

3, Lawrence Terrace,
Outram Road,
Lucknow, U.P. 1

8-12-52.

Dear Professor Roerich,

Thank you so much for your kind letter with the valuable information about the guru-paramparā. It seems that the line of teachers was handed down in a fairly consistent way. Saraha always tops the list. Unfortunately this does not help very much in fixing his exact date. I am glad to learn that you also do not believe in the year 1000 A.D. Moreover, by that time there were already elaborate commentaries available. Although it is still too early to advance a solid theory about Saraha's date, I have reason to believe that he belongs to the period in which Bodhidharma went to China (ca. 420). From internal, i.e. doctrinal points of view there is a strange similarity between the teachers of the Mahāmudrā doctrine and the Zen teachers. For Zen I have to depend on Suzuki's works which I am told by Japanese priests who actually have had satori, are authoritative. The only problem to be solved is the relation between Saraha and Nāgārjuna who is said to have lived during the 6th century. Of course, it is possible that only the more important teachers have been mentioned. Thus there is a wide gulf between Nāgārjuna and Śāvara and Maītrī. If I am correct in placing Saraha at such an early date Taranatha's account would gain in trustworthiness. He states that the teacher line was Aśvaghosa - Sthavirakāla - Saraha. And this is perhaps the most important point. Aśvaghosa is the source from whence Bodhidharma has drawn, who, in turn, evinces great similarity with Saraha and his followers. However, I shall try to find out more about this matter and I shall certainly let you know about what I find. Since I have no catalogues here I should like to request you to give me the names of the non-poetical works of Aśvaghosa in Tibetan and where they might be found in the bsTan-hgyur or bKa-hgyur. But there is no hurry about this.

I have to thank you also for your kindness of sending me a copy of your Tibetan Grammar as soon as it is published. I hope there is no undue delay in getting it published, although it usually takes a very long time here. Under separate cover I send you a copy of my Yuganaddha. But I must warn you: it is not a philosophical or philological work, it is the attempt to deal with the sadhana aspect which means the psychological processes that are involved in what is called, in the religious language, meditation, and, in the scientific language, integration.

The difficulties in establishing studies regards Indo-Tibetan culture are well-known to me and I am afraid will linger on for some time. Yet they can be overcome and I hope you will succeed.

With kind regards,

Yours very sincerely,

H. V. Guenther

Herbert V. Guenther, Ph.D., 2
3, Lawrence Terrace,
Outram Road,
Lucknow, U.P.

26-2-53

Dear Professor Roerich,

I have to apologize very much for the long delay in answering your letter. Partly this delay was due to the fact that the examinations took up quite a lot of time and then I have been down with some liver trouble. So it is only to-day that I take up my work again.

The date of Saraha still baffles me. I think his time can be fixed only approximately from internal data. On the whole Taranatha's statement that he belongs into the line of the famous Asvagoṣa of cc. 1 A.D. - II A.D., seems to be very reliable. So far as I know Asvagoṣa is the only one who takes *smaraṇa* or *smṛti* not in the ordinary use of "recollection" but uses it as a term corresponding to that of psyche in the sense of the psycho-analytical and depth-psychology schools. Now Saraha is the only one so far who takes up this particular usage (*dran-pa*). There are certain other peculiar factors about the author. The few commentaries that are available on some of his works and which are written by those who belong to the *bka-rgyud-pa* substantiate Taranatha's account and also always stress the import of *dran-pa*.

The introductory verses of Saraha's *Kāya-koṣa* may throw some light on the problem. He begins, as in his *Dohā-koṣa*, with a refutation of non-Buddhist schools and then also attacks all the Buddhist schools which are bye-brag *Vaibhāṣika*, *mdo-sde* "Sautrāntika", *snags-pa* *Mantrayāna*, *rnal-'byor-pa* *Yogācāra*, and *dbu ma* "*Mādhyamika*". Now the first verse runs as follows:

kye-ho bdag dañ byed par ḥdzin pa ral pa can
bram ze gcer bu sad ga pa dañ ni
kho na ñid bzi ḥdod pai rgyañ phan pa
thams cad mkhgen zes zer nas rañ ma rig
des na slu bar oñ ste thar lam riñ

Now, what is the meaning of *sad ga pa*. The edition which I have at home is very clear and there is no mistake about the reading. Is it another term for the Jains which are usually called *nam-mkha-yid-can*. If we follow the commentary of *Avadhūti-pā* on the *Dohā-koṣa* the *bram-ze* are the veda-reciting Brahmins. The *gcer bu* are probably the *Pāsupatas* who are the first among the Saivaites to stress the idea of *īśvara*. But how shall the first line be analysed? Is *ral-pa-can* the subject or does it
general

3
3, Lawrence Terrace
Outram Road,
Lucknow

20-4-53

Re. S.J.

Dear Professor Roerich,

Thank you so much for your interesting letter. I am sorry to hear that you did not feel well some time ago. I hope that it has been nothing serious and that you are quite well now.

I am glad to learn that you too think that Saraha lived at an early date. There are certain references in his texts which point to the fact that the Mimamsakas were very active. Their naive realism was just as much a target for the psychological school as was the realism of the Vaibhasikas. Actually, a realistic conception seems to have been very deep-rooted in Indian philosophy. Even the Yogacaras could not get rid of the concretistic ~~notion~~ notion of an alaya-vijnana where experiences are "stored". Saraha also does not subscribe to this idea. He is, from what I have been able to read so far, following up a thoroughly psychological line.

S.C.Das' Dictionary is so far still the best dictionary, although his Sanskrit equivalents are not always correct. Is there no chance for getting your dictionary published. The long years you have been working on it must have made it rather comprehensive. I am already curious about your Grammar which certainly will satisfy a ~~long needed~~ great need. Our Library has got the first volume of your Blue Annals and our librarian will order the second ~~volume~~ volume as soon as it is published. Where in Europe will your works on the Ando dialect and the Kesar Saga be published? Unless I know the place I cannot ask our librarian to buy the books.

I had still an author's copy of my Yuganaddha with me and have sent it under separate cover to you.

With kind regards,

Yours very sincerely,

W. V. Johnston

stand as a particular sect.² In this case It might be possible to take bdag dan byed par hdzin pa as one adjective, "those who believe in an Atman and in a Creator god". If this be true than the whole first line could refer to the Naiyāyikas who are exactly described as ral-pa-can, in the Saddarsanasamuccaya, a very late work of the 10th cent. However the first note about Saivaites we have with Saṅkara and with Buddhaghosa and with Saraha. Buddhaghosa is very vggue, of course, Saraha, obviously refers to the Pāsupatas who have a formidable exterior and are very early. But the Naiyāyikas, who were Saivaites and also had an uncouth appearance, are later than Saṅkara. Saraha, however, is earlier, for the commentaries regard him as of hoary antiquity. Tillopa who is considered to be the founder of the bka-rgyud-pa is very much akin to Saraha. I have not yet gone through all his works, but will have to do so in course of time. Yet there seems to have been a break in the guruparamparā for some time. But to return to the first line. Those who believe in an Atman are the Sāṅkhya-adherents, and those who believe in a Creator god are the Vaiśeṣikas. I subjoin here a few verses from the Chos-thams-cad-rab-tu-mi-gnas-par-ston-pai-de-kho-na-ñid-thsigs-sū-bcad-pa-phyed-kyi-hgrel-ba:

ltos-med bdag las skye hdod na
 rtgg par rgyur smra grañs can pa
 rgyu gzan dag las skye ~~hdod~~ hdod na
 byed pa rgur smra bye brag pa
 gn̄is ka las ni skye hdod na
 dbañ phyug rgyur smra gcer bu pa
 skye ba med las skye hdod na
 rañ bzin rgur smra rgañ phan pa
 skye ba ston par hgyur hdod na
 nam mkhai yid can chad pai lam

These verses are quite clear on the point as to what every school believed in. But since the "philosophers" all had rather a strange appearance in the classical old days, may it be that Saraha in a sweeping statement ~~both~~ mentions both the Sāṅkhya followers and the Vaiśeṣika, or does he refer to the Naiyāyikas? As to such an early date as I should like to allot to Saraha (3rd cent-) I have not yet found any other intimation on the Sanskrit side, although I have gone ^{through} the Saivaite literature in manuscripts. I should very much appreciate your opinion on this verse which seems to give some clues.

That Saraha belongs to rather an early date is borne out by the list you sent me some months ago, where the guruparamparā is Saraha - Caryā-pā - Guṇari - Kotali - Kośa-pā - Savara-pāda - Maitri-pāda. Caryā-pā I found among others in a small text ascribed to Tillopa. But from this list it appears that there was quite a number of teachers in between Saraha and Savarī-pāda and Maitrīpāda, different from Taranatha. But the fact remains that Saraha followed Aśvaghosa who is

rather a solitary figure in Buddhist philosophy. Then there seems to have been some gap in the Indian tradition, which was taken up by Tillopa, while at about 425 Bodhidharma went to China. His terse teaching is so much like the teachings of Saraha that one is astonished that nothing like it has been preserved in India, with the exception, of course, of the followers of the Mahāmudrā tradition.

This is so far all I have been able to ascertain. I am still far from satisfied with it, but the picture becomes a little clearer.

Please, once more, excuse me for the long delay in answering your letter.

With kind regards,

Yours very sincerely,

W. V. Geertz

6-6-53

5

Dear Professor Barock,

Thank you so much for your kind letter and the interest you take in my work. Your letter reached me after a long time. At present I spend my holidays in Lehul, staying for the moment in Gurnang, a few miles distant from Nyelang where the post-office is. Therefore, please excuse the delay in answering your letter. Here I have been able to gather some information about Saraha and the origin of his $\text{ॐ१३} \cdot \text{ॐ२} \cdot \text{ॐ}$ doctrine. I even hope to get the texts for copying which I have been told so far, and I also shall try to find out who is meant by $\text{ॐ११} \cdot \text{ॐ१२}$, ॐ१३ and ॐ१४ and ॐ१५ are of course easily identified. The latter are certainly the pāsupatas. They even had a handbook - the Pāsupata-sūtra - after the model of the Mahābhāṣya. The ॐ१६ (jetila) are probably the Nāgāyānis. At least jetila is the attribute they get in the Saddarsāsamuccaya. They are also Śaivites and strongly believed in a soul and a creator god. (Nyāgamañjali, Nyāgamasūtramñjali, etc. etc.). As regards ॐ१७ I am still in the dark and I beg you to continue your inquiries. The strong point is here against the Śaivites. Also from the commentaries on Saraha's Dohāḥ it becomes evident that Śaivism was very much in vogue. So these names also point to an early age. For it was during the early centuries of the present age that Śaivism spread over India. (The Skandapurāṇa, Vijayāyāsamhita belong to this early age).

My dear, I shall let you know what I can find here.

With kind regards

Yours very sincerely

W. M. Guent

Herbert V. Swarth,
Ph. D.
LECTURER, LUCKNOW UNIVERSITY

6
3. LAWRENCE TERRACE,
ASHOK MARG,
LUCKNOW, U. P.

27/7/53

31-7-53

Dear Professor Roerich,

After a very fruitful stay in Lahul I have come back to Lahore and resumed my various activities. As regards the word स्य. १. २५ I venture to give the following explanation: it belongs to the verb स्य. २५ "to examine", ११. म० . The formative element १ follows the rules given by the ११. म० , after १ we have १ , just as after १ we have १ (१. १). Thus स्य. १ would mean निर्मामस्य , and २५ , of course, corresponds to ११. २५ . Thus स्य. १. २५ is a word for the निर्मामस्य . That the निर्मामस्य were criticized by the Buddhists is obvious from the texts, and also in ११. २५ - २५ there are ^{phrases} ~~words~~ which can only be interpreted as a criticism of the निर्मामस्य view. I should be glad if my analysis of स्य. १. २५ were correct, and

LAWRENCE TERRACE
ASHOK NATH,
LONDON, E. 5.

1527
LONDON, TECHNICAL UNIVERSITY

I should be very thankful if you kindly let me know whether my explanation is correct. Can you also tell me the exact date of 25.7.22. In Lalant I read several books by him and I was surprised by his clear exposition of the subject matter. 1527-

At present I am still disturbed in my mind, since I have to shift from room to room. The heavy rain has done much havoc in this town, and even in my house there is only one dry room.

I hope that your work proceeds as you want it to proceed.

With kind regards.

Yours very sincerely,
W. V. Janta

Dear Professor Roerich,

Although I did not ask you whether you would be willing to go through an annotated text, I venture to send you this translation of one of Saraha's works together with the text and the notes. I had had the occasion to discuss the contents with several Lamas in Lehul, but this discussion was in a mixture of Hindi and Tibetan. Now to render the difficult text into a Western language and thereby to attempt to convey the inner spirit and meaning of the original is another thing. I therefore send you this translation and beg you to go through it and to tell me where it can be improved. You are the only scholar who can do it, simply because you have been in constant contact with the Lamas, nothing to say of your knowledge of the Tibetan language. My plan is to edit the essential texts together with a translation and notes, which may serve as a basis for a more detailed study of the teachings of the Mahāsiddhas. I am now preparing a translation of Saraha's Caryāgīti together with the commentary of sKye.med.bde.chen (time...?), which, if you agree, I shall send to you after completion.

I hope I do not ask too much of you. After you have gone through the translation and in case there are not too many alterations to be made, please, give the type-written copy to my friend Mr. J.E. Gam, who will go through the text for the final English rendering.

The notes, you will see, are taken exclusively from texts belonging to the Saraha paramparā. I did not go into other texts for comparison, because I think that first of all it is necessary to get a glimpse of what Saraha himself has to say. Later on his relation to the other systems of thought will be dealt with.

Thanking you for all the trouble you take upon yourself on my behalf,

I am,

with kind regards and best wishes,

Yours very sincerely,

H.M.V. Juntilla

Lucknow, 19-11-53

8

Dear Professor Roerich,

Thank you so much for your kind letter and the suggestions you make as regards my translation. This is just what I wanted and I shall utilize your suggestions almost in toto. The difficulty in translating Tibetan texts of this kind lies in the fact that the authors use concepts by intuition rather than concepts by postulation, and neither concept can be derived from or reduced to the other. Actually, the term chos is almost untranslatable. I therefore wrote 'thing' simply because I did not know of any better term that might be used as standing for anything. But your suggestion of 'element' is very fine, because we can understand element as referring both to material and immaterial and to tangible and intangible things.

For rañ-bzhin-med-pa you suggest 'unsubstantiality'. This is the common term in philosophy. However, substantiality is a postulate and not an immediate factor of experience. Since Saraha lays so much stress on the psychological experience, there is for us again a difficulty to give the exact connotation. This is perhaps the only instance where I venture not to accept your suggestion. But actually, it is more a matter of terminology.

A very interesting term is also sgom-pa. Usually this is translated by 'meditation'. In Saraha's scheme of thought this term and its negative bsgom-du-med have a very subtle connotation. On the surface it looks as if he condemns meditation, and yet he is the advocate of the deepest mystic experience. What we call meditation and what is usually understood by it is a psychological experience in the form of a picture and hence imagination. The image-forming power of mind (sgom-pa) is tied up with the individual aspect of mind, the sum total of all present and past experiences. Ultimate reality is not a picture in the sense of imagination and therefore cannot be reduced to the level of individual mind (manas, yid, yid-la-bya-ba, yid-la-byed-pa). Thus Saraha advocates a meditation-less meditation (bsgom-du-med) and denounces meditation in the ordinary sense of the word as a reinforcement and reinstatement of the contents of memory (dran-pa). These points I have tried to make clear in one or two chapters of the introduction. I have sent the translation together with the transliteration of the Tibetan text to Major J.E.Cann. I should be very glad and thankful if you kindly also would go through this text, but I can hardly expect you to devote too much of your valuable time to my work.

The text seems to be in a very bad state of

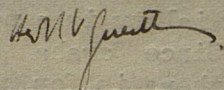
preservation. There are not only wrong spellings, but gaps and repetitions in the wrong places. I have tried to restore the text and have written the restored or corrected passages in red ink and in brackets the printed form. So, if you could look into the manuscript once in a while you will see at once where the text is problematic.

I forget to tell you that dbyer-med is better translated by undifferentiated, as you suggest, than by indivisible, though the indivisibility is implied, but essentially the term refers to something before it is possible to speak of differentiation or division.

Let me thank you once more for the kind interest you take in my work and for the valuable suggestions you made and which I shall bear in mind in my further work.

With kind regards,

Yours very sincerely,



6-2-54

Dear Professor Roerich,

After having gone through all the available material as regards the time of Saraha and after having gone through all his works which are dealing with the Mahamudra, I have come to the conclusion that he must have lived in the middle of the 2nd century A.D. This is almost the time which you once suggested in a letter to me, though you extended the time limit from the 2nd to the 5th century. I have put down the results in the first chapter of the Introduction to my book "The Great Seal (Mahamudra), the original mss of which I have sent to a publisher who seems to be eager to publish it. This chapter I include in this letter and I should be very thankful to you if you would kindly read it and make any suggestions which I might incorporate. When you have finished reading it, please, give the copy to Mr. Cann.

With kind regards,

Yours very sincerely,

H.M.V. Jansen

Paul. T. M.

3, Lawrence Terrace
Ashok Marg
Lucknow, U.P.

10

12-9-55

Oct. 26. X 4

Dear Professor Roerich,

In making a thorough study of the Tibetan prints I got for copying from Lahul I came across the following titles of which I do not know the Sanskrit equivalents. The index of the bka-hgyur and bstan-hgyur, published by Japanese scholars, is not available here. In case you possess this volume, I should be very grateful to you if you would kindly let me know the names of these Sūtras:

མང་པོའི་ལོ་རྒྱུས་། རྒྱ་མ་ལུ་ཡི་མེ་མོ་ཉལ། །རྒྱ་མ་ལུ་ཡི་རྒྱ་མོ་ཉལ།།

མང་པོའི་ལོ་རྒྱུས་།
ཡོ་ལོ་ལྷ་མོ་ལྷོ་ལྷོ་།

Druma-Kinnara-tēja
པའ་སྐྱེ་ལེ་ལོ་ལྷ་མོ་ལྷོ་ལྷོ་།

To which Tantras do the following titles belong? Some of the quotations I found to belong to either the Cakrasamvara or the Hevajra.

རྒྱ་མ་ལུ་ཡི་། འཕྱོག་གཉིས་། Hevajra

Samvada
T. 24, 373

Do you know any reference to the story of king Kri.kri and his seven consorts?

རྒྱ་མ་ལུ་ཡི་རྒྱ་མོ་ཉལ་ལྷ་མོ་ཉལ་། རྒྱ་མོ་ཉལ་།

Who is gro.bzin.skyes.rna.ba.bye.ba.ri? Saratchandra Das' note that it is a mountain is certainly not correct. The context is that somebody saw some pretas.

ལྷ་མོ་ཉལ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་།

I include an article that has just been published dealing with some unobserved aspect of Buddhist philosophy.

With kind regards,

Yours very sincerely,

m. de la...
[Handwritten signature]

H. V. Guenther
[Handwritten signature]

Ky. MS. 138.

Ārya- Matāsaunipātaratnābhāṣyā-
vāma- vetaṅga- sūtra.

Handwritten text in Devanagari script, appearing to be a title or a list of items, possibly related to the manuscript's content.

Vertical stamp or text on the right edge of the page, possibly a library or collection mark.

Vertical stamp or text on the right edge of the page, possibly a library or collection mark.

Herbert V. Guenther,
Ph. D.
LECTURER, LUCKNOW UNIVERSITY

11
3. LAWRENCE TERRACE.
ASHOK MARG,
LUCKNOW, U. P.

15-1-56

Dear Professor Roerich,

Thank you so much for your kind letter and the names of the Sutras. I am sorry to hear about the loss you have suffered and I beg you to accept my sincerest condolence.

In a short while I shall trouble you once more in asking you to identify certain Sutra-names. I also wonder whether you have any means to check on certain Buddha- or Tathagata-names the equivalents of which are not found in the Mahavyutpatti.

Thanking you once more for your kind help and hoping that this year will be a very successful one for you, I am,

Very sincerely yours,

Herbert V. Guenther

ELY BOND
MADE IN SWEDEN

27. B. 17

3, Lawrence Terrace
Ashok Marg
Lucknow, U.P.

12

3-9-56

Dear Professor Roerich:

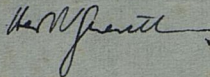
Thank you so much for your letter which I received just now. In the afternoon Bhante Prajnananda came to see me and so I could show your letter to him at once. The reason that you have not yet got the book is that there has been a delay with binding. Only a few presentation copies were ready at the time when I told you about this book. Bhante Prajnananda had intended to send you a free copy, but had run short of the available books. As soon as he gets them from the binder he will send you the desired copies.

It is now over a month that I ordered your Blue Annals through Universal Book Shop, Hazratganj, Lucknow, the biggest and most efficient establishment. But so far Calcutta has ignored the order. Is this work already out of print or is it not for sale or what is the matter? Maybe you might write them and inquire why they are uninterested to comply with orders for a monumental work.

My plans for the future have not yet taken shape. Berkeley fell through because of lack of funds.

With kind regards,

Yours very sincerely,



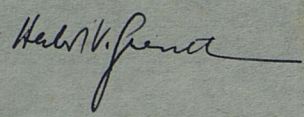
23-9-56

Dear Professor Roerich:

Many thanks for your kind letter. I followed your advice and am happy to have got The Blue Annals immediately. On p. 725 I find your note that nowadays the Mahāmudrā is not considered to belong to the Sūtras. I wonder whether you have the book mentioned: 'dGe-lDan Phyag.rgya chen-po'. If you have it I should be very grateful if you would kindly lend it to me for copying. This book must be of rather recent origin. Even with Tsoñ-kha-pa I find that the Mahāmudrā and Prajñāpāramitā are identical. His words seem to have been taken over ~~from~~ ^{from} Padma dkar-po's Phyag-chen-gan-mdzod. This work is in many respects a polemical treatise against Sa-skyapa's work and the identity of Mahāmudrā and Prajñāpāramitā is emphasized. Padma dkar-po even says that the difference is only in words, the Tantras express the idea more forcibly and more clearly. Every text I have read about the Mahāmudrā insists on its nature of being Prajñāpāramitā. Considering the fact that there has always been a double instruction (dbañ.po rnon.po and dbañ.po rtul.po, and even the Atthasālinī refers to a double instruction by the Buddha), it seems likely that Prajñāpāramitā was speculative philosophy and Mahāmudrā was experienced philosophy, and since we begin with generalities and then proceed to details due to our language-bound thought we assume the successive linear order of words to be a true picture of an event in which many factors are simultaneous.

With kind regards

Very sincerely yours,



1889 - Dharma Saig nyen
in Sanskrit have studied
in Madhyama

Herbert V. Guenther, Ph.D.,
3, Lawrence Terrace,
Outram Road,
Lucknow, U.P.

Saraha, Caryā-pa, Guṇāri, Kōtali, Kōśapa, Saba-
ri-pā, Maṅgī-pa -

Dear Professor Roerich,

It was a great pity that I could not meet you again, much as I should have liked it; I thoroughly enjoyed the afternoon with you and all the more I deplore the long distance that separates us. Tibetan studies, I am afraid, will not flourish in this country for some time at least. Indological studies, including Tibetan and Chinese, are much discouraged, while any amount of money for Arabic and Muslim studies ~~is~~ available. There is no necessity to go into details about this, - Banaras is practically unable to do anything. What is done at Calcutta and Shantiniketan you yourself know best, and I think that this kind of work is not just the correct work. Reconstruction into Sanskrit only enhances the superior feeling of the Sanskrit-speaking pandits, but fails to explain the cultural import the translated texts have had on the country and its population. Recently I have had the opportunity of checking some translations with the Sanskrit- and Pali ~~origin~~ originals and the difference is most interesting. I do not believe any longer in the myth (as for instance given out by J. Bacot) that Tibetan is an "artificial" language, because it so faithfully translates even the prepositions. Then Russian and German, two languages which are able to do the same, are also "artificial" languages. Anyhow, I should like very much to know what your intentions and plans are for the widening and deepening of the interest in Tibetan studies. The situation at the universities seems to be rather hopeless. Needless also to say that I should like very much to co-operate with you.

From Madhyama

The Lhasa (?) edition of the bKa'-'gyur and bsTan-'gyur at Banaras (though incomplete) is a good print and at present I have two volumes on loan with me. I am working on the Mahamudra problem, particularly in connexion with the poet-philosopher Saraha. When I got your "Blue Annals" from our Library I found that the Mahamudra tradition is in the volume to come out in some future time. Would you kindly tell me whether you have any information about Saraha's time and whether he also is mentioned as heading the ~~line~~ line of teachers in the "Blue Annals". It is interesting to note that the account of Taranatha in his Mine of Jewels is substantiated by the commentator sKye-med-bDe-chen, who also says that he belongs to the bKa'-rgyud-pa tradition. Gruendwedel's translation is rather unintelligible. Do you have Taranatha's work and could you lend it to me for a short while? Moreover, I see that in the "Blue Annals" Saraha is linked with Nagarjuna. However, there are huge

Saraha was the first to introduce the Madhyama
the corner Sabarapada (18) 1907, Ballu 200,

gaps in the guruparampara. I have reason to believe that Saraha is rather early (contemporary of Bodhidharma?), B. Bhattacharya never read one line of Saraha and what he gives is second-hand information, Shahidulla also has not read more than the one Doha and therefore gives rather an incomplete and not very convincing picture of Saraha. The chronology as given by both authors appears to be rather fanciful.

What is your opinion about Taranatha? How far is he reliable?

I should be very glad if you would kindly write to me. This letter is sent by address of my esteemed friend Mr. J.E. Cann, because I do not know the name of the street or of the bungalow you live in. Please excuse this circumstantial correspondence. My Yuganaddha, dealing with the psychological aspect of Tantra ~~is~~ sadhana has been published now. As soon as I know your address I shall be glad to send you one copy.

With kind regards,

Yours very sincerely,

Harshad J. J. J.

Our followers of the "Upper" School
($\text{D}^{\text{ay}}(\text{u})$) of the Labi Vindhya maintained
that Labi Vindhya was born in the
year after Shree (-1007 AD),
The follower of $\text{Z}^{\text{e}}(\text{z}^{\text{e}})$ maintained
that he was born in the year
after D^{og} (1010 AD) and
died at the age of 78.
 Labi Vindhya vol. II, Page XI, pp 839-864
Sambh - Nagarye - Sabara - Labi Vindhya
 $\text{K}^{\text{ar}}(\text{y})$