OBITUARY: BENOTYOSH BHATTACHARYYA

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

Born on 6 January 1957 in a family devoted to Sanskrit learning, Bhattacharyya had his first lessons in Sanskrit with his father Mahamahomedhadya Hvaresad Shastri—a great scholar in different branches of Sanskrit literature and an antiquarian. In 1918 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 the different branches of Sanskrit literature, young Bhattacharyya had in Professor Alfred Foucher his preceptor in matters relating to ancient art forms and archeology 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 Maharaja 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 Jnana Jyoti. He retired in 1952.

Among his publications are: The Indian Buddhist Iconography (Oxford 1924; revised edition Calcutta 1958); Saddhanamala (Vol. I Baroda 1926 and Vol. II Baroda 1928); Two Vajrayana Works (Baroda 1938); Gokulnamaha Tantra (Baroda 1931); An Introduction to Buddhist Esoterism (Oxford 1932); and Niksanamayavagayawali (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 Brahmical, 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 debated many Vajrayana practices, Bhattacharyya very firmly held that later Mahayana pantheon deliberately and consciously incorporated a number of Hindu
deities. 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 MOG-DIVIS had his guidance as our next publication on iconography was to have the same.

In retirement, that is since 1952, 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 learned Hindu and Buddhist, Indian and Tibetan, formulae and spells. He published some books on teletherapy: The Science of Tantra (New York, 1951), Gem Therapy (Calcutta, 1958; 1963), and Magnet Dowseing (Calcutta, 1960). For strictly academic class he wrote a paper entitled "Scientific Background of the Buddhist Tantras" in Buddha Jayanti Special Number of the Indian Historical Quarterly (Calcutta 1966).

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