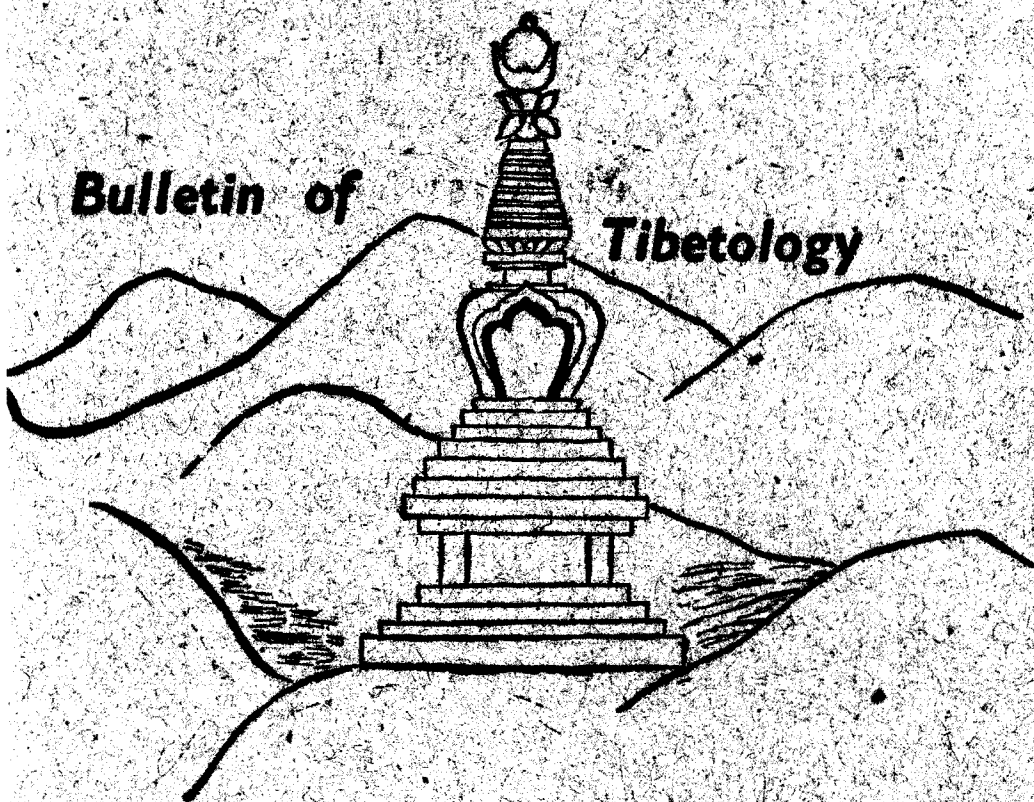


Bulletin of Tibetology



VOL. IX

No. 1

15 FEBRUARY 1972

NAMGYAL INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM.

The Bulletin of Tibetology seeks to serve the reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field.

The Institute is an autonomous institution administered by a Governing Body.

President of the Governing Body—The Chogyal of Sikkim

Director—A.M. D'Rozario Ph.D., (Cantab).

Permanent Research & Technical Staff of the Institute:—

Ven. Dodrup Rinpoche—Learned Lama specialises in Tantra

Khenpo Lhodo Zangpo—Learned Lama specialises in Logic & Administration

Rechung Rinpoche—Research Officer.

Kunga Yonten Hochotsang—Research Assistant—Tibetan

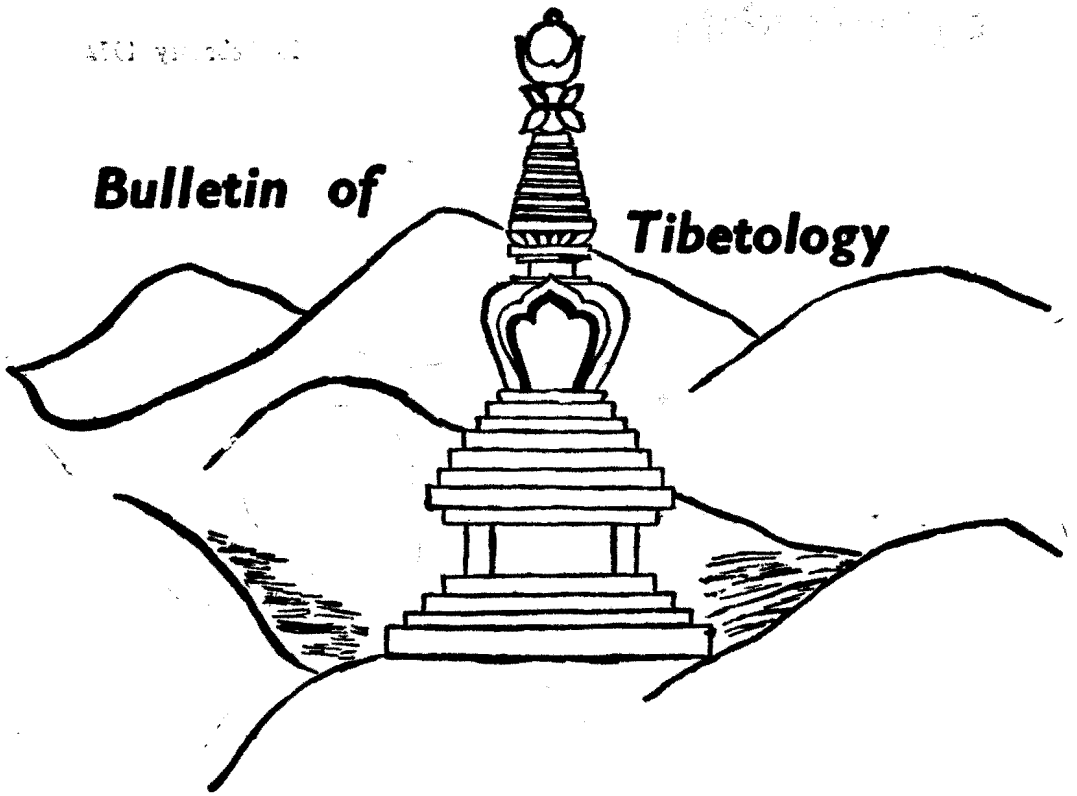
Tshering Thendup Bhutia—Microfilm Assistant

Tshulthim Jigme—Tibetan Librarian

ATCI 901.637.42

1972 FEB 15

Bulletin of Tibetology



VOL. IX

No. 1

15 FEBRUARY 1972
NAMGYAL INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM.

ཐུ་བྱི་གནས་ལོ་གསར་ཆོས།

15 February 1972

PRINTED BY THE MANAGER, SIKKIM DARBAR PRESS
AND PUBLISHED BY THE DIRECTOR, NAMGYAL
INSTITUTE OF TIBETOLOGY GANGTOK.

CONTENTS

	Page
Store Consciousness (Alaya-Vijnana)- A Grand Concept of the Yogacara Buddhists.	5
N.A. Sastri	
The Basic principles of Buddhism and the correct method of practising the Holy Dharma	17
Professor Lhodo Zangpo	
Alexander Csoma de Koros	34
Dr Ernest Hetenyi	

CONTRIBUTORS IN THIS ISSUE

1. N. AIYASWAMI SASTRI Formerly Adhyapaka in Visvabharati, leading scholar on Mahayana literature and author of publications on Tibetan and Chinese translations and commentaries.
2. Learned Lama Khenpo Lhodo Zangpo has been with the Institute of Tibetology for over 10 years. Professor Lhodo Zangpo is the foremost teacher of the Sakya Sect in Sikkim today.
3. DR ERNEST HETENYI Is the Leader of the Mission and Directors of the Institute, Alexander Csoma de Koros for Buddhology, Budapest, Hungary.

Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Namgyal Institute of Tibetology.

STORE-CONSCIOUSNESS

(Alaya-Vijnana)

A Grand Concept of the Yogacara Buddhists

N.A. Sastri.

Mind has three designations: citta, manas and vijnana, which indicate one and the same thing (v. Pancavastuka, p. 36). Some authors distinguish as follows: What is past is manas; what is to come is citta and what is present is vijnana. They are further explained. It is called citta considering its movement to a distant past; it is manas considering its previous movement and it is vijnana considering its tendency to rebirth (v. Ibid). A similar distinction is admitted by the Yogacaras: citta is Alayavijnana; Manas is klistam manas (defiled mind) as well as the mind of immediate past moment; vijnana is what cognizes the object in the present moment (Yogacarabhumi, p. 11). The Sarvastivadina too say that the immediate past moment of consciousness is manas, i.e. mana indriya, and vijnana is what cognizes its each object (विज्ञानं प्रतिविज्ञप्तिः, vijñānam pratavijñaptih -Kosa. I. 16).

According to the Satadharmavidyamukha citta is classified into eight as follows: five sensuous consciousnesses as related to five senses: eye, ear, nose, tongue and body, the sixth: manovijnana, Seventh: Klistam manovijana and the eighth: Alayavijnana (v. Pancavastuka, Appendix. 49-50). The first six are admitted also by all early Buddhists. The last two are added by the Yogacarins. Takakusu explains the last three types thus: Sense-center, individualizing thought-center of Egotism, and store-center of ideation (Essentials, p. 37).

Alaya, store-consciousness is the seed-bed of all that exists. Every seed lies in the store-consciousness and when it sprouts out into object world a reflection returns as a new seed. This new seed lies latent in it and gets manifest when the seed becomes matured under favourable conditions (Ibid). The Yogacarabhumi comments: Defiled mind is always centre of delusion, egotism, arrogance and self-love (अविद्या आत्मदृष्टिस्मिमान्तृष्णा, avidya atmadrsti asmimana trsna). The store-consciousness serves as seat of seeds, abode of all

ideations, and is counted resasultant and a new birth-taking factor (सर्वबीजगतमाश्रयभावनिष्ठमुपादातृविपाकसङ्गृहीतम्,)

Yo. ch. p. 11). Sarva-bijagam asrayabhavanistham upadatr vipaka-samgrhitam)

According to the Abhidharmasutra all elements are deposited (as seeds) in store-consciousness and the latter again in the former: thus they both go on as mutual causes and effects (M. Vibh. Tika, 28).

This means that the mind reaches out into outer world and perceiving the objects put new ideas into the mind-store. Again these new idea-seeds sprout out to reflect still newer seeds. Thus the seeds are accumulated and stored there. The old seeds and new ones are mutually depending and form ever-rotating cycle (cp. Takakusu, Essential, p. 37). This explanation comes into conflict with the established tenet of the school (Siddhanta), according to which store-consciousness is only productive cause of all other active consciousnesses (*pravrtti-vijnana*) which are called collectively 'enjoyable' (*upabhoga*). All the impure elements are stored in it by way of effects and the store-consciousness is related to them by way of efficient cause. It is indeterminate (*avyakṛta*) as either good or bad, because it is essentially resultant of acts of previous life (*vipaka*). It accumulates all impressions of the effects which result from the acts of previous life and are flowing spontaneously therefrom (*vipaka-nisyandaphala*) because it serves as the final cause of the good and the bad elements (*Kusala-akusala-dharmadhipatyat*). Hence it is the efficient cause of all active impure elements as well as the final cause of all active consciousness-bodies (M. Vibh. Tika. p. 27-28).

Vasubandhu who pleads that the entire universe of the subjective and objective elements is mere transformation of one consciousness (*vijnana-parinama*) brings it under three heads: 1) one Resultant consciousness, 2) one thinking mind and 3) Six types of consciousness representing their respective objects, visible matter, etc. Commenting on the first, Resultant consciousness Vasubandhu says:

"It is the resultant and seat of all seeds" (विपाकः सर्वबीजकम् *Vipakah sarvabijakam*). It is abode of all seeds of defiling elements; hence it is termed storing centre (*alaya*). Or all elements are stored in it by way of effects (*karya-bhava*) and again the storing centre is stored in every element by way of cause (*karana-bhava*).¹ It is a resultant effect since it is produced in the form of different sentient beings in different

realms of existence as a result of good and bad acts of previous life. (see Trimsika, ver. 2).

Vasubandhu in his Karmasiddhi (Et. lamotte's French Translation in Melanges Chinois Et. Buddhique. Vol. IV. further remarks: It is called Adana-vijnana as it assumes the body; it is Alaya-vijnana as all seeds of dharmas are stored in it; it is Vipaka-vijnana as it is a retribution of the acts of previous life (p. 103).

It is named *Bhavangavijnana* in the scripture of the Tamrasatiya school, *Mulavijnana* in the scripture of the Mahasanghika school and *Asamsarika-skandha* in the scripture of the Mahisasaka school. (p. 106). Note: Other two skandhas of the Mahisasaka are *Ksanika-skandha* and *ekajanmavadhi-skandha* from Masuda. p. 63. (Ibid. p. 106 n. 13). Asanga also considers *alaya* as *Bhavanga* (v. M. sutral. XI. 32).

Alayavijnana's object and aspect or form (*alambana-akara*) are imperceptible. In the cessation trance (*nirodha-samapatti*) there is one consciousness whose object and aspect are difficult to understand; likewise are the object and aspect of Alaya too. It comes under *Vijnanopadanaskandha*. But the sutra speaks of the six consciousness-bodies alone and not of the Alayavijnana (separately). Why so? The intention of Buddha is explained in the *Sandhinirmocana*: Believing that they (ignorant) would imagine that the Alayavijnana is the soul, I have not revealed it to the ignorant people (p. 106-7) *Sandhinirmocanasutra*, stanza cited, p. 103. n. 108:

आदानविज्ञानं गभीरं सूक्ष्मं ओघो यथा वर्तते सर्वबीजो ।

बालान् एसो मयि न प्रकासि माहैव आत्मा परिकल्पयेयुः ॥

Adanavijnana gabhira suksmo ogho yatha vartati Sarvabijo/balana eso mayi an prakasi mahaiva atma parikalpayeyuh//cp. Trim. bhas. p. 34 with slight variation in the second line.

Why do they think so? Because this consciousness is beginningless (*anadikalika*) and continues to the end of Samsara; because it is very subtle in its aspect, it does not change. Six consciousness-bodies are gross in their support-object, aspect and model (*alambana, akara, visesa*) and easier to recognize; since they are associated with passions, *klesa* and *pratipaksamarga*, counteracting path and they are brought under *sanklesa* and *vyavadana*, "pollution" and "purification" they are in the nature of result-consciousness. By this reasoning one will understand

that there exists one causal consciousness (*hetu-vijnana*). The sutra does not speak of this consciousness because it is different from the six ones. That is the intention of the sutra for not speaking of the Alaya-consciousness. Thiswise we explain why the sutras of other schools speak of only six consciousness-bodies as Bhavangavijnana....etc.. (p. 108).

Vasubandhu pleads that there will be no harm in accepting one person having two consciousnesses together: (i) cause-consciousness and (ii) result-consciousness supporting each other. For, the retribution-consciousness (*hetuvijnana*) is perfumed by the active consciousness (*pravrttiti*). When they exist in two persons there is no such mutual relationship. Therefore we do not have any difficulty in this proposition (p. 109). Ref. also Trimsika, ver. 15.

We may note here that the position is quite different with the Satyasiddhi. According to this school one person can have only one mind at a time. The presence of two minds at a time involves two persons. This situation has been necessitated for the school on account of its refusing to support the Sarvastivadins' tenet of samprayoga, association of thoughts (v.chs. 65-76.)

We understand further that the problem of store-consciousness has also been discussed by Vasubandhu in his comment on the Dasabhumi-Sutra wherein this consciousness has ultimately been linked up with the Matrix of Tathagata as its interior source. The well-known Avatamsaka School of Buddhism (which is founded on the Gandavyuha Sutra) has sprung up absorbing much of the traditions and interpretations laid down in the Dasabhumi-Sutra and the comment thereon by Vasubandhu (Essentials, p. 110-11).

The Yogacara Idealists propounded the store-consciousness as repository of seeds of the active mind and mental states. We should remember that this parent consciousness itself a polluted and impermanent, and hence it cannot serve our urge for the spiritual goal which may act as a guiding principle in our life purpose. Some sort of this rational thinking must have led the later Idealists to postulate the theory of causation by Dharmadhatu, Foundation of Elements which is a universal principle present in every individual; it is also termed *Tathagata-garbha* (v. Discussion on this topic in my Bud. Idealism).

Let us take note of Takukusu's observation on the causation-theory of the later Idealists: The theory of causation by *Dharmadhatu* is the climax of all causation theories; it is actually the conclusion of the theory of causal origination as it is the universal causation and it is already within the theory of universal immanence, pansophism, cosmotheism or whatever it may be called. (Essentials, p. 113). The causation theory was first expressed by action-cause, since the action originates in ideation the theory was in the second stage expressed by the Ideation-store; the latter again was in the third stage expressed as originated in the Matrix of Tathagata, Tathagatagarbha (cp. Ibid).

The above process of thinking is truly a climax in the development of Buddhist thought. The theory of causation by the sole action-influence was pleaded by the early Buddhists with a view to saving an absurd situation arising out of their no-soul doctrine. The Brahmanical system pleads for the soul as a spark of divine power implying thereby the presence of God in every individual. Since God is dethroned in Buddhism the soul is also likewise dropped. Thus the doctrine of immanence (antaryami-vada) that has been emphasized in the Brahmanical and other religious scriptures was not favoured in the early stage of Buddhism. Now we find a revival in Mahayana Buddhism of the doctrine of immanence in the form of Dharmadhatu or Tathagata-garbha which is a reverse mode of store-consciousness (v. Ratnagotra for detailed elucidation of the Garbha-theory).

The transcendental knowledge which comes in the possession of a Yogin at the final stage of his spiritual endeavour has been designated by Vasubandhu as Dharmakaya, Anasravadhatu, Asrayaparavrtti. Vasubandhu speaks of it as आश्रयपरावृत्ति, Asraya-paravrtti, because a metamorphosis of Asraya-store-consciousness is effected into a non-dual knowledge (which is the same as Dharmakaya) as a result of dispelling the biotic forces of dualism which are active from immemorial days (his Trimsika, ver. 29-30 with Bhasya of Sthiramati).

Vajra-Samadhi calls it Amala-jnana, immaculate knowledge. Since this knowledge flashes up transplanting the polluted store-consciousness it has been considered a ninth pure knowledge in the Vajra-Samadhi (v. Lie benthal, Tung pao, XLIV.p.349). The relationship between these two knowledges, may either be identity or diversity. The identity view is perhaps favoured by Vasubandhu and his school because the transcendental knowledge is not counted as the ninth in the early

texts of the school whereas the diversity view is endorsed in the V. samadhi. There is possibly a third view², viz. the view of indescribability which may also be the opinion of Vasubandhu (v. his Trimsika, vr. 22.)

The nomenclature 'store-consciousness', 'Alaya-vijnana' is not quite popular with the logical school of Dignaga, though the school advocates strongly in favour of the idealistic outlook of the universe. Dignaga, for example, after proving the impossibility of external objects existing either in an atomic form or aggregate form elucidates in fine how to account for our manifold experiences of things in the outside world. He says : It is the object of our knowledge which exists internally in the knowledge itself as a knowable aspects and this knowable aspect appears to us as though it exists externally (v. Alam. pariksa, ver.6). Here in this context Dignaga is not enthusiast to speak of the nomenclature of Alaya-vijnana, though his commentator, Vinitadeva makes good the lapse' (v. the forthcoming publication of this comment from Tib. version). Dignaga's reluctance might be prompted by the adverse comment from the opposite camp like the Madhyamikas and others. A similar situation may also account for the Lankavatara Sutra's cautious approach to the Yogacatas' eight-fold division of consciousness. The Sutra, though grouped under the Yogacara classics is leaned towards the Prajnaparamita doctrine as is evident from its solemn declaration that the said eight types of consciousness are not at all transformations of one basic mind. They are indistinguishable like the ocean and its waves, hence they are of one and the same trait :

अभिन्नलक्षणान्यष्टौ न लक्ष्या नापि लक्षणम् ।
उदधेश्च तरङ्गणां यथा नासि विशेषणम् ।
विज्ञानं तथा चित्तेः परिणामो न लक्ष्यते ॥

(cp. Tucci's paper, IHQ. IV. 545, f).

The great champion of the Madhyamaka school, Candrakirti comments: The advocate of the store-consciousness pleads that it is the seat of the seeds of all active consciousnesses and it produces the appearance of the world. This advocacy resembles the Brahmanical system pleading for God as a creator of the universe. One difference between them is that God is viewed permanent and the Alaya impermanent but in other respect they differ not much. (v. my Sanskrit text, Madhi. Avatara, Ch.VI, p.42).

The same accusation has been levelled by Acarya Bhavaviveka in his *Karatala-rtna*. : If Dharma-kaya, Norm-body which is characterized by the Yogacara as *Asraya-paravrtti*, metamorphosis of the store-consciousness be admitted in an existing self-being, then it is hardly distinguishable from the soul, Atman of the Brhmanical system because the soul also is described in their scripture as something existent, but beyond the reach by word and mind (v. My skt. text, p. 75-6).

Going back still earlier we have the *Satyasiddhi* hurling strictures on such theories thus : The concepts of Purusa (or Pudgala) and alaya are all wrong views. This terse remark reveals that this author is inclined to bring them under the category of a perverted notion (v. ch. 152).

It appears that the Alaya-doctrine does not appeal so much to the Tibetan mystics as the doctrine of Sunyata does. The Tibetan Yogi Milarepa bears witness to this own surmise.

The following statements about him may be noted here : "He was master architect, well-versed in the exposition of the science of the Clear Void Mind, wherein all forms and substances have their cause and origin" (Tibet's Great Yogi, Milarepa, W.Y. Evans-Wentz, p. 36). "He was a most learned professor in the Science of the Mind". (p.38, para.2)

It is reported that Milarepa himself uttered the following : As the mere name of food doth not satisfy the appetite of the hungry person, but he must eat food, so, also a man who would learn about the Voidness of Thought, must meditate so as to realize it In short, habituation to the contemplation of voidness of Equilibrium, of the Indescribable, of the Incognizable forms the four different stages of the Four Degrees of Initiation graduated steps in the ultimate goal of the mystic Vajra-yana. (pp.142-143).

To what particular doctrine of Mahayana Sect he belongs? Milarepa replied: It was the highest creed of Mahayana, it was called the Path of Total Self-Abnegation, for the purpose of attaining Buddhahood in one life-time(p. 186). I was perfectly convinced that the real source of both Samsara and Nirvana lay in the Voidness (of the Supra-mundane Mind). (p. 209). Noteworthy is the saying uttered on the occasion of his entering into Final Nirvana :

That which is of the nature of the uncreated,
the Dharma-dhatu, the unborn, the Voidness,
the Sunyata hath no beginning nor doth it ever cease to be,
E'en birth and death are of the nature of the Voidness. Such being
the Real Truth, avoid doubts and misgiving about it (p. 288).

Sunyata, Void or Voidness in the above passages conveys the idea of an absolute and unqualified voidness which approaches nearer to the Madhyamika's conception of the term than to the Yogacara's positive one, Cfr. Notes on pp. 37, n.5, 285,n.3, 288,n.3, etc.

Here we may incidentally take note of an interesting piece of truth a common creed of the Yogacara Buddhists that is vouchsafed by Milarepa in the saying : "I understand that all sentient beings possess a ray of the Eternal and that we must work for their salvation and development" (p. 85). This confession seems to be an echo of the Garbha theory of the Yogacaras.

Et. Lamotte has drawn our attention to the fact that the term alaya can be traced to Pali canonical sources in the passages : **आलयरामा लो पनायं पजा आलयरता आलयमुदिता**, alayarama kho panayam paja alayarata alayamudita, "people are delighted in alaya, engrossed in alaya and joyous in alaya" (Ref. Digh.II.p.36,3,37,25; Majjhima I, 167, 32, Samyutta I, p.136,11; Anguttara II, p.131,30; Mahavastu III, p.314,3). But its sense is *pancakamaguna*, five objects of five senses according to comment on Digh. later the Vijñānavādins found in the passage a justification of their theory of Alayavijñāna, psychological basis of the school. He further remarks that the Vimalakīrti still ignores the Vijñānavādin (Et. Lamotte op. cit. p. 246, n.4). Refer to Majh.I.190 speaking of the Alaya in parallel with *chanda* (wish), *anunaya* (pursuit) and so on. The renowned Buddhist poet Asvaghosa still ignores the later technical sense of the term in this line :

लोकेऽस्मिन् आलयरामे निवृत्तो दुर्लभा रतिः।

Loke, smin alayarama nivṛttau durlabha ratih.
The taste towards the retreat is very rare in this world which is engrossed in enjoying the sensual pleasures, alaya. Sundarananda, XII,22

Some Brahmanical Parallels

The advocate of transformation-theory (*parinamavada*) on the Brahmanical side is the Sankhya philosopher. His eight rudimentary elements are comparable with the Vijñanavadin's groups of eight consciousnesses. The Sankhya eight rudiments are: Pradhana or Avyakṛta, ahankara, buddhi and five great elements (v. Bud. carita, XII, 18, Caraka, Sarira, ch. 1 and Gita, XIII, 5). The classical Sankhya replaced the five great elements by their corresponding five subtle ones a parallel development is also noticeable in the Satya-Siddhi (Ch. 36). The Bhagavat Gita in an earlier Chap. VII, 4 declares that the Nature, Prakṛti is distinguished into eight: Five great elements, mind, manas, intellect, buddhi and individuation, *ahankara*. The polluted mind of the Vijñanavadin may be compared with ahankara because both are sources of the I-notion, the Gita's mind with Alaya-consciousness and buddhi with mano-vijñana. Caraka assigns to Buddhi the function of I-notion from which state are produced five great elements. The mind, manas as producer of the world has been stated in the Mundaka Up. (I. 1, 8) according to the interpretation of Sri Sankara (v. his bhāṣya). This is probably only the passage which mentions the mind as the source of other elements, earth, etc. Let it be noted however that the mind, in turn, is a product of the personal Brahman called Prana, breath.

It has been previously stated that citta, manas and vijñana signify one and the same thing for the Buddhists. The Taittīviya Up. (II. 4) mentions manas and vijñana as distinct elements (cp. Katha. III, 1, 3) Sankara takes vijñana for buddhi (v. his bhāṣya). The classical definition of manas and buddhi is that the former is characterized as designing (*sankalpa*) and the latter as deciding (*avhyavasaya*), (v. Sankhya-karika, 23, 27) and also accepted by Sankara (v. Taitt. bhāṣya, II, 3, 4, and Gita II, 41, 44). There are certain contexts where Sankara is obliged to identify vijñana and manas (Taitt. II, 6 Bha.) and jñana and buddhi as one element (v. Katha, III, 1, 13, bha.).

The Prasnopanisad, while explaining "Sarva" "all" enumerates four distinct states: manas, mind, buddhi, intellect, ahankara, individuation and citta, spirit together with their respective objects : mantavya, boddhavya, ahankartavya and cetayitavya. The last element in this group of "all" is prana indicating thereby that it is the source as well as the binding factor of the entire group. Incidentally we may note here that this "Sarva" may correspond roughly with the Buddhist "Sarva" which covers the entire universe grouped into twelve bases

(*ayatana*). This apart, the Upanisads and the Gita speak prominently of the states: *manas* and *buddhi* probably as a result of the Sankhya speculation which perhaps serves as the nucleus of the early metaphysical reckonings in India. The Buddhists nowhere mention *buddhi* as a distinct mental state although other states like *dhi*, *mati* meaning *prajna* are stated (v. Trimsika, 10, Conception of Bud. p. 84).

According to the reformed school of Buddhism, viz. Satyasiddhi one mind element alone is substantial and all other mental phenomena are only its different moods and nominal but not substantial. This school thus brings under one element all other mental states counted into sixty by the Sarvastivadins as separate substantial elements. The Vijñanavadins do not dispute with the Sarvastivadins and accept their entire list (v. Trimsika and Satadharma. in my Pancavastuka, Appendix). They both differ each other, however in their ontological outlook, i.e. one is Idealist and the other Realist. Sri Sankara once is inclined to deny distinction between *manas* and *buddhi* (v. Kena Up, I, 1, 5: यन्मनसा न मनुते, Yan manasa na manute... *manas* includes also *buddhi*(; his authority for this opinion is the Chandog-yopanisad (I, 5, 3) which declares: कामः संकल्पो विचिकित्सा श्रद्धा अश्रद्धा धृतिः अधृतिः ह्रीः धीरित्येतत् सर्वमन एव । Kamas sankalpo vicikitsa sraddha asraddha dhrtih adhrtih hrih dhirtyetat sarvam mana eva (v. his bhasya).

Antahkarana, inner organ is a collective term favoured by the Vedantins for different mental faculties: *citta*, *manas*, *vijnana* and *buddhi*, etc. Another collective term generally found in the Upanisads is *Sattva* having the same idea (v. Sveta. Up. III. 12). A favourite expression in the Upanisads is *Visuddhasattva* to convey the idea that the person of purified mind or some inner faculty becomes fit to realize his own self, *atman*, *Brahman* (v. Mundaka III, 1, 8, 10, and III, 2, 6, etc.). *Sattva* is a Sankhya terminology for *buddhi*, intellect according to Caraka (v. my paper on Sankhya, Bharatiya Vidya, 1952, p. 1905).

May we suggest therefore that this old idea of mind or intellect is intended in the term "Bodhi-Sattva", (Bodhi-minded) and "Mahasattva" (great-minded) ?

One more interesting topic I would like to discuss in this context. The early Buddhists conceive that each sensuous consciousness has its own basis, viz. the eye for the visual conscious, the ear for auditory one

and so on. What is the basis for the mind, a sixth organ? The Sarvastivadin assumes that mind's just previous moment serves as the basis for the subsequent thought moment. But the early Theravadin would not agree with this because a basis according to them ought to be of the material character. Hence they postulate Hadayavathu, the heart-substance as the mind's basis. It is further claimed that this postulation has been made in accordance with a popular belief. (cp. Compendium. p.279). Now wherefrom does this popular belief come? We have an interesting narrative in the Upanisad.

The Aitareyopanisad narrates the process of the world-creation as follows:- There was in the beginning one Atman alone; and no other thing there was active (misat). He thought: I shall create the world. He accordingly created these worlds: Ambhas, Maricis, Mara and Ap. Ambhas world is what is above the heaven, Dyuloka and also a foundation of the latter. Beneath the heaven is Antariksa, that is the world of Maricis -Rasmis- rays of the Sun. beneath the Maricis is the earth known as Mara: beneath the earth is Ap- water.

Then the Atman thought: I shall create the Lokapalas, guardians of the world; then he drew out the Purusa from the waters and other great elements and shaped him (with head and other parts). He heated him (by his tapas); of the Purusa so heated the mouth burst like an egg; from the mouth (came out) speech and Agni, fire, noses bursting breaths and the wind came out; the eyeballs bursting came out Caksus, eye and therefrom Aditya (Sun), the ears bursting (came out) the ear organ and therefore quarters; the skin bursting hairs and therefrom plants and trees came out: the heart bursting *manas*, mind and therefrom the moon came out;.....

When the created gods requested the Atman to provide with their own dwelling places, the Purusa was finally presented before them. They being pleased entered into their places as per His Order:

Agni becoming speech entered in the mouth, the wind becoming breath entered in the noses, Aditya becoming the eye entered in the eye-balls. Disas becoming the ear entered in the ear-holes, Osadhi and Vanaspati becoming hairs entered in the skin. Candramas becoming *manas*, mind entered in the heart.....(v. I and II)

The above narrative makes obvious that each sense-organ has its own basis as well as its presiding diety and thus the mind has the heart as its basis and the moon as its presiding diety.

The same Upanisad declares on another occasion that the heart and the mind are identical: *Yad etat hrdayam tan mana eva.* (III, 1,2). It is further stated that all the mental states such as Samjnana, vijnana and prajnana and others were all one and the same. This point goes quite in agreement with the Satyasiddhi's contention of one mind becoming into several mental states.

Note 1 (p.6). This interpretation is quite compatible with a transformation-theorist, *Parinama-vadin* who is generally counted as *Sat-karya-vadin*, an upholder of the imperceptible presence of the effect in the cause. Thus when the effect is present in the cause, *vice-verso* also may be the case, i.e. the cause may be present in the effect. So this interpretation of *Alaya* is very convincing.

Note 2 (p.10). For the transformation-theorist the relation between the cause and the effect may be both: identity and indescribability. Vasubandhu accordingly says *Paratantra* is neither different from nor identical with *Parinispanna* (ver.22). The Advaita-Vedantin would also countenance the same view, cfr my paper on Gaudapada in the *Bulletin*, Vol VIII, 1, p.33 f.

Note 3 (p.16). This world of men is termed here *Mara* (मर). The Buddhists call it *Maro* (मार), i.e. the world belonging to the god of death.

༡༡། །དམ་ཚེས་ཀྱི་འབྲས་ལ་ཡིད་ཆེས་རྟེན་ནས་སྦྱབས་འགྲོ་དང་ཐེག་ཆེན་
སེམས་བསྐྱེད་ཀྱི་ཡན་ཡོན།

མཁན་པོ་ཁྱེ་གོས་བཟང་པོ།

In this article Professor Lhodo Zangpo expounds the basic principles of Buddhism and the correct method of practising the Holy Dharma; a detailed explanation on the method of taking refuge in the three gems, the Buddha, the Dharma and the Sangha has been given. The nature of the three gems, their excellence and Supreme qualities have also been explained. There is besides a beautiful exposition on the Doctrine of Karma and the path followed to acquire Bodhisattavahood.

མཁའ་ཕུགས་ཇི་དང་གདུལ་བྱའི་དང་པ་གཉིས་ཆོགས་པའི་རྟེན་འབྱེལ་གྱིས་རང་རང་གི་
 ཐལ་ས་དང་ཐལ་ས་ལས་བྱུང་བའི་རྟེན་གཞིག་ཐར་པ་དང་ཐལ་ས་ཅན་མཁྱེན་པ་ལ། ཁོ་
 འཆོས་པའི་ཕྱིར་རམ། རང་རང་གི་ཁོས་ས་འདུལ་པར་བྱ་བའི་ཕྱིར་ཆོས་ཞེས་བྱ་སྟེ།
 རྟེན་པ་ཅི་ཡང་མི་བྱ་སྟེ། །ཁྱེད་པ་ཕུན་ཕུག་ཆོགས་པར་སྟུང་། །རང་གི་ཁོས་ས་ཉི་
 ཡོངས་སུ་འདུལ། །འདྲི་ནི་སངས་རྒྱས་པ་ཕུན་པ་ཡིན། །ཞེས་གསུངས་པ་ལྟར་རོ།
 ཆོས་དེས་ཤེས་པ་ལ་སྦྱོན་དང་ཤེས་པ་ལ་ཤེས་དན་ནས་མཁ་ཡོན་ཅི་ཡོད་ཅི་ན། །མཁའ་
 མཆོག་དབྱིག་གཉིན་གྱིས། ཆོས་ནམས་རབ་རྩ་ནས་འབྱེད་མེད་པར་ཉན་མོངས་ནམས།
 གང་ཕྱིར་ཉེ་བར་ཞིབ་བྱ་བའི་ཐལ་ས་ཆིད་ལ། ཉེན་མོངས་པས་ཀྱང་འཛིག་རྟེན་སྤྲེད་
 མཆོ་འདྲིར་འབྱམས་དེ། །དཔམ་དེ་ཕྱིར་འདྲི་ན་སྦྱོན་པས་གསུངས་སོ་ལ། །ཞེས་
 གསུངས་པར་ལྟར། སྤང་བློང་གི་གནད་ཤེས་པའི་ཆོས་རབ་ནས་འབྱེད་གྱི་ཤེས་རབ་
 མེད་ན། གདོ་ཕྱག་ལ་སོགས་པའི་ཉན་མོངས་པ་ནམས་སྤང་བའི་ཐལ་ས་ཆིད་ལ།
 ཉེན་མོངས་པ་ནམས་མ་སྤང་ན། འཛིག་རྟེན་སྤྲེད་པ་གསུམ་གྱི་སྟུག་བསྟུལ་གྱི་བྱ་མཆོ་
 རྟེན་པ་འདྲིར་འབྱམས་པས། དཔམ་སྟུག་བསྟུལ་གྱི་བྱ་ལས་དང་ཉན་མོངས་པ་ནམས་
 སྤང་བའི་ཕྱིར་རྩ་སངས་རྒྱས་ཀྱིས་འདྲི་གསུངས་པ་སྟེ། མདོ་ལས། རྟུག་རྩ་
 རྟུག་པའ་ཁོས་ས་ཅན་གྱི། །སྟལ་ས་དང་དཔུང་གཉིན་གྱི་པར་པ་ཡི། །ཟུག་རྩ་འབྱོན་པ་
 དེ་བཞིན་གཤེགས། །འཛིག་རྟེན་དུ་ནི་འབྱུང་པར་འགྱུར། །ཞེས་སོ། །དེ་ནི་རང་འཁོར་
 པའི་འདས་ལས་ཐར་པ་ས་གཞིན་འདས་ལས་འབྱོན་པས་སྦྱོན་པ་ཞེས་བྱ་སྟེ། ཆོས་
 རྟེན་ས་རང་གིས་དེ་གས་ནས་རབ་སྦྱོན་པ། །དེ་བཞིན་གཤེགས་པ་ལྟ་སྟེ་མའི་སྦྱོན་པ་བཤད།
 ཅིས་ཆོས་ཀྱི་གནས་ལུགས་ཇི་ལྟ་བུ་བཞིན་དུ་བསྟན་ནས་སྟོལ་བ་ཡིན་དེ། ཇི་སྐད་དུ།
 གང་ཞིག་ཀུན་ལ་ཕུན་པ་གདན་བཅོམ་པ། །འཁོར་བའི་འདས་ལས་འགྲོ་བ་དངས་
 མཛད་པའི། །དོན་བཞིན་སྦྱོར་པ་དེ་ལ་ཕྱག་འཆམ་ནས། །ཞེས་པ་ལྟར་སྟུག་བསྟུལ་
 ཐམས་ཅད་དང་སྟོབ་པ་ཀུན་མཁའ་བཟུང་པ་དེ་ནི། ཕྱིན་ཅིས་ལོག་པ་དོན་ཇི་ལྟ་བུ་བཞིན་

[illegible]

ཡོད་ཅིང་། མཁའ་མ་ལུ་ཡུལ་ཡོད་པ་གྲག་སྟེ། ང་ལུ་ས་འདི་ལས་ཁྱད་པར་
 གྲུབ་པ་དེ་ལྟ་མཁའ་མ་ཡོད་པ་དེ་ལྟོས་དྲེད་ལས་ལྷག་པའི་ལྷའི་ཡུལ་ཡོད་པ་དཔག་ཐུབ་
 པའི་ཡུལ་རེ། ང་ལུ་ཡང་ལྷོད་པོ་ལས་ཀྱང་ལྷོད་པོ་ཅིང་ཡོད་པ་དེ་ལྟོས་དྲེད་གྲག་
 པའི་ཡུལ་གྱའདི་ལས་ཀྱང་ཅིང་ལུ་ཡོད་སྟེ་དཔག་པས་སྟེ། ང་ལུ་མི་དག་པ་འདྲོད་
 མགས་དང་ཁྱོད་ཀྱི་ལ་བདེན་མཁའ་དུ་ལྷའི་ཅི་འདིར་སྟག་པ་ལྷུའའ་དང་པ་ལྷུ་འལ་མངོན་
 ལུ་ས་དུ་མཐོང་པ་དེ་ལྟོས་དྲེད་མ་དག་པ་གུས་པས་སྟེ་མར་པན་མངོག་སྟག་པ་ལྷུའའ་ཅི་
 དགོས་དྲི། ཡུལ་ལ་མགས་པ་སྤངས་པ་ལས་འདི་ཅི་དྲེད་ཡང་ཡོན་དན་དང་ལུན་པ་
 མཐོང་ལ། ཡུལ་ལ་མགས་པ་དང་བཅས་པར་གྱུར་པའི་ལྷུ་མ་ལོག་དང་། ལྷུང་མ་དང་།
 འདྲོད་པ་དང་ལུན་པའི་ལྷུ་པོ་ནམ་སྟེ་ལྷོ་མཐོང་པ་ལས་། ཅི་སྟེ་མངན་འགྲོ་ཡང་ཡོད་
 པ་ཅི་དྲེད་ལེས་སྟུང་པ་གཅིང་། ང་ལྟ་སྟག་པ་ལྷུའའ་ལས་ཀྱང་ཅི་སྟེ་སྟག་པ་ལྷུའའ་དང་ལུན་
 པའི་མིང་དང་དྲེད་འགྲོ་མཐོང་པ་དེ་ལས་ཀྱང་ཅི་སྟེ་སྟག་པ་ལྷུའའ་དང་ལུན་པའི་པན་སྟེང་གི་
 འགྲོ་པའི་སྟག་པ་ལྷུའའ་ཡོད་པའི་ས་པར་གཞུང་པར་བྱའོ། ང་ལྟོས་དྲེད་ཅིས་ལུན་འདས་
 ཀྱིས་འདུས་གུས་ལམ་ས་ཅི་དུག་པ་གསུངས་པ་དེ་ལྟོས་པ་གསུངས་པ་མཐོང་པ་བཞིན།
 མངས་སྟེ་གྲིག་ལུང་མ་ལོ་ལྷོ་མེད་པར་པེ་མ་པམ་མཐོ་མཐོ་པར་། མར་པ་ཡོད་པ་
 ལེས་སྟུང་པ་ག་པར་ནམ་སྟེ། ང་ཡང་འཕགས་པ་པ་ཐང་སྟེང་གི་ས་འདི་ལྷུང་པོ་ལས་
 འཇིག་དེན་ལ་རེད་འགྲོ་ལྟོས་གྲུབ་ཡང་། གཞུགས་མི་དཔའི་ལྷུང་པོ་ནམ་པར་
 གས་པ་འགྲོ་སྟེ། ང་པོར་ན་རྒྱུང་གི་ཁྲམས་གཞུགས་ལུང་མི་སྟུང་པ་ལྷུང་ཞིང་འགྲོ་བ་
 མ་དྲོག་ལ་མ་གས་པ་དེ་ལྟོས་པོ་དང་། རུལ་པ་ལ་མ་གས་པ་དེ་ལྷུང་པ་གཤམ་པ་དཔའི་
 རྒྱུར་དེ་ནམ་མཁའ་པར་འགྱུར་པའི་གཞུགས་ཀྱང་མི་དཔགས་མཛད་ཀྱི་སྟུང་གི་རྒྱ་ནག་
 ཀྱང་མི་འཆད་ལ་དྲིང་བ་དང་ལྷིང་བ་ས་སའི་འལས་ཀྱང་མ་གྱུར་པར་མནམ་པ་དང་
 འདྲ་སྟེ། ལྷོ་མ་གསུངས་པས་། མཁས་རྒྱུང་ལྟ་བུ་ལ་དག་མི་དག་གི་དེ་ལ་ཐང་པན་ལྟ་བུ་
 རྒྱུར་ནམ་འགྲོ་པར་གསུངས་སྟེ། ང་པོར་ན་མི་དྲག་གི་ས་པན་ལ་ཁ་དག་ག་ལྟོས་ཀྱིས་

བཟུང་བ་བཞིན། རིམས་ལ་ཡུལ་གྱི་མི་དག་ལས་གྱི་ས་པོན་གྱིས་གསུངས་པ་དང་
 སྐུན་མེད་ཀྱི་ཕག་ཆགས་སུ་ཤར་འབྱུང་རྒྱུ་རྒྱུ། །རིམས་ལ་ཕག་ཆགས་ཕྱོད་པ་
 བྱུ་ལྟ། སྐྱོན་རུང་གི་བྱས་པ་དང་མུངས་པ་དུ་ལུ་དན་པ་དང་། སུར་གྱི་ཁུལ་བཟང་
 རུང་ཡུལ་མྱེངས་པ་སྐོགས་པ་རུང་གི་མེས་སྐུ་མུངས་པ་ལོ་ཤལ་ཆགས་སྤོལ་སྐྱེད་
 ཡང་འབྱུང་བ་བཞིན་ནོ། །འོ་ན་དུ་ལུ་ཆོའདྲིའི་ཡུང་པོ་འདྲི་འཇིག་དྲིན་པོ་ལོ་དུ་འབྱོ་
 བ་ཡིན་ནས་ཞིན་དེ་ས་ཡིན་ནོ། །ཆེ་ཕྱི་སར་ཡུང་པོ་མེད་པ་ཞིག་ཡིན་ནས་ཞིན་དེ་ཡུང་
 ས་ཡིན་ནོ། །འོ་ན་ཇི་ལྟར་ཞིན། ར་ལྟོའི་ཡུང་པོ་དང་ཆེ་ཕྱི་སའི་ཡུང་པོ་གཉིས་དྲིན་
 འབྱེལ་ཡིན་དུ། དཔེར་ན་སྤྱོད་དཔོན་གྱི་ཁ་དྲོན་ལ་བདེན་ནས་སྤྱོད་སམ་ཤུམ་པར་
 འབྱུང་རྒྱུ། །འོན་ཀྱང་སྤྱོད་དཔོན་གྱི་དེ་སྤྱོད་སམ་ལ་སྤོང་བ་ས་ཡིན་ལ། སྤྱོད་དཔོན་
 ལ་སམ་བདེན་པ་སྤྱོད་སམ་ཤུམ་པར་སྤོང་འབྱུང་རྒྱུ། །དེ་ལྟར་དུ་ལྟོའི་ཡུང་པོ་འདྲི་ཆེ་ཕྱི་
 སར་སྤོང་བ་ཡུང་ས་ཡིན་ལ། ར་ལྟོའི་ཡུང་པོ་འདྲི་ལ་ས་ལྟོས་པར་ཕྱི་སའི་ཡུང་པོ་
 འབྱེལ་པ་ཡུང་ས་ཡིན་ནོ། །དེ་བཞིན་དུ་མ་ལོང་དང་། སྐུ་ལྟོའི་བྱད་དང་།
 ཉམ་སྤའའ་དུངས་པ་གསུམ་ཆོག་སུ་པ་ལ་བདེན་ནས་མ་ལོང་ལ་སྐུ་ལྟོའི་བྱད་གཞུགས་
 སྤང་བ་དེ། སྐུ་ལྟོའི་བྱད་གཞུགས་དེར་འཕྲོས་པ་ས་ཡིན་ལ། མི་ལོང་ཡུང་ས་
 ཡིན་ལ། དེ་གཉིས་ལ་ས་ལྟོས་པར་ཆེ་འབྱུང་བ་བཞིན་ནོ། །དམ་ན་ཉི་མའི་འདྲ་དང་།
 མི་ཤུལ་དང་། ཆུ་སྐྱུ་པོ་གསུམ་འཇམ་ན་མི་འབྱུང་བ་ལྟར། མངས་གྱིས་གྱི་
 བྱགས་ཇི་དང་། རུང་རུང་གི་བསྐོད་ནམས་དང་། ཐལས་སྤའམ་ཉམས་སུ་འེན་པའི་
 དྲིན་འཕྲེལ་གསུམ་ཆོག་སུ་ན་མེས་ཉན་ཉམས་ཀྱང་ཐམས་ཉན་མཐུན་པར་འབྱུང་རྒྱུ།
 དེ་ཡུང་གྱི་བསྐོད་ནམས་ཀྱི་ཆོག་སུ་པས་གསུམ་པས། འབྲས་ལུ་ཐམས་ཉན་མཐུན་པའི་
 བཞུགས་སྤོལ་ས་ཆོན་བཟེང་སྐོན་སྐྱེད་དུ་དཔྱད་བྱུང་པས་ཤེས་པར་ཤེས་པར་
 འབྱུང་ལ། སྐུ་ལོ་ཤུམ་གྱི་ཆོག་སུ་པས་གསུམ་པའི་འབྲས་ལུ་ཇི་ལྟར་པུ་ཇི་ལྟར་པས་ཐུན་
 པ་ལ་འདུང་གསུང་རུང་བཀའ་བཟྱད་སྤོང་བ་ལྟ་བུ་ལ་དཔག་ནས་ཤུམ་པར་འབྱུང་བ།

དེས་ན་རྒྱ་འབྲས་ཀྱི་འབྲོ་ཐོག་ནི་ཐམས་ཅད་སུམ་པའི་བྲལ་སྒྲིན་གྱི་ཡོན་ཏན་གཏན་ཚིག་
 ཏུ་བཀོད་དེ་རྗེས་སུ་དཔག་པས་ངེས་ཤིང་པར་འགྱུར་དེ། དེ་ཡང་ཐམས་ཅད་
 སུམ་པས་ལྷགས་བརྒྱངས་དེ་ཉིད་ཀྱི་ཞལ་གྱི་དགྱིལ་འཁོར་ཁབ་པར་སངས་ནས། ཀྱན་
 དགའ་པོ་ལ་གསུངས་པ། ལྷགས་འདི་ལྟ་བུ་དང་ལྟན་པས་བརྒྱན་ལག་པར་འགྱུར་རམ་
 ཞེས་གསུངས་པ་བཞིན་ནོ། །དེས་ན་གཞི་བདེན་གཉིས་ཤིས་པར་བྱས་ནས། ལས་
 ཚོགས་གཉིས་ཡོངས་སུ་རྗེགས་པ་བསགས་དེ། འབྲས་བྱ་རང་དོན་དང་གཞན་དོན་གྱི་
 སྐྱ་གཉིས་འཕྲོལ་པ་ངེས་སོ། །

༄༅། དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་སོང་བའི་པན་ཡོན། །

༄༅། །ངེས་པར་སངས་རྒྱུ་དཀོན་མཆོག་ལྟེ། །ཐེག་པ་སྣ་ཆོགས་ཐབས་
 ཚུལ་གྱི། །དཀོན་མཆོག་གསུམ་ལ་གྱུས་བདུད་དེ། །དེ་ལ་འཇུག་པའི་སྒོ་དབྱེ།
 དེ་ལ་ནང་པ་སངས་རྒྱུ་པ་ཞེས་བྱ་བ་ནི་དང་པོ་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་འགྲོ་
 དགོས་སོ། །དེ་ཡང་སྐྱབས་སུ་འགྲོ་དགོས་པའི་རྒྱ་མཚན་ནམ་པན་ཡོན་ནི། རྩི་མ་
 མེད་པའི་མ་དོ་ལས། སྐྱབས་སུ་སོང་བའི་བསོད་ནམས་གང་། །གལ་ཏེ་དེ་ལ་
 གཟུགས་མཆིས་ན། །ནམ་མཁའི་ཁམས་ནི་ཀུན་བཀང་ཡང་། །དེ་ནས་དེ་བས་
 རྣལ་པར་འགྱུར། །ཞེས་གསུངས་པ་ལྟར་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་སོང་ན་
 བདུད་ཀྱི་མི་ཚུགས་ཞིང་། ཚུལ་ཁྲིམས་ཉམས་པ་དང་། སེམས་འབྱུག་པར་གྱུར་ན་
 ཡང་མཐར་ཐར་པ་དང་ཐམས་ཅད་མཐུན་པའི་གོ་འཕང་ཐོབ་པར་གསུངས་དེ། ཉི་མའི་
 སྤྱིང་པོ་འེ་མ་དོ་ལས། སངས་རྒྱུ་སྐྱབས་སུ་སེམས་ཅན་སུ་འགྲོ་བ། །བདུད་
 རྣམས་ཕྱེ་བམ་གསོད་པར་མི་ལུས་དེ། །ཚུལ་ཁྲིམས་ཉམས་ཤིང་སྒོ་ནི་འབྱུག་གྱུར་གྱང་།
 དེ་ནི་ངེས་པར་སྐྱེ་བའི་པ་ལོ་ལ་འགྲོ། །ཞེས་གསུངས་སོ། །ཡུལ་མཆོག་དུ་གྱུར་པ་དཀོན་
 མཆོག་གསུམ་ལ་སྐྱབས་གནས་བསྐྱེ་བ་མེད་པར་ཤེས་ནས་ཐེ་ཆོས་མེད་པར་མཐོ་རུ་
 བཏང་ངམ་དམའ་རུ་བཏང་བྱེད་མཐུན་སྒྲིམ་པའི་སྒོ་ཐག་བཅད་ནས་བསྐྱེན་པ་ཁས་ལེན་
 པ་དང་། ཆོས་སྐྱེ་བ་ལ་སྐྱར་པ་མི་འདེབས་པ་དང་། སྤྲིག་པའི་གོགས་པོ་སྤོང་བ་དང་།
 དུས་དྲག་དུ་སངས་རྒྱུ་དྲན་པ་དང་མ་བྲལ་ན། རི་སྤྱོད་བྲ་ན་མེད་པའི་བྱང་ཆུབ་ས་
 ཐོབ་ཀྱི་བར་དུ་སངས་རྒྱུ་དང་དུས་ནམ་དུ་ཡང་མི་འབྲལ་བར་གསུངས་དེ། སངས་
 རྒྱུ་བྱང་ཆུབ་ཐེ་ཆོས་སྤོང་མི་བྱེད། །ཆོས་སྐྱེ་བ་ལ་སྐྱར་པ་ཡང་མི་འདེབས། །དེས་ན་
 སྤྲིག་པའི་གོགས་པོ་ནམ་པར་སྤོང་། །གཡེལ་བ་མེད་པ་དྲག་དུ་སངས་རྒྱུ་དྲན། །ཆོས་
 བཞི་འདི་དག་ངེས་པར་བརྟེན་བྱས་ན། །བདེ་གཤེགས་རྣམས་དང་ཐུད་པ་དེས་ཐོབ་བོ།

གླ་མེད་བྱང་ཆུབ་མ་ཐོབ་པར་དུ་ཡང་། །འདྲིན་པ་གང་ན་བཞུགས་པ་དེར་དེ་སྒྲི། ཞེས་སོ།
 སངས་རྒྱུ་ལ་ནི་བརྟེ་བའི་སྤྱིང་རྩེ་དང་ལྷན། མཁུན་པའི་ཡི་ཤེས་ལ་ནི་ཐོགས་པ་མེད།
 རྩེབ་པའི་རྒྱལ་མཐུ་ནི་སངས་ཚེ་འདི་ཕྱི་བར་དོ་ཐམས་ཅད་ རྩེབ་པས་རྒྱབས་གནས་
 བསྐྱུ་བ་མེད་པ་ཡིན་ལ། གཞན་ནི་རྒྱབས་གནས་རྒྱ་བ་ཅན་ཡིན་པ་གསུངས་དེ། འཇམ་
 དཔལ་ནས་པ་རོལ་བའི་མདོ་ལས། ས་མ་ཁྱེད་ཀྱི་རྒྱབས་མ་ཡིན། །མཛེའ་བཤེས་
 ཅ་ལག་ནམས་ཀྱང་མིན། །དེ་དག་གིས་ནི་ཁྱོད་བཅེ་ནས། །རྩེ་ལྟར་འདྲོད་པ་བཞིན་
 དུ་འགྲོ། ཞེས་སོ། རྒྱབས་སུ་འགྲོ་བ་དེ་ཡང་ལུས་དང་སྟོག་ལ་ཐུག་ཀྱང་མི་འདོར་
 བ་སྤྱིང་ཐུག་པ་ནས་བདམ་པོ་ཞིག་དགོས་དེ། རྩེ་ལྟར་སངས་རྒྱུ་ཚེས་དང་ཡང་།
 དགོ་འདུན་ལ་ནི་རྒྱབས་སུ་མཛེ། །ལུས་དང་སྟོག་ནི་གཏོང་བཞིན་ཀྱི། །དེ་དག་
 ཚེས་ནི་འདྲོད་མི་བགྱིད། ཞེས་གསུངས་སོ། ཁྱེད་ཕྱིར་ལུས་དང་སྟོག་ལ་ཡང་མི་
 ལྟར་བར་རྒྱབས་སུ་འགྲོ་ཞེ་ན། དཀོན་མཆོག་གསུམ་ནི་རྒྱབས་མཐར་ཐུག་མཆོག་དུ་
 ཐུལ་དུ་བྱུང་བ་ཡིན་པའི་ཕྱིར་དེ། སངས་རྒྱུ་ཚེས་དང་དགོ་འདུན་ནི། ཐུལ་དུ་
 གླ་མེད་པའི་མཆོག་ ཁྱེས་སོ། །དེས་ན་རྒྱབས་གནས་གླ་མེད་པ་ཐུལ་དུ་བྱུང་
 བ་བསྐྱུ་བ་མེད་པ་གཅིག་དགོས་ཀྱི། རྒྱབས་གནས་ནི་དེ་བ་ལ་རྒྱབས་སུ་འགྲོ་བ་ལ་
 དོན་མེད་པར་གསུངས་དེ། འཇིག་རྟེན་ནམས་ནི་དེ་དང་ནི། འགས་ཚལ་དང་ནི་
 མཆོད་གནས་ཀྱི། །ཀྱན་དགའ་དང་ནི་དོ་བ་དང་། །ཁྱེན་ཤིང་རྩེ་ལ་རྒྱབས་འགྲོ་བ།
 རྒྱབས་དེ་གཅི་བོ་མ་ཡིན་ཞིང་། ཞེས་དང་། འཇིགས་པས་རྟེན་པ་ཁ་ཅིག་ནི།
 སལ་ཆེར་རི་དང་ནགས་ཚལ་ལས། །ཁྱེན་ཤིང་རྩེ་ལ་རྒྱབས་འགྲོ་ཡི། རྒྱབས་དེ་
 དམ་པ་མ་ཡིན་དེ། རྒྱབས་དེ་ལ་ནི་བརྟེན་ནས་སུ། འཇིགས་པ་ཆེ་ལས་མི་
 གྲོལ་ལོ། ཞེས་གསུངས་པ་ལྟར་རོ། །དེ་ལྟར་དཀོན་མཆོག་གསུམ་ལ་རྒྱབས་སུ་
 མང་ན་གཞན་གྱི་གནོད་འཚོ་དང་ཕྱིན་ཅི་ལོག་ཐམས་ཅད་ལས་སུང་བར་བཤད་དེ། མདོ་
 རྩེ་རྒྱན་ལས། འཚོ་བ་དག་ནི་ཐམས་ཅད་དང་། །འདྲ་སོང་དང་ནི་ཐམས་མིན་དང་།

28

29

ཞེས་པ། འཇམ་པ་སེམས་ཅན་སྐས་མཆོག་ཏུ་བྱུང་པ་སངས་ཀྱིས་པལྱུང་བ་བྱང་
 པའི་ཐབས་མཆོག་ཏུ་བྱུང་བ་ཡང་བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་འདི་ཉིད་ཡིན་དུ། སྤྱང་
 འཇུག་ལས། བཤིང་འབྱུང་ཆི་ཡི་སྐས་པ་མཆོག་ལྟ་བུ། ཤི་གཙང་ལུས་འདི་
 གྲུབ་སྐྱེ་བའི་སྤྱི། འོན་ཆོན་རིན་གྲུབ་ཆེད་པར་བསྐྱུར་བས་ན། བྱང་ཆུབ་
 སེམས་ཞེས་བྱ་བར་བཤད་ཆུང་། ཞེས་པ། འོན་ཏུ་རྒྱུད་དཀའ་ཞིང་ཕན་ཡོན་ཆེ་
 བ་བྱང་ཆུབ་ཀྱི་སེམས་འདི་ཉིད་ཡིན་དུ། འབྲེལ་འདྲེན་གཅིག་ལྟ་ཆད་ཆིང་ཁྲོ།
 གྲུབ་པར་པར་བརྟུགས་ན་རིན་ཆེ་བ། འབྲེལ་འདི་གཤམ་དང་གྲུབ་པར་འདྲིང་བ་
 རྩམས། འོན་ཆོན་བྱང་ཆུབ་སེམས་འགས་བཤད་པར་གཞུང་། ཞེས་པ། བྱང་ཆུབ་
 ཀྱི་སེམས་ཀྱིས་མ་ཆིན་པའི་དགོང་གཞན་སྐས་ཅན་འདུམ་ལྟ་སྤྲོ་ལས་ཟད་པ་འབྱུང་ལ།
 བྱང་ཆུབ་སེམས་བསྐྱེད་ཀྱིས་ཆིན་པའི་དགོང་འདུམ་བྱ་ཟད་ཆི་ཡི་སྐས་པ་ལ་འོངས་སྤྱང་
 པ་ནི། དེ་ཉིད་ལས། འགོ་བ་གཞན་ཀྱན་ཆུང་ཤིང་བཞིན་དུ་ནི། འདུམ་བྱ་
 སྤྱང་སྐྱེ་ཟད་པར་འབྱུང་བ་ཉིད། བྱང་ཆུབ་སེམས་ཀྱི་སྤྲོ་ཤིང་དཀའ་པར་ཡང་།
 འདུམ་བྱ་འབྱེན་པས་ཆི་ཟད་འཕེལ་བར་འབྱུང་། ཞེས་དང་། ཆོང་པས་ཐོག་མེད་
 ཅས་བསགས་པའི་སྤྱིག་པ་ནམས་དྲངས་ནས་འབྱེན་པ་ནི། འཇམ་རྟུམ་མཐའི་ཤི་
 བཞིན་སྤྱིག་ཆོན་སྐས། མཛད་ཅིག་གཅིག་གིས་ངེས་པར་སྤྱིག་པར་བྱང་། ཞེས་པ།
 དམ་ན་སེམས་བསྐྱེད་པ་རིན་པོ་ཆེ་བདག་ལ་སྤྱིས་པའི་ཤིན་ཏུ་སྐལ་བ་བཟང་པོས་རྒྱུད་
 དཀའ་བ་ཞིག་བྱེད་པ་ཡིན་དུ། ལེང་པས་བྱག་དར་སྤང་བོ་ལས། ཤི་ལྷུང་རིན་ཆོན་
 རྒྱུད་པ་ལྟར། འོ་བཞིན་ཅི་ཞིག་ལྷུང་སྐས་ནས། བྱང་ཆུབ་སེམས་རྟིབ་དག་ལ་སྤྱིས།
 འབྲེལ་འདི་འཆི་བདག་འཇེམས་བྱང་བའི། འདྲུད་ཆི་མཆོག་ཀྱང་འདི་ཡིན་ནོ།
 ཞེས་ཅིགས་ཐོག་པ་ཆིན་པོའི་བྱང་ཆུབ་སེམས་བསྐྱེད་ཀྱི་ཕན་ཡོན་བསམ་གྱི་ཆི་ཐུབ་པ་
 ཡིས་པར་འདྲིང་ན། ཐོག་པ་ཆིན་པོ་ཆི་བཀའ་དང་བསྟན་བཅོས་སྐས་ལ་སྤྱོད་པར་
 བྱའོ། འོ་ལ་སེམས་བསྐྱེད་སྤྱིའི་མཆོན་ཉིད་ནི། རྩོགས་པའི་བྱང་ཆུབ་བསྐྱུབ་པའི་

[illegible]

The opening up of Tibetan studies to Western scholars was largely due to the pioneering works of Alexander Csoma de Koros. Starting from his native land on foot in search of the original homes of the Magyars, thought to be somewhere in Central Asia, this remarkable Hungarian eventually reached the western borderlands of Tibet and devoted the rest of his life to the study of Tibetan language and literature,.

**ALEXANDER CSOMA DE KOROS
THE HUNGARIAN BODHISATTVA 1/**

by Dr. **ERNEST HETENYI 2**

Alexander Csoma de Koros, was born on the 4th April, 1784 in Koros, a little village in Haromszek, in Transylvania, then part of Hungary. The Csoma family was poor. It was only when he was 15 years old that young Alexander could get into secondary school. And this was only possible because the academy at Nagyenyed which he attended took every year some poor boys free of charge, who then supported themselves by parttime work to earn their very modest board.

At the beginning of the last century, the fancy of the Hungarians was stirred by an old tradition - that a part of their ancestors remained in Asia and that their descendants still lived there. Large stretches of the immense territories of Asia were completely unknown then and it was thought that there, in some remote and unexplored regions of Central Asia, there really lived a branch of the Hungarian people. This possibility gripped the imagination of the students at Nagyenyed so much that Alexander Csoma de Koros and two young fellow students made a vow to go to Asia in search of the Hungarians. As it turned out only Csoma was able to keep the vow since he decided to devote his life to Oriental studies as a preparation for his quest.

A stipendium from an English Protestant mission made it possible for Csoma to attend the University of Gottingen in Germany. At the University Csoma received free board and he was thus able to devote all his time to the pursuit of his studies in which he worked very hard. He worked under the best professors of Oriental Languages and his studies further strengthened his youthful dream of going into the unknown territories of Asia.

In the Autumn of 1818 he returned to Nagyenyed. He was offered a teaching post by his old school but Csoma was not tempted by the security of a quiet life. Instead he went to South Hungary and Croatia to study Slavic languages as it was his intention to reach Central Asia through Russia. Then, to get ready for the long journey, he returned to Nagyenyed.

A councillor offered him a modest sum to help him on his journey. With 200 florins - all the money that Csoma had - in his pockets, he said good-bye to his friend and professor, Dr. Hegedus late in the Autumn of 1819, and set out alone on his long journey, on foot with a stick in his hand and a knap-sack on his back. As he ought to have served in the army he did not dare to ask for a passport. Instead he managed to pass the Rumanian frontier with a temporary certificate used by merchants travelling to Moldavia. Travelling on to Greece, he embarked on a small merchant ship to Egypt from where he set out for Aleppo, in North Syria. From there he began his wanderings into Asia. Joining a caravan he came to Mosul in present day Iraq and then on a raft down the River Tigris he reached Baghdad. Here he dressed as an Armenian and continued on his way to Tehran. At Tehran he met the English ambassador who gave him a grant of 300 rupees.³ Csoma then began to proceed north-eastwards towards Central Asia. However owing to war rumours he could not find any means of getting there. Making a great detour he went to Afghanistan, planning to travel through India and Western Tibet to reach his final goal: Inner Asia.

On the Indian border he met with two French officers in the service of Ranjit Singh, the Rajah of Punjab. As former generals of Napoleon the two French officers were able to reform and modernise the army of the Rajah who was making a determined stand against the expanding British power in India. The Frenchmen stood in surprise as they gazed at the strange wanderer in whom, in spite of the queer asiatic attire, they recognised the scientifically educated European. Csoma was offered a job but he did not accept it. After a short time set out alone again, walking as usual. His plan was to go through Kashmir to the Karakorum pass. But he was only able to reach Leh, capital of Ladakh, adjoining the Highlands of Western Tibet. By now his meagre funds had run out and he learned that the journey into Central Asia was very expensive - and very dangerous. He had to return again, hoping to find another route to reach his destination.

This time he went via Kashmir. On his way he met an English explorer and British Government agent named Moorcroft. This meeting was to be a turning point in the life of Alexander Csoma de Koros.

Moorcroft saw with great astonishment that in Csoma he had met with a man of extraordinary mental powers matched by a dauntless will, a man who could not only undertake difficult intellectual feats but could also overcome extreme physical hardship. The British Indian Government was then in urgent need of such a man who could enter Tibet and study the Tibetan language. Moorcroft offered the help of the Indian Government if Csoma went back to Ladakh to study Tibetan and compile a grammar and dictionary of the Tibetan language. Csoma accepted the offer. Apart from his general interest in oriental languages he was attracted to the task by the possibility of finding kinship between his native Magyar tongue and the Tibetan language.

So he returned to Ladakh on the borders of Western Tibet and there in one of the coldest and highest inhabited spots in the world he took his abode in a Tibetan Gumpa (tib. dGon-pa - Lama-monastery) in Zaskar. He engaged a learned lama as his tutor and began his study to which he was to devote the rest of his life. There in the lama-monastery of Zaskar he worked for a year and a half in a cold little stone room, without any heating, and enduring the extraordinary cold winter which stretches eight months in the year. As one of his English admirers once remarked, Csoma was living and working "in circumstances that would have brought to despair anyone else."

During this period Csoma was able to collect almost 40,000 Tibetan words. And so it was he who first penetrated into the Tibetan language and its literature and thus made a discovery of the utmost importance in the scientific world. For all this he received only 50 rupees - a not even modest sum even in those days. He had to pay his teacher as well as support himself from this amount and could hardly make ends meet. But the allowance, small as it was, brought invaluable results.

Then in the autumn of 1824 he came to the British Indian frontiers at Sabathu. The English commander there became suspicious of Csoma and had him arrested as a spy. This insult was never forgotten by the silent but dignified Hungarian. Captain Kennedy, the English commander, soon saw his blunder and later became a friend and felt

great respect for the Hungarian scholar. But first Csoma had to clear the situation and he wrote to the British Indian Government, giving a detailed report of his progress. Once again he received a modest allowance and was able to resume his work and studies.

He returned to Zanskar, the birthplace of his lama-master and lived there between 1825-26, staying for a short time at Phuktal. But by now the Tibetans began to suspect him of being an English spy. His Tibetan tutor could not dare continue his teachings and so Csoma had to return to Sabathu without having completed his task. At Sabathu a new and unexpected blow awaited him. The British Indian Government withdrew his spare allowance and was no longer interested in his project. They had discovered in the meantime the manuscripts of a Tibetan grammar and dictionary left behind by a German missionary. And they thought that now they could do without the help of the foreign scholar. However the English soon found out that the works of the German missionary which they had "discovered" was far less valuable than they had originally suspected. Once again they were obliged to turn to the Hungarian wanderer whom they had just recently dropped.

This time Csoma decided to settle at Kanam in the British Indian territory near the Tibetan border. His lama-master agreed to follow him there and for the next three years he resumed his research until the great work was finally finished. The Asiatic Society of Bengal invited him to Calcutta to prepare his works for the press. In that sweltering city of the Gangetic plain he lived just as he had done in the cold and remote fastness of the monastery at Zanskar living mainly on a diet of buttered and salted Tibetan tea and seldom leaving his little cell. His work, the first authoritative Tibetan Grammar and Tibetan-English Dictionary, was published in 1834. 4/ The whole scientific world acknowledged his considerable contribution to the world of learning. Many scientific institutions elected him as a member.

To study local dialects he travelled to northern India in 1836 and in the following year he accepted the 'post of librarian to the Asiatic Society of Bengal. But soon the old wish to get to the unknown reaches of Central Asia arose in him and in 1842 he took to the road again.

But by then he was 58 years old and 20 years had passed since he had come to India. With youthful energy he pushed on, hoping to

reach Central Asia through Greater Tibet. But he was destined to go only as far as Darjeeling, a British hill resort near the Tibetan border. For on his way, crossing the Terai swamps, he contracted malarial fever. Dr. Campbell, the British medical officer at Darjeeling who attended to him, could not understand the feverish mutterings of the delirious man. After a lifetime of search Alexander Csoma de Koros could approach the unknown land of his dreams only in his imagination. His body found final rest in Darjeeling.

The Asiatic Society of Bengal erected a monument over his grave. A Hungarian memorial tablet was placed on it at the beginning of this century. The words of the Hungarian Count Steven Szechenyi to the Hungarian Academy of Science upon learning of Csoma's death were engraved on the tablet:

"A poor lonely Hungarian, without applause or money but inspired with enthusiasm sought the Hungarian native country but in the end broke down under the burden."

Alexander Csoma de Koros was declared as a Bodhisattva (Buddhist Saint in 1933, in Japan. "He was that, who opened the Heart of the West for the teachings of the Buddha" - was the reason. His statue which represents him as a Bodhisattva, - a work of the Hungarian sculptor Geza Csorba - found a place in the shrine of the Tokyo Buddhist University.

1. His name in Hungarian: Korosi Csoma Sandor; in Tibetan: Phyi-glin-gi-grwa-pa - The Foreign Pupil; in Japan known as Csoma Bosatsu - Csoma the Bodhisattva; in Vietnam: Bo-tat Csoma - The Budhisattva Csoma. After his is named the International Institute for Buddhology (Budapest), established in 1956 by the Arya-Maitreya-Mandala, as well as the Vietnamese Institute of Buddhology (Vung-tau,) which works since 1969 under the leadership of Dr. Anuruddha, Upacarya Arya-Maitreya-Mandala.
2. Leader of the Hungarian Buddhist Mission; Upacarya AMM/ Deputy-superior of the Arya-Maitreya-Mandala for Hungary and Eastern-Europe; Director of the "Alexander Csoma de Koros International Institute for Buddhology" (Budapest).
3. In 1969, in Tehran a memorial tablet was placed by the East-European Centre of the Arya-Maitreya-Mandala to the wall of the "British Institute of Persian Studies". The English text is as follows: "Enjoying the support of the British Community Alexander Csoma de Koros scholar of tibetology resided in Tehran from October 14th 1820 to March 1st 1821. In Memory of the Hungarian Bodhisattva this plaque was erected in the year 1969 by the East-European Centre of the Arya-Maitreya-Mandala.
4. His two Tibetan lama-masters are: Sans-rgyas Phun-chogs and Kun-dga'-chos-legs;

Alexander Csoma de Koros / A Bibliography

(Extract from the Tibetan Bibliography compiled by the Asiatic Society of Bengal)

- 256. Analysis of the Kah-gyur, 1820. Asiatic Research, XX, 41
- 257. Geographical notice of Tibet, 1832. JASB, I, 121
- 258. Translation of a Tibetan fragment with remarks by H.H. Wilson, 1832. JASB, I, 269
- 259. Note on the origin of the Kalachakra and adi-Buddha systems, 1833. JASB, II, 57
- 260. Origin of the Sakya race translated from the /La/, or the 26th volume of the mDo class in the Kah-gyur, commercing on the 161st leaf, 1833. JASB, II, 385
- 261. Translation of a Tibetan passport dated 1688 A.D. 1833. JASB, II, 201
- 261. A Grammar of the Tibetan Language, Calcutta, 1834
- 263. Tibetan and English Dictionary, Calcutta, 1834
- 264. Extracts from Tibetan works, translated, 1834. JASB, II, 57
- 265. Tibetan symbolical names used as numerals, 1834. JASB, III, 6
- 266. Analysis of a Tibetan medical work, 1835. JASB, IV, 1
- 267. Interpretation of the Tibetan inscription on a Bhutan Banner, taken in Assam, and presented to the Asiatic Society by Captain Bogle, 1836. JASB, V, 264
- 268. Note on the white satin-embroidered scarfs of the Tibetan priests by Major Thalloyd. With a translation of the motto on the margin of one presented to the Asiatic Society, 1836. JASB, V, 383
- 269. Notices on the different systems of Buddhism, extracted from the Tibetan authorities, 1838. JASB, VII, 142

279. Enumeration of historical and grammatical works to be met with in Tibet, 1838. JASB, VII 1 , 147
271. Remarks on Trans-Himalayan Buddhist Amulets, 1840. JASB, IX 2 , 905
272. A brief notice of the Subhashita Ratna Nidhi of Sakya Pandita, with extracts translations, 1855-56. JASB, XXIV, 141 and XXV, 257
273. Sanskrit-Tibetan-English vocabulary, being an edition and translation of the Mahavyutpatti; edited by E.D. Ross, S.C. Vidyabhusana and D.C. Chatterjee, 1910. MASB, IV.
274. Tibetan Studies, being a reprint of articles contributed to the JASB, edited by E.D. Ross, 1911. JASB, new series , VII Ext. 1.
275. Analyse du Kandjour et du Tandjour recueil des livres sacres du Tibet, traduit de l' anglais par Leon Feer. Annales du Musee Guimet.
276. Alexander Csoma de Koros, 1842. Asiatic Journal, XXXIX, 113.

The Institute of Tibetology strives to preserve the lamp of the Freedom of the Mind as lit by the Lord Buddha. It has a comprehensive representative collection of Nyingma, Kargyu, Sakya and Gelug works numbering over 30,000 books and treatises.

Some of the important publications, apart from the Bulletin of Tibetology are listed under:—

༄༅། །དབ་ཐེན་དམར་པོ། །

RED ANNALS (Hu-lan-Deb-ther/Deb-ther dMar-po) as composed by Kun-dga rDo-rje in 1346 A.C. underwent a reduction in 1538 A.C. While this revised version has been available in xylograph, hand-made copies of the original have been very rare. Three authenticated copies were available in Lhasa a few years ago. A copy of the original was located with help of Athing Tashi Dahdul Densapa of Barmiok with a Tibetan family now migrated to south of the Himalayas. This copy in Umed contained a number of obvious calligraphic mistakes and all care has been taken to rectify these errors. Tibetan text in traditional Tibetan format with 39x2 pages forms part I priced at Rupees Five (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

April 1961.

༄༅། །རྒྱལ་ལྷན་མཆོག་གཉིས། །

RGYAN-DRUG MCHOG-GNYIS an Art Book (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.C.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dinnaga, Dharmakirti, Gunaprabha and Sakyaprabha; reproductions are as per originals today after 300 years of display and worship with an 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: Rupees Thirty (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

April 1962.

NAMGYAL INSTITUTE OF TIBETOLOGY, GANGTOK SIKKIM



PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltsen, a Khampa scholar educated in Nyingma and Sakya schools of Derge, in 1771 A.C. Though this book was preserved in xylograph few copies of the block-prints are found outside Tibet. The lexicon portions are now presented in modern format with Tibetan words in Tibetan script and Sanskrit words in Sanskrit script with an elaborate foreword by Professor Nalinaksha Dutt. Price: Rupees Twenty (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

October 1961.



The entire xylograph (637 pp: 21 inches x 4 inches) containing both lexicon and grammar parts is now presented by offset (photomechanic); most clear reproduction of any Tibetan xylograph ever made anywhere. A table of typographical errors etc., as found in the original (xylograph), compiled by late lamented Gagan Palden Gyaltsen (Mentsikhang: Lhasa and Endhay: Gangtok) makes the present publication an improvement upon the original. Price:- Rupees Twenty Five (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

November 1962.

NAMGYAL INSTITUTE OF TIBETOLOGY GANGTOK, SIKKIM

༄༅། ། བཟང་སྤྱོད་ཀྱི་རིག་པ། །

The famous scholar Lcang-skye Khutkktu Rol-phi-rdorje (1717-1786 A.C.) contributed a commentary on BZANG-SPYOD. This is now brought out in modern format with Introduction by Dr. Lokesh Chandra; pp xvii and 61. Price: Rupees Three (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim.

April 1963.

NAMGYAL INSTITUTE OF TIBETOLOGY, GANGTOK, SIKKIM

Some of the facilities the Institute offers are:—

The Institute offers opportunities to serious scholars and research workers for doing research work and learning the Tibetan language. It has Tibetan as well as English speaking staff.

The Institute possesses a Microfilm Camera and can supply microfilm copies of selected works at a nominal cost. It has also a small but good collection of Tibetan Art Objects. A Hostel is attached to the Institute for accommodating a limited number of scholars.

Price per copy Rupees Five

