

These are only fragmentary and miscellaneous notices, which lay no claim to any conclusion. But I ventured to write them in the hope that I may, by getting help from you and other Pāli scholars, be encouraged to carry my researches in this line further, so as to arrive at some definite results about the historical relations of the two literatures.—With sincere wishes, yours,

DR. ANESAKI.

## 2. THE FOUR CLASSES OF BUDDHIST TANTRAS.

MY DEAR SIR,—The classification of the Buddhist Tantras into four orders (*kriyā*<sup>o</sup>, *caryā*<sup>o</sup>, *yoga*<sup>o</sup>, *anuttarayoga tantras*) is well known from the suggestive indications of Tāranātha. The enumeration can be found in Jäschke (*Tib. Dict.*, *s. voc. rgyud*), or in Waddell's "Lamaism," p. 152, and elsewhere.<sup>1</sup> But the exact signification of these technical names has not, so far as I know, been hitherto ascertained.

It may, therefore, be useful to the few scholars (very few, alas!) interested in the matter to call attention to the Tantric Vaiṣṇava treatise (*Padmatantra*) cleverly summarized by Dr. Eggeling in his *Cat. Ind. Office MSS.*, pt. iv, pp. 847–850.

The first chapter of this work, introductory and exegetic, is the *jñānapāda*.

The second is named *yogapāda* ("concentration of mind"), dealing, among other matters, with the *āsanabhedavidhi* and the *prāṇāyāmalakṣaṇa*.

The third, *kriyāpāda*, is "on the ceremonies connected with the construction of houses, villages, temples, idols, altars, etc."

The fourth, *caryāpāda*, is "on practical worship, esp. at the celebration of the Vaiṣṇava festivals," *jātinirṇaya*, *dikṣāvidhi*, etc.

<sup>1</sup> See my "Bouddhisme, Études et Matériaux," p. 73, n. 3; p. 146, n. 1.

We may well understand the Buddhist classification in the same way. So far as concerns the *yogatantra*, see the second chapter of the Pañcakrama.<sup>1</sup> As for the *kriyā*<sup>o</sup>, the nature of such compilations as the Kriyāsamuccaya shows it to be similar to the above. Regarding the *caryā*<sup>o</sup>, compare the Ādikarmapradīpa.

The *anuttarayoga* (chiefly concerned with practices of high mysticism, *omnia sancta sanctis*<sup>2</sup>) is unknown to our Vaiṣṇava (Pāñcarātrik) source.—I remain, dear Sir, yours faithfully,

LOUIS DE LA VALLÉE POUSSIN.

<sup>1</sup> Vajrajāpakramaṁ vakṣye yogatantrānusārataḥ.

<sup>2</sup> Cf. a curious little tract by Āryadeva, lately published by Haraprasād Śāstrī in the *Journ. As. Soc. Bengal* (lxvii, 1), and note in *Muséon*, 1900, ii, p. 240 (cf. C. Bendall, *J.R.A.S.*, 1900, p. 41).