

Kailijong,

23rd December, 1952.

Dear Dr. Guenther,

Thank you very much for your letter of the 8th instant and for the copy of your "Madhyama" - a courageous attempt to deal with a difficult subject. I am looking forward to acquaint myself with your scholarly exposition.

Tibetan tradition knows two Asvaghosa (Aśvaghosha) - the first Asvaghosa who lived c.1 A.D. - 11 A.D., a contemporary of King Kaniska, and another Asvaghosa who, according to Kāraśāstra, lived in the time of King Kanchana of Bengal. The latter was the author of two treatises included in the *os tan-'gyur*:

Samvrtibodhicittabhāvanopadesavarnasāgrahaṇa, mdo, vol. , 13b-15a, large edition.

Paramarthabodhicittabhāvanākramaśāstra, rana, vol. 13a-15a, large edition.

The same two treatises are found in the section Jo-so'i Chos-kyāb of the large edition, 129a-130b and 130a-132a.

There are several other works (*stotras*) ascribed to the other Asvaghosa. Do you require their titles?

I am still trying for an Indo-Tibetan Institute. I hear the Mahabani Centre at Karnath has started Tibetan classes, and have invited a lama from Lahul (*gar-za*) to teach Tibetan. A strange choice! Here in Kailijong the China-Bharata *chais-piti* have started classes in Chinese and Tibetan.

With kind regards,

Yours very sincerely,

Kalinpong,

6th April, 1953

Dear Dr. Guenther,

Please excuse the long delay in answering your letter of the 26th February. Pressure of work and indisposition have prevented me from attending to correspondence.

I think you are right in ascribing an early date to Saraha, in any case he must have lived between the 2nd and 6th centuries A.D. Kal-pa-can of the introductory verse of Saraha's Kaya-koṣa is the name of a sect, and it is, I think, correct to translate

as " those who believe in an Ātman and a Creator god ".

In the second line of the verse means the Veda-reading Brahmans, and the must be one of the Saivite sects. I was once told that ga-pa (also written) meaning a mark on the forehead (this meaning is given by S.C.Das, Dictionary, p.207), must refer to the sectarian mark on the forehead.

In the second verse, quoted by you, Saraha must be referring to the Sāṅkhya followers and the Vaiśeṣikas.

A colleague of mine would like to get a copy of your Yuganaddha. Could you kindly send a copy by V.P. Post ?

I hear from Calcutta that there is a proposal to reprint S.C. Das' Dictionary. I hope they will reedit it.

My Tibetan Grammar is with the Baptist Mission Press, and I expect to get the first proofs soon. The second volume of my Blue Annals is slowly nearing completion. The last pages of the Index are being printed. Another volume on the Amdo dialect and the Kesar Saga will be published in Europe.

With kindest regards,

Yours sincerely,

Kalimpong,

15th November, 1953

Dear Dr. Guenther,

Please refer to your letter of the 20th September, 1953.

I went through your MS with much interest and have passed it on to Major J. S. Cann, as desired by you. Herewith a few suggestions:

- Verse 4: I prefer to translate *chos, dharma*, by element, instead of "thing".
- 8: *gas-lugs*, state.
- 9: 'du-byed, manifested or conditioned.
- 10: " on a cloudless sky ".
- 13: " Some take the reflection for the true thing".
"They are ignorant of their foolishness" (instead of " they do not note their foolishness ").
- 19: *ran-tan-med-pa'i phyir*, because of their non-substantiality."
- 20: elements for things.
- 25: lair or den for lurking-place.
- 26: ordinary knowledge (*tha-mal*).
- 27: "no need of meditation " (*sgom-rgyu-med*).
- 33: 'du-byed, *sanskṛta*, conditioned or manifested.