahāyoginītantrarāja* (“The Glorious Ḍāka’s Ocean Great Yoginī Tantra King,” abbreviated to *Ḍākārṇava*, “Ḍāka’s Ocean”) is a scripture which belongs to the *Cakrasaṃvara* (or *Ṣaṃvara/Śaṃvara*) portion of the Buddhist Canon. I consider that the *Ḍākārṇava* was compiled in the eastern area of the Indian subcontinent sometime between the late 10th and the early 12th centuries.¹

This paper provides the first critical edition and English translation (to show how I have understood the syntax) of a Sanskrit text of the 3rd section (*prakaraṇa*) of the 50th chapter (*paṭala*) of the *Ḍākārṇava*, and examines the significance of its discourse on holy sites. The text of its Tibetan translation (by Jayasena and Dharma yon tan) is also provided here as supporting material.

¹ In chapter 50.4.51c-53 (my unpublished edition) the *Ḍākārṇava* mentions the *Guhyasamāja*, *Ṣaṃvarottara*, *Sarvabuddhasamāyoga*, *Vajradāka*, *Herukābhyudaya*, *Tattvasaṃgraha*, *Vajrabhairava*, *Ṣaṃpuṭodbhava*, and *Laghusaṃvara*. The *Vajradāka*, *Herukābhyudaya*, and *Ṣaṃpuṭodbhava* are the newest tantras among these and were compiled around the 10th century. The *Ḍākārṇava* was translated into Tibetan by Jayasena and Dharma yon tan (12th century) at Kathmandu in Nepal (Colophon). (They also translated into Tibetan the *Vohitā*, a commentary on the *Ḍākārṇava* attributed to Padmavajra, at Kathmandu in Nepal according to the colophon of the Tibetan *Vohitā*.) For these reasons I consider that the *Ḍākārṇava* was compiled sometime between the late 10th and the early 12th centuries. See also Sugiki (2015: 363-364).

Some aspects of the *Ḍākārṇava* 50-3 are already studied in Śāstrī (1917) and in my papers (Sugiki 2007 and 2009). In Śāstrī (1917), using one modern Sanskrit manuscript preserved in the Asiatic Society in Kolkata (Śāstrī catalogue no. 71 = acc. G8056), Śāstrī provided a transcribed text of verses 1-60b of the *Ḍākārṇava* 50-3 and called the holy sites “favorite sites of Kaṅkāla.”² However, the Sanskrit manuscript that he used contains many scribal errors and hence is insufficient for use as a base manuscript. In my papers in 2007 and 2009, I argued briefly about the significance of the *Ḍākārṇava* 50-3 in the history of ideas on holy sites in Indian Buddhism.³ In the present paper, I will improve what I argued about the significance of the *Ḍākārṇava*’s discourse on holy sites.

The title of the 50th chapter is “complete secret” (*sarvarahasyam*),⁴ and the title of its 3rd section is “the practice of Kaṅkāla” (*kaṅkālavidhi*).⁵ Kaṅkāla (“skeleton”) is one of the 24 heroes (*vīra*), who are major male deities in the *Cakrasaṃvara* tradition.⁶ The 50th chapter of the *Ḍākārṇava* consists of 25 sections, which are connected with the 24 heroes and Vajrasattva in order. Kaṅkāla is the third hero among the 24 heroes and hence is connected with Section 3 of Chapter 50. The *Ḍākārṇava* 50-3 teaches the twenty-four holy sites, where pairs of a female deity and a local protector (*kṣetrapāla*, a male deity) reside, and some practices related to the holy sites.

I consider that there are four major traditions of discourses on holy sites in the Buddhist Yoginītantra traditions (including the *Cakrasaṃvara* tradition), which are greatly related to the Śaiva traditions of holy sites.⁷ One of the four is the tradition on the twenty-four sites starting with the site named Aṭṭahāsa. Discourses belonging to this tradition can be found in the *Kubjikāmatatantra* (abbreviated to *Kubjikāmata*, “Doctrine of Kubjikā”), *Jayadrathayāmala* (“Victorious Chariot Scripture”), *Brahmayāmala* (“Brahman Scripture”), and Abhinavagupta’s *Tantrāloka* (“Light on the Tantras”) in Śaivism and in the *Vajradākamahātantra* (abbreviated to *Vajradāka*, “Adamantine Ḍāka”), Abhayākaraguta’s *Amnāyamañjarī* (“Cluster of the Sacred Traditions”), and the *Ḍākārṇava* in Buddhism.⁸ Different from the Śaiva versions,⁹ the Buddhist

² Śāstrī (1917: 97-100).

³ Sugiki (2007: 108-109) and (2009: 538-539).

⁴ *iti śrīḍākārṇave mahāyoginītantrarāje pañcaviṃśatitattvātmā sarvatantrāṅgām arthasūcakam sarvarahasyam nāma vidhipaṭalaḥ pañcāśattamaḥ* (my unpublished edition), “Thus the 50th chapter of ritual prescription, [which] consists of the 25 truths and [which] is named ‘complete secret’ showing the meanings of all tantras, in the glorious Ḍāka’s Ocean Great Yoginī Tantra King.”

⁵ *kaṅkālavidhis trītyaprakaraṇam* (The last line of 50-3).

⁶ As for the twenty-four heroes, see Sugiki (2015: 362).

⁷ The four major traditions are argued in detail in Sugiki (2007: 77-133) and Sugiki (2009). They are (1) the twenty-four holy sites systematized on the basis of the ten categories of sites such as the *pīṭha* and so on, whose close relation to the teaching of holy sites found in the Śaiva *Tantrasadbhāva* was first pointed out and discussed in Sanderson (1995) and, relatively recently, in Sanderson (2009: 196-203); (2) the holy sites systematized on the basis of the twelve categories of sites such as the *pīṭha* and so on; (3) the twenty-four sites such as Aṭṭahāsa; and (4) the seventy-two magical female beings residing in the seventy-two holy sites systematized on the basis of the theories of inner circles (*cakra*) and the inner wheel of time (*kālacakra*). The holy sites taught in the *Ḍākārṇava* 50-3 belongs to tradition (3). See also the next footnote of the present paper.

versions include Bhoṭa (“Tibet”) in the list of twenty-four sites. (In Tibet, Buddhism was getting popular among the populace in the 10th century, when the *Vajradāka* was composed in India, although Tibetan Buddhism in that century is sometimes called “dark age.”)

Many verses and phrases in the *Ḍākārṇava* 50-3 resemble those found in the Śaiva tantras and the Buddhist tantras such as the Buddhist *Catuspīṭhatantra* (abbreviated to *Catuspīṭha*, “Four Chapters”), the Buddhist *Samputodbhavantra* (abbreviated to *Samputodbhava*, “Growing from the Union”), and those mentioned in the previous paragraph. The text most closely related to the *Ḍākārṇava* 50-3 is the *Vajradāka*, Chapter 18.¹⁰ They are entirely similar. The *Vajradāka* was composed earlier than the *Ḍākārṇava*, and the compilers of the *Ḍākārṇava* knew the *Vajradāka*.¹¹ It is highly probable that the compilers of the *Ḍākārṇava* used the *Vajradāka* 18 to compose the *Ḍākārṇava* 50-3.

1. Employed Materials

I have used these five Sanskrit manuscripts for editing the *Ḍākārṇava* 50-3.

M = NGMPP A138/9 (paper, older than A, no date, script: Bhujimol), 34r9-35r9.

Śāstrī argues that it was copied in the 12th century.¹²

A = Matsunami 145 (paper, NS 779, script: Newari), 192v4-200r1.

B = NGMPP A138/6 (paper, NS 894, jyeṣṭha, śukla 10, script: Newari), 165v5-171r1

C = NGMPP A142/2 (paper, NS 951, jyeṣṭha, śukla 7, script: Newari), 82r1-84v7.

D = Goshima and Noguchi 41 (paper, NS 986, script: Newari), 142v5-147v3.

I have used manuscript M as the base manuscript.¹³ These five manuscripts can be roughly

⁸ For details of the contents of and argument on one, some, or all of the Śaiva and Buddhist discourses on the twenty-four sites such as Aṭṭahāsa in the present paragraph, see Śāstrī (1917: 97-100), Wayman (1995), Sanderson (2001: 7, note 4), Dyczkowski (2001: 55-56, 79-83, and Map 5), Dupuche (2003: 219-221, 361), Sugiki (2003: 64-69), Sugiki (2007: 103-109), Sanderson (2009: 192-196), and Sugiki (2009: 536-539).

⁹ The twenty-four sites in the *Kubjikāmatatantra* are Aṭṭahāsa, Caritrā, Kolāgiri, Jayantī, Ujjayinī, Prayāga, Vārāṇasī, Śrīkoṭa, Virajā, Airuḍī, Hastināpura, Elāpura, Kāśmarī, Maru, Nagara, Puṇḍravardhana, Parastīra, Pṛṣṭāpura, Kuhudī, Sopāra, Kṣīrika, Māyāpurī, Āmrātikeśvara, and Rājagṛha. The twenty-four sites are internalized in the *Tantrāloka* (that is, they are visualized in the body): They are Aṭṭahāsa (tuft of the head), Caritra (cranial fontanelle), Kaulagiri (ears), Jayantī (nostrils), Ujjayinī (eye-brows), Prayāga (mouth), Vārāṇasī (heart), Śrīpīṭha (shoulders), Viraja (throat), Eḍābhī (belly), Hālā also called Alipura (navel), Gośruti also called Gokarṇa (testicles), Marukośa (sexual organ), Nagara (right buttock), Puṇḍravardhana (left buttock), Elāpura (right thigh), Purastīra (left thigh), Kuḍyākeśī (right knee), Sopāna (left knee), Māyāpū also named Māyāpurī (right shank), Kṣīraka (left shank), Āmrāta also called Āmratakeśvara (right ankle), Nṛpasadmanī also named Rājagṛha (left ankle), and Vairīñcī also called Śrīśaila (soles of the feet). See Sugiki (2009: 536 and 538).

¹⁰ I have published a Sanskrit edition and a Japanese translation of the *Vajradāka* 18 in Sugiki (2003) and (2004), respectively.

¹¹ See footnote 1 of the present paper.

¹² Śāstrī (1915: 165-166).

divided into two groups: MAB and CD. There are leaves in manuscript M that are partly damaged. These damaged parts in manuscript M are not transcribed in manuscripts A and B. This suggests that manuscripts A and B are direct or indirect transcriptions of manuscript M. However, manuscripts A and B are useful because I can restore from them letters that are blurred in manuscript M. The damaged parts in manuscript M can be restored from manuscripts C and D. There are not many important different readings between manuscripts M, C, and D. They seem to belong to relatively close lines. As for the Tibetan text, I have used these two versions of Tibetan translation (Tib.).

D: Sde dge edition, Tohoku university catalogue no. 372, 237v1-240v7.

P: Peking edition, Otani university catalogue no. 19, 106v3-110r7.

I have consulted Padmavajra's *Vohitā* ("boat"), which is an Indian commentary on the *Ḍākārṇava* (Tib. D no. 1415, 274v5-277v7). I have also used the Sanskrit edition of the 18th chapter of the *Vajradāka* (Sugiki 2003), which contains many parallel passages. The parallel passages are as follows:

<i>Vajradāka</i>		<i>Ḍākārṇava</i>
18.2, 18.10-58	_____	50.3.1-53
18.59-60	_____	50.3.60-65b
18.67-92	_____	50.3.67-92

The *Catuspīṭha* 2.3.145-160 and the *Samṣṭodbhava* 9.2.16-27 resemble the *Ḍākārṇava* 50.3.68-79. Hence, I have also consulted the Sanskrit edition of the *Catuspīṭha* (Szántó 2012), with Bhavabhaṭṭa's commentary on it, *Nibandha* (Szántó 2012), and my draft edition of the *Samṣṭodbhava* (unpublished)¹⁴ for editing the *Ḍākārṇava*, 50.3.68-79.

2. Peculiarities of Language and Meter

Some grammatical peculiarities are found in the *Ḍākārṇava* 50-3 edited here. Some can be considered to have occurred to accommodate the meter, and some of them came from the same peculiarities found in the tantra(s) composed before the *Ḍākārṇava*. They are as follows:

pūrvokta for *pūrvoktaṃ* (19a); *-tejakaḥ* for *tejaskaḥ* (32d); *pūjā mahā* for *pūjā mahatī*,

¹³ The letter M is the initial letter of the word *mūla* ("base"). As I have used it as the base manuscript, I have named it M. (Please do not confuse with the *mūla* text of its commentaries.)

¹⁴ I have used these two Sanskrit manuscripts of the *Samṣṭodbhava*: Royal Asiatic Society ms. Hodgson 37, palm-leaf, no date, old Newar script (abbreviated to L1) and Wellcome Institute Library ε 2, palm-leaf, no date, old Newar script (abbreviated to L2).

mahāpūjā, *mahāpūjām*, or *pūjām mahatīm* (64c); *sthātavyā* for *sthātavyāni* or *sthāpayet* (69a); *krodha* for *krodham* (69b), which is also found in the *Catuṣpīṭha* (2.3.146d), *Samputodbhava* (9.2.16b), and *Vajradāka* (18.63b); *amṛta* for *amṛtena* (78c), which is also found in the *Catuṣpīṭha* (2.3.156a), *Samputodbhava* (9.2.27b), and *Vajradāka* (18.72a); and *sidhyati* for *sidhyanti* (79b), which is also found in the *Vajradāka* (18.72d).

These are peculiarities that are not caused for metrical reason:

- The locative *kolagiryām* (54b) derives from the locative *kollagiryām* in the *Vajradāka* and is used for *kolagirau*, the locative form of the masculine *kolagiri* (see footnote 275 of the present paper).
- The word *kṛṣṇa-* (71c) means *kṛṣṇā* (the name of a female deity). The word *kṛṣṇa-* indicates a male deity Kṛṣṇa in the *Catuṣpīṭha* according to the *Nibandha* commentary, but the compilers of the *Vajradāka* and the *Ḍākārṇava* used it to indicate a female deity Kṛṣṇā without changing its gender (see footnotes 335 and 344 of the present paper).
- The word *-prasādhakā* (76b) is used for *-prasādhikā*, which came from the same word in the *Catuṣpīṭha* and the *Vajradāka* (see footnote 345 of the present paper).

There are also many words that are devoid of case endings such as *-h*, *-ṃ*, and *-e* in the used Sanskrit manuscripts (e.g., *sadā vīra* for *sadā vīrah*, 3a). Some of these words can also be found in the tantras that precedes the *Ḍākārṇava* (e.g., *mahātatva* for *mahātattve* [76a], which is also *mahātatva* in the two palm-leaf Sanskrit manuscripts of the *Samputodbhava* that I used and in the palm-leaf Sanskrit manuscript of the *Vajradāka* from Kolkata [acc. G3825]). This suggests a possibility that they are originally devoid of case endings in the *Ḍākārṇava*. However, there is also a possibility that they are corruptions that occurred both in the extant Sanskrit manuscripts of the *Ḍākārṇava* and the preceding tantra(s) separately in the same way. In the present edition, I have emended the words without case endings as those with case endings.

There are also verses in the edited section in which the metrical rule is not strictly followed:

Hypometrical *pādas*: 11b, 77d, 80d, 85c, 88a.

Hypermetrical *pādas*: 2d, 6b, 11a, 23d, 25b, 26b, 28b, 31b, 39d, 48b, 56b, 67d, 74a, 76a, 84d, 88d, 90a.

Confusion of light and heavy syllables: 5b, 5c, 5d, 6a, 6c, 6d, 7c, 7d, 8c, 10a, 11c, 11d, 12a, 12b, 12c, 12d, 13a, 13d, 14a, 16a, 16a, 18a, 20a, 21a, 22a, 22d, 23c, 24a, 24c, 26a, 29b, 30a, 30c, 31a, 35d, 36c, 37c, 37d, 38a, 40a, 40b, 40c, 41c, 41d, 42b, 43b, 43c, 44a, 44b, 44c, 44d, 47a, 48c, 49a, 49c, 51b, 55a, 55c, 55d, 57a, 57b, 57c, 58a, 58b, 58c, 59c, 60c, 63b, 63d, 64b, 65b, 69a, 70c, 71c, 73c, 78d, 80c, 81c, 82d, 83a, 83b, 85a, 86a, 87a.

Odd *pāda* in the place of even *pāda*: 27d, 36d, 54d, 59b, 66d, 81b.

Even *pāda* in the place of odd *pāda*: 9a, 26c, 27c, 28c, 33a, 33c, 36a, 37a, 39c, 41a, 43a, 45a, 47c, 52a, 53c.

I consider that all verses are *anuṣṭubh* verses. Among those that are metrical, almost all verses are *paṭhyā*. The following four are *vipulā*: 59d (*bha-vipulā* as an odd *pāda* in the place of even *pāda*), 66d (*bha-vipulā* as an odd *pāda* in the place of even *pāda*), 68c (*ma-vipulā*), and 83c (*bha-vipulā*).

3. Editorial Policy and Conventions

Signs that I have used for the critical apparatus (both in Sanskrit and Tibetan texts) are as follows:

<i>ac</i>	ante correction
<i>add.</i>	added in
<i>cf.</i>	confer
<i>corr.</i>	correction of orthographical variants
<i>em.</i>	emendation
<i>m.c.</i>	<i>metri causa</i>
<i>n.e.</i>	no equivalent in
<i>om.</i>	omitted in
<i>pc</i>	post correction
r	recto
v	verso
..	an <i>akṣara</i> illegible owing to blurring
.	part(s) of an <i>akṣara</i> illegible owing to blurring
++	an <i>akṣara</i> illegible owing to damage to leaf
+	part(s) of an <i>akṣara</i> illegible owing to damage to leaf
,	<i>avagraha</i> (in Sanskrit)
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvidaṇḍa</i> or <i>nyis shad</i>
◇	separates comments on different words

In the footnotes, I have marked the accepted readings by a lemma sign ‘]’. This is followed by information on variant readings and the reason for my decisions. For example, “kaṅkāla-] MABC (keng rus kyi Tib); kaṅkāra D” in the Sanskrit edition (1a) means: “I have accepted M, A, B, and C’s reading of *kaṅkāla*. The words *keng rus kyi* in Tib. is equivalent to it. I have not accepted D’s reading of *kaṅkāra*.”

Editorial decisions have been made regarding the division of verses. I have not reported

conventional *daṇḍas*. While I have consistently applied the classical rules of *sandhi*, I have not reported either non-application of *sandhi* or misapplication of *sandhi*. Orthographical variants that I have not reported are: gemination of consonants after *-r*, degemination of *t* before *-v*, and nonoccurrence of *avagraha*. I have corrected all the words *ūrddha* to *ūrdhva* without report.

4. Outline of the Contents of the *Ḍākārṇava* 50-3

The contents of the *Ḍākārṇava* 50-3 can be summarized as follows.

Verses 1-59 teach the names, deities, and other features of the twenty-four holy sites starting with Aṭṭahāsa. They are described in Section 5 of the present paper.

Verses 60-65b explain the meanings of the deity's name "Kaṅkāla" to teach the yoga of chakra (*cakra*), channel (*nāḍī*), and bodily fluid (*dhātu*) as an internalized form of the twenty-four holy sites. This is discussed in Section 6 of the present paper.

Verses 65c-66 give an instruction of a visualization of the Kaṅkāla *maṇḍala*.

Verses 67-85 lay out a tantric meeting with females and some related practices (such as the bali offering and fire rituals) performed in the twenty-four holy sites.

Verses 86-91 teach a ritual practice of flowing the seminal essence into the vulva represented in the form of a triangle on the ground.

5. The Contents of the Twenty-four Holy Sites in the *Ḍākārṇava* 50-3

The twenty-four tables below explain the contents of the twenty-four sites in the *Ḍākārṇava* (50.3.2-59), the *Vajradāka* (18.10-58), and Abhayākaragupta's *Āmnāyamañjarī* (Skt ms. p. 872, l. 3- p. 876, l. 2, and Tib. D 1198, 153v1-154r3). The *Āmnāyamañjarī*'s teaching is closer to the *Vajradāka*'s than to the *Ḍākārṇava*'s. In the tables, row A represents the holy sites' names; row B, the female deities' names; row C, the local protectors' names; row D, the abodes where the female deities inhabit; row E, the origins of the female deities; row F, the objects that the female deities have in their hands; and row G, the seats that the female deities stand astride.

(1) Aṭṭahāsa

	<i>Vajradāka</i> ¹⁵	<i>Ḍākārṇava</i> ¹⁶	<i>Āmnāyamañjarī</i> ¹⁷
A	Aṭṭahāsa	Aṭṭahāsa	(Aṭṭahāsa)
B	Saumyamukhā	Mahāghaṇṭā	Sumukhā

¹⁵ *Vajradāka*, 18.10-11.

¹⁶ *Ḍākārṇava*, 50.3.2-4, 50.3.42c, 50.3.54a.

¹⁷ *Āmnāyamañjarī*, Skt ms., p. 873, l. 1 (*kadambe sumukhā devī mahāghaṇṭaḥ kṣetrapālaḥ* / [-pālaḥ em.; palaḥ Skt ms.]) and Tib. D, 153v2 (*shing ka dam pa la lhaḡ mo bzhin bzangs ma dang zhing skyong rgyu can no l/*). This is a comment on the verse mentioning the holy site Aṭṭahāsa and its *kadamba* tree in the *Samputodbhava* [Sugiki 2009: 556 (note 75)].

C	Mahāghaṇṭa	Mahānana	Mahāghaṇṭa (Tib. Rgyu can)
D	<i>Kadamba</i> tree	<i>Kadamba</i> tree	<i>Kadamba</i> tree
E	Some goddess (<i>devī</i>)	Menstrual blood (<i>raja</i>)	—
F	Vajra (<i>vajra</i>)	Vajra (<i>vajra</i>)	—
G	—	Wheel (<i>cakra</i>)	—

(2) Kollagiri, Kolagiri, or Pūrṇagiri

	<i>Vajradāka</i> ¹⁸	<i>Dākārṇava</i> ¹⁹	<i>Āmnāyamañjarī</i> ²⁰
A	Kollagiri	Kollagiri alias Kolagiri	Pūrṇagiri
B	Mahālakṣmī	Mahālakṣmī	Mahālakṣmī
C	Agnimukha	Agnimukha	Agnimukha
D	Summit of a mountain (<i>parvatāgra</i>)	Summit of a mountain (<i>parvatāgra</i>)	Summit of a mountain (<i>parvatāgra</i>)
E	Vulva (<i>yoni</i>) ²¹	Menstruating vulva (<i>rajoyoni</i>)	—
F	—	Hairless head (<i>muṇḍa</i>)	—
G	—	Corpse (<i>mṛta</i>)	—

(3) Dharaṇī or Varuṇī

	<i>Vajradāka</i> ²²	<i>Dākārṇava</i> ²³	<i>Āmnāyamañjarī</i> ²⁴
A	Dharaṇī	Varuṇī	Dharaṇī
B	Śaṃkarī	Laṅkeśvarī	Śaṃkarī
C	Ūrdhvakeśa	Ūrdhvakeśa	Ūrdhvakeśa
D	<i>Tāla</i> tree	<i>Tāla</i> tree	<i>Tāla</i> tree

¹⁸ *Vajradāka*, 18.12-14. In the verses that describe the site Kollagiri, the *Vajradāka* also mentions the goddess Jvālāmukhī, who holds a sword (*khaḍga*) and who lives in a *nimba* tree, and the local protector Mahāvṛata (18.14). They make less sense in this context. This is a corruption that occurred through the redaction of the text in the Śaiva *Kubjikāmatatantra* (or some other scripture) to compose the Buddhist *Vajradāka*. In the *Kubjikāmatatantra*, the verses that mention Jvālāmukhī and Mahāpreta (for Mahāvṛata) work well: They are deities in the site Jayantī. The Tibetan translation of the *Vajradāka* does not contain verses mentioning Jvālāmukhī and Mahāvṛata. See also Sugiki (2003: 65) and Sugiki (2009: 536-537).

¹⁹ *Dākārṇava*, 50.3.5a, 50.3.8c, 50.3.11c, 50.3.15-17, 50.3.42c, 50.3.54b.

²⁰ *Āmnāyamañjarī*, Skt ms., p. 873, l. 3- p. 874, l. 1 (*tatra pūrṇagirau parvatāgraṃ milanasthānaṃ yatra mahālakṣmī devī agnimukhaḥ kṣetrapālaḥ* /) and Tib. D, 153v4 (*de pū rṇa gi ri ru ri'i rtse mo ni 'du ba'i gnas te / gang na lha mo phun tshogs chen mo dang zhing skyong me'i gdong can yod pa'o // [pū rṇa gi ri em.; pū rṇaṃ gi ri D ri'i rtse mo em. ri'a rtse mo D]*).

²¹ I have changed *karālāyonisaṃbhavā* to *karālā yonisaṃbhavā* (*Vajradāka*, 18.12b).

²² *Vajradāka*, 18.15-16.

²³ *Dākārṇava*, 50.3.5a, 50.3.8c, 50.3.11c, 50.3.18-19b, 50.3.42c, 50.3.54c.

²⁴ *Āmnāyamañjarī*, Skt ms., p. 874, l. 1 (*dharāṇyāṃ tālavṛkṣo yatra śaṃkarī devī ūrdhvakeśaḥ kṣetrapālaḥ* /) and Tib. D, 153v4-v5 (*'dzin mar shing ta la ste / gang na lha mo bde byed ma dang zhing skyong skra gyen du brdzes pa can no //*).

E	Body limb of the god Ucchuṣma (<i>ucchuṣmāṅga</i>)	Body limb of the god Ucchuṣma (<i>ucchuṣmāṅga</i>)	—
F	Club (<i>gadā</i>)	Club (<i>gadā</i>)	—
G	—	<i>Siddhiśimbalī</i> flower	—

(4) Devīkoṭa

	<i>Vajraḍāka</i> ²⁵	<i>Ḍākārṇava</i> ²⁶	<i>Āmnāyamañjarī</i> ²⁷
A	Devīkoṭa	Devīkoṭa	(Devīkoṭa)
B	Karṇamoṭī	Karṇamoṭī	Karṇamoṭī
C	Hetuka	Hetuka	Hetuka (Tib. Rgyu'i dbang phyug)
D	<i>Vaṭa</i> tree	<i>Vaṭa</i> tree	<i>Vaṭa</i> tree
E	The greatly powerful one (<i>mahābala</i>)	The greatly powerful one (<i>mahābala</i>)	—
F	Pike (<i>śūla</i>)	Pike (<i>śūla</i>)	—
G	—	Ghost (<i>preta</i>)	—

(5) Virajā or Viraja

	<i>Vajraḍāka</i> ²⁸	<i>Ḍākārṇava</i> ²⁹	<i>Āmnāyamañjarī</i> ³⁰
A	Virajā	Virajā alias Viraja	Virajā
B	Ambikā	Analā	Ambikā
C	— ³¹	Anala	Anala
D	<i>Āmra</i> tree	<i>Āmra</i> tree	<i>Āmra</i> tree
E	—	Hall of yoga (<i>yogālaya</i>)	—
F	Harpoon (<i>paṭṭiśa</i>)	Harpoon (<i>paṭṭiśa</i>)	—
G	—	Board (<i>paṭṭa</i>)	—

²⁵ *Vajraḍāka*, 18.17-18.

²⁶ *Ḍākārṇava*, 50.3.5b, 50.3.8d, 50.3.11d, 50.3.19c-20, 50.3.42c, 50.3.54d.

²⁷ *Āmnāyamañjarī*, Skt ms., p. 873, l. 2 (*vaṭasthā karṇamoṭī devī hetukaḥ kṣetrapālaḥ l*) and Tib. D, 153v2-v3 (*shing wa ṭa pa la gnas pa'i lha mo rna ba chen po dang zhing skyong rgyu'i dbang phyug go //*). This is a comment on the verse mentioning the holy site Devīkoṭa and its *vaṭa* tree in the *Samputodbhava* [Sugiki 2009: 556 (note 75)].

²⁸ *Vajraḍāka*, 18.19-20.

²⁹ *Ḍākārṇava*, 50.3.5b, 50.3.8d, 50.3.11d, 50.3.21-22b, 50.3.42d, 50.3.55a.

³⁰ *Āmnāyamañjarī*, Skt ms., p. 872, l. 3-p. 873, l. 1 (*cūta āmro yatrāmbikā devī analaḥ kṣetrapālaḥ l*) and Tib. D, 153v2 (*tsu ta ni shing a mra ste gang du lha mo am bi ka dang zhing skyong me yod pa'o //*). This is a comment on the verse mentioning the holy site Virajā and its *cūta* tree in the *Samputodbhava*.

³¹ Or Anala (*Vajraḍāka*, 18.20a).

(6) Eruḍī, Eruṇī, or Eraṇya

	<i>Vajradāka</i> ³²	<i>Ḍākārṇava</i> ³³	<i>Āmnāyamañjarī</i> ³⁴
A	Eruḍī	Eruṇī alias Eraṇya	Eruḍī
B	Agnimukhī	Agnimukhī	Agnimukhī
C	Ghaṇṭārava	Ghaṇṭārava alias Mahāvīrya	Ghaṇṭārava
D	<i>Kāñcana</i> tree	<i>Kāñcana</i> tree	<i>Kāñcana</i> tree
E	Skull (<i>kapāla</i>) ³⁵	Skull (<i>kapāla</i>)	—
F	Vajra spear (<i>vajrasakti</i>)	Vajra spear (<i>vajrasakti</i>)	—
G	—	Wild boar (<i>sūkara</i>)	—

(7) Pura, Piṅgalapura, or *Pretapura

	<i>Vajradāka</i> ³⁶	<i>Ḍākārṇava</i> ³⁷	<i>Āmnāyamañjarī</i> ³⁸
A	Pura ³⁹	Pura	Piṅgalapura (Tib. Dmar ser pre ta'i grong)
B	Piṅgalā	Piṅgalā	Piṅgalā
C	Mahājaṅgha	Mahājaṅgha alias Mahābhayalocana	Mahājaṅgha
D	<i>Jaṭī</i> tree	<i>Jaṭī</i> tree	<i>Jaṭī</i> tree
E	Vulva (<i>yonī</i>) ⁴⁰	Menstrual blood (<i>rajas</i>)	—
F	Pestle (<i>muṣala</i>)	Pestle (<i>muṣala</i>)	—
G	—	Ghost (<i>preta</i>)	—

(8) Elāpura

	<i>Vajradāka</i> ⁴¹	<i>Ḍākārṇava</i> ⁴²	<i>Āmnāyamañjarī</i> ⁴³
A	Elāpura	Elāpura	Elāpura

³² *Vajradāka*, 18.21-22.

³³ *Ḍākārṇava*, 50.3.5c, 50.3.8d, 50.3.12a, 50.3.22c-23b, 50.3.42d, 50.3.55b.

³⁴ *Āmnāyamañjarī*, Skt ms., p. 874, l. 1- p. 874, l. 2 (*erudyaṃ kāñcanavṛkṣo yatrāgnimukhī devī ghaṇṭāravaḥ kṣetrapālaḥ* /) and Tib. D, 153v5 (*e ru dya ni shing kā nytsa na ste / gang du lha mo me lce'i gdong pa can dang zhing skyong dril bu'i sgra can no // [kā nytsa na em.; kṣaṃ tsa na D]*).

³⁵ I have changed *kapālākula-* to *kapālakula-* (*em.*) (*Vajradāka*, 18.21b).

³⁶ *Vajradāka*, 18.23-24.

³⁷ *Ḍākārṇava*, 50.3.5c, 50.3.9a, 50.3.12a, 50.3.23c-24b, 50.3.43a, 50.3.55c.

³⁸ *Āmnāyamañjarī*, Skt ms., p. 874, l. 2 (*piṅgalapure jaṭī yatra piṅgalā devī mahājaṅghaḥ kṣetrapālaḥ* /) and Tib. D, 153v5 (*dmar ser pre ta'i grong du shing dza ṭī ste / gang du lha mo dmar ser mo dang zhing skyong byin pa chen po can no // [dza ṭī em.; dza ṭā D]*). I read *dmar ser pre ta'i grong* as “Piṅgala[pura], [namely] Pretapura.”

³⁹ In the edition, I suggested that the text *tataḥ pure* may have been a corruption of *pretapure* (*Vajradāka*, 18.23a). However, now I do not interpret so. See also Sugiki 2009: 537.

⁴⁰ I have changed *karālāyonisambhavā* to *karālā yonisambhavā* (*Vajradāka*, 18.23d).

⁴¹ *Vajradāka*, 18.25-26.

⁴² *Ḍākārṇava*, 50.3.5d, 50.3.12a, 50.3.24c-25, 50.3.43a, 50.3.55d.

B	Kharasthā	Mahābhīmā alias Gajakarṇā	Kharasthā
C	Gajakarṇa	Mahāgaja alias Gajakarṇa	Gajakarṇa
D	—	—	—
E	Pracaṇḍā	Pracaṇḍā	—
F	Noose (<i>pāśa</i>)	Noose (<i>pāśa</i>)	—
G	— ⁴⁴	Ass (<i>khara</i>)	—

(9) Kaśmīra

	<i>Vajradāka</i> ⁴⁵	<i>Ḍākārṇava</i> ⁴⁶	<i>Āmnāyamañjarī</i> ⁴⁷
A	Kaśmīra	Kaśmīra	Kaśmīra
B	Gokarṇī	Gokarṇā	Gokarṇī
C	Nāḍījaṅgha	Mahābhīma alias Nāḍījaṅgha	Nāḍījaṅgha
D	Summit of a mountain (<i>parvatāgra</i>)	Summit of a mountain (<i>parvatāgra</i>)	Summit of a mountain (<i>parvatāgra</i>)
E	Vulva (<i>yoni</i>) ⁴⁸	Vulva (<i>yoni</i>)	—
F	Vajra chain (<i>vajraśṛṅkhala</i>)	Vajra chain (<i>vajraśṛṅkhala</i>)	—
G	—	Kubera (<i>dhanada</i>)	—

(10) Maru

	<i>Vajradāka</i> ⁴⁹	<i>Ḍākārṇava</i> ⁵⁰	<i>Āmnāyamañjarī</i> ⁵¹
A	Maru	Maru	Maru

⁴³ *Āmnāyamañjarī*, Skt ms., p. 874, l. 2- p. 874, l. 3 (*elāpure āyatanaṃ yatra kharasthā devī gajakarṇaḥ kṣetrapālaḥ* /) and Tib. D, 153v5-v6 (*e la'i grong du shing ā la ta na ste gang du lha mo bong bu la gnas ma dang zhing skyong glang po'i rna ba can no //*). The abode where the Kharasthā inhabits is vaguely described as “[some] sanctuary [in Elāpura]” (*āyatana*). It is probably because the abode is not explained in the tantra (probably *Vajradāka*) that Abhayākaragupta used. (The Tibetan translation *shing ā la ta na* seems to be a mistranslation of *āyatana*.) The abodes of the goddesses in the sites no. 12, no. 14, and no. 22 are also vaguely described as “sanctuary” or “[place having] the peculiarity of sanctuary” (*āyatanaviśeṣa*).

⁴⁴ It is possible to interpret that she sits on an ass, which is suggested by her name Kharasthā (“Sitting on an ass,” *Vajradāka*, 18.25a). It appears that the compilers of the *Ḍākārṇava* interpreted the words *kharasthā* as explaining the seat of the goddess in this site, not as her name.

⁴⁵ *Vajradāka*, 18.27-28.

⁴⁶ *Ḍākārṇava*, 50.3.5d, 50.3.9b, 50.3.12b, 50.3.26, 50.3.43b, 50.3.56a.

⁴⁷ *Āmnāyamañjarī*, Skt ms., p. 874, l. 3 (*kaśmīre parvatāgraṃ yatra gokarṇī devī nāḍījaṅghaḥ kṣetrapālaḥ* /) and Tib. D, 153v6 (*kha tsher ri'i rise mo ste / gang du lha mo ba lang snam dang zhing skyong rtsa'i byin pa can no //*).

⁴⁸ I have changed *caṇḍāsyāyonisambhavā* to *caṇḍāsyā yonisambhavā* (*Vajradāka*, 18.27b).

⁴⁹ *Vajradāka*, 18.29-30.

⁵⁰ *Ḍākārṇava*, 50.3.6a, 50.3.9c, 50.3.12b, 50.3.27, 50.3.43b-43c, 50.3.56b.

B	Kramaṇī	Kramaṇī	Kramaṇī
C	Karāla	Karālaka	Karāla
D	Great desert (<i>mahāsthala</i>) ⁵²	Great desert (<i>mahāsthala</i>)	Great desert (<i>mahāsthali</i>)
E	Vīra	Vīra	—
F	Hook (<i>aṅkuśa</i>) and noose (<i>pāśa</i>)	Hook (<i>aṅkuśa</i>) and noose (<i>pāśa</i>)	—
G	—	Buffalo (<i>mahiṣa</i>)	—

(11) Nagara or *Pāṭaliputra

	<i>Vajradāka</i> ⁵³	<i>Ḍākārṇava</i> ⁵⁴	<i>Āmnāyamañjarī</i> ⁵⁵
A	Nagara	Nagara	Pāṭaliputra
B	Vetālā	Vetādā	Vetālā
C	Romajaṅgha	Romajaṅgha alias Mahotkaṭa	Romajaṅgha
D	<i>Vetra</i> cave (<i>vetragarta</i>)	<i>Vetra</i> cave (<i>vetragarta</i>)	<i>Vetra</i> cave (<i>vetragarta</i>)
E	Body limb of the god Ucchuṣma (<i>ucchuṣmāṅga</i>)	Body limb of the god Ucchuṣma (<i>ucchuṣmāṅga</i>)	—
F	Plough (<i>hala</i>)	Plough (<i>hala</i>)	—
G	—	Back of a hairless head (<i>muṇḍaprṣṭha</i>)	—

(12) Pauṇḍravardhana or Puṇḍravardhana

	<i>Vajradāka</i> ⁵⁶	<i>Ḍākārṇava</i> ⁵⁷	<i>Āmnāyamañjarī</i> ⁵⁸
A	Pauṇḍravardhana	Puṇḍravardhana	Pauṇḍravardhana
B	Cāmuṇḍā	Cāmuṇḍā	Cāmuṇḍā
C	Kumbha	Kumbhāṇḍaka alias Mahādeva	Kumbha

⁵¹ *Āmnāyamañjarī*, Skt ms., p. 874, l. 3 (*marau mahāsthali yatra kramaṇī devī karālaḥ kṣetrapālaḥ / [-sthali em.; sthali Skt ms.]*) and Tib. D, 153v6 (*ma ru ru thang chen po ste / gang du lha mo rim pa mo dang zhing skyong gtsigs pa can no //*).

⁵² I have changed *mahāsthali-* to *mahāsthala-* (*em.*, or *mahāsthale*) (*Vajradāka*. 18.30b).

⁵³ *Vajradāka*, 18.31-32.

⁵⁴ *Ḍākārṇava*, 50.3.6a, 50.3.9c, 50.3.12b, 50.3.28, 50.3.43c, 50.3.56c.

⁵⁵ *Āmnāyamañjarī*, Skt ms., p. 875, l. 1 (*pāṭaliputre vetragarto yatra vetālā devī romajaṅghaḥ kṣetrapālaḥ / [vetālā em.; vettā Skt ms.]*) and Tib. D, 153v6-v7 (*pa ṭa li pu tra ru we nu gar ta ste / gang du lha mo ro langs ma dang zhing skyong spu'i byin pa can no //*).

⁵⁶ *Vajradāka*, 18.33-34.

⁵⁷ *Ḍākārṇava*, 50.3.6b, 50.3.9d, 50.3.12c, 50.3.43c, 50.3.56d.

⁵⁸ *Āmnāyamañjarī*, Skt ms., p. 875, l. 1 (*paṇḍravardhane āyatanaviśeṣo yatra cāmuṇḍā devī kumbhaḥ kṣetrapālaḥ /*) and Tib. D, 153v7 (*poṅ ḍa ba rdha na ru skye mched kyi bye brag ste / gang du lha mo rgan byad ma dang zhing skyong bum pa can no //*). As for the abode of the goddess, see also footnote 43.

D	—	<i>Aśvattha</i> tree	—
E	The greatly powerful one (<i>mahābala</i>)	The greatly powerful one (<i>mahābala</i>)	—
F	Skull staff (<i>khaṭvāṅga</i>)	Skull staff (<i>khaṭvāṅga</i>)	—
G	—	Corpse (<i>mṛta</i>)	—

(13) Jayantī

	<i>Vajradāka</i> ⁵⁹	<i>Ḍākārṇava</i> ⁶⁰	<i>Āmnāyamañjarī</i> ⁶¹
A	Jayantī	Jayantī	Jayantī
B	Prasannāsyā	Prasannā	Prasannāsyā
C	Trijaṭa	Mahotkaṭa alias Trijaṭa	Trijaṭa
D	Multistory building (<i>kūṭāgāra</i>)	Multistory building (<i>kūṭāgāra</i>)	Multistory building (<i>kūṭāgāra</i>)
E	Red flower (<i>raktakusuma</i>)	Blood (<i>rakta</i>)	—
F	Vajra chain (<i>vajraśṛṅkhala</i>)	Vajra chain (<i>vajraśṛṅkhala</i>)	—
G	—	Skeleton (<i>karaṅka</i>)	—

(14) Pṛṣṭhāpura

	<i>Vajradāka</i> ⁶²	<i>Ḍākārṇava</i> ⁶³	<i>Āmnāyamañjarī</i> ⁶⁴
A	Pṛṣṭhāpura	Pṛṣṭhāpura	Pṛṣṭhāpura
B	Vidyunmukhī	Vidyunmukhī	Vidyunmukhī
C	Ghaṅṭārava	Ghaṅṭārava	Ghaṅṭārava
D	—	<i>Udumbara</i> tree	—
E	Vulva (<i>yonī</i>) ⁶⁵	Vulva (<i>yonī</i>)	—
F	Truncheon (<i>daṇḍa</i>) and spear (<i>śakti</i>)	Truncheon (<i>daṇḍa</i>) and spear (<i>śakti</i>)	—
G	—	Peak (<i>kūṭa</i>)	—

⁵⁹ *Vajradāka*, 18.35-36.

⁶⁰ *Ḍākārṇava*, 50.3.6c, 50.3.9d, 50.3.12c, 50.3.30, 50.3.43d, 50.3.57a.

⁶¹ *Āmnāyamañjarī*, Sanskrit ms., p. 875, l. 1-1. 2 (*jayantyām kūṭāgāraṃ yatra prasannāsyā devī trijaṭaḥ kṣetrapālaḥ* / [prasannāsyā em.; prasannā Skt ms.]) and Tib. D, 153v7 (*rgyal ba can du khang pa brtsegs pa ste / gang du lha mo bzhin ras dang ba dang zhing skyong ral pa gsum pa'o //*).

⁶² *Vajradāka*, 18.37-38.

⁶³ *Ḍākārṇava*, 50.3.6c, 50.3.10a, 50.3.12d, 50.3.31, 50.3.44a, 50.3.57b.

⁶⁴ *Āmnāyamañjarī*, Skt ms., p. 875, l. 2 (*pṛṣṭhāpure āyatanaviśeṣo yatra vidyunmukhī devī ghaṅṭāravaḥ kṣetrapālaḥ* /) and Tib. D, 153v7-154r1 (*rgyab kyi grong du ā ya ta na'i bye brag ste / gang du lha mo glog gi zhal can dang zhing skyong dril bu'i sgra can no //*). As for the abode of the goddess, see footnote 43.

⁶⁵ I have changed *karālāyonisambhavā* to *karālā yonisambhavā* (*Vajradāka*, 18.37b).

(15) Sopāra or Supāra

	<i>Vajraḍāka</i> ⁶⁶	<i>Ḍākārṇava</i> ⁶⁷	<i>Āmnāyamañjarī</i> ⁶⁸
A	Sopāra	Sopāra	Supāra
B	Agnivaktrā ⁶⁹	Agnivaktrā	Agnivaktrā
C	Bhayānaka ⁷⁰	Bhayānaka alias Mahādeva	Mahādeva
D	Śālmālī tree	Śālmālī tree	Śālmālī tree
E	—	Vīra	—
F	Knife (<i>kaṭṭāra</i>) ⁷¹	Knife (<i>kaṭṭārikā</i>)	—
G	—	Ghost (<i>pareta</i>)	—

(16) Caritra

	<i>Vajraḍāka</i> ⁷²	<i>Ḍākārṇava</i> ⁷³	<i>Āmnāyamañjarī</i> ⁷⁴
A	Caritra	Caritra	(Caritra)
B	Karañjavāsinī	Karañjavāsinī alias Mahāghaṇṭā	Karañjavāsinī
C	Mahābala ⁷⁵	Mahābala	Mahāghaṇṭā
D	<i>Karañja</i> tree	<i>Karañja</i> tree	<i>Karañja</i> tree
E	Spear (<i>śakti</i>) ⁷⁶	Spear (<i>śakti</i>)	—
F	Spear (<i>śakti</i>)	Spear (<i>śakti</i>)	—
G	—	<i>Karañja</i> tree	—

⁶⁶ *Vajraḍāka*, 18.39-40.

⁶⁷ *Ḍākārṇava*, 50.3.6d, 50.3.10a, 50.3.12d, 50.3.32, 50.3.44a, 50.3.57c.

⁶⁸ *Āmnāyamañjarī*, Skt ms., p. 875, l. 2-1. 3 (*supāre śālmālī yatrāgnivaktrā devī mahādevaḥ kṣetrapālaḥ /*) and Tib. D, 154r1 (*su pā ra ru shing shal ma lī ste / gang du lha mo me'i kha dang zhing skyong lha chen po'o //*).

⁶⁹ It is also possible to read the text as saying that her name is Piśitāsanā (*piśitāsanā samākhyātā*, *Vajraḍāka*, 18.39c). In the *Kubjikāmatatantra*, it is the name of the local protector, Piśitāśa. In the *Ḍākārṇava* the phrase *piśitāsanā* is a description of how the female deity stands (“[she] stands on the flesh [of a dead man], not her name).

⁷⁰ Or the name of the local protector is not mentioned. (If that is so, the word *bhayānaka* is a description of a nature of the local protector, not his name) (*Vajraḍāka*, 18.40d).

⁷¹ I have changed *kaṭṭārikaraśobhitā* to *kaṭṭāraśobhitā* (*Vajraḍāka*, 18.39b).

⁷² *Vajraḍāka*, 18.41-42.

⁷³ *Ḍākārṇava*, 50.3.6d, 50.3.10b, 50.3.12d, 50.3.33, 50.3.44b, 50.3.57d.

⁷⁴ *Āmnāyamañjarī*, Skt ms., p. 873, l. 1. 1 (*karañjasthā karañjavāsinī devī mahāghaṇṭaḥ kṣetrapālaḥ /* [karañjasthā om. Skt ms.]) and Tib. D, 153v2 (*ka ra nydza la gnas pa'i lha mo ka ra nydza la gnas pa mo dang zhing skyong dril bu chen po'o //*). This is a comment on the verse mentioning the holy site Caritra and its *karañja* tree in the *Samputodbhava* [Sugiki 2009: 556 (note 75)].

⁷⁵ Or Mahāghaṇṭā (*Vajraḍāka*, 18.42ab).

⁷⁶ I have changed *karālāśaktisaṃbhavā* to *karālā śaktisaṃbhavā* (*Vajraḍāka*, 18.41b).

(17) Oḍyāyana or Oḍyāna

	<i>Vajradāka</i> ⁷⁷	<i>Ḍākārṇava</i> ⁷⁸	<i>Āmnāyamañjarī</i> ⁷⁹
A	Oḍyāyana	Oḍyāyana	(Oḍyāna)
B	Guhyā	Guhyā	Guhyā
C	Mahānāda	Mahānāda	Mahābala
D	<i>Aśoka</i> tree	<i>Aśoka</i> tree	<i>Aśoka</i> tree
E	Vulva (<i>yoni</i>)	Vulva (<i>yoni</i>)	—
F	Vajra chain (<i>vajrasṛṅkhala</i>)	Vajra chain (<i>vajrasṛṅkhala</i>)	—
G	—	Māra	—

(18) Jālandhara

	<i>Vajradāka</i> ⁸⁰	<i>Ḍākārṇava</i> ⁸¹	<i>Āmnāyamañjarī</i> ⁸²
A	Jālandhara	Jālandhara	(Jālandhara)
B	Caṇḍālinī	Caṇḍālinī	Caṇḍālinī
C	Jvalita	Jvalita alias Ghorarūpa	Jvalita (Tib. Skye ba 'dren yod pa)
D	<i>Kanaka</i> tree	<i>Kanaka</i> tree	<i>Kanaka</i> tree
E	Moon (<i>soma</i>)	Moon (<i>soma</i>)	—
F	Knife (<i>kaṭṭārikā</i>)	Knife (<i>kaṭṭārikā</i>)	—
G	—	Corpse (<i>mṛta</i>)	—

(19) Kṣīrika

	<i>Vajradāka</i> ⁸³	<i>Ḍākārṇava</i> ⁸⁴	<i>Āmnāyamañjarī</i> ⁸⁵
A	Kṣīrika	Kṣīrika	Kṣīrika

⁷⁷ *Vajradāka*, 18.43-44.

⁷⁸ *Ḍākārṇava*, 50.3.7a, 50.3.10b, 50.3.13a, 50.3.34-35b, 50.3.44b, 50.3.58a.

⁷⁹ *Āmnāyamañjarī*, Skt ms., p. 873, l. 2 (*harir haritakītaruḥ / aśokasthā guhyā devī mahābalaḥ kṣetrapālaḥ /*) and Tib. D, 153v3 (*ha ri ni a ru ra'i shing ngo // shing mya ngan med la gnas pa'i lha mo gsang ba ma dang zhing skyong stobs po che'o //*). This is a comment on the verse mentioning the holy site Oḍyāna and its *aśoka* tree in the *Samputodbhava* [Sugiki 2009: 556 (note 75)].

⁸⁰ *Vajradāka*, 18.45-46.

⁸¹ *Ḍākārṇava*, 50.3.7a, 50.3.10c, 50.3.13a, 50.3.35c-36b, 50.3.44c, 50.3.58b.

⁸² *Āmnāyamañjarī*, Skt ms., p. 873, l. 2-1. 3 (*kanakadrumaḥ suvarṇasephālī yatra caṇḍālinī devī jvalitaḥ kṣetrapālaḥ / [jvalitaḥ em.; yatnatā Skt ms.]*) and Tib. D, 153v3 (*gser shing ni gser gyi se phā lī la ste / gang du lha mo gtum mo dang / zhing skyong skye ba 'dren yod pa'o //*). This is a comment on the verse mentioning the holy site Jālandhara and its *kanaka* tree in the *Samputodbhava* [Sugiki 2009: 556 (note 75)].

⁸³ *Vajradāka*, 18.47-48.

⁸⁴ *Ḍākārṇava*, 50.3.7b, 50.3.10c, 50.3.13b, 50.3.36c-37b, 50.3.44c, 50.3.58c.

⁸⁵ *Āmnāyamañjarī*, Skt ms., p. 875, l. 3 (*kṣīrike śālavṛkṣo yatra lokamātā devī mahāmeruḥ kṣetrapālaḥ / [-vṛkṣo em.; vṛkṣā]*) and Tib. D, 154r1-r2 (*'o ma can du shing shwa la ste / gang la lha mo 'jig rten gyi ma dang zhing skyong ri rab chen po'o //*).

B	Lokamātr̥	Lokamātr̥	Lokamātr̥
C	Mahāmeru	Mahāmeru alias Ūrdhvakeśa	Mahāmeru
D	<i>Sāla</i> tree	<i>Sāla</i> tree	<i>Śāla</i> tree
E	— ⁸⁶	The greatly powerful one (<i>mahābala</i>)	—
F	Sword (<i>khadga</i>)	Sword (<i>khadga</i>)	—
G	— ⁸⁷	Fire (or Agni) (<i>agni</i>)	—

(20) Māyāpura

	<i>Vajradāka</i> ⁸⁸	<i>Ḍākārṇava</i> ⁸⁹	<i>Āmnāyamañjarī</i> ⁹⁰
A	Māyāpura	Māyāpura	Māyāpura
B	Bhīmā ⁹¹	Bhīmā	Kāminī (Tib. 'Od ldan ma)
C	Bhīma	Bhīma alias Mahābala	Bhīma
D	<i>Bhūta</i> tree	<i>Cūta</i> tree	<i>Śākhoṭa</i> tree
E	The one having a terrifying face (<i>bhīmavaktra</i>)	The one having a terrifying face (<i>bhīmavaktra</i>)	—
F	Vajra spear (<i>vajrasakti</i>)	Vajra spear (<i>vajrasakti</i>)	—
G	—	Corpse (<i>mṛta</i>)	—

(21) Āmraka, Ambuka, or Ekāmraka

	<i>Vajradāka</i> ⁹²	<i>Ḍākārṇava</i> ⁹³	<i>Āmnāyamañjarī</i> ⁹⁴
A	Āmraka	Ambuka	Ekāmraka
B	Pūtanā	Pūtanā	Pūtanā
C	Mahāvraṭa	Mahāvraṭa	Mahāvraṭa

⁸⁶ A phrase *caṇḍānilamahābalā* (em. *caṇḍānilamahābalaḥ*) is in the verses explaining the site Kṣīrika in the *Vajradāka* (18.47b). It seems that the compilers of the *Ḍākārṇava* interpreted it as describing the seat and origin of the goddess in this site.

⁸⁷ See the above note.

⁸⁸ *Vajradāka*, 18.49-50.

⁸⁹ *Ḍākārṇava*, 50.3.7b, 50.3.10d, 50.3.13c, 50.3.37c-38b, 50.3.44d, 50.3.58d.

⁹⁰ *Āmnāyamañjarī*, Skt ms., p. 875, l. 3- p. 876, l. 1 (*māyāpure śākhoṭa yatra kāminī devī bhīmaḥ kṣetrapālaḥ* / [śākhoṭa em.; śāṭo Skt ms.]) and Tib. D, 154r2 (*sgyu ma'i grong du shā kho ṭa ste / gang lha mo 'od ldan ma dang / zhing skyong 'jigs pa can no* //).

⁹¹ Or Kāminī.

⁹² *Vajradāka*, 18.51-52.

⁹³ *Ḍākārṇava*, 50.3.7c, 50.3.10d, 50.3.13d, 50.3.38c-39b, 50.3.44d-45a, 50.3.59a.

⁹⁴ *Āmnāyamañjarī*, Skt ms., p. 876, l. 1 (*ekāmrake āmro yatra pūtanā devī mahāvraṭaḥ kṣetrapālaḥ* /) and Tib. D, 154r2 (*a mra gcig par ā mra ste / gang du lha mo lus srul ma dang zhing skyong brtul zhugs chen po'o* //).

D	<i>Dāru</i> tree	<i>Dāru</i> tree	<i>Āmra</i> tree
E	—	Fat (<i>meda</i>)	—
F	Plough (<i>lāṅgala</i>) and club (<i>gadā</i>) ⁹⁵	Plough (<i>lāṅgala</i>) and club (<i>gadā</i>) ⁹⁶	—
G	—	Lion (<i>siṃha</i>)	—

(22) Rājagṛha

	<i>Vajradāka</i> ⁹⁷	<i>Ḍākārṇava</i> ⁹⁸	<i>Āmnāyamañjarī</i> ⁹⁹
A	Rājagṛha	Rājagṛha	Rājagṛha
B	Vipannāsā ¹⁰⁰	Vipannāsā ¹⁰¹	Vipannāsā (Tib. Rgud pa 'jigs ma)
C	Mahākaraṇa	Mahākaraṇa alias Jhillīrava	Jhillīrava
D	—	<i>Dillakī</i> tree	—
E	Great wound (<i>mahākṣata</i>)	Great wound-born (or human blood, <i>mahākṣataja</i>)	—
F	Vajra hook (<i>vajrāṅkuśa</i>)	Vajra hook (<i>vajrāṅkuśa</i>)	—
G	—	Wheel (<i>cakra</i>)	—

(23) Bhoṭa

	<i>Vajradāka</i> ¹⁰²	<i>Ḍākārṇava</i> ¹⁰³	<i>Āmnāyamañjarī</i> ¹⁰⁴
A	Bhoṭa	Bhoṭa	Bhoṭa
B	Sahajā	Sahajā alias Bhogā	Sahajā
C	Bhoga ¹⁰⁵	Sudurjaya	Bhoga

⁹⁵ I have changed *lāṅgalagayahastā* to *lāṅgalagadāhastā* (*em.*) (*Vajradāka*, 18.51c).

⁹⁶ Wealth (*gaya*) is conjectural.

⁹⁷ *Vajradāka*, 18.53-54.

⁹⁸ *Ḍākārṇava*, 50.3.7c, 50.3.10d, 50.3.13d, 50.3.39c-40b, 50.3.45a, 50.3.59b.

⁹⁹ *Āmnāyamañjarī*, Skt ms., p. 876, l. 1-1. 2 (*rājagṛhe āyatanaviśeṣo yatra vipannāsā devī jhillīravaḥ kṣetrapālah /*) and Tib. D, 154r2-r3 (*rgyal po'i khab tu ā ya ta na'i bye brag ste / gang du lha mo rgud pa 'jigs ma dang zhing skyong dzhil lā'i sgra can no // [ā ya ta na'i em.; ā ya ta na'i D]*). As for the abode of the goddess, see footnote 43.

¹⁰⁰ Or Vipannā. In my edition of the *Vajradāka* 18 the text is *rājagṛhe vipannā sā*, (“In Rājagṛhe she is Vipannā [‘ruined’],” *Vajradāka*, 18.53a). However, considering that the Tibetan translation for *vipannā sā* is *dza na sa* and the *Āmnāyamañjarī*’s reading of Vipannāsā, there is a possibility that her name is Vipannāsā (“ruined seat”). There is also a possibility of Vipannāsā (“eating the ruined”) as in the *Āmnāyamañjarī*.

¹⁰¹ There is also a possibility of Vipannā or Vipannāsā as in the *Āmnāyamañjarī*.

¹⁰² *Vajradāka*, 18.55-56.

¹⁰³ *Ḍākārṇava*, 50.3.7d, 50.3.11a, 50.3.14a, 50.3.40c-41b, 50.3.45b, 50.3.59c.

¹⁰⁴ *Āmnāyamañjarī*, Skt ms., p. 876, l. 2 (*bhoṭe śailakūṭaṃ yatra sahajā devī bhogaḥ kṣetrapālah / [sahajā em.; sahaja Skt ms.]*) and Tib. D, 154r3 (*bod du brag brtsigs pa ste / gang du lha mo lhan cig skyes ma dang zhing skyong longs spyod can no //*).

¹⁰⁵ Or Sudurjaya.

D	Peak of a mountain (<i>śailakūṭa</i>)	Peak of a mountain (<i>śailakūṭa</i>)	Peak of a mountain (<i>śailakūṭa</i>)
E	Vulva (<i>yoni</i>)	Flower (<i>kusuma</i>)	—
F	Makara ensign (<i>makaradhvajā</i>)	Makara ensign (<i>makaradhvajā</i>)	—
G	—	Ghost (<i>preta</i>)	—

(24) Mālava

	<i>Vajraḍāka</i> ¹⁰⁶	<i>Ḍākārṇava</i> ¹⁰⁷	<i>Āmnāyamañjarī</i> ¹⁰⁸
A	Mālava	Mālava	Mālava
B	Sekā	Sekā	Sekā
C	Puṃsasvara	Puṃseśvara	Puṃseśvara
D	<i>Madhu</i> tree	<i>Madhu</i> tree	<i>Madhu</i> tree
E	—	Vulva (<i>yoni</i>)	—
F	Hammer (<i>mudgara</i>)	Hammer (<i>mudgara</i>)	—
G	—	Corpse (<i>mṛta</i>)	—

6. The Significance of the Discourse on Holy Sites in the *Ḍākārṇava* 50-3

As I mentioned earlier, the *Vajraḍāka* 18 and the *Ḍākārṇava* 50-3 have many passages in common. However, an important difference can also be found between them. The *Vajraḍāka* teaches only the external forms and practices (*viz.*, pilgrimage) of the twenty-four holy sites. (Abhayākara Gupta's *Āmnāyamañjarī* also mentions only the external aspect of the sites.) However, the *Ḍākārṇava* preaches both the external and internal aspects of the sites.¹⁰⁹ The *Ḍākārṇava* (50.3.60-65b) teaches the psychosomatic yoga of chakra, channel, and bodily fluid¹¹⁰ as the internal practice of the twenty-four sites. The following is a passage from the *Vajraḍāka* (18.59-60):¹¹¹

¹⁰⁶ *Vajraḍāka*, 18.57-58.

¹⁰⁷ *Ḍākārṇava*, 50.3.8a, 50.3.11a, 50.3.14a, 50.3.41c-42b, 50.3.45b, 50.3.59d.

¹⁰⁸ *Āmnāyamañjarī*, Skt ms., p. 876, l. 2 (*mālave madhuvṛkṣo yatra sekā devī puṃseśvaraḥ kṣetrapālaḥ /* and Tib. D, 154r3 (*mā la wa ru shing ma dhu ste / gang du lha mo dbang bskur ma dang zhing skyong skyes bu dbang phyug go //*).

¹⁰⁹ Concerning the Śaiva scriptures, the *Kubjikāmatatantra* lays out only the external aspect of the twenty-four sites, but they are internalized in the *Devyāyāmala*. See note 8 of the present paper.

¹¹⁰ The yoga of chakra and channel is often called “haṭhayoga” in Śaiva and Buddhist traditions. But the word “haṭhayoga” is not used in the teaching in the *Ḍākārṇava* that we are examining,

¹¹¹ *Vajraḍāka*, Skt ed., 18.59-60 — eṣu kṣetreṣu yā kanyā vīrāṇaṃ siddhidāyikā / melāpakam kurvanti rātrau paryāṭane sadā // dadati vipulāṃ siddhiṃ khecareṣu sudurlabhām / sidhyante sarvakarmāṇi sādhakasya na saṃśayaḥ // These verses are quoted with the name of *Vajraḍāka* in Abhayākara Gupta's *Āmnāyamañjarī* (Skt ms., p. 876, l. 3-p. 877, l. 1).

Girls who are in these sites (*viz.*, the twenty-four sites) give the accomplishment (*siddhi*) to heroes (*viz.*, practitioners). They (*viz.*, the girls) always perform the [tantric] meeting at night when wandering. They give the great accomplishment of going in the sky [that is] hard to attain. All practices of the practitioner are accomplished. There is no doubt.

The passage quoted above explains the external aspect of the twenty-four sites: A practitioner visits the twenty-four geographical sites to attend the tantric meeting with girls in those sites. This passage is altered in the *Ḍākārṇava* (50.3.60-65b) as follows:

The accomplishment would be thus in the sites through the practice [depending] on Kaṅkāla. [The meaning of the letter Kaṅ —] Pleasure (*viz.*, gnosis semen) perceived in the skull (*karāṅka*) (*viz.*, in the chakra in the head) [flows down in the body and] is grown to [the shape of] the roots of a bulb. He sees the gnosis semen spread to all of the junctures [of channels in the body]. [The meaning of the letter Ka —] A speech is present in the belly (*kabandha*) (*viz.*, the letter AM on the chakra in the navel region). It consumes [gnosis in the form] of the bodily fluid (*viz.*, gnosis semen). By means of that, he can perceive all pleasure[s] of the sensory faculties from the abode of the sky. [The meaning of the letter Ā —] [That is so] if [he] does not discern any [figures] of heroes and yoginīs in them (*āsu*) at all. The illusion of the world is of the nature of that [pleasure]. He should see [the pleasure do] creation and destruction [of the illusionary world]. [The meaning of the letter La —] Immortal nectars go and come in all of [those] hanging (*lambikānāṃ*, *viz.*, channels). When [the immortal nectars] are flowing, the yoginīs (*viz.*, channels) born in their sites glitter. Offering to those [sites] is great. One should carry out external, internal, and secret [offerings]. All practices are accomplished. [One] breaks down a mountain of ignorance.

This passage explains the meanings of the letters kaṅ, ka, ā, and la (*viz.*, the syllables that constitute “Kaṅkāla”). These letters represent the yogic process of bodily fluids flowing from the head through channels in the practitioner’s body. In this system, the pilgrimage and meeting with girls taught in the *Vajradāka* is internalized as the yogic meditation on chakras, channels, and fluids in the body.¹¹²

However, the *Ḍākārṇava* does not explain explicitly which bodily areas (such as the head, top of the head, and right ear) are equated with the external twenty-four holy sites.¹¹³ Although the text suggests that channels are the internal forms of the females in the twenty-four sites, it does not articulate which channel is equivalent to each female. In other words, although the *Ḍākārṇava* explains the outline of the psychosomatic yoga as an internal form of the practice of

¹¹² See also the *Ḍākārṇava* 50.3.4cd.

¹¹³ The Śaiva *Tantrāloka* explicitly explains which bodily regions are equivalent to the twenty-four sites. For example, Aṭṭahāsa is the tuft of the head; Caritra is the cranial fontanelle; Kaulagiri is the ears. See also footnote 9 of the present paper.

twenty-four holy sites, it does not give enough details of how the elements that constitute a practitioner's body correspond to the elements that constitute the external twenty-four holy sites.

In my papers in 2007 and 2009, I argued that no qualitative difference could be detected between the ideas on holy sites found in the *Vajradāka* and those in the *Dākārṇava*.¹¹⁴ It should be improved as follows: The *Dākārṇava* (50.3.60-65b) internalizes the external practice of holy sites taught in the *Vajradāka* without teaching its details enough.

7. A Critical Edition and an English Translation of the Sanskrit *Dākārṇava* 50-3 with a Text of its Tibetan Translation

atha kaṅkālayogena deśe deśe svayonijāḥ /¹¹⁵
jñānayuktā vijānīyād yoginīr vīranāyakīḥ //1//¹¹⁶

/ de nas keng rus kyi sbyor bas // yul yul rang gi skye gnas skyes /
/ rnal 'byor ma dang dpa' gtso mo // ye shes ldan pas shes par bya //

Now, one should discern in every site yoginīs, [who were] born in their birthplaces,¹¹⁷ [who are] joined with gnosis, and [who are] female guides of heroes (*vīra*),¹¹⁸ in terms of the practice of Kaṅkāla (“skeleton”).

aṭṭahāse rajā devī nāyakī sarvayoginī /¹¹⁹
tasmin sthāne sthitā devī mahāghaṅṭā kadambadrume //2//¹²⁰
tasya devī sadā vīraḥ kṣetrapālo mahānanaḥ /¹²¹

¹¹⁴ Sugiki (2009: 538-539): “In the Bauddha (*Samvara*) tradition, a similar system (as found in the *Vajradāka*: I supplied) can be found in the *Dākārṇava* and the *Āmnāyamañjarī*, two works composed after the compilation of the *Vajradakatantra*. Indeed the compilers of these two works attempted to elaborate on the list found in the *Vajradakatantra*. However, no qualitative development can be detected.” See also Sugiki (2007: 108-109).

¹¹⁵ kaṅkāla-] MABC (keng rus kyi Tib); kaṅkāra D. ◇ -yonijāḥ] *em.* (skye gnas skyes Tib); yonijam M; yonijam ABCD.

¹¹⁶ -yuktā] MABD (ldan pas Tib); yukto C. ◇ vijānīyād] MACD (shes par bya Tib); vijānīyā B. ◇ yoginīr] *em.* (rnal 'byor ma Tib); yoginī MApcCD; yogī Aac; yoginī B. ◇ -nāyakīḥ] *em.* (gtso mo Tib); nāyikā MD; nāyakā AB; nāyakī C.

¹¹⁷ According to the *Vohitā* (D, 274v7-r1), the phrase “born in their places” means that the yoginīs were both externally and internally born in their birthplaces such as the *pīṭha* and *upapīṭha*.

¹¹⁸ According to the *Vohitā* (D, 275r1-r2), female guides of heroes, who are yoginīs, are externally self-empowered with the physical forms showing the gestures in every site, and “internally channel and bodily constituent are present as tree and local protector [respectively]” (*nang gi bdag nyid rtsa dang khams shing dang zhing skyong du gnas so //*). It is not clear what “tree” here means. Trees, which are internally channels, may signify the abodes of the yoginīs in the sites. However, not all abodes of the yoginīs are trees, and generally channels are equivalent to yoginīs, not trees.

¹¹⁹ rajā] MABD (rdul Tib); ca jā C.

¹²⁰ tasmin] MpcABCD (de yi Tib); taski Mac.

kaṅkālasukhamāyā sā saṃbhavati mahātmanām //3//¹²²
 mudraṇaṃ teṣu kaṅkālam oḍyānarandhrato gatam /¹²³
 svadhātūtthitavijñānaṃ sarvadeśagataṃ kramāt //4//¹²⁴

/ a ṭṭar dgod par rdul lha mo /¹²⁵/ rnal 'byor ma ni kun gyi gtso /
 / de yi gnas su gnas lha mo // ka dam shing la dril chen ma //
 / lha mo de yi rtag pa 'o // zhing skyong zhal chen po yin no /
 / keng rus bde ba'i sgyu ma yin /¹²⁶/ bdag nyid che las de 'byung 'gyur //¹²⁷
 / de rnams keng rus kyis rgyas btab // o ḍyan bu ga las steng son /¹²⁸
 / rang khams las bzhengs rnam par shes // rim gyis yul thams cad du 'gro //

(1) In Aṭṭahāsa, [there is] a female deity [born of] the menstrual blood.¹²⁹ [She is] a female guide, a yoginī of all.¹³⁰ The female deity residing in that place is Mahāghaṇṭā (“great bell”), [dwelling] in a kadamba tree. [She is] always the goddess of that [place]. The hero is the local protector [deity] Mahānana (“big face”). The illusion of the pleasure of Kaṅkāla — it occurs [in meditation] in [the physical bodies of] ones who are greatly wise.¹³¹ Sealing of Kaṅkāla is in them. [It] goes from the opening of Oḍyāna.¹³² Consciousness, [which] has arisen in [the form of] one's bodily fluid, travels to all places in order.¹³³

¹²¹ sadā vīraḥ | *em.*; sadā devī *Mac*; sadā vīra *Mpc*; sadevīra *ABD*; sadevī ca *C*; rtag pa'o *Tib*. ◇ -pālo | *MACD* (skyong *Tib*); pālā *B*.

¹²² kaṅkāla- | *MABD* (keng rus *Tib*); kaṅkāra *C*. ◇ sā | *MD* (de *Tib*); sa *ABC*. ◇ saṃbhavati | *em.* ('byung 'gyur *Tib*); saṃbhavanti *MAB*; saṃbhavanti *CD*.

¹²³ teṣu | *MpcABCD* (de rnams *Tib*); teṣu vijñeyā *Mac*. ◇ oḍyāna- | *corr.* (o ḍyan *Tib*); oḍyāna *MABCD*. ◇ -randhrato gatam | *em.*; randhratodgatam *M*; randhratongatam *ABD*; randhratodgatam *C*; bu ga las steng song *Tib*.

¹²⁴ -tūtthita- | *MABD* (las bzhengs *Tib*); tūsthita *C*. ◇ -deśa- | *MACD* (yul *Tib*); śa *B*.

¹²⁵ a ṭṭar | *D*; aṭ ṭar *P*.

¹²⁶ sgyu ma yin | *D*; sgyu ma'i *P*.

¹²⁷ de | *P*; nges *D*.

¹²⁸ o ḍyan | *D*; o rgyan *P*.

¹²⁹ The words *rajā devī* can be translated as “a goddess on her period.” I have followed the *Vohitā*'s interpretation that *rajā* expresses her origin (*rdul gyi lha mo zhes bya ba ni rdul las skyes pas na rdul gyi lha mo ste ...*: *D*, 275r2-r3), *i.e.*, *rajojā devī*.

¹³⁰ The *Vohitā* (*D*, 275r3) reads this line as “[She] is a female guide of all yoginī[s].”

¹³¹ According to the *Vohitā* (*D*, 275r4), verses 3c-4 explain the internal form of the pair deities in Aṭṭahāsa.

¹³² In the most popular system of the twenty-four sites (such as Pullīramalaya), the site Oḍyāna is internally the right ear. However, the *Vohitā* (*D*, 275r6) appears to interpret that it is forehead: “[It] comes to the forehead through the left side (*viz.*, the left channel) from the navel and leans on the [forehead]” (*rte ba'i steng ngos g-yon pa nas dpral bar 'ongs nas der brten no*).

¹³³ Verse 4cd explains the bodily fluids' rotation in one's body: The bodily fluid represents the consciousness, and the bodily regions are equivalent to the external twenty-four sites. The bodily fluids flow to the twenty-four bodily regions in order like a practitioner pilgrimages from one site to another in order. Neither the *Dākārṇava* or the *Vohitā* clarifies where the twenty-four bodily regions are. According to the *Vohitā* (*D*, 275r7), a practitioner visualizes both the twenty-four bodily regions in this system and the twenty-four bodily regions in the other system of the twenty-four sites (such as Pullīramalaya) (*yul pu llī ra la sogs pa dang a ṭṭa hā sa la sogs par [...]*).

kollagirivaruṇyāṃ ca devīkoṭavirajake /¹³⁴
 eruṇyāṃ tataḥ pure tu elāpure kaśmīrake //5//¹³⁵
 marunagare tathā ca puṇḍravardhanakṣetrake /¹³⁶
 jayantyāṃ pṛṣṭhāpure tu sopāre caritre tathā //6//¹³⁷
 oḍyāyane jālandhare kṣīrike tu māyāpure /¹³⁸
 ambuke rājagr̥he ca bhoṭaviṣaye hi tathā //7//¹³⁹
 mālave pullīrādye tu caturviṃśatipīṭhake /¹⁴⁰

/ ko lla'i ri dang ba ru ṇya // de bi ko ṭa bi ra dza kaṃ /¹⁴¹
 / e ru ṇya dang de nas grong // e la'i grong dang kha che dang //¹⁴²
 / ma ru'i grong dang de bzhin du // pu ṇdra ba rdha na yi zhing /¹⁴³
 / dza ya nti dang pṛ ṣṭha'i grong /¹⁴⁴/ sau pa re dang spyod de bzhin //
 / o ḍyan dang ni 'bar ba 'dzin /¹⁴⁵/ kṣe re ke dang sgyu ma'i grong /
 / am bu ke dang rgyal po'i khab /¹⁴⁶/ bod kyi yul dang de bzhin du //
 / mā la ba dang pu lir sogs /¹⁴⁷/ nyi shu rtsa bzhi'i gnas yin no /

[Female deities reside] in (2) Kollagiri (also called Kolagiri) and (3) Varuṇī, in (4) Devīkoṭa and (5) Viraja (also called Virajā), in (6) Eruṇī (also called Eraṇya), then in (7) Pura, in (8) Elāpura, in (9) Kaśmīra, likewise in (10) Maru and (11) Nagara, in (12) the site [named] Puṇḍravardhana, in (13) Jayantī, in (14) Pṛṣṭhāpura, in (15) Sopāra, likewise in (16) Caritra, in (17) Oḍyāyana, in (18) Jālandhara, in (19) Kṣīrika, in (20) Māyāpura, in (21) Ambuka, in (22)

¹³⁴ -virajake | *em.*; virajakam M; virañjakam AB; viraṃjakam C; bi ra dza kaṃ Tib. In this context, the locative form is better. See also *kaśmīrake* and *-kṣetrake* in 5d and 6b (both locative).

¹³⁵ eruṇyāṃ | *em.* (e ru ṇya Tib); airuṇyā MABC; eruṇyā D. There is also a possibility of airuṇyāṃ as MABC suggest because its name is Airuḍī in the *Kubjikāmatatantra* (see footnote 9 of the present paper.) ◇ tataḥ pure | *em.* (de nas grong Tib); tatapure MABCD. *cf.* tataḥ pure *Vajradāka* (18.23a). ◇ kaśmīrake | *corr.* (kha che Tib); kasmīrake MABD; kasmīrake C.

¹³⁶ The verse no. 6 is written after the line no. 7cd in C. ◇ puṇḍra- | MABD (pu ṇdra Tib); pūrṇa C.

¹³⁷ The verse no. 6 is written after the line no. 7cd in C. ◇ jayantyāṃ | *Mpc* (dza ya nti Tib); jayaṃntyā *Mac*; jayaṃtyā AB; jayantyā C; jaṃyaṃtyā D. ◇ sopāre | MAB (sau pa re Tib); sopāle CD. ◇ caritre | MD (spyod Tib); carite ABC.

¹³⁸ oḍyāyane | *corr.* (o ḍyan Tib); oṃ oḍyāyaṇe M; oḍyāyaṇe ABCD. ◇ jālandhare | MABD ('bar ba 'dzin Tib); jāgandhare C. ◇ kṣīrike | MABD (kṣe re ke Tib); kṣīrika ; kṣīrike C.

¹³⁹ ambuke | MACD (am bu ke Tib); asbuke B. ◇ bhoṭaviṣaye | M (bod kyi yul Tib); bhoḍaviṣaya AB; bhoḍāviṣaye ; bhogaviṣaya C; bhoḍaviṣaye D. ◇ hi | *em.*; bhis MABCD; dang Tib.

¹⁴⁰ mālave | MABC (mā la ba Tib); mārave D. ◇ pullīrādye | M (pu lir sogs Tib); pullīrādyā AB; pullīrādyam D; pullīmarādyā C.

¹⁴¹ de bi ko ṭa | D; de bi ko ṭa P. ◇ bi ra dza kaṃ | D; pi ra dza kaṃ P.

¹⁴² e la'i | D; ai la'i P.

¹⁴³ pu ṇdra ba rdha na | *em.*; pu ṇda ba dha na D; bun ḍa ba dha na P.

¹⁴⁴ dza ya nti | D; dza yan ti P. ◇ pṛ ṣṭha'i | *em.*; pṛ ṣṭa'i D.

¹⁴⁵ o ḍyan | D; u rgyan P.

¹⁴⁶ am bu ke | *corr.*; aṃ bu ke D; am pu ke P.

¹⁴⁷ mā la ba | D; mā la be P.

Rājagrha, likewise in (23) the region [named] Bhoṭa, and in (24) Mālava, as well as in the twenty-four holy sites such as Pullīramalaya.¹⁴⁸

parvatāgratālavṛkṣaṃ vaṭāmrakāñcanaṃ tathā //8//¹⁴⁹
 jaṭīvṛkṣaparākramā parvatāgre samāśritā /¹⁵⁰
 mahāsthalavetragarte aśvatthakūṭāgārakam //9//¹⁵¹
 udumbaraśālmālī tu karañjāśokam āśritā /¹⁵²
 kanakavṛkṣasālam tu cūṭadāru ca dillakī //10//¹⁵³
 śailakūṭamadhuvṛkṣe tu ca samāśritā purā /¹⁵⁴

/ ri yi rtse dang tā la'i shing /¹⁵⁵/ ba ṭa a mra gser de bzhin //
 / ral pa'i shing dang gzhan gnon dang // ri yi rtse mor yang dag rten /
 / thang chen po dang rtsa khung dang // a shwad tha dang khang pa brtsegs //¹⁵⁶
 / u dum ba ra shal ma li /¹⁵⁷/ ka ra nydza mya ngan med la brten /¹⁵⁸
 / gser shing dang ni sā la dang // tsu ta dhā tu dil la ki //
 / brag brtsegs pa dang sbrang rtsi'i shing // sngon du yang dag brten pa 'o /¹⁵⁹

[In Kollagiri and Varuṇī, the residences of the female deities are respectively] (2) the summit of a mountain and (3) a tāla tree. Likewise, [in Devīkoṭa, Virajā, and Eruṇī, the residences of the female deities are respectively] (4) a vaṭa tree, (5) an āmra tree, and (6) a kāñcana tree. (7) [In Pura, the female deity] is powerful [dwelling] in a jaṭī tree (white fig tree). [(8) No description of the residence of the female deity in Elāpura.] (9) [In Kaśmīra, the female deity] dwells on the summit of a mountain. [In Maru and Nagara, the female deities respectively dwell] (10) in a great desert and (11) in a vetra cave (cave of reeds). [In Puṇḍravardhana and Jayantī, the

¹⁴⁸ According to the *Vohitā* (275v1), verses 5-8b describe the sites (*gnas*).

¹⁴⁹ parvatāgra-] MABD (ri yi rtse Tib); parvatāgre C. ◇ -tāla-] MABC (tā la'i Tib); tāra D. ◇ vaṭāmra-] *em.* (ba ṭa a mra Tib); vaṭāmbra M; vaṭābra A; gatābra B; vaṭāmbra C; vaṭāmbra D. *cf.* vaṭa- and āmra- *Vajraḍāka* (18.18b and 20b). ◇ -kāñcanaṃ] *em.* (gser Tib); kāñcanas MABD; krāñcanaṃ C.

¹⁵⁰ jaṭī-] MA (ral pa'i Tib); kaṭī BD; kākī C. ◇ parvatāgre] C (ri yi rtse mor Tib); parvatāgra MD; parvatāgra AB.

¹⁵¹ -sthala-] *em.* (thang Tib); sthali MABC. ◇ -vetragarte] *em.* (rtsa khung Tib); vetragarbhe MABC. *cf.* vetragarta- *Vajraḍāka* (18.32b). ◇ aśvattha-] MC (a shwad tha Tib); asvattha AB.

¹⁵² udumbara-] *em.* (u dum ba ra Tib); uddura M; odumbara ACD; udumbala B. ◇ -śālmālī] MABD (shal ma li Tib); -śātmalī C. ◇ -śokam] AD (mya ngan med Tib); sokam M; śokram B; śekam C. ◇ āśritā] MABD (brten Tib); āśritāḥ C.

¹⁵³ -sālam] MAB (sā la Tib); sāram D; sāran C. ◇ -dāru-] *em.*; dhāru MABCD; dhā tu Tib. *cf.* dāru *Vajraḍāka* (18.52a). ◇ ca] MCD; can B.

¹⁵⁴ śaila-] *corr.* (brag Tib); saila MABCD. ◇ -vṛkṣe tu] *em.* (shing Tib); vṛkṣeṣu MCD; vṛkṣaṣu AB. ◇ purā] *em.* (sngon du Tib); purāt MACD; yurāt B.

¹⁵⁵ ri yi] D; ri'i P.

¹⁵⁶ a shwad tha] D; a shad tha P. ◇ khang pa brtsegs] D; khang pa rtsigs P.

¹⁵⁷ u dum ba ra] P; u dum bā ra D.

¹⁵⁸ ka ra nydza] D; ka ran dza P. ◇ brten] D; rten P.

¹⁵⁹ brten pa] D; rten pa P.

residences of the female deities are respectively] (12) an aśvattha tree and (13) a multistory building. [In Pṛṣṭhāpura and Sopāra, the residences of the female deities are respectively] (14) an udumbara tree and (15) a śālmālī tree. [In Caritra and Oḍyāyana, the female deities respectively] dwell in (16) a karañja tree and (17) an aśoka tree. [In Jālandhara and Kṣīrika, the residences of the female deities are respectively] (18) a kanaka tree and (19) a sāla tree. [In Māyāpura and Ambuka, the residences of the female deities are respectively] (20) a mango (cūta) tree and (21) a dāru tree. (22) [In Rājagṛha, the residence of the female deity is] a dillakī tree. [In Bhoṭa and Mālava, the female deities respectively] have been hitherto resident (23) on the peak of a mountain and (24) in a madhu tree.¹⁶⁰

rajoyoni-ucchuṣmāṅgaṃ mahābalayogālayam //11//¹⁶¹
 kapālaṃ rajaḥpracaṇḍā yonivīra ucchuṣmāṅgam /¹⁶²
 mahābale raktā tathā yonivīraśaktibhavā //12//¹⁶³
 yonisomasambhavā tu mahābalakulodbhavā /¹⁶⁴
 bhīmavaktrodbhavā caiva medamahākṣatajakā //13//¹⁶⁵
 kusumayonibhyāṃ tathā punar eva padaṃ smṛtam /¹⁶⁶
 eṣu kulodbhavā devī sahararūpikanyakā //14//¹⁶⁷

/ rdul gyi skye gnas chol pa'i lus /¹⁶⁸/ stobs chen dang ni rnal 'byor gnas //
 / thod pa las dang rdul rab gtum // skye gnas dpa' bo chol pa'i lus /¹⁶⁹
 / stobs chen rnams dang khrag de bzhin // dpa' bo'i skye gnas nus las byung //¹⁷⁰
 / skye gnas zla ba las byung dang // stobs chen rigs las byung ba dang /
 / 'jigs byed khrag las byung de bzhin // tshil dang g-yul ngo che las skyes //
 / me tog skye gnas gnyis de bzhin /¹⁷¹/ slar yang de nyid tshig dran bya /
 / 'di rnams rigs las byung lha mo // lhan cig skyes gzugs bu mo yin //

160 According to the *Vohitā* (D, 275v1-v2), verses 8c-11b describe the abode (*brten*) of the female deities.
 161 rajo-] *em.* (rdul gyi Tib); raja MABD; vāja C. ◇ -ucchuṣmāṅgaṃ] MAC (chol pa'i lus Tib); ucchuṣmāṅga BD. ◇ -yogālayam] MABD (rnal 'byor gnas Tib); *om.* C.
 162 This line is omitted in C. ◇ kapālaṃ] MABD; thod pa las Tib. ◇ rajaḥ-] *em.* (rdul Tib); raja MABCD. ◇ ucchuṣmāṅgam] MC (chol pa'i lus Tib); ucchuṣmāṅga AB; ucchuṣmāṅga D.
 163 mahābale] MABD; *om.* C; stobs chen rnams Tib. ◇ -bhavā] MABD (las byung Tib); bhavaḥ C.
 164 mahābala-] C (stobs chen Tib); mahābalā MABD.
 165 -kṣatajakā] *em.*; kṣataka Mac; kṣatajakam Mpc; kṣatajakam ABD; kṣatejakam C; g-yul ngo and las skyes Tib.
 166 -yonibhyāṃ] MABD (skye gnas gnyis Tib); yoniṃ ca tābhyāṃ C. ◇ eva] MABCD; de nyid Tib. ◇ padaṃ] *em.* (tshig Tib); pada MABCD.
 167 eṣu] MAB ('di rnams Tib); e D; eṣa C. ◇ kulo-] MABC (rigs Tib); kuro D. ◇ -rūpi-] D (gzugs Tib); rūpī MAC; rūpā B. ◇ -kanyakā] AC (bu mo Tib); kanyakām M; kanyakām BD.
 168 chol pa'i] D; tshol ba'i P.
 169 chol pa'i] D; tshol ba'i P.
 170 skye gnas] D; skyes gnas P.
 171 skye gnas] D; skyes gnas P.

[The origins of the female deities are taught:] (2) A menstruating vulva and (3) a body limb of Ucchuṣma. (4) A greatly powerful one and (5) a hall of yoga. (6) A skull. (7) Menstrual blood and (8) [the goddess] Pracandā (“a violent female”). (9) A vulva and (10) a hero. (11) A body limb of Ucchuṣma. (12) [The female deity is originated] in a greatly powerful one. Likewise, (13) [the female deity is born] of blood. [The three female deities are respectively] born of (14) a vulva, (15) a hero, and (16) a spear. [The two female deities are respectively] born of (17) a vulva and (18) the moon. (19) [The female deity] is born in the lineage of a greatly powerful one. (20) [The female deity is] born of the one having a terrifying face. [The two female deities are born] of (21) fat and (22) the great wound-born (*viz.*, human blood), [respectively]. Likewise, [the two female deities are respectively born] of (23) a flower and (24) a vulva. Moreover, the origins (*pada*) [of the female deities] are [thus] taught. Born of lineages regarding these, the female deities are girls having the nature of the innate (*sahaja*).¹⁷²

mahālakṣmy agnimukhī ca kṣetrapālo varānaḥ /¹⁷³
 agnimukha iti khyātaḥ kaṅkālasukhavedakaḥ //15//¹⁷⁴
 tasya cyavanagrahaṇā yoginī dvayakaṃ sphuret /¹⁷⁵
 tena saṃpuṭayogena vīrādvayasamāśritā //16//¹⁷⁶
 sattveṣu hitahetvarthī sthitaś ca vajramaṇḍale /¹⁷⁷
 saṃcāragatirūpeṇa jāyate sarvadeśakaḥ //17//¹⁷⁸

/ dpal chen mo dang me yi kha // zhing skyong mchog gi zhal can te /
 / me yi gdong can zhes grags pa // keng rus bde ba rig pa po'o //
 / de yi 'pho ba 'dzin pa ni /¹⁷⁹/ rnal 'byor ma gnyis spro bar byed /
 / de yis de 'dod sbyor ba yis // dpa' bo gnyis med yang dag brten //¹⁸⁰
 / sems can rnam la phan don du // rdo rje'i dkyil 'khor du gnas te /
 / kun tu spyod pa'i bgrod gzugs kyis // yul thams cad du 'gro ba yin //

¹⁷² According to the *Vohitā* (D, 275v2), verses 11c-14 describe *khamṣ kyi rigs las skyes pa*, which I read as the female deities' “being born of the lineage of the bodily constituent,” that is to say, the female deities' origins (which are bodily constituents such as a menstruating vulva).

¹⁷³ -lakṣmy agni-] C (dpal and me Tib); lakṣmī 'gni MD; lakṣmī agni AB.

¹⁷⁴ -mukha iti] *em.* (gdong can Tib); mukham iti MABCD*pc*; mukhatimi *Dac.* ◇ khyātaḥ] MACD (grags pa Tib); khyātā B. ◇ kaṅkāla-] MABC (keng rus Tib); kaṅkāra D. ◇ -vedakaḥ] M (rig pa po Tib); vedakaṃ ABCD.

¹⁷⁵ -grahaṇā] *em.* ('dzin pa Tib); grahaṇo MABCD. ◇ sphuret] M (spro bar byed Tib); sphureṭ ABD; spharet C.

¹⁷⁶ saṃpuṭa-] MABCD; de 'dod Tib. ◇ -yogena] *em.* (sbyor ba yis Tib); yogeṣu MABCD. ◇ vīrādvaya-] MABD (dpa' bo gnyis med Tib); *om.* C. ◇ -samāśritā] MAB (yang dag brten Tib); samāśritāṃ D; *om.* C.

¹⁷⁷ This line is omitted in C. ◇ -hetvarthī] MABD; don du Tib. ◇ sthitaś] *em.* (gnas Tib); sthitā MABCD.

¹⁷⁸ saṃcāragati-] MABD (kun tu spyod pa'i bgrod Tib); *om.* C. ◇ -rūpeṇa] M (gzugs kyis Tib); rūpeṣu ABD; *om.* C. ◇ -deśakaḥ] MACD (yul Tib); deśakā B.

¹⁷⁹ de yi] D; de'i P.

¹⁸⁰ brten D; rten P.

(2) [In Kollagiri, the female deity is] Mahālakṣmī (“very good fortune”) [by name], [whose] face is like fire. The local protector has a nice face, is called Agnimukha (“fire face”), and instructs the pleasure of Kaṅkāla. Gaining his movement, the yoginī can shine in two ways. Through union with him, [she] stays in the state of unity with the hero. Desiring to be the cause for benefitting sentient beings, [he] resides on the adamantine maṇḍala. He appears as [the one moving to] all the places in the form of a wanderer.

laṅkeśvarī cordhvakeśī kṣetrapālo mahotkaṭaḥ /¹⁸¹
 ūrdhvakeśa iti khyātaḥ kaṅkālasukhahetukaḥ //18//¹⁸²
 śeṣaṃ pūrvokta vijñeyaṃ viśeṣaṃ varayoginī /¹⁸³

/ lang dbang phyug ma gyen brdzes skra // zhing skyong gtsigs pa chen po ste /
 / gyen brdzes skra shes bshad pa ni // keng rus bde ba'i rgyu can te //
 / rnal 'byor ma mchog khyad par ni // lhag ma sngon gsungs bzhin shes bya /

(3) [In Varuṇī, the female deity is] Laṅkeśvarī (“lordess in Laṅkā), [whose] hair stands erect. The local protector is very haughty, named Ūrdhvakeśa (“hair standing erect”), and is effected by the pleasure of Kaṅkāla. Other [peculiarities] are to be known as [identical with those] explained earlier. [There are] the surpassing [bodily fluid] and the excellent yoginī.

karṇamoṭī ca raudrā tu kṣetrapālo mahādehaḥ //19//¹⁸⁴
 hetukaḥ parameśvaro mahāraudraḥ athāpi vā /¹⁸⁵
 kaṅkālasukhaśūnyena vijñeyaṃ paramaṃ padam //20//¹⁸⁶

/ rna ba gcus dang drag mo ste // zhing skyong ba ni lus chen no //
 / de nas yang na rgyu can dang // mchog dbang phyug ma drag chen po /
 / keng rus bde ba'i stong pa yis // go 'phang mchog tu shes par bya //

(4) [In Devīkoṭa, the female deity is] Karṇamoṭī, [who is] violent. The local protector has a big body, is Hetuka, is an excellent lord, and, moreover, is very violent. The highest state is to be

181 laṅkeśvarī] MAC (lang dbang phyug ma Tib); laṅkraśverī B; laṅkesvarī D.

182 ūrdhva-] MBC (gyen Tib); urddha AD. ◇ -keśa] MACD (skra Tib); kośo B. ◇ kaṅkāla-] MABC (keng rus Tib); kaṅkāra D. ◇ -hetukaḥ] *em.* (rgyu can Tib); hetukam M; hetukaṃ ABCD.

183 śeṣaṃ] C (lhag ma Tib); śeṣa MABD. ◇ pūrvokta (*m.c.* for pūrvoktaṃ)] MABCD (sngon gsungs bzhin Tib).

184 mahādehaḥ] *Mpc* (lus chen Tib); mā *Mac*; mahodahaḥ ABC; mahādaha D.

185 parameśvaro] *em.*; parameśvara MABCD; mchog dbang phyug ma Tib. ◇ -raudraḥ] *corr.* (drag Tib); raudra MABD; raudram C.

186 kaṅkāla-] MABC (keng rus Tib); kaṅkāra D. ◇ -sukha-] MD (bde ba'i Tib); mukha ABC. ◇ -śūnyena] *em.* (stong pa yis Tib); śūnyeṣu MACD; śūnyeṣu B. ◇ vijñeyaṃ] *em.* (shes par bya Tib); vijñeyā MABC; vijñayā D.

understood through the pleasure of Kaṅkāla [that is] empty.

saumyarūpā cānalā ca kṣetrapālo 'ṭṭahāsakah /¹⁸⁷
mahānādo 'pi vijñeyah analāś ca maharddhikah //21//¹⁸⁸
kaṅkālacanḍālinī tu jvālāmadhye mahāsukham /¹⁸⁹

/ zhi ba'i gzugs dang me dang ni // zhing skyong a ṭṭar dgod pa 'o /
/ me dang 'khrul chen dag dang ni /¹⁹⁰/ sgra chen por yang shes par bya //
/ keng rus kyi ni gtum mo ni // 'bar ba'i dbus su bde ba che /

(5) [In Virajā, the female deity is] Analā (“fire”), [who] looks friendly. The local protector laughs loud and should even be known as [one with] loud voice. [He is] Anala (“fire”) and has great supernatural power. However, [internally they are] Kaṅkāla and Caṅḍālī (*viz.*, a bodily fluid and an inner fire). The great pleasure is in the middle of the fire.

agnimukhī mahāvīryā kṣetrapālo ghaṅṭārahah //22//
mahāvīrya iti khyātaḥ kaṅkālasukhasambhavaḥ /¹⁹¹

/ me yi gdong dang brtson chen ma // zhing skyong ba ni dril bu'i sgra //
/ brtson 'grus chen mo zhes grags pa // keng rus bde ba'i 'byung gnas yin /

(6) [In Eruṇī, the female deity is] Agnimukhī (“fire face”), [who is] greatly vigorous. The local protector is Ghaṅṭāraha (“bell's sound”), called Mahāvīrya (“great vigor”), [who is] originated in the pleasure of Kaṅkāla.

piṅgalākhyā bhīṣaṅākṣī kṣetrapālo mahājāṅghakah //23//¹⁹²
mahābhayalocano vā kaṅkālasukhapūrahah /¹⁹³

/ dmar ser grags dang 'jigs mig ma // zhing skyong byin pa chen po ste //¹⁹⁴

¹⁸⁷ saumya-] *em.* (zhi ba'i Tib); saukhya MAB; saukṣa C; sauṣya D. *cf.* saumya- *Vajradāka* (18.19c). ◇ cānalā] MAB (me dang Tib); vānarā CD. ◇ -pālo 'ṭṭha-] *em.* (skyong a ṭṭar Tib); pālāṭṭa MABCD. ◇ -hāsakah] *em.* (dgod pa Tib); hāsakam M; hāsakaṃ ABCD.

¹⁸⁸ vijñeyah] *em.* (shes par bya Tib); vijñeyā MABCD. ◇ analāś] *em.* (me Tib); analā M; anulā ABC; anurā D.

¹⁸⁹ kaṅkāla] MD (keng rus kyi Tib); kaṅkālaṃ ABC. ◇ -caṅḍālinī] MABC (gtum mo Tib); caṅḍāriṇī D.

¹⁹⁰ 'khrul] D; 'phrul P.

¹⁹¹ mahāvīrya] *em.*; mahāvīryā M; mahāvīryā ABCD; brtson 'grus chen mo Tib. ◇ khyātaḥ] MACD (grags pa Tib); khyātā B. ◇ kaṅkāla-] MBC (keng rus Tib); kaṅkāra D.

¹⁹² piṅgalā-] *Mpc*ABCD (dmar ser Tib); piṅgalī *Mac.* ◇ kṣetra-] MACD (zhing Tib); kṣapra B.

¹⁹³ mahābhayalocano] MABCD; 'jigs byed ma dang spyān ma Tib. ◇ kaṅkāla-] MABC (keng rus Tib); kaṅkālaṃ D. ◇ -sukha-] MABD (bde ba'i Tib); mukha C. ◇ -pūrahah] M ('gengs byed pa Tib); pūrahakaṃ ABCD.

/ 'jigs byed ma dang spyan ma 'am // keng rus bde ba'i 'gengs byed pa'o /¹⁹⁵

(7) [In Pura, the female deity is] Piṅgalā (“yellow”) by name, [whose] eyes are frightening. The local protector is Mahājaṅgha (“big shank”), or Mahābhayaolocana (“greatly terrifying eyes”), [who] fulfills the pleasure of Kaṅkāla.

mahābhīmā mahābalā kṣetrapālo mahāgajaḥ //24//¹⁹⁶
 athavā gajakarṇā tu kṣetrapālo gajakarṇakaḥ /
 kaṅkālasukham ārūḍhaḥ sarvanāḍīṣu tanmayaḥ //25//¹⁹⁷

/ 'jigs chen ma dang stobs chen ma // zhing skyong glang po chen po ste //
 / yang na glang po'i rna ma dang // zhing skyong glang po'i rna can te /
 / keng rus bde ba la zhon pa /¹⁹⁸/ rtsa thams cad du de'i rang bzhin //¹⁹⁹

(8) [In Elāpura, the female deity is] Mahābhīmā (“greatly frightening”), a greatly powerful one. The local protector is Mahāgaja (“great elephant”). Alternatively, [the female deity is] Gajakarṇā (“elephant’s ear”) and the local protector is Gajakarṇa (“elephant’s ear”). [He] rides on the pleasure of Kaṅkāla and is made of that in all channels.

gokarṇā ca parvatāgrī kṣetrapālo mahābhīmakaḥ /²⁰⁰
 nāḍījaṅghaḥ athāpi vā kaṅkālasukhalīnakaḥ //26//²⁰¹

/ ba lang rna ma ri'i rtse ma // zhing skyong 'jigs byed chen po ste /
 / de nas slar yang sbug ma'i byin // keng rus bde ba la thim pa'o //

(9) [In Kaśmīra, the female deity is] Gokarṇā (“cow’s ear”) on the summit of a mountain. The local protector is Mahābhīma (“greatly terrifying”), or Nāḍījaṅgha (“channel shank” or “crow”), [who] merges into the pleasure of Kaṅkāla.

kramaṇī bhīmavaktrā ca kṣetrapālaḥ karālakaḥ /²⁰²

194 byin pa | D; pyin pa P.

195 bde ba'i | D; bde bas P.

196 -bhīmā | MAD ('jigs Tib); bhīmo BC. ◇ -balā | MABD (stobs Tib); balo C.

197 kaṅkāla- | MABC (keng rus Tib); kaṅkāra D. ◇ ārūḍhaḥ | *em.* (zhon pa Tib); ārūḍha MABCD. ◇ -mayaḥ | ABCD (rang bzhin Tib); mayam M.

198 zhon pa | D; zhon ma P.

199 de'i | D; de yi P.

200 parvatāgrī | MABD (ri'i rtse ma Tib); parvatobhī C. ◇ mahābhīmakaḥ | MABD ('jigs byed chen po Tib); mabhīmakaḥ C.

201 -jaṅghaḥ | *em.* (byin Tib); jaṅgham M; jaṅghām ABCD. ◇ athāpi vā | MACD (de nas slar yang Tib); athāpi dā B. ◇ -līnakaḥ | *em.* (thim pa Tib); līnakam M; līkaṃ na Bac; līnakam ABpCD.

mohakaro bṛhanmukhaḥ kaṅkālasukham āsaktaḥ //27//²⁰³

/ bgrod pa mo dang 'jigs zhal ma // zhing skyong pa ni gtsigs pa ste /
/ rmongs par byed ma zhal chen po // keng rus bde ba la chags pa'o //

(10) [In Maru, the female deity is] Kramaṇī (“stepping”), [whose] face is frightening. The local protector is Karālaka (“gaping mouth”), [who] stupefies, has a big mouth, and adheres to the pleasure of Kaṅkāla.

vetāḍā ca tathā bhadrā kṣetrapālo romajaṅghakaḥ /²⁰⁴
athavā ca mahotkaṭaḥ kaṅkālasukhabhakṣakaḥ //28//²⁰⁵

/ ro langs ma dang bzhin bzang mo /²⁰⁶/ zhing skyong pa spu'i byin pa can /
/ yang na gyen gtsigs chen po ste // keng rus bde ba la za 'o //

(11) Likewise, [in Nagara, the female deity is] Vetāḍā, [who is] excellent. The local protector is Romajaṅgha (“body hair and shank”), or Mahotkaṭa (“very haughty”), [who] eats the pleasure of Kaṅkāla.

cāmuṅḍā ca mahādevī kṣetrapālaḥ kumbhāṅḍakaḥ /²⁰⁷
athavā ca mahādevaḥ kaṅkālasukhanṛtyakaḥ //29//²⁰⁸

/ tsā mu ṅḍa dang lha chen mo /²⁰⁹/ zhing skyong bum pa'i rlig pa can /
/ yang na lha mo chen mo dang // zhing skyong bum pa'i grul can te /
/ yang na lha chen po yin no // keng rus bde bar gar byed pa'o //

(12) [In Puṅḍravardhana, the female deity is] Cāmuṅḍā, a great goddess. The local protector is Kumbhāṅḍaka (“having testicles shaped like a water jar”), or Mahādeva (“great god”), [who] dances in the pleasure of Kaṅkāla.

²⁰² kramaṇī] M (bgrod pa mo Tib); krāma nī ABCD. ◇ karālakaḥ] MABD (gtsigs pa Tib); kalālakaḥ C.
²⁰³ mohakaro] MABCD; rmongs par byed ma Tib. ◇ -mukhaḥ] MAD (zhal Tib); sukhaḥ B; sukhaṃ C.
◇ -m āsaktaḥ] *em.* (la chags pa Tib); māśakaḥ MABCD.
²⁰⁴ vetāḍā] C (ro langs ma Tib); veḍa *Mac*; vetāḍā *Mpc*ABD. ◇ tathā] MABC (bzhin Tib); tadā D. ◇
-pālo] MACD (skyong pa Tib); pāro *Bac*; pālā *Bpc*. ◇ roma-] MAB_{pc}D (spu'i Tib); lāma *Bac*; rāma C.
²⁰⁵ -tkāṭaḥ] MABD (gyen gtsigs Tib); tkāṭakaḥ C. ◇ kaṅkāla-] MAC (keng rus Tib); kaṅkā B; kaṅkāra D.
◇ -bhakṣakaḥ] *em.* (za'o Tib); mastukaḥ MABCD.
²⁰⁶ bzhin] D; de bzhin P.
²⁰⁷ cāmuṅḍā] ABCD (tsā mu ṅḍa Tib); camuṅḍā M. ◇ / yang na lha mo chen mo dang // zhing skyong
bum pa'i grul can te / *add.* Tib.
²⁰⁸ kaṅkāka-] M (keng rus Tib); kaṅkāla A; kaṅkālo BCD. ◇ -sukhanṛtyakaḥ] M (bde bar gar byed pa
Tib); sukhanṛkaḥ ABD; sukhavāṃ mṛkaḥ C.
²⁰⁹ tsā mu ṅḍa] D; tsā muṅ ḍi P.

prasannā ca trijaṭā ca kṣetrapālo mahotkaṭaḥ ^{/210}
 trijaṭo 'thavā jñeyaś ca kaṅkālasukhapāragah //30//²¹¹

/ rab gus ma dang ral gsum ma // zhing skyong gtsigs pa chen po ste /
 / yang na ral pa gsum shes bya // keng rus bde ba'i pha rol phyin //

(13) [In Jayantī, the female deity is] Prasannā (“clear”), [whose] hair is twisted together three-fold. The local protector is to be known to be Mahotkaṭa (“very haughty”), or Trijaṭa (“locks of hair twisted threefold”). [He] crosses over [transmigratory worlds] by means of the pleasure of Kaṅkāla.

vidyunmukhī ghaṅṭāravā kṣetrapāla ulūkamukhaḥ ^{/212}
 ghaṅṭāravo vikhyātas tu kaṅkālasukhabhakṣakaḥ //31//²¹³

/ glog gi gdong ma dril sgra ma // zhing skyong 'ug pa'i gdong can te /
 / dril bu'i sgra ru nges grags pa // 'dir ni keng rus bde za ba'o //

(14) [In Pṛṣṭhāpura, the female deity is] Vidyunmukhī (“lightning face”), [whose] voice is [like] a bell. The local protector has the face of an owl, is named Ghaṅṭārava (“bell sound”), and eats the pleasure of Kaṅkāla.

agnivaktrā mahādevī kṣetrapālo bhayānakaḥ ^{/214}
 mahādevo 'thavā jñeyaḥ kaṅkālasukhatejakaḥ //32//²¹⁵

/ me zhal ma dang lha chen mo // zhing skyong 'jigs par byed pa ste /
 / yang na lha chen por shes bya // keng rus bde ba'i gzi can no //

(15) [In Sopāra, the female deity is] Agnivaktrā (“fire face”), a great goddess. The local protector is to be known as Bhayānaka (“terrifying”), or Mahādeva, [who is] resplendent with the pleasure of Kaṅkāla.

²¹⁰ prasannā] M (rab gus ma Tib); praçaṇḍā ABCD. ◇ -jaṭā] *em.* (ral Tib); jaṭī MABCD.

²¹¹ 'thavā] M (yang na Tib); 'dho vā ABCD. ◇ jñeyaś] *em.* (shes bya Tib); jñeyā MABCD. ◇ kaṅkāla-] MAC (keng rus Tib); kaṅkāra D. ◇ -pāragah] MACD (pha rol phyin Tib); pāraga B.

²¹² vidyun-] MABD (glog Tib); vidyat C. ◇ -pāla ulūka-] *corr.* (skyong 'ug pa'i Tib); pālo ulūkā M; pālōlūkā ABD; pālōlūkā C.

²¹³ 'dir *add.* Tib. ◇ kaṅkāla-] MABC (keng rus Tib); kaṅkāro D.

²¹⁴ -vaktrā] MAC (zhal ma Tib); vaktra B.

²¹⁵ jñeyaḥ] *em.* (shes bya Tib); jñeyam MABCD. ◇ kaṅkāla-] M (keng rus Tib); kaṅkālam ABCD. ◇ -sukha-] MA (bde ba'i Tib); mukha BC; *om.* D. ◇ -tejakaḥ (*m.c.* for tejaskaḥ)] MAB (gzi can Tib); tejakaṃḥ C; *om.* D.

karañjavāsinī tathā mahāghaṇṭā parā smṛtā /²¹⁶
 kṣetrapālo mahābalaḥ kaṅkālasukhaśobhanaḥ //33//²¹⁷

/ ka ra nydza gnas ma de bzhin // gzhan yang dril bu chen mor grags /
 / zhing skyong ba ni stobs chen te // keng rus bde bas mdzes pa yin //

(16) [In Caritra, the female deity is] Karañjavāsinī (“living in a karañja tree”), also taught to be Mahāghaṇṭā (“great bell”), the excellent one. The local protector is Mahābala (“greatly powerful”), [who is] brilliant with the pleasure of Kaṅkāla.

guhyākhyā tu mahādevī ghorarūpā mahābalā /²¹⁸
 kṣetrapālo mahānādo ghorarūpo mahābalaḥ //34//²¹⁹
 kaṅkālasukhasambhūtaḥ paramākṣarayogavān /²²⁰

/ gsang grags ma dang lha chen mo // drag gzugs ma dang stobs chen ma /
 / zhing skyong sgra chen po dang ni // drag po'i gzugs dang stobs chen te //
 / keng rus bde las yongs byung ba'i // mchog tu mi 'gyur rnal 'byor ldan /

(17) [In Oḍyāyana, the female deity is] Guhyā (“secret”) by name, is a great goddess, appears terrifying, and is greatly powerful. The local protector is Mahānāda (“big voice”), appears terrifying, is greatly powerful, is originated in the pleasure of Kaṅkāla, and is in the yoga of the supreme imperishable.

caṇḍālinī ca ghorā ca kṣetrapālo jvalitākhyāḥ //35//²²¹
 ghorarūpaḥ athāpi vā kaṅkālasukhaveśakaḥ /²²²

/ gtum mo dang ni drag mo dang // zhing skyong ba ni 'bar bar grags //
 / de nas yang na drag po'i gzugs // keng rus bde ba'i cha lugs can /

216 This line is omitted in D. ◇ karañja-] MAB (ka ra nydza Tib); karaṃjaṃ ca C. ◇ smṛtā] *em.* (grags Tib); smṛtaḥ *Mac*; smṛtāḥ *MpcABC*.

217 This line is omitted in D. ◇ -balaḥ] *Mpc* (stobs Tib); bala *Mac*; balaṃ *ABC*.

218 This line is omitted in D. ◇ -balā] MAB (stobs Tib); balāḥ *C*.

219 This line is omitted in D. ◇ -pālo] MAB (skyong Tib); pāla *C*. ◇ -rūpo] *MA* (gzugs Tib); rūpā *BC*.

220 kaṅkāla-] *MABC* (keng rus Tib); *om.* D. ◇ -sukha-] *MA* (bde las Tib); mukha *BC*; *om.* D.

221 caṇḍālinī ca] *MABD* (gtum mo dang Tib); caṇḍālī nīla *C*. ◇ ghorā] *MABD* (drag mo Tib); gholā *C*. ◇ kṣetra-] *MABC* (zhing Tib); *D*.

222 ghora-] *MpcABCD* (drag po'i Tib); ghorā *Mac*. ◇ -rūpaḥ] *em.* (gzugs Tib); rūpā *MABD*; rūpā *C*. ◇ athāpi vā] *MABpcD* (de nas yang na Tib); adho pi vā *BacC*. ◇ -veśakaḥ] *em.* (cha lugs can Tib); veśakaḥ *MABC*. ◇ kaṅkāla-] *MABC* (keng rus Tib); kaṅkāra *D*.

(18) [In Jālandhara, the female deity is] Caṇḍālinī, a terrifying one. The local protector is Jvalita (“flamed”) by name, or Ghorarūpa (“terrifying appearance”), [who] assumes the appearance of the pleasure of Kaṅkāla.

lokamātā ūrdhvakeśā kṣetrapālo mahāmeruḥ //36//²²³
 ūrdhvakeśaḥ athāpi vā kaṅkālasukhajighrakaḥ /²²⁴

/ 'jig rten gyi ma gyen skra mo // zhing skyong ri rab chen po ste //
 / de nas yang na gyen brdzes skra // keng rus bde ba snom pa po'o /²²⁵

(19) [In Kṣīrika, the female deity is] Lokamātrī (“world mother”), [who] has [her] hair stand erect. The local protector is Mahāmeru (“the great mountain Meru”), or Ūrdhvakeśa (“hair standing erect”), [who] smells [like] the pleasure of Kaṅkāla.

bhīmā ca mahābalā ca kṣetrapālo bhīmas tathā //37//²²⁶
 mahābalo bhīmarūpaḥ kaṅkālasukhamāṇḍakaḥ /²²⁷

/ 'jigs pa mo dang stobs chen ma /²²⁸/ zhing skyong 'jigs pa de bzhin te //
 / stobs po che dang 'jigs gzugs ma // keng rus bde ba'i snying po can /

(20) [In Māyāpura, the female deity is] Bhīmā (“frightening”), a greatly powerful one. Likewise, the local protector is Bhīma (“frightening”), or Mahābala (“greatly powerful”), [who] appears terrifying and [whose] essence is the pleasure of Kaṅkāla.

pūtanā ca mahādevī kṣetrapālo mahāvratāḥ //38//²²⁹
 kaṅkālasukhasāmarthyāḥ sarvendriyasukhas tataḥ /²³⁰

/ srul mo dang ni lha chen mo /²³¹/ zhing skyong brtul zhugs chen po ste //²³²

223 ūrdhva-] MC (gyen Tib); urddha ABD. ◇ -pālo] MBCD (skyong Tib); pālā AB. ◇ -meruḥ] MABD (ri rab Tib); maruḥ C.

224 -keśaḥ] MAD (skra Tib); keśā B; keśām C. ◇ kaṅkāla-] C (keng rus Tib); kaṅkālaḥ MA; kaṅkālaḥ BD.

225 snom pa po] D; sgom pa po P.

226 This line is missing in B (whole folio 168r missing). ◇ -balā ca] M (dang stobs Tib); balā AD; balo ca C.

227 This line is missing in B (whole folio 168r missing). ◇ bhīmarūpaḥ] MABCD; 'jigs gzugs ma Tib. ◇ kaṅkāla-] C (keng rus Tib); kaṅkālaḥ M; kaṅkālaḥ AD. ◇ -maṇḍakaḥ] MAD (snying po can Tib); maṇḍikaḥ C.

228 chen ma] D; chen mo P.

229 This line is missing in B (whole folio 168r missing). ◇ pūtanā] MA (srul mo Tib); pūtanā CD.

230 This line is missing in B (whole folio 168r missing). ◇ -sāmarthyāḥ] *em.* (nus pa yis Tib); sāmarthyā MAD; sāmarthyā C. ◇ -ndriya-] MAC (dbang po Tib); ndriye D.

/ keng rus bde ba'i nus pa yis // de phyir dbang po kun bde ba'o /

(21) [The female deity in Ambuka is] Pūtanā, a great goddess. The local protector is Mahāvṛata (“great observance”). [He has] the power of the pleasure of Kaṅkāla. Therefore [he has] the pleasure of all sensory faculties.

vipannāsā jhillīravā kṣetrapālo mahākaraṇakaḥ //39//²³³
athavā jhillīravaś ca kaṅkālasukhasyandanam /²³⁴

/ bi pan sa ma dril li sgra /²³⁵/ zhing skyong rna ba chen po can //²³⁶
/ yang na dril li sgrags pa ste // keng rus bde ba 'dzag pa 'o /

(22) [In Rājagṛha, the female deity is] Vipannāsā (“ruined seat”) (or that Vipannā, “ruined,” *vipannā sā*), [who] chirps [like] a cricket. The local protector is Mahākaraṇa (“big ear”), or Jhillīrava (“cricket chirp”), [who is] the flowing of the pleasure of Kaṅkāla.

sahajākhyā bhogākhyā ca mahāvīras tathā paraḥ //40//²³⁷
kṣetrapālaḥ sudurjayaḥ kaṅkālasukhagāhakaḥ /²³⁸

/ lhan skyes grags ma 'byor grags ma // dpa' bo chen po de bzhin mchog //
/ zhing skyong shin tu thub dka' ste // keng rus bde ba dpog byed pa'o /

(23) [In Bhoṭa, the female deity is] Sahajā (“innate”) by name, also called Bhogā (“enjoyment”). Likewise, the great hero, the excellent one, the local protector, is Sudurjaya (“very invincible”), [who] gets deeply in the pleasure of Kaṅkāla.

sekā samaḥ puṃseśvaraḥ kṣetrapālo viśveśvaraḥ //41//²³⁹

231 srul mo | D; srul mo P.

232 brtul zhugs | D; brtul shugs P.

233 This line is missing in B (whole folio 168r missing) and is omitted in A, C, and D. ◇ vipannāsā (or vipannā sā) | M; bi pan sa ma Tib. ◇ jhillīravā | *em.*; dillīravā M; dril li sgra Tib. *cf.* jhillīrava- *Vajradāka* (18.54b).

234 This line is missing in B (whole folio 168r missing). ◇ jhillīravaś | *em.*; dillīravo MAD; dillīrakaṃ vā C; dril li sgra Tib.

235 bi pan sa ma | D; bi ban sa ma P.

236 zhing skyong | D; zhing skyong 'jigs pa de bzhin te // stobs po che dang 'jigs gzugs ma // keng rus bde ba'i snying po can // srul mo dang ni lha chen mo // zhing skyong brtul shugs chen po ste // keng rus bde ba'i nus pa yis // de phyir dbang po kun bde ba'o // bi ban sa ma dril li sgra // zhing skyong P.

237 This line is missing in B (whole folio 168r missing). ◇ bhogākhyā | ACD ('byor grags ma Tib); bhogākhyo M. ◇ paraḥ | MC (mchog Tib); dharaḥ AD.

238 This line is missing in B (whole folio 168r missing). ◇ -gāhakaḥ | MAD ; grāhakaḥ C; dpog byed pa Tib.

kaṅkālasukham āsīno jāyate sukhāśvecchakaḥ /²⁴⁰

/ dbang bskur mnyam ma skyes dbang phyug /²⁴¹/ zhing skyong sna tshogs dbang phyug
ste //

/ keng rus bde ba la gnas pas /²⁴²/ rang nyid 'dod pa'i bde bar 'gyur /

(24) [In Mālava, the female deity is] Sekā (“besprinkling”). The local protector is fair Puṃśeśvara (“lord of people”), a lord of all. Seated in the pleasure of Kaṅkāla, he becomes a [controller of] pleasure at his will.²⁴³

vajramuṇḍaṃ gadā śūlaḥ paṭṭiśo vajraśaktikam //42//²⁴⁴

muṣalaṃ pāśakas tathā vajraśṛṅkhalāṅkuśaṃ ca /²⁴⁵

pāśo halakhaṭvāṅgaṃ tu vajraśṛṅkhalahastakā //43//²⁴⁶

daṇḍaśakti kaṭṭārikā śaktivajraśṛṅkhalikā /²⁴⁷

kaṭṭārikā khaḍgas tathā vajraśaktiḷāṅgalakam //44//²⁴⁸

gadāvajrāṅkuśas tathā makaradhvajamudgaram /²⁴⁹

/ rdo rje mgo bo rtse gsum dang /²⁵⁰/ dar dang rdo rje mdung thung dang //

/ gtun shing zhags pa de bzhin du // rdo rje'i lcags sgrog lcags kyu dang /

239 This line is missing in B (whole folio 168r missing). ◇ sekā] *corr.* (dbang bskur Tib); śekā MACD. ◇ samaḥ] M; śamaḥ ACD; mnyam ma Tib. ◇ puṃśeśvaraḥ] *em.* (skyes dbang phyug Tib); puṃśeśvaraḥ MAC; puṃkheśvaraḥ D. ◇ viśve-] *Mpc*ACD (sna tshogs Tib); viśvera *Mac.* ◇ -śvaraḥ] *em.* (dbang phyug Tib); svaraḥ MACD.

240 This line is missing in B (whole folio 168r missing). ◇ kaṅkāla-] AC (keng rus Tib); kaṅkālaḥ M; kaṅkālaḥ D. ◇ āsīno] *em.* (gnas pas Tib); āsīna MACD. ◇ -śvecchakaḥ] MA (rang nyid 'dod pa'i Tib); śvecchayā C; śvecchataḥ D.

241 skyes] D; ma skyes P.

242 keng rus] D; keng ngus P.

243 According to the *Vohitā* (D, 275v2-v3), verses 15-42b explain yoginīs and local protectors (*rnal 'byor ma dang zhing skyong*).

244 This line is missing in B (whole folio 168r missing). ◇ -muṇḍaṃ] MD (mgo bo Tib); muṇḍa AC. ◇ gadā śūlaḥ] MAD; gadā śūla C; rtse gsum Tib. ◇ paṭṭiśo] *em.*; paṭṭisaṃ MAD; paṭṭisaṃkha C; dar Tib. *cf.* -paṭṭiśa- *Vajradāka* (18.19b).

245 This line is missing in B (whole folio 168r missing). ◇ muṣalaṃ] MD (gtun shing Tib); mūśalaṃ A; muśalaṃ C. ◇ pāśakas] AD (zhags pa Tib); pāśakas M; pāśaṃ ca C. ◇ ca] MAD (dang Tib); *om.* C.

246 This line is missing in B (whole folio 168r missing). ◇ pāśo] *em.* (zhags pa Tib); pāśaṃ MACD. ◇ hala-] M (gshol Tib); phala ACD. ◇ tu] MAD; ca C.

247 This line is missing in B (whole folio 168r missing). ◇ -kaṭṭārikā] *em.* (gri gug Tib); kaṭṭārikaṃ M; kaṭṭārikaṃ A; kapārikaṃ C; kaṭṭārikaṃ D. ◇ -śṛṅkhalikā] MAC (lcags sgrog can Tib); śṛṅkhalikāṃ D.

248 This line is missing in B (whole folio 168r missing). ◇ kaṭṭārikā] *em.* (gri gug Tib); kaṭṭārika MAC*p*C*D*; kaṭṭārikaṃ *Cac.* ◇ khaḍgas] MAD (ral gri Tib); khaḍgis C. ◇ -ḷāṅgalakam] *em.* (gshol Tib); ḷāṅgalakam M; ḷāṅgalakaḥ A; ḷaṃḡalakaḥ D; ḷaṃḡāḷakaḥ C. *cf.* ḷāṅgala- *Vajradāka* (18.51c).

249 This line is missing in B (whole folio 168r missing). ◇ gadā-] *em.* (ga da Tib); gadhā MAD; gandha C. *cf.* gadā- *Kubjikāmata* (22.45c). ◇ -mudgaram] *em.* (tho ba Tib); mudgarakam M; muṃḡalakam AC; muṃḡarakam D.

250 mgo bo] D; mgo dang P.

/ zhags pa gshol dang kha ṭwām ga // rdo rje lcags sgrog phyag can dang //
 / dbyug pa mdung thung gri gug dang // mdung thung rdo rje lcags sgrog can /
 / gri gug ral gri de bzhin du ^{/251/} rdo rje dang ni mdung thung gshol //
 / ga da rdo rje kyo de bzhin // chu srin rgyal mtshan tho ba 'o /

[The objects that the female deities hold are, respectively,] (1) a vajra, (2) a hairless head, (3) a club, (4) a pike, (5) a harpoon, (6) a vajra spear, (7) a pestle, (8) a noose, likewise, (9) a vajra chain, (10) a hook and a noose, (11) a plough, (12) a skull staff, (13) holding a vajra chain, (14) a truncheon and a spear, (15) a knife, (16) a spear, (17) a vajra chain, (18) a knife, (19) a sword, likewise, (20) a vajra spear, (21) a plough and a club, (22) a vajra hook, likewise, (23) a makara ensign, and (24) a hammer.²⁵²

saumyamukhā tu vijñeyā karālā cātibhīṣaṇā //45//²⁵³
 dharmaiśvaryapradātrī ca sarvayogeśvarī varā ^{/254}
 kāmāiśvaryapradātrī ca saṃmohakṣetrādāyikā //46//²⁵⁵
 karālā saṃmohakṣetrā mahābhīmā tathā parā ^{/256}
 caṇḍāsyā ripunāśanī saṃmohakṣetrabhīmakā //47//²⁵⁷
 sarvavīravaradā ca bhuktimuktipāpanāśanī ^{/258}
 sarvasaukhyavaradā tu sarvāsāparipūraṇī //48//²⁵⁹
 karālā ca raudrabhayā ca piśitāsanā parā ^{/260}
 sukhaiśvaryavaradā ca śobhanaṃ sarvakāryataḥ //49//²⁶¹
 laukikasiddhidā devī karālā ca bhayaṃkarī ^{/262}

251 ral gri | *em.*; ral gi D.

252 According to the *Vohitā* (D, 275v3-v4), verses 42c-45b describe weapons (*mtshon cha*).

253 This line is missing in B (whole folio 168r missing). ◇ saumya- | MAD (zhi ba'i Tib); saukhya C. ◇ cātibhīṣaṇā | MAD (rab 'jigs ma Tib); cātibhīṣaṇāh C.

254 This line is missing in B (whole folio 168r missing). ◇ -śvarya- | MCD (dbang phyug Tib); svarya A. ◇ -pradātrī | *em.* (rab ster ma Tib); pradātā MACD.

255 This line is missing in B (whole folio 168r missing). ◇ -pradātrī | *em.* (rab ster ma Tib); pradātā MACD. ◇ saṃmoha- | C (yang dag rmongs pa'i Tib); satmoha MAD. ◇ -dāyikā | *em.* (ster ma Tib); dāyikī MAD; dāyinīm C.

256 This line is missing in B (whole folio 168r missing). ◇ saṃmoha- | C (rmongs pa'i Tib); satmoha MAD.

257 This line is missing in B (whole folio 168r missing). ◇ -nāśanī | *em.* ('joms ma Tib); nāśanā MAD; nāśanā C. ◇ saṃmoha- | MC (rmongs pa'i Tib); satmoha AD. ◇ -kṣetra- | MAD (zhing Tib); kṣaitra C.

258 This line is missing in B (whole folio 168r missing). ◇ -varadā | MAD (mchog ster ma Tib); vadā C. ◇ -nāśanī | C ('joms ma Tib); nāśanī MAD.

259 This line is missing in B (whole folio 168r missing). ◇ -sauhya- | MAC (bde ba Tib); sauṣya D. ◇ sarvāsā- | *em.* (bsam pa thams cad Tib); sarvvāsā MAD; sarvāsām C. ◇ -paripūraṇī | MAD (rdzogs byed ma Tib); paripūraṇīm C.

260 This line is missing in B (whole folio 168r missing). ◇ piśitāsanā | D (sha yi gdan can ma Tib); piśitāsanā MA; piśitāsanāni ca C.

261 This line is missing in B (whole folio 168r missing). ◇ sukhaiśvarya- | MAC (bde ba'i dbang phyug Tib); sukhaisvarya D. ◇ śobhanaṃ | *corr.* (mdzes Tib); sobhanaṃ MACD.

sughorā divyarūpā tu sarvaiśvaryapradāyikā //50//²⁶³
 sarvasiddhipradātrī ca bhīmā sādrikā varadā ²⁶⁴
 kṛṣṇarūpā mahāghorā sarvaripubhayāvahā //51//²⁶⁵
 sarvaṃ vaśaṃ karoti ca sarvasattvabhayaṃkarī ²⁶⁶
 sarvacakrajayā caiva bhayānakā tathā parā //52//²⁶⁷
 saumyāsyā divyarūpā ca sādrikānāṃ priyaṃkarā ²⁶⁸
 yaśasvinī praśaṃsinī evaṃ sarvaṃ yathākramam //53//²⁶⁹

/ zhi ba'i zhal du shes bya dang // gtsigs ma dang ni rab 'jigs ma //
 / chos kyi dbang phyug rab ster ma // rnal 'byor dbang phyug kun mchog ma /
 / 'dod pa'i dbang phyug rab ster ma // yang dag rmongs pa'i zhing ster ma //
 / gtsigs ma rmongs pa'i zhing ma dang // 'jigs chen ma dang de bzhin gzhan /
 / gtum zhal ma dang dgra 'joms ma // rmongs pa'i zhing gi 'jigs byed ma //
 / dpa' bo kun la mchog ster ma // longs spyod grol ba sdiḡ 'joms ma /
 / bde ba kun gyi mchog ster ma // bsam pa thams cad rdzogs byed ma //
 / gtsigs ma drag cing 'jigs pa mo // sha yi gdan can ma dang gzhan /
 / bde ba'i dbang phyug mchog ster ma // mdzes shing thams cad dgos ma dang //
 / 'jig rten dngos grub ster ba mo // lha mo gtsigs ma 'jigs par byed /
 / shin tu drag mo gzugs bzang mo ²⁷⁰/ dbang phyug thams cad rab ster ma //
 / dngos grub thams cad rab ster ma // 'jigs ma sgrub ma grags ster ma /
 / nag po'i gzugs dang drag chen po // dgra thams cad kyi 'jigs pa zhon //
 / thams cad dbang du byed ma dang ²⁷¹/ sems can thams cad 'jigs byed ma /

262 This line is missing in B (whole folio 168r missing). ◇ laukika-] *em.* ('jig rten Tib); lokikī MAD; laukikī C. ◇ -karī] *em.* (byed Tib); karaḥ MAD; karaḥ C.

263 This line is missing in B (whole folio 168r missing). ◇ tu] MAD; ca C. ◇ -śvarya-] MAC (dbang phyug Tib); svaryya D. ◇ -pradāyikā] MAD (rab ster ma Tib); pradāyikāṃ C.

264 This line is missing in B (whole folio 168r missing). ◇ -pradātrī] *em.* (rab ster ma Tib); pradātā MACD. ◇ bhīmā] MAD ('jigs ma Tib); bhīmo C. ◇ sādrikā] *em.* (sgrub ma Tib); sādrikāṃ MAD; sādrika C. ◇ -varadā] MAD (grags ster ma Tib); varadaḥ C.

265 This line is missing in B (whole folio 168r missing). ◇ -rūpā] *em.* (gzugs Tib); rūpa MACD. ◇ -ghorā] C (drag Tib); ghora MAD. ◇ sarva-] MA (thams cad Tib); sarvve D; sarve C. ◇ -ripu-] MAD (dgra Tib); ripuri C. ◇ -vahā] *em.* (zhon Tib); vahaḥ MACD.

266 This line is missing in B (whole folio 168r missing). ◇ sarvaṃ] *em.* (thams cad Tib); sarvve MD; sarva ca A; sarvañ ca C. ◇ vaśaṃ] MAD (dbang du Tib); vasaṃ C. ◇ -karī] MpcAD; karīti ca Mac; karaṃ C.

267 This line is missing in B (whole folio 168r missing). ◇ -jayā] *em.* (rgyal ma Tib); jayās MACD. ◇ bhayānakā] *em.* ('jigs par byed Tib); bhayānakas MACD.

268 This line is missing in B (whole folio 168r missing). ◇ -rūpā] *em.* (gzugs Tib); rūpī MACD. ◇ -karā] M (byed ma Tib); -karaṃ AD; kara C.

269 This line is missing in B (whole folio 168r missing). ◇ yaśasvinī] *corr.* (snyan grags ma Tib); yasaśvinī MD; yaśaśvinī A; yaśasvinī C. ◇ praśaṃsinī] *em.* (rab stod ma Tib); prasaśvinī MAD; prasasvinī C. ◇ sarvaṃ] M (thams cad Tib); sarva AC; sarvva D. ◇ yathā-] MpcACD (de litar Tib); kra Mac.

270 bzang mo] D; bzang ma P.

271 byed ma] D; byed pa P.

/ 'khor lo kun rgyal ma nyid dang // 'jigs par byed dang de bzhin gzhan //
 / zhi ba'i zhal ma gzugs bzang ma // sgrub po rnam la mthun byed ma ²⁷²
 / snyan grags ma dang rab stod ma ²⁷³/ de ltar thams cad rim bzhin no //

(1) [The female deity in Aṭṭahāsa] should be understood to look friendly. (2) [The female deity in Kollagiri] opens her mouth wide and is greatly terrifying. (3) [The female deity in Varuṇī] brings the mastery of dharmas. (4) [The female deity in Devīkoṭa] is a lordess of all yogas and is excellent. (5) [The female deity in Virajā] brings the mastery of desires. (6) [The female deity in Eruṇī] presents a land of stupefaction. (7) [The female deity in Pura] opens her mouth wide. (8) [The female deity in Elāpura] is [a provider of] a land of stupefaction, is greatly terrifying, and is also excellent. (9) [The female deity in Kaśmīra] looks violent and destroys enemies. (10) [The female deity in Maru] is terrifying in the land of stupefaction. (11) [The female deity in Nagara] fulfills the wishes of all heroes. (12) [The female deity in Puṇḍravardhana brings] enjoyment [in transmigration] and liberation [from transmigration] and removes sins. (13) [The female deity in Jayantī] fulfills all wishes for happiness. (14) [The female deity in Pṛṣṭhāpura] fulfills all hopes. [She] opens her mouth wide and is violent and terrifying. (15) [The female deity in Sopāra] stands on the flesh [of the dead], is excellent, and fulfills the wish for mastery of pleasure. [She has] excellence in all aims. (16) The female deity [in Caritra] brings mundane accomplishments (*siddhi*), opens her mouth wide, and is terrifying. (17) [The female deity in Oḍyāyana] is greatly terrifying, but appears to be divine. (18) [The female deity in Jālandhara] brings the mastery of all (or all masteries). (19) [The female deity in Kṣīrika] brings all accomplishments. (20) [The female deity in Māyāpura] is fierce, is efficient, fulfills wishes, is black in appearance, and is greatly terrifying. (21) [The female deity in Ambuka] terrifies all enemies, subjugates all, and frightens all sentient beings. (22) [The female deity in Rājagṛha] conquers all armies, is frightening, and is also excellent. (23) [The female deity in Bhoṭa] looks friendly and appears to be divine. (24) [The female deity in Mālava] loves practitioners, is beautiful, and is praised. All are thus in order.²⁷⁴

atṭahāse tu cakrasthā kolagiryāṃ mṛtasthitā ²⁷⁵
 varuṇyāṃ siddhiśimbalyāṃ devīkoṭe tu pretasthā //54//²⁷⁶

²⁷² mthun] D; 'thun P.

²⁷³ grags ma] D; grags pa P.

²⁷⁴ According to the *Vohitā* (D, 275v4-v5), verses 45c-53 explain that the female deities are providers of fruits, excellences (or gifts), and so on ('*bras bu dang mchog la sogs pa ster ba po nyid*). In other words, the verses describe the female deities' outer appearances and abilities of providing various fruits.

²⁷⁵ This line is missing in B (whole folio 168r missing). ◇ kolagiryāṃ (meaning kolagirau)] *em.* (ko la'i rir Tib); kolagiryā MA; kolagiryā D; kāleniryā C. *cf.* kollagiryāṃ *Vajradāka* (18.12a). ◇ mṛta-] *em.* (ro Tib); matra MACD.

²⁷⁶ This line is missing in B (whole folio 168r missing). ◇ siddhiśimbalyāṃ] *em.*; siddhisimbalyā M; siddhisivalyā AD; siddhisivalyā C; si ddha sim pa ḍir Tib. ◇ -koṭe tu] *em.* (mkhar du Tib); koṭeṣu MACD. ◇ -sthā] C (gnas Tib); sthām M; sthām AD.

virajāyāṃ paṭṭasthā tu eraṇye sūkarasthitā ^{/277}
 tataḥ pure pretasthā tu kharasthā ca elāpure //55//²⁷⁸
 kaśmīre dhanadasthā tu marudeśe mahiṣasthitā ^{/279}
 nagare muṇḍapṛṣṭhe tu mṛtasthā puṇḍravardhane //56//²⁸⁰
 jayantyāṃ karaṅkasthā tu pṛṣṭhāpure kūṭasthitā ^{/281}
 sopāre paretasthā tu karañjasthā caritrake //57//²⁸²
 oḍyāyane mārasthā tu mṛtasthā tu jālandhare ^{/283}
 kṣīrike agnisthitā ca māyāpure mṛtopari //58//²⁸⁴
 ambuke siṃhasthitā ca cakrasthitā rājagrhe ^{/285}
 bhoṭaviṣaye pretasthā mṛtasthā mālave tathā //59//²⁸⁶

/ a ṭṭar dgod par 'khor lor bzhugs ^{/287/} ko la'i rir ni ro la bzhugs /
 / ba ru nye si ddha sim pa ḍir ^{/288/} lha mo'i mkhar du yi dags gnas //
 / bi ra dza ru shing leb bzhugs // e ra nya ru phag la bzhugs ^{/289}
 / de nas grong du yi dags bzhugs // e li'i grong du bong bur gnas ^{/290}
 / kha cher nor sbyin la ni gnas // ma ru'i yul du ma her gnas /
 / grong du mgo yi rgyab du ste // pu ṇdra ba rdhar ro la gnas ^{/291}
 / dza yan tya ru keng rus gnas // pri ṣṭi'i grong du brtsegs par gnas ^{/292}

- 277 This line is missing in B (whole folio 168r missing). ◇ eraṇye | M (e ra nya ru Tib); eraṇe AD; ere C. ◇ sūkara- | MAC (phag Tib); śūkara(one erased and illegible letter) D. ◇ -sthitā | MC (la bzhugs Tib); sthitāṃ AD.
- 278 tataḥ pu is missing in B (whole folio 168r missing). ◇ pure | MAD (grong du Tib); pura C. ◇ elāpure | MABD (e li'i grong du Tib); elāpura C.
- 279 kaśmīre | *corr.* (kha cher Tib); kasmīre MBCD; kāmīre A. ◇ dhanada- | *em.* (nor sbyin Tib); dhātava MABD; dhāta C. ◇ maru- | MAB (ma ru'i Tib); meru C; marū D. ◇ -deśe | *em.* (yul du Tib); deśa MABCD. ◇ mahiṣa- | *em.* (ma her Tib); mahiṣaṃ MABCD.
- 280 mṛta- | *em.* (ro Tib); matra MABC; mantra D.
- 281 jayantyāṃ | *em.* (dza yan tya ru Tib); jayantyā MABC; jayaṃtyā D. ◇ karaṅka- | MABD (keng rus Tib); karaṅka C. ◇ -pure | ABC (grong du Tib); pure pure M; pule D. ◇ kūṭa- | MABD (brtsegs pa Tib); kūṭa C. ◇ -sthitā | M (gnas Tib); sthitāḥ ABCD.
- 282 sopāre | MABD (so pā rar Tib); sopāle C. ◇ paretā- | MA (pa re ta Tib); parame C; ta D. ◇ caritrake | M (tsa ri trar Tib); calitrake ACD.
- 283 oḍyāyane | MABC; oḍyāne D; o ḍyan du Tib. ◇ māra- | M (bdud la Tib); sāra ACD. ◇ mṛta- | *em.* (ro Tib); matra MAC; maṇḍa D.
- 284 kṣīrike | *em.* (kṣi ri ka ru Tib); kṣīrikā MABCD. ◇ mṛtopari | *em.* (ro yi steng Tib); matropari MABC; madvoyari D.
- 285 ambuke | *em.* (am bu ka ru Tib); ambuko MABCD. ◇ siṃha- | *em.* (seng ger Tib); stha Mac; siṅha Mpc; siṃhā ABC; siṃghā D.
- 286 -viṣaye | MABC (yul du Tib); viṣaya D. ◇ mṛta | *em.* (ro Tib); matra M; mantra ABCD. ◇ -sthā | M (gnas Tib); cheho ABCD. ◇ mālave | MAB (ma la bar Tib); mārave D; mālave C.
- 287 a ṭṭar | D; aṭ ṭar P. ◇ dgod par | P; dgod pa'i D.
- 288 ba ru nye | D; ba ru nya P. ◇ sim pa ḍir | P; siṃ pa ḍir D.
- 289 e ra nya | D; e ra nya P.
- 290 bong bur | D; bor bur P.
- 291 pu ṇdra | *em.*; pu ṇḍa D; bu ṇḍa P. ◇ ba rdhar | *em.*; ba dhar DP.
- 292 pri ṣṭi'i | D; bri ṣṭi'i P.

/ so pā rar pa re ta gnas /²⁹³/ ka ra nydzar gnas tsa ri trar //²⁹⁴
 / o ḍyan du ni bdud la bzhugs /²⁹⁵/ 'bar ba 'dzin par ro la gnas /
 / kṣi ri kar ni me la gnas // sgyu yi grong du ro yi steng //²⁹⁶
 / am bu ka ru seng ger gnas /²⁹⁷/ rgyal po'i khab tu 'khor lor gnas /
 / bod kyi yul du yi dags gnas // ror gnas ma la bar de bzhin //

(1) In Aṭṭahāsa [she] stands on a wheel. (2) In Kolagiri [she] stands on a corpse. (3) In Varuṇī [she stands] on a siddhiśimbalī flower. (4) In Devīkoṭa [she] stands on a ghost. (5) In Virajā [she] stands on a board. (6) In Eraṇya [she] stands on a wild boar. Subsequently, (7) in Pura [she] stands on a ghost. (8) In Elāpura [she] stands on an ass. (9) In Kaśmīra [she] stands on the Wealth-giver (Kubera). (10) In the Maru district [she] stands on a buffalo. (11) In Nagara [she stands] on the back of a hairless head. (12) In Puṇḍravardhana [she] stands on a corpse. (13) In Jayantī [she] stands on a skull. (14) In Pṛṣṭhāpura [she] stands on a peak. (15) In Sopāra [she] stands on a dead man. (16) In Caritra [she] stands on a karañja tree. (17) In Oḍyāyana [she] stands on Māra. (18) In Jālandhara [she] stands on a corpse. (19) In Kṣīrika [she] stands on a fire (or Agni). (20) In Māyāpura [she stands] on a corpse. (21) In Ambuka [she] stands on a lion. (22) In Rājagṛha [she] stands on a wheel. (23) In the Bhoṭa region [she] stands on a ghost. Likewise, (24) in Mālava [she] stands on a corpse.²⁹⁸

evaṃ kṣetreṣu siddhiḥ syāt kaṅkālena prayogataḥ /²⁹⁹
 karaṅkānubhūtaṃ saukhyaṃ kandanālasamutthitam //60//³⁰⁰
 vyāptaṃ sarveṣu saṃdhīnāṃ jñānaretaḥ sa paśyati /³⁰¹
 kabandhodbhūtavācā tu bhakṣaṇā saiva dhātukam //61//³⁰²
 tena sarvasukhaṃ paśyed indriyāṇāṃ kha ālayāt /³⁰³
 āsu vidvā na kiṃcic cet sarvaṃ ca vīrayoginīm //62//³⁰⁴

²⁹³ so pā rar] *em.*; so pā red DP. ◇ pa re ta] *em.*; pa ra ta la D; pa re ta la P.

²⁹⁴ ka ra nydzar] D; ka ran dzar P. ◇ tsa ri trar] *em.*; tsa ri trer D; tsa ri tre ri P.

²⁹⁵ o ḍyan] D; orgyan P.

²⁹⁶ ro] *em.*; re D.

²⁹⁷ am bu ka ru] *em.*; aṃ bu ke ru D; am bu ke tu P.

²⁹⁸ According to the *Vohitā* (D, 275v5), verses 54-59 describe the female deities' seats (*gdan*).

²⁹⁹ evaṃ] MABD (de lta'i Tib); eva C. ◇ kṣetreṣu] MAC (zhing du Tib); kṣatreṣu BD. ◇ kaṅkālena] *em.* (keng rus kyi Tib); kaṅkāleṣu M; kakāleṣu B; kaṃkāleṣu ACD.

³⁰⁰ karaṅkānubhūtaṃ] *em.*; karaṅkānubhūya M; kaṅkāranubhūya AB; kaṅkālanubhūya D; kaṃkālanubhūya C; keng rus las byung Tib. *cf.* keng rus nyams myong bde ba ni zhes bya ba ni aṃ gi yi ges mtshan pas keng rus te ka ra'i sgras las kyi phyag rgya mngon par brjod de rdo rje dang pa dma'o *Vohitā* (D 276r1). ◇ kanda-] *em.* (rtsa yi Tib); kandu MABCD.

³⁰¹ saṃdhīnāṃ] MABD (mtshams rnam Tib); sandhināṃ C. ◇ jñānaretaḥ] *em.* (ye shes khu ba Tib); jñānareta MABD; jñānam etat C.

³⁰² kabandho-] *em.* (mgo med Tib); kabandhe Mac; kabando MpcABCD. ◇ -dbhūta-] MABD (las byung ba'i Tib); bhūta C. ◇ -vācā] *em.*; vācās MABCD; ngag 'di Tib.

³⁰³ sarva-] MABCD; *n.e.* Tib. ◇ paśyed] M (mthong bar 'gyur Tib); paśyad ABCD. ◇ indriyāṇāṃ] MABCD; dbang po gnyis kyi Tib. ◇ kha] *em.* (mkha' Tib); kham MABCD.

tatsvabhāvā jaganmāyā paśyet sṛṣṭisamhāarakam /³⁰⁵
 lambikānām tu sarveṣu amṛtānām gatyāgatiḥ //63//³⁰⁶
 sravamāṇeṣu yoginyo visphuranti svakṣetrajaḥ /³⁰⁷
 teṣu pūjā mahā kuryād bāhyādhyātmakaguhyakam //64//³⁰⁸
 sarvakarmāṇi sidhyante ajñānagiricchedakaḥ /³⁰⁹

/ keng rus kyi ni rab sbyor bas // de lta'i zhing du dngos grub 'gyur /
 / keng rus las byung bde ba ni // rtsa yi rtsa ba las yongs langs //
 / mtshams rnam kun du khyab par ni // ye shes khu ba de mthong 'gyur /
 / mgo med las byung ba'i ngag 'di / khams de nyid ni za ba 'o //
 / dbang po gnyis kyi mkha' gnas las // de yis bde ba mthong bar 'gyur /
 / thams cad dpa' bo rnal 'byor ma // mkhas rnam cung zad med par 'gyur //
 / de'i rang bzhin 'gro sgyu mar ni // lto ba bsdu pa mthong bar 'gyur /
 / 'phyang ba yis ni thams cad du // bdud rtsi de ni 'gro dang 'ong //
 / 'dzag bzhin ba yis rnal 'byor ma // rang gi zhing skyes rnam par spro /
 / phyi nang bdag nyid gsang ba yi // de rnam la ni mchod chen bya //
 / mi shes ri bo gcod pa yis // dngos grub thams cad 'grub par 'gyur /

The accomplishment would be thus in the sites through the practice [depending] on Kaṅkāla. [The meaning of the letter Kaṅ —] Pleasure (*viz.*, gnosis semen) perceived in the skull (*karaṅka*) (*viz.*, in the chakra in the head)³¹⁰ [flows down in the body and] is grown to [the shape of] the roots of a bulb. He sees the gnosis semen spread to all of the junctures [of chan-

³⁰⁴ āsu | AB; āśu MCD; *n.e.* Tib. *cf.* 'di rnam *Vohitā* (D, 276r7). ◇ na kiṃcic | MABD (cung zad med par Tib); kicic C. ◇ cet | MABCD; *n.e.* Tib. ◇ -yoginīm | MACD (rnal 'byor ma Tib); yoginī B.

³⁰⁵ -svabhāvā | *em.* (de'i rang bzhin Tib); svabhāva MABCD. ◇ -māyā | MABC (sgyu mar Tib); mā D. ◇ paśyet | MC (mthong bar 'gyur Tib); paśyac AB; paśya D. ◇ sṛṣṭi- | *corr.*; chṛṣṭi MAB; sṛṣṭi D; chaṣṭi C; lto ba Tib. ◇ -samhāarakam | *em.* (bsdu pa Tib); samhāarakām M; samhāarakām ABCD.

³⁰⁶ amṛtānām | *em.*; amṛtam tā MABD; amṛtam C; bdud rtsi de Tib. ◇ gatyāgatiḥ | *em.* ('gro dang 'ong Tib); gatāgatiḥ MABD; āgatāgatiḥ C.

³⁰⁷ sravamāṇeṣu | *em.* ('dzag bzin ba yis Tib); śravamāṇeṣu MABD; śravamāṇeṣu C. ◇ yoginyo | *em.* (rnal 'byor ma Tib); yoginyā MABCD. ◇ visphuranti | MAB (rnam par spro Tib); visphuliṅga C; visphuranti D. ◇ -jāḥ | *em.* (skyes Tib); jam M; jaṃ ABCD.

³⁰⁸ pūjā mahā (*m.c.* for pūjā mahatī, mahāpūjā, mahāpūjām, or pūjām mahatīm) | MABCD (mchod chen Tib). ◇ kuryād | *Mpc*ABCD (bya Tib); kuryā *Mac*.

³⁰⁹ -karmāṇi | *em.*; karmmañ ca MC; karmañ ca ABD; dngos grub Tib. *cf.* karmāṇi *Vajradāka* (18.60c). ◇ -chedakaḥ | *em.* (gcod pa yis Tib); cchedakam M; cchedakam ABCD.

³¹⁰ I have interpreted the “skull” (*karaṅka*) as the great pleasure chakra (*mahāsukhacakra*) in the head, from which pleasure is produced. The *Vohitā*'s interpretation (D, 276r1) is different: The “skull” (*karaṅka*) means a male (vajra) and a female (lotus) and suggests their copulation, through which pleasure is produced — “As for ‘Pleasure perceived in the skull (*karaṅka*, Tib. *keng rus*, which literally means the skeleton),’ [it is] the “skull” because [it is] ornamented with the letter AM (**aṅkāra*); and the karma sealing (**karmamudrā*, *viz.*, a female) is taught by means of the sound *kar* [of *karaṅka*]; [thus they mean] a vajra and a lotus” (*keng rus nyams myong bde ba ni / zhes bya ba ni am gi yi ges mtshan pas keng rus te ka ra'i sgras las kyi phyag rgya mngon par brjod de rdo rje dang pa dma'o ll*).

nels in the body].³¹¹ [The meaning of the letter Ka —] A speech is present in the belly (*kabandha*) (*viz.*, the letter AM on the chakra in the navel region). It consumes [gnosis in the form] of the bodily fluid (*viz.*, gnosis semen).³¹² By means of that, he can perceive all pleasure[s] of the sensory faculties from the abode of the sky.³¹³ [The meaning of the letter Ā —] [That is so] if [he] does not discern any [figures] of heroes and yoginīs in them (*āsu*) at all. The illusion of the world is of the nature of that [pleasure]. He should see [the pleasure do] creation and destruction [of the illusionary world].³¹⁴ [The meaning of the letter La —] Immortal nectars go and come in all of [those] hanging (*lambikānām*, *viz.*, channels). When [the immortal nectars] are flowing, the yoginīs (*viz.*, channels) born in their sites glitter.³¹⁵ Offering to those [sites] is great. One should carry out external, internal, and secret [offerings].³¹⁶ All practices are accomplished. [One] breaks down a mountain of ignorance.

pūrvoktamaṇḍalamadhye kaṅkālaṃ bhāvayet tataḥ //65//³¹⁷
 jagannāyakavīraś ca prajñopāyasvabhāvakaḥ /³¹⁸
 yoginī proktadeśā tu pracandādyā nāma tataḥ //66//³¹⁹

/ sngon bshad dkyil 'khor dbus su ni // de nas keng rus bsgom par bya //
 / skye 'gro'i gtso bo'i dpa' bo yang // shes rab thabs kyi rang bzhin can /
 / gsungs pa'i yul du rnal 'byor ma // de nas rab gtum sogs ming ste //

Next, one should visualize Kaṅkāla at the center of a maṇḍala described earlier. [Kaṅkāla] is a hero guiding the world and is of the nature of [the union of] wisdom and means. And the

³¹¹ According to the *Vohitā* (D, 275v7-276r3), verses 60c-61b explain the meaning of the letter Kaṃ (Kaṅ) of Kaṅkāla.

³¹² I have interpreted *kabandhodbhūtavācā* as “a speech born of the belly,” that is, the letter AM present on the manifestation chakra (*nirmāṇacakra*) in the navel region, from which the inner fire flames up and into which the bodily fluid (or the gnosis semen) flows down from the head (*bhakṣaṇā saiva dhātukam*). The *Vohitā* (D, 276v4) interprets *kabandha* as indicating the “aforementioned all pleasure dharmas” (*sngon du bshad pa'i bde ba'i chos thams cad*), which I can not identify, and as meaning that the vowels and consonants are headless (*dbyangs dang gsal byed kyang mgo bo med par 'gyur ro*).

³¹³ According to the *Vohitā* (D, 276r3-r7), verses 61c-62b explain the meaning of the letter Ka (the second Ka) of Kaṅkāra.

³¹⁴ According to the *Vohitā* (D, 276r7-v1), verses 62c-63b explain the meaning of the letter Ā (the vowel of the second Ka) of Kaṅkāla.

³¹⁵ According to the *Vohitā* (D, 276v1), verses 63c-64b explain the meaning of the letter La of Kaṅkāla. I have interpreted the word *yoginyo* as implying channels. (Yoginīs are generally equated with channels running in the body.) The *Vohitā* says nothing about the *yoginyo*.

³¹⁶ According to the *Vohitā* (D, 276v3-v5), the external offering is to visualize yoginīs and heroes born of the bodily constituents in the forms of Buddhas and so on; the internal offering comprises the self-awareness of the three realms; and the secret offering is characterized by the non-self with the awareness that everything is empty.

³¹⁷ kaṅkālaṃ | MD (keng rus Tib); kaṅkāla ABC.

³¹⁸ jagan- | MABD (skye 'gro'i Tib); jaga C. ◇ vīraś | *em.* (dpa' bo Tib); vīraṅ MABD; vīraṃ C. ◇ -pāya- | MABD (thabs kyi Tib); pāyā C.

³¹⁹ nāma | *em.* (ming Tib); nāman MABCD. ◇ tataḥ | MBC (de nas Tib); taḥ D.

yoginīs of the sites explained [earlier] are Pracandā and others by name.

melāpaṃ ca tatra kuryāt siddhihetuś ca sādhaḥ /³²⁰
 khānapānaṃ samārabhya pañcopacārādipūjanam //67//³²¹
 ohārabalibhāṇḍāni āmamāṃsādi matsakaiḥ /³²²
 khādyāni sarvadravayāni pañcāmṛtaṃ tathā param //68//³²³
 vāme bhāṇḍāni sthātavyā dakṣiṇaṃ kroḍha darśayet /³²⁴

/ sgrub pa pos ni dngos grub rgyur /³²⁵/ der ni 'du ba yang bya 'o /
 / bza' dang btung sogs yang dag brtsam /³²⁶/ nyer spyod lnga sogs mchod pa dang //
 / nyer spyad gtor ma'i snod rnam ni /³²⁷/ rlon pa'i sha dang nya la sogs /
 / bza' dang rdzas rnam thams cad dang // bdud rtsi lnga dang de bzhin gzhan //
 / g-yon par snod rnam bzhag byas nas // g-yas su khro bo bstan par bya /

In that [place], a practitioner [who has] motivation for the accomplishment should perform a [tantric] meeting. Starting eating and drinking, [he performs] worship by means of the five offerings and other [articles]. Dishes for the *ohārabali*, [which indicates] raw flesh and so on,³²⁸ [are offered] with fish. All the contents are edibles. The excellent fivefold ambrosia is likewise. The dishes are to be placed on the left. He should show the furious one on the right.³²⁹

ekavṛkṣe śmaśāne vā parvate kandare guhe //69//³³⁰
 grāmanagarapārśveṣu sūnyāgāre catuṣpathe /³³¹
 jalagate sthalagate bhūmau mātrgr̥he taṭe //70//³³²

320 melāpaṃ ca | MAC ('du ba yang Tib); malā pañca B; marāpañ D. ◇ tatra | MABD (der Tib); tata C. sādhaḥ | *em.* (sgrub pa pos Tib); sādhaḥ M; sādhaṃ ABCD.

321 khānapānaṃ | *em.*; khānapāna MABCD; bza' dang btung sogs Tib. ◇ -pacārā- | MABD (nyer spyod Tib); pahārā C.

322 ohāra- | M (nyer spyad Tib); āhāra ABCD.

323 khādyāni | MAB (bza' Tib); khāyāni C; khādyāni D.

324 sthātavyā (*m.c.* for sthātavyāni or sthāpayet) | MABCD (bzhag byas nas Tib). ◇ kroḍha (*m.c.* for kroḍhaṃ) | MABD (khro bo Tib); kroḍhaṃ C.

325 sgrub pa pos | D; bsgrub pa pos P.

326 brtsam | D; brtsams P.

327 nyer spyad | D; nyer spyod P.

328 As for the meaning of the *ohārabali*, I have followed Bhavabhaṭṭa's comment in his *Nibandha* (a commentary on the *Catuṣpīṭha*): *āmamāṃsādikam ohārabaliśabdenocyate* (2.3.145).

329 What is the *kroḍha*?. The *Vohitā* does not clarify what or who the *kroḍha* is. It comments that the *kroḍha* is the one having the features described in verse 71ab (*kr̥ṣṇarudraṃ ...*) (D, 276v7). According to the *Nibandha*, a commentary on the *Catuṣpīṭha*, the *kroḍha* means the threatening hand posture (*tarjanī*) that a practitioner shows with his right hand (*Nibandha*, 144, l. 13-15).

330 -vṛkṣe | D (shing Tib); vṛkṣa MABC. ◇ śmaśāne | MABD (dur khrod Tib); śmaśāne C. ◇ kandare | *em.* (khrod Tib); skandare MAB; svandare D; skandara C. ◇ guhe | MpcABD; gure Mac; gr̥he C; khyim Tib. *cf.* guhe *Catuṣpīṭha* (2.3.147) and gr̥he *Samputodbhava* (9.2.18b) and *Vajradāka* (18.63d).

331 grāma- | MABD (grong Tib); grāme C.

kr̥ṣṇarudraṃ mahārudraṃ devadattasamāśritam /³³³

/ shing gcig dang ni dur khrod dam // ri dang khrod dang khyim dang ni //
 / grong dang grong khyer ngos rnam dang // kang stong lam gyi bzhi mdo dang /
 / chu la 'gro dang thang la rgyu // sa dang ma mo'i khyim dang 'gram //
 / nag mo drag mo drag chen mo // lha sbyin yang dag rten ma dang /

In [a place where there is] a single tree, in a graveyard, in a mountain, in a cave, in a hiding place, on the boundaries of a village or town, in an empty house, at a crossroads, on damp or dry ground, in a shrine of mother [goddess], or on a shore, [one should contemplate the one who is] black and violent, [who is] greatly violent, and [who] stands on Devadatta (or a victim).³³⁴

kr̥ṣṇakarālī bībhatsā nandātītā vināyakā //71//³³⁵
 cāmuṇḍī ghorarūpī ca umā devī ca mātārā /³³⁶
 jayā ca vijayā caiva ajitā aparājitā //72//
 bhadrakālī mahākālī sthūlakālī tu yoginī /
 indrī candrī ghorī duṣṭī lambakī tridaśeśvarī //73//³³⁷
 kāmbojī dīpinī cūṣiṇyā grāmāvasthitayoginī /³³⁸
 ghorarūpā mahārūpā daṃṣṭrāraudrakarālīnī //74//³³⁹
 kapālamālinī devī khaṭvāṅgakaradhāriṇī /³⁴⁰
 khaḍgaparaśuhastā ca vajrahastā dhanus tathā //75//³⁴¹

³³² jalagate] *MpcABCD* (chu la 'gro Tib); jalagate stha *Mac*.

³³³ kr̥ṣṇarudraṃ] *em.*; kr̥ṣṇarudra *MABCD*; nag mo drag mo Tib. ◇ mahārudraṃ] *em.*; mahārudra *MABCD*; drag chen mo Tib. ◇ -samāśritam] *MABCD*; yang dag rten ma Tib.

³³⁴ According to the *Nibandha*, a commentary on the *Catuṣpīṭha*, Kṛṣṇarudra, Mahārudra, and Devadatta are independent male deities who constitute a maṇḍala realized in the places listed in verses 69c-70 (*Nibandha*, 146, l. 9-13). But this is not the case in the *Ḍākārṇava*.

³³⁵ kr̥ṣṇa (meaning kr̥ṣṇā)] *MABCD* (nag mo Tib). *cf.* kr̥ṣṇa- *Catuṣpīṭha* (2.3.148, where it is literally Kṛṣṇa, a male deity), *Samputodbhava* (9.2.20a) and *Vajradāka* (18.65c, where it indicates a female deity, Kṛṣṇā, see also *kr̥ṣṇā*, 24.21c [unpublished]). ◇ karālī] *ABpcD* (gtsigs Tib); karālī *M*; karālī *Bac*; karāla *C*. ◇ bībhatsā] *MABD* ('jigs byed Tib); bībhatso *C*. ◇ nandātītā] *MACD* (dga' las 'das Tib); nandātītā *B*.

³³⁶ cāmuṇḍī] *MABC* (tsā mu ṇḍi Tib); cāmuṇḍā *D*. ◇ ghora-] *MABD* (drag Tib); gho *C*. ◇ mātārā (meaning mātā)] *MABD* (ma Tib); mātārī *C*.

³³⁷ candrī] *MABD* (zla ba mo Tib); caṇḍī *C*. ◇ lambakī] *em.* ('phyang ma Tib); lamyākī *MAB*; lambokī *D*; lambokī *C*. *cf.* lambakī *Catuṣpīṭha* (2.3.150) and *Vajradāka* (18.67d). ◇ tridaśe-] *MABD* (sum cu'i Tib); tridaśve *C*.

³³⁸ dīpinī] *em.* (me ma Tib); ddīpinī *M*; dvīpinī *ABD*; dvīpi *C*. *cf.* dīpinī *Samputodbhava* (9.2.22c) and *Vajradāka* (18.68a). ◇ cūṣiṇyā] *em.* ('jib ma Tib); cūṣiṇyo *MAB*; cūpiṇyo *D*; rūpiṇyā *C*. *cf.* cūṣiṇyā *Catuṣpīṭha* (2.3.151) and *Vajradāka* (18.68a).

³³⁹ daṃṣṭrā-] *D* (mche ma Tib); daṣṭrā *M*; draṣṭrā *AC*; draṣṭrī *B*. ◇ -karālīnī] *MpcABCD* (gtsigs pa mo Tib); kalā *Mac*.

³⁴⁰ -kara-] *MABCD*; *n.e.* Tib.

/ nag mo gtsigs dang 'jigs byed dang // dga' las 'das dang log 'dren dang //
 / tsā mu ṅḍi dang drag gzugs ma /³⁴²/ lha mo dbu ma dang ni ma /
 / rgyal ma rnam par rgyal ma dang // mi thub ma dang gzhan mi thub //
 / bzang nag mo dang nag chen mo // sbom nag mo dang rnal 'byor ma /
 / dbang mo zla ba mo drag mo // sdang ma 'phyang ma sum cu'i dbang //
 / kam bo dza ma me ma 'jib ma /³⁴³/ grong du gnas pa'i rnal 'byor ma /
 / drag gzugs ma dang gzugs chen ma // mche ma drag mo gtsigs pa mo //
 / lha mo thod pa'i phreng can dang // kha ṭwāṃ ga ni 'dzin ma dang //
 / mi'u thung ma dang dgra sta'i phyag // rdo rje'i phyag can de bzhin gzhu //

(1) Kṛṣṇā, (2) Karālī, (3) Bībhatsā, (4) Nandātītā, (5) Vināyakā, (6) Cāmuṅḍī, (7) Ghorarūpī, (8) Umā, the mother goddess, (9) Jayā, (10) Vijayā, (11) Ajitā, (12) Aparājitā, (13) Bhadrakālī, (14) Mahākālī, (15) a yoginī [named] Sthūlakālī, (16) Indrī, (17) Candrī, (18) Ghorī, (19) Duṣṭī, (20) Lambakī, (21) Tridaśeśvarī, (22) Kāmbojī, and (23) Dīpinī, with (24) Cūṣiṇī, are yoginīs abiding in villages.³⁴⁴ [Every female] looks terrifying, looks great, is grinning horribly, wears a garland of skulls, is [equal to] a goddess, has a skull staff in [her] hand, holds a sword and an ax, holds a vajra, and, likewise, [holds] a bow.

pañcaḍākinī mahātattve sarvakāmaprasādhakā /³⁴⁵
 yogamaṇḍalarājñī ca vajreśvarī prabhū tathā //76//
 tathāgatamahākāyaṃ virajaṃ yogaśūnyatā /³⁴⁶

/ mkha' 'gro ma lnga de nyid che // las rnam thams cad rab sgrub ma /³⁴⁷

³⁴¹ khaḍga-] MABD; khaḍgahastā C; mi'u thung ma Tib. ◇ -paraśu-] MpcABCD (dgra sta'i Tib); paṅgu Mac.

³⁴² tsā mu ṅḍi] D; tsā mun ḍi P.

³⁴³ kam bo dza ma] D; kam po dza ma P. ◇ me ma] D; mar me ma P. ◇ 'jib ma] D; 'jig ma P.

³⁴⁴ According to the *Nibandha*, a commentary on the *Catuṣpīṭha*, the first five deities (numbered (1)-(5)) are male, viz., Kṛṣṇa, Karāla, Bībhatsa, Nandātīta, and Vināyaka, not female (*Nibandha*, 146, l. 9-13). However, I consider that the *Dākārṇava* follows the *Vajradāka*, in which they are five of the twenty-four female deities (numbered (1)-(24)) who represent the twenty-four *horās* (viz., twenty-four hours in a day) (*Vajradāka*, 24.19-25b [unpublished]).

³⁴⁵ pañca-] MABD (Inga Tib); pañcā C. ◇ -tattve] *em.*; tatva MABCD; de nyid Tib. *cf.* -tattve *Catuṣpīṭha* (2.3.153) and tatva all Sanskrit manuscripts of the *Samputodbhava* and the Kolkata Sanskrit manuscript of the *Vajradāka* (18.70a). ◇ -kāma-] *em.*; kāla M; kāmāla ABD; kāmām C; las rnam Tib. *cf.* -kāma- *Catuṣpīṭha* (2.3.153) and *Vajradāka* (18.70b). ◇ -prasādhakā (meaning -prasādhikā)] *em.* (rab sgrub ma Tib); prasādhakāḥ MABC; prasādhakaḥ D. *cf.* -prasādhakā *Catuṣpīṭha* (2.3.153) and the Kolkata manuscript of the *Vajradāka* (18.70b, where I edited as prasādhikā) and -(pra)sādhakaḥ *Samputodbhava* (9.2.24d) and the Tokyo manuscript of the *Vajradāka* (Matsunami catalogue no. 343, 18.70b).

³⁴⁶ -kāyaṃ] *em.* (sku Tib); kāya MABCD. *cf.* -kāyaṃ (*em.*, kaya in all Sanskrit manuscripts) *Vajradāka* (18.71c). ◇ yogaśūnyatā] MABD (rnal 'byor stong pa nyid Tib); yogiśūnyakāṃ C.

³⁴⁷ rab sgrub ma] D; rab bsgrub ma P.

/ sbyor ba'i dkyil 'khor rgyal mo dang // rdor dbang phyug ma gtso de bzhin //
/ de bzhin gshegs pa'i sku chen po // rdul med rnal 'byor stong pa nyid /

The five *ḍākinīs*, in the great truth (or in the great ritual practice), make all wishes come true.³⁴⁸ The adamantine lordess is the queen on the wheel of yoga.³⁴⁹ [Her] lord is likewise.³⁵⁰ [One should consider] the great body of the Tathāgata, [which is] pure. [It is] emptiness in yoga.

idaṃ vajreśvarīr ājñair āvāhayet sarvataḥ //77//³⁵¹
oṃ ka kka kaḍḍhana ba bba bandhana kha khkha khādana sarvaduṣṭān hana
hana ghātaya ghātaya amukasya kāryaṃ kuru hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ
jaḥ svāhā /³⁵²
amṛta mukham āpūrya sarvadevatāṃ prīṇayet //78//³⁵³
bhāvayed yogayoginyā sarvakarmāṇi sidhyati /³⁵⁴
oṃ bhakṣa bhakṣa sarvayogeśvarī hūṃ hūṃ jaḥ svāhā //79//³⁵⁵

/ rdo rje'i dbang phyug bka' yis ni // kun nas 'dir ni spyān 'dren no //
/ oṃ ka kka ka ḍḍha na ba bba ba ndha na kha khkha khā da na sa rba du ṣṭān ha na ha na
ghā ta ya ghā ta ya che ge mo'i dgos pa mdzod cig hūṃ hūṃ hūṃ phaṭ phaṭ dzaḥ swā hā /³⁵⁶

³⁴⁸ According to the *Vohitā* (D, 277r1-r2), “the five *ḍākinīs*” are (1) Ye shes mkha' 'gro ma (*Jñānaḍākinī), (2) Rdo rje mkha' 'gro ma (*Vajraḍākinī, or Vajrī), (3) Drag mo mkha' 'gro ma (*Ghoraḍākinī, or Ghorī), (4) Ro langs mkha' 'gro ma (*Vetālaḍākinī, or Vetālī), and (5) Gdol pa mkha' 'gro ma (*Caṇḍālaḍākinī, or Caṇḍālī), and their “great truth” is to make an offering by letting [them] go out with one's exhalation (*rang gi dbugs kysis phyung nas mchod par bya'o*). These five *ḍākinīs* appear in various scriptures such as the *Catuspīḥatantra* and *Vajradāka*, and are the chief five *ḍākinīs* of the Jñānaḍākinī maṇḍala (The *Niṣpannayogāvalī*, Skt ed., Section 4).

³⁴⁹ According to the *Vohitā* (D, 277r2-r3), “yoga” means the sky or space (*nam mkha'*), and the adamantine lordess is the queen on the wheel in the sky (*nam mkha'i dkyil 'khor du rgyal mo*, not the space wheel). There are many adamantine lordesses, such as the Ye shes mkha' 'gro ma (*Jñānaḍākinī), who are called and invited to the ritual place in verse 77cd.

³⁵⁰ According to the *Vohitā* (D, 277r3), this lord is the chief deity of the wheel of the adamantine lordess. Hence, there are multiple lords.

³⁵¹ vajreśvarīr | MABC; vajresvarīr D; rdo rje'i dbang phyug Tib. cf. rdo rje dbang phyug ma rnam *Vohitā* (D, 277r4). ◇ ājñair | MpcABCD (bka' yis Tib); ājñīr/jñair (the letter jña has both vowel marks ī and ai) Mac. ◇ āvāhayet | MpcABCD (spyān 'dren no Tib); avāhayet Mac. ◇ sarvataḥ | em. (kun nas Tib); sarvvakām M; sarvakām ABC; sarvvakām D. cf. sarvataḥ *Vajradāka* (18.72).

³⁵² kaḍḍhana | em. (ka ḍḍha na Tib); kaḍhana MABCD. ◇ ba bba | em. (ba bba Tib); bandha MABCD. ◇ -duṣṭān | MABD (du ṣṭān Tib); duṣṭā na C. ◇ ghātaya ghātaya | MAB (ghā ta ya ghā ta ya Tib); ghātaya 2 CD. ◇ hūṃ hūṃ hūṃ | MABC (hūṃ hūṃ hūṃ Tib); hūṃ hūṃ D. ◇ phaṭ phaṭ phaṭ | MABCD; phaṭ phaṭ Tib.

³⁵³ amṛta (*m.c.* for amṛtena) | MABC (bdud rtsis Tib); amṛtamumṛta D.

³⁵⁴ yogayoginyā | em. (rnal 'byor rnal 'byor ma Tib); yoginyā MABCD. cf. yogayoginyā *Catuspīḥa* (2.3.156), *Samputodbhava* (9.2.27c), and *Vajradāka* (18.72c: I have corrected yogayoginyā to yogayoginyā). ◇ sarva- | MABD (thams cad Tib); sarvā sarva C. ◇ sidhyati (*m.c.* for sidhyanti) | MABCD ('grub par 'gyur Tib).

³⁵⁵ -yogeśvarī | CD (yo ge shwa rī Tib); yogeśvari MAB. cf. -yogeśvarī *Vajradāka* (18.73).

³⁵⁶ du ṣṭān | em.; du ṣṭā na D; du ṣṭān P. ◇ hūṃ hūṃ hūṃ | P; hūṃ hūṃ hūṃ hūṃ D.

/ bdud rtsis kha ni yongs bkang nas /³⁵⁷/ lha thams cad ni mnyes par bya //
 / rnal 'byor rnal 'byor ma bsgom bya // las rnam thams cad 'grub par 'gyur /
 om̐ bha kṣa sa rba yo ge shwa rī hūṃ hūṃ dzaḥ swā hā //³⁵⁸

Now one should call the adamantine lordesses from all [directions] by the commands — “Om, ka kka dragging! Ba bba binding! Kha khkha eating! Kill, kill, destroy, destroy all evils! Fulfill X's aim! Hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ jaḥ svāhā.”³⁵⁹ Having filled [their] mouths with immortal nectar, one should please all deities. If one performs with the yoginī in yoga, all rituals are accomplished — “Om, mistress of all yogas, eat, eat. Hūṃ hūṃ jaḥ svāhā.”³⁶⁰

yathā karmādi saṃyojya balikarmādi yojayet /³⁶¹
 śāntipuṣṭivaśyākaraṣaṇamāraṇadveṣaṇam ca //80//³⁶²
 stambhanaṃ balitattvena yogināṃ sarvakarmāṇi /³⁶³
 sādhavej jñānāṅkuśena prīṇayet sveṣṭadevatām //81//³⁶⁴

/ ji lta'i las sogs yongs sbyor ba /³⁶⁵/ gtor ma'i las sogs yongs sbyar bya /³⁶⁶
 / zhi dang rgyas dang dbang dang ni // dgug dang gsad dbye ba dang //³⁶⁷
 / rengs pa gtor ma'i de nyid kyis // rnal 'byor rnam kyi las rnam kun /
 / bsgrub bya'o ye shes lcags kyu yis // rang gi 'dod pa'i lha tshim bya //

In such a manner one performs rituals and so on, one should perform the oblation ritual and so on. [There are] the pacifying, enriching, bewitching, attracting, killing, estranging, and paralyzing [rituals]. By the rite of oblation [fit] for yogins, one can accomplish all rituals. By means of the hook (or flesh)³⁶⁸ of gnosis, one should please one's chosen deity.³⁶⁹

357 bdud rtsis | P; bdud rts'i D.

358 yo ge swa rī | P; yo gi swa rī D.

359 According to the *Vohitā* (D, 277r4-r5), this mantra is the Tathāgata's bali mantra (de bzhin gshegs pa'i gtor ma'i sngags gsungs).

360 According to the *Vohitā* (D, 277r5), all rituals such as the pacifying (*zhi ba la sogs pa*) are accomplished by this mantra.

361 karmādi yojayet | MpcABC (las sogs yongs sbyar bya Tib); karmāṇi yojayet Mac; kamādi saṃyojya D.

362 -vaśyā- | MABD (dbang Tib); vaśā C. ◇ -karaṣaṇa- | ABCD (dgug Tib); karaṣaṇa M. ◇ -māraṇa- | MABD (gsad Tib); māra C.

363 stambhanaṃ | M (rengs pa Tib); tambhanaṃ ABCD. ◇ yogināṃ | *em.* (rnal 'byor rnam kyi Tib); yogināṃ M; yoginī ABCD. *cf.* yogināṃ *Vajradāka* (18.74a). ◇ -karmāṇi | M (las rnam Tib); karmaṇi ABD; karmmaṇi C.

364 -nāṅkuśena | ABCD (lcags kyu yis Tib); nāṅkusena M. ◇ prīṇayet | MAB (tshim bya Tib); prīṇaye CD. ◇ sveṣṭa- | MABC (rang gi 'dod pa'i Tib); svaṣṭa D.

365 las sogs | D; la sogs P.

366 las sogs | D; la sogs P.

367 gsad | D; gsang P.

368 According to the *Nibandha* (a commentary on the *Catuspūṭha*), *anikuśa* means “flesh” in a particular context (*gokudahanāḥ pañcāṅkuśābhidhānāḥ*, 2.3.85).

kṣetre pīṭhe tathā grāme nagare parvate 'pi vā /³⁷⁰
 prabhūtamīlanam bhūtam tat samūhamelāpakam //82//³⁷¹
 sarvanāḍisaṃcāreṇa mīlane hi prāṇasya ca /³⁷²
 svagranthisthāne militā sā nābhihṛdayeṣyate //83//³⁷³
 sādḥako 'param āpnoti yoginībhaktinamrataḥ /³⁷⁴
 nityam pīṭhopapīṭhasthā varadā bhavati devatā //84//³⁷⁵
 tatrastham nānāsevām tu sādḥayed vidhipūrvakam /³⁷⁶
 jarjaravayojīrṇalūtakuṣṭhādivarjitam //85//³⁷⁷

/ zhing dang gnas dang de bzhin grong // grong khyer ram ni ri bo ru /
 / 'byung po mang po rab tu bsdu // de yi tshogs ni 'du ba 'o //
 / rtsa thams cad kyi kun spyod kyis // de yi srog kyang bsdu ba 'o /
 / rang gi mdud pa'i gnas 'dus pa // de ni lte ba snying gar 'dod //³⁷⁸
 / rnal 'byor ma la gus 'dud pas // sgrub pa pos ni mchog 'thob 'gyur /
 / rtag tu gnas dang nye gnas su // sdod la lha yis mchog ster 'gyur //
 / gnas der nyams pa dang ldan pa // sngon gyi cho gas bsgrub par bya /³⁷⁹
 / bug rdol dang ni rgas pa dang // shu ba mdze sogs spang ba ni //

In the lands [mentioned earlier], in the pīṭha (“seat”), likewise, in a village, in a town, or on a mountain, abundant “meeting together” (*mīlana*) is realized.³⁸⁰ It is an assemblage meeting (*melāpaka*).³⁸¹ When vital airs meet together (*mīlana*) by moving through all channels, she [who

³⁶⁹ According to the *Vohitā* (D, 277r5-r6), both external and internal practices are taught in verse 81cd. Internally, it means that one should satisfy all channels in one's body by the hook of the awakening mind.

³⁷⁰ kṣetre | MAB (zhing Tib); kṣetra CD.

³⁷¹ -mīlanam | *em.* (rab tu bsdu Tib); melanam M; meranam ABD; maranam C. *cf.* mīlanam *Vajradāka* (18.75a). ◇ samūha- | MAB (tshogs Tib); samūhe D; sahe C. As for “tat samūhamelāpakam” while “de yi tshogs ni 'du ba'o” in Tib., see *Vajradāka* (18.75) reading as “prabhūtamīlanam bhūtam tat samūhamelāpakam / samūhamelāpakam sādḥakasya varapradam //”.

³⁷² -saṃcāreṇa | *em.* (kun spyod kyis Tib); saṃcāreṣu MBCD; sañcāreṣu A. ◇ mīlane | MABC (bsdu ba Tib); mīraṇe D. ◇ hi | *em.*; het MB; hen AC; he D; de yi Tib.

³⁷³ sā | *em.* (de Tib); sva MABCD. ◇ nābhi- | *Mpc* ABCD (lte ba Tib); nā *Mac.* ◇ -hṛdayeṣyate (= hṛdayā + iṣyate) | MABC; hṛdaya ṣyate D.

³⁷⁴ -ko 'param | *corr.* (mchog Tib); ko param MACD; kāparam B.

³⁷⁵ pīṭho- | MABC (gnas Tib); pīṭhe D. ◇ -sthā | *em.* (sdod la Tib); stha MABCD.

³⁷⁶ nānāsevām | *em.*; nānāva *Mac.*; nānāsavam *Mpc.*; nānāsevām ABCD; nyams pa dang ldan pa Tib.

³⁷⁷ jarjara- | *em.* (bug rdol Tib); jarjjaram MABCD. *cf.* jarjara- *Vajradāka* (18.77c). ◇ -vayojīrṇa- | MA (rgas pa Tib); cayojīrṇa B; cayojīrṇa CD. ◇ -lūta- | MAB (shu ba Tib); luta CD.

³⁷⁸ de ni | P; de nas D. ◇ lte ba | D; lta ba'i P. ◇ snying gar | D; snying khar P.

³⁷⁹ cho gas | D; tshogs pa P. ◇ bsgrub par bya | D; sgrub par bya P.

³⁸⁰ As for “meeting together” (*mīlana*), see also *maṅḍalam mīlanam matam*, *Hevajra* (II.3.27d).

³⁸¹ In Tibetan, verse 82cd is translated as “Many living beings gather together. Its assemblage is the meeting.” However, this is unlikely. See the footnote of verse 82cd.

is the Lordess in the form of a fire] meets (*militā*) the site of one's knot and is acknowledged to [move from] one's navel region to the heart. A practitioner attains the unsurpassed through faithful devotion and bowing to yoginīs. Always staying in [the sites such as the] pīṭha and upapīṭha (“semi-seat”), the deity fulfills wishes. Staying there, if one accomplishes the devotion in various ways according to the ritual rule, [there will be] avoiding aging, loss of vigor, blisters, leprosy and other [physical disorders].

bhūtadivase prāpyaivaṃ sādhayet susamāhitaḥ ^{/382}
 snāpayed divyatoyena pañcāmṛtaṃ viśeṣataḥ //86//^{/383}
 mahātailenābhyañjya tu dhūpaṃ tasyaiva dāpayet ^{/384}
 caturasraṃ trikoṇaṃ vai madhye kurvīta yatnataḥ //87//^{/385}
 srāvayet sarvabuddhān yathāvad anupūrvaśaḥ ^{/386}
 hāsyam aṣṭavidhaṃ kṛtvā “hā hā hī hī hū hū he he” iti sādhaḥ //88//^{/387}
 bījaṃ vahnīsamārūḍham anilena tu bheditam ^{/388}
 śikhe niyojitaṃ kṛtvā pūjayitvā mahītale //89//^{/389}
 nyased yonimadhye tu drutaṃ nirīkṣya yatnataḥ ^{/390}
 ātmānaṃ cintayed yogī yonimadhye yathākramam //90//^{/391}
 jvālāmālārṇavaṃ paśyed dūtīrāśmīsamākulam ^{/392}
 evaṃ vicintyamāne tu yogaḥ sarvasukhālayam //91//^{/393}

/ 'byung po'i nyi ma thob byas nas // de ltar legs mnyam bzhag pas bsgrub ^{/394}

382 -divase | D (nyi ma Tib); divaśe MAB; diśe C.: prāpyaivaṃ | *em.* (thob byas nas and de ltar Tib); prāpyevaṃ MC; prāpyavaṃ ABD. *cf.* prāpyaivaṃ *Vajradāka* (18.78a).

383 -toyena | MAD (chu yis Tib); toyana B; teyena C.

384 yan lag *add.* Tib. ◇ -tailenā- | MABD (mar nag Tib); tailanā C. ◇ -bhyañjya | *em.* (byug Tib); bhyaṅgā M; bhyaṅgā ABpcD; bhyaṅgā Bac; bhyagā C. *cf.* -bhyañjya *Vajradāka* (18.79a). ◇ dhūpaṃ | M (bdug spos Tib); dhūpayan D; dhūpayet ABC. ◇ tasyaiva | MABD (de nyid kyi Tib); tasyaiva tu C.

385 caturasraṃ | MABC (gru bzhi Tib); catusraṃ D. ◇ kurvīta | MABD (bya ba yin Tib); pūrva C.

386 srāvayet | *em.*; śrāvayet MABCD; gsan du gzhug Tib. *cf.* srāvayet *Vajradāka* (18.80a). ◇ -buddhān | MABD (sangs rgyas Tib); buddhānām C. ◇ anupūrvaśaḥ | C (sngon bzhin du Tib); anupūrva saḥ MBD; anupūrva saḥ A.

387 -vidhaṃ | M; vidhiṃ ABCD. ◇ hū hū | *em.* (hū hū Tib); hūṃ hūṃ MABCD. ◇ he he | MABCD; he hai Tib.

388 bījaṃ vahnī- | *em.*; bījavahni MABD; bījavahni C; me yi sa bon Tib. ◇ -m anilena | MB (rlung gis Tib); mañilena AD; mañilaṃ na C.

389 śikhe | *em.* (spyi bo'i gtsug tu Tib); sikhe MABC; likhe D. ◇ niyojitaṃ | MABD (sbyar Tib); na yojitaṃ C.

390 yoni- | MABD (skye gnas Tib); yāni C. ◇ -madhye | MACD (dbus su Tib); madhya B. ◇ drutaṃ | MABpcD (zhu ba Tib); dru Bac. ◇ nirīkṣya | *em.* (blta bar bya Tib); nirīkṣa MABCD.

391 yogī MACD (rnal 'byor pas Tib); yogi B. ◇ -madhye | C (dbus su Tib); madhye tu MAD; madhya tu B.

392 paśyed | MABD (blta Tib); paśye C. ◇ dūtī- | MABD (pho nya'i Tib); dūtī C. ◇ -rāśmi- | AD ('od zer Tib); rasmi MBC.

393 vicintyamāne | *em.* (rnam par bsam gyur pas Tib); vicintyamānā MABD; vicintyamānan C. ◇ yogaḥ | *em.* (rnal 'byor Tib); yogaṃ MABCD.

394 bzhag pas | D; gzhag pas P.

/ lha yi chu yis khru byas te // khyad par du yang bdud rtsi lngas //
 / yan lag mar nag chen pos byug // de nyid kyi ni bdug spos sbyin /
 / nges par gru bzhi gru gsum pa'i // dbus su 'bad pas bya ba yin //
 / ji lta bar ni sngon bzhin du // sangs rgyas thams cad gsan du gzhug /
 / gad mo rnam pa brgyad bya ste // hā hā hī hī hū hū he hai ³⁹⁵
 / zhes bya sgrub pa po yis so // ³⁹⁶
 / me yi sa bon yang dag zhon // rlung gis su ni phye ba yin ³⁹⁷
 / spyi bo'i gtsug tu sbyar byas nas // sa yi mthil du mchod byas nas //
 / skye gnas dbus su dgod bya ste // 'bad pas zhu ba blta bar bya /
 / skye gnas dbus su rim ji bzhin // bdag nyid bsam bya rnal 'byor pas //
 / pho nya'i 'od zer kun nas 'khrigs ³⁹⁸ / 'bar ba'i phreng ba rgya mtsho blta /
 / de ltar rnam par bsam gyur pas // rnal 'byor thams cad bde ba'i gnas //

On the day of the ancestral spirits, having gained thus, he should execute [this ritual] with his mind concentrated well. He should wash with divine water and [use] especially the fivefold ambrosia. Having smeared with the great oil (*viz.*, human fat), he should give incense to that same. He should eagerly make a square and, at the center [of it], a triangle. He should make all Buddhas flow correctly in order. Having performed the eight ways of laughing, “hā, hā, hī, hī, hū, hū, he, he,” having made the seed mounted on the fire, distinguished by the wind, and attached to the topknot [chakra] (or attached [with a *candrabindu*] above it), and having offered [it] on the ground, a practitioner should place the flowed [seed or bodily fluid representing all Buddhas] into the middle of the vulva. Having observed [it] diligently, the yogin should meditate in due order [that he is] himself in the middle of the vulva. He should see an ocean of wreaths of fire, [which is] abundant with the rays of a female messenger (*dūtī*). When being meditated in this way, the yoga is the storehouse of all pleasures.

ity āha bhagavān svāmī vajraḍākas tathāgataḥ //92//³⁹⁹

/ rdo rje mkha' 'gro de bzhin gshegs // bcom ldan bdag pos 'di gsungs so //

Thus said the Lord, Master, Vajraḍāka Tathāgata.

iti kaṅkālavidhis ṭṭīyaprakaraṇam //⁴⁰⁰

395 hū hū | D; hūṃ hūṃ P.

396 zhes bya | D; zhes bya ba P. ◇ sgrub pa po | D; bsgrub pa po P.

397 yin | P; yi D.

398 'khrigs | D; 'khrig P.

399 bhagavān | MACD (bcom ldan Tib); bhagavāt B.

400 -vidhis | M (cho ga Tib); vidhi ABCD. ◇ -prakaraṇam | *em.* (rab tu byed pa Tib); prakaraṇaḥ MABCD.

zhes bya ba ni keng rus kyi cho ga ste rab tu byed pa gsum pa'o //

Thus is the practice of Kaṅkāla, the third section.

Abbreviations

A	Sanskrit manuscript of the <i>Ḍākārṇava</i> , Matsunami 145.
B	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A138/6.
C	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A142/2.
D (of Skt ms.)	The Sanskrit manuscript of the <i>Ḍākārṇava</i> , Goshima and Noguchi 41.
D (of Tib.)	Sde dge edition of the Tibetan Tripiṭaka.
Goshima&Noguchi	See Goshima and Noguchi 1983.
L1	Sanskrit manuscript of the <i>Samputodbhava</i> , Royal Asiatic Society ms. Hodgson 37
L2	Sanskrit manuscript of the <i>Samputodbhava</i> , Wellcome Institute Library € 2.
M	Sanskrit manuscript of the <i>Ḍākārṇava</i> , NGMPP A138/9.
Matsunami	See Matsunami 1965.
NGMPP	The Nepal-German Manuscript Preservation Project
P	Peking edition of the Tibetan Tripiṭaka.
Skt ms(s).	Sanskrit manuscript(s).
Skt ed(s).	Sanskrit text(s) critically edited.
Tib.	Tibetan translation.

As for the signs used for the critical apparatus, see Section 3 of the present paper.

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Acknowledgements

This research was partially supported by the Grant-in-Aid for Scientific Research (C) numbered 17K02216 (2017) from the Ministry of Education, Culture, Sports, Science and Technology in Japan and by the 84000 Translating the Words of the Buddha project. I am responsible for any mistakes found in the present paper. However, I thank Iain Sinclair (PhD) for having assisted me with the English in Section 7, Ryuta Kikuya (PhD) for having shared some of the digitals of the *Āmnāyamañjarī*, and the two reviewers for helpful advices and suggestions.