

A Study on the Characteristics of Yoginīs : A critical edition and its translation of *Cakrasaṃvaravivṛti* chapters 16, 17 and 18.

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1. Introduction

In early medieval India, the Cakrasaṃvara (or -śaṃvara) cycle developed its own classification of the yoginīs/ḍākinīs and the specification of their various characteristics in order that practitioners can identify their own clan-affiliations. In the earliest scripture of this tradition, the
5 *Cakrasaṃvara-tantra* (also called *Laghuśaṃvara-* and *Herukābhīdhāna-*), such subject-matters are mainly taught from chapter 15 to chapter 24. The three chapters, 16 to 18, particularly deal with the characteristic of the yoginīs according to their clan, appearance, names, symbols, and behaviors. However, we encounter various textual ambiguities of
10 this tantra which presumably had occurred during the transmission. In fact, its chapters 16 and 17 are found in *Abhidhānottara*¹ 36 (chapter 39 in Kalff's edition) but combined into one chapter, while chapter 17 alone corresponds to *Samputodbhava* 4.2. And also chapter 18 is paralleled with *Abhidhānottara* 37 (chapter 40 in Kalff's edition) and
15 partially with *Samputodbhava* 4.3.

Among the commentaries on the *Cakrasaṃvaratantra*², Bhavabhaṭṭa's *Cakrasaṃvaravivṛti* (hereafter *Vivṛti*) provides the most extensive

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¹ The sub-colophon of this chapter of Sanskrit manuscripts which I have examined gives its title as *Abhidhānottarottara* (a posterior to a posterior of the [*Heruka*]-*abhīdhāna*, not *Abhidhānottara*). Presumably, this recension is later than a text titled as *Abhidhānottara*. However, this text is usually called by scholars as *Abhidhānottara*, so I will follow it in this paper.

² Among three authors of commentaries extant in Sanskrit, Bhavabhaṭṭa and Jayabhadra name this tantra as *Cakrasaṃvara*; therefore, this paper follows it. But, Kambala states it as *Herukābhīdhāna* same as titled by the two manuscripts of the *tantra*.

exposition as he did in his *Nibandha* on the *Catuṣpīṭha*³. Therefore, this paper aims to present a critical edition of chapters 16, 17, and 18 of the *Vivṛti* and their English translation to examine the Bhavabhaṭṭa's understanding of this text; accordingly, the edition of the root verses of the *Cakrasaṃvaratantra*, given in this paper, is also based on the *Vivṛti* rather than attestations of the manuscripts of the *Herukābhidhāna*. According to Bhavabhaṭṭa, twenty-eight yoginīs/ḍākinīs in total are explained through these chapters.

The Content of Chapter 16 : seven and six yoginīs

Chapter 16 consists of two parts : the former part describes seven types of women who can be classified by their yoginī-clans, and the latter part enumerates six types of yoginīs who can be identified by their specific behaviors, i.e. *samaya*. The following table summarizes Bhavabhaṭṭa's annotation of the yoginī-clans of the former part. And names with square brackets are given according to Jayabhadrā's *Pañjikā* and other scriptural sources⁴

	Description (CaSa)	Yoginī clan (Vivṛti)	origin (Vivṛti)
1	<i>kuḷagoṭṭrajā</i>	Śauṇḍinī	Hayagrīva
2	<i>vīrānugā</i>	Cakravarmīnī	Ākāśagarbha
3	<i>śrītherukānugā</i>	Suvīrā	Śrīheruka
4	<i>vīramatī</i>	Vīramatī	[Surāvairiṇa]
5	<i>vajrakulasambhavā</i>	Vārāhī	Vajrakula
6	<i>tathāgatānugā</i>	Mahābalā	Padmanarteśvara
7	<i>vairocanakulānugā</i>	[Cakravartinī]	Vairocana

³ Cf. Szántó (2012:9) states: "[I]n fact, without the *Nibandha* our understanding of the *Catuṣpīṭha* would be considerably poorer. For Bhavabhaṭṭa not only conscientiously attempts the impossible by explaining or simply trying to give some meaning to almost every statement of the highly elusive *tantra*, but he also cites the text in long lemmata. The *mūla* frozen in Bhavabhaṭṭa's *pratīkas* are in my view the best transmission of the *tantra* that we have, and the closest that we will ever get to an old recension". This observation is also surely applicable to the *Vivṛti*.

⁴ Compared to the maṇḍala circles of the *Ḍākāṛṇavatantra*, (5) Vārāhī & Vajrakula of the *Cakrasaṃvara* is supposedly related to Heruka & Vajravārāhī at the center of the lotus of the first Sahaja or Innate layer of the *Ḍākāṛṇava*, the other six couples of the *Cakrasaṃvara* are found in the list of thirty-six ḍākinīs in the Vajracakra of the *Ḍākāṛṇava*. See SUGIKI 2019b:4-9.

Table 1. seven kinds of Yoginī clans

Then, the six types of yoginīs in the latter part are identified with their specific behaviors : (1) always moving to the left, (2) neither abandoning the rites of their clan nor revealing own scriptures, (3) salutation by bending the body to the left, (4) drawing lines on the ground with her left big toe, (5) scratching the head with a side glance, and (6) joining her hand in front of the cheek, chin, and nose with a side glance.

The Content of Chapter 17 : seven yoginīs

Two sets of *ḍākinīs*⁵, respectively consisting of seven names, are mentioned in this chapter. And as the subject-matter is alluded in the part of the chapter title (*sarvayoginīrūpaparivarta*^o, ‘the transformation of nature of all the yoginīs’), the names of the second groups, i.e. Rūpikā, Cumbikā, Lāmā, Parāvṛttā, Sabālikā, Aihikī, and Anivartikā are regarded as another names of the first group respectively, i.e. Rūpā, Yāminī, Bhīmā, Trāsanī, Sañcārā, Kāminī, and Bhāsūrā. Furthermore, Bhavabhaṭṭa seeks to give interpretation of the *nirukti* style upon how the nature of each pair is homogeneous.

The Content of Chapter 18 : eight yoginīs

In addition, eight types of the yoginīs are said to be distinguished by all features mentioned before, e.g. their color, the personal odor, their symbols drawn in the forehead and their house, and the clans as the following table (2) shows.

⁵ Bhavabhaṭṭa clarifies that the term *ḍākinī* here implies yoginī particularly who is female human.

	clan	symbol
1	Padmanarteśvara	lotus drawn in the house
2	Śrīheruka	trident between eyebrows
3	Śrīheruka	trident/spear on the forehead
4	Vajravārāhī	cakra on the forehead
5	Vajravārāhī	vajra drawn in the house
6	Khaṇḍarohā	vajra on the forehead
7	Śrīheruka	trident on the forehead
8	Vināyaka	axe drawn in the house

Table 2. eight kinds of Yoginīs in the eighteenth chapter

60 It is remarkable that while many parts of Bhavabhaṭṭa's exposition about the twenty-eight kinds of the yoginīs in these chapters seems to have followed the view of Jayabhadra's *Pañjikā*, Kambala gives a distinctive classification of the yoginīs. Regrettably, since the main purpose of this paper is the analysis of the *Vivṛti*, I hope that the details of different views of these earlier commentators will be discussed
65 separately in the further study.

Some remarks of the *Vivṛti* about textual transmission

As mentioned before, Bhavabhaṭṭa's endeavor to make out the sense of irregular usages and to cite variants of the passage in his time allows
70 us to investigate old recensions. For example, Bhavabhaṭṭa witnesses *sadā* as being placed at the end of *Cakrasaṃvara* 16.16. He was presumably aware of that the fourth *pāda* (*tiryagdr̥ṣṭyā pāṇinā sadā*) is hypermetric, and the meaning of *sadā* is somehow dubious at a first glance. But he accepted it as an authentic reading and commented that
75 it is should be construed with *śiraḥkhaṇḍūyanam kūryat*, the third *pāda*. Nonetheless, the extant manuscripts of the *Herukābhidhāna* attest a slightly different passage, *tiryagdr̥ṣṭyā vāmapāṇinā*, which seems to have been contextually refined but still hypermetric. In this regard, it might be noteworthy that the pertinent part of a manuscripts of the *A-*
80 *bhidhānottara* 36 has another metrically polished passage, *tiryagdr̥ṣṭvā ca pāṇinā*. In addition, Bhavabhaṭṭa's statement of the first half of verse

16.17, i.e. *svavidyāsmaraṇaṃ tasya sādhakasya viṣaye hi tām*⁶ (again nine syllables in the second *pāda*) is not easy to understand at first sight. Therefore, a consequent solution suggested by the *Vivṛti* is that the feminine singular accusative pronoun *tām* is to be understood as a plural *tān* by supplying *dr̥ṣṭvā*, i.e. ‘having seen those [yoginīs]’, and then the meaning follows, ‘this recognition can remind sādhakas of their own consorts’. Nonetheless, the most obscure word *hi tām* appears as *hitā* (or read as *hi tā*) in the manuscripts of the *Herukābhidhāna*. As for its pertinent passage of the *Abhidhānottara*, *hi sā* or just *sā* is attested. That is to say, Bhavabhaṭṭa’s commentary seems to retain relatively intricate readings than other redactions. Furthermore, as for frequent and irregular usages of the gender, e.g. masculine cases which are contextually to be referred to feminine, this author attempts to use a masculine noun *yoginījanaḥ* to imply a feminine noun *yoginī*.

There are also some examples that Bhavabhaṭṭa’s interpretation or glosses of words of the *mūla* verses seems to have been entered into the *mūla* itself. For instance, about the passage *ḍākinī ca* (17.6b) which is hypometric, Bhavabhaṭṭa clarifies that this particle *ca* is to be understood as having a sense of ‘[ḍākinī] who destroys sins’ *aghanāśanī*. Then, remarkably, another reading *ḍākinī cāghanaśanī* which is apparently close to Bhavabhaṭṭa’s gloss appears in the mss. of the *Herukābhidhāna*, and also the *Abhidhānottara* has a similar reading, *ādyanāśinī*. Upon these variants, I suspect that the scribal similarity of *gha* and *dya* could bring forth such alteration during the transmission of the relevant texts. Nonetheless, it is hard to determine the exact chronological order of the variants, but it is certain that several recensions were already available to Bhavabhaṭṭa, since the many variants that he had reported but not adopted are intriguingly found in the many manuscripts of the *Abhidhānottara*.

⁶ This reading is found only in one manuscript (siglum G) which I believe the best manuscript (cf. BANG 2019: 139). But the rest of the mss. reads it ending with *viṣaye hitam*.

lakṣaṇam āha – mṛṇāletyādi |

**mṛṇālagaurā tu nārī padmapatrāyatalocanā |
sitavastrapriyā nityaṃ navacandanagandhinī |
saugatagoṣṭhīratā vai sā jñeyā kulagotraajā || 3 ||**

5 subodham | navaṃ prasiddhaṃ candanaṃ gośīrṣam ity arthaḥ | nava-
candanagandho 'syā astīti **navacandanagandhinī** | saugatānāṃ ca go-
ṣṭhyāṃ rataiva | kulaṃ hayagrīvas tad eva gotraṃ yasyāḥ sā śauṇḍinī-
kulagotrā tasyāṃ jateti hrasvatve **kulagotraajā** bhavati ||¹

10 **yā nārī taptahemābhā raktapītāambarapriyā
jāticampakagandhā ca sā vīrānugā bhavet || 4 ||**

vīra ākāśagarbhāḥ | **tadanugā** cakravarminī | tatkulasaṃbhavatvāt
sā tathā ||

**sarvendīvaraśyāmā nīlāambaradharapriyā |
nīlotpalaśubhagandhā ca śrīherukānugā hi sā || 5 ||**

15 **śrīherukānugeti** suvīrākulānugā ||²

**yā nārī puṇḍarīkadalacchaviḥ |
mṛṇālagandhā ca satataṃ sā tu vīramatī tathā || 6 ||**

vīramatīti vīramatīkulānugā ||³

20 **raktagaurā ca yā nārī raktavastrasurūpiṇī |
mallikotpalagandhā ca sā vajrakulasāmbhavā || 7 ||**

¹ Cf. Pañjikā (p.124): **kulagotraajā** iti sugataśāsanapratipannety arthaḥ ||

² Cf. Pañjikā (p.124): **vīrarudrānugā** iti śrīherukakulasāmbhūtetey arthaḥ

³ Cf. Pañjikā (p.124): **vīramatī** surāvairīnasamśliṣṭā ||

3 *sitavastrapriyā*] A Sed. Ged., *sitavastre pricā* B **4** *vai*] *em.*, *vaiḥ* A, *rvaiḥ* B, *caiva* Sed. Ged. (*hyper*) **13** *sarvendīvaraśyāmā*] A B Sed., *yā ca indīvaraśyāmā* Ged. **14** *śrīherukānugā*] Sed. (*Vivṛti*); *vīrarudrānugā* A (= *Pañjikā* Ged.), *vīrabhadrānugā* B **17** *satataṃ*] Sed. Ged.; *śatataṃ* A B **19** *surūpiṇī*] Sed. Ged., *svarūpiṇī* A B

6 *'syā astīti*] *em.*, *syāstīti* G Ib Sed., *'syā 'stīti* Ia

vajrakulaṃ vārāhīkulam ||⁴

**pītaśyāmā tu yā narī śuklāambaradharapriyā |
śirīṣapuṣpagandhā ca tathāgatānuḡā smṛtā || 8 ||**

tathāgataḥ padmanarteśvaras tena kulyata iti tathāgatakulā mahābalā
5 **tadanuḡā ||⁵**

**āraktavarṇā ca yā nārī tadvarṇāambaradhāriṇī |
karpūragandhā satataṃ vairocanakulānuḡā || 9 ||
saptaitāni mayoktāni yoginīnām kulāni tu |
vāmācāraratā nityaṃ hy ete svamudrāvārṇasamkulāḥ || 10 ||**

10 **mayeti mayai vābhisampratyayāya | tur anantaratvasūcakaḥ | vāmā**
nāryas tāsām **ācāro** 'tikrodhāhaṃkārādīkam | **hiḥ** samuccaye | **ete** yogi-
nījanāḥ | punaḥ kīḍṛṣā ity āha – **svamudrā** sitavastrādi, **varṇo** mṛṇā-
lagauratvādi, tābhyāṃ **samkulāḥ** sambaddhāḥ | ⁶

kulavidyākṣarāṇi ca ṣaḍ varṇāṇi bhavanti hi |
15 **badhnāti hi svakāṃ mudrāṃ vācaṃ vakti svagotrājām || 11 ||**
vāmena yāti yā nārī yoginyo vāmataḥ sadā |
vācā mahat prabhāṣī ca vāmadṛṣṭyāvalokinaḥ || 12 ||
strīṇām hr̥ṣṭaprabhāṣī ca samayī so 'bhidhīyate |

kulavidyākṣarāṇi ceti kulaṃ sādhakas tasya vidyās tā evākṣarāṇi
20 **vajrāṇi dṛḍhādhimokṣatvāt | yoginījanā ete cāvicalitarūpā devyo bha-**

⁴ Cf. *Pañjikā* (p.124): **vajrakulasambhavā vajravārāhīkulasambhavā ||**

⁵ Cf. *Pañjikā* (p.124): **tathāgatakulānuḡeti vairocanakulasambhavā ||**; Ab-
hayākaragupta's *Āmnāyamañjarī* 15 (432v1) : **tathāgatā vairocanaḥ**

⁶ Cf. *Pañjikā* (p.124): **punar api tathaiva saptaitā ity ādināsāṃ yathoktānām sādhakasya**
yogyatvam āha ||

3 śirīṣa°] Ged. (*Abhidhānottara*), **śirasi°** A B **6 ° dhāriṇī]** A B Ged., **dharapriyā**
Sed. **9 ° samkulāḥ]** Sed. Ged., ° **lakṣaṇāḥ** A B **14 ca]** Sed. Ged. (*Vivṛti*), **deest.** A B
14 bhavanti hi] Sed. Ged., **bhavantiha saḥ** A B **17 vācā mahat]** *em.* (*Vivṛti*), **vāma-**
hasta° A B Ged., **mahadvācā°** Sed. **17 ca]** A B Ged., **vai** Sed. **18 hr̥ṣṭaprabhāṣī]**
A Ged., **hr̥ṣṭaprabhāṣī** B, **hr̥ṣṭaprahāṣī** Sed.

4 kulyata] G Ia Sed., **kurāta** Ib **11 hiḥ]** G, **his** Ia hi Ib Sed. **19 kulaṃ sādhakas**
tasya vidyās tā evākṣarāṇi] inserted in the bottom margin of Ms.G by a second hand.
20 devyo] G Ia Sed., **devya** Ib

vantīti bhāvaḥ | **ṣaḍ varṇāni bhavanti hīti** ṣaḍ varṇāḥ prakārā yogi-
 nīnām jñātavyaḥ | **hiḥ** samuccaye | tān āha – **badhnātītyādi** ⁷ mu-
 drābandham āha – **vāmenetyādi** | yoginīnām **vāmena** | **yoginyo vā-**
mata iti yasyā vāmato yoginyaḥ | **svagotrājām** vācam āha – **vācetyādi**
 5 | **mahad** yathā syāt tathā **prabhāṣī** prakṛṣṭabhāṣaṇaśīlaḥ | **ca** evārthe
 samuccaye vā | hr̥ṣṭaprabhāṣaṇaśīlatvād **dhṛṣṭaprabhāṣī** | **cakāraḥ** pūr-
 vavat | samayo 'natikramaṇīyo yo vidhiḥ sa yasyāsti **samayī so 'bhidhī-**
yate | yoginījanāpekṣayā pumsāpi nirdeśaḥ | prakārāpekṣayānāsthayā
 vā prakāraś caiko 'yam ||

10 **yā strīṇām prārthitaṃ kuryāt kulabījaiḥ prabhāṣate || 13 ||**
kulakriyāṃ na parityajati vāsāstroктаṃ na muñcati |
japati svakulāṃ vidyāṃ samayī so 'bhidhīyate || 14 ||

strīṇām iti nirdhāraṇe ṣaṣṭhī | kulāni sādhakās tāny eva bījāni pra-
 bhāṣaṇāya kāraṇāni taiḥ **pravibhajya bhāṣate | kulakriyā** samayācāraḥ
 15 **kulavidyāṃ kuladevīm | vāsāstroктаṃ** mantranayoktam | **so 'bhidhī-**
yata iti dvitīyaḥ ||

namaskāraṃ hi yo baddhvā vāmāṅgapraṇataḥ sadā |
strīṇām sambhāṣaṇaṃ kuryāt sadbhāvais tasya tāḥ khalu || 15 ||

namaskāraṃ ityādi **sadbhāvais tasya tāḥ khalu** ity etallakṣaṇa-
 20 **pratītyā** tādr̥ṣīṣu yoginīṣu tathaiiva namaskārādikaḥ **sadbhāvais** ᳚ tasya
 sādhakasya khalu niścītā bhavantīti tṛtīyaḥ ||

vāmāṅguṣṭhaṃ nikhanyāt tu saṃlikhyate yadā |

⁷ Cf. Pañjikā (p.124): **badhnātītyādi ṣaḍvarṇānām lakṣaṇam | sugamam eva |**

10 prabhāṣate] *em.*(Vivṛti) Ged., *prabhāṣyate* A B, *prabhāṣya(ṣa)te* Sed.
12 'bhidhīyate] Sed., *vidhīyate* A B Ged. **17 baddhvā**] A Sed. Ged., *baddhvo*
 B **17 vāmāṅgapraṇataḥ**] A Ged., *vāmāṅgaṃ praṇataḥ* B Sed. **18 sadbhāvais**]
em.(Vivṛti), *sadbhāvena tu* A B Sed. Ged. **18 tāḥ**] Ged. (Vivṛti), *tā* A B
22 vāmāṅguṣṭhaṃ] *em.*(Vivṛti), *vāmāṅguṣṭha°* A B Sed. Ged. **22 nikhanyāt tu**
bhūmau] Ged. (*Abhidhānottara*), *nikhanyā subhūmau* A B Sed.

1 prakārā] *corr.*, *prakārāḥ* G Sed., *prakārāḥ* | Ia, *prakālāḥ* Ib **2 hiḥ**] G Ia,
hi Ib Sed. **5 ca evārthe**] G, *vai vārthe* Ia Ib Sed. **6 °prabhāṣaṇa°**] G^{PC},
 °*prahāsa°* Ia Sed., °*prabhāsa°* Ib **6 °prabhāṣī**] G^{PC}, °*prahāṣī* G^{PC}, °*prahāṣī*
 Ia Sed., °*prahāsaṃ* Ib **8 pumsāpi**] G Ia Ib, *pumso 'pi* Sed. **14 bhāṣate**] G, *bhāṣya-*
te Ia Ib

vāmāṅguṣṭham iti pādasya | **saṃlikhyate** punaḥ punar likhati yā
yadā tadātmayoginījanaprakāra iti jñātavyam iti bhāva iti caturthaḥ ||

śiraḥkaṇḍūyanam kuryāt tiryagdr̥ṣṭyā pāṇinā sadā || 16 ||
svavidyāsmaraṇam tasya sādhakasya viṣaye hi tām |

5 **śiraḥkaṇḍūyanam** iti **pāṇinā kuryāt** | sa yoginījanaprakāra iti jñe-
yam | **sadety** anuvartate⁸ | **svavidyāsmaraṇam tasya sādhakasya vi-**
ṣaye hi tām ity evaṃbhūtān tān dr̥ṣṭvā vidyāsmaraṇam sādhakasya ta-
sya yujyate | svavidyām sveṣṭadevatām iva tām paśyed iti bhāvaḥ | kuta
10 ity āha – **viṣaye hīti** tādṛśo viṣayo gauṛavāya yataḥ, prathamārthe sap-
tamīty arthasamudāya iti pañcamah ||

⁸G 20v ends

gaṇḍe cibuke vāpi nāsikāyām kṛtāṅgulih || 17 ||
tiryagdr̥ṣṭih

maṇḍalasya **gaṇḍe** | **vā** samuccaye | **api** saṃbhāvanāyām | **tiryag-**
dr̥ṣṭir iti cibukādiṣu **kṛtāṅgulih** | **tiryagdr̥ṣṭir** yā strī sā yoginījanapra-
15 kara iti jñeyam iti ṣaṣṭhaḥ ||

tā evaṃ dr̥ṣṭvā kiṃ kāryam ity āha – **sakṛn mantram japan vidyām**
nirīkṣayed iti |

sakṛn mantram japan vidyām nirīkṣayet |
20 **sadbhāvam yānti yoginyaḥ samayinyaś ca yāḥ khalu || 18 ||**

⁸ *tasya sādhakena khalv iti ... sadety anuvartate*: The Sarnath edition reconstructed this part based on the Tibetan translation since the two manuscripts (i.e. Ia Ib) which were consulted by the edition do not attest it. However, we have an attestation of this part from ms. G.

3 pāṇinā sadā] *em.*(Vivṛti), *vāmapāṇinā* AB Sed. Ged.; *cf. Abhidhānottara*: *va pāṇinā* N, *ca pāṇinā* Ked. **4 hi tām**] *em.*(Vivṛti), *hitā* AB Ged., *hitam* Sed. **11 nāsikāyām**] Sed. Ged., *nāsikāyām* AB **11 kṛtāṅgulih**] Sed. Ged., *kṛtāṅguli* AB **12 tiryagdr̥ṣṭih**] Sed., *tiryagdr̥ṣṭi* AB Ged. **19 japan**] Sed. Ged. (Vivṛti), *japya* AB **20 samayinyaś ca yāḥ**] Ged. (*Abhidhānottara*), *samayinyaḥ yāA*, *samayinyaśva yāB*, *samayibhyas tathā* Sed.

5 °prakāra iti] G^{Pc}, °*prakāra* i°G^{ac} **7 hi tām**] G^{Pc}, *hitam*°G^{ac} Ia Ib Sed. (*Tib. phan*) **9 viṣaye hī°**] G Ia, *viṣaye hā°* Ib, *viṣaye hitam* i° Sed.; *Tib. yul du phan pa* **13 maṇḍalasya**] Ia Sed., *tasulasya* Ib **13 saṃbhāvanāyām**] Ia Sed., *saptavanāyām* Ib **14–15 yoginījanaprakāra**] Ia Sed., *minījanaprakāla* Ib

mantra vidyārājaḥ | etena kim ity āha – **sadbhāvam** ityādi subodham ||

iti śrīherukābhidhāne
saptayoginīlakṣaṇaparīkṣāvidhipāṭalaḥ ṣoḍaśamaḥ ||

- 5 **saptayoginī**ty upalakṣaṇaṃ ṣaṇṇām api lakṣaṇam | trayodaśayoginyaḥ lakṣaṇaṃ cihnaṃ | saptānāṃ ṣaṇṇām ca yoginīnāṃ lakṣaṇaparīkṣā **saptayoginīlakṣaṇaparīkṣeti**, madhyapadalopīsamāsaḥ | tadvidhyabhidhāyakaḥ pāṭalaḥ **ṣoḍaśamaḥ** ṣoḍaśaḥ ||

iti śrīcakrasaṃvaravivṛtau ṣoḍaśaḥ pāṭalaḥ ||

4 *saptayoginī*^o] Sed. Ged., *saptayoginyaḥ* A B

5 *lakṣaṇam*] *em.*, *lakṣaṇam api* Ia Ib Sed.

śrīcakrasaṃvaravivṛtau saptadaśaḥ paṭalaḥ¹

lakṣaṇāntaraṃ vaktuṃ saptadaśaṃ paṭalam āha – **tato durlabhā**
ityādi |

tato durlabhā yoginīnām tu ḍākinīnām tathaiva ca |
pañcāmṛtasadbhāvāt || 1 ||

5 **yāminī trāsānī kāmīnī bhīmā rūpā sañcarā bhāsurā |**
ḍākīnyaḥ sapta saṃhṛtāḥ svalakṣaṇam ihocyate || 2 ||

yoginīnām tu ḍākinīnām ityādi prathamārthe ṣaṣṭhī, tato yogīnyaḥ
devyaḥ² | **tur** viśeṣārthaḥ | **yoginīnām** iti ḍākīnyo manuṣyo yogīnyo yo-
ginīguṇānuvartanya ity arthaḥ | atas **tathaiva ceti** padam | kuta ity āha
10 – **tato durlabhā** iti | yato devīguṇavatyo ḍākīnyas tato duḥkhenopa-
labhyanta ity āha **pañcāmṛtasadbhāvāt** iti | tadupayogine sādhanakāya
tiṣṭhanty etā iti bhāvaḥ³ | ḍākinīnām lakṣaṇam āha – **yāminī trāsīnī**
kāmīnī bhīmā rūpā sañcarā bhāsurā ḍākīnyaḥ sapta saṃhṛtā iti
| etā yāminyādāyaḥ **saṃhṛtāḥ** saṃkṣepeṇa **sapta** vyāhṛtā iti bhāvaḥ |
15 **svalakṣaṇam ihocyata** ity anvayena tāsāṃ nāma etallakṣaṇakathana-
dvāreṇocyata ity arthaḥ ||

tāsāṃ sāvayam nāmāntaram apy āha – **rūpikā cumbikā lāmā pa-**
rāvṛttā sabālikā anivṛttikā aihikī devīḍākīnyaḥ saptadhā smṛtā iti
20 |

rūpikā cumbikā lāmā parāvṛttā sabālikā |
anivṛttikā aihikī devīḍākīnyaḥ saptadhā smṛtāḥ || 3 ||

¹ (Manuscripts) • G] 21^v1-4, incomplete ; • Ia] 52^v3-54^v3; • Ib] 69^v5-71^v2.

² Cf. *Pañjikā* (p.124): **durlabhā yoginīnām tu ḍākinīnām tathaiva ceti durlabhā yogīnyo ḍākīnyaś ca** ||

³ Cf. *Pañjikā* (p.124): **pañcāmṛtasadbhāvāt pañcāmṛtābhyāsenā sulabhā bhavanīty abhiprāyaḥ** ||; *Sādhanavādhī* (33^v4-5) : **pañcāmṛtam** iti prthivyādi pañca **sadbhāvāt iti sarvvaapañcānām** (em., sarvvā pammāṃṇā cod.) piṇḍībhūtatvāt |

3 tato] A B Ged. (*hyper*), *deest*. Sed. **5 bhīmā rūpā**] em., *bhīmā-rūpā*- Ged., *bhīmā* A B Sed. **5 bhāsurā**] em., *bhāsurāḥ* A B Sed. Ged. **22 anivṛttikā aihikī**] Sed., *avi**kā aihikī* A, *avi**ka *hikī* B, *anivartikā aihikīdevī* Ged.

1 lakṣaṇāntaraṃ] Ia Sed., *lakṣaṇāntam lam* Ib **9 °nuvartanya**] em., °*nuvartinyām* Ia, °*nuvartamnyaḥ* Ib, °*nuvartinya* Sed.

rūpāyā rūpikāparābhīdhānāyā lakṣaṇam āha – **aviraktam** ityādi |

aviraktam nirikṣeta yā bhrūbhaṅgam karoti ca |
rūpaṃ saṃharati prāk paścān nāsaṃ karoti ca || 4 ||
rūpikā sā tu vijñeyā vīrādvayasevitum |

5 **vīrādvayasevitum** iti vīrādvayasevinīty arthaḥ ||

yāminyāś cumbikāparābhīdhānāyā lakṣaṇam āha – **iṣṭam** vetyādi |

iṣṭam vā yadi vāniṣṭam śīsum ālambya cumbati || 5 ||
cumbikā sā tu vijñeyā ḍākinī ca |⁴

10 **ḍākinī** ceti ḍākinī aghanāsanīti bhāvaḥ | ata eva yamaḥ saṃyamaḥ,
sa eva yamaḥ svārthe 'ṇ, sa yasyāsti sā yāminī, nāsaṇam karoti yataḥ ||

bhīmāyā lāmāparābhīdhānāyā lakṣaṇam āha – **tiryagdrṣṭir** ityādi |

15 **tiryagdrṣṭir bhrūkuṭivaktrā bhrūkṣepais tarjayanti ha || 6 ||**
anyathā niśvāso bhairavas tu lāmā vinirdīśet |

tarjayanti hetu ekatve bahuvacanam, ata **ha** evārthaḥ | **anyathā**
niśvāsaḥ kāmāsakto 'pi **bhairavo** viśeṣaṇa prayāsāt | **tur** viśeṣe | ato

⁴ Cf. *Abhidhānottara* (K^{ed} p.377) *iṣṭam vā yadi vāniṣṭam śīsum ālambya śikhe cumbati* | *cumbikā sā tu vijñeyā ḍākinī ādyavāsānī* (cf. variants in the edition : *adyanāsānī* BCD. It could be emended as *aghanāsānī* according to *Vivṛti*); *Saṃpūṭa* 4.2.3c-4b *iṣṭam vā yadi vāniṣṭam śīsum ālokyā cumbati || cumbikā sā tu vijñeyā ḍākinī avirodhikā |*

2 aviraktam] A B Ged., *aviraktām* Sed. **2 nirikṣeta**] Sed., *nirikṣet* A B Ged.
3 nāsaṃ] Sed., *nāsaṃ* A B, *nyāsaṃ* Ged. **4 vijñeyā**] Sed. Ged., *vijñe**A B
4 vīrādvayasevitum] (*Vivṛti*) Sed., ***** **9 ḍākinī ca**] *em.*(*Vivṛti*); *ḍākinī*
cāghanāsānī A B Sed. Ged. **14 tiryagdrṣṭir**] *em.*(*Vivṛti*), *tiryagdrṣṭi°* A B Sed. Ged.
14 bhrūkṣepais] *em.*(*Saṃpūṭa*), *bhrū**A*, ***B*, *bhrūkṣepe* Sed., *bhrūvotkṣepais*
Ged. **15 anyathā niśvāso bhairavas tu lāmā vinirdīśet**] Sed., ******diśet*
A B, *anyathā niśvāso bhairavas tu yasyās tām tu lāmā vinirdīśet* Ged.

10 ḍākinī ceti ḍākinī aghanāsānīti bhāvaḥ] Ia Sed., *deest.* Ib **11 svārthe 'ṇ**] Ia,
vātha iśa Ib **16 ha**] *conj.*, *deest.* Ia Ib Sed. **16-17 niśvāsaḥ**] Sed., *niśvāsaḥ* Ia,
niḥsvāsaḥ Ib **17 bhairavo**] Ia Sed., *bhailavā* Ib **17 prayāsāt**] Ia Sed., *prayāsāt* Ib

vīṣeṣena ramata iti rāmā | rephe latvāl **lāmā** | lakṣaṇadvayayogād bhī-
maiva lāmā ||

trāsanyaḥ parāvṛttāparābhīdhānāyā lakṣaṇam āha – **varāhetyādi** |

5 **varāhaśarabhamārjaraśṛgālājāsivāhayā || 7 ||**
sarvāms tāms trāsayet tataḥ parāvṛttā hi sā smṛtā |

śarabhaḥ paśuviṣeṣaḥ | śarameti pāṭhe śvā | **sarvāms tāms trāsayed**
iti tasyā darśanena te bibhyatīty arthaḥ | ataḥ **parāvṛttā sā | hir** yasmād-
arthe | pare parāvartante yasyāḥ sā tathā yasmāt ||

10 sañcārāyāḥ sabālikāparābhīdhānāyā lakṣaṇam āha – **prahr̥ṣṭetyādi** |

prahr̥ṣṭā hasate gatā bhūyo na nivartate || 8 ||

bhūyo 'nivartitvāt sañcāraḥ ||

15 kāmīnyā aihikyaparābhīdhānāyā lakṣaṇam āha – **anurakta** ityādi |

anurakte hasate spaṣṭam khaṇḍarohā hi sā smṛtā |

khaṇḍarohā khaṇḍe 'bhinne pradeṣe punaḥ punar ārohati tiṣṭhatīti
sā tathā | **hir** yasmāt | iha pradeṣe ciram avatiṣṭhata ity aihikī ||

20 bhāsurāyā anivartikāparābhīdhānāyā lakṣaṇam āha – ***manodvignetyādi**
|

*G 20^v starts

manodvignā kāreṇātha loṣṭhena caraṇena vā || 9 ||

paṭāntena vā kāṣṭhena tayā spr̥ṣṭo na jīvati |

anivartā vijāniyād asādhyā sā hi kīrtitā || 10 ||

5 *varāha*^o] A B Ged., *vārāha*^o Sed. 6 *trāsayet*] Sed. Ged. (*Vivṛti*), *trāsāt* A B
12 *prahr̥ṣṭā hasate gatā*] Sed., *****A B, *prahr̥ṣṭā* [*hasate*] *yā tu gatā* Ged.
16 *hi*] *em.*, *deest.* A B Sed. Ged. 22 *loṣṭhena*] A B Ged., *loṣṭhena* Sed. 23 *vā*
kāṣṭhena] Sed., *vā**kāṣṭhena* A, *vā**ṣṭhena* B, *vārukāṣṭhena* Ged. 24 *anivartā*]
Ged., *anivartitā* A B, *anivartitī* Sed. 24 *kīrtitā*] Sed. Ged., *kīrtitā* A B

7 *sarvāms tāms trāsayed*] Sed., *sarvām trāsayed* Ia Ib 8 *ataḥ*] Ia Sed., *deest.* Ib
9 *parāvartante*] *em.*, *parāvartante* Sed. Ia, *parāvartasta* Ib 13 *'nivartitvāt*] Ia, *'ni-*
vartatvāt Ib, *'nivartitvatī* Sed. 17 *'bhinne*] Ib, *'bhinnā*^o Ia Sed. 18 *avatiṣṭhata*]
Ia Ib, *avatiṣṭhati* Sed. 18 *aihkī*] Ia Sed., *ehikī* Ib

yā bhāsurānivartikāparasamjñā sā manasodvignā bhavati | tathā-
bhūtayā ca tayā loṣṭādinā **spṛṣṭaḥ** sattvo **na jīvati** ||

5 **hasati jalpati rudati vā akasmāt prakupyate |**
aihiḥkā sā smṛtā [devī prahasitavadanā nityam] || 11 ||

ḍākinīnām kulāniha vīreśādini lakṣayet |

10 **ḍākinīnām kulāniha vīreśādini lakṣayed** iti vāyuvegādayo mahā-
vīryāntā yoginyo yāminyādīnām aihikāntānām **kulāni** | ḍākinī yoginīti
samārtham | ḍākinīnām kule mudrā vīrasevitī lakṣayed iti pāṭhāntare
| ḍākinīnām uktānām kulāni mudrā eva yoginyo vāyuvegādayaḥ | tā
lakṣayej jānīyāt | vīrasevitī vīrasevinīty arthaḥ | dvitīyā bahuvacanalop-
pāt ||

kapālaparaśudamṣṭrā cakrakacadhvajakhaḍgasamtrāsānī |
śamkhās cāṣṭamī smṛtāḥ kulamudrāḥ prakīrtitāḥ || 12 ||

15 **kapālapaśudamṣṭrā cakrakacadhvajakhaḍgasamtrāsānī śam-**
khās ceti cakāraḥ samuccaye | damṣṭrā varāhadantaḥ | **kacadhvajeti**
muktadeśatā | **aṣṭamī**ty aṣṭau mudrāḥ | etāsām mudrāṇām madhye yā
kācid yasyā kasyācid ḍākinīyāḥ | kapālaparaśudamṣṭrās ca khaṭvaṅga-
samtrāsānī caiveti pāṭhāntare | **khaṭvaṅgeti** nirvibhaktikam | **santrāsānī**
20 karttari⁵ | pañcaiva mudrāḥ ||

⁵ *Pañjikā* (p.124): *saṃtrāsānī vajram* ||

⁵ [*devī prahasitavadanā nityam*] Ged. (*Abhidhānottara*), *deest.* A B, *devī pūrvāb-*
hilāpinī Sed. **6** *kulāniha vīreśādini*] *em.* (*Vivṛti*), *kule mudrām vīrasevitaṃ* A B Ged.,
kulāniha mahāvādīni Sed. **13** °*paraśu*°] *em.*, °*paśu*° A, °*parśu*° B Sed. Ged.
13 °*damṣṭrā*] B, *damṣṭrās* A Sed. Ged. **13** *cakrakaca*°] Sed., *cakrakavaca*° A Ged.,
śukrakavaca° B **14** *śamkhās*] *em.*, *saṃkhā* A B, *śamkhā* Sed., *saṃkhyās* Ged.
14 *kulamudrāḥ*] Sed. Ged., *kulamudrā* A B

7 *vīreśādīni*] G, *mahāvādīni* Ia, *madhīdīni* Ib **8** *yāminyādīnām aihikān-*
tānām] G Ia Sed., *jāmpīnyādīnām* | *ehikānām* Ib **9** *sanārtham*] G, *samānārthaḥ*
Ia Ib Sed. **9** *kule*] G Ia, *kula*° Ib Sed. **9** *vīrasevitī*] *em.*, *vīrasevitu* G, *vīrasevituḥ* Ia,
vīrasevīnta Ib, *vīrasevituṃ* Sed. **11** *vīrasevitī*] *em.*, *vīrasevitu*G, *vīrasevituṃ* Ib Sed.,
deest. Ia **15** *kapālapaśudamṣṭrā*] G, *kapālapaśudamṣṭrās* Ia, *kapālaparaśudamṣṭrās*
Ib Sed. **15–16** *śamkhās*] *em.*, *saṃkhās* G Ia, *saṃkhyās* Ib Sed. **16** *varāhadantaḥ*] G
Ia, *varāhadantāḥ* Ib Sed. **18** *kācid*] G, Ia, *kāṃvid* Ib, *kāncid* Sed.

**|| iti śrīherukābhidhāne
sarvayoginīrūpaparivartacihnamudrāvidhipāṭalaḥ
saptadaśamaḥ ||**

etac ca yoginīnāṃ rūpaparivartanam aviraktanirīkṣaṇādi kapālādīmu-
5 drāś ca vidhiḥ prayojanaṃ yoginījñānalakṣaṇam ||

|| iti śrīcakrasamvaravivṛtau saptadaśaḥ paṭalaḥ ||

2 °parivarta°] Ged., °parivartta° AB, °parivarte Sed.

4 °parivartanam] Sed., °parivarttanam GIa Ib 5 yoginījñāna°] G, yoginījñā-
naṃ Ia Ib Sed.

śrīcakrasaṃvaravivṛtāv aṣṭādaśaḥ paṭalaḥ¹

athāparaṃ pravakṣyāmi ḍākinīnāṃ paramaṃ padam |
yena samyag vijānāti ḍākinyaḥ samaye sthitāḥ || 1 ||

atheti rūpaparivartanādi kathanānantaram | tato 'paraṃ padam ci-
hnaṃ pravakṣyāmīti saṃbandhaḥ | padyate gamyate ḍākinī yena tat-
5 padam | kīdr̥g ity āha yenyeti | ḍākinya iti dvitīyārthe prathamā |

padam āha – raktetyādi |

raktaaurā hi yā nārī padmagandhaṃ vimuñcati |
saumyadr̥ṣṭiḥ prakṛtyaiva saṃraktadarśanānugā || 2 ||
10 nakhā hi yasyā nāryā saṃraktanayane tathā |
gr̥he ca likhitam padmaṃ padmanarteśvarakulodbhavā || 3 ||

padmagandhaṃ vimuñcatīti padmagandhagātrety arthaḥ | sau-
myadr̥ṣṭir iti bhṛkutyādirahitavāt | saṃraktadarśanānugety atyantā-
nurāgaviśiṣṭatvāt | nakhā hīti hir adhikārthe, atyantarakṭā nakhā ity
15 arthaḥ | saṃrāgaprakaraṇac chinaṃ padmam | likhitam padmam iti
sugamaḥ pāṭhaḥ | padmanarteśvaro 'mitābhāḥ | tatkulodbhavā seti
jñeyam |

bhrūmadhyagatatriśūlaṃ śyāmā pāṇḍaraśarīraṃ ca |
satataṃ vajrakule bhāvitam |
20 vajraṃ ca gr̥he tu yasyā likhitam arcaye²[t sadā || 4 ||
śrīherukakulodbhūtā jñeyā vai vajradākinī ||

¹ (Manuscripts) • G] 21^v4-6, incomplete); • Ia] 54^v3-56^r3; • Ib] 71^r2-72^r4.

² As for the verses 5-18 of this chapter, all mss. of the *Herukābhīdhānottara* are missing. Verses with square brackets are drawn from the *Abhīdhānottara* 37(40).

1 paramaṃ] AB Ged., aparaṃ Sed. 9 saumyadr̥ṣṭiḥ] Sed. Ged.,
saumyadr̥ṣṭi AB 9 saṃraktadarśanānugā] AB Ged., saṃraktadarśanā tu yā
18 bhrūmadhyagata°] em.(Vivṛti), bhrūmadhyagataṃ AB Sed. Ged. 19 bhāvitam]
B Sed. Ged., bhāvitām A 20 arcayet[t sadā] Sed. Ged., arcaye**AB

3 tato 'paraṃ] G Ia Sed., iyaṇaṃ Ib 3-4 padaṃ cihnaṃ] G Ia Sed., pada
hna Ib 4 pravakṣyāmi] G Ib, pravakṣyāmi Ia 4-5 tatpadam] G, tane padaṃ
Ia, tato padaṃ Ib 13 saṃraktadarśanānuge°] G, saṃraktadarśanā tu ye° Ia Sed.,
saṃlakṣadarśanāntare° Ib 13-14 °ānurāga°] Ia Sed., °tānuga° G, °tānāga° Ib
14 nakhā] G Ia Sed., nagā Ib

bhrūmadhyagatatriśūlaṃ triśūlākāram aṅgam | śyāmā pāṇḍara-
śarīraṃ ceti yasyāḥ śyāmapāṇḍaraṃ ca śarīraṃ | asyā svagrhe vajraṃ
likhitam arcayet | tur niścaye | sā niyamena śrīherukakulodbhūtā
jñeyā | vai vākyālaṃkāre |

5 [yasyāḥ sūlaṃ lalāṭe vā śaktiś cāpi hi dṛśyate || 5 ||
raktākṣī raktagaurā ca raktapādakarā tathā |
chāgale kurkuṭe vāpi ramate bhāvitā sadā || 6 ||
cihnaṃ tasyā grhe vajraṃ arcayet satataṃ tathā |
śrīherukakulodbhūtā ḍākinyo nātra saṃśayaḥ || 7 ||]

10 vā pakṣāntare | apiḥ sambhāvanāyām | hir atīsaye | raktetyādi, cha-
gala eva chāgalaḥ | satatātā nirantarātā | ḍākinya itī ḍākinī |

[yasyāḥ cakraṃ lalāṭe tu kare cāpi hi dṛśyate |
śyāmā jīmūtasadrśā nityaṃ lalāṭe paṭṭadhāriṇī || 8 ||
mahāsaubhāgyasampannā sādhvī paratarā ca yā |
15 likhitam ca grhe cakraṃ yasyā vai pūjyate sadā || 9 ||
vajravārāhīkulodbhūtā ḍākinī baladarpitā]]

lalāṭa itī lalāṭamadhya itī jñeyaṃ tuśabdāt | hir avadhāraṇe | **lalā-**
ṭaśabdena vīrapaṭṭaḥ | sādhvīty ekapatnī | paratareti paramaśobhanā
|

20 [yā ca kṛṣṇāñjanaśyāmā daśanonnatā ca yā || 10 ||
krūrā ca satataṃ vāmā sattvāyuktā ca yā bhavet |
nityaṃ snānaratā yā ca vācayā na bahubhāṣinī || 11 ||
vajraṃ grhe ca pūjyate satataṃ likhitam śubham |
vajravārāhyāḥ kulodbhūtāḥ sahasrāṇi daśapañcakam || 12 ||]

6 raktākṣī] Sed. Ged., raktākṣo Ked. 6 raktagaurā] Sed. Ged., gaurā Ked.
6 raktapādakarā] Sed., raktā pādakarā Ked. Ged. 7 ramate bhāvitā] Sed., ra-
manī bhāvate Ked. Ged. 8 arcayet] Sed., arcate Ked. Ged. 12 cāpi] Sed., 'pi
Ked. Ged. 13 jīmūtasadrśā] Ked. Ged., jīmūtasadrśī Sed. 15 grhe] Sed. Ged.,
grha° Ked. 21 krūrā] Sed. Ged., kulā Ked. 22 vācayā] Sed., vacayā Ked., vācā
Sed. 23 ca pūjyate satataṃ] em., ca satataṃ pūjyate Sed., pūjyate satataṃ Ked. Ged.
24 kulodbhūtāḥ] em.(vivṛiti), kulodbhūtā Sed. Ked. Ged.

2 svagrhe] Ia Ib Sed., śvagrhe G 10 hi°] G Ia, di° Ib 11 satatātā] Ia Sed., sa-
tatātā G, saṃtatātā Ib 17 lalāṭa] G Ia Sed., ralā Ib 17 lalāṭamadhya] G Ia Sed.,
ralāṭamadha Ib

daśanonnatety unnatadaśanā | vāmety asatyākṣararatā | vajravā-
rāhyāḥ kulodbhūtāḥ kiyatya ity āha – sahasrāṇi daśapañcakam iti
pañcadaśasahasrāṇi yoginya ity arthaḥ |

5 [gaurī kanakasamkāśā tathā rūkṣākṣī yā ca lomaśā |
yasya lalāṭe vajraṃ vā kare cāpi hi dṛśyate || 13 ||
rājyārūḍhā tu nityaṃ garvitā satyavādinī
mallikāmodagandhinī |
yasyā gr̥he ca vajraṃ hi satataṃ pūjyate mahat || 14 ||
khaṇḍarohākulodbhūtā mahāyogeśvarī varā ||

10 gaurītyādinā varetyantena khaṇḍarohākulodbhūtāyā lakṣaṇam | ma-
llikāyā ivāmōdo yasya sa mallikāmōdo gandho yasyāḥ sā tathā |

[māṃsapriyā ca yā nityaṃ kṛṣā kṛṣṇāñjanaprabhā || 15 ||
śūlākāraṃ lalāṭe tu krūrakarmaratā ca yā |
śmaśanaṃ yāti nityaṃ nirbhayā nirghṛṇā ca yā || 16 ||
15 yasyā lalāṭe śūlaṃ kapālaṃ ca likhitaṃ pūjyate gr̥he |
śrīherukadevasya ḍakinī sā kulodbhavā || 17 ||]

māṃsapriyetyādinā ḍakinī sā kulodbhavetyantena śrīherukaku-
lobbhavāyā lakṣaṇam |

[jīmūtavarnā yā nārī daśanair viṣamasthitā |
20 satataṃ krūrakarmā ca vāmadamṣṭrotkaṭā ca yā || 18 ||
likhitaṃ paraśuṃ yasyā gr̥he nityaṃ ca pūjyate |
vināyakakulodbhūtā ḍakinī sā na samśayaḥ || 19 ||]

4 tathā rūkṣākṣī] conj., tathārūpīkṣī Ked.Ged., stabdhākṣī Sed. 4 lomaśā]
Sed.Ged., lomasā Ked. 5 vā kare cāpi] Sed., kare cāpi Ked., kare vāpi
Ged. 8 yasyā gr̥he ca vajraṃ hi satataṃ pūjyate] Ked.Ged., vajraṃ ca likhi-
taṃ yasyāḥ pūjyate satataṃ Sed. 8 mahat] Sed.Ged., mahān Ked. 9 varā]
Sed.Ged., parā Ked. 12 kṛṣā] Ked.Ged., tṛṣā Sed. 14 yāti] Sed.Ged., jāti
Ked. 19 viṣama°] em.(Vivṛti), viṣamaiḥ sthitāḥ Sed., viṣanaiḥ sthitāḥ Ked., viṣa-
maiḥ sthitā Ged. 20 ca yā] Sed., yā Ked.Ged. 21 paraśuṃ] Sed., paraśu Ked.Ged.
22 vināyakakulodbhūtā] Sed.Ged., vināyakasya kulodbhūtā Ked.

1 asatyākṣararatā] G, asatyākṣaratā Ia Ib, asatpade ratā Sed. 10 °bhūtāyā]
G^{pc}, °bhūtā G^{ac} Ia Ib Sed.

jīmūtetyādinā na saṃśaya ityantena vināyakulodbhūtāyā lakṣaṇam
| **daśanair viṣamasthiteti** viṣamadaśanety arthaḥ | **vināyako** vighnāriḥ
|

5 **[etaḍḍākinīgaṇasya śrīherukakulodbhavā |**
sādhakānām hitārthopalakṣaṇam samudāhṛtam || 20 ||]

etaḍḍākinīgaṇasya śrīherukakulodbhavā sādhakānām hitārtho-
palakṣaṇam samudāhṛtam ity etallakṣaṇam ḍākinīgaṇasya saṃbandhi
| kiṃbhūtasetye āha – **śrīherukakulodbhaveti** nirvibhaktikam | śrīhe-
ruka ekakulam tatsambhavyasya plutocāraṇam |
10 **cakārādiśabdāḥ** samuccādyārthāḥ jñeyāḥ |

[iti śrīherukābhīdhāne sarvayoginīvarṇalakṣaṇacihnavidhipāṭalo
’ṣṭādaśamaḥ || 18 ||]

lakṣaṇam kulam ca, sām̐karyeṇa na tu yathāviśayam | ṣoḍaśe varṇa-
gandhādinā kulena ca sapta yoginya uktāḥ | kriyāmātreṇa ṣaṭ | saptadaśe
15 nāmagrahaṇādinā kapālādinā chinena ca sapta | iha ca varṇagandhād-
inā cihnena kulena pratibaddhenāṣṭau | samudāyenāṣṭāvīṣṭatiḥ | sar-
vaśabdāḥ pradeśakārtsnye | sarvāsām aṣṭānām yoginīnām varṇalakṣa-
ṇacihnāni vidhīyante pratipādyante yena sa cāsau pāṭalaś ceti **sarvayo-**
ginīvarṇalakṣaṇacihnavidhipāṭalo ’ṣṭādaśamo ’ṣṭādaśaḥ ||

20 || iti śrīcakrasamvaravivṛtāv aṣṭādaśaḥ pāṭalaḥ ||

4 śrīherukakulodbhavā] Sed. Ged. (Vivṛti), herukasya guṇodbhavām Ked.
5 hitārthopalakṣaṇam] Sed. (vivṛti), hitārthāya lakṣaṇam Ked. Ged.

1 vināya°] G Ia Sed., vināka° Ib 6 sādhakānām hi°] G 21^v ends 7 saṃbandhi]
Ia Sed., sambandhaḥ Ib 8 °syetye āha] Ia Sed., tyādi Ib 9 ekakulam] em., eva ku-
lam Ia Ib Sed. 13 sām̐karyeṇa na tu yathāviśayam] conj., na tu yathāviśayam Ia Ib,
kām̐karyeṇa na tu manasā yathāvatāritam Sed.; Cf. Tib. bsdus pa’i yid kyis ji lta bar
neges pa yod pa mi ma yin no (probably equivalent to *saṃkṣepena na tu yathāviśyam)
13 ṣoḍaśe] Sed., saṃṣoḍaśe Ia, ṣadaśa Ib

3. Translation

Commentary on Chapter 16

The commentary on vs. 16.1

Then, I shall explain the Great accomplishment of secrets [for] sādhakas. [Yoginīs] who are endowed with the highest *samaya*, help [sādhakas'] agreeable service according to [their] devotion.

The word ‘then (*atha*, 1a)’ means ‘immediately after [teaching of] the letter-chommakas [of chapter 15]’. ‘The secret-great-accomplishment (*guhya-mahā-siddhi*, 1a)’ means the accomplishment of a great certainty, [i.e.] the great accomplishment of the secret yoginīs; [therefore], **I shall explain** (*pravakṣyāmi*, 1c) about that, [i.e.] I will talk (*vakṣyāmi*) [about that] according to [their] kinds, [their] differences (*prakāreṇa* for the prefix *pra*) : this is the meaning [of the sentence]. The word **ha** (1b) is used for an ornament of the sentence since [this] indeclinable particle has various meanings. The nominative **sādhakah** (1b) is used in the meaning of the dative, [i.e.] ‘for the sake of the sādha (sādhakāya)’. Regarding [a question that] who are these yoginīs expressed by the word ‘secret’?, the Blessed One says [the words] beginning with **parama-** (1c). The highest *samaya* means [their] colors, fragrances, etc. [They] are endowed [with the samayas] means that [they] are abiding [in the samayas] for a long time. Regarding what they are like, the Blessed One says [they] **who cause agreeable services** (*manoḥnōpakārah*, 1d) : they are yoginīs¹ for whom there is the agreeable service of the sādhakas. Regarding what kinds of purposes they [i.e. the yoginīs] do thus, the Blessed One says **by means of devotion** (*bhaktiyā*, 1d)’. It means that ‘by the service of what are aimed’, precisely because of this reason, [the sādha] should make an effort to recognize them: this is the idea.

¹ Bhavabhaṭṭa glosses the female noun *yoginī* as the masculine *yoginī-jana* (yoginī-being).

The commentary on vs. 16.2

Having explained the samaya, the Blessed One says [the words] beginning with *varṇa*^o (2a).

However, the difference of colors of the yogin [=yoginī-being] who is identical with Heroes should be given since the sādḥaka can obtain the accomplishment as soon as it is recognized.

The word **however** (*tu*, 2a) has a restrictive purpose. Having taught the rule [of colors], the Blessed One says [the words] beginning with *vīra*^o (2b) [i.e. *vīrādvayayoginaḥ*] means ‘of yoginī-beings who are resorting to unity with Heroes’ [i.e., the masculine genitive singular indicates the female beings, yoginīs.]. One who has recognized [their] colors, etc., he **could obtain** the siddhi, [i.e.] direct realization. It is syntactically connected with what **I shall teach** (*pravakṣyāmi*, 1b). The external yoginīs who have been recognized [by the sādḥaka] bestow such siddhi [on him]: this is the idea.

The characteristics of Seven Yoginī-clans

The commentary on vs. 16.3

The Blessed One says about the characteristic [of yoginīs] with [the verses] beginning with *mṛṇāla*^o (3a).

A woman, who is white like lotus-fibre, whose eyes are big like a lotus-leaf, who is fond of wearing white clothes, who smells like fresh sandalwood, and who delights on a Buddhist conversation, should be known to be born from the clan of the family.

It is easy to understand. ‘Fresh sandalwood’ means excellent camphor: this is the meaning. **The woman who smells like fresh sandalwood** (*navacandanagandhinī*, 3d) means that she who has a fragrance of fresh sandalwood, [i.e. it should be understood as a *bahuvrīhi* compound]. [The yoginī] indeed delights in a conversations about Buddhist [matters]. [The yoginī] whose birth is from the clan of Śauṇḍinīkula,

–whose clan is nothing but Hayagrīva family –, as being abbreviated, [she is the yoginī] **born from the clan of the family.**

The commentary on vs. 16.4

The woman, whose appearance is like refined gold, who is fond of wearing red-yellow clothes, and whose fragrance is jasmine and campaka, will be a follower of the Hero.

The hero is Ākaśagarbha. **A follower of that** [hero] is Cakravartinī. [Thus the yoginī] is thus since she is born from her.

The commentary on vs. 16.5

[A yoginī] who is completely dark as a blue lotus, who is fond of wearing blue clothes, and whose fragrance is agreeable, is indeed a follower of Śrīheruka².

A follower of Śrīheruka means the follower of Suvīrā clan.

The commentary on vs. 16.6

A [beautiful] woman whose color is like a petal of white lily, and whose fragrance is a leaf-stake of lotus all the time, is [a follower of] Vīramatī.

Vīramatī means that she is a follower of Vīramatī clan³.

The commentary on vs. 16.7

A woman whose color is reddish white, who has a beautiful appearance with red clothes, and whose fragrance is jasmine and lotus, is born from the Vajra clan.

The Vajra clan means Vārāhī clan.

² The ms. A of the *Herukābhīdhāna* reads “a follower of the hero Bhadra (*vīrabhadrā-nugā*)”, but the ms. B and Jayabhadrā’s commentary attest “a follower of the hero Rudra (*vīrarudrānugā*)”

³ Jayabhadrā in his *Pañjikā* mentions that Vīramatī Goddess is paired with Surāvairiṇa.

The commentary on vs. 16.8

A woman, whose color is yellow-black, who likes wearing white clothes, and whose fragrance is Śirīṣa flower is regarded to be a follower of Tathāgata.

Tathāgata means Padmanarteśvara. She who is kin to that [Padmanarteśvara] is the Tathāgata clan, i.e. Mahābalā; [therefore,] She is a follower of that [Mahābalā].

The commentary on vs. 16.10

A woman, whose color is red, who likes wearing that [red] clothes, and whose fragrance is like camphor all the time, is the follower of Vairocana. I have taught these seven clans of yoginīs. And now, [I have taught that] they delight in left-handed practice and always have their own mudrās and colors. (Vss. 9-10)

By me (*mayā*, 20a) means that [it was taught] by no one else but me for the sake of the complete conviction. **And now** (*tu*, 10b) is an indicator of the continuity [of the teaching]. The left means women; their activity is very furious, full of conceit, etc. **The particle hi** (10d) is used in the sense of conjunctive. **They**, [i.e. the plural masculine pronoun] means yoginī-beings. Again, regarding what they are like, the Blessed One says [*svamudrāvāṇasamkulāḥ* (10d)] : **their own mudrās** (*svamudrā*^o) means white clothes, etc. [Their] **color** (^o*varṇa*^o) is white like lotus-fibre, etc. **They are possessed** (^o*samkulāḥ*) of these [mudrās and colors]' means that they are endowed [with them].

The characteristics of Six Yoginī-classes

The commentary on vss. 16. 11-13b : The first class.

And there are vidyā-letters of the clans, and they are in six kinds⁴. [She] binds her own mudrā and says with

⁴ The *Abhidhānottara* does not have the reading for six classes, but their own kinds *svavarṇāni*.

words belonging to her own clan. (16.11). Since the woman always moves to the left, yoginīs are always on the left. [She] says powerful words with left-sidelong glance to one who are looking at [her]. Therefore, one pleasantly talks to the women, is called *samayin*. (16.12-13b)

As for **the wisdom-letters of the clans** (*kulavidyākṣarāṇi ca*, 11a), the clan means sādḥaka; his vidyās ; they are vajra-letters (as neuter) because they have firm conviction; And then, [the vajra-letters] are these yoginī-beings (as masculine), [i.e.] goddesses (as feminine) whose nature is unshaken : this is the idea [of the sentence]. **They are in six colors** (*ṣaḍ varṇāni bhavanti hi*, 11b) means that six colors, i.e. kinds of yoginīs are to be known, [and] **the particle *hi*** is used as conjunction. The Blessed One says about those [six kinds of yoginīs] with [the verses] beginning with *badhnāti* (11c). Regarding the binding of mudrās, the Blessed One says [the words] beginning with **with the left** (*vāmena*, 12a). **With the left** means to the left of yoginīs; [and] **yoginīs are on the left** (*yoginyo vāmataḥ*, 12b) means ‘of whom yoginīs are on left side’. Regarding the word **belonging to her own clan**, the Blessed One says [the verse] beginning with *vācā* (12c). One **speaks** (*prabhāṣī* 12c) so that [the speech] would be **powerful** (*mahat*^o 12c), [so] he is versed in excellent speech. **The particle *ca*** (12c) is used in the sense of emphasis ‘precisely’ (*eva*) or in the sense of conjunction. Since [one] is versed in pleasant speaking, that is **one talks pleasantly** (*hr̥ṣṭaprabhāṣī*, 13a). **The particle *ca*** (13a) means same as before. **He** who has such *samaya*, [i.e.] the rule not to be transgressed, **is named as *samayin*** (13d). Even [the verse is expressed] by a masculine noun, it is the description (*nirdeśa*) regarding the yoginī-being. This is one/[chief] class regarding whether it is related to [their] classes or not.

The commentary on vss. 16.13b-14 : The second class.

A [yoginī] who will grant a wish of women, speaks with seed-syllable of [her] clan. She never abandons rites of the clan nor reveal whatever taught in her own scrip-

ture. One who recites the vidyā of one's own clan is called *samayin*.

Of women (*strīṇām*, 13c), this genitive case is used in the sense of specification. The clans means *sādhakas*. These are precisely seed-syllables, [i.e.] instruments for the sake of conversation; [therefore,] having distinguished [*sādhakas*] with these [seed-syllables], she talks [to them]. **The action of clans** (*kulakriyā* 14a) means the *samaya* practice. [She never reveals] the *vidyā* of her clan, [i.e.] the goddess of [her] clan. **What is taught in her own scripture** means the teaching of Mantrayana. **One who is named** [as *samayin*] (14d) belongs to the the second [class].

The commentary on vs. 16.15 : The third class.

Indeed, having paid homage by bending his left limb all the time, he should make a conversation with women through his faithfulness for them.

[The verse] beginning with *namaskāram* (15a) [and ending with] *sadbhāvais tasya tāḥ khalu* (15b) means that due to the belief in such yoginīs according to [their] characteristic, exactly so, they [yoginīs] become convinced of him because of [his] sincerity beginning with salutation. This is the third [class].

The commentary on vs. 16.16ab : The fourth class

One should stick [one's] left toe down the ground when [the line] is drawn. (16.16ab)

The left thumb (*vāmāṅguṣṭham*, 16a) means [the left toe] of one's foot. **When the line is drawn** [means] when she draws the line again and again, at that time, he should know that [she] is the class of [his] own yoginī : this is the idea [of the verse]. This is the fourth [class].

The commentary on vss. 16c-17b: The fifth class

[A yoginī-being] should always do scratching the head with the hand out of the corner of one's eye. On the

matter of the sādḥaka, [after seeing] her, there is indeed recollecting his consort (vidyā).

Scratching the head (*śiraḥkaṇḍūyanam*, 16c) means that **he should do [that] with the hand** (16d). It should be understood that he [the masculine pronoun] implies a kind of yoginī-beings [i.e. he means yoginī]. **Always** (*sadā* 16d) is supplied from [the beginning of the verse]. **On the matter of the sādḥaka, [after seeing] her, there is indeed** (*svavidyāsmaraṇam tasya sādḥakasya viṣaye hi tām*, 16cd) means that after seeing such [yoginīs], then sādḥaka practices recollecting the consort. [That is,] he should see his own consort just like his tutelary deity: this is the idea [of the sentence]. Regarding in what manner [he should see her], the Blessed One says **on the matter, indeed** (*viṣaye hi*, 17d). Such matter is restricted for the sake of reverence. This locative case [i.e. *viṣaye*] is used in the nominative sense : this is the whole meaning [of the sentence, i.e. ‘the restricted matter is indeed recollecting his consort’]. This is the fifth [class].

The commentary on vvs. 16.17c-18a : The sixth class

[A woman] is joining [her] hands in front of the cheek, the chin, or the nose with a side-glance. (17c-18a)

In the cheek (17c) means in the circle of cheek. **The particle vā** (17c) is used in the sense of conjunctive. **The particle api** (17c) is used in the sense of the possibility. **The side-glanced one** (18a) means that a woman, **who joins her hand** (17d) in front of her cheek, etc. This side-glanced woman is a kind of yoginī-beings. It is to be known as the sixth class.

The commentary on vs. 16.18abc : The sixth class

The Blessed One says with [the words] beginning with *sakṛn mantram japan vidyām nirīkṣayet* (18ab) regarding what he should do after seeing them [i.e. the yoginīs].

Once he recites the mantra, he should look for his consort. For those yoginīs [i.e.] samayinīs become real.

[His] **mantra** (18a) means Vidyārāja-[mantra]. Regarding what is the use of that [mantra], the Blessed One says [the verse] beginning with *sadbhāvam* (18c). It is easy to understand.

In the Glorious *Herukābhidhāna*, the sixteenth chapter, the examination of characteristic of the seven yoginīs [is finished].

The commentary on the subcolophon

The seven types of yoginīs are expressed as a synecdoche and also for the characteristic of the six [yoginī class]. [Therefore], the characteristic (*lakṣana*) of the thirteen yoginīs is [their] visible sign (*cihna*). **The examination of the characteristic of the seven yoginīs** means the examination of characteristic of the seven and the six [yoginīs] : it is a compound whose middle word is elided. This chapter is telling about the rule about [them] . [The orthography of] *ṣoḍaśama* is *ṣoḍaśa*.

In the Commentary on the Glorious *Cakrasamvara*, the sixteenth chapter [is finished].

Commentary on Chapter 17

Commentary on vs. 17.1-2

The Blessed One says the seventeenth chapter with [the verse] beginning with *tato durlabhā* (1a) in order to teach another characteristic of [yoginīs].

For that reason (*tataḥ*), as for the yoginīs and ḍākinīs who are exactly so, however (*tu*), [ḍākinīs] are difficult to be obtained because [their] real existence comes from five nectars. They are summarized as seven kinds, [i.e.] Yāminī, Trāsanī, Kāminī, Bhīmā, Rūpā, Sañcarā, and Bhāsurā. [Their] own characteristic is explained here [i.e. in this chapter].

As for [the sentence] beginning with *yoginīnām tu ḍākinīnām* (1ab), this genitive [plural] case is used in the nominative sense; therefore, it means the yoginīs, who are Goddesses. **However** (*tu*, 1b) has the sense of distinction. [That is,] **as for the yoginīs** (*yoginīnām*, 1a) means female human form yoginīs, i.e. ḍākinīs who are following qualities of the yoginīs: this is the meaning [of the sentence]. Because of this reason, **and ... exactly so** (*tathaiva ca* 1b) is a part of the sentence.¹ Regarding how [they are like], the Blessed One says [the verse] beginning with **because of that, [they are] difficult to be obtained** (*tato durlabhā*, 1a). Since the ḍākinīs have qualities of Goddesses; therefore, they are perceived with difficulty. So, the Blessed One says [the verse] beginning with **because [their] real existence comes from** *pañcāmṛta* (*pañcāmṛtasadbhāvāt*, 1c). They [i.e. ḍākinīs] exist for the sādḥaka who is suitable for them: this is the idea. As for the characteristic of ḍākinīs, the Blessed One says [the verse] beginning with *yāminī trāsinī kāminī bhīmā rūpā sañcarā bhāsurā ḍākinyaḥ sapta samhṛtāḥ* (1cd). They *Yāminī*, etc. **are summarized**, [i.e.] they are

¹ Bhavabhaṭṭa seems to clarify that the main female beings described in this chapter are ḍākinīs (17.1b). That is to say, while the term yoginī basically indicates female deity, the term ḍākinī, in this context of the seven ḍākinīs, particularly implies female human form yoginī since the ḍākinīs are endowed with qualities of the yoginīs.

said to be **seven** [kinds in brief: this is the idea [of the verse]. [**Their own characteristic is said here** (*svalakṣaṇam ihocyate*, f) means that according to their race, the name is mentioned by means of narration of their characteristics: this is the meaning [of the sentence].

Commentary on vs. 17.3

[Regarding] their another names which belongs to [their] own lineages, the Blessed One says [the verse] beginning with *rūpikā cumbikā lāmā parāvṛttā sabālikā anivṛttikā aihikī devīḍākinyah saptadhā smṛtā* (vs. 3).

Goddesses Ḍākinīs are regarded as seven kinds, [i.e.] Rūpikā, Cumbikā, Lāmā, Parāvṛttā, Sabālikā, Anivṛttikā, Aihikī.

Commentary on vss. 17.4-5b : Rūpā (Rūpikā)

As for the characteristic of Rūpā who has another name Rūpikā, the Blessed One says [the verse] beginning with *aviraktam* (4a).

[The yoginī] who looks at [a yogin] with indifference (*aviraktā*), frowns [at him], takes [her own] form (*rūpa*) first and then destroys [it]. She should be known as Rūpikā in order to practice the union with Hero.

In order to practise the union with Hero (*vīrādvayasevitum*, 5b) means [the yoginī] who practices the union with Hero [should be known as Rūpikā].

Commentary on vss. 17.5c-6b : Yāminī (Cumbikā)

As for the characteristic of Yāminī who has another name Cumbikā, the Blessed One says [the verse] beginning with *iṣṭam vā* (5c).

She resorts to the disciple, whether he is desired [by her] or not, and kisses. She is known as Cumbikā.

And **ḍākinī** (*ḍākinī ca*, 6b) means ḍākinī who destroys sins². Precisely because of this reason, ‘restraint (*yama*)’ means ‘suppression (*saṃyama*)’. It becomes precisely ‘destruction *yāma*’ when the affix *aṅ* is added. She who has [power of control, i.e. understood as a *bahuvrīhi* compound] is Yāminī since she causes destruction.

Commentary on vss. 17.6b-7b : Bhīmā (Lāmā)

As for the characteristic of Bhīmā who has another name Lāmā, the Blessed One says [the verse] beginning with *tiryagḍṛṣṭiḥ* (6c).

And [a woman], casting a side-glance; whose face is frowning; and threatens with contracted brows, or one who is out of breath but formidable, is declared as Lāmā.

As for **they threaten, indeed** (*tarjayanti ha*, 6d) the plural (*tarjayanti*) is used in the singular sense [i.e. she threatens]. From this reason, **indeed** (*ha* 6d) has the meaning of *eva*. **Or one who is out of breath** (*anyathā niśvāsaḥ*, 7a), [i.e.] attached to the object of desire is also **formidable** (*bhairavaḥ*, 7a) because he is especially energetic. **But** (*tu*, 7d) is used in specification. From this reason, [this woman] who is especially delighted is Rāmā; The sound *l* exists in the sound *r* [i.e. they are interchangeable, so] she is Lāmā. Because she is associated with these two features [i.e. *niśvāsa* and *bhairava*], Bhīmā is nothing but [called] Lāmā.

Commentary on vss. 17.7c-8b : Trāsanī (Parāvṛttā)

As for the characteristic of Trāsanī who has another name Parāvṛttā, the Blessed One say [the verse] beginning with *varaha* (7c).

² As mentioned in the introduction, while Bhavabhṭṭa explains this ḍākinī with the word *aghanāsanī*, the manuscripts of the *Herukābhīdhāna* attest this reading *aghanāsanī* as a part of the *mūla* verse. In this regard, it is interesting that its parallel passage in other scriptures, e.g. *ādyavāsanī* or *adyanāsanī* in the *Abhidhānottara* presumably shows the influence of such commentary, but the corresponding part in the *Saṃpuṭa*, i.e. *avirodhikā* seems to have deviated from such interpretation.

Then she can frighten all of the [beasts e.g.,] sow, śarabha, cat, fox, she-goat, jackal, and mare, for she is indeed said Parāvṛttā.

Śarabha (7c) is a particular beast. In the case of [another] reading *śrama* [for *śarabha*], it means a dog. ‘**She can frighten all of them**’ (*sarvāms tāms trāsayet*, 8a) means that they are frightened at her gaze. Because of this, **she is Parāvṛttā** (*parāvṛttā sā*, 8b). **For** (*hi*, 8b) is used in the sense of ‘since (*yasmāt*)’, [i.e.] since others run away from her [i.e. should be understood as a *bahuvrīhi* compound].

Commentary on vs. 17.8cd : Sañcārā (Sabālikā)

As for the characteristic of Sañcārā who has another name Sabālikā, the Blessed One says [the verse] beginning with *prahr̥ṣṭa* (8c).

She, who is excited and laughing and gone, never retrogresses again.

Because of [her] state of not returning **again** (*bhūyas*, 8d), she is Sañcārā.

Commentary on vs. 17.9ab : Kāminī (Aihikī)

As for the characteristic of Kāminī who has another name Aihikī, the Blessed One says [the words] beginning with *anurakte* (9a).

Since she is regarded as Khaṇḍarohā, she laughs openly when [she becomes] aroused.

She is **Khaṇḍarohā** (9b) who ascends again and again, [i.e.] stays at the whole continent. The particle *hi* (9b) connotes ‘since’ (*yasmāt*). She abides on this region for a long time; therefore, she is Aihikī [i.e. who is local/this world].

Commentary on vss. 17.9c-10 : Bhāsurā (Anivartikā)

As for the characteristic of Bhāsurā who has another name Anivartikā, the Blessed One says [the verse] beginning with *manodvignā* (9c).

[A yoginī] who is grieving in her mind, [when] anyone is touched by her hand, a clod of earth [fallen from her], her feet, a fringe of her garment, or her stick, he is no longer alive. She should be recognized as Anivartā since she is known to be not able to be accomplished.

Bhāsurā, whose another name is Anivartikā is sorrowful heartily. [Because if] people were touched by such a clod of earth [fallen from her], etc., they cannot live any longer.

No commentary on vs. 17.11

She who laughs, talks, cries, or become enraged in sudden is regarded as Aihikī. [This Goddess laughs all the time. (17.11)]

Commentary on vs. 17.12

Here, one should aim at the clans of the ḍākinīs beginning with Vīreśā.

[The passage] *ḍākinīnām kulāniha vīreśādini lakṣayet* (12ab) means as follows: the yoginīs are from Vāyuvegā to Mahāvīryā, [and] the clans are from Yaminī to Aihikā. The ḍākinī is synonyms for the yoginī. There is another reading [of this part]: ‘one should target at consorts, –who serve Hero –, in the family of the ḍākinīs (*ḍākinīnām kule mudrā vīrasevitṛ lakṣyed*)’. [As for this variant, the meaning is as follows:] the clans of the ḍākinīs that have been taught means precisely mudrās, [i.e.] yoginīs beginning with Vāyuvegā. “**One should aim at** (*lakṣayet*, 12b) [the clans of the ḍākinīs, i.e., yoginīs]” means that he should recognize (*vijānīyāt*) [them]. [The masculine] *vīrasevitṛ* means [the feminine form] *vīrasevinī*. It is the accusative [singular] case since its plural mark is elided³ [i.e. *vīrasevitṛ* is for *vīrasevitṛh*].

A skull, an axe, a large tusk, a circular throwing weapon, a flag like [fluttering] hair, a sword, terrifying weapon,

³ The variant *vīrasevitṛ* is my emendation based on Bhavabhaṭṭa’s exposition.

and a conch-shell which is regarded as the eight, are known as emblems of the families.

As for *kapālaparaśudamaṣṭrā cakrakacadhvajakhadgasamtrasanī śamkhās ca* (17.12cd), the word *ca* (12c) is used in the conjunctive sense. **A large tusk** (*damṣṭrā*, 12c) means a tooth of a boar. **A flag like the hair** (*kacadhvaja*, 12d) means it is like the hair disheveled. **The eighth** (*aṣṭamī*, 12e) means the eight mudrās. Certain women who have one of these mudrās are certain ḍākinīs [i.e., eight emblems are *kapāla*, *paraśu*, *damṣṭrā*, *cakra*, *kacadhvaja*, *khadga*, *saṃtrāsani*, and *śamkhā*.] There is another reading [of this part] : *kapālaparaśu-damaṣṭrās ca khadvaṅga saṃtrāsani caiva*⁴. [In this reading], *khadvaṅga* is the inflected word without a final case termination. *Samtrāsani* means a scissor. [Then,] there are only five mudrās.

Thus, in the Glorious *Herukābhīdhāna*, the seventeenth chapter, the method of marks and emblems which are transformed from the forms of the yoginīs, is finished.

The commentary on the subcolophon

Therefore, this is [about] the change of forms of the yoginīs beginning with ‘looking at indifferently’ and emblems beginning with ‘a skull’; the method (*vidhiḥ*) means the purpose (*prayojanam*) [i.e.,] the characteristic of knowledge of the yoginīs.

In the Commentary on the Glorious *Cakrasamvara*, the seventeenth chapter [is finished].

⁴ Cf. A similar reading of this variant is found in *Abhidhānottara* 36 (39.29cd K^{ed} p.378) : *kapālaparaśudamaṣṭrā* (em.; *kapāraparaśudraṣṭrā* K^{ed}.) *khadga saṃtrāsini caiva kulamudrā prakīrtitā* ||

Commentary on Chapter 18

Commentary on vs. 18.1

Then, I shall teach another utmost state of the ḍākinīs whereby one can completely perceives ḍākinīs who are abiding on the samaya.

Then (*atha*, 1a) means immediately after teaching [the characteristic of yoginīs] beginning with the transformation of their nature. Therefore, **another state** (*aparaṃ ... padaṃ*, 1ab), [i.e. another] mark should be syntactically connected to what **I shall teach** (*vakṣāmi*, 1a). Such state [mark] is [means] by which one approaches, [i.e.] goes to ḍākinī. Regarding what kind [of characteristics is], the Blessed One says [the words] beginning with **yena** (1c). The feminine nominative *ḍākinyah* (1d) is used as an accusative case [i.e. *ḍākinīḥ*].

Commentary on vss. 18.2-3 : the first class

As for that state, the Blessed One says [the words] beginning with **rakta** (2a).

[A yoginī] whose color is reddish white; who sends forth lotus scent; whose glance is gentle by nature; follows [her] passionate instinct. She who indeed has [red] nails and red eyes; [whose symbol] lotus is drawn in [her house] is born from the clan of Padmanarteśvara.

“[She] sends forth lotus scent (*padmagandhaṃ vimuñcati*, 2b)” means that her body has lotus scent. **She has a gentle glance** (*sau-myadrṣṭīḥ*, 2c) because she does not have frowning face, etc. [She is said to] follow [her] passionate instinct because she has completely distinctive passion. As for [**She has**] **indeed nails** (*nakhā hī*, 3a), **the particle hi** is used in the sense of exaggeration, [i.e. the color of] her nails are deep red: this is the meaning. On account of [her] redness, [her] symbol is red lotus. “**the lotus is drawn** (*padmaṃ likhitam* 3c)” is easy to be understood. **Padmanarteśvara** (3d) means Amitābha. She should be known as being born from the clan of that [i.e. Amitābha].

Commentary on vss. 18.4-5b : the second class

[A yoginī] who has a trident between [her] eyebrows; who is dark; who has a pale body; and devoted to the clan of Vajra all the time; should always worship the vajra drawn in [her own] house. [¹[Such] vajraḍākinī should be known as being born from the clan of Śrīheruka.]

The trident between [her] eyebrows (*bhrūmadhyagatatriśūlam* 4a) means that [her] limb has a shape of the trident. “[She] is dark and has a pale body (*śyāmā pāṇḍaraśarīraṃ ca* 4b)” means that her body is dark and pale. The vajra is drawn in her own house, [that is,] she should worship it. The particle *tu* (4d) is used in the sense of certainty. She should be known as being born from the clan of Śrīheruka certainly. The particle *vai* (5b) is used as an adornment of the sentence.

Commentary on vss. 18.5c-7 : the third class

[[A yoginī] whose trident on [her] forehead or spear is shown; whose eyes are red; who is reddish white; whose feet and hands are red; and who is fond of goats or the fowls; [and] always intent [on them], should always worship that symbol [i.e. the trident] in her house. And there is no doubt that such Dākinīs are born from the clan of Śrīheruka.]

The particle *vā* (5c) is used for the sense of ‘alternative’ [i.e. trident or spear]. The particle *api* (5c) is used in the sense of possibility. The particle *hi* (5d) is used as hyperbole. As for [the verses] beginning with *rakta* (6a), *chāgala*, (goat-related, 6c) means nothing but *chagala* (goat). The state of being constant means the state of being without interval. The feminine plural nominative *ḍākinyaḥ* (7d) is [used as a singular nominative, i.e.] *ḍākinī*.

¹ Cf. Since the rest of the *mūla* verses of chapter 18 are missing in the manuscripts of the *Herukābhidhāna*, they are reconstructed from the *Abhidhānottara*. Accordingly, the translation of those parts is given with square brackets.

Commentary on vss. 18.8-10b : the fourth class

[[A yoginī] whose wheel on [her] forehead and in [her] hands is shown; who is dark; and who resembles cloud; wears a headband all the time. She is endowed with great fortune; who is a virtuous woman; and who is the best of the best. Her wheel which is drawn in [her] house is always worshipped [by her]. [This] ḍākinī who is proud of her power is born in the clan of Vajravārāhī.]

On the forehead (*lalāṭe* 8a) means in the middle of the forehead: it can be known from that the word *tu* (8a) [which is followed by *lalāṭe*]. **The particle *hi* (8b)** is used in the sense of emphasis [i.e. only on the forehead and in hands]. [The band (*paṭṭa*, 8d)] means *vīrapaṭṭa* because of the word ‘**the forehead**’ [i.e. the band on the forehead indicates *vīrapaṭṭa*]. **The virtuous woman** (*sādhvī*, 9b) means a faithful wife (*ekapatnī*). The word ‘**the best of the best** (*paratarā*, 9b)’ means that she is extremely beautiful.

Commentary on vss. 18.10c-12 : the fifth class

[[A yoginī] who has black kohl; whose teeth are projecting; who is always cruel; who is vulgar (*vāmā*) [but] truthful², who always likes bathing; who does not talk much; [her symbol,] a beautiful vajra which is drawn in [her] house is always worshipped [by her]. They who are born from the clan of Vajravārāhī are the fifteen thousand.]

The word *daśanonnatā* (10d) means [a compound with reversed elements] whose teeth are projecting (*unnatadaśanā*). The word *vāmā* (11a) means she is fond of bad words. As for how many **are born in the clan of Vajravārāhī** (*vajravārāhyāḥ kulodbhūtāḥ*, 12c), the Blessed One says [the verse] beginning with *sahasrāṇi daśapañcakam*. They are the fifteen thousand yoginīs: this is the meaning [of the sentence].

² It could be translated as an opposite meaning, i.e. ‘not related to the truth’, but this suggested translation is based on the Tibetan rendering *snying stobs ldan par gyur pa dang*.

Commentary on vss. 18.13-15b : the sixth class

[[A yoginī] who is white; whose appearance is golden; who has furious eyes³; who is hairy; [whose] vajra is on [her] forehead and in hands is shown; who ascends to the throne; who is proud [of herself] always; who talks truth; whose pleasant fragrance is jasmine; [and whose symbol] vajra [drawn] in her house is always worshipped [by her] : this supreme [yoginī] is the Mahāyogeśvarī who is born from the clan of Khaṇḍarohā.]

The characteristic of [the yoginī] born from the clan of Khaṇḍarohā [is taught] through [the verses] beginning with *gaurī* (13a) and ending with *varā* (15b). [The word (*mallikāmodagandhinī* 14b) is a bahuvrīhi compound:] she is one whose fragrance is pleasant like jasmine.

Commentary on vss. 18.15c-17 : the seventh class

[[A yoginī] who is ever fond of meat; who is lean; whose appearance is like black kohl; [who] has a form of trident on [her] forehead; who is fond of crucial behaviors; who goes to a cremation ground; who is fearless; who is shameless; whose trident is on [her] forehead; whose skull drawn in [her] house is worshipped: she is the ḍākinī born into the clan of Śrīherukadeva.]

The characteristic of [the yoginī] who is born in Śrīheruka clan [is taught] through [the verses] beginning with *māmsapriyā* (15a) and ending with *ḍākinī sā kulodbhavā* (17d).

Commentary on vss. 18.18-19 : the eighth class

[A lady whose color is like cloud; who has uneven teeth; who has vicious deeds always; who has a large left in-

³ It is based on my tentative conjecture *tathārūṣākṣī* from *tathārūpīkṣī* found in mss. of the *Herukābhīdhānotara*, however, the meaning is still unclear to me. The Sarnath edition conjectured it to *tathā stabdhākṣī* according to its Tibetan translation *mig mi g.yo zhing* (whose eyes are fixed on).

cisor; whose axe drawn in [her] house is always worshipped : she is the ḍākinī born in the clan of Vināyaka. There is no doubt.]

The characteristic of [the yoginī] who is born in the clan of Vināya [is taught] through [the verses] beginning with *jīmūta* and ending with *na saṃśayaḥ*. **Having uneven teeth** *daśanair viśamasthitā* (18b) means that whose teeth are uneven. **Vināyaka** means the enemy of obstacles.

Commentary on vs. 18.20

[As for this [characteristic] of the group of these ḍākinīs born from Śrīheruka, the synecdoche for the benefit of sādhakas is stated.]

etaḍḍākinīgaṇasya śrīherukakulodbhavā sādhakānāṃ hitārthopalakṣaṇaṃ samudāhṛtam (vs. 18.20) means that this characteristic is syntactically connected to the group of ḍākinīs. Regarding what kinds of [the group of ḍākinīs], the Blessed One says *śrīherukakulodbhavā* (20b). It does not have the final case ending, [i.e. *śrīherukakulodbhavasya*]. Śrīheruka is the chief clan of the origin of the [ḍākinīs]. [Its] articulation is lengthened.

The words [i.e. particles,] *ca*, etc. are to be known as having a collective sense, etc.

[Thus in Glorious *Herukābhidhāna*, the eighteenth chapter, the characteristic of colors and symbols of All yoginīs [is finished.]

Commentary on the subcolophon

[The characteristic (*lakṣaṇa*) in the title of the chapter] means the characteristic and also the clan because of being mixed up, it is not up to the subject under discussion. In the sixteenth [chapter], seven yoginīs have been taught according to [their character] beginning with color and fragrance and [their] clan. Six [yoginīs have been taught] merely through [their] activities. In the seventeenth [chapter], seven [yoginīs have been taught] according to [their characteristic] beginning with names and possessions and [their] symbol, [e.g.] a skull, etc. In this

[chapter], eight [yoginīs have been taught] according to [their characteristic] beginning with color and fragrance and [their] symbol which is associated with their clan. In total, they are twenty-eight. The word *sarva*^o (all) is used in the sense of ‘all the examples’ [have been taught through three chapters]. This is the chapter by which all eight yoginīs’ color, character, and sign are determined, [i.e.] described; therefore, [it is titled as] **sarvayoginīvarṇalakṣaṇacihnavidhipāṭalaḥ**. [And the orthography of] *aṣṭadaśamaḥ* is *aṣṭadaśaḥ*.

In the Commentary on the Glorious *Cakrasamvara*, the eighteenth chapter [is finished].

Abbreviations

<i>ac</i>	<i>ante correctionem</i>
<i>cod.</i>	Codex
<i>conj.</i>	conjecture
<i>corr.</i>	correction
<i>deest.</i>	omitted in/absent in
<i>em.</i>	emendation
IASWR	The Institute for the Advanced Study of World Reli- gions
<i>ms.</i>	manuscript
<i>mss.</i>	manuscripts
NGMPP	Nepal-German Manuscript Preservation Project
<i>pc</i>	<i>post correctionem</i>
<i>r</i>	recto
<i>v</i>	verso
<i>vs./vss.</i>	verse/verses

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