

# Śaiva Parallels in the *Kriyāsaṃgrahapañjikā*

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## Abstract

Most people think that the prominent features of Tantric religions are their esoteric teachings. This might mislead us into supposing that these religions were limited to restricted communities. But in fact these religions extended over a much wider domain. We see this if we consider the fact that both Śaivism and Tantric Buddhism offered a wide range of public social rituals.

Following Śaiva models, Tantric Buddhism offered various kinds of consecration ceremonies (*pratiṣṭhā*). Just as in Śaivism, where the Saiddhāntika religion, which non-Saiddhāntikas considered to be a fundamental but exoteric and lower Śaiva teaching, is involved in these rituals in the public domain, so too the ritual system of the consecration ceremonies prescribed in the *Kriyāsaṃgrahapañjikā*, which is comparable to Śaiva Paddhatis and Pratiṣṭhātantras, is based on the Yogatantra, which was considered to be the Vajrayāna's fundamental but authority by the "higher", more esoteric tantras, i.e. Yogottara- and Yoginītantras. Aside from this parallel of the scriptural order, we can also find various parallels between Śaiva Paddhatis or Pratiṣṭhātantras and the *Kriyāsaṃgrahapañjikā*. I would like to introduce some of these parallels and offer materials to consider the relations between these two religions.