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TANTRIC BUDDHISM

—NALINAKSHA DUTT

INTRODUCTION OF BUDDHISM INTO TIBET

It is a matter of common knowledge that a few centuries before the reign of King Song btsan-sgam-po, the war-like Tibetans were extending their sway over Kashgar, Kuche, Karakshahr, and Khotan, and had occupied, though temporarily, those four garnished cities by defeating the Chinese army. Their occupation of Central Asia up to the borders of China is amply proved by the existence of a large collection of Tibetan manuscripts in the Chinese cave temple of Ton-huang. The distinct of the Central Asian inscriptions of the 7th Century A.D., discovered at Niya and other sites is also interwoven with Tibetan words. Now there can be no doubt that the Tibetans extended their territory before the 7th century A.D. not only to Central Asia but also up to Gurlistan and Gilgit (Bhur shah). Here evidently they came across Buddhist monks and monasteries, and realized the importance and wide popularity of the religion. At this period, the form of Buddhism prevalent there was mainly Tantric, and so it is quite likely that Tantric Buddhism penetrated into Tibet before King Song btsan-sgam-po established it in his realm formally. His Nepalese queen brought with her the images of Akshobhya, Maitreya and Tara, that is, the gods worshipped by the Tantric Buddhists, and so it is evident that the form of Buddhism first introduced into Tibet from Nepal and Central Asia was Tantric. King Song btsan-sgam-po’s descendant Khri-srong-lde-brtan at the advice of Santaraksita invited the famous Tantric teacher Padmasambhava from Uddiyana of the Swat Valley on the K. W. borders of India (now West Pakistan). In order to re-orient the religion in his realm the sect started by Padmasambhava, known as Nyingma pa, thenceforth became the recognized and state patronized religion of Tibet.

TANTRIC BUDDHISM IN INDIA

In India, Tantricism has a long history. It may be as old as Vedism, for in the Atharvaveda there are incantations which are believed to produce supernatural effects. The belief in the efficacy of mantras has been prevailing in India from time immemorial and it is still prevalent widely among the Indians.

The mantras (sgags mo) do not perhaps always carry a meaning.
but their correct intonation was and is still considered and believed to have an effect. The earliest form of such mantras in the Buddhist literature is known as Dharani (ذهارن) which are found in very early Mahayana texts. The corresponding compositions in Pali are called Pantras (ปาฏิร.

Asanga in his Bodhisattvabhumi (Ch.VIII, p.185) offers an exposition of the term Dharani. He writes that Dharani means that a Bodhisattva preserves in his memory Dharma, its artha and the mantras for an unlimited period of time. The first and second, Dharma-dharani and Artha-
dharani mean that a Bodhisattva remembers the texts (pranathas) as well as their meaning (และธน) on account of their sharp and excellent memory. The third is Maitreya-dharani, by which is meant that a Bodhisattva can account of his control over meditations, can relieve the sufferings of beings by uttering spells (mantras), and the fourth is Kṣanti Iśbhaya dharani (क्षणिन्य म्व धरनी) bind-va-shubh) by which is meant that a Bodhisattva, who leads a highly restrained life, learns some spells by which he perfects himself in perseverance (धरनी). The spells are like its miti sākābhik kṣanti-pādeni svaha (स्वाहा क्षणिपादनेनिः स्वहा) Though the words of the mantras do not convey any particular meaning, a Bodhisattva realizes their intrinsic value, viz., the nature of their indescribability (निःसंरुपस्वभाव), and hence he does not seek their literal sense. From such interpretations, it appears that the efficacy of a mantra depends more on the will-power of the mantra-reciter, who knows how to control his thoughts, than on the actual words composing the spells. The intonation and repetition of the spells may have a value of their own.

TANTRICISM

Tantricism is essentially an esoteric form of religion in which meditation forms the core. The meditations were not of the type found in early Buddhist texts but needed many artificial aids, such as the direct and indirect supervision of a perfect spiritual guide (guru). There are five sections in the Tantric spiritual culture viz. (i) rites and ceremonies (वैषय बाह्य धार्मिक), (ii) meditational practices and observances for external and internal purity (स्वभाव बीतना), (iii) finger gestures and physical postures (हराः-पूजन, भ्रमण), utterance of spells (ग्यात्रा), (iv) meditations (ध्यान), and (v) higher types of meditations (रामानुज) bind-na-mad-pa ma-

The minimum requirements of a Tantric adept are the knowledge
of spells and their correct intonation, the various finger postures and sitting postures and various diagrams (कुंडली kundali) for the purpose of rituals as also for security from evil forces and lastly formal initiation (अर्थः artha) by a spiritual preceptor (Guru) into form of spiritual culture.

According to the Tantrics, the human body is the microcosm which contains the lowest and highest form of conceivable worldly existence. It can be turned into a hellish or a heavenly state. The process by which a human being can be raised spiritually is centred round the three veins in the backbone (cerebrum-spinal axis) called in Hindu Tantras: Ida (ईदा), Pingala (पिंगला) and Susumna (सूक्ष्म), of which the corresponding Buddhist terms are Lalana (ललाना), Rasana (रसाना) and Avadhuthika (अवधूधिका). Ida is on the left side and Pingala on the right side of the central vein Susumna. The two side veins entwine the central one. Ida from left to right and Pingala from right to left without touching the Susumna. All the three, two of which in a spiral form rise from the anus (सनातन) to the centre of the eye-brows, that is, Pineal Gland (पिनियाल), in between the two there are four stations known as Lower Lumber region (ललाना), Lumber region (एक्तरांगी), Middle Thoracic region (मध्य तिलाग्नि) and cervical region (विकुटा). The two side veins in Buddhist Tantras represent knowledge (शरण sharan) and expediency or compassion (उपानाथित शरणाधिकारिक). The latter is dynamic representing worldly forces and the former is static (inactive, puri knowledge). The central vein Susumna or Avadhuthika, represents Bodhicitta or Vajra. In which the functions and effects of the two side veins are united into one, the perfect unity taking place when the mind force reaches through the central vein to the centre of the eye-brows. At this point oneness of the worldly forces and the Truth is fully realized. The Tantric adepts practise meditation with the artificial aids to push up the mind-force from the lowest (पलाड्धर) to the highest (ज्ञान) point and thereby achieve perfect knowledge or salvation. The merging of the two, Prajna and Upaya, at the top in Avadhuthika (कवृद्धि-मय) is represented by the image of Yab yum in Tibet. It denotes the perfect Bodhicitta or Vajra, in which disappears the distinction between worldly activity and transcendental knowledge.

What has been stated above briefly may be explained in further details. The central object of Tantricism is the realization of worldly existence (कुंडली kundali) as nonexistence in reality (ध्यान myog-ba-dam-po) by means of breath control and regulation (त्रिमाण) combined with concentration of thoughts. The philosophy of the identity of Samsara and Nirvana was first propounded by Nagarjuna in his Madhyamaka-karika.
The Tantric saints adopted this philosophy and devised the psycho-physical process of identifying samanana and nirvana with the two veins on the right and left of the central vein. The right vein Rasana (रसना—rasana) represents worldly existence (samasa). It is this vein through which a Bodhisattva exercises his compassion (प्रभुभक्षोत्तर—prabhu-bhakto uttara) for his own spiritual advancement as well as for the good of the worldly beings, which really have only conventional existence. Without the assumption of such existence a Bodhisattva cannot develop his compassionate mind, which must have a basis. The left vein Lalana (ललान—lalana) represents Nirvana, the culmination of soul-lessness (सूक्तमात्र—sukta maatra) and substancelessness (वासुंद्र—vashundra) of worldly existence. The means for attaining Nirvana is knowledge (Prajna) of real state of worldly objects and beings. A Bodhisattva develops Prajna through the left vein. By means of breathing exercises a Bodhisattva makes compassion and knowledge descend along the two veins to commingle at the bottom of the cerebro-spinal axis and ascend upwards through the central vein, Avadhuta (=Susumna) to the Brahmarandhra where the two forces, karuna and prajna, in union, produce the Bodhicitta (बोद्धिचित्त—bodhicitta) for supreme enlightenment. It is this seed which fructifies into Sambodhi, making a fully enlightened Samyak Sambuddha.

In the Tantric texts the above mentioned process of the union of compassion and knowledge has been explained by metaphors, similes and symbols taken from unsophisticated and vulgar language, being wildering to an average reader, who is prone to interpret them literally or etymologically. For example the term Candali does not mean a woman of Candali caste but the highest stage of perfection. Candali is a combination of Candra (चन्द्र—chandra) and Ali (vowel system—āli). It denotes the union of Upaya and Prajna or Samshara and Nirvana, producing the Bodhicitta, for which the term Bij is used. In short, Bij is produced by the union of Candali and Ali. The saintly authors of the Tantric texts did not adhere also to the grammatical rules, particularly those of gender. They used, as and when necessary to suit the purpose of expressing their ideas, feminine terms for masculine and vice versa. A few instances of such use are given below:

i. भा याः—काम—कण—कस्म—कर्म—कर्म (कृत्य—kṛtya) = कारक

ii. वाक्याः—कालित—काल—भूस्थ—कर्म (कृत्य—kṛtya) = कारक

iii. अन्तर्यां—अन्तर्यां—विश्वायु—दीर्घ (दीर्घ) = नित्य

[कृत्य is rendered in Tibetan in three forms: dpya-ḥu-rje, dpya-pa-ṛa-rje, dpya-pa-ṛa-rje].
IDENTITY OF THE WORLDLY FORCES
AND THE TRUTH

The Buddhist Tantricism may have borrowed the lines of spiritual practices from the Hindus but it retained the Mahayanaic philosophy of वैज्ञानिक (Characteristics-lessness) or बोधि (Pure Consciousness apart from Sense-consciousness). In the Guhyasamaja, an early Tantric text, Vajra is defined as the Reality or the highest Truth. It is explained as the oneness of the diverse objects and beings of the universe. i.e., Thatness of the Madhyamika. It says that in reality, there is no such distinction as male and female, good and bad, foul and sweet. The distinction made between one object or being and another is conventional. Likewise, the distinction made between a householder and a recluse is conventional. This realization of oneness of everything of the universe is the aim of a Vajrayanist, to whom the phenomenal world of desires derived through the six senses organs is identical with the Reality/ the Truth/ the Sunyata. As space exists everywhere and is neither contaminated nor uncontaminated by foul odour or sweet scent so does the Truth/ the Vajra which remains ever unaffected by worldly enjoyments or aversion to same. A Bodhisattva must attempt to develop a mental state (Bodhicitta—Vajra) in which will vanish the distinction between the two opposite extremes. He should realize that acts of passion are not apart from the Truth and so it is stated in the Tantric texts that hatred, delusion and attachment as well as the practices (sadhana) for realizing the Truth and the Truth (Vajra) constitute the five means of escape from the world of desires (karma and pa-kham).

The Guhyasamaja offers a detailed exposition of the oneness of the diverse universe and the highest Truth. Its contention is that the universe with its multiform objects and beings as also their activities, good or bad, is an emanation of the Adi-Buddha, Vairocana. Hence, a person’s acts of merit or commission of offences have only a conventional value of their own in this world of existence, though they have none in reality. It is this fact that the text wishes to drive home into the minds of Tantric adepts and ascetics. The text abounds in passages depicting the most unsocial and immoral life of a person as well as the extreme idea of asceticism of a Tantric adept to show that in reality there is no difference between the two modes of life. A few extracts are given here by way of illustration:

9
The wise, who is free from all misconceptions, attain Buddhahood by desiring to enjoy the mother (i.e., Prajña or Prajnaparamita) of the Lord, the Buddha, but without clinging to her (i.e., wisdom knowledge) as something to be attained.

The underlying idea of these extracts is that killing and stealing are as much conventional (non-existent) as is the acquisition of knowledge (prajña).

In the same text there are also numerous passages giving an exposition of the Madhyamika philosophy. One or two extracts are given below by way of illustration:

अनुप्राप्त इसे मानना न धर्मे न च धर्माधर्मा।
अज्ञातव्य नैरार्थव्यायि कीर्तनं दृष्टान्तं।
अनुभवं भवतं तथा विद्याविद्याभवित।
अग्नि नित्यों अग्निविद्याभवित।
अनुभवं भवतं न मानते न च मानते।
अज्ञातव्य इति मान न कदाचित। (पुत्रसागर, GOS, p. 12)

[Transl. All that exist are without origin, hence there are neither objects nor their inherent nature. Substancenelessness is similar to open space; this is the firm law of Bodhi, Objects without origin cannot either have existence nor be objects of thought, It is by using the word "open space" (अज्ञात) that existence is attributed to It.]
# APOTHEOSIS OF PHILOSOPHICAL CATEGORIES

The important terms used in Buddhist philosophy like श्रवण, धारण, गृहु, प्रद, तुङ्गवालिपुर्म and अनुवाहलिपी (constituents of a being, elements and sense-organ, stages of spiritual progress, knowledge, and moral purities and impurities) have been apotheosized into Buddha, Vajras, Sakta, goddesses and Bodhisattvas. By such apotheosism it is indicated that everything worldly issued out of Adi-Buddha, it can be compared to Vedaistic conception of the identity of the universe and the Brahma.

In the Guhya-Samaja and Nripamayygovya almost all Channa of any importance have been apotheosized and their location in the Mandala have been determined with description of their form, colour and mudra. A few of these are mentioned here:

- **ELEMENTS** (युग्म = Akshara)
  - पुराण is represented by वाल्मीकि / वर्ण
  - अनुरुप is represented by तांग-की / tanggi-ma
  - अनुरुप is represented by गुंदीको / gund-dkar ma
  - अनुरुप is represented by तांग-की / tanggi-dkar ma

- **SENSE OBJECTS** (आज्ञन = skyes-mchog-pa)
  - अनुरुप is represented by दोबैश-चहे / doby-xams-thar-chen-ma
  - अनुरुप is represented by धोव-धोव-धोव-धी / dhor-dhor-dhor-dhor
  - अनुरुप is represented by तिब्बतिस-म्त्स-प / tibets-mts-pa

- **CONSTITUENTS OF A BEING** (संरंभ = Prang-po)
  - अनुरुप is represented by तिब्बतिस-म्त्स-प / tibets-mts-pa
  - अनुरुप is represented by धोव-धोव-धोव-धी / dhor-dhor-dhor-dhor

- **DOORS OF ACTION** (संरंभ = sras-kyi-pa)
  - अनुरुप is represented by तिब्बतिस-म्त्स-प / tibets-mts-pa
  - अनुरुप is represented by धोव-धोव-धोव-धी / dhor-dhor-dhor-dhor
ROOT CAUSES OF IMPURITIES (कुलमृदु = dugs-gtson)

In this way there are apotheoses of the Bhumiis (stages of spiritual progress), Paramitas (perfect virtues), Vastitas (controls obtained by a Bodhisattva) and so forth.

By making worldly forces and factors as emanations of the Adi-Buddha attempt has been made to impress upon the Tantric adepts that they should develop such a mental state that they would not distinguish between samsara and nirvana. In order to realize such oneness an adept should be well trained in meditation. As a matter of fact, the Tantrik method produced quick effects and helped many saints to realize the Truth. It also conferred many supernatural powers on many adepts who could not rise up to the highest spiritual stage. Many of these succumbed to the worldly temptations and indulged in drinks and debauchery. It is this class of false Tantrics who debased the religion and its sublime esoteric practices.

Bla-ma

To guard against the pitfalls, to which a Tantric adept is liable, directions are given in the texts about the duties and functions of a spiritual guide (guru = acarya = sastri). An acarya specializes in certain Tantric methods and practices and so he is directed to take only those disciples, who are inclined to the Tantric practices followed by him. The preceptor is required to put forth his best energies to protect his disciples from evil forces by mantras and mandalas and to train them up in the rituals and forms of worship, in which he is proficient. He is to watch his disciples closely so that they may not slip away from the right course. He is to impart instruction to them in meditational exercises and in the philosophy of the oneness of the universe and the Truth.

Padmasambhava succeeded in training up a number of Tibetan Lamas who rose to the highest stages of perfection. For his saintliness and masterly expositions Padmasambhava is revered by the Tibetans as the Second Buddha. Through the help and guidance of these Lamas the Tantric religion became popular all over the country.
In later times many of the adepts failed to imbibe the true spirit of Tantricism and abused their privileges. To counteract such abuses in Tibet, Tsong-kha-pa made an attempt to reform the religion by eliminating the chances of lapses and making monks observe strictly the ecclesiastical laws of the pre-Tantric period of Buddhism. Tsong-kha-pa did not decry Tantricism as a whole and was fully aware of its noble ideal and quick method of realization but he felt that it would be difficult for the young trainees to keep the actual object in sight, and hence the esoteric system might do more harm than good for the lack of true spiritual guides. For this reason he and his disciples started the Ge-lug-pa sect.

**MANTRA OF SIX SYLLABLES** y-ge-drug-ma

The wide prevalence of Tantricism in Tibet is proved by the fact that the Mantra ओमे-मिन्ने-नुम is on every body’s lips and is found to be written at all religious sites. The Mantra appears for the first time in the Sanskrit text Kanyadasya in which the following interpretation of the Mantra is given: Mani=Perfect Knowledge (Prajna or Vajra) the producer of Tathagatas, who are seated on Padma=Lotus=Avalokitesvara. The Mantra of six syllables is the innermost core (gom tseying-drug) of Avalokitesvara. It is also called tshag-b Analytics: “the queen of knowledge consisting of six letters”. It is believed that its repeated utterance induces concentration of mind and brings about spiritual elevation and leads even to the highest knowledge. To the householders its utterance confers all the conceivable earthly and heavenly blessings.

**TANTRIC IMAGES**

In India from the 7th century onwards Perfect Knowledge (Prajna) derived from the well-known text Prajnaparamita was deified into a goddess called Prajnapandavi (yam-cham-ma). An alternative name of this goddess was Tara, that is she who rescues beings from the ocean of misery. Thus Prajna which makes a being a Buddha became the goddess Tara and was regarded as the mother of Buddhas. In consequence of such deification there was, at this time an exuberance of Tara statues.

Another very popular god of the Tantrics was Bodhisattva Avalokitesvara the embodiment of amity (Rghu-rgyas-pa) and compassion (seum/ snying-rje). The Bodhisattvas after initiation are asked to develop Bodhicitta i.e., the resolution to attain Bodhi and for that to dedicate the life to the service of others, in other words, they are not only to fulfill the first
five perfections (paramitas) but also to exercise amity and compassion to all beings. So long they exercise these two functions they retain the notion of the world (samsara) and its beings and objects. By gradual extension of the scope of amity and compassion towards all beings of the four corners of the world, they realize the sameness of all beings. Through this realization they are in a fit and proper mood to acquire perfect knowledge (prajnaparamita) or the Bodhi. In early Buddhism there is the prescription for monks to practice "four immeasurables" (cittamahayogacarin) viz. love (Pīṭha), compassion (karuna), joy at others' success (sgomten-lung) and equanimity (sgomten-shugs). A monk is required to extend these four mental states towards all beings including his enemies and thereby realize that he is identical with others. Out of these four immeasurables the Mahayanists picked up only the first two. All of these are means for adepts only who are struggling to rise above worldly discrimination. The Tantrayaniṣṭa retained the underlying principles and magnified their importance and defined them as Avalokiteśvara who is believed to have preferred to remain a Bodhisattva in order to be able to render service to all worldly beings through the exercise of amity and compassion. Consequently he continues to be ever in Samsara and does not aspire to attain Nirvana or Sunyaṇa in which case he would cease to be active. He therefore represents worldly altruistic activity. All Bodhisattvas aspiring to attain Bodhi must at first go through this training of exercising universal amity and compassion, which practices are called Uṣṇīṣa (uṣṇīṣa) in Tantric texts. In other words he engages himself in altruistic functions in the world. It is after attaining perfection in these that he may unlike Avalokiteśvara aspire to attain perfect knowledge (prajñā) represented by the goddess Tara. It follows therefore that the worldly means (Uṣṇīṣa) and will merge in perfect knowledge (Prajna-paramita) when one is said to attain Bodhi and become a Buddha. This merging of Uṣṇīṣa in Prajna is the ideal of the Tantrayaniṣṭa, who however as explained above widened the scope of worldly activities but retained the underlying principle.

In Hindu Tantra also there is similar conception. Sakti, the female goddess, is represented as the cause of liberation while Siva, the male god, represents the forces of bondage (samśaya) corresponding to Tara and Avalokiteśvara respectively of the Buddhist Tantras. These two parallel conceptions in the Hindu and Buddhist Tantric systems brought about the coalescence of the two systems in South-East Asia. In India particularly it is one of the many causes for the merging of Buddhism in Hinduism leading ultimately to the disappearance of Buddhism from
With this introductory paper by Professor Nalinaksha Dutt we open these pages a symposium on the Tantras: the different systems and their contents, their origins and affinities. Contributions on the various issues and facets will be published from time to time.

Dutt is categorical about exchange of ideas between mystics of different schools. Buddhist and Brahminical (after Hindu). Some Western scholars (e.g. Lema Anagarika Govinda: Foundations of Tibetan Mysticism, London, 1959) reject the possibility of exchange between Buddhist and Hindu systems as in their opinion the nature and the purpose of the two are fundamentally different. Such scholars reject the description of the deity Prajña as Sakti (e.g. Snellgrove: Hindu Tantra, London, 1959). On the other hand some Western scholars describe the female consort of Buddhist Tantra as Sakti without any reservation (e.g. Hoffmann: The Religions of Tibet, London, 1961, Marco Pallis: Peaks and Lamas, New York, 1949, and Nebesky-Wojkowitz: Oracles and Demons of Tibet, London, 1966).

Scholars who reject the possibility of the two Tantras influencing each other do not notice the coalescence in South-East Asia and the active exchanges between mystics of India and Tibet independent of their denominational labels, as pointed out by many Indian scholars (e.g. Bagchi: Studies in the Tantras, Calcutta, 1939).

Recently exchanges between Indian (Buddhist as well as Hindu) and Chinese (Tao) esoteric systems have been emphasized (e.g. Needham: Science and Civilisation in China, Cambridge, 1954-56 and Suniti Kumar Chatterjee's Address at the XXV International Congress of Orientalists, Moscow, 1960). Dutt's "A Note on Mahacinarata" is appended at the end of this issue of the Bulletin.

Our obituary on Dr. Benoykish Bhattacharya also contains relevant matter—NCS
RECENT RUSSIAN STUDIES ON TIBETOLOGY

—A Bibliographical Survey—

JEAN M. PERPIN

Following in the steps of Tibetologists and travellers like I. J. Schmidt, G. T. Tsybykov, P. K. Kozlov, N. Y. Kushner, F. I. Scherbatsky, N. A. Nenasvsky and others, a new generation of Tibetan scholars has arisen in Russia, chiefly under the influence of the late George Nikolayevich Roerich (1902-1980). That is why most articles or books on Tibetan studies have been published since his return from India in 1957.

BIBLIOGRAPHICAL WORKS

Russian libraries contain important collections of Tibetan and Tangut manuscripts and xylographs. Most of them are kept in Leningrad and at Ulan Uda.

The library of the Leningrad branch of the Institute of the Peoples of Asia of the Academy of Sciences of the USSR contains up to 30,000 Tibetan titles. The first Tibetan manuscripts were brought there in 1720 from the Ablayn hit monastery. In 1902, the Tibetan fund enriched itself with 333 books, which constituted G. T. Tsybykov’s collections, gathered in Amdo and Central Tibet. Soon after, the collection brought by B. Baradim from Kumbum and Lebrang was added to the fund. G. N. Roesch himself has left a collection of about 250 manuscripts and xylographs in the cabinet which bears his name at the Institute of the Peoples of Asia in Moscow.

A summary list of the contents of the above mentioned collections is given by V. A. Bogoslovsky in a volume devoted to "the oriental funds of the main public libraries in the Soviet Union". The Leningrad fund possesses several editions of the Tibetan Tripitaka from Peking, Derge and Narthang and also many gsung-bum.

1. Gonbrjab Tshybyok (1873-1930) was a Burial.
However, the most interesting collection of Tibetan works is the one gathered at Ulan-Ude, in the Buriat Institute for Scientific Research. This Institute was reorganized in 1958. It has now become one of the main if not the most important centre for Tibetan studies in the Soviet Union. The first task of the specialists working at the Institute—V. Sasauchov, B. D. Dandaren, G. N. Ruminants—was to make an inventory and a description of the collection which amounts to more than 6,000 titles, edited in Tibet, China, Mongolia and Buriat Mongolia.

The fund contains almost 150 catalogues (dkar chaps), editions of the bsad-gyur from Peking, Nantong and Derge as well as one of the three manuscript editions of the Mongolian bsad-gyur known to exist in the world. It contains treatises on language, grammar, dictionaries, works on Buddhist philosophy, logic, ethics, medicine, history of Buddhism, biographies, arts and medicine. A catalogue of the first 126 titles to be listed and analysed has been edited by B. D. Dandaren.

Some Tibetan manuscripts and xylographs may also be found at the Saltykov-Shchedrin public library in Leningrad. These, which include two chapters of Gesar, were presented by G. N. Potapov. Some other 320 titles are also kept in the Leningrad University Library, at the Oriental Dept. of the Gorky Library.

In the post-war period, Soviet specialists have devoted their time mostly to the study of the modern geography and history of Tibet. However, since 1950, mainly under the inspiration of the late G. N. Rozejeh, more works have been published on the history of Tibet, the structure of the traditional society, ethnography and language.

**HISTORY**

Among Russian scholars, V.A. Bogoslovsky takes a prominent place in the field of analysis of the structure of the Tibetan society since ancient times. In a few articles he tries to define the social terminology of ancient Tibet, for instance such words as khod-yul.

4. For instance yul-natan-smad-kyi-lung-sum-thub-bstan-nin-po-chu-pi-bkri-thun-ba' s-thos-pal-par bu'i-rin-po-chos-thun-rgyur-mthar-zhes-bya-ba. The book called "deb thub ram-mthar" (Ocean of books) in which is already explained the diffusion of the religion by "thub-bstan nin-po-chu in the country of lower Amdo" (410 p.)

5. Opiaseanye tibetskikh rukopis'k Dylologave Buryat'skoego kompleksnego Nauchno-issledovatelskogo instituta, v i. I. Moscow, 1960 (76 p.)
which he describes as a land given in tenure. He criticizes Richardson's and Tucci's translations "servants and property" and agrees with Bacoč's translation by the word "fief". He defines other terms as rje-shing (pp. 74-78) phyin-rci (pp. 75-76).

In another article "Two extracts of the Tibetan apocryphal book: The Five Tales", he transliterates and analyses the contents of the bkra'-shing-vida-legs and especially two texts: rgyal-po bkra'-shi-rgyig (legend on the kings) and blo-po bkra'-shi-rgyig (legend on the councillors). The first of these was reputedly written by order of King Tri-de-bson-ten.

However, Bogoslovsky's main work is his "Outline of History of the Tibetan people", published in 1962, in which using the matter of his previous articles and analyses again historical texts some of which were translated by European scholars (Lauffer, Tucci, Thomas, Roeich, Baccott, Miss Lalou), he gives a comprehensive picture of the social structure of ancient Tibetan society from the VIIIth to the IXth centuries. At the same time he analyses sources made available by such Hungarian scholars as Uray and Rona Tasi. The main subjects studied in the book are land property and land tenure, the situations of the 'bangs (free subject) and the bran (dependent subject, later "servant") and the political structure of the society.

Bogoslovsky draws the following conclusions from his study: "In the field of social-economic relations, the Tibetan society is characterized by the appearance and the consolidation of private property with regard to tools and means of production taking into account the primary factor in production which is land. Landed property can be envisaged as state property (the rje-shing lands and the khod-yl lands: these being transmitted as a possession to persons under conditional holding), and as inherited clan property of various aristocratic families.


"Tally-stick and divination dice in the iconography of Lhasa" Acta Orientalia, Budapest 1956, vol. 6 fasc. 1-3 (p. 163)

Uray—"The Four Horns of Tibet according to the Royal Annals" Acta Orientalia Hungarica t. X. fasc. I. (pp. 39-52).
which formerly was the property of the whole “clan-tribe” (cod-plmya) and at end of the period under consideration appears as monastic ownership on land. In the VII-IX centuries a class of exploiters—land owners—and an exploited class, the natural producers, culting state lands as well as privately owned lands (the iron) are formed. The forms of exploitation of the natural producers allow us to deduce the presence in the VII-IXth centuries of a class society where relations of production, peculiar to a feudal society, predominate.

“In the field of political relations, Tibetan society in the VII-Xth centuries characterized by the following main features: the country which was divided according to clan-tribal system becomes divided into territories; one observes a radical change in the function of the old ruling elements inherent to the “clan-tribe” structure with the creation of new ones, typical of a class society, with the appearance of a particular category of officers and institutions in charge of various sectors of the economic and political life of the country; the creation of a fixed law, the presence of a sufficiently elaborate tax system, and the registration of people liable to pay taxes. All these signs allow us to consider Tibet in the VII-Xth centuries as a state in possession of all the attributes inherent to a state no longer as a tribal organization.”

“During this period, the first state in the history of the Tibetan people plays an important role in the history of the whole Central Asia, it is also the time when Buddhism is introduced and obtains its first successes.”

In 1961, B. I. Kuznetsov published a translation of the “Brilliant mirror of the history of Buddhism and of the royal genealogier” (rgyal-rabs chos-lugs gsal bdun me-lung), the author of which is Sa-skya Sod-nams Rab-yul-ntsang (13 geometrical = 1375). Though the xylograph, which belongs to the library of the Leningrad University, is dated 1478, Kuznetsov is of the opinion that the manuscript was completed in 1368. In his opinion, it is the work of Turco’s who thinks that it was written in 1608 (The Tombs of the Tibetan Kings, Rome, 1950, p. 79). The work consists of eighteen chapters the last of which is devoted to a description of historical events in Tibet from the middle of the VIIth century till the XIVth century, including a history of Sino-Tibetan relations between the VIIth and the IXth century.

However the main study to be published on Tibetan historical texts is without doubt “Tibetan Historical Literature”, by A. I. Vostrikov
(1904-1937), published posthumously in 1962. The author who, during his lifetime, published only a few articles, had become a great specialist of the history and philosophy of India, Mongolia and Tibet when he died untimely in 1937. He has left a work, which, edited under Florent's direction, brings an immense contribution to research in the field of Tibetan historical literature. The writer devotes the first chapter of his book to the most ancient historical literature of Tibet, then analyzes the contents of apocryphal books (the gser-chos or hidden books) such as:

bka'-chams ka-khe-ma
pa-dmt bka'-thang
thang-yig gser-dhang
bka'-thang sde-gnas
gsmi bka'-bum

In a third chapter, he endeavors to establish a distinction between the various genres in historical literature, which he divides as follows: historical works on genealogy (dyanchen and stan chronicles) rgyal-rabs, ju-rabs and gdung-rabs; monastic chronicles (gdam-rabs); histories of reincarnations (bkin-rings-rabs) chronological literature (bstan-rtsis); history of the religion (chus-'byung); biographies: the rmm-thar, the thab-yig and the gsum-yig; list of names or titles (ming-ba grangs or rtsis-'byung); and finally, historical tales or legends (la-rab and gsum-'byung). The last two chapters of the books are devoted to the catalogues (skar-chos) of the bka'-gyur and of the bstan-gyur and to a particular form of the historical-geographical literature which describes monasteries 'am-plas, icons, stupas, etc. These last texts bear the same name of 'catalogues' (skar-chos). The book contains a table of conversion from the Tibetan into European calendar from 1027 to 1926. Tibetan names are transcribed with their pronunciation.

Still in the historical field, two articles by G. N. Recher are devoted to Mongol-Tibetan relations in the XIIth and XIVth centuries, and later in the XIXth-XXth centuries (see bibliography).

ETHNOGRAPHY

With the help of Chinese sources, Russian specialists have tried to classify the ethnic groups of Tibet itself and neighboring areas and have started to make an ethnographic study of these areas. Zhuavellov's articles provide us with figures indicating the number and the distribution of the Tibetans and related minorities, mostly taken from the 1953 Chi-
These data furnish elements for making an ethnolinguistic map of these people. A description is given of the people living in the Sino-Tibetan marches, that is, the Si-Fan, the Jyacung whom Chinese scholars distinguish from the Tibetans while Russian specialists believe that they constitute a section of the Tibetan ethnic group, the Chang the Nu; the Tulung and the Lo-pa (Klo-pa). Zhuravlev thinks that from an ethnographic point of view the Tulung, the Lo-pa and to a certain extent the Nu tribe are rather related to the Burmese and the Yi (former Lolo) group, though their languages may be nearer to Tibetan. An abbreviated translation of Zhuravlev's articles was published in the *Central Asian Review*, 1962, vol. X No. 4 under the title "The Ethnography of Tibet" (pp. 383-397).

**LANGUAGE**

As G. N. Roerich points out in an article devoted to the classification of Tibetan dialects, the fundamental problems of Tibetan language studies are:

1. The study of modern dialects and the preparation of a linguistics map of the area;
2. The phonetic structure of ancient Tibetan;
3. The evolution of modern Tibetan and its relation to the colloquial language;
4. The Tangut problem; and
5. The comparative study of Tibetan dialects.

In this article and also in a book on the Tibetan language, Roerich endeavours to establish a classification of Tibetan dialects with the aim of drawing up a linguistic map of Tibet, (pp. 19-26.)

1. Dialects of Central Tibet: U (chub) and Tsang (plang). The U-kha (phuksul) or Lha sari ka (cha-sal-kha), the Lhasa language, in its turn is divided into several local dialects such as the Phun-yul (phon-yul), valley dialect to the North of Lhasa and the Lho kha the southeastern valley dialect. The Tsang-kha spoken in Shigatse offers very archaic features. It is nearer to the Tibetan literary language; Buddhist scriptures

7. G. N. Roerich "The fundamental problems of Tibetan philology" in: "Sovetskoye Vostokovedenie" 1958, No. 4 (pp. 102-112)

tures were translated from Sanskrit into Tibetan mostly by natives of Tsang. A special epistolary style was also developed in Tsang under the influence of officials of the Sakya (sa-kye) monastery, former residence of the Tibetan governors in the Yuan period.

2. Dialects of Southern Tibetans: Lho-k'e (lo-bo-skad), the dialects spoken in Tromo (pro-mo), also known as Yetung, in Sikkim and in Western Bhutan, West of the Pem-la (spal-las),

3. South-Western Dialects: spoken in the North-eastern part of Nepal, such as Sherpa. It is to be noted that these dialects have been subjected to the influence of the environment either local Tibetan-Durman languages or Munda languages. In the article (b, 104), Roe-rich explains that Tibetan tribes settled in Nepal in the VII-VIII centuries at the time of Tibetan expansion. Therefore, according to him the name ‘magar’ is actually damg-sgar or a military camp whereas ‘Tamang’ means tsa-mang or cavalry. This etymology is much subject to dispute but no final explanation has been found yet.

4. Western Tibetan Dialects: they are divided into two sub-groups the To-lo (bo-lo-skad) or language of Upper Tibet, spoken in Ngari (mgar-mo) and the Spiti dialect which are intermediary between the Central Tibetan and the Fci-Western dialects. These dialects, which constitute the second subgroup, are those spoken in Baltistan, Ladakh, Zanskar, Purig and Garja (upper course of the Chandratalhaq), Balti being the most archaic,

5. Dialects of Northern Tibet: they are spoken in the Chang-thang (chang-thang) and include those spoken by the Nub Hor or Western Hor, the nomads of Jyade (ydi-n-de), Nagchen (mok-chen) and the Chang-pa (chang-pa) nomads in the Nap-tsang (nap-tshung) area. The dialect of the Dam-to (dam-tog), literally the Mongols of Dam, descendants of Gushi Khan’s Hoshut Mongols in the XIII century, belongs to this group.

6. The North-Eastern Dialects: this group is said to consist of three dialects: Amdo (ro-l-mo), Danag (don-rag) and Golog (mgo-leg), which in Roe-rich’s opinion may be called Tangut dialects. These dialects

9. ‘Tangut’ is a Russian distortion of the Mongolian word ‘Tangut’ which designates the nomads of North-Eastern Tibet known to the Chinese as Si-hsi.
have retained many archaic features. Roerich thinks that their study is
important for solving the problem of the Tangut-Minyyag (Si-hsing) kingdom, which since 1037 had its own hieroglyphic script. Their descend-
ants, the Chang Minyyag (byang-mi’nyag) are still nomadizing in the
Nan-shan mountains.

7. The Dialects of Eastern Tibet: they are known to other Tibetans
under the general appellation of Kham language or Kham-ka (kham-skur).
They include the dialects of Chendo (chab-mi’nyag Tenya (dong-gyal), Markham
(pma-khams), Derge (dgra-rga), Hor (Hor-sde-legs) and Be-lu-thang (bo-lu-
thang) that is, Bethang and Lihang.

8. The Far-Eastern Dialects: these may be considered as peripher-
allike Tibetan-Burman languages spoken in Western Szechuan, between
K’ang-ting (Dartsendo) and Sung-po. They constitute what Chinese
scholars call the Ch’iang languages. Jyarung (yul-’khang) belongs to this
group. Jyarung and especially Rme or Rma (Ch’iang) differ considerably
from Tibetans.

9. The South-Eastern Dialects: they are spoken in Kung-po,
Mon-yul, Upper and Lower Po “spo-stod” and “spo-med” and also
in Za-yul (byul-yul). The Southern Kung-po dialect is distinguished by
the archaism of its vocabulary. These dialects have been little studied or not at all.

The languages spoken by what the Tibetans call the Lo-po or Lo-wa
(byo-pa) that is, the people living on the North-Eastern Frontiers of India
(Mishmi Abor, Miri, Dalia, Aka, etc.) offer a special interest, being
languages of an intermediary type.

There is also what is called druk-ba (druk-skur) or language of the
nomad herdsmen. All over Tibet, it is known for the archaic type
of its phonic structure and of its vocabulary.

As far as grammar is concerned, we disagree with Roerich pre-
senting Tibetan with an inflected morphology of nouns with eight cases
for which moreover only four “case-endings” are given. These “case-
endings” are in fact separate particles. Even if it is convenient for a
Russian speaker to think in terms of declension and if also Tibetan

10. for instance, the use of the form “do-wa” written ‘döng-ba’,
‘dong-be’, instead of the usual “do-wa” written ‘gro-be’
grammarians have borrowed their terminology from Sanskrit, this description can hardly be accepted, and the principle of establishing grammars of languages of the Sino-Tibetan family on the model of Latin grammatical frame should be abandoned as contrary to the expression of the particular genius of these languages. A special study of Tibetan particles should be made within the frame of the language itself. This does not make Roerich's remarks less valuable.

DICTIONARIES

The Siberian Institute of Scientific Research of Ulan Ude published in 1963 a Tibetan-Russian Dictionary, under the direction of Y.M. Parfionovich. It is come more than a century after the Publication in 1843 of Y. Schmidt's Tibetan-Russian Dictionary in St. Petersburg.

The new dictionary contains 21,000 words. Its novelty consists in that it is chiefly aimed at reflecting the Tibetan language as it is spoken and written to-day. The authors have gathered vocabulary from the new periodical press published from 1955 to 1961, from literature edited in Lhasa or Peking, and also from Tibetan dictionaries recently published in China, especially the Tibetan-Chinese Dictionary by Tseden Jepchung (Tsa-sun Zhes-drung), published in 1955. To meet the needs of contemporary life, new words have been created either by using Tibetan roots or by borrowing phonetically from the Chinese language administrative, political and scientific vocabulary. The Dictionary does not contain the philosophical and religious terminology used in the classical Tibetan literature. A phonetic transcription of the Tibetan words should have been added, but Roerich's death prevented it. On the other hand Roerich's own dictionary remains to be published.

Prof. A. F. Gummerman and B. V. Semichov have also published at the Burjat Institute of Ulan-Ude a Tibetan-Latin-Russian dictionary of medicinal plants. Following the example of India and China, the Russian Research Institute on Medicinal Plants has created a laboratory in order to study Chinese medicine. In 1958, the Medical Council of the Ministry of Health decided to study Tibetan medicine.

The tradition says that king Songtsan Gampo's physician Jaba Gonbo, having received a medical education in India, decided to unify the medical schools of India, China and Iran. He as well as the Chinese

physician Hanta-Linhan\textsuperscript{11} and the Persian physician known as Dagsigla\textsuperscript{12} established a common pharmacopoeia to which many more items were added later by Chinese physicians. This tradition is known as the "old medical school". A "new medical school" arose under the influence of Indian medicine on the occasion of the translation of the Sanskrit Buddhist canon into Tibetan.

The present dictionary is the result of collective work started in the nineteen-thirties. It gives the names of plants used in Indo-Tibetan medicine. These names were gathered during expeditions in Burist-Mongolia and by the study of botanical collections kept in Leningrad.

TANGUT (SI-HSIA)

Russian scholars have become great specialists in Tangut studies. The greatest of them is without doubt Nikolay Alexandrovich Narsky (1892-1938). More than twenty years after his untimely demise, the Leningrad branch of the Institute of Oriental Studies edited some of Narsky's published and unpublished papers under the title "Tangut philology research and dictionary". The main part of the work is his Tangut dictionary, reproduced photographically. This monumental work consisting of two books brings us a sum of knowledge about the ancient Sihsia kingdom, its civilization and its language.

Book I contains reprints of articles published before the Second World War and difficult of access. Among them are "On the name of the Tangut kingdom" (pp 33-51), "The clan of heavenly bodies in the Tangut kingdom of the XLIth century" (pp. 52-73)\textsuperscript{13} and some articles on the Tangut language, its script, its pronunciation and its grammar.

G. N. Roerich has also paid some attention to the Tangut problem. In his article "Fundamental problems of Tibetan philology" p. 112, he expresses the opinion that the Tangut language was akin to the Dialects of North-Eastern Tibet, and he adds: "The Tibetans tigm-

12. Mongolian transcription.

13. Mongolian transcription; "Dagsig" means Teditk.

14. Analysis of several texts, including a Tangut translation of the नम्वाराप्राप्तिक विधि one of the suttas contained in the जब्रान.
selves have always felt a blood kinship with the Tangut-Minyyag people whom they called “Po-Minyyag” (Pod-mi-nyag), that is, the Tibetan Minyyag people. Tangut culture, which was introduced at the time of Tibetan expansion into Eastern Turkestan and Western Kansu in the VIII–IXth centuries.

Nevsky’s pioneer work is being continued by a new generation of Russian scholars, among whom are Z. I. Gorbachev and E. I. Kychanov.

Their first task was to compile a catalogue of the manuscripts and xylographs kept in Leningrad at the Institute of the Peoples of Asia. These books were found by P. K. Kozlov in 1909, in Khara-Khoto. The fund contains 80,000 texts of which 3000 have been inventoried. In a catalogue published in 1963, Gorbachev and Kychanov give us a description of 406 books.

Lately E. I. Kychanov has published an article “On the structure of the Tangut script”, which constitutes a guide for the study of this script.

The following bibliography of titles published after the Second World War shows that the last years, especially the period from 1958 to this day, have been very productive in the field of Tibetan studies and also that the young generation of scholars continues with no less success the task undertaken by the elders.

15. “Tangut manuscripts and xylographs” Moscow, 1963 (170 pp.)
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The records of the East India Company contain a good number of letters in Bengali addressed by the kings and chiefs of Eastern Himalayas to the British authorities in Bengal. Several letters are from Bhutan. The Deb Raja’s letter dated Vanasak : Royal Year 303, corresponding to April 1512, refers to the journey of Thomas Manning to Lhasa. In this letter, however, the destination of Manning is described as HACHA. While editing the Bengali letters from the Company’s records (Purachita Bangla Petro Samkalita, University of Calcutta, 1641), Surendra Nath Sen sought to identify Hacha as Lhasa (Ibid. Part I page 239 ; Part II, page 85). A well-known historian and archivist, Sen was also a competent and careful scholar of early Bengali literary forms. He had deciphered the letter correctly but would not dogmatically assert that Hacha was identical with Lhasa. He only suggested this.

In Bhutanese language Lhasa is known as Lhassa and the usage Hacha in the letter was no doubt in conformity with the then Bengali style. The writer for instance, begins thus—7 Shri Hwaramah Sarasum.

If Hacha is identical with Lhasa we have to attribute the change to acculturation and corruption in the course of migration of the word from north to south. Besides in different Bengali dialects ‘sa,’ ‘sha,’ ‘cha’ are often pronounced with local accent. So Lhassa becoming Lhacha is not strange. But one has to account for Lasa (Hsa) turning into simple Ls.

In the Shod (zha) inscription on the south there is a reference to the Tibetan conquest of Ha-Sha (Ha-cha) from the Chinese. This territory of Ha-5ha, according to Hugh Richardson “may have extended from the Lap country to the Koko Nor” (Ancient Historical Edicts of Lhasa. London, Royal Asiatic Society, 1902 page 13). It is not certain whether this Ha-Sha (Ha-cha) can be called Ha-Sag (Ha-sag), that is, the country of barbarians (lha klo). For the Central Tibetans of the time of Shod edict (764 A.D.) the entire region from the Lap Nor to the Koko Nor could have been the land of barbarians.

At the time of British expansion across the Eastern Himalayas (1770s) the Indian merchants, Hindus and Muslims, had extensive contacts with Central Tibet from where goods of Indian origin were transmitted farther north (up to Mongolia). It is not unlikely that these merchants knew the destination of their goods as Ha-Sa or Ha-Cha for Lhasa and beyond.
That's is however a conjecture and this point is submitted to provoke a discussion on this matter.

Shabbí-Le, an Indian (aged 71) settled in Sikkim and doyen of Indian merchants trading between Kalimporg and Lhassa, tells me that in his boyhood he had known Indians failing to pronounce Ha-Sa and saying instead Ha-Sa. Shabbí-Le would not confine this habit to Bengal or eastern India and affirms that this was not unknown even in his home, Kashmir.

'Sa' or 'Sha' is often pronounced 'Cha' in easternmost India. Hass could have easily become Hacha in Doors (Assam and Bengal).

NIRMAL C. SINHA
OBITUARY: BENOTYOSHK BHATTACHARYYA

Dr. Benoytosh Bhattacharyya, generally known as Bhattacharyya of Baroda, died on 22 June 1964 at his residence near Calcutta.

Born on 6 January 1897 in a family devoted to Sanskrit learning, Bhattacharyya had his first lessons in Sanskrit with his father Manohraditya Hariprasad Shastri—a great scholar in different branches of Sanskrit literature and an antiquarian. In 1919 he took a first-class M.A. in Sanskrit from Calcutta University and in 1925 Th. D. the first such, from Dacca University. While his father had guided him through different branches of Sanskrit literature, young Bhattacharyya had in Professor Alfred Foucher his preceptor in matters relating to ancient art forms and archaeology of India. He spent some years studying Sanskrit manuscripts in Nepal. While just thirty he made his mark as a scholar of Tantra and Pratima.

In 1924 Maharaj Sayaji Rao Gaekwad, a great patron of learning and scholarship, took Bhattacharyya to Baroda to be the General Editor of Gaekwad’s Oriental Series and after three years made him the Director of Oriental Institute, Baroda, as the General Editor of the Oriental Series and the Director of the Oriental Institute, Bhattacharyya showed extraordinary organizing abilities as well as erudition. Part of his time was devoted to lectures to degree students. The Gaekwad recognized his merits by conferring on him the titles of Rajya Ratna and Jnan Jyoti. He retired in 1952.

Among his publications are: The Indian Buddhist Iconography (Oxford 1924; revised edition Calcutta 1958); Sadhanamala (Vol. I Baroda 1936 and Vol. II Baroda 1938); Two Vajrayana Works (Baroda 1929); Gallapamata Tantra (Baroda 1931); An Introduction to Buddhist Esoterism (Oxford 1932); and Nityaparamayagam (Baroda 1949).

In his study of the Tantras Bhattacharyya began with no particular sympathy for the mystic practices and rituals as is evident from his earlier writings. With the progress of his studies in Brahmanical, Jain and Buddhist sources he came to an acceptance of the higher values of the Tantras. While he was among the first to assert that the Hindu Tantra borrowed much from the Vajrayana and even debased many Vajrayana practices, Bhattacharyya very firmly held that later Mahayana pantheon deliberately and consciously incorporated a number of Hindu
daities. From medieval Hindu tradition he identified the Mahayana deity Prajna with the Hindu deity Sakti. He was as firm on this as about the nomenclature Dhyani Buddha being ancient and correct.

The symposium on Tantras opened in this number of the Bulletin will no doubt be poorer because Bhattacharyya can no longer join issue. He had also advised us to organize in our pages a probe into the nomenclature Dhyani Buddha. Namgyal Institute of Tibetology benefited much from his advice regarding identification of images and figures on scrolls. The publication RGYAN-DRUG MOJOG-DIVIS had his guidance as our next publication on iconography was to have the same.

In retirement, that is since 1967 Bhattacharyya spent his time on finding remedies and systematic cure for physical and mental ailments in the Tantric lore. A large number of difficult cases were cured. Bhattacharyya claimed to have freely used Hindu and Buddhist, Indian and Tibetan, formulae and spells. He published some books on tele-therapy: The Science of Tibatha (New York 1951), Gem Therapy (Calcutta 1958; 1963), and Magnet Dowling (Calcutta 1980). For strictly academic class he wrote a paper entitled "Scientific Background of the Buddhist Tantras" in Buddha Jayanti Special Numbe of the Indian Historical Quarterly (Calcutta 1988).

As an academician of highest discipline and as an authority on Indian esoteric systems and iconography Bhattacharyya was held in esteem in connected circles all over the world. Those who came into intimate contact with him found him more a Bodhisattva than a Pandita.

NCS
A NOTE ON MAHACINATARA

The goddess Tara or Prajnaparamita is worshipped both by the Hindus and the Buddhists. In Buddhism, the identification of Prajnaparamita into the goddess Tara is not at all unusual, but the inclusion of a non-Buddhist goddess into the Hindu pantheon indicates apparently partial absorption of Buddhism into Hinduism in the early medieval period. The Hindu authors have tried to explain, how the worship of the non-Buddhist goddess Tara came into vogue among the Hindu Tantrics. The explanation is found in the Mahabodhyana (Rajehali, 1913): the introduction to the Ch. XVII), the introduction to the Ch. II), and the introduction to the Ch. II). The tradition preserved in these texts is as follows:

Ascetic sage Vatsishta took the necessary instructions from his spiritual preceptor Brahma for visualization of the goddess Tara, but he failed to visualize the goddess, in spite of his long and arduous attempts through severe austerities and meditations in the Himalayas. He made another attempt on a sea-coast, probably in Assam and he could not succeed this time also. In disgust he began to curse the goddess Tara, when the goddess descended to appear before him and advised him to go to Mahacina, where he would find Buddha, an incarnation of Vaisu. It is from him that he would obtain the necessary instructions. Sage, Vatsishta then proceeded to Mahacina, and found there his right spiritual preceptor, Siddha. Evidently this Buddha, referred to in late texts of the medieval period cannot be the founder of Buddhism, but very probably a Buddha saint like Boddhishatwa, who became famous in China in the 6th Century A.D. as a priest-priest in ascetic practices. The conversation the sage Vatsishta had with the so-called Buddha is given in these words in the Siddhanta Karika (Ch. XVII. Boddhishatwa):

[Translation:"

Siddha: Let me teach you the devotional practice of Buddha.
Vatsishta: I have been taught it by Bodhisattva.
Siddha: Then I shall teach you the meditation.

Vatsishta: [rejoices]

[End of conversation.

In reply Buddha said, O Vatsishta listen, there is the excellent path of the Kastus (a Tantric system), by knowing which a person becomes in a moment a god with a frightening look.

33
[A person should stay in a lonely place and get rid of desires and anger, and practise meditations without a break and remain always firm in accumulating experiences of meditations.]

The above tradition evidently has no historical basis but it has been invented to explain the importance of the Tarapatram as also to offer an explanation for incorporating a non-Vedic goddess into the Hindu pantheon. This will be apparent from the stanzas quoted below from the Tarapatram, in which Siva explains to Parvati how the Tarapatram was learnt by Buddha and sage Vasistha and what benefits they derived from the same.

मेद्य उजवाः
श्रे ̄पि वनि रोटं हृदकूट कठोता ।
रलादा दासं धारम । (7) पिलायुं ।
सुहार्दिकाविश्वान । असचालिता यो ।
दौर्तिनी कीर्तीमान्य महाशरीरस्याम । ॥

[He is the greatest god, Vianu (Janardana) in the form of Buddha. By meditation and repetition of Ugratara-sahasranama he became the Lord, the Creator of the Universe and attained immorality. Vasistha also by invoking her (through her mantra) was re-born in the sphere of stars.]

In his Indian Buddhist Iconography (pp. 189-190) Dr. B Bhatte
charyya has referred to the Buddhist and Hindu conceptions of the Image of Mahacinastara, that is, Ugra-Tara as given in the Sathanamasa and the Tantrasara of Krishnananda Agamavagira of the 16th Century. He points out how the Buddhist conception was modified by the Hindu Tantrics.

In a few hymns invoking Tara and particularly in the hymn of Tararohana it is clearly indicated that Tara was identical with Pajnapa
ramita and this was recognized by the Hindus and the Buddhists alike.

The Hindu Tantras may have borrowed a few gods and goddesses from the Buddhists but their ways and methods of practices were different from those of the Buddhists. The propounder of the Hindu Tantras was invariably Siva, who is referred to in these texts as Bhairava. Likewise the interlocutor was always Parvati or Sakti who is referred to as Bhairavi. Hence the Hindu Tantras owe their origins solely to Bhairava and Bhairavi. In later days there appeared a number of authors and saints, to whom also is attributed the authorship of many Hindu Tantric texts.

NALINAKSHA DUTT
ROYAN DRUG MCHO-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gampalabha and Sanyabartha. Reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings namely the Mahayana philosophy. The treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended illustrated with five colour plates and thirteen monochromes. Price: Ruppees Twenty Five (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim) or Fifty Shillings (other countries).

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