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, caryā, yoga, anuttarayoga tantras) is well known from the suggestive indications of Taranātha. The enumeration can be found in Jāschke (Tib. Dict., s. voc. rgyud), or in Waddell’s “Lamaïsm,” p. 152, and elsewhere. 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 āsanabhedaavidhi 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 Vaishṇava festivals,” jātinirṇaya, dīkṣāvidhi, etc.

1 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 *Pañcabrama*. As for the *kriyā*, the nature of such compilations as the *Kriyāśamuccaya* shows it to be similar to the above. Regarding the *cāryā*, compare the *Ādikarmapradīpa*.

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

Louis de la Vallée Poussin.

1 Vajraṣākramaṇam vāksye yogatanrāṇusārataḥ.