

# The recipient of the Tantric Buddhist funeral

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## Opening remarks

In the medieval period, Tantric Buddhism developed various ritual practices not only in the form of private cults but also for patrons in the public domain. One of the ritual practices of the latter is the funeral (*antyeṣṭi*). Therefore, by examining the status of the recipient of such funerals, we can to some extent infer what kinds of people were included in Tantric Buddhist communities or were intended to become members of such communities through the funeral rite. Concerning the Buddhist Tantric funeral, I have worked mainly on the following three texts: the *Mṛtasugatiniyojana*, a manual of the funeral rite by Śūnyasamādhivajra,<sup>2</sup> the final chapter (*Antasthitikarmodeśa*, “Instruction for the rite at one’s death”) of Padmaśrīmitra’s *Maṅdalopāyikā*,<sup>3</sup> and the final chapter (*Nirvṛtavajrācāryāntyeṣṭilakṣaṇavidhi*, “Rules of the funeral of a departed Tantric master”) of Jagaddarpaṇa’s *Ācāryakriyāsamuccaya*.<sup>4</sup> These texts do not explicitly prescribe

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<sup>1</sup> This is a revised English version of TANEMURA 2017.

<sup>2</sup> The date of this Indian author is still unclear. On this author, see also TANEMURA 2007. “The last two verses [of the *Mṛtasugatiniyojana*] say that he received the great teaching of the funeral from Venerable Bhadra (Bhadrapāda)” (TANEMURA 2007: 3).

<sup>3</sup> We know little about this author. He calls himself Padmaśrī in the final verse. The colophon of the single codex says that he is a *maṅḍala* master (*maṅḍalācārya*) at Khasarpaṇa Monastery. For the Khasarpaṇa Monastery, see SANDERSON 2009: 95, n. 178.

<sup>4</sup> I have presented a critical edition of the Sanskrit text of the *Mṛtasugatiniyojana* in TANEMURA 2013a and an annotated Japanese translation in TANEMURA 2013b. The latter also presents passages from *Guhyasamājatantra* commentaries of the Jñānapāda school which are related to the Yoga of Resuscitation (*mṛtasamjīvanayoga*), thereby pointing out that the practice prescribed in the *Mṛtasugatiniyojana* is closely related to the Jñānapāda school. With regard to the second manual, Padmaśrīmitra’s *Maṅdalopāyikā*, I have presented a preliminary edition and annotated Japanese translation of the relevant chapter in TANEMURA 2012b. With regard to the third manual, *Ācāryakriyāsamuccaya*, I have pointed out that the text is a borrowing

the beneficiaries of the funeral, but we can gather some information about its recipients through the examination of various passages. The purpose of this short paper is to examine such passages from these and related texts that might provide clues about the recipients of the Tantric Buddhist funeral.

### References to the recipients in funeral manuals

First, I will examine passages from Tantric Buddhist funeral manuals that refer to the recipient of the rite, especially the colophons of some manuals that refer to the status of the recipient. The first passage belongs to the final chapter of Jagaddarpaṇa's *Ācāryakriyāsamuccaya: nirvṛtavajrācāryāntyještilakṣaṇavidhiḥ* (ms. K fol. 57v1). This chapter colophon indicates that the primary beneficiary of the funeral rite is a Tantric master (*ācārya*).

Padmaśrīmitra states that the funeral prescribed in his manual should be performed for Tantric masters and others who have practised the meditation-rite of Vajrasattva or some other Tantric deity (SANDERSON 2009: 127, n. 295):

On the basis of the rules at death (*antasthiti*), I shall explain the rite (*kṛtya*) to show the path for departed masters and others<sup>5</sup> who have practised the meditation-rite of Vajrasattva or some other [Tantric deity].<sup>6</sup>

The *Vajrācāryanayottama*, an anthology of Tantric ritual manuals closely related to the Ārya School of the *Guhyasamājatantra*, contains the fragmentary text of a manual on the Tantric funeral.<sup>7</sup> The text is entitled

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from the whole *Mṛtasugatiniyojana*, except its two colophonic verses (TANEMURA 2004b, 2007).

<sup>5</sup> The status of the recipient referred to by the word *ādi* is unclear here. Perhaps it is a person who has been permitted to engage in the private practice but is not qualified as an officiant.

<sup>6</sup> *Maṅḍalopāyikā* v.1 (TANEMURA 2012b: 105): *mṛtācāryādisattvā ye vajrasattvādiyoginaḥ | vaksye cāntasthiteḥ kṛtyaṃ teṣāṃ mārganidarśanāt ||* I suppose that here *mārganidarśanāt* is used for *mārganidarśanāya* for metrical reason. Showing the departed the path to good states of existence is one of the purposes of the ritual prescribed in this manual.

<sup>7</sup> For the manuscript of this anthology, see TANAKA 1998. Unfortunately, the condition of the NGMPP photograph is so bad that the actual foliation is unclear. I follow the folio numbers given in TANAKA 1998. For the fact that the text of the funeral manual is contained in fol. 7b, see TOMABECHI 2004: 49, n. 9. The relevant

[*Pari*]nirvṛtavaryācāryasatkārakrama (f. 7b7),<sup>8</sup> which also indicates that the primary beneficiary of this rite is a Tantric master (*ācārya*). This fragmentary manual has a great affinity to the contents of the final chapter of Padmaśrīmitra's *Maṅḍalopāyikā*, including some parallel passages.

Although the recipient of the funeral is not explicitly mentioned in the *Mṛtasugatiniyojana*, it contains descriptions that inform us about his characteristics. The following passage gives instructions on how the donor should pay the fee to the officiant following the rite to prevent the dead from going to inferior states of rebirth (\**durgatipariśodhana*):

Then [the officiant] holds a Tantric feast (*gaṇacakra*) in the night and calls everybody there.<sup>9</sup> If possible [= if the sponsor's financial ability is sufficient], he should construct the *durgatipariśodhanamaṅḍala* following the rules and perform the rite [of the *gaṇacakra*] following the instructions (*yathoktāt*). In addition, the Tantric officiant should ask the heir (*dāyāda*) the fee. With regard to the [heir], he should pay the fee according to his financial ability. He should offer a washed robe to the same officiant. The following has been taught.

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part of the manuscript has been transcribed in TANEMURA 2012a: 1036–1035.

<sup>8</sup> TOMABECHI reports that the colophon of the relevant section is *nirvṛtavaryācāryasatkārakrama* (2004: 49, n. 9). There are two illegible *akṣaras* preceding *nirvṛta-* that look like *pari*.

<sup>9</sup> There is a prescription of the order of precedence at the Tantric feast in the *Gaṇacakraavidhi* of the *Kriyāsaṃgrahapañjikā*. See *Kriyāsaṃgrahapañjikā*, *Gaṇacakraavidhi* (in chapter 8): *jyeṣṭhānukrameṇa niveśya parikalpiteṣv āsaneṣu niṣādayet. pañcavidho 'tra jyeṣṭhānukramah, abhiṣekajyeṣṭhānukrama ekaḥ, vrata-jyeṣṭhānukramo dviṭīyah, jñānajyeṣṭhānukramas trīṭīyah, janmajyeṣṭhānukramas caturthaḥ, vidyājyeṣṭhānukramah pañcamah*. (SAKURAI 2001: (18)–(19)) “[The officiant] should cause [the members of the Tantric feast] to enter [the place] and sit on the arranged seats in the order of precedence (*jyeṣṭhānukrama*). In this case, there are five kinds of order of precedence: the first is the order of precedence by consecration, the second that by observance, the third that by knowledge, the fourth that by age, and the fifth that by science.” Obviously, the first two *jyeṣṭhānukramas* are applied only in the case that the members of the *gaṇacakra* belong to a Tantric Buddhist community. The other three can be applied to non-Buddhist communities, although the meanings of the *jñānajyeṣṭhānukrama* and the *vidyājyeṣṭhānukrama* remain unclear. See also SZÁNTÓ in this volume.

That which is given to the officiant by the own relatives [of the deceased] for the sake of the deceased should be understood as given to him. It is a farewell given to the deceased.<sup>10</sup>

This passage indicates that the recipient of the funeral owns property and has a relative who inherits this from him (most probably his son?).

The following quotation is a description of the funeral march to the cremation ground. The officiant should visualise the participants as deities in accordance with their roles.

Then [the officiant] should have the following strong conviction: Those who carry the corpse are the guardians of the world; the one who holds a parasol is the king of gods (Indra); the one who holds a fly whisk is Brahman; the one who holds a sword is Viṣṇu; the one who chants eulogies is Śaṅkara (Śiva); the one who performs the practical things concerning the funeral is Yama; the one who holds a vase is Varuṇa; the one who holds larger and smaller ladles is Vahni (Agni); the one who holds solid and liquid food is Nairṛti; the one who holds a flag is Vāyu; and the others are all gods, *asuras*, and other [divine existences]...<sup>11</sup>

Three of the above-mentioned articles – a parasol, a fly whisk, and a sword – are symbols of royalty. These items might indicate the status of the recipient of the funeral envisaged in this manual.

There are funeral manuals which mention the status of the beneficiary more clearly. One of the funeral manuals by Ānandagarbha, the \**Sarvadurgatipariśodhanapretahomavidhi*<sup>12</sup> (Ota. 3459, Toh. 2632), mentions a

<sup>10</sup> *Mṛtasugatiniyojana* (TANEMURA 2013a: 121): *tato rātrau gaṇacakraṃ kṛtvā sarvaṃ saṃharet. sati saṃbhave durgatipariśodhanamaṇḍalaṃ yathāvidhinā pravartya yathoktād vidhiṃ vidadhyāt. punar aparaṃ vajrācāryo dāyādaṃ dakṣiṇāṃ yācet. so 'pi vibhavānurūpeṇa pradadyāt. prakṣālitam ca vastram ācāryāyaiva prayacchet. āha ca. mṛtam uddiśya yad dattam ācāryāya svabandhubhiḥ | tasmā dattam iti jñeyam pātheyam svargatasya tat || 40 ||.*

<sup>11</sup> *Mṛtasugatiniyojana* (TANEMURA 2013a: 219) *tato mṛtavāhakān lokapālān adhimucya, cchattradharaṃ devarājam, cāmaragrāhakaṃ brahmānam, khaḍgadharaṃ viṣṇum, stutipāthakaṃ śaṅkaram, ūrdhvadehikakriyākāraṃ yamam, kalaśadharaṃ varuṇam, pātrīsvadharaṃ vahnim, bhakṣyabhojyadharaṃ nairṛtim, patākādharaṃ vāyum, anyāṃś ca sarvadevāsūrādīn adhimucya ...*

<sup>12</sup> This is the Sanskrit title given at the beginning of the canonical translation, but most probably it is a mistaken reconstruction of the colophon title *Ngan song thams*

Tantric master, a monk (*bhikṣu*), a lay devotee, and a householder as beneficiaries of the rite (P f. 189r3–189v6, D f. 158r6–158v6):<sup>13</sup>

Then [the officiant] should smear [the corpse] with camphor and other [fragrant substances]. In the case that [the recipient is] a householder (*khyim pa*, \**grhastha*), he should cover the upper part and the lower part [of the body] with white cloth and lap [the body with the cloth]. He should visualise the white syllable *su* on the lunar disk transformed from the syllable *a* in the heart of the [corpse]. He should visualise a wish-fulfilling jewel transformed from the [syllable *su*]. He should visualise a jewel with a flame on the top of the head of the lord of gods, Śakra decorated with all [kinds of] ornaments, as a transformation of the [lunar disk and the wish-fulfilling jewel].<sup>14</sup>

In the case that [the recipient is] a lay devotee (*dge bsnyen*, *upāsaka*), [the officiant] should cover the upper part and the lower part of the corpse with a white cloth. He should decorate the head [of the corpse] with a garland and make the palms of the hands joined in front of the chest. He should visualise the yellow syllable *muṃ* on the lunar disk in the heart of the [corpse] and then a yellow *utpala*-lotus transformed from the [syllable]. As a transformation of the [lunar disk and the *utpala*-lotus], he should visualise the [deceased] himself as blessed Mañjuśrī, who is yellow, is decorated with every ornament, holds an *utpala*-lotus in his hand, and gives protection.<sup>15</sup>

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*cad yongs su sbyong ba'i rgyud kyi rgyal po'i ro'i sbyin sreg gi cho ga*. I suspect a possibility that the Sanskrit equivalent to *ro'i sbyin sreg* is not *pretahoma* but *mṛtadahana*.

<sup>13</sup> For the passages quoted below, see also KAWASAKI 2003: 8–10.

<sup>14</sup> (1) *de nas yang \*ga pur* (D; *ga bur* P) *la sogs pa'i dris byugs la khyim pa la ni ras dkar po'i stod g-yogs smad g-yogs su bcas pas dkris la | de'i snying gar \*a* (P; *ā* D) *las zla ba'i dkyil 'khor la su dkar po'o || \*de yongs su gyur pa las* (D; *de gyur pa las* P) *yid bzhin gyi nor bu rin po che'o || de rnams yongs su gyur pa las lha rnams kyi dbang po brgya byin rgyan thams cad kyis yongs su brgyan pa spyi bo'i gtsug na nor bu rin po che 'bar ba dang ldan par bsam par bya'o ||*.

<sup>15</sup> (2) *dge bsnyen la ni ras dkar pos stod g-yogs dang smad g-yogs byas la | mgo la me tog gi phreng bas brgyan te | lag pa'i thal mo snying gar sbyar la de'i snying gar zla ba la yi ge \*muṃ* (D; *mu* P) *ser po | de gyur pa las \*utpa la* (P; *autpa la* D) *ser po | de dag yongs su gyur pa las de nyid bcom ldan 'das 'phags pa 'jam dpal sku mdog ser po rgyan thams cad kyis brgyan pa | phyag na autpa la dang skyabs sbyin mdzad par bsam par bya'o ||*.

In the case that [the recipient is] a monk (*dge slong*, *bhikṣu*) or someone else who keeps the vow imposed in the monastic code (*prātimokṣasaṃvara*),<sup>16</sup> [the officiant] should properly decorate [the corpse] with the own costume [of the deceased] such as a Buddhist robe and a garment, place the [corpse's] left hand horizontally at the navel, and form the [corpse's] right hand [into the hand gesture of] giving protection. He should visualise the red syllable *hrīḥ* on the lunar disk in the heart of the [recipient] and a lotus as a transformation of the [syllable]. As a transformation of these two [i.e., the lunar disk and the lotus], he should visualise [the deceased] himself as Blessed Śākyamuni, who is red, wears the costume of a Buddha (*sugata*),<sup>17</sup> and is decorated with the [thirty-two] *lakṣaṇas* (major characteristics) and the [eighty] *vyāñjanas* (minor characteristics).<sup>18</sup>

In the case that [the recipient is] a Tantric master or someone else who has faith in the scriptures of the Great Yoga of Mahāyāna and is initiated into the Great Maṇḍala,<sup>19</sup> [the officiant] should cover the upper part and the lower part [of the corpse] with white cloth and decorate it with the five kinds of ornaments beginning with a crown.<sup>20</sup> Blessed, Glorious Vajrasattva, Vajrapāṇi [i.e., the deceased], should have his hand folded in the form of the seal (*mudrā*) of the five-pronged [*vajra*]. [The officiant] should visualise the black syllable *hūṃ* on the lunar disk in the heart of the [corpse] and a five-

<sup>16</sup> The status of the recipient referred to by the word *la sogs pa* (*ādi*) remains unclear. Probably, a nun (*bhikṣuṇī*) is one of the alternatives.

<sup>17</sup> I am unsure what exactly the costume of a Buddha refers to. Perhaps it means a costume such as the ones seen in sculptures or reliefs of non-Tantric Buddhas.

<sup>18</sup> (3) *dge slong la sogs pa so sor thar pa'i sdom pa la gnas pa rnams la ni chos gos dang sham thabs la sogs pa rang gi cha lugs kyis legs par brgyan pa lag pa gyon pa lte ba khong du mnyam pa nyid du bya'o || g-yas pa skyabs \*sbyin* (D; n.e. P) *mdzad du byas te | de'i snying gar zla ba'i dkyil 'khor la \*hrīḥ* (em.; hri P D) *dmар po | de gyur pa las padma'o || de dag yongs su gyur pa las de nyid bcom ldan 'das shākya thub pa sku mdog dmar po bde bar gshegs pa'i cha lugs can mtshan dang dpe byad kyis brgyan par bsam par bya'o ||*

<sup>19</sup> As in the case of (3), the status of the recipient referred to by the word *la sogs pa* (*ādi*) remains unclear. One of the possibilities is a type of initiate who engages in Tantric practices for his own purpose (*siddhi*).

<sup>20</sup> At present I am unsure what the other four ornaments are. Possible articles include earrings, a necklace, bracelets, armlets, and anklets.

pronged *vajra* transformed from the [syllable]. As a transformation of these two [i.e., the lunar disk and the five-pronged *vajra*], [the officiant] should visualise [the recipient] himself as Blessed, Glorious Vajrasattva, who is white, holds a *vajra* and a *vajra*-bell in his hands, is decorated with all kinds of ornaments, and looks like the full moon in autumn.<sup>21</sup>

In the passages quoted above, the recipients of the funeral are classified into four types, probably according to the precepts or observances that they have kept during their lifetimes. The recipient is visualised as a deity: a Tantric master is visualised as Vajradhara, a monk as Śākyamuni, a lay devotee as Mañjuśrī, and a householder as Śakra. We see a hierarchy with the householders at the bottom and the Tantric masters on the top. Perhaps the householder (*khyim pa*) in the above-quoted passage refers to people on the periphery of Buddhist communities. Theoretically, they were not members of the Buddhist *saṅgha*, and, in this sense, they might have been at the bottom of the soteriological hierarchy, since they are distinguished from the *upāsakas*, lay members of the Buddhist *saṅgha*. Alternatively, it is possible that in this case the householder is non-Buddhist, since he is visualised as Śakra, who is a non-Buddhist deity and also the petitioner in the *Sarvadurgatipariśodhanatantra*, upon which the relevant manual is based. If the latter is the case, some non-Buddhist householders were in some way involved in Tantric Buddhist communities, or Tantric Buddhists might have intended to convert non-Buddhist householders to Buddhism by means of the funeral.

One of the manuals of Agrabodhi,<sup>22</sup> the \**Mañjuśrīmaṇḍalavidhiguṇasambhava* (hereafter *Guṇasambhava*), also clearly mentions the status of

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<sup>21</sup> (4) *rdo rje slob dpon* \**la sogs pa* (D; *la sogs pa* 'i P) *theg pa chen po rnal 'byor chen po* 'i *rgyud la mngon par dad pa dkyil 'khor chen po dbang bskur ba rnam ni ras dkar pos stod g-yogs dang smad g-yogs su byas te | dbu rgyan la sogs pa rgyan cha lngas nye bar brgyan pa | bcom ldan 'das dpal rdo rje sems dpa* 'i *phyag na rdo rje rtse lnga pa* 'i *phyag rgya bcings te | de* 'i *snying gar zla ba* 'i *dkyil 'khor la hūṃ sngon po | de gyur pa las rdo rje rtse lnga pa* 'o || *de dag yongs su gyur pa las de nyid bcom ldan 'das dpal rdo rje sems dpa* ' *sku mdog dkar po | rdo rje rtse lnga pa dril bu dang bcas pa* 'i *phyag rgya mdzad pa | rgyan thams cad kyas brgyan pa ston ka* 'i *zla ba gang ba lta bur bsam par bya* 'o ||.

<sup>22</sup> In TANEMURA 2017, I state that Agrabodhi is another name of Vilāsavajra, following SAKURAI (1987: 104, n. 4; 2007: 159). The colophon of one of the manuscripts of the *Nāmamantrārthāvalokinī*, a commentary on the *Nāmasaṃgīti* by Vilāsavajra, contains a small biography of Vilāsavajra (TRIBE 2006: 25–26). The

the recipient. The passage quoted below prescribes the *caitya*-like pile of earthen bricks in which a corpse is placed for cremation. The number of bases of the pile differs according to the status of the recipient.<sup>23</sup>

A pile of earthen bricks which is similar to a *caitya* should be made on the [fire pit]. The [pile] should have four windows [i.e., holes for ventilation]. In the case that [the recipient is] an ordinary man (*dmangs tha mal pa*), [a pile] without base (*bang rim*) should be made. In the case that [the recipient is] a minister (*blon po*) or a king, [a pile] with a single base should be made. In the case that [the recipient is] a lay devotee (*dge bsnyen, upāsaka*), [a pile] with two bases should be made. In the case that [the recipient is] a monk (*dge slong, bhikṣu*), [a pile] with three bases should be made. In the case that [the recipient is] a *vajra*-holder [i.e., Tantric master], [a pile] with four bases should be made. The corpse should be placed inside the dome. Fuel such as sandalwood or *padmaka*-wood should be placed there.<sup>24</sup>

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following is Tribe's translation of the Sanskrit as emended: "[Here ends] the work of Ācārya Vilāsavajra, inhabitant of Ratnadvīpa, a son of the sister (*-bhāgineya*) of Śrī Agrabodhi [and] whose name is [also] known as Śrī Viśvarūpa." According to this, Agrabodhi is a maternal uncle of Vilāsavajra. In the colophon of the Tibetan translation of the *Nāmamantrārthāvalokinī*, the corresponding part to "of the sister of Śrī Agrabodhi (*śrīmadagrabodhibhāgineyasya*)" can be reconstructed as *\*śrīmadagrabodhibhāgin*. TRIBE (2016: 26) says, "The Tibetan, however, misconstrues the Sanskrit here, reading *-bhāgineyasya* as two words, *-bhāgine yasya* (*skal ba dang ldan pa gang gi*), and taking *dpal ldan byang chub mchog gi skal ba dang ldan pa* (*\*śrīmadagrabodhibhāgin*) to be in apposition to *sgeg pa'i rdo rje* (Vilāsavajra), leaving little alternative but to understand the expression as another name of Vilāsavajra." TRIBE (2016: 26) also says, "This mistranslation may well be the source of the identification of Vilāsavajra with Agrabodhi accepted by Bu ston and Tāranātha." With regard to Vilāsavajra, TRIBE (2016: 22–25), after examining various pieces of external and internal evidence, draws the conclusion that he was active between the late eighth and early-to-mid ninth centuries.

<sup>23</sup> For the passage quoted below, see also SAKURAI 2007: 164–165.

<sup>24</sup> Guṇasambhava (P f. 123r1–3, D f. 104r1–2): *de'i steng du so phag las sreg khang mchod rten dang 'dra ba brtsig par bya ste | skar khung bzhi dang ldan par bya'o || dmangs tha mal pa la ni bang rim med pa bya'o || blon po dang rgyal po la ni bang rim gcig pa bya'o || dge bsnyen la ni bar rim gnyis pa bya'o || dge slong la ni bar rim gsum pa bya'o || rdo rje 'dzin pa la ni bar rim bzhi pa bya'o || de'i bum pa'i nang du ro bzhag la | tshandan dang shug pa la sogs pa'i bud shing la sogs pa gzhag go ||*



The ordinary man (*dmangs tha mal pa*) in the above-quoted passage might correspond to the householder in Ānandarārbha's manual quoted above. Compared to the passages of Ānandarārbha's manual quoted above, a king (*rgyal po*) and a minister (*blon po*) are added as independent categories to the list of recipients. The short passage quoted above might also give us a glimpse of the importance of royal patronage for Tantric religions.

### The recipient inferred from the function of consecration

Next, I will examine the status of the recipient from a different viewpoint: the function of the consecration (*abhiṣeka*) to be bestowed upon the departed. Tantric Buddhism is an initiatory religion, and one has to undergo the consecration ritual in order to become qualified for the practice prescribed in Tantric scriptures. Although the primary function of consecration is the initiation of disciples, it also has some other functions. The first passage which I will examine is the following verse of the *Mṛtasugatiniyojana*:

[The officiant] himself should bathe [the corpse] in the same way with [water from the vase] which is filled with water empowered by her *mantra* [= the *mantra* of the goddess Locanā]. He should place a crown on the head [of the deceased] and a *vajra* and a *vajra*-bell in the hands [of the deceased].<sup>25</sup>

The description of the consecration in the *Mṛtasugatiniyojana* is very concise and the actual procedure is not stated very clearly. We can see, however, that the procedure ends with the bell consecration (*ghaṅṭābhīṣeka*) and that no description of the procedure is given from the name consecration (*nāmābhīṣeka*) onwards. There are two possible reasons for why the consecration for the deceased ends with the bell consecration: (1) the recipient is an initiate who has already been given an initiation name, and (2) the function of this consecration is different from or not limited to initiation.

In the former case, the recipient is a Tantric master, as confirmed by the colophon of the final chapter of the *Ācāryakriyāsamuccaya* and the first verse of the final chapter of Padmaśrīmitra's *Maṅḍalopāyikā*, or an initiate

<sup>25</sup> *Mṛtasugatiniyojana* v.13 (TANEMURA 2013a: 131): *tanmantrajaptasali-lāpūrṇena nijena ca tathā siñcayet | dadyāc chirasi ca mukuṭaṃ hastayuge vajra-ghaṅṭe ca ||*.

who has received permission to engage in the Tantric practice.<sup>26</sup> In the latter case, the purpose of the consecration in the *Mṛtasugatiniyojana* might include the purification or removal of the effects of past actions that prevent the departed from liberation.<sup>27</sup> In the funeral prescribed in the *Mṛtasugatiniyojana*, the goddess Locanā is the object of visualisation and her *mantra* is employed. The function of her *mantra* is the quelling of calamities (*śāntika*).<sup>28</sup> The officiant who performs the funeral wears a white robe and ornaments. White is the colour for *śāntika*.<sup>29</sup>

<sup>26</sup> Theoretically, the future Buddhahood of a Tantric master has been predicted (*vyākaraṇa*) at the time of initiation and thus it is not necessary for him to be initiated again at the time of death. The authors of the *Mṛtasugatiniyojana*, the *Ācārya-kriyāsamuccaya*, and the *Maṇḍalopayikā* remain silent on this matter. In comparison, in his *Tantrāloka*, chapter 24, which deals with the initiation at the funeral (*antyeṣṭidīkṣā*), the tenth-century Śaiva author Abhinavagupta teaches that the initiation should be bestowed upon people of the lower religions (i.e., Vaiṣṇavas and others according to the commentator Jayaratha) if the *śaktipāta* is seen, that is to say “the descent of [Śiva’s] power” that indicates that the individual is ready for initiation. People of the higher religions (i.e., Śaivas and others) receive an *antyeṣṭidīkṣā* if they have transgressed the observances. See *Tantrāloka* 24.2–3 and *Viveka* ad loc.

<sup>27</sup> I have not identified passages in primary sources that refer to this function of consecration. The *Guhyatantra* (*Sarvamaṇḍalasāmānyavidhiguhyatantra*), an early Tantric Buddhist scripture, teaches that there are four types of consecration. One of the merits of the first consecration, whose purpose is the attainment of the status of the master (*ācārya*), is that an initiate avoids entering bad rebirth states even if he remains in transmigration (OTSUKA 2013: 955–957, especially 956). See *Guhyatantra*, chapter 12: *dbang bskur dang po thob pa ni || [...] ’khor ba na ni ’khor ba na || de ni ngan song ltung mi ’gyur || yan lag nyams dang dbul ba dang || smad pa rnam su skye mi ’gyur ||* (P f. 226r4–7, D f. 116v3–5). “Those who have obtained the first consecration [...] will not fall into inferior states of existence. They will be born not as the disabled, the poor, nor those who are censured.”

<sup>28</sup> The *Guhyasamājatantra*, one of the sources of the *Mṛtasugatiniyojana*’s systems of *mantra*-visualisation, teaches that Locanā resuscitates the departed (TANEMURA 2013b: 22). See *Guhyasamājatantra* 14.1–2: *om ru ru sphuru jvala tiṣṭha siddhalocane sarvārthasādhanī svāhā. athāśyām gītamātrāyām sarvasampannmanīṣiṇaḥ | tuṣṭā harṣaṃ samāpede buddhavajram anusmaran || 1 || buddhānām śāntījananī sarvakarmaprasādhanī | mṛtasāñjīvanī proktā vajrasamayacodanī || 2 ||* (E<sup>M</sup> p. 60, ll. 4–9). “om, roar! Flash! Blaze! Abide! O, you who are the lady with perfected eyes! O, you who accomplish all purposes! svāhā! As soon as [this ‘wife,’ i.e., this *mantra*] was recited, all that sought fortune were satisfied and acquired joy, remembering the *vajra* Buddha. It is taught that [this wife, i.e., the goddess Locanā] produces the quelling of calamities for all Buddhas, accomplishes all ritual actions, resuscitates the departed, and impels [a practitioner] to the *vajra* pledge.” The *mantra*

Whereas the system of the first half of the *Mṛtasugatiniyojana* is based on the *Guhyasamājatantra*, that of the latter half is based on the *Sar-*

(*vidyā*) of Locanā is taught in the *Susiddhikaratantra* (Taisho vol. 18, 603c13–19): 佛部之中。用佛眼號爲佛母。用此眞言爲扇底迦。佛母眞言曰 曩謨婆去伽嚩姪瑟膩<sub>二合</sub>沙去也唵。嚕嚕娑普<sub>二合</sub>嚕<sub>二</sub>什嚩<sub>二合</sub>囉<sub>三</sub>底瑟吒<sub>二合四</sub>悉駄去路者寧<sub>五</sub>薩囉嚩<sub>引二合</sub>囉他<sub>二合</sub>娑<sub>引</sub>駄寧<sub>六</sub>娑嚩<sub>二合</sub>訶。The function of her *mantra* is *śāntika*. See GIEBEL’s translation of the relevant part (GIEBEL 2001: 130.23–30): “Within the Buddha Family use the Buddha-Mother, who is called Buddhalocanā (Buddha-Eye): use her *mantra* for the *śāntika* [rite]. The *mantra* of the Buddha-Mother is: *namo bhagavatosṇīṣāya, om ru ru sphuru jvala tiṣṭha siddhalocani sarvārthasādhanī svāhā*. (Homage to the Blessed One, to the Protuberance [on the crown of the Buddha’s head]! *om*, roar! Flash! Blaze! Abide! O, you with perfected vision! You who accomplish all objectives! *svāhā* !” This *mantra* is not taught in the corresponding part but in another chapter of the Tibetan translation (GIEBEL 2001: 312, n. 7); *Susiddhikaratantra* (Tibetan Translation): *gtsug tor padma’i rigs dag la || rig sngags chen mo can dang ni || gos dkar can ni gang yin pa || de yis \*de (D; da P) yi mdun du bzlas || om ru ru \*sphu (D; sbu P) ru dzwa la ti ṣṭha si ddha lo tsa ni sa rba a rtha sādha ni swā hā ||* (P f. 237v 1–2, D f. 175r4–5). “In the families of Uṣṇīṣa and Lotus, the Great Vidyā-holder (\*Mahāvidyādhara) and Pāṇḍaravāsini are accomplished. One should recite the [following *mantra*] in front of them. *om*, roar! Flash! Blaze! Abide! O, you who are the lady with perfected eyes! O, you who accomplish all purposes! *svāhā*!”

The same *mantra* is also taught in Vāgīśvarakīrti’s *Mṛtyuvañcopadeśa*. Vāgīśvarakīrti teaches that one can avoid death by this *mantra* even if the power of the previous actions arises. See *Mṛtyuvañcopadeśa* 3.44–45: *pūrvottaraśikhādūrvāpravālāyutahomataḥ | pūrvakarmaprabhāvottham api mṛtyuṃ nivārayet || om ādau ruru tato ’taḥ sphurupadam ataḥ param | jvala tiṣṭha tathā siddhalocaneti padatrayam || sarvārthasādhanāni svāhā mantrō ’śokadale ’male | pradattadakṣiṇācāryair likhitaś candanadravaiḥ ||* (E<sup>S</sup> p. 104). “Even if the power of the previous actions arises, one can avoid the death by the oblation of sprouts of *dūrvā* grass into the fire whose flame is pointing toward the north-east direction. [In this case one should recite the following *mantra*.] First one should recite ‘*om*,’ then ‘Roar!’ (*ru ru*), and after that ‘Flash!’ (*sphuru*). [Then he should recite] the three words, namely, ‘Blaze! Abide! O, you who are the lady with perfected eyes!’ (*jvala tiṣṭha siddhalocanā*). [Then he should recite:] ‘O, you who accomplish all purposes! *svāhā*! (*sarvārthasādhanī svāhā*).’ The officiant who has received the ritual fee write this *mantra* on an undefiled *aśoka* leaf with moistened sandal powder.”

<sup>29</sup> According to KAWASAKI, in his *\*Sarvadurgatipariśodhanapretahomavidhi* and *\*Sarvadurgatipariśodhanamarahomavidhikarmakrama* (Toh. 2633) Ānandagarbha teaches that the fire pit for cremation should be round and white and that the funeral should be done for the purpose of *śāntika* (KAWASAKI 2003: 7).

*vadurgatipariśodhanatantra*. The opening line of the latter half runs as follows:

Even though they are impelled to go on the path to liberation, some persons go on the wrong path because their roots of evil are very numerous and powerful. In order to eliminate the wrong path too, for eight days from that day [i.e., the day of the cremation], [the Tantric officiant] should perform the rites for the elimination of inferior states of existence and other [rites for the removal of their evil] following the rules taught in the *Durgatipariśodhanatantra*.<sup>30</sup>

The above quotation might suggest that the function of the preceding part is the removal of the effects of past actions.

Whereas the consecration in the *Mṛtasugatiniyojana* seems to be only partially performed, that in Padmaśrīmitra's *Maṅḍalopāyikā* seems to be performed completely:

After that, the officiant himself, like a disciple, should enter [the *maṅḍala*] and receive [the whole procedure], beginning with the consecration up to the permission [of the practice prescribed in the scripture] from his chosen deity in his visualisation. In the same way, having observed that [the corpse] has consciousness (*jñānasattvaka*), he should also bestow upon the corpse all consecrations up to the [granting] permission [of the practice], using [water from] vases beginning with the victory[-vase].<sup>31</sup>

The author, Padmaśrīmitra, states that all consecrations up to the permission should be bestowed upon the corpse. It should be noted that in the consecration section of the *Maṅḍalopāyikā* the granting of the permission (*anujñādāna*) precedes the higher consecrations, i.e., the secret consecra-

<sup>30</sup> *Mṛtasugatiniyojana* § [6–1] (TANEMURA 2013a: 127): *atha kecij janā muktimārge niyojyamānā apy akuśalamūlasya bahutaratvād balavattvāc ca kumārgeṇa gacchanti. atas tasyāpi kumārgasya parihārāya taddīnam ārabhyāṣṭau dināni durgatipariśodhanatanantrokena vidhinā durgatipariśodhanādikriyām kuryāt.*

<sup>31</sup> Padmaśrīmitra's *Maṅḍalopāyikā* (*Antasthitikarmoddeśa*) vv. 24–25 (TANEMURA 2012b: 106–107): *tatas tu svayam ācāryaḥ praviśya śiṣyavad dhiyā | abhiṣekādīm \*saṃgrhyānujñāntam* (conj. *saṃgrhya anujñām* ed.) *svādhīpād iha || 24 || śavasyāpi tathā dadyāt sarvaṃ jayādikumbhakaiḥ | dattvābhiṣekam anujñāntam saṃvīkṣya jñānasattvakam || 25 ||.*

tion (*guhyābhiṣeka*) and the consecration of knowledge of wisdom (*prajñājñānābhiṣeka*). If this order is also applicable to the consecration of the corpse, the consecration in the funeral does not contain the higher consecrations.

The last passage I will quote is from Agrabodhi's *Guṇasambhava*, where he teaches that the full consecration should be bestowed upon the deceased:

[The officiant] should make an altar (*maṇḍala*)<sup>32</sup> with the five products of cow in the south of the *maṇḍala* and place the corpse on it. In the same way a [living] disciple is introduced into the *maṇḍala*, he should place the corpse on the *maṇḍala*. He should completely bestow upon the corpse the *abhiṣekas* beginning with the following rites: the request (*gsol ba gdab pa*, \**adhyeṣaṇa*), the accumulation of merits (*bsod nams kyi tshogs bsags pa*), the possession by gnosis (*ye shes dbab pa*, \**jñānāveśa*), the casting of a flower on the *maṇḍala* (*me tog dor*, \**puṣpapāta*) and the removal of a blindfold, the introduction to the *maṇḍala* and the showing the faces of the deities, the knowledge consecration (*rig pa'i bang*, *vidyābhiṣeka*), and the secret consecration (*gsang ba'i dbang*, *guhyābhiṣeka*).<sup>33</sup>

### Concluding remarks

I have presented several passages from the *Mṛtasugatiniyojana* and other funeral manuals. The colophon title of the final chapter of the *Ācāryakriyāsamuccaya* demonstrates that the primary beneficiary of the funeral is the Tantric master. If the same context is understood also in the *Mṛtasugatiniyojana*, the source of the relevant chapter of the *Ācāryakriyāsamuccaya*, the primary recipient envisaged in the *Mṛtasugatiniyojana* is a Tantric mas-

<sup>32</sup> This *maṇḍala*, which is often called *maṇḍalaka*, is an altar usually made with soil and cow dung. This altar also represents a master or deities. See also TANEMURA 2004a: 220–221, n. 19.

<sup>33</sup> *Guṇasambhava* (P ff. 121v7–122r1, D f. 103r1–2): *dkyil 'khor gyi lho phyogs su ba'i rnam lngas maṇḍala byas la de'i steng du ro bzhag ste | slob ma dkyil 'khor du gzhug pa'i tshul du ro de dkyil 'khor du gzhag par bya'o || gsol ba gdab pa dang | bsod nams kyi tshogs bsags pa dang | ye shes dbab pa dang | dkyil 'khor du me tog dor te | gdong gyogs \*dkrol ba (D; dgrol ba P) dang dkyil 'khor du bcug la lha ngo bstan pa dang | rig pa'i dbang dang gsang ba'i dbang bskur ba la sogs pa ste dbang rnams rdzogs par bskur bar bya'o ||.*

ter. If we refer to the description of the payment of the ritual fee to the officiant, the beneficiary of the funeral is expected to have property, and the heir of the property is the *yajamāna*. Ānandagarbha's and Agrabodhi's manuals clearly mention the status of the recipient. The treatment of the corpse differs according to his or her status. Perhaps the manuals of Ānandagarbha and Agrabodhi mentioned people on the periphery of Buddhist communities who were distinguished from lay members of the Buddhist *saṅgha*. Possibly non-Buddhist lay persons were envisaged as a beneficiary of the funeral in those two manuals. If that is the case, the relevant passage might reflect the actual situation that Tantric masters performed the funeral for non-Buddhist lay persons or that such masters intended to include non-Buddhist lay persons into their communities through the funeral.

I have also examined some passages concerning the consecration to be bestowed upon the deceased. Probably the function of the consecration in the funeral is not limited to initiation. If we refer to the above-mentioned passages of the *Mṛtasugatiniyojana*, another function of the consecration might be the purification or removal of the effects of past actions. If this is correct, the Tantric Buddhist funeral can theoretically be applied to both non-initiates and initiates.

The number of materials examined in this paper is limited. Examination of the *Sarvadurgatipariśodhanatantra*, the scriptural source of the second half of the *Mṛtasugatiniyojana*, and its exegetical works, which probably include rich information about Tantric Buddhist funeral, is a task left to future research.

### Abbreviations

D	sDe dge edition.
n.e.	not existent.
NGMPP	Nepal German Manuscript Preservation Project
Ota.	D. Suzuki (ed.) <i>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 &amp; Index</i> , Tokyo: Suzuki Research Institute, 1962.
P	Peking edition. Taisho Taishō Shinshū Daizōkyō.
Toh.	H. Ui, M. Suzuki, Y. Kanakura and T. Tada (eds.) <i>A Complete Catalogue of the Tibetan Buddhist Canons</i> , Sendai: Tohoku Imperial University, 1934.

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*Guhyasamājatantra*

E<sup>M</sup>: *Himitsu Shūe Tantora Kōtei Bonpon*. Ed. Yukai Matsunaga, Yukei. Osaka: Tōhō Shuppan, 1978.

*Tantrāloka* by Abhinavagupta

*Tantrāloka of Abhinavagupta with Commentary by Rājānaka Jayaratha*. Kashmir Series of Texts and Studies 23, 28, 30, 35, 29, 41, 47, 59, 52, 57, 58. Ed. M.K. Śāstrī. Bombay and Srinagar, 1918–38.

*Tantrāloka* by Jayaratha

See *Tantrāloka*.

*Maṇḍalopāyikā* by Padmaśrīmitra

See TANEMURA 2012b.

*Mṛtasugatiniyojana* by Śūnyasamādhivajra

See TANEMURA 2013b.

*Mṛtyuvañcanopadeśa* of Vāgīśvarakīrti.

E<sup>S</sup>: *Vāgīśvarakīrtis Mṛtyuvañcanopadeśa, eine buddhistische Lehrschrift zur Abwehr des Todes*. Ed. J. Schneider. Wien: Verlag der Österreichischen Akademie der Wissenschaften. Österreichischen Akademie der Wissenschaften, 2010.

*Vajrācāryanayottama*.

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## 2. Tibetan Translation

*dKyl 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud*. (\**Sarvamaṇḍala-sāmānya-vidhiguhyatantra*.)

Ota. no. 429, *rgyud*, vol. *tsha*, ff. 202r4–227v1; Toh. 806, *rgyud 'bum*, vol. *wa*, ff. 141r1–167v7.

(*dPal*) *ngan song thams cad yongs su sbyong ba'i ro'i sbyin sreg gi cho ga*. Translation of Ānandagarbha's \**Sarvadurgatipariśodhanapretahomavidhi*.

Ota. 3459, *rgyud 'grel*, vol. *gu*, ff. 187r6–201v3; Toh. 2632, *rgyud*, vol. *ju*, ff. 157r1–168r2.

(*'Phags pa*) *'Jam dpal gyi dkyil 'khor gyi cho ga yon tan 'byung gnas*. Translation of Agrabodhi's \*(*Ārya-*)*Mañjuśrīmaṇḍalavidhigunasaṃbhava*.

Ota. 3409, *rgyud 'grel*, vol. *i*, ff. 99r3–125r8; Toh. 2582, *rgyud*, vol. *ngu*, ff. 83r1–106r3.

*Legs par grub par byed pa'i rgyud chen po las sgrub pa'i thabs rim par phyé ba*. Translation of *Susiddhikaramahātantrasādhanopāyikapāṭala* (*Susiddhikara*).

Ota. 431, *rgyud*, vol. *tsha*, ff. 230r8–284v7; Toh. 807, *rgyud*, vol. *wa*, ff. 168r1–222v7.

### 3. Chinese Translation

*Sūxīdī jīéluó jīng*. Chinese translation of the *Susiddhikaramahātantrasādhanopāyikapāṭala*.

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