

Tumburu and his Four Sisters in the Buddhist *Paramādyā* Cycle

(Abstract for the WSC panel on Śaiva/Buddhism)

TORU TOMABECHI

(Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences)

As has been remarked by Prof. Alexis Sanderson (“The Śaiva Age,” in *Genesis and Development of Tantrism*, Tokyo, 2009, pp. 128–131), the cult of the deity Tumburu and his four sisters (*caturbhaginī*) was one of the earliest Śaiva Tantric elements to be adopted by Buddhism. The *Adhyardhaśatikā Prajñāpāramitā*, an important Buddhist Yogatantra known in East Asia as the *Liqijing/Rishukyō*, briefly refers to the four sisters and their *hṛdayamantra*. Its commentary by Amoghavajra (Bùkōng) supplies the individual names of these goddesses (Jayā, Vijayā, Ajitā and Aparājitā) and their brother (Tumburu). The two “extended” versions of this scripture, i.e. the *Śrīparamādyā* and the *Vajramaṇḍalāṅkāra*, also contain references to Tumburu and his four sisters and prescribe *maṇḍala* rites for them. The textual corpus comprising these scriptures, which we may call the *Paramādyā* Cycle, is closely related to the Proto-Yoginītantra *Sarvabuddhasamāyoga*, and this latter text, in turn, suggests possible affinities with the Śaiva *Vīṇāśikha*, a Tantra that centers on Tumburu worship. Although the *Sarvabuddhasamāyoga* itself does not include the Tumburu cult, it does not seem inconceivable that the *Paramādyā-Sarvabuddhasamāyoga* corpus as a whole is somehow related to the *Vīṇāśikha* or other closely associated Śaiva Tumburu ritual traditions. As a preliminary attempt for research in this direction, this paper will present and examine the relevant materials pertaining to the Tumburu/Caturbhaginī cult that are found in the *Paramādyā* Cycle as well as in its commentarial literature.