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STORAGE-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. Panavastu, 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 rehash (v. Bcd). A similar distinction is admitted by the Yogacaras: citta is Alayavijnana; Manas is kliśtam manas (defiled mind) as well as the mind of immediate past moment; vijnana is what cognizes the object in the present moment (Yoganarasihāmi, p. 15). The Sarvavajjādīnī too say that the immediate past moment of consciousness is manas, i.e. mana indriya, and vijnana is what cognizes its each object (निशाच निदिष्टवीर्याः, vijnanam prativijayaptih -Kosa, I. 15).

According to the Satadharmāntamoksha: citta is classified into eight as follows: five sense-consciousnesses as related to five senses; eye, ear, nose, tongue and body, the sixth: manovijñana, Seventh: kliśtam manovijñana and the eighth: Alayavijnana (v. Panavastu, Appendix. 49-50). The first six are admitted also by all early Buddhists. The last two are added by the Yogacara. Takakusu explains the last three types thus: sense-center, individualizing thought-center of Egoism, 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 s refraction 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 (अधिका भक्तिः सत्कारलमुन्मात्रा, avidya atmadatta sammahana trst). The store-consciousness serves as seat of seeds, abode of all
idotions, and is counted resultant and a new birth-taking factor (सत्तवत्वशपीलावशिष्यात्मकृतिविगृहश्चैहृहृताः).


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. Vibb. 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 ideas-seeds spout 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. Takakuki, 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-vijana) which are called collectively ‘enjoyable’ (upadha). 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 (ayuktta) 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-aigandhipala) because it serves as the final cause of the good and the bad elements (Kusala-abhava-dharmadhipatayaa). Hence it is the efficient cause of all active impure elements as well as the final cause of all active consciousness-bodies (M. Vibb. Tika, p. 27-28).

Vaubhandhu who pleads that the entire universe of the subjective and objective elements is mere transformation of one consciousness (vijana-pariniya) 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 Vaubhandhu says:

"It is the resultant and seat of all seeds" (विपोषित तथाविरविचार
Vipaksh varahbijakam). 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). 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 Kasmatisiddhi (Et, lamotte's French Translation in Melanges Chinois Et. Budzhiqhe. Vol. IV, further remarks: It is called Adana-vijñana as it assumes the body; it is Alaya-vijñana as all seeds of dharmas are stored in it; it is Vipaka-vijñana as it is a retribution of the acts of previous life (p. 103).

It is named Bhavangarija in the scripture of the Tomarasatya school, Mulavijñana in the scripture of the Mahasanghika school and Assamarika-skandha in the scripture of the Mahasatka school. (p. 106). 

Note: Other two skandas of the Mahasatka are Kamika-skandha and Agyajamavattika-skandha, from Masure, p. 63. (ibid. p. 106 n. 13). Asanga also considers alaya as Bhavanga (v. M. sutra, XI. 32).

Alayavijñana’s object and aspect or form (alambana-sakara) 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 Vijnana-pallamankalika. But the sutra speaks of the six consciousness-bodies alone and not of the Alayavijñana (separately). Why so? The intention of Buddha is explained in the Sandhinirjacana: ‘believing that they (ignorant) would imagine that the Alayavijñana is the soul, I have not revealed it to the ignorant people (p. 106-7); Sandhinirjacanasutra, stanza cited, p. 103. n. 108.

बाहमनव्यक्ति समीर हृदयो अंगोऽयमा वातिष्ठ सर्वायोऽस्ति ॥

‘Believing that they (ignorant) would imagine that the Alayavijñana is the soul, I have not revealed it to the ignorant people’ (p. 106-7); Sandhinirjacana sutra, stanza cited, p. 103. n. 108.

Adavavijñana gubhira sukshmo ogho yathā varattā Sarvajjana/bhūna ese mayi an prakṣa mahaśiva atma purikalpayyataḥ/sp. Trimsika, p. 34 with slight variation in the second line.

Why do they think so? Because this consciousness is beginningless (anadidaksita) 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, abhava, viśna) and easier to recognize; since they are associated with passions, kula and pratyakṣaṁyoga, counteracting path and they are brought under sankless and vayvadana, “pollution” and “purification” they are in the nature of result-consciousness. By this reasoning one will understand

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that there exists one causal consciousness (bhuvijñana). 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 Atya-consciousness. Thence we explain why the sutras of other schools speak of only six consciousness-bodies as Bhavangvjñana... 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 (bhuvijñana) is perfumed by the active consciousness (suvijñana). 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 Trimsāka, ver. 15.

We may note here that the position is quite different with the Satyastidi. 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 refusal to support the Sarvāstivādin's tenet of saṃprapyaṅga, 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 Daśabhumisūtra wherein this consciousness has ultimately been linked up with the Matrix of Tathagata as its interior source. The well-known Avatamaka School of Buddhism (which is founded on the Gandavyuha Sūtra) has sprung up absorbing much of the traditions and interpretations laid down in the Daśabhumisūtra and the comment thereon by Vasubandhu (Essentials, p. 110-111).

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 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 Dharmadātu, Foundation of Elements which is a universal principle present in every individual; it is also termed Tathagata-garāha (v. Discussion on this topic in my book Idealism).
Let us take note of Takakusu's observation on the causation-theory of the later Idealists: The theory of causation by Dharmathā 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, panpsychism, cosmoeism 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 Tathāgata, Tathāgatagarbha (ep. 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 pushed 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-vāda) 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 Mahāyāna Buddhism of the doctrine of immanence in the form of Dharmadhātu or Tathāgatagarbha which is a reverse mode of store-consciousness (v. Ratnagota for detailed elucidation of the Garbhā-theory).

The transcendent knowledge which comes in the possession of a Yōgin at the final stage of his spiritual endeavour has been designated by Vasubandhu as Dharmakaya, Atmasvabhāvatā, Atayasāravāti. Vasubandhu speaks of it as अत्युपरार्थिः, Ataya-parārthi, because a metamorphosis of Atayasāravāti-consciousness is effected into a non-dual knowledge (which the same as Dharmakaya) as a result of dispelling the biotic forces of dualism which are active from immemorial days (his Trimsṭika, ver. 29-30 with Bhaya of Śūnatra).

Vajra-Samadhi calls it Amala-jñāna, immaculate knowledge. Since this knowledge flushes up transplanting the polluted store-consciousness it has been considered a ninth pure knowledge in the Vajra-Samadhi (v. Lie bembal, Tung pao, XLIV, p. 336). 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 transcendent knowledge is not counted as the ninth in the early
texts of the school whereas the diversity view is endorsed in the V.

samkhya. There is possibly a third view viz, the view of indescribability which may also be the opinion of Vedantadhy (v. kis Tristika, 

vr. 32). The nomenclature ‘store-consciousness’, ‘Alaya-vijñana’ 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 exist internally in the knowledge itself as knowable aspects and this knowable aspect appears to us as though it exists externally (v. Alm.

prikas, ver.6). Here in this context Dignaga is not enthusiastic to speak of the nomenclature of Alaya-vijñana, though his commentator, Vijnadgva makes good the lapse (v. the forthcoming publication of this comment from Ts. 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 Laksavatara Sutra’s cautious approach to the Yogacara’s eight-fold division of consciousness. The Sutra, though groused under the Yogacara classic is leaned towards the Praparastuv 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:

अद्यावधारणाराणी मन्या गति नास्ति।

उदास्वेत तक्षश्लीला तया गोमय निरसाम।

विनाय तेषा विष्णुः परिपोषको न निपदी।

(cp. Tucci’s paper, IBQ, IV. 545, f).

The great champion of the Madhyamika school, Candrakirti comments: ‘The advocate of the store-consciousness pleads that it is the seat of the seed of all active consciousnesses and it produces the appearance of the world. This advocate resembles the Brahmatical system pleading for God as a creator of the universe. One difference between them is that God is viewed permanent and the Alaya impermantine but in other respects they differ not much. (v. my Sanskrit text, Mathai. Avatas, Ch.VI, p.43).
The same accusation has been levelled by Acarya Bhaviveka in his "Karatâ Rahâna." If Dharmâ-kaya, Norm-body which is characterized by the Yogacâra as Anuvā-pârîvritti, metamorphosis of the store-consciousness be admitted in an existing self-being, then it is hardly distinguishable from the soul, Atman of the śākhânic 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 Sutrâsdhâ burbling strictures on such theories thus: The concepts of Purusa (or Padgita) 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 most learned professor in the Science of the Mind". (p. 38, pass. 2)

It is reported that Milarepa himself uttered the following: As the mere name of food does 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, submission to the contemplation of voidness of Equilibrium, of the indescribable, of the Incognizable forms the four different stages of the Four Degrees of Initiation gradually 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-Anegation, for the purpose of attaining Budhahood in one life-time . . . . (p. 186). I was perfectly convinced that the real source of both Samata and Nirvâna lay in the Voidness (of the Supra-mundane Mind). (p. 209). Noteworthy is the saying uttered on the occasion of his entering intoFinal Nirvâna:

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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. Even 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 voucheded by Milarepa in the saying: “I understood that all sentient beings possess a ray of the Eternal and that we must work for their salvation and development” (p. 85). This conception seems to be an echo of the Garbha theory of the Yogacara.

Et. Lamotte has drawn our attention to the fact that the term alaya can be traced to Pali canonical sources in the passages: अलायास्त्र यो यहास्त्र दियास्त्र अलायास्त्र, alayarama kho puññam pada alayarata alayamitā, “people are delighted in alaya, engrossed in alaya and joyous inalaya” (Ref. Digh.3.p.36.3.37.35; Majjhina 1, 167, 32, Samyutta l, p.136.11; Anguttara II, p.131.30; Mahavastu III, p.314.3). But its sense is panesamaguna, five objects of five senses according to comment on Digh. Later the Vijnavadins found in the passage a justification of their theory of Alayavijñana, psychological basis of the school. He further remarks that the Vaisalakirti still ignores the Vijnavadin (Et. Lamotte op. cit. p. 246. n.4). Refer to Majh.1.190 speaking of the Alaya in parallel with भावं (wish), anāya (pursuit) and so on. The renowned Buddhist poet Asvaghosa still ignores the later technical sense of the term in this line: कोवेर्द्वधास्त्र अलायास्त्रे निर्भावी निर्भावी रतिः।

Loke, smīr alayacane nivṛttas tu darabhā rathī.

The taste towards the retreat is very rare in this world which is engrossed in enjoying the sensual pleasures, alaya. Sundarananda, XII.22

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Some Brahmical Parallels

The advocate of transformation-theory (parinormada) on the Brahmanical side is the Sankhya philosopher. His eight rudimentary elements are comparable with the Vijnanavadin's groups of eight consciousnesses. The Sankhya eight rudiments are: Pradhana or Aruksa, shankara, buddhi and five great elements (r. Bad, caita, XII, 18, Canka, Sarira ch. 1 and Gita, XIII, 5). The classical Sankhya replaced the five great elements by their corresponding finer subtle ones a parallel development is also noticeable in the Satya-Siddhi (Ch. 16). The Bhagvat Gita in an earlier Chap. VII, 4 declares that the Nature, Prakriti is distinguished into eight: Five great elements, mind, manas, intellect, buddhi and individuality, anahata. The polluted mind of the Vijnanarik occurs with shankara because both are sources of the I-notion, the Gita's mind with Mano-consciousness and buddhi with mano-vijjana. Canka assigns to Buddhi the function of I-notion from which state are produced the great elements. The mind, manas as producer of the world has been stated in the Mundaka Up. (1.1.8) according to the interpretation of Sri Sankaracarya (r. Brih. Bhasya). 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 vijnana signify one and the same thing for the Buddhists. The Taittiriy Up. (II.4) mentions manas and vijnana as distinct elements (cp. Katha, III, 1.3); Sankara takes vijnana for buddhi (r. Brih. Bhasya). The classical definition of manas and buddhi is that the former is characterized as designating (sattvika) and the latter as deciding (rajasarga). (r. Sankara Karika, 23, 27) and also accepted by Sankara (r. Tatt. Bhasya, II, 3.4., and Gita II, 21,44). There are certain contexts where Sankara is obliged to identify vijnana and manas (Tatt. II, 6 Bha.) and jnana and buddhi as one element (r. Katha, III, 1.13, Bha.).

The Pramanapandita, while explaining "Sarva" "all" enumerates four distinct states: manas, mind, buddhi, intellect, shankara, individuality and citta, spirit together with their respective objects: manatvaya, buddhayva, shankaratvaya and caryatvaya. The last element in this group of "all" is prama indicating thereby that it is the source as well as the binding factor of the entire group. Incidentally we may note here that the "Sarva" may correspond roughly with the Buddhistic "Sarva" which covers the entire universe grouped into twelve cases.
(pratana). This apart, the Upanisads and the Gita speak prominently of the states; manasa 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, nasti meaning p. 34 are stated (v. Trinika, 10, Conception of Bud. p. 84).

According to the reformed school of Buddhism, viz. Satyasadhi one mind element alone is substantial and all other mental phenomena are only its different moods and nominal but not substantial. This school thus views under one element all other mental states counted into sixty by the Sarvastivadins as separate substantial elements. The Vijnanavadin do not dispute with the Sarvastivadins and accept their entire list (v. Trinika and Satadharma. In my Pancavastu, App. Index). 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 Utp. 1, 1, 5). यानानत्व न अमोचः, Yan manasa na məune...manas includes also buddhi; his authority for this opinion is the Chandog- yopanisad (I, 5,3) which declares: यानानत्व न अमोचः, yan manasa na məune...manas includes also buddhi; his authority for this opinion is the Chandog- yopanisad (I, 5,3) which declares: यानानत्बिविविधत्वं भवति अनाद्विपत्तिः; अनात्त्व भूतं वैदिकतत्त्वं एवं। Kamas sankalpo vicikiraṇa sruddha avaddhādha dhīrthā dharma dhīrītvedat saavam mana eva (v. hi bhāsya).

Antahkarana, inner organ is a collective term favoured by the Vedantins for different mental faculties: citta, manasa, vijnana and buddhi, etc. Another collective term generally found in the Upanisads is Satvā having the same idea (v. Svet. Utp. II, 12). A favourite expression in the Upanisads is Visuddhisattva to convey the idea that the person of purified mind or some inner faculty becomes fit to realize his own self, 2,6. Buddhists (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 Vidyā, 1957, p. 1905).

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

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

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and so on. What is the basis for the mind, a sixth organ? The Sarvastivadin answers that mind's just previous moment serves as the basis for the sub-sequent 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 Hadesavattika, the heart-substance as the mind's basis. It is further claimed that this postulation has been made in accordance with a popular belief. (op. Compendium. p.279). Now wherefrom does this popular belief come? We have an interesting narrative in theUpamnud.

The Atman proposed the process of the world-creation as follows:-- There was in the beginning one Atman alone, and no other thing there was active (mitra). He thought: I shall create the world. He accordingly created these worlds: Aravha, Maricir, Mru and Ap. Aravhas world is what is the above the heaven, Aragha and also a foundation of the latter. Beneath the heaven is Antarikasa, that is the world of Maricir. Samsa- bhas of the Sun, beneath the Maricir is the earth known as Mru: 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 Apri, fire, nose, bursting breath; and the wind came out; the eyeballs bursting came out Cakshu, 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 therefore from the moon came out: ......

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

Apri becoming speech entered in the mouth, the wind becoming breath entered in the nose, Aditya becoming the eye entered in the eye-balls. Diis becoming the ear entered in the ear-holes, Rudra and Vanaspati becoming hairs entered in the skin. Candrasamas becoming manas, mind entered in the heart.......(6. 1 and 2).

The above narrative makes obvious that each sense-organ has its own basis as well as its presiding deity and thus the mind has the heart as its basis and the moon as its presiding deity.
The same Upanishad declares on another occasion that the heart and the mind are identical: Tat sat satyagam ten mana eva. (III, 1,2). It is further stated that all the mental states such as Samjñana, vijñana and prajñana 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, Parinamo-vadin who is generally counted as Sat-kary-vadin, an upholder of the imperceptible presence of the effect in the cause. Thus when the effect is present in the cause, vica-veti 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 Parataram it is neither different from nor identical with Parinipann (ver.22). The Advaita-Vedanta would also countenance the same view, cf 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 Mara (मर), i.e. the world belonging to the god of death.
In this article Professor Lhada Zangpo expounds the basic principles of Buddhism and the correct method of practicing 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 qualities and Supreme qualities have also been explained. There is besides a beautiful exposition on the Doctrine of Karma and the path followed to acquire Buddha-attainment.
བོད་ཀུན་ངོ་གཞན་གཏིང་སོགས་གནས་བཤད་བོད་ཀུན་ཐོན་མི་རིགས་གཞན།

མི་རིགས་རང་གཞན་གཞན་ཁང་། དོན་པར་ཁ་ལ་སེམས་ོན་པར་ཁ་ལ་སེམས་གྱིཝ།

དོན་པར་ཁ་ལ་སེམས་ོན་པར་ཁ་ལ་སེམས་གྱིཝ།
নুসরাত হাদিদ কে সদস্য হিসাবে নিযুক্ত করা হয়েছে। ২০২২ সালের ১৯ ফেব্রুয়ারি তাদের অর্থনীতি বিষয়ক প্রতিষ্ঠানের কার্যক্রমের জন্য নুসরাত হাদিদ হিসাবে নিযুক্ত হন। নুসরাত হাদিদ মক্সা ফারুখী হিসাবে অর্থনীতি বিষয়ক প্রতিষ্ঠানের কার্যক্রমের জন্য নিযুক্ত হন।

নুসরাত হাদিদ নিযুক্ত হিসাবে নিযুক্ত হন। নুসরাত হাদিদ মক্সা ফারুখী হিসাবে অর্থনীতি বিষয়ক প্রতিষ্ঠানের কার্যক্রমের জন্য নিযুক্ত হন। নুসরাত হাদিদ মক্সা ফারুখী হিসাবে অর্থনীতি বিষয়ক প্রতিষ্ঠানের কার্যক্রমের জন্য নিযুক্ত হন।

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নুসরাত হাদিদ নিযুক্ত হিসাবে নিযুক্ত হন। নুসরাত হাদিদ মক্সা ফারুখী হিসাবে অর্থনীতি বিষয়ক প্রতিষ্ঠানের কার্যক্রমের জন্য নিযুক্ত হন।}

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དེབ་ལན་དོན་ཚུལ་གནོད་གཅིག་ཐོགས་ཐོབ་མེད་གང་གི་དོན་ཚུལ་གནོད་གཅིག་ཐོབ་མེད་གང་གི་
དོན་ཚུལ་གནོད་གཅིག་ཐོབ་མེད་གང་གི་དོན་ཚུལ་གནོད་གཅིག་ཐོབ་མེད་
དོན་ཚུལ་གནོད་གཅིག་ཐོབ་མེད་གང་གི་དོན་ཚུལ་གནོད་གཅིག་ཐོབ་མེད་

drugstore}
བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོད་ཡིག་དེར་བའི་ཤེས་བསོད་ནམས་པར་འིར་བར་བོད་ཀྱི་བོdB.
བོད་ཀྱི་བོད་ཡིག་ཡིག་བོད་ཡིག་བོད་ཡིག་བོད་ཡིག་བོད་ཡིག་བོད་ཡིག་བོད་ཡིག་

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আমরা পঞ্চম শতকের মাঝামাঝির সময়ে বসুন্ধরা নদীর তীরে একটি মন্দির তৈরি করেছিলাম। এই মন্দিরটি বুড়িগঙ্গা নদীর পাশে অবস্থিত ছিল। মন্দিরটির পাশে অনেক বড় বড় বিশাল ধারা ছিল। সেসব ধারার পাশে নদীর পাড়ে পশু-পাখির নিচে চিরকাল ধরে নিঃসৃতিগত হয়ে ছিল।

মন্দিরটির পাশে নদীর পাড়ে মানুষেরা নদীর মাটি দিয়ে মন্দিরটির পাথর তৈরি করে ছিল। মন্দিরটির উপর নদীর ঝর্নায় পাতা পড়তে থাকতো। মন্দিরটির মাটির মধ্যে একটি ছোট ছোট ঝর্না ছিল।

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চাঁদ যে দিন লাগায় নিমফ্লো পর্বের আসন থাকে তাঁর কোন কোন দিন হলে চাঁদ যায় না। একদিন চাঁদ এই প্রাঙ্গণের তীরে বসে নেবে। তখন নিমফ্লোর পর্বের আসন নামে সে বসে নেবে। একদিন চাঁদ এই প্রাঙ্গণের তীরে বসে নেবে। তখন নিমফ্লোর পর্বের আসন নামে সে বসে নেবে। একদিন চাঁদ এই প্রাঙ্গণের তীরে বসে নেবে। তখন নিমফ্লোর পর্বের আসন নামে সে বসে নেবে।
কিছু বলা যেতে পারেন যে যে সময় কোনো একটি কাজ করা থেকে থাকে, তা হলো এক কাজ করা থেকে থাকে, কিশোর কাব্য করার বিষয়ে কথা বলা হলো। হিমালয় সাদৃশ্য মাছের মুখে কি করে। མང་ ཤིག་ སྟེ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣམ་ རྒྱལ་ བཏ་ ནམ་ རྣম་ རྒྱལ་ བཏ་ ནམ་ རྣম་ རྒྱལ་ བཏ་ ནম।
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

by Dr. ERNEST HETENYI

Alexander Csoma de Koros was born on the 4th April, 1784 in
Koros, a little village in Haremszal, 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 boy free of charge, who then supported
themselves by part-time 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 1838 he returned to Nagyvárad. He was offered a teaching post by his old school but Cooma 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 Nagyvárad.

A councillor offered him a modest sum to help him on his journey. With 200 florins - all the money that Cooma had - in his pockets, he said goodbye to his friend and professor, Dr. Hegedus late in the Autumn of 1849, and set out alone on his long journey, on foot with a stick in his hand and a knapsack 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 Romanian 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 Teivan he met the English ambassador who gave him a grant of 300 rupees. Cooma 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. Cooma was offered a job but he did not accept it. After a short time he set out alone again, walking as usual. His plan was to go through Kashmir to the Karakoram pass. But he was only able to reach Leh, capital of Ladakh, adjoinning 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 Cooma de Koros.

Moorcroft saw with great astonishment that in Cooma he had met with a man of extraordinary mental powers matched by a determined will, a man who could not only undertake difficult intellectual feats but could also overcome extreme physical hardships. 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 & Cooma went back to Ladakh to study Tibetan and compile a grammar and dictionary of the Tibetan language. Cooma accepted the offer. Apart from his general interest in oriental languages he was attracted to the task by the possibility of finding kindship 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 Gompa (th. 6Gon-pa - lama-monastery) in Zanskar. 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 Zanskar 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, Cooma was living and working "in circumstances that would have brought to despair anyone else."

During this period Cooma 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 Sahabah. The English commander there became suspicious of Cooma 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 Cooma 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 1835-36, 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 Cooma had to return to Sahathu without having completed his task. At Sahathu 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 Cooma 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. It 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 Teri swamps, he contracted malarial
fever. Dr. Campbell, the British medical officer at Darjeeling who
attended to him, could not understand the ravenous utterings 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
Heavens 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.

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1. His name in Hungarian: Körosi Csoma Sándor; in Tibetan: Phri-glin-gyi-grwa-pa - The Foreign Pupil; in Japan known as Cōsa Bosatsu - Cōsa the Bodhisattva; in Vietnamese: Bo-tat Cōsa - The Bodhisattva Cōsa. After his is named the International Institute for Buddhology (Budapest), established in 1956 by the Aryan-Maitreya-Mandala, as well as the Vietnamese Institute of Buddhology (Vung-tau,) which works since 1969 under the leadership of Dr. Anuruddha, Upacarya Aryan-Maitreyas-Mandala.

2. Leader of the Hungarian Buddhist Mission; Upacarya AMM/ Deputy-superior of the Aryan-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 Aryan-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 Aryan-Maitreya-Mandala.

4. His two Tibetan lama-masters are: Sans-rgyas Phun-chogs and Kun-dga'-chos-legs;
Alexander Csoma de Koros / A Bibliography

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

256. Analysis of the Kab-gyur, 1829. 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, 1831. JASB, I, 269
259. Note on the origin of the Kachechakra and ali-Buddha systems, 1833. JASB, II, 57
260. Origin of the Saky race translated from the /La/ or the 16th volume of the mDo class in the Kab-gyur, commencing on the 16th 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, 164
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

40
279. Enumeration of historical and grammatical works to be met with in Tibet. 1888. JASB, VII 1, 147

271. Remarks on Trans-Himalayan Buddhist Amulets. 1840. JASB, IX 2, 905

272. A brief notice of the Subhasita Rasa Nilmi of Sakya Pandita, with extracts translations. 1855-56. JASB, XXIV, 141 and XXV, 357


274. Tibetan Studies, being a reprint of articles contributed to the JASB, edited by E.D. Ross, 1921. JASB, New Series, VII Ext. 1.


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, Kangyur, Saky and Gelug works numbering over 30,000 books and treatises.

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

**RED ANNALS** (Hu-lan-Deb-ther/Deb-ther dMar-po) as composed by Kun-dga zDo-rje in 1346 A.C. underwent a reduction in 1358 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 the help of Athing Tashi Dabul Deneapa of Barmiok with a Tibetan family now migrated to south of the Himalayas. This copy in Lined contained a number of obvious calligraphic mistakes and all care has been taken to rectify these errors. Tibetan text in traditional Tibetan format with 3922 pages forms part I priced at Rupees Five (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

April 1961.

**RCYAN-DRUG MCHOG-GNYIS** an Art Book (Six Ornaments and Two Excellents) reproduces ancient scrolls (1650 A.C.) depicting Buddha, Nagerjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Guatama, and Sakya. 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.

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PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltse, 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 Gyan Palden Gyaltse (Mentsikhang; Lhasa and Zandhaq; 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
The famous scholar Leang-skye Khutkku Rol-phi-dorje (1717-1786 A.D.) contributed a commentary on BZANG-SPYOD. This is now brought out in modern format with introduction by Dr. Laken Chander; pp xvi and 62. Price: Rupees Thirty (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim).

April 1963,

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Some of the facilities the Institute offers are:—

The Institute offers opportunities to senior 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.