

〔個人研究〕

# Secret Signs for Yogins and Yoginīs

—A preliminary edition and translation of *Padminī* ch.9—

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## 0. Introductory Remarks

The *Padminī*, written by Ratnarakṣita who had experienced the catastrophe for Indian Buddhism in the late twelfth century, is the voluminous commentary of the *Samvarodayatantra*. According to the Tibetan historical accounts (Tāranātha), the *Padminī* is said to have been composed while Ratnarakṣita had stayed in Tibet after he left from India<sup>1</sup>. Moreover, the *Padminī* might have been initially composed for teaching Tibetan Buddhist monks since Ratnarakṣita not only commented word by word on the *Samvarodayatantra* but also extensively explained some Buddhist doctrines such as buddhatva (= vajradharmatva) and the efficacy of bhāvanā, which was presumably one of significant topics for Tibetan Buddhist society at that time.

Recent some years, Dr. Ryugen TANEMURA, Dr. KAZUO KANO, and Dr. Kenichi KURANISHI have studied the *Padminī* and continuously published parts of its edition and translation as results of their

<sup>1</sup> SCHIEFNER 1963: 192.

project<sup>2</sup>.

This paper provides a preliminary edition and translation of the ninth chapter of the *Padminī*, which teaches secret signs (chommā) of yogins and yoginīs, and sacred sites (pīṭha etc.) for external and internal practices. Although some Buddhist tantras briefly mention about these two topics, the most texts which devoted to these and developed their system belong to Buddhist Śamvara tradition<sup>3</sup>. It is worthy to note that these themes also frequently appear in Śaiva works. The interrelationship between Buddhist and Śaiva works on this regard was mentioned by SANDERSON 2009, SUGIKI 2006 and 2009.

### On yogin's secret signs (chommā)

Chommā explained in *Padminī* 9, is a technical term for various types of secret signs between yogins and yoginīs in order to recognise whether she or he belongs to her/his clan for tantric practices. The word chommā is also variously spelled out as chomā, chommakā, etc. It seem to be

<sup>2</sup> Their project has been started since 2012 supported by JSPS KAKENHI (Grant No. 22320014 [Project Leader: T. KYUMA], 25370059 [Project Leader: R. TANEMURA], 26284008 [Project Leader: T. KYUMA]). Cf. TANEMURA; KANO; KURANISHI 2014ab, 2016ab, 2017, 2018. See also TANEMURA 2009, 2014, 2016, KURANISHI 2013, 2014, 2015, 2016.

<sup>3</sup> The chapter nine of *Samvarodayatantra* seems to be influenced by the chommā-ṣaṭāla (1.7) in the *Hevajratantra* (a.k.a. the *Dvikalpa*) as well since many passages are parallel.

not native doctrine to Buddhist tantras since this term is often found in Śaiva texts, too<sup>4</sup>. For example, a defining passage of *chomma*, *yena vijñāyate bharatā bhaginī* found in Buddhist tantras, e.g. the *Hevajratantra*, *Laghuśamvara*, *Samputatantra* is also found in Śaiva works, e.g. the *Siddhayogeśvarīmata* and *Brahmayāmala*. In this regard, the *Samvarodayatantra* has an elliptical passage, *yena vijñāyate yogī śīghraṃ siddhiḥ prajāyate*, and Ratnarakṣita gives two ways in his *Padminī* to interpret *yogī* as *yoginī* or as *yoginaḥ* so that *chommā* is clearly the communicative method between male and female practitioners. The details of *chommā* system in Śaivism literature, particularly based on the *Dākārṇavatāntra*, has been illustrated in SUGIKI 2005.

### On sacred sites (pīṭha etc.)

The teaching of *chommās* is associated with the system of sacred places (*pīṭhas*). The term *pīṭha* is used in the *Padminī* as two senses, i.e. as a generic term for sacred places and as a name of ten categories of sacred places, e.g. *pīṭha*, *upapīṭha*, *kṣetra*, *upakṣetra*, *chandoha*, *upachandoha*, *melāpaka*, *upamelāpaka*, *śmaśāna*, and *upaśmaśāna*.

<sup>4</sup> Among Śaiva works, *chommakā* which is seen in a Buddhist tantra *Laghusamvara*, is found in the *Brahmayāmala*, *Tantrasadbhāva*; *chomā* in the *Brahmayāmala*; *chommā* in the *Manthānabhairava*; *chummā* in the *Tantrāloka*; *chummakā* in the *Netratantra* and *Svacchandatantra*; *chomaka* in *Ṣaṣṭhasrasaṃhitā* which is also seen in the *Samvarodaya*. Cf. BANG FORTHCOMING\*.

Here, same as other texts of Saṃvara cycle, this list of ten categories is regarded to correspond to ten *bhūmis*. The system of pīṭhas found in Saṃvara cycle has been studied by SUGIKI 2009. And SANDERSON 2009 already introduces textual evidence that both Buddhist and Śaiva might have closely shared the system of pīṭhas<sup>5</sup>.

### Synopsis of the Mūlatantra Ch.9

Before the detail explanation, Ratnarakṣita divides the chapter nine into four sections with topics as follows. The verse numbers are slightly different from TSUDA 1974. See the Appendix below.

- |    |                            |            |
|----|----------------------------|------------|
| 1. | chommanirdeśa              | vv.1-13    |
| 2. | bāhyādhyātmapīṭhādinirdeśa | vv.14-22   |
| 3. | bhūminirdeśa               | vv.23-26ab |
| 4. | nimittanirdeśa             | vv.26cd-28 |

### Sigla Codicum

- |   |  |
|---|--|
| T | Takaoka CA17, complete, paper, 49 fols., NS 732.               |
| B | Baroda No.78, complete, paper, 92 fols., VS (?) 1983.          |
| N | NAK 5/203 = NGMPP B113/8, complete, paper, 230 pages, NS 1044. |

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<sup>5</sup> Cf. SANDERSON 2009: 186-203

- Ra Tucci's Collection 3.7.16; ch1 13, incomplete, paper, 35 fols.  
 Rb Tucci's Collection 3.7.26; ch18 33, incomplete, paper, 41 fols.

[Notes: Since Ra and Rb have many marginal notes on every page, these two are not shown in the apparatus to avoid complexity. Cf. TANEMURA; KANO; KURANISHI 2016, 2017]

- ac. ante correctionem  
 conj. a diagnostic conjecture  
 D sDe dge edition  
 em. an emendation  
*hyper.* hypermetrical  
 Ota. D. Suzuki (ed.) *The Tibetan Tripitaka, Peking Edition: Kept in the Library of the Otani University, Kyoto: Reprinted under the Supervision of the Otani University of Kyoto: Catalogue & Index*, Tokyo: Suzuki Research Institute, 1962. 『影印北京版西藏大藏經—大谷大学図書館蔵—大谷大学監修西藏大藏經研究会編輯総目録附索引』東京・鈴木学術財団, 1962.  
 P Peking edition  
 pc. post correctionem  
 Tib. Tibetan translation  
 Toh. H. UI, M. SUZUKI, Y. KANAKURA and T. TADA (eds.) *A Complete Catalogue of the Tibetan Buddhist Canons*, Sendai: Tohoku Imperial University, 1934. 『西藏大藏經総目録東北大学所蔵版』仙台・東北帝国大学, 1934.  
*unmet.* unmetrical

var.	a variant
X	an illegible letter

## Editorial Policies

- ▶ Cases of gemination are silently emended.
- ▶ Due to the feature that the manuscripts frequently do not distinguish sibilant scripts, i.e. ś, ṣ and s, they are silently corrected; however, if there is any ambiguity to interpret in various manners, it is reported.
- ▶ Irregular nasalization in manuscripts, e.g. *anusvāra* is sometimes replaced with *n*, is kept in this edition.
- ▶ In order to mark the commencement of a new sub-section in both the edited text and the translation, the topics are added in bold in square brackets.
- ▶ In the translation, words for which no equivalent is present in the text, but supposedly for which are implied are added between square brackets “[ ]” where the words could be helpful for the understanding of the text.
- ▶ The folio starting numbers of manuscripts (TBN) are interlined at each line feed position.

## 1. Preliminary Edition of the *Padminī* Ch.9

### [Introduction]

<sup>1</sup>atha **chommaṃ kathayetyādinimittadarśanam**ityantapañcadaśādi-  
praśnacatuṣṭayavisarjanāyāha<sup>2</sup>. (1) **athaityādiyeyantaṃ chommanir-**  
deśaḥ. (2) **ḍākinītyādisarvabuddhasamo hy asāvityantaṃ bāhyā-**  
5 **dhyātmapīṭhādinirdeśaḥ.** (3) **pīṭhamityādimānavaityaṃ bhūmi-**  
nirdeśaḥ. (4) **bhramannityādi**prajāyate**ityantaṃ nimittanirdeśaḥ.**

B 30r1

### [Chommanirdeśa]

tatra **vāmahastaṃ tv** (v.1b) iti vāmahastena, tur avadhāraṇa iti. **yogīti**  
(v.1c) yoginī, **śīghraṃ siddhiḥ prajāyate** yogina iti śeṣaḥ. athavā  
10 **yena vijñāyate** (v.1c) yoginaḥ **śīghraṃ siddhiḥ prajāyate.**

<sup>1</sup> Manuscripts: T 17r2-17v7, B 29v9-31r7, N 63-71

<sup>2</sup> The pratīka here is mentioned in the Ch.1 vv.5cd-6 (tentative edition: A omits all; C 1v5-6; L 2v1[omit 6cd]; T 2r2-3): samayasamketa cchommasya kathayasva mama prabhoḥ | ke te pīṭhādisamketa bāhyā cādhyātma-m-evaṃ ca | kathaṃ bhūmyādīlabhasya kathaṃ nimittadarśanam | (► kathayasva || C; kathaya T. ► bāhyā cādhyātma-m-evaṃ || A; bāhyā cādhyātmakevaca C; bā[hyā]dhyāmikāṃ eva ca T. ► nimittadarśanam || T; nitidarśana C.)

**2** atha chommaṃ kathayetyādi° || conj. Tib.; athā imaṃ kathayetyādi° TBN **2** atha chommaṃ kathayetyādi° || T has dots under *imaṃ*. **4** chomma° || em.; choma° T; ima° BN **4** sarvabuddhasamo || em. Mūlatantra; sarvabuddhamayo TBN **5** pīṭham || TN; pīṭhann B **6** bhūminirdeśaḥ || bhūminirdeśa<sup>T<sup>pc</sup></sup> BN; bhūmirirdeśaḥ T<sup>ac</sup> **8** avadhāraṇa iti || em.; avadhāraṇeti TBN (Double samdhi) **9** śīghraṃ || em.; śīghra° TBN **10** yoginaḥ || N; na yoginaḥ TB

etad uktaṃ. japadhyānaparasya yoginaḥ tiṣṭhataḥ pīṭhādau bhramato  
<sup>N68</sup>  
 vā yoginyas tadanugrahāya saṃketair ātmānam upadarśayanti. yogi-  
 nāpi tāsāṃ saṃketān upalabhya pratisaṃketāḥ kartavyāḥ. tās tuṣṭāḥ  
 samāhitāṃ siddhim upanayanantīti. tatra yoginīnām aṅgasamketā vāmena.  
 15 yoginas tu pratisaṃketā dakṣiṇena.

**ekāṅgulim** (v.2a) iti<sup>3</sup> tarjanī. **yas tv** (v.2a) iti yā. svāgataprasna ity  
 arthaḥ. **dvābhyām** (v.2b) iti tarjanīmadhyamābhyām, pratisaṃketāḥ.  
**vāmāṅguṣṭham nipīdayet** (v.2d) iti tarjanīmadhyamābhyām iti śeṣaḥ.  
 ittham eva dakṣiṇena pratimudrā. vāmāṅgulim niyojayed iti kecit pāṭhaḥ<sup>4</sup>.  
 20 tadā tarjanīmadhyame yukte ity arthaḥ.

**pradeśiketi** (v.3d) tarjanī. aṅguṣṭha iti kaścit<sup>5</sup>.

**anāmikāṃ darśayed** iti (v.4a) spr̥śet evaṃ **grīvām** (v.4b). **paṭṭīsam**  
 iti (v.4c) muṣṭim baddhvā tarjanīmadhyame prasārya saṃśliṣṭe, lalāṭe

<sup>3</sup> The *Ratnāvalī*, one of the commentary of *Hevajratana*, written by Kamalanātha, has similar explanation of the chommās here. (*Ratnāvalī*: fol. 9r1-5)

<sup>4</sup> Although there is no trace of this reading in the Saṃvara literature available in Sanskrit at present, we can find similar expressions not only in Buddhist but also in Śaiva literatures.

<sup>5</sup> There is no trace of this reading at present.

**11** bhramato || em. Tib.; kramate T; tumate B; bhramate N **12** vā || em.; T punctuates before vā. **13** yogināpi || conj.; yogipi TB, yogirapi N (inserts 'ra' in the margin.) **13** saṃketān || corr. Scribe; saṃketon T **13** kartavyāḥ. || em.; kartavyās TBN **13** tuṣṭāḥ || B; tuṣṭhāḥ T; tāṣṭāḥ N **14** upanayanantīti || em.; upanīyantīti TBN **14** yoginīnām aṅgasamketā || em.; yoginīnāmasaṅgasamketā° TN; yoginīnāmasamketā B **18** vāmāṅguṣṭham || em.; vāmāṅguṣṭha TB, vāmāṅguṣṭam N **19** dakṣiṇena || em.; daśena TBN **19** vāmāṅgulim || em.; vāmāṅguli TBN **23** muṣṭim || em.; muṣṭam TBN **23** baddhvā || conj.; baddhā TBN **23** saṃśliṣṭe || B; saniṣṭhe T, saṃśiṣṭe N **23** lalāṭe || TB; lalāṭa° N



dhāraṇāt. **triśūlam** iti (v.4d) vṛddhāmguṣṭhena kanīyasīm āyantrya  
 25 śeṣāṅgulitrayavitatapasāraṇāt. **medinīti** (v.5c) bhuvam. dantān iti  
 kaścīt<sup>6</sup>.

**cakram** iti (v.5d) vṛddhātarjanībhyāṃ śliṣṭhāgrābhyāṃ. **śikhām** ity  
 (v.6b) uṣṇīśasparśāt.

**krīḍake kandukena** <sup>N<sup>69</sup></sup>tv iti (v.6d) ubhābhyāṃ hastābhyāṃ nartitaṃ  
 30 darśayed ity arthaḥ.

<sup>B<sup>30v1</sup></sup>kāyavākcittaceṣṭā 'to 'pi vijñāya tāḥ sevanīyā ity āha—**vāmenetyādi**  
 (v.7a). **vāmeneti** vāmapādena. gamanādau **ḍākinyā** iti (v.7b) prathamā.  
**vāmata** iti (v.7b) puruṣasyeti. **vāmahastaprabhāṣī ceti** (v.7c) vāma-  
 hastam unnāmya prabhāṣaṇāśīlā. pravāmaṃ natvocaiḥ śabdaṃ karotīti  
 35 kaścīt.

**strīṇāṃ hr̥ṣṭaprabhāṣī ceti** (v.8a) strībhyaḥ sarasālāpinī. **samayī so**  
**'bhidhīyata** iti (v.8b) sā samayinīti arthaḥ. **strīṇāṃ prārthitam** iti  
 (v.8c) tābhyo 'bhyartha samayasevāṃ kuryād ity arthaḥ. **kulabījair**  
 iti (v.8d) vairocanaḍibījair.

40 **kulakriyeti** (v.9a) yasmin kule samutpannā tatkulakriyāṃ. **japati sva-**

<sup>6</sup> Cf. *Cakrasaṃvaratantra* Ch.22 v.8cd (Ed.: 122): dantān darśayed yā tu oṣṭhaṃ tasyāḥ pradarśayet. (unmetrical)

24 āyantrya || T; āmantrya B, āyantryā N 27 śliṣṭhāgrābhyāṃ || em.; śleṣṭhāgrābhyāṃ T; śleṣṭhāt tābhyāṃ B, śliṣṭāśrābhyāṃ N 27 śikhām ity || em.; śikhām iti TBN 29 krīḍake || TN, krīḍake B 29 nartitaṃ || conj.; nartinaṃ T, nartanaṃ B, tarttanaṃ N 34 ullāya || T<sup>ac</sup>; unnāsyā T<sup>pc</sup>; unnāsyā B; ullolya N 37 so 'bhidhīyata || BN; sābhidhīyata T 38 tābhyo || em.; tā TBN haplography 38 'bhyartha || T; ahyartha B; abhyartha N

**kulam** iti (v.9b) svakulamantram. **vidyā saṃlikhyate sadeti** (v.9b) svamantram pṛcchatīty arthaḥ.

**likhet svagrhe ramed** iti (v.12d) pūjayitveti śeṣaḥ.

**dākinīkulasambhūte**<sup>T17v1</sup> (v.13c) vajravārāhīkulasambhavā.

45 [Bāhyādhyātmapīṭhādirdeśa]

**deśe deśe** ityādi (v.14-22b) subodham.

**tatpiṇḍamayam** iti (v.22c) teṣāṃ pullīrādicaturviṃśatideśānāṃ pīṭhādi-  
daśasaṅgrhitānāṃ tatsthānāṃ ca pracaṇḍādidevīkhaṇḍakapālavīryānāṃ  
yaḥ piṇḍa ekatra samāveśa tatsvabhāvo yogino dehaḥ. ata evāha —

50 **sarvetyādi** (v.22d). adhimātrayoginā svaśarīra eva sakalam etan niṣpādyam  
iti bhāvaḥ. adhyātmāsamarthenaiva bāhyapīṭhādu patitavyaṃ. tad  
uktaṃ Śrī-Abhidhānottare,

kṣīyante dhātavas teṣāṃ bhramaṇād bāhya yoginām |

ato bāhyaṃ nirākṛtya sthātavyaṃ yogalīlayā |

55 yadi tattvavihīnāḥ syu[r] bhrāntyā teṣāṃ na kiṃcana |

43 likhet || em. B; likhyet TN 43 pūjayitveti || conj.; pūjayi<1 syllable blank>ti T; pūjayiti B; pūjayi | ti N (N's scribe seems to show 1 syllable blank with a daṇḍa mark.) 44 °sambhūte || conj.; °sambhūtyeti TBN 47 pullīrādi° || TN; pullivādi° B 47 °deśānāṃ || em.; °devānāṃ TBN 48 °saṅgrhitānāṃ || TN; saṅgrhitānā B 48 °vīryānāṃ || T; °vīrānāṃ BN 49 samāveśaḥ || em.; samāveśa TN; rāmāveśa B 51 iti bhāvaḥ || TB; itir bhāvaḥ N<sup>pc</sup>, itir bhavaḥ N<sup>ac</sup> 51 adhyātmāsamarthenaiva || T; adhyātmāsamarthenaiva B; adhyātmāsamarthenaiva N<sup>ac</sup>, adhyātmāsamarthenaivaṃ N<sup>pc</sup> (The last syllable va seems to be erased accidentally.) 53 kṣīyante || TN; kṣīyantī B 53 dhātavas || N; dhātava B, ghātavas T 53 bāhya yoginām || N; bāhyayoginī T, bāhe yoginī B 55 tattvavihīnāḥ || TN; vihinā B

atha tattvayutās teṣu bhrāntīyā teṣān na kiñcana ||<sup>7</sup>

B 31r1

iti.

athavādhyātmaṃ japabhāvanādilabdhasāmarthyo devyādeśād bahiḥ-  
pīṭhādipātrāṃ kuryād iti bahiḥkṣetrādiṣu caryāparyaṭanaṃ hetubhūtam  
60 adhyātmaparikīrtanam iti. ata eva vakṣyati,

bāhyayogini saṃpūjyā pīṭhabhramaṃ na śakyate ||<sup>8</sup>

<sup>7</sup> These two verses are quoted from the same chapter of *Abhidhānottara* (Ch.65 in Sanskrit, Ch.68 in the Tibetan translation). They are not continued as the *Padminī* quotes but other way around. Cf. *Abhidhānottara* Ch.65 (MS 107r1-3) [Tib. Ch.68 : D369r5, ]: yadi tattvavihīnā sya(!) bhrāntīyā teṣāṃ na kiñcane | adhyata[2]yutās te syu bhrāntīyā teṣāṃ na kiñcanaḥ | pīṭhopapīṭhachandohasevanan nirmalo bhavet | athāśaktaṃ pramādī vā pīṭhakīrtanato naraḥ | pade-duktaṃ(!) asmābhiḥ sattvāśayayogataḥ | dhyānato no [3] paraṃ saukhyaṃ tas-  
mād dhyānaparo bhavet | kṣīyante dhāvatas teṣāṃ bhramaṇād bāhyayogināṃ | ato bāhyaṃ tīrakṣṛtyaṃ sthātavyaṃ yogalīlayā |

<sup>8</sup> Cf. *Samvarodayatantra* ch.14-1 (A37r4-5; C19r5-6; L38r5-38v1; T30r1-2): athātaḥ saṃpravakṣyāmi vajrayoginīyācitam | bāhyayoginī saṃpūjya pīṭhabhramaṇa na śakyate || (°yācitam || ACL; yonvitaṃ T ▶ bāhyayogini || em. cf. *Padminī*; bāhyayoginī ACT; bāhyayogināṃ L ▶ saṃpūjya || ALT; saṃpūjyaṃ C ▶ °bhramaṇa na || ACL; °bhramaṇan na T) Tib. of Tantra (D282r5-6; P153v7-8): de nas rdo rje rnal 'byor ma/ /mchod pa yang dag rab bshad bya/ /gnas sogs bgrod par mi nus na/ /phyi yi rnal 'byor ma mchod bya/ / Tib. of *Padminī* here (D33v2-3; P39r8): nus na gnas bskor phyi rol gyi/ /rnal 'byor ma rnam yang dag mchod/ /zhes pa ste/

56 bhrāntīyā || BN; bhrāntīyān T 58 °dhyātmaṃ || TN; °dhyānāṃ B 58 °sāmarthyo || em.; °sāmartho TBN 59 °pātrāṃ || TB; °yātrāṃ N 59 kuryād || T; kuryād B, kuryā kuryād N 61 °yogini || T (*Metri causa*); °yoginī BN 61 saṃpūjyā || em.; saṃgrhya TBN 61 °bhramaṃ || N; °bhrama T, °bhramaṃ B

iti. nānāvidhā hi vineyānāṃ puṇyaparipākā iti. pūrvakenāśya na vi-  
rodhaḥ.

**[bhūminirdeśa]**

65 <Not explained>

**[Nimittanirdeśa]**

**bhramann** iti (v.26c) pīthādu. **nimittam** iti (v.26c) yoginīnāṃ veṣṭitaṃ.  
tad evāha—**nānetyādi** (v.27a). vyāghrādirūpeṇa krodharūpeṇa ca kāścīd  
āgaccanti\* yoginaḥ sannidhānaṃ. **hā hetyādi** bhīmo 'ṭṭahāsañ ca hasanti.  
70 tatra yoginābhetavyam iti. kartavyaṃ punaḥ kim ity āha—**svādhī**<sup>N71</sup>yādi  
(v.27c). śrīvajravārāhyāliṃgitaḥ śrīsamvararūpam ālambya hūṃkāra-  
nādaḥ kartavya ity arthaḥ.  
tad evāha—**simhetyādi** (v.28a). **darśanasparśanam** ity (v.28c) upa-  
lakṣaṇaṃ, vacanādiśravaṇād apīti bodhavyam iti.

75

navamapaṭalavyākhyā.

62 °paripākā || TB; °pariyākā N 67 nimittam iti || conj. Tib.; nimitte 'pi MS  
69 yoginaḥ || N; yogina TB 71 °taḥ || TB; °naḥ N 71 °rūpam ālambya ||  
TB; °rūpasya lambya N 72 °nādaḥ || B; °śādaḥ T, °ñādiḥ N 74 vacanādiśravaṇād  
apīti || em.; śravaṇādipīti TBN 76 °paṭala° || TBN<sup>pc</sup>; °pala N<sup>ac</sup>

## 2. Tentative Translation

### [Introduction]

Now, in order to answer the four questions beginning with the fifteenth question [asked in the first chapter], beginning with ‘*chommaṃ kathaya* (1.5cd)’, and ending with ‘*nimittadarśanam* (1.6d)’, [Bhagavān] says,

- (1) The explanation of chommas begins with ‘*atha* (v.1a)’ and ends with ‘*yā* (v.13b)’.
- (2) The explanation of internal and external pīṭhas etc. begins with ‘*ḍākinī* (v.13c)’ and ends with ‘*sarvabuddhasamo hy asāv* (v.22d)’.
- (3) The explanation of bhūmis begins with ‘*pīṭham* (v.23a)’ and ends with ‘*mānava* (v.26b)’.
- (4) The explanation of nimittas begins with ‘*bhramann* (v.26c)’ and ends with ‘*prajāyate* (v.28d)’.

### [The Explanation of Chomma]

In [the Mūlatantra], ‘left hand’ means with left hand. ‘*tu*’ is for emphasis. ‘*yogī* (v.1c)’ means yoginī. [The word] ‘to a yogin’ is to be supplied to ‘*siddhi* quickly occurs (v.1d)’. Alternatively, [v.1cd can be read] ‘since [a yogin] knows [chommas], *siddhi* quickly occurs to

the yogin'<sup>1</sup>.

It is said as follows: yoginīs appear themselves to a yogin who is intent on recitation and meditation or who wanders pīṭhas etc. through signs (*saṃketaiḥ*) in order to show favour to him. Also after having received their signs, the yogin should make the counter-signs. They (yoginīs), who are pleased, bestow [his] desired siddhi. In this regard, limb-signs of yoginīs are [made] with the left [hand]. On the other hand, counter-signs of yogins are [made] with the right [hand]. <v.1>

[The word] 'one finger' means index finger. [In this verse] 'he' (*yas*) means she (*yā*). [This sign] means a welcoming question <2a>. 'With two fingers <2b>' means the index finger and the middle finger. [This is yogin's] counter sign. 'With the index finger and the middle finger' is to be supplied [in the passage] 'one should press his left thumb <2d>'. In this very manner, the counter sign (*pratimudrā*) [should be made] with the right hand. Some reads [here] one should expose his left thumb; then, the index and the middle fingers are joined [with the thumb]. This is the meaning. <v.2>

'Pointing out [finger]' means the index finger. Some says the thumb. <v.3>

'One should show the ring finger', in the same way, [a yogin]

<sup>1</sup> Because of metrical reason, the Mūlatantra has 'yogī (v.1c)' which is ambiguous. Therefore, Ratnarākṣita suggests two interpretations of 'yogī (v.1c)': (1) *yena vijñāyate yoginī śiḡhram siddhiḥ prajāyate*, (2) *yena vijñāyate yoginaḥ śiḡhram siddhiḥ prajāyate*.

should touch his neck<sup>2</sup>. [It is] ‘a spear’ because it has [a shape]: first making a fist, stretching the index and middle fingers which stick together, [and] holding [the two fingers] on the forehead. [It is] ‘a trident’ because it has [a shape]: pressing the little finger with the thumb, [and] stretching the rest three fingers out. <v.4>

‘Earth <5c>’ means [one should show] earth<sup>3</sup>. Some reads teeth (*dantān*) [instead of *medinī*]. [It is called] ‘wheel’ since tips of the thumb and index fingers are touched together. <v.5>

[It is] ‘a topknot’ because of touching a top of head. ‘In a play with a ball’ means he should show dancing with both hands. <v.6>

Since after even though discerning the gestures of body, speech and mind, these [gestures] should be performed, Bhagavān says ‘with the left hand’ etc. ‘With the left’ means with the left foot. Regarding moving etc. ‘of the *ḍākinī*’ [it is] the first [gesture]. [The word] ‘from the left’ is for a man (= a yogin). ‘And expressing by the left hand’ means after waving the left hand, it has usage of explanation. Some says that it means “having vowed toward the left, one make a loud sound”. <v.7>

‘And excited expression of women’ means voice with love from women. ‘This is called *Samayī*’ implies a feminine form *samayinī*. ‘Desire of women’ indicates that having asked them [what they want],

<sup>2</sup> The meaning is here: ‘touch’ is equal to ‘show’.

<sup>3</sup> Ratnarakṣita comments on the word ‘*medinī*’ (singular, Nominative) as the accusative (*bhuvam*).

he should perform the samaya offering. ‘With the seeds of clans’ means with the seeds of Vairocana etc. <v.8>

‘action of clans (*kulakriyā*)’ which is the action of that clan which is originated; [that is to be understood as the accusative form] the action of the clan (*kulakriyām*). ‘He chants his clan’ means [he should chant] the mantra of his clan. ‘Vidyā is always written’ means that he asks [his] own mantra. <v.9>

‘One should draw [a skull, an axe, etc.] and enjoy [with her] in his house’ means that after offered [the items to her]. So it was left to be supplied. <v.12>

‘productions of clans of Ḍākinīs’ means productions of Vajravārāhī clan. <v.13>

### **[The explanation of the external and internal Pīṭhas]**

[The verse beginning with] ‘in each place (deśe deśe)’ is clear enough to understand. <v.14—22b>

‘Consisting of lump of them’ means the body of the yogin whose nature is one single lump, i.e. merging into one single [locus] of [the followings]: those twenty-four places beginning with Pullīra[malaya], which are contracted into ten [kinds of places] beginning with pīṭhā, and those places where goddesses beginning with Praçaṇḍā and heroes beginning with Khaṇḍakapāla abide. Precisely because of this reason, Bhagavān says ‘*sarva-*’, etc (in v. 22d). The idea is that a supreme yo-



gin can accomplish all of this just in his body. If one cannot accomplish internally, it should be downgraded to [wandering in] external [places (pīṭha)] and so forth. It is said in the *Śrī-Abhidhānottare*:

Bodily constituents of yogins are destroyed by means of wandering [in] external [places]. Therefore, after refusing external [practices], [they] should abide with Bliss of yoga. If they are deprived of truth, there is nothing [for them] because of their confusion. Then, they are accompanied with truth, there is nothing for them because of their confusion.

Alternatively, one whose power has been obtained by recitation, meditation, etc. should internalize vessels of external pīṭha, etc. with the instruction of Goddesses because wandering with caryā practice in external places etc. which is the cause is said to be internal [practice]. Precisely because of this reason, he says [as follows];

[If] one can not wander in pīṭhas, one [should] worship external yoginīs.

There are various manner of ripening merits for those who are to be trained. It is not contradictory to the former [explained with the quotation from the *Śrī-Abhidhānottara*].

**[The explanation of places (bhūmis)]**

<Not explained>

**[The explanation of the features (nimittas)]**

“One who is wandering” <v.26c> means [wandering] in pīṭha and so forth. “A mark” <v.26c> means [he] is surround by yoginīs. Therefore, [Bhagavān] says [the verse] beginning with *nānā* (in 27a). Some in the appearance of a tiger etc. and a fearful form come close to yogins. “hā hā” etc. means that they laugh fearfully and loudly. At that time, the yogin should not be afraid. What should be also done? Bhagavān says, “the own deity (svādhi-, in 27c),” etc. It means that, after merging (ālambya) into the form of Śrīsamvara who embraces Śrīvajravarāhī, the yogin should roar the sound hūṃ. Therefore, Bhagavān says [the verse] beginning with *siṃha* (28a). “Seeing and touching” means a synecdoche; therefore, it should be understood even through listening, speech, etc.

The commentary of the ninth chapter [is finished].

## Appendix: *Samvarodayatantra* Ch.9

Although TSUDA 1974 has edited the chapter nine of *Samvarodayatantra*, we reproduce the edition of this chapter to present a version on which could be close to that Ratnarakṣita commented in his *Padminī*. We could not use all manuscripts which TSUDA 1974 (p.1) used, but three manuscripts (ACL) are available to us which are grouped differently in his tentative stemma (p.4)<sup>1</sup>. Moreover, we used the Tucci manuscript (T) which is newly available:

T: Tucci sscr 4, Tucci Collection, paper, 78 fols., undated<sup>2</sup>.

Also the numbering of verses is slightly different from TSUDA 1974. Therefore, the edition of *Padminī* follows the verse numbers of our edition.



athātaḥ saṃkṣepato vaksye vāmahastan tu chommakam |

C 12r1; T 19r3                      A 24r3                      L 23r2  
yena vijñāyate yogī śīghraṃ siddhiḥ prajāyate || 1 ||

ekāṅgliṃ darśayed yas tu dvābhyāṃ susvāgato bhavet |

<sup>1</sup> Although TSUDA states that the manuscript L is a remote descendant of A (p.3), at least on the chapter nine, we assume that there are some variable variants of L to be mentioned.

<sup>2</sup> Cf. SFERRA 2008: 60. We appreciate Prof. Sferra allowing us to use this manuscript.

**1** saṃkṣepato || CT; saṃprakṣepato A; saṃprakṣeto L    **2** vijñāyate || A; vijñāyater C; vijñāyate jñānam L <sup>hyper</sup>; vijñāyato T    **2** śīghraṃ || AB; śīghra LT    **3** susvāgato || AL; svasvāgato CT

- kṣemamudrāṃ vijānīyad vāmānguṣṭhaṃ nipīdayet || 2 ||
- 5 anāmikān tu yo dadyād dadyāt tasya kaniṣṭhakām |  
 madhyamām darśayed yas tu dadyāt tasya pradeśikām || 3 ||  
 anāmikām darśayed yas tu grīvām tasya pradarśayet |  
 paṭisaṃ darśayed yas tu trīśūlaṃ tasya darśayet || 4 ||  
 stanāṃ darśayed yas tu śīmān tasya darśayet <sup>A 24v1</sup> |
- 10 medinī darśayed yas tu cakraṃ tasya pradarśayet || 5 ||  
 bhṛkuṭīm darśayed yas tu śikhān tasya tu darśayet |  
 lalāṭaṃ darśayed yas tu krīḍake kandukena tu || 6 ||  
 vāmena yāti yā nārī ḍākinīyā vāmataḥ sadā |  
 vāmahastaprabhāṣī ca vāmadṛṣṭāvalokinī || 7 ||  
 15 strīṅṅāṃ hr̥ṣṭaprabhāṣī ca samayī so vidhīyate |  
 strīṅṅāṃ prārthitaṃ kuryāt kulabījaiḥ prabhāṣate || 8 ||

4 °mudrāṃ || AT; °mudrās C; °mudrā L 4 vijānīyād || A; vijānīyād C; vijānīyā L; vijāyād T 4 vāmānguṣṭhaṃ || corr.; vāmānguṣṭha ACLT 5 dadyāt tasya || ACT; madhyamā syāt L 6 pradeśikām || ACT; pradeśikā L 7 darśayed yas || AT; darśayed C; darśadyas L 7 grīvām || C; grīvān AL; grīvā T 8 paṭisaṃ || corr.; paṭisaṃ A; paṭisaṃ C; saṃpuṭī L; paṭan T; cf. *Paminī* reads *paṭṭisaṃ* 9 stanāṃ <sup>ummet.</sup> || AT; stambhanaṃ C; stana <sup>ummet.</sup> L 9 yas tu || CL; \*stu A; yaḥ stu T 9 śīmān tasya pradarśayet || CLT; śīmāntaṃ tasya darśayet A 10 medinī || LT, cf. *Padminī*; medinīm A; medani C 10 cakraṃ tasya || ACT; cakrakātāthasya L 11 bhṛkuṭīm || CLT; bhṛkūṭī A 11 tasya tu || ACT; tu L 12 lalāṭaṃ || CLT; lalāṭa A 12 yas tu || ACT; stu L <sup>ummet.</sup> 12 krīḍake || A, cf. *Padminī*; krīḍate CLT 12 tu || AL; tuṃ CT 13 nārī || ACT; nāḍi L 13 ḍākinīyā || ACT; ḍākinīnyā L 13 14 °prabhāṣī || ACL; °prabhāṣām B 14 °valokinī || ACT; °vilokinī L 15 strīṅṅāṃ || AL; strīṅṅā CT 15 vidhīyate || CLT; vidhīyate A; cf. *Padminī* reads *'bhidhīyate* 16 prārthitaṃ || LT; yāthitaṃ AC 16 kuryāt || ACT; kuryā L 16 kulabījaiḥ || A; kulāḥ bījaiḥ CT; kulabījai L 16 prabhāṣate || AC; praḥāyate L; prabhāsyate T

kulakriyā na tyajati japati svakulaṃ vidyāṃ saṃlikhyate sadā |  
 śirakuṇḍūyaṇaṃ kuryāt svaśiro vāmapāṇinā || 9 ||  
 svavidyāsmaraṇaṃ tasya sādhakaviṣaye sthitā |  
 20 gaṇḍe cibuke vāpi nāsikāyāṃ kṛtāṅguliḥ || 10 ||  
 tiryagdr̥ṣṭiḥ sadākāle svavidyāṃ ca nirīkṣayet |  
 sadbhāvaṃ yānti yoginyaḥ samayinyaḥ<sup>A25r1</sup> khalu durlabhāḥ || 11 ||  
 kapālaṃ paraśuṃ khaḍgaṃ dhvajacakran tu cāmaram |  
<sup>L24r1</sup> vajraśaṃkhatrisūlaṃ ca likhet svagr̥he ramet || 12 ||  
 25 madyamāṃsapriyā nityaṃ lajjābhayanāśanī ca yā |  
 ḍākinīkulasambhūtā sahaajā iti kathyate || 13 ||  
<sup>T20r1</sup> deśe deśe 'bhijāyante yoginīm<sup>C12v1</sup> sevayet sadā |  
 pīthopapīthakṣetropakṣetracchandohopacchandoha-

17 kulakriyā ||CT, cf. *Padminī* ; kulakriyāṃ AL 17 tyajati japati ||C; japati A; tyajati L; jayati T 17 svakulaṃ vidyāṃ ||T; svakulavidyāṃ A; svakulāṃ vidyāṃ C; svakulabījāṃ L; cf. *Padminī* reads *svakulaṃ vidyā* 17 sadā ||conj. cf. *Padminī*; yadā CLT; omit. A 18 śira° ||T; śīliḥ A; śīla° C; śīlo L 18 kuryāt ||ACT; kuryā L 18 svaśiro ||A; svaśira CT; svaśiraṃ L 18 19 °viṣaye sthitā ||L; °vyaśaya hitā A; °viṣaye hitā CT 20 cibuke vāpi ||AL; vivuke vāpi C; vivakenāpi T 20 21 tiryagdr̥ṣṭiḥ ||corr.; tiryagdr̥ṣṭi CLT; tiryagdr̥ṣṭiḥ A 21 sadākāle ||A; sadākālo C; sadāloke L; sadākālā T 22 khalu ||ALT; sukha° C 22 dullabhāḥ ||A; durlabhaḥ L; durlabho C; durlabhā T 23 kapālaṃ ||AC; kapāla LT 23 paraśuṃ ||AT; paraśu CL 23 khaḍgaṃ ||AT; khaḍga C; khaḍvāṅga L 23 dhvaja° ||CLT; dhvaṃja A 23 tu ||CLT; ca A 24 vajraśaṃkhatrisūlaṃ ||C; vajraśaṃkhaṃ trilaṃ A; śaṃkhatrisūlaṃ L; vājaśaṃkhatrisūlaṃ T 24 likhet ||ALT; lihitan tu C<sup>hyper</sup> 24 ramet ||ACT; ramet tathā L 25 °nāśanī ||ALT; °nānāsinī C 25 ca yā ||ACT; bhayā L 26 °sambhūtā ||conj. cf. *Padminī*; sambhūtāḥ ACLT 26 sahaajā iti ||A; sahaajā-m-iti CLT 27 bhijāyante ||LT; bhijānīyante A; hi jāyante C 27 yoginīm ||T; yoginā A; yoginīm C<sup>hyper</sup>; yoginām L

## melāpakopamelāpakam |

- 30 śmaśānañ copasmaśānañ ca jambudvīpe vyavasthitāḥ || 14 ||  
 pīṭham pūrṇagirau khyātaṃ pīṭham jālaṃdharaṃ tathā |  
 oḍiyānaṃ tathā pīṭham pīṭham arbudaṃ eva ca || 15 ||  
 godāvary upapīṭham syāt tathā rāmeśvaraṃ dvayaṃ |  
 devīkoṭābhīdhānañ ca mālavaṃ copapīṭhakaṃ || 16 ||  
 35 kāmarūpaṃ dvayaṃ kṣetraṃ kṣetraṃ oḍrābhīdhānakam |  
 trīśakuny upakṣetra syāt kośalaṃ copakṣetrakam || 17 ||  
 kaliṅgalaṃpākayoś ca cchandoḥam ca tathaiva ca |  
 kāñcīkāñ copacchandoḥam himālaya viśeṣataḥ || 18 ||  
 pretādhivāsīnī melāyāṃ grhadevatam eva ca |  
 40 saurāṣṭre suvarṇadvīpe ca upamelāpakadvayam || 19 ||  
 śmaśānaṃ pāṭalīputraṃ śmaśānaṃ sindhum eva ca |  
 marukulatādvayaṃ sthānaṃ<sup>T 20v1</sup> upaśmaśāna kathiyate || 20 ||

30 jambudvīpe ||ACT; vajraṃbudvīpe L 30 vyavasthitāḥ ||ACT; vyavasthinā L  
 31 khyātaṃ ||C; khyātā ALT 32 eva ca ||ALT; eva caḥ C 33 upapīṭham ||T;  
 upapīṭha ACL 33 rāmeśvaraṃ ||L; rāmeśvarā ACT 33 dvayaṃ ||T; °ñkayaṃ  
 AL; °hrīdayaṃ C 33 dvayaṃ ||for dvitīyaṃ<sup>hyper</sup>, metri causa 34 mālavaṃ ||AC;  
 mālapaṃ L; mālāvāñ T 35 kāmarūpaṃ dvayaṃ ||T; kāmarūpāñkayaṃ A; kāmarū-  
 paṃ hrīdayaṃ C; kāmarūpī hy ayaṃ L 35 kṣetraṃ kṣetraṃ ||L; kṣetraṃ ACT  
 35 oḍrābhīdhānakam ||A; oḍvākṣetrabhīdhānakamkam C; oḍḍābhīdhānakam L; odd-  
 rābhīdhānakam T 36 trīśakuny upakṣetra ||AL; trīśakuni utkṣetraī C; trīśakuni  
 upakṣetra T 36 kośalaṃ ||AL; kośalā CT 37 cchandoḥam ||CLT; cchandoḥaś  
 A 38 kāñcīkāñ ||LT; kāñcīkā A; kāñcīko C 39 melāyāṃ ||CLT<sup>hyper</sup>; melāyo A  
 41 śmaśānaṃ ||CL; śmaśā\*\*nā A; śmaśāna T 41 pāṭalīputraṃ ||CT; līputraṃ A;  
 pāṭalīputre L 42 °dvayaṃ sthānaṃ ||A; °dvaye sthāne C; °dvayo sthāne L; °dvaye  
 sthāna T 42 upaśmaśāna ||C metri causa; upaśmaśā A; upaśmaśānaṃ L; upaś-  
 manāṃśā T

bāhyapīṭhaṃ tathā khyātam adhyātmaṃ deham ucyate |  
 svadehe nāḍikārūpaṃ pīṭhanāmeti kīrtitam || 21 ||  
 45 tadrūpaṃ devatākāraṃ tenādhyātmavyavasthiṭḥ |  
 tena tatpīṇḍamayaṃ dehaṃ sarvabuddhasamo hy asau || 22 ||  
 pīṭhaṃ pramuditā bhūmir upapīṭhaṃ vimalā tathā |  
 kṣetraṃ prabhākārī bhūmir arciṣmaty upakṣetrakam || 23 ||  
 chandoho °bhimukhī jñeyopacchandohaḥ sudurjayā |  
 50 dūraṃgameti melā syād acalākhyopamelakam || 24 ||  
 śmaśānaṃ sādhumatī caiva dharmameghopaśmaśānakam |  
 bhūmipīṭhādisaṃśuddhiṃ kathayāmi yathākramam || 25 ||  
 pīṭhopapīṭhasevānāṃ nirmalo bhavati mānavaḥ |  
 bhraman nimittaṃ saṃlakṣya nirvikalpena dhīmatāḥ || 26 ||  
 55 nānārūpavirūpiṇyā ghorāṭṭahāsa lakṣayet |  
 svādhidaivatayogena hūmkāranādanāditam || 27 ||  
 T 21r1

**43** tathā ||ALT; ta C **43** khyātam ||ACT; khyātā L **43** deham ucyate ||AL; deha  
 sucetety sucete C; deham uvacate T **44** svadehe ||ACT; svadeha L **44** nāmeti  
 ||CLT; nāmeti A **44** kīrtitam ||A; karttitā C; kīrtitāḥ L; kīrtitā T **45** °vyavasthiṭḥ  
 ||L; °vyavasthiṭḥ A; °vyavasthiṭi CT **46** tena ||CLT<sup>hyper</sup>; omit. A **46** °samo  
 ||ACT; °samā L **48** arciṣmaty° ||corr.; arciṣmat° A; anārccasmṛty° C; arci-  
 mṛty° L; arccismṛty° T **49** sudurjayā ||ACT; sudurjjayāḥ L **50** syād acalā° ||C;  
 syāṃd acarā° A; syād avalā° L; syāc calā° T **52** yathākramam ||CLT; kramam A  
**53** bhavati ||ACT; vati L<sup>ummet</sup>. **53** **54** bhraman nimittaṃ ||conj. cf. SUGIKI;  
 bhramaṇan nimittaṃ A; bhramenābhimbhū C; bhramatā nimitta L; bhramama nimitta  
 T **54** saṃlakṣya ||C; sarakṣa A; saṃrakṣya L; salakṣya T **54** dhīmatāḥ ||ACT;  
 dhīmatān L **55** °virūpiṇyā ||L; °virūpeṇyā A; °virūpiṇyaḥ C; °virūpiṇyaḥ T  
**55** ghorāṭṭahāsa ||CT *metri causa*; ghorāṭṭahāsaṃ AL **56**

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siṃhavad vicared yogī sarvaśaṃkāvivarjitah |  
darśanaṃ sparśanaṃ prāpya śīghraṃ siddhiḥ prajāyate || 28 ||

iti chommāpīṭhasaṃketabhūminirdeśapaṭalo navamaḥ ||

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57 yogī ||ALT; yogi C 57 58 śīghraṃ siddhiḥ ||A; śīghraṃ siddhiṃ C; śīghra  
siddhi L; śīghra siddhiṃ T 58 prajāyate ||ALT; jāte C<sup>unmet.</sup>



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[This work has been supported by JSPS KAKENHI Grant Numbers: 26284008, 16K02171.]

