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CONTRIBUTORS IN THIS ISSUE

1. N. Aiyaswami Sastri Formerly Adhyapaka in Visnubharati, leading scholar on Mahayana literature and author of publications on Tibetan and Chinese translations and commentaries.

2. Learned Lama Kempo 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 Director of the Institute, Alexander Csoma de Koros for Buddhism, Budapest, Hungary.

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STOR£-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 (r. Panavastuka, p. 36). Some authors distinguish as follows. What is past is manas, what to come is citta and what is present is vijnana. They are further explained. It is called citta considering its movement in a distant past; it is manas considering its previous movement and it is vijnana considering its tendency to rehash (r. Rdb). A similar distinction is admitted by the Yogacarias: citta is Alayavijnana; Manas is kliṣṭam manas (defiled mind) as well as the mind of immediate past moment; vijnana is what cognizes the object in the present moment (Yogacarabhumi, p. 15). The Sarvatvabadha too say that the immediate past moment of consciousness is manas, i.e. rama indriya, and vijnana is what cognizes its each object

(निवा निशिबिकटी , vijnanam pratijñaptih -Kosa, I. 16).

According to the Satadharmaniyamokha 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: Kliṣṭam manovijnana and the eighth: Alayavijnana (r. Panavastuka, Appendix, 49-50). The first six are admitted also by all early Buddhists. The last two are added by the Yogacarias. Tokasitsu 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 it reflects 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 (अविष्णु नकृत्य, avidya atmadrsti sammanana trna). The store-consciousness serves as seat of seeds, abode of all
idoations, and is counted resultant and a new birth-taking factor (स्वात्तंत्रतावतः भवनिविद्युत्तम: पृथ्विमन्तरयजस्विनः)
Yo. ch. p. 11). Sarva-bij-jatam asrayabhadanasthitam upadatsvipkṣa-
sangibhisuṣum.

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 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. Takakusu, Essential, p. 37). This explanation comes into conflict with the established tenet of one school (Siddhanta), according to which store-consciousness is only productive cause of all other active consciousnesses (pravrtti-vijnah) which are called collectively 'enjoyable' (upahoga). 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 (avyayatra) 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-nigandopala) because it serves as the final cause of the good and the bad elements (Kusala-abhasa-dharmadhayayan). Hence it is the efficient cause of all active impure elements as well as the final cause of all active consciousnesses-bodies (M. Vibh. Tika. p. 27-28).

Vaibhavdaru who pleads that the entire universe of the subjective and objective elements is mere transformation of one consciousness (vijnah-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 Vaibhavdaru says:

"It is the resultant and seat of all seeds" (विपक्षयो विनिविद्युत्तमः वसायतनम्
Vipoksh sarabijakam). It is abode of all seeds of defiling elements; hence it is termed storing centre (slava). 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 (karma-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 Karmasiddhi (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 Bhavangavijñana in the scripture of the Tantreṇātīya school, Madavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school and Asmavijñana in the scripture of the Mahāsāṃghika school. (p. 106).

Note: Other two skandhas of the Mahāsāṃghika are Kāma-skandha and Ajjanavasati-skandha from Māyā. p. 63. (ibid. p. 106 n. 13). Asanga also considers alaya as Bhavanga (r. M. sutra 11. 33).

Alayavijñana’s object and aspect or form (alambara-skara) are imperceptible. In the cessation trance (nirodha-samapattip) 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-palansamkhā. 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 Sandhinirvinanacāra: ‘believing that they (ignorant) would imagine that the Alayavijñana is the soul, I have not revealed it to the ignorant people’ (p. 106-7). Sandhinirvinanacāraks, stanza cited, p. 103 n. 106.

बाह्यस्वभासान सारीर ब्रह्मोद्धर्दये यथा वासि सर्वोपर: ।

ब्रह्मान् एतों स्वभासे न रक्षिताद्वीप सारीर परिवर्तपेतुः ॥

Adavavijñana gībhrā sukṣmo ogho yathā vartati Suravajībā: esa mayi an prakāśa mahaissata pañca parikāppa vythah/ep. Trims. bhas. p. 34 with slight variation in the second line.

Way do they think so? Because this consciousness is beginningless (anatīdihā) and continues to the end of Somula; because it is very subtle in its aspect, it does not change. Six consciousness-bodies are gross in their support-object, aspect and model (alambara, āhara, viśna) and easier to recognize; since they are associated with passions, klesa and pratyakṣamārga, counteracting path and they are brought under sankless and sva-saīvadana, “pollution” and “purification” they are in the nature of result-consciousness. By this reasoning one will understand
that there exists one causal consciousness (ksa-vijjāna). 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 Aksa-
consciousness. Thuswise we explain why the sutras of other schools
speak of only six consciousness-bodies as Bhavavijjāna... 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 retribu-
tion-consciousness (ksa-vijjāna) is perfumed by the active consciousness
(ksa-vijjāna). When they exist in two persons there is no such mutual
relationship. Therefore we do not have any difficulty in this propo-
sition (p. 109). Ref. also Trimsika, ver. 15.

We may note here that the position is quite different with the
Satyostidhi. 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 Svaastivadin’s tenet of samprajñya, association
of thoughts (v. ch. 65-76.)

We understand further that the problem of store-consciousness has
also been discussed by Vasubandhu in his comment on the Daśabhumi-
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 Daśabhumi-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 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-garbhā
(v. Discussion on this topic in my bud. Idealism).
Let us take note of Takakusu’s observation on the causa-tion-theory of the later Idealists. The theory of causation by Dharmadhātu 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, pantheism, cosmoc- hotism 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, Tathāgata-viśuddha (cp. Ibol).

The above process of thinking is truly a climax in the develop-ment of Buddhist thought. The theory of causation by the sole action-influence was pressed 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 detehroned in Buddhism the soul is also likewise dropped. Thus the doctrine of immanence (āntaryami-svāda) 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 Tathāgata-guṇa which is a reverse mode of store-consciousness (v. Ratnaprada for detailed elucidation of the Garbha-theory).

The transcendental knowledge which comes in the possession of a Yōgin at the final stage of his spiritual endeavour has been designated by Vasubandhu as Dharmakāya, Atmasvādha, Atmavedānanda, Vasubandhu speaks of it as अत्मवेदानन्द, Atmavedānanda, because a metamorphosis of Atmaveda-store-consciousness is effected into a non-dual knowledge which is the same as Dharmakāya as a result of dispelling the biotic forces of dualism which are active from immemorial days (his Trimśikā, ver. 29-30 with Bhyāya of Śīlaṃatī).

Vajra-Samadhi calls it Atma-jnana, immaculate knowledge. Since this knowledge flushes up transplants the polluted store-consciousness it has been considered a ninth pure knowledge in the Vajra-Samadhi (v. Lie bemhal, Tung pao, XLIV, p. 399). 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. samadhī. There is possibly a third view, viz. the view of indescribability which may also be the opinion of Vardhamāna (v. k. Trimbakī, v. 52).

The nomenclature 'store-consciousness', 'Alaya-vijñāna' 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. Alum. pañcika, ver. 6). Here in this context Dignaga is not enthusiastic to speak of the nomenclature of Alaya-vijñāna, though his commentator, Viṣṇudīva makes good the lapse (v. the forthcoming publication of this comment from T.B. 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 Laṅkavatāra Sūtra's cautious approach to the Yogacāra's eight-fold division of consciousness. The Sūtra, though goupūrṇa in the Yogacāra classic is leaned towards the Pravāpaśāra 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 indistinguishesh like the ocean and its waves, hence they are of one and the same kind:

\[\text{चिन्तनासमस्याः क महोच्छादनं न बलनं}\\\text{विद्वेद् तत्ज्ञनः वा मानो निलोकणयम्}\\\text{विस्माश्च तत्वं विचारः परिपरमैः परेऽक्षी}\\\]

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

The great champion of the Madhyamika school, Candrakīrti 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 Brahmavid 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 respects they differ not much. (v. my Sanskrit text, Mathū. Avadūta, Ch. VI, p.47).
The same accusation has been levelled by Acarya Bhavaviveka in his Karatala-ratna: If Dharma-kaya, Norm-body which is characterized by the Yogacara as Asaya-parasyrati, metamorphosis of the store-consciousness be admitted in an existing self-being, then it is hardly distinguishable from the soul, Atman of the Aristotelian system because the soul also is described in their scripture as something existent, but beyond the reach by word and mind (c. My skt. text, p. 75-6).

Going back still earlier we have the Satyandhi harling strictures on such theories thus: The concepts of Purusa (or Padgita) and asaya are all wrong views. This tense remark reveals that this author is inclined to bring them under the category of a perverted notion (c. ch. 153).

It appears that the Asaya-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. 58, pass. 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, 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 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 Budhahood in one life-time .... (p. 186). I was perfectly convinced that the real source of both Samata and Nirvanya lay in the Voidness (of the Super-mundane Mind). (p. 209). Noteworthy is the saying uttered on the occasion of his entering into Final Nirvana:

11
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).

Sanyata, 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 vouched for 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 Yogacara.

Et. Lamotte has drawn our attention to the fact that the term alaya can be traced to Pali canonical sources in the passages: अलायादस्य तद्दार्श पत्ता अवसरस्वरुपम् अलायादस्य, alayarana kho punyam paja alayarata alayamidita, “people are delighted in alaya, engrossed in alaya and joyous in alaya” (Ref. Digh.3.p.36,137,25; Majhima I, 167, 32, Samyutta II, p.136,11: Anguttara II, p.131,30; Mahavastu III, p.314,3). But its sense is pannekeaguna, five objects of five senses according to comment on Digh. Later the Vijñanavadin found in the passage a justification of their theory of Alavijjana, psychological basis of the school. He further remarks that the Vimalakirti still ignores the Vijñanavadin (Et. Lamotte op. cit. p. 246, n.4). Refer to Majh.I,190 speaking of the Alaya in parallel with chanda (wish), anugaya (pursuit) and so on. The renowned Buddhist poet Asvaghosa still ignores the latter technical sense of the term in this line:

कोषेरंकाचः अलायारं नित्तरूपः कुप्तं रति:

Loke, snin alayarame nivrittau darlabha ratih.

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

The advocate of transformation-theory (parinamavada) on the Brahmanical side is the Sankhya philosopher. His eight rudimentary elements are comparable with the Vijnanavadins' groups of eight consciousnesses. The Sankhya eight rudiments are: Pradhana or ArYaKRTa, asankhara, buddhi and five great elements (r. Bad. carita, XII, 18, Caska, Sarira ch.1 and Gita, XIII, 9). The classical Sankhya replaced the five great elements by those corresponding to subtle aeries a parallel development, is also noticeable in the Satya-Siddhi (Ch. 16). The Bhagvat Gita in an earlier Chap. VII, 4 declares that the Natware, Prakriti is distinguished into eight: Five great elements, mind, manas, intellect, buddhi and individuation, atman. The pured mind of the Vijnanavadins may be compared with atman because both are sources of the I-mood, the Gita's mind with Atman-consciousness and buddhi with manomaya-vijñana. Caska assigns to Buddhi the function of I-mood from which state are produced the great elements. The mind, manas, as producer of the world has been stated in the Muddaka Up. (1.1.8) according to the interpretation of Sri Sankara (r. his bhaya). 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, inturn, 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 Tattvivyayi Up. (II,4) mentions manas and vijnana as distinct elements (cp. Katha, III, 1.3). Sankara takes vijnana for buddhi (r. his bhaya). The classical definition of manas and buddhi is that the former is characterized as designatable (samadhiya) and the latter as deciding (vyavakhalita). (r. Sankha karika, 23, 27) and also accepted by Sankara (r. Tatt, bhaya, II, 3.4; and Gita II, 41.44). There are certain contexts where Sankara is obliged to identify vijnana and manas (Tatt, II, 6.6) and prana and buddhi as one element (r. katha, III, 1.13, 6.3). The Pranapunisad, while explaining "Sarva" ('all') enumerates four distinct states: manas, mind, buddhi, intellect, shankara, individuation and citta, spirit together with their respective objects: manataya, buddhayya, shankaraya and cetayaya. 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 Buddhism "Sarva" which covers the entire universe grouped into twelve cases
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 dhātu, nāti meaning pālpna are stated (v. Trimbika, 10, Conception of Bud. p. 84).

According to the reformed school of Buddhism, visit Satya-dhātu 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 Sarvavādins as separate substantial elements. The Viśisṭavādins do not dispute with the Sarvavādins and accept their entire list (v. Trimbika and Satvata. In my Pancevāsuta, 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 U.P. 1,1,5, 'Yastu dhātu vā sutu, Yan manasa na minute...manas includes also buddhi); his authority for this opinion is the Chandog- yopanisad (4, 5, 3) which declares: न भवत मनः सिद्धिः सिद्धिः भवत मनः सिद्धिः सिद्धिः भवत मनः सिद्धिः

Antahkarana, inner organ is a collective term favoured by the Vedantins for different mental faculties: citta, manas, vijñana and buddhi, etc. Another collective term generally found in the Upanisads is Sattva having the same idea (v. Sveta. U.P. 11, 12). A favourite expression in the Upanisads is Visuddhāsattva 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, 1957, p. 1905).

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

One more interesting topic I would like to discuss in this context. The early Buddhists conceive that each senseau consciousness has its own base, 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 asserts that mind's just previous moment serves as the basis for the sub-equant 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 Hasyavatth,
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 believe come? We have an interesting narrative in the tipitakas.

The Atma-vopanised narrates the process of the world-creation as follows:— There was in the beginning one Atman alone, and no other thing there was active (mitar). He thought: I shall create the world. He accordingly created these worlds: Andhika, Maricit, Mara and Ap. Andhika world is what is above the heaven, Eyoloka and also a foundation of the latter. Beneath the heaven is Antarikka, that is the world of Maricita. Samiti, rays of the Sun, beneath the Maricita is the earth known as Mara: beneath the earth is Ap-water.

Then the Atman thought: I shall create the Lokapala, 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 touch); of the Purusa so heated the mouth burst like an egg; from the mouth came out speech and Agni, fire, nose
bursting breath: and the wind came out; the eyeballs bursting came out Cakas, eye and therefrom Aditya (Sun), the ears bursting (came out) the ear organ and therefore quarters; the skin bursting heads and therefrom plants and trees came out; the heart bursting manus, mind and therefrom 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:

Agni becoming speech entered in the mouth, the wind becoming breath entered in the nose, Aditya becoming the eye entered in the
eye-balls. Diśa becoming the ear entered in the ear-holes, Oudhā and Vanaśpiti becoming hairs entered in the skin. Candramas becoming manus, mind entered in the heart......... (C. I and II)

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: \textit{Tad naa brahgyan taan mana stva.} (III, 1,2). It is further stated that all the mental states such as Samjna, vibhjna 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.

\begin{itemize}
\item \textbf{Note 1 (p.6)} This interpretation is quite compatible with a transformation-theorist, \textit{Parinama-sa\text{\textasciitilde}da} who is generally counted as Sat-kara-sa\text{\textasciitilde}da, an upholder of the imperceptible presence of the effect in the cause. Thus when the effect is present in the cause, \textit{vice-versa} also may be the case, i.e. the cause may be present in the effect. So this interpretation of \textit{Alaya} is very convincing.
\item \textbf{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 \textit{Paramatma} is neither different from nor identical with \textit{Parinama-sa\text{\textasciitilde}da} (ver.22). The Advaita-Vedanta would also countenance the same view, cf my paper on \textit{Gaudapada} in the \textit{Bullon}, Vol VIII, 1. p.33 ff.
\item \textbf{Note 3 (p.16)} This world of men is termed here \textit{Mara (मर्य)} The Buddhists call it \textit{Mara (मर्य)}, i.e. the world belonging to the god of death.
\end{itemize}
In this article Professor Lhodo Zangpo expounds the basic principles of Buddhism and the correct method of practicing the Holy Dharma; a detailed exposition 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 Buddhahood.
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নামে অনুমতিতে নথিবক্তি ও কর্তিকানীতি হাতে সাধনা বোধ করিয়া নিত্যংজীবন জ্ঞানসাধন করিবেন।

নবসং মন্ত্রকল্পনা করিয়া নিত্যং নৃত্য ও নোন্মস্তি সাধন করিবেন।

নামে অনুমতিতে নথিবক্তি ও কর্তিকানীতি সাধনায় সম্মুখ হইয়াছি। নন্দী নাম দ্বারা আকাশ আপনি সাধনায় সম্মুখ হইয়াছি।

নন্দী নাম দ্বারা আকাশ আপনি সাধনায় সম্মুখ হইয়াছি।

নন্দী নাম দ্বারা আকাশ আপনি সাধনায় সম্মুখ হইয়াছি।
དེཿ་བུ་ཤེས་པ་བོད་ཡི་ཅིག་གིས་ཡེ་ཤེས་མེད་པར་རང་གི་ཤེས་པ་ཡོད་པ་ནི་ལུགས་པ་ལ་ཡེ་ཤེས་པ་དང་ཤེས་པ་བོད་ཡི་བར་ཆད་ཅིག་གིས་མེད་པར་རང་གི་ཤེས་པ་ཡོད་པ་ནི་ལུགས་པ་ལ་ཡེ་ཤེས་པ་དང་ཤེས་པ་བོད་ཡི་བར་ཆད་ཅིག་གིས་མེད་པར་རང་གི་ཤེས་པ

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নালু নালু জানান কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়। এর সঙ্গে কাদিয়া এর বালুকান বার্ষিকী নামকরণ করা যায়।
དུས་མི་མིག་གི་གུང་བུ་གུང་དུ་ཐོབ་པར་བོད་པའི་མཐོ་སྒྲ་གནང་བཟང་།

དེ་དུས་མི་མིག་གི་གུང་བིུ་གུང་དུ་ཐོབ་པར་བོད་པའི་མཐོ་སྒྲ་གནང་བཟང་།
खणिं धर्मसंपत्तिः हीमत्रोऽहसरे। धर्मसंपत्तिः दिद्रामाय सर्वसंपत्तिः। ११०० वर्षे, श्रीमत शासनिधिदलाल श्रीमत विजयेन्द्र मेनोज्य राय ने हिन्दू धर्मशास्त्र के अनुसार एक नया संस्करण प्रकाशित किया। यह संस्करण में महत्वपूर्ण भूमिका रेखित है कि इसमें अनेक नए सिद्धांत दिए गए हैं।

यह संस्करण में महत्वपूर्ण भूमिका रेखित है कि इसमें अनेक नए सिद्धांत दिए गए हैं।
नुभाइणुरुपसुमानं सुद्द्वमलुगः नुपमसुकुटरुपसुमानं वर्तमानम्। 
सुमानं नुभाइणुरुपसुमानं नुपमसुकुटरुपसुमानं वर्तमानम। 
सुमानं नुभाइणुरुपसुमानं नुपमसुकुटरुपसुमानं वर्तमानम। 
सुमानं नुभाइणुरुपसुमानं नुपमसुकुटरुपसुमानं वर्तमानम। 
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सुमानं नुभाइणुरुपसुमानं नुपमसुकुटरुपसुमानं वर्तमानम।
ངོ་སློབ་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར་ཐོབ་པར
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་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ་བོད་ཁུལ
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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 fire in search of the original home 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 BODHISATTVYA

by Dr. ERNEST HETENYI

Alexander Csoma de Koros was born on the 4th April, 1784 in Keresztu, a little village in Hunyad, 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 thus 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 1818 he returned to Nagyenyed. 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 Nagyenyed.

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. Hegedüs late in the Autumn of 1819, 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 where he was to 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 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 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 Cooma 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 & 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 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 Gonpa (th. gön-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 Srinaghar. 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, said in 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 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 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. A 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 revered masteries 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 Szchenyi 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 Csooba – found a place in the shrine of the Tokyo Buddhist University.
1. His name in Hungarian: Kovosi 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 Bodhisattva 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 (Yung-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 1920 to March 21st 1921. 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, 1831. JASB, I, 269

259. Note on the origin of the Kalachakra and ali-Buddha systems, 1833. JASB, II, 57

260. Origin of the Sakya race translated from the /Laju/, or the 26th volume of the mDo class in the Kah-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, 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, 122
279. Enumeration of historical and grammatical works to be met with in Tibet. 1838. JASB, VII 1, 147

271. Remarks on Trans-Himalayan Buddhism. Anulects. 1840. JASB, IX 2, 965

272. A brief notice of the Subhashita Rasa Nidhi 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. I.


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, Sakyas and Gehug 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-the/Deb-the dMar-po) as composed by Kun-dga dWo-rje in 1366 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 Dabchul Densap of Barmlok with a Tibetan family now migrated to south of the Himalayas. This copy in Lomde contained a number of obvious calligraphic mistakes and all care has been taken to rectify these errors. Tibetan text in traditional Tibetan format with 3882 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, Dharmakirti, Guatama Buddha and Sakayamuni; 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

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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 Gegan Palden Gyaltse (Mentukhang; Lhasa and Gandhāra: 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 Lchang-skya Khutkku Rol-phi-dorje (1717-1786 A.C.) contributed a commentary on EANG-SPYOD. This is now brought out in modern format with introduction by Dr. Lokesh Chander; pp xvii and 62. Price: Rupees Three (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 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.