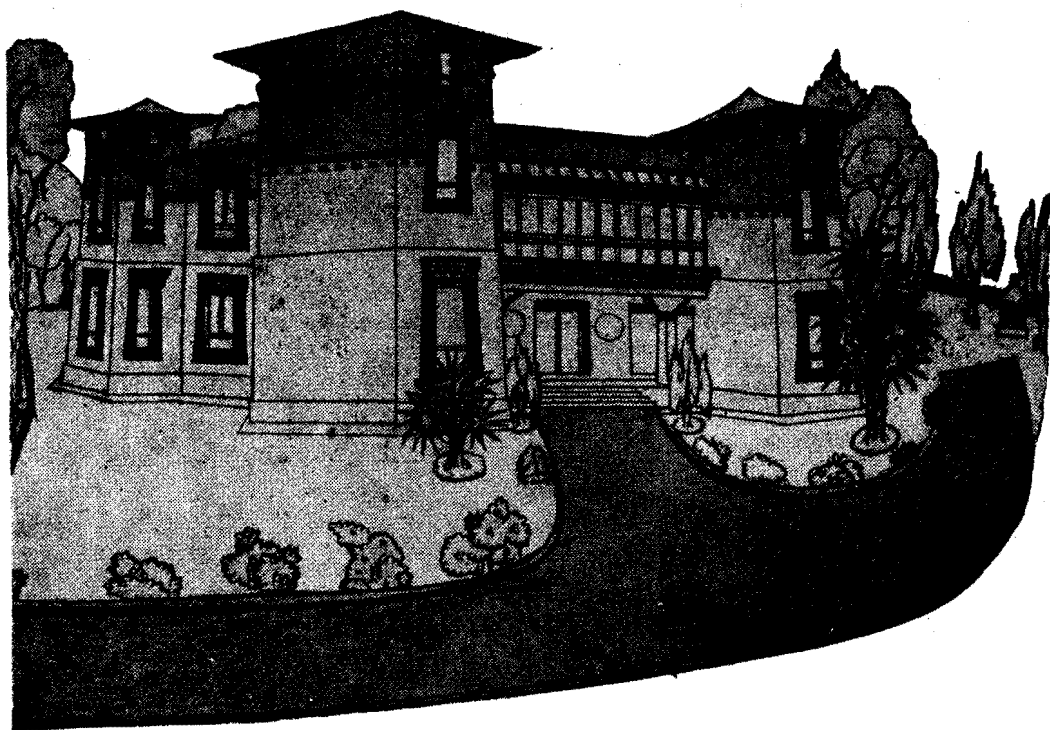


# BULLETIN OF TIBETOLOGY



NEW SERIES

1982

No. 2

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY  
&  
OTHER BUDDHIST STUDIES  
GANGTOK : INDIA

The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with interest in this field of study. The picture portrays Tibetology's massive building in the typical Himalayan Architectural Style.

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Price Rs. 10/-  
For supply overseas  
( including air postage ) £. 1.50  
( British Sterling )

Four issues Rs. 40/-  
For supply overseas  
( including postage ) \$. 9

2/82

Printed at Impression, Mahatma Gandhi Marg, Gangtok and  
published by the Director, Sikkim Research Institute of Tibetology  
and Other Buddhist Studies, Gangtok - 737 101.

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## THEORY OF THE EARTH

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## P R E F A C E

Since the inception of the *Bulletin of Tibetology*, more than a decade and a half year back, it has been carrying on its eventful existence as one of the leading Journals on Tibetology and Buddhism. It covers a wide range of subjects dealing with Tibetology, Central Asian, and Indological Studies. Learned papers from the pens of distinguished writers on a variety of subjects have been featuring in the pages of this Journal.

Its popularity has gained prominence so much so that enquiries and demand for the Journal have been constantly pouring in. It has now a fair circulation in India and abroad.

The Journal which was formerly published thrice a year is now being published as a quarterly journal as per direction of His Excellency Shri Homi J. H. Taleyarkhan, the Governor of Sikkim, President, SRITOBS, who has been taking keen interest in the overall activities of the Institute.

This is the second issue of the quarterly Journal ( April-June, 1982 ) which is now being presented to our members, subscribers and the like.

Four learned papers apart, it contains an account of the functions and activities of SRITOBS and a list of books published so far.

Dr. Anukul Chandra Banerjee

Director,  
Sikkim Research Institute of Tibetology,  
&  
Other Buddhist Studies,  
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1. The first of these is the fact that the  
theoretical model of the firm is based on  
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firm's behavior.

# The Vaibhasika School of Buddhist Thought

Prof. Anukul Chandra Banerjee

In the sixth century B. C. writing was hardly used when Buddhism originated. Recitation and memorization were the means for the preservation of records. Such practice had been in vogue in India since the earliest Vedic period. Gautama Buddha's speeches, sayings, discourses and conversations were accordingly handed down orally through succession of teachers (acariyaparampara).

Serious attention was not given for the proper preservation of his actual words, not to speak of their interpretations. The Mahaparinibbana Suttanta<sup>1</sup> records that Buddha anticipated that his sayings might be misrepresented and so he advised his disciples to verify his words in four ways (cattaro mahapadesa).

Verification of  
Buddha's words  
in four ways.

His prophecy came true after his Mahaparinibbana (passing away). About a hundred years after his Mahaparinibbana dissension arose among the monks in regard to the actual words of the Great Master and their interpretations which ultimately led to the origin of different sects in Buddhism, all claiming to have preserved his original teachings. And within a few hundred years of his Mahaparinibbana eighteen or more sects came into existence. They took up the cause of Buddhism with great zeal and tried to popularise it in the various territories in and outside India.

Origin of different  
schools of Buddhist  
thought

The first dissension was created by the monks of Vesali through the breach of the rules of discipline as laid down in the Vinayapitaka.

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1. *Dighanikaya, Vol. II (Nalanda Devnagri ed.) pp. 96-98.*

First dissension in  
the Sangha

The Cullavagga and the Ceylonese chronicles record that the Second Buddhist Council was held at Vesali just a century after the passing away of Buddha to examine the validity of the ten practices (dasa vatthuni)<sup>1</sup> indulged in by the Vajjian monks

The works of Vasumitra, Bhavya and Vinitadeva preserved in Tibetan and Chinese translations furnish us with a quite different account.

Differences on  
five issues

According to them the Council is said to have been convened because of the differences of opinions among the monks in regard to the five dogmas<sup>2</sup> propounded by Mahadeva who was 'a man of great learning and wisdom'.

Traditions differ in regard to the cause of the session of the Second Council But all the accounts record unanimously that a schism occurred about a hundred years after the Mahaparinibbana of Buddha due to the efforts of a few monks for the relaxation of the rigid rules of conduct current at the time which the orthodox monks were not ready to allow. The orthodox views prevailed and the monks opposed to them were expelled from the Sangha. They were not, however, disappointed.

Second Buddhist  
Council

- 
1. They are : (i) *Singilonakappa*—the practice of carrying salt in a horn, i. e., storing articles of food ; (ii) *Dvangulakappa*—the practice of taking meals when the shadow is two fingers broad, i. e., taking meals after midday ; (iii) *Gamantarakappa*—the practice of going to an adjacent village and taking meals there the same day for the second time, (iv) *Avasakappa*—the observance of the Uposatha ceremonies in various places in the same parish (*sima*) ; (v) *Anumatikappa*—doing a deed and obtaining its sanction afterwards ; (vi) *Acinnakappa*—the customary practices as precedent ; (vii) *Amathitakappa*—drinking of butter-milk after meals ; (viii) *Jalogimpatum*—drinking of toddy ; (ix) *Adasakam nisidanam*—use of a rug without a fringe and (x) *Jataruparajatam*—acceptance of gold and silver.

2. They are :-

- i) An Arhat may commit a sin under unconscious temptation.
- ii) One may be an Arhat and not know it.
- iii) An Arhat may have doubts on matters of doctrine.
- iv) One cannot attain Arhatship without the aid of a teacher and
- v) 'The noble ways' may begin by shout, that is, one meditating seriously on religion may make such an exclamation as 'How sad !' 'How sad !' and by so doing attain progress towards perfection—the path is attained by an exclamation of astonishment.

They gained strength gradually and convened another Council shortly in which ten thousand monks participated. It was, indeed, a great Council ! In the history of Buddhism it is known as Mahasangiti (Great Council). The monks who joined the Council here later on called the Mahasanghikas, while the orthodox monks were distinguished as the Theravadins. Thus occurred the first schism which divided the early Buddhist Sangha into two primitive schools—the Theravada and the Mahasanghika.

We are told that this schism was followed by a series of schisms, and in course of time, several sub-sects branched off from these two sects. The Theravada was split up into twelve sub-sects and the Mahasanghika into six. But these different sects could not maintain their individual existences for long. Most of them either disappeared or merged with other sects shortly after their origin ; only four schools survived.

Sub-sects of  
Theravada and  
Mahasanghika

The four schools that could outlive and expand their own field of influence were the Vaibhasika, Sautrantika, Madhyamika and Yogacara.

Survival of four  
schools

These four schools only are referred to in the Hindu and Jaina philosophical works. In his Sarvadarsana-samgraha Madhavacarya has discussed briefly the views of these four schools.

It should be mentioned here that the Vaibhasikas are identified with the Sarvastivadins<sup>1</sup>. In the words of Yamakami Sogen, "In later times, the so-called Vaibhasikas came to be identified with the Sarvastivadins, and the two names became mutually inter-changeable, although, properly speaking, the Sarvastivadins originally formed a section of the Vaibhasikas"<sup>2</sup>. They became more popular since the days of Kaniska and became predominant in Kashmir and Gandhara.

Vaibhasika  
school

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1. *Encyclopaedia of Religion and Ethics*, XI, p. 198.

2. *Systems of Buddhist Thought*, p. 102.

Let us now discuss the views of the Vaibhasika school with which we are concerned here.

The Vaibhasika is so called on account of its dependence on Vibhasa (commentary) which signifies a detailed explanation in accordance with the text as delivered by the Master Himself. It came into prominence in the third century after Buddha's Mahaparinibbana. It rejected the authority of the Sutras and admitted only the Abhidharma.

Vaibhasika-its  
connotation

The seven Abhidharma treatises which formed the general foundation of its philosophy were Jnanaprasthanasutra of Arya Katyayaniputra, Sangitiparyaya of Mahakausthila, Prakaranapada of Sthavira Vasumitra, Vijnanakaya of Sthavira Devasarma, Dhatukaya of Purna, Dharmaskandha of Arya Sariputra and Prajnaptisastra of Arya Maudgalyayana<sup>1</sup>. Of them Jnanaprasthanasutra is the principal treatise, others are padas or supplements. A huge commentary on the Jnanaprasthanasutra called the Abhidharmamahavibhasa or simply Vibhasa containing eight divisions (Khandhas) forty-three chapters (Vaggas) was compiled by five hundred Arhats (beginning with the venerable Vasumitra), four hundred years after the Mahaparinirvana of Buddha. It is not available to us in original Sanskrit. But it is preserved in Chinese translation.

Vaibhasika  
Philosophy

The Vaibhasika philosophy was based exclusively on this commentary (vibhasa) and hence was the name Vaibhasika. The Nyayanusarsastra of Sanghabhadra was another learned work of this system of thought. Dharmatrata, Ghosaka and Buddhadeva were other prominent exponents of this philosophy. The Vaibhasikas were realists. Their doctrines were in direct opposition to those of the Sautrantikas who denied the existence of the past and future elements, but admitted the existence of the present only. They admitted the reality of both mind and external objects. They also held that external objects were directly known and

---

1. The seven Theravada Adhidhamma texts are : *Dhammasangani, Vibhanga, Kathavatthu, Puggalapannatti, Dhatukatha, Yamaka and Patthana.*

not inferred. Thus they held the theory of direct realism (bahyapratyak-savada). It further held that Nirvana is a perfect state of bliss. Like the Sarvastivadins it also believed in the existence of seventy-five dharmas which are broadly divided into impure (sasrava) and pure (anasrava). The impure dharmas are called samskrta (constituted) dharmas while pure dharmas are called asamskrta (unconstituted) dharmas. Constituted dharmas could originate from hetus (causes)<sup>1</sup> while unconstituted dharmas are ahetus (causeless). It also denied the existence of soul (atma) and pudgala (personality). Skandhas (constituted elements) and Mahabhutas (great elements) could produce a being.

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1. This reminds us of the fundamental doctrine of Buddhism :

*Ye dhamma hetuppabhava tesam hetum Tathagato aha..*

*Tesam ca yo nirodho evamvadi Mahasamano.*

# Buddhist Ceremonies and Rituals of Burma

Mrs. Manikuntala De

In the early stage of Buddhism, the rituals and ceremonies had neither a place of importance nor any one of significance. In fact, early Buddhism was a congregation of persons who had renounced all family ties, committed to self-restraint and accumulation of merit, forming a Brotherhood which was free from traditional hierarchy, priestly domination and reflected no single pattern of ceremonial observations. Alike other prevalent religion early Buddhism totally discarded the theory of any divine existence as well as rituals and practices which meant uttering of hymns and offering of sacrifices and yaginic oblations etc.<sup>1</sup>

Purification of self if so factorise in moral standard in an individual's life was his principal concern, nowhere in his preaching did he put stress on ceremonial ritualism which formed a very common characteristic of Hinduism. Even before his Mahaparinibbana, Buddha being asked by his close disciple, Ananda to appoint his successor gave definite instructions that after his death there would be no successor of him, it was rather his intention that his instructions would serve as guiding principles for his followers in future.<sup>2</sup>

It is striking to note that during the religious councils which were held after Buddha's Mahaparinibbana, his teachings were compiled and had been given the shape of canonical texts which, suprisingly enough, contained a number of popular ceremonies and rituals.

In this context it is relevant to make reference to the order of monks (Samgha) which was initially formed by Buddha himself with the help

1. Reference can be made in this connection to *Brahmana-dhammika sutta of Sutanipata, Khuddaka Nikaya* where Buddha discarded the importance of Vedic religious rites.
2. *Mahaparinibbana Suttanta of Dighnikaya*.



of his sixty close disciples. But side by side problems cropped up during the admission into the Sangha since no restriction had been imposed regarding the admission and no guideline of requirements for prospective candidate was set. But unfortunately, the Sangha at that moment was not equipped with proper rules and regulations through which it could impose discipline over a heterogeneous body of disciples.

No restriction for admission into Sangha

To put an end to this crisis, Buddha himself set down numbers of certain norms which in the long run got identified with Buddhism itself. Then in course of time those disciplinary methods formulated for keeping the integrity of the Sangha ultimately got access in the Buddhist religious texts in the form of unbreakable rituals and ceremonies.

Buddha formulated certain norms

Buddha also introduced some rules and regulations for the sole purpose of guiding lay-devotees, they were less strict in nature as compared to those for the ordained disciples of the Sangha. The lay-devotees were, in fact, responsible for the introduction of many ceremonies and social practices in Buddhism. Through them, the ordained ones in the Sangha came into contact with different popular religious manoeuvres of the society hitherto unpractised and the members of the Sangha and the lay-devotees used to hold religious functions jointly. The ultimate result of such a joint participation in religious festivals thus led to a surreptitious infiltration of popular ritualism in the strict and austere monastic life of the Sangha, the process of synthesis remained unnoticed and unhindered until the ceremonies and rituals got identified with Buddhist religion.

Buddha's guidance for lay-devotees

Here is given a brief account of the then Buddhist ceremonies and rituals prevalent throughout the country during the regime of the kings as found in the Burmese texts, among them, we may refer to Tisarana, Pabbajja and Upasampada, Uposatha, Vassavasa, Pravarana, Kathina and Paritta or Pirit ceremony as the principle ecclesiastical ceremonies and rituals. It is to be noted here that not only some rules and

Account of ceremonies and rituals in Burmese texts

regulations were formulated with a view to regularising the lives of the ordained monks but also some more rules were laid down against the violation of ecclesiastical norms. Methods of punishments and rules and laws were also formulated according to the gravity of the offences committed.

The Ceremonies and rituals :

Tisarana ( Three Refuges ) was practically a ritual much like the Brahmanical Upanayana ceremony of the Hindus, on the eve of joining the Samgha by a new entrant. As a rule such lay-devotees desiring to enter the Samgha had to observe first of all certain formalities as codified by the Samgha. But in the later period the admission was more restricted and graduation of new entrants were strictly maintained. The novices usually were asked to adhere to the first five moral Precepts called Pancasilas<sup>2</sup> and to chant the Mangala Sutta<sup>3</sup> after having the Tisarana completed. These Pancasilas ( Five precepts ) did not constitute commandments but were rather resolutions in form, composed by individual monks.<sup>4</sup>

Tisarana

Pabbajja and  
Upasampada

In the very beginning, Buddha used to ordain monks with the words 'ettha bhikkhave' come follow me. The intending candidates were entitled to the membership of the Samgha by these simple utterance of the Master. Later on, the entry into the Samgha became more rigid and subsequently the ordination was divided in two forms : (i) Pabbajja, Lower ordination and (ii) Upasampada, Higher Ordination.

Pabbajja (Skt. Pravrajya, denotes generally "leaving the world by adoption of ascetic life") means the ritualistic admission of novices

- 
1. *Mahavagga.*
  2. *Panca Silas denote : not to kill, not to steal, not to commit adultery, not to say lies and not to drink intoxicating liquors.*
  3. *It contains thirty-six auspicious blessing of Buddha.*
  4. *Buddhism : Beliefs and Practices in Sri Lanka, L. A. De Silva P.62, Sri Lanka, 1974.*

into the Order and Upasampada (accession) means conferring full membership to those novices or would-be Bhikkhus. Persons admitted to the first degree of monkhood were called Samanera ( Skt. Sramanera or novice ).

Primarily, no differentiation was made between adults and minors while imparting initiation in Pabbajja and Upasampada. The comfortable way of life led by the monks of the Samgha fascinated so much the minds of the guardians of the boys, that even at the cost of school education of their wards, they preferred to get their boys admitted to the Samgha. But when the behaviour of those boys proved unbecoming and not up to the expectation, the Samgha imposed age restriction for admission. In case of Pabbajja boys below the age of fifteen and in case of Upasampada candidates below the age of twenty were not eligible for admission into the Samgha.

In the modern history of Buddhism, however, the above regulation has been relaxed almost entirely specially in Lower Burma and the boys in the age group of even eleven and twelve are granted admission. The belief that worked behind admission of the tender-aged boys was that until a boy was so admitted, he would be counted as nothing more than an animal.<sup>1</sup>

One more thing may be mentioned that in later times for doing minor works of the Samgha, such as, driving of crows etc. tender-aged boys were admitted to the Samgha through special system of Pabbajja. These children were fondly called "Kakuttepaka Samaneras."

During later period in Burma the initiation ceremony on the occasion of first entrance in the Samgha used to be carried out with much pomp and grandeur. When a person settled his mind to get himself admitted in the Buddhist Samgha, he had to comply with some preliminary conditions at once, such as, he had to declare whether he had learnt before hand all the paraphernalia of the form of worship and whether he had the knowledge of ordeals he would be required to undergo during his monastic life.

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1. M. M. William, 'Buddhism' P. 307, London, 1889.

On the auspicious day fixed for holding the ceremony the young convert dressed in his gayest clothes and mounted on a pony had to make through footway within a town or village. As per custom a band of musicians preceded him playing music. All friends of the neophyte having dressed themselves in their best garments used to follow him dancing and singing. The girls also accompanied the jovial crowd smiling and laughing.<sup>1</sup>

Having completed his round of visits the neophyte would then turn back to his parent's abode with the procession. There he would find large congregation and also the Head of the monastery seated on a raised dias along with his brother monks. In front of the dias were laid offerings consisting of fruit, cooked food, yellow cloth etc. intended to be presented to those monks.

After portions from the Vinaya having been recited the new convert was made to throw off all his fine attire and wind round his loins a fragment of white cloth. Then his head was neatly shaved and once again partially clothed, he was brought before the monks present there. He would then prostrate three times before them and raising his hands as a token of reverence would beseech in Pali language for being admitted to the brotherhood of the Samgha. After the prayer had been granted, the Head of the monastery would take over to the neophyte 'tecivara' or yellow garments which the latter had to put on. The customary mendicant's bowl also was hung round his neck. With a formal announcement to the effect that he had been admitted into the Samgha and had become a member of the monastery, the ceremony came to end.<sup>2</sup>

It will be pertinent to discuss here some of the procedural enactments of the Upasamapada ceremony. Upasamapada was nothing but a higher sanction and a solemnised consecration of Pabbajja which was

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1. *This celebration virtually was a mimic show of Gautama Buddha's "Mahabhinis-kramana" or "the great going forth from home" when the Master abandoned his home, his dear and near ones and all worldly ties.*

2. *Shway Yos The Burman. His Life & Notions. London, 1892.*

but a formal declaration to cling to the vows. A candidate seeking Upasampada duly equipped with alms-bowl, yellow robes, and had his spiritual guide or 'Uppajjhaya' chosen already, was to appear before a chapter consisting of atleast ten monks.<sup>1</sup> The Leader or President of the chapter examined him and he had to answer a questionnaire, such as, his personal name, his spiritual tutor's name, his eventual shortcomings or disabilities etc. When these things were ascertained, the candidate could pray for ordination. On his request the President formally proposed to the chapter to accord their consent to the candidate's prayer. The proposal used to be repeated twice by the President. If the Assembly remained silent, it indicated their consent and in that event the President accepted him as newly ordained brother and urged him to stick to the Four Necessaries ( Four Nissayas ) and to avoid Four capital sins throughout his life. It may be stated that all things besides the Four Nissayas were not forbidden in to and those were considered as something redundant.

When a person was admitted into the Samgha after the initiation through the formal Kammavaca ( ritual formula ) he was considered as a full-fledged member of the Samgha and all rights and privileges enjoyed by a member were vested in him. Thence'-forward he usually lived under the Nissaya or spiritual tutelage of an Uppajjhaya<sup>2</sup> or an Acariya having at least ten years' standing. The Uppajjhaya acted as the spiritual guide (Dikkhaguru) while the Acariya was in actual charge of his training (Sikkhaguru).

For persons coming from other religious sects seeking initiation in Pabbajja and Upasamapada, a ceremony called 'Parivasa' used to be held. The willing converts previously holding different religious leanings (annatitthiyapubba) had to undergo a probational period of four months<sup>3</sup> for getting disciplined. But this rule was not strictly adhered to always.

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1. *The number of monks sometimes varied and under certain circumstances it was only five e.g. Sronokotikarnavadana of Avadanasatakam.*

2. *Mahavagga.*

3. *Mahavagga.* 'It was a sort of personality test to find out whether the desirous person was keen enough to accept the Dhamma and the Vinaya of the Buddha', C. S. Upasak, *Dictionary of Early Buddhist Monastic terms*, P. 144.

The Uposatha ceremony was one of the most sacred and significant ceremonies of the Buddhists. According to the tradition of the Buddhists Uposatha was introduced at the instance of King Bimbisara. It is setting up of fortnightly religious Assembly, later came to be known as Uposatha. The purpose was to strengthen the bond of union inside the Samgha and to purge it from impurities by uplifting the moral standard of an individual monk.

The term Uposatha is allied to the word 'posatha' which literary means 'fasting' but the Buddhist Uposatha conveys a denotation, meaning a fortnightly ceremony or sitting of monks either on the 8th, 14th or 15th day of month to discuss matters concerning the Dhamma and Vinaya and to recite the rules of Patimokkha Sutta (the disciplinary and penal code of the Samgha) containing 227 rules arranged according to gravity of offences.

For holding the Uposatha ceremony the 'Sima' or boundary could be demarcated by a mountain, a rock, a wood, a path, an ant-hill, a river etc. In case, there were difficulties to fix up a boundary, the village or Nigama boundary proximate to the residence of the Bhikkhus was accepted as the 'Sima' for holding the Uposatha celebration.<sup>1</sup> All the existing numbers of an avasa (abode), were required to be present in the Uposatha. Participation by members belonging to other avasas was welcome. On certain occasions when the members of other avasa happened to be present in Uposatha in large numbers and as per rule the Assembly had to be prorogued for a fresh session.

The quorum of the Assembly constituted the physical presence of four members, while for declaration of Parisuddhi,<sup>2</sup> the presence of two Bhikkhus at the minimum was necessary. Whatever might be the

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1. *Mahavagga.*

2. *The parisuddhi was considered as an act having high moral value. Before the recitation of Patimokkha, each member of the Assembly had to offer a declaration of Parisuddhi to the effect that he had not committed any breach of the Patimokkha rules during the preceeding fortnight.*

purpose of organising the Uposatha assembly, it was beyond doubt that subsequently the institution degenerated into mere ritualistic form. It attracted monks of mediocre calibre who cared more for observance of Patimokkha rules and formalities than seeking inner spiritual realisation and self-development. But inspite of all the later shortcomings and outward religious festivities which had little to do with the real spiritual attainment, Uposatha had a great moral impact on the monks.

Vassavasa or 'Vas' meaning retreat during the monsoons had a great significance among the Buddhist monks. During the rainy season when usual travelling was difficult, monks used to take shelter in a fixed abode in a particular area and this observance

Vassavasa

was called Vassavasa ( 'Rain-Retreat' ). Actually, the purport of Vassavasa was mainly twofold, viz., (i) to avoid inconvenience of travelling in the rains ; (ii) to avoid injuring sprouts and insects and germs which grow abundantly during the rainy season. For observance of Vassavasa, generally two periods were earmarked, one commencing from the day after the full-moon of Asalha (June-July) and the other a month later-both were to conclude with the fullmoon of Kattika<sup>1</sup>. The narration goes that at the very early stage, the monks had no fixed abodes (avasa) to reside in and they used as their dwelling, woods, foot of a tree, rocks, grotto, mountain cave, cemetery, forest, open air, heap of straw etc. Later on, five kinds of abodes (lena) were built for the purpose of Vassavasa or rain-retreat with the sanction of Buddha, viz.,

- i) Viharas ( monastery ) ;
- ii) Addhayoga ( dwellings with slopping roofs without walls ) ;
- iii) Pasadas ;
- iv) Hammiyas ( stone-houses with flat roof ) ;
- v) Bhumiguha ( crypts ).

It was obligatory on the part of the monks to observe Vassavasa and non-compliance of the same was liable to punishment. During this period the monks had to depend on the alms from the laity living

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1. *Mahavagga*.

nearby the avasa for livelihood, but sometimes high personages used to invite other monks to spend the Vassa in their company in lēna (abode) specially prepared for the purpose.

It may be said that Vassavasa, in fact, aimed at offering relief to the monks from their tedious jobs of preaching and talking. Buddha, in fact, prescribed a code for meditation that was to be practised by the monks to make these recess hours fruitful through spiritual attainments.

Pavarana is a ceremony which is held at the end of Vassavasa. Usually, Pavarana was held on the fourteenth or the fifteenth day of the month of Kattika ( Oct.—Nov. ). The purpose for holding this ceremony was to exonerate the monks from their acts of omission and commission done during Vassavasa period through confession, and the formalities observed were almost identical to those laid down for Uposatha ceremony.

The festival of Pavarana was also held in high esteem in Burma. The procedural paraphernalia followed for observance of Pavarana, in short, was like this—on the auspicious day fixed for observance of Pavarana, the monks had to assemble in the evening at a particular spot for confession of their erroneous acts, if any, committed during the term of Vassavasa. The erring monks received punishment according to the gravity of the acts. There were two kinds of Pavarana :

- i) Mahapavarana or the Great Pavarana—this was a lengthy process and was executed in details ;
- ii) Samgha Pavarana or the shortened Pavarana—this was less time consuming and executed in abridged form.

The Pavarana ceremony could be postponed till the next "Komudi Catumasini"<sup>1</sup> day, in case, the bhikkhus staying at an avasa expressed their desire to prolong the period of Vassavasa. In celebra-

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1. 'Komudi' literary means moonlight' and the whole word is usually a phrase (Vinaya 1, 155, 176), meaning 'the fullmoon day in the month of Kattika'.



ting the festival, presents were given to the monks who were also invited to the dinner and for taking out processions. Pavarana, undoubtedly had an effective influence on the Bhikkhus who released from the confining state of Vassavasa emerged with fresh energy and vigour to take up their mission of deliverance supported and encouraged by the laity.<sup>1</sup>

Kathina ceremony implied offering of special robe to the monks by the laity on the occasion of Pavarana, as such, it constituted a part of the Pavarana. On the scheduled date during the Pavarana ceremony the laity used to offer unsewn clothes to the monks. The burnt of the task had to be borne by a band of monks who were entrusted with the cutting, sewing and dyeing the Kathina cloth-gift in course of a day.

As a rule, a chapter of atleast five monks used to receive the raw cotton cloth or Kathina from the donors, and nobody other than the selected persons of the chapter was authorised to receive the gift. The chapter having had the gifts, decided which of the monks stood in dire necessity of garments and then the cloths were sewn into robes by the monks assisted by the laity<sup>2</sup> and distributed to the eligible candidates. The team of monks who performed this special work, were allowed certain privileges in respect of their food, dress, etc. which were usually not provided to other monks.

The general rule as regards the distribution of the robes is that all the monks of the avasa ( residence ) are to get a share of the robes, excepting on eight grounds when they were debared from having their due shares. Under certain circumstances, the Kathina ceremony could be set back or abandoned altogether.

Apart from those ceremonies and rituals discussed above, there was one more important ceremony called "Pirit or Paritta ceremony" which has practically gained greater importance in Burma in modern times. The word 'Pirit' is a corrupt form of

Pirit or Paritta  
Ceremony

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1. *Mahavagga.*

2. *Hardy, Eastern Monachism. 1850.*

Pali 'Paritta' and the name 'Paritia' is supposed to be derived from Sanskrit 'Paritra' or 'Paritrana' meaning "Protection".<sup>1</sup>

Paritta was a small collection of texts gathered from Pali Suttapitaka, and contained various charms, spells and exorcism. Much like the Tantric cult, the Paritta was learnt by memory and recited by the monks on appropriate occasions to ward off various physical ailments and mental disbalances. It was also practised to keep off harm from the beasts of prey and vengeance of raptiles etc. No social or religious festival is considered as complete and promotive without the chanting of Paritta. According to the occasion, it would be a concised ritual ( Khanda Paritta ) or an elaborate ceremony.

Possibly, the Paritta had the sanction of Buddha as a substitute for Rakshanamantras (protective incantations) prevalent in the contemporary Brahmanic religion with some modifications having more of religious value and ethical fervour.

Among the Paritta Suttas the three are most commonly recited :—  
i) the Mangala Sutta<sup>2</sup>, ii) the Ratana Sutta<sup>3</sup> and iii) the Karanyametta Sutta.<sup>4</sup> The procedural follow up for reciting the Paritta was like this—the monks used to hold in their hands a long thread technically called Pirit Nula. This thread was wound round the neck of a new clay jar filled to the brim (Purna Kumbha) with consecrated water. The other end of the thread was held by the assembled monks squatting on the floor. After the final incantations, the sanctified thread used to be broken in such lengths as to tie the same round the wrist and neck of the persons initiating the ritual and then the sanctified water contained in the Pot ( Purna Kumbha ) was sprinkled on all persons assembled there, which can be compared to the sprinkling of 'Shantibari' by the Brahmins in the present days as a token of blessings.

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1. This derivation has been given by Childers. Sometimes it is suggested that the term may have some connections with Preta (ghost) M. M. Williams, Buddhism, p. 317, f.n. 1.
  2. Containing thirty-six auspicious blessings of Buddha.
  3. Uttered by Buddha when the people of Vesali were afflicted with sickness, pestilence drought, famine caused by malignant spirits.
  4. Recited by Buddha to calm and pacify a tormenting evil spirit.

The site for holding the ritual (Pirit) could be a temple, a home, a temporary recitation hall, or a pavilion (Paritta Mandapa) specially constructed for the purpose. There was no limited period for chanting, the duration of which could last from one hour to one day and on some occasions for weeks. It may be performed any time throughout the year even during the days of Vassas.

When the Pirit ceremony extended for a longer period, it was known as Maha Paritta or the Great Paritta. For a Paritta lasting for an hour or so, the required number of monks conducting the ritual was not less than three and if the participating monks exceeded in number then that group should consist of odd numbers. In case of Mahaparitta ritual, lasting over a day, the operating monks should have consisted of even number, such as, eight, ten, twelve and so on. A Maha Paritta had to be started on an evening and ended on a morning. The recitation might continue day and night at a stretch for a week without interruption. In a Maha Paritta, big in dimension, even twenty-four monk-priests happened to be engaged, two of whom were constantly seated on the raised dais to recite. When the recitation of all the Suttas of the Paritta were chanted to the last, it was repeated again and again from the beginning. After utterance of a benediction the Paritta recital came to an end and robes etc. were offered to the monk-reciters.

These ceremonies and rituals apart, there were lots of festivals in Burma which were domestic in nature, performed with the assistance or guidance of the monks. As well-wisher, adviser and religious guide of a family, the Bhikkhus actually maintained a close relation with the laymen and they used to participate in various domestic functions from birth to death and even thereafter.



# The Lepchas of Sikkim

Miss Nita Nirash

There are numerous tribes and castes in our country, which is the land of unity in diversity. The Lepchas are one of them. They inhabit Assam, West Bengal and Sikkim. They are a scheduled tribe and have a unique culture of their own.

## *Meaning of the word Lepcha*

'The Lepcha' is the name given to the tribe by the Nepalese. In a Parbatiya dialect of Nepal 'Lep' means 'speech' and 'cha' means 'unintelligible' i. e. the 'Unintelligible' speaker. It is referred to as 'Lep-Cha' or 'Lepche' for not adopting the Parbatia language. It calls itself 'Rongpa' which means ravine dweller. Rong also means peak or mountain, (Tulsiram Sharma 1970). According to Dr. Suniti Kumar Chatterjee, Lepchas are 'Kiratis'. Rais, a Nepalese sub-tribe refers to its first parents as "Parrungo-Father, Simenima-Mother", who have three sons Lapcha, Jimdar and Meche. This theory associates the Lepchas with the Nepalese.

The Lepchas are 'Mutanchi RONG' KUN-rum-kup which means beloved sons of the Mother of Creation and Almighty God. (Tulsiram Sharma, 1970). The Lepchas are 'Mutanchi RONG' and not Rong simply. Their sentiment is rather more attached to 'Mutanchi'. Hence, occasionally they omit Rong and put 'GO MUTANCHI GUM', the meaning of which is I am Mutanchi, i. e. 'I am a Lepcha'. During the remote past SIKKIM was known as 'RONG-LYANG', i. e., the waiting places (for the Lepchas going to Tibet for salt). In course of time the people of 'RONG-LYANG' came to be known as the 'Rong'<sup>2</sup>.

According to Lepcha folk stories, the first Lepcha was born when a Rum god was attracted by a Lake and turned into a Monkey to marry her.

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1. Rudranand and Sonam Wangdi, Anthropological studies on the Lepchas, 1981.
  2. Nayen T. Lepcha, 1970.

### *Their Original Homeland*

Opinions differ about the original homeland of the Lepchas. According to some historians, they are said to be of Tibeto-Burmese and Chinese origin. We are told that they came from KAILASA parbat in Tibet. Some scholars associate them with Nagas but modern scholars with the Japanese.

### *Religion*

The primitive Lepchas followed 'Bon' religion. They were worshippers of trees and other natural objects and ancestral spirits. The concept of Bong - Thing or medicine man, believed to be the son of gods, is the most remarkable point in this primitive religion<sup>1</sup>. They expressed the idea of god by the word 'Rum'. They had the word 'Mung' to express demon, harmful to men. They believed in animal sacrifices like most of the tribals to propitiate the gods. Later, they came in touch with Buddhism, the religion which was made the state religion by the Namgyals. The religion practised by them now-a-days is a synthesis of Buddhism and Bonism. Some of their important religious beliefs like the idea of exorcising the sick with the help of the Thekyong-Tek and Nyekong-Tek priests who like Jhankaris and Ojhas of the Nepalese and Naga society, respectively, are foreign to Buddhism. The Lepchas of Sikkim do not go on pilgrimage like other Bhutias (Buddhists). The most sacred place for them is 'Phur-tsa-chu' i. e. hot water spring in west. A large number of them have been Christianized.

### *Disposal of the Dead Bodies*

In the remote past they used to bury their dead. The system has undergone some changes in course of time and at present they cremate their dead bodies.

### *Family and Marriage*

The Rongpas or Lepchas have no joint family system. The women have equal rights with men. Female progeny is favoured. The

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1. C. D. Beauvoir Stocks, Folklore and Customs of the Lepchas of Sikkim, Asiatic society, Calcutta, 1927.

women are respected and allowed to take part in community functions. The higher education is favoured among the willing. Marriage ceremony is simple and still as in their remote past based on the idea of dignity of labour, rather than the romantic alliances. A bridegroom in order to prove his worth has to render hard labour in the cardamom field at least for a year and before getting married is expected to live with the girl's parents. The bride price is claimed by the parents. The Lepchas who practised polygamy in the remote past are gradually taking to monogamy. The number of wives a man maintained previously varied according to the number of fields, he was expected to take care of. This was not looked down upon by the society. This tradition is also preserved by the Lepchas of the inaccessible difficult area of the region called the 'Dzongu'.

### *Caste System*

There is no caste system among the Lepchas. Their society is based on the system of equality. The only distinction that is noticed is made, keeping in view the region they inhabit and the religion they profess. There are four different kinds of Lepchas seen in the Eastern Himalayas, (1) Damsang Lepchas, (2) Illam Lepchas, (3) Protestant Lepchas Christians, (4) Catholic Lepchas Christians<sup>1</sup>.

### *Houses*

The Lepchas during early stages built their houses scientifically supported by wooden pillars with thatched roofs. These can be compared to the lake dwellers of Switzerland. The lower part provided shelter to the domesticated animals. The house usually consisted of a big square central hall, with fire place 'Hearth' just in the centre around which the family could sleep. This may be compared to the modern central heating and can said to be the contribution of the Lepchas to the modern civilization. Their houses were never built of more than a single storey. Now-a-days as in the remote past the Lepcha villagers of Sikkim build their houses in the same old way.

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1. Dr. Parasmani Pradhan, Himalayan Observer, 1982.

### *Food habit of the Lepchas*

The Lepchas are still as in the remote past fond of roots, pork, flesh of monkeys, toads, fish and corn. They are fond of rice also. They prefer pork fat to any other oil. Both men and women drink 'CHI', an intoxicant prepared from millet,

### *Lepcha Costume*

During the primitive stages of development both men and women used to wear a dress of knee length with pyjamas. The material used was only a multicoloured stiped cloth, the colour varied according to the economic and social status or the prestige of a person. Gradually, they were influenced by the Bhutias who came from Tibet and wore long robes, the Lepchas also adopted long robes, tied with belts and long sleeved blouses inside. This came to be called 'Gada' for women and 'Tharu' for men. The modern Lepchas still wear the same long dress. It resembles the dress worn by the Indus Valley people.

They claim to be the original inhabitants of Khang-Chen-Dzonga, (the house of five treasures). According to late Mr. Nayen Tshering Lepcha<sup>1</sup>, they originated in China and belonged to Ta Tai group of Chinese people, whose ruler was Tao-Tai-Ching-Rong. We can regard them to be the original people of Sikkim.

### *Anthropological Classification*

Anthropologists divided the Lepchas into two categories; (a) the nomadic shepherds, with high nose, big eyes, pale complexion and tall figure, (b) the agriculturists-short figured, flat nose, very small eyes covered by eyelids without eyelashes and extremely pale complexion. They belong to Mongoloid and non-Mongoloid stock, respectively.

### *Early Settlement of Lepchas in Sikkim*

During the early stages of the development of their civilization, they

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1. Kanchenjonga (Local Nepali Paper), 1970.

settled near the river Teesta and Rangeet and dense forest of the Himalayas, and the region now called 'Dzongu'.

### *Lepcha Language & Scripts*

Their language is also called Cha Lepcha and is of Tibeto-Burmese origin. Their script was introduced by five Lepcha sages, (1) Targey, (2) Sayoon, (3) Goley, (4) Tungrab and (5) Dooring. According to Mr. K. P. Tamsang,<sup>1</sup> the Lepcha alphabet was invented by Thling Menselong, who was an administrator to the earliest Lepcha King. The third ruler of Namgyal Dynasty, Chador Namgyal invented this script according to the Gazetteer of Sikkim<sup>2</sup>. It seems that the script was invented by the Lepchas and further improved by the Namgyal, king of Sikkim in the 17th Century. A grammar was written in 1876 by General Mainwaring. The Folklores were mostly compiled by Europeans and their literature consisted of translations of Tibetan scriptures only.

Till very recently the Lepcha language was not taught in schools. After the merger of the state with the Union of India, the language is receiving proper attention, it is being taught in the schools. The Directorate of Education is publishing text books in Lepcha, which is taught upto class VIII.

### *Socio-Economic Structure*

Originally, the Lepchas were hunters. They gradually started domesticating animals. Agriculture was also one of their main occupations. In the remote past they were the self-sufficient people, who were economically well off. They lived in closely knit community of their own.

The Lepchas now take to weaving, make beautiful baskets, hats and carpets. They display their engineering feat by laying bamboo water pipes all over the area inhabited by them, where the G. I. pipes are still unheard of.

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1. *An Encyclopaedia* published by the National Museum of Denmark, 1967, The Lepchas.
  2. H. H. Risley. *The Gazetteer of Sikkim*, Oriental Publishers, Delhi, (first reprint) 1973.



They cultivate crops like, rice, millet, cardamom and maize.

*The Lepchas and the Outside World*

They have a great affinity with the outside world and other civilizations. There seems to have been good contact with the outside world before the Bhutia invasion in the 12th century A.D. Their way of making "CHI" (intoxicant) is similar to the Aryan process of preparing Somras. Their story of creation of MONPA and THENPA resembles that of Christian's idea of Adam and eve. This bears testimony to outside world contact and cultural impact.

On the whole, the Lepchas are very simple peace-loving and shy people. In sikkim they inhabit the region known as the 'Dzong', isolated from the rest. They are a race of dying people, educationally and economically backward. Their uplift can be rendered possible if the 'Dzongu' is declared backward and 'Scheduled' under the article 224 and the 'Fifth' Schedule of the Constitution.



# A Commentary on the Dharmadharmatavibhanga

Ven. Khenpo Lhodo Zangpo

The Dharmadharmatavibhanga is a short treatise belonging to the school of Mahayana thought. There were two Maharathis, the founder-scholars (Nagarjuna and Asanga), who interpreted the teachings of Buddha during the propagation of Mahayana. Although both the scholars had expounded Buddha's profound and practical teachings, yet it is a well-known fact that the main profound views (gambhira-dristi) and vast practices (vrihatcarya) were propagated by the two eminent teachers, Nagarjuna and Asanga.

Maitreyanatha was a chief disciple of Lord Buddha and ekajati-pratibaddha, meaning that he would certainly attain Buddhahood in the very next life with great compassion towards sentient beings. Maitreyanatha compiled his five texts viz ; 1) Abhisamaya-alankara, 2) Sutra-alankara, 3) Madhyanta-vibhanga, 4) Dharmadharmatavibhanga and 5) Uttaratantra. He taught these texts to Asanga who attained the third Bodhisattvabhumi. He also propagated these texts in the Jambudvipa with a view to giving an opportunity to several persons for the study of Mahayana. Vasubandhu, his younger brother, learnt these texts thoroughly from his elder brother Asanga and acquired a good knowledge of them. He wrote a commentary on the Dharmadharmatavibhanga and propagated it in India. Afterwards this text was translated into Tibetan by Kashmirian scholar, Mahajana with Tibetan translator, Singe-rgyal-mtshan.

Here is presented a short commentary on the above text written by me in a readable Tibetan for those interested in Tibetology.

The present text deals briefly with Dharma, Dharmata, Samsara, Nirvana, Sattva and Buddhahood.

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དགོས་པ་བསྐྱམས་པའི་ཚུལ་དང་ནི།      །      ཚོག་དོན་བཅས་དང་མཚམས་སྦྱར་དང་།  
བཟུལ་ལན་བཅས་ཏེ་བསྐྱེད་པར་བྱ།      །ཞེས་གསུངས་པ་ལྟར།      བསྐྱེད་བཅོས་  
འདི་ལྟར་ལྟ་སྟེ།      དགོས་པ་དང་།      བསྐྱེད་པ་དང་།      ཚོག་དོན་དང་།  
མཚམས་སྦྱར་དང་།      བཟུལ་ལན་ནོ།      །དང་པ་དགོས་པ་ནི།

ཤེས་ནས་གང་ཞིག་ཡོངས་སུ་སྤང་བྱ་ཞིང་།      །གཞན་འགའ་ཞིག་ནི་  
མངོན་སུམ་ཉིད་དུ་བྱ།      དེས་ན་དེ་དག་མཚན་ཉིད་ནས་དབྱེ་བ།      བྱེད་པར་  
འདོད་ནས་བསྐྱེད་བཅོས་འདི་བཅུ་མས་སོ།      །

ཞེས་གསུངས་ཏེ།      སྤང་སྤང་གི་གནས་ཤེས་ནས་སྤྱི་བ་པའི་ཚོས་གང་  
ཞིག་ཡོངས་སུ་སྤང་བར་བྱ་ཞིང་།      གཉིན་པོ་གཞན་འགའ་ཞིག་སྟེ་གནས་

ཡོངས་སུ་གྱུར་བའི་ནམ་བུ་གི་ཆོས་ཉིད་ནི་རང་ཉིད་སུས་ཉིད་དུ་བྱ་དགོས་པ་  
དེས་ན་ཀུན་ནམ་ཉིད་མེད་པ་འདི་ཕྱོགས་ཀྱི་ཆོས་དང་། ནམ་བུ་གི་མཚན་ཉིད་  
ཀྱི་གནས་ཡོངས་སུ་གྱུར་བས་རབ་དུ་སྐྱེ་བའི་ཆོས་ཉིད་དེ་དག་ལྷུང་བ་དང་བའི་  
ཆོན་པ་དབྱེ་བ་མེད་ཀྱང་། ནམ་པ་ཐ་དང་ཀྱི་མཚན་ཉིད་ལས་ནམ་པར་དབྱེ་བ་  
བྱེད་པར་འདོད་ནས་བརྟན་བཅོས་འདི་བཅུ་མས་སོ། །གཉིས་པ་ལ་གཉིས།

བསྐྱུས་པ་ལས་ནམ་པ་ཞེས། །འཕྱུག་ལྷུང་གྱིས་པར་བཤད་པའོ། དང་བོ་ནི།

འདི་དག་ཐམས་ཅད་མདོར་བསྐྱེད་ན། ནམ་པ་གཉིས་སུ་ཤེས་བྱ་ལྟེ། །

ཆོས་དང་དེ་བཞིན་ཆོས་ཉིད་ཀྱིས། ཐམས་ཅད་བརྟུན་པ་ཉིད་ཕྱིར་བོ།

ཞེས་པ། བཅོམ་ཐུན་འདས་ཀྱིས་སྤང་བོ་དང་ཁམས་དང་སྐྱེ་མཆོད་དང་  
བདེན་པ་བཞི་དང་བདེན་པ་གཉིས་དང་མཚན་ཉིད་གསུམ་ལ་སོགས་པའི་ནམ་པ་.....  
བཞུག་མཚན་པ་འདི་དག་ཐམས་ཅད་ནི་མདོར་བསྐྱེད་ན། ནམ་པ་གཉིས་སུ་ཤེས་  
པར་བྱ་བ་ལྟེ། མེད་སྤང་ཀུན་རྫོབ་ཀྱི་ཆོས་དང་དེ་བཞིན་དུ་རྟོག་དམ་གནས་  
ལྷགས་དབྱེངས་ཆོས་ཉིད་ཀྱིས། འཁོར་འདས་ཐམས་ཅད་བསྐྱུས་བའི་ཕྱིར་བོ།  
གཉིས་པ་ནི།

དེ་ལ་ཆོས་ཀྱི་དབྱེ་བ་ནི། །འཁོར་བ་ཡིན་དེ་ཆོས་ཉིད་ཀྱིས། །

རབ་དུ་བྱེ་བ་ཐེག་གསུམ་གྱི། །ཕྱ་ངན་ལས་ནི་འདས་པའོ།





པར་མ་པོ། འདྲ་པོ་ལ་གཉིས། འབྲུལ་པར་སྒྲུབ་པ་དང་། འབྲུལ་སྒྲུབ་  
པ་དང་ཏུ་དགོས་པའི་རྒྱ་མཚན་ནི། འདྲ་པོ་ནི།

མེད་སྒྲུབ་ཕྱིར་ན་འབྲུལ་པ་ནི། གུན་ནས་ཉོན་མོངས་ལྷུ་ཡིན་དེ།  
སྒྲུ་མའི་ཁྲུང་ཆེན་སོགས་སྒྲུབ་ཞིང་། ཡོད་པ་སྒྲུབ་པ་མིན་ཕྱིར་དོ།

ཞེས་པ། མེད་པ་སྒྲུབ་པའི་ཕྱིར་ན་འབྲུལ་པ་ནི་གུན་ནས་ཉོན་མོངས་པའི་  
ལྷུ་ཡིན་དེ། གང་གི་ཕྱིར་ཡོད་པ་མ་ཡིན་པ་སྒྲུབ་པ་དེའི་ཕྱིས་དེ་ནི་མེད་པར་  
སྒྲུབ་ལ། དེའི་ཕྱིར་དེ་འབྲུལ་པ་ཙམ་ཡིན་ནི་ཞེས་དོགས་པར་བྱའོ། དེས་  
ན་ཉོན་མོངས་པའི་ལྷུ་ཡིན་དེ་དེ་ལ་མཚན་པར་ཞེས་པས་ཕྱིས་གུན་ནས་ཉོན་མོངས་  
པ་གསུམ་འབྲུང་པའི་ཕྱིར་དོ། མེད་པ་སྒྲུབ་པ་ནི་དཔེར་ན། སྒྲུ་མའི་ཁྲུང་  
ཆེན་སོགས་ཆེ་ལྷོད་སྒྲུབ་པ་དེ་ལྷོད་མེད་ལ། སྒྲུབ་པ་ཡང་ཡིན་པ་དེ་བཞིན་དུ་  
གུན་དུ་དོག་པ་ཡང་མེད་པ་ཞིན་དུ་སྒྲུབ་པ་ཡིན་ནོ། གཞན་ཡང་བདག་མེད་  
གཉིས་སྒྲུབ་པ་མིན་པའི་ཕྱིར་དོ། དེ་ལ་འབྲུལ་པ་བརྗོད་དེ་མཐོ་ཡོད་དང་མའི་  
ནས་པ་ཡོད་པ་དང་མེད་པ་དག་མི་སྒྲུབ་པ་དང་སྒྲུབ་པ་གང་ཡིན་པ་དེ་ནི་འབྲུལ་  
པའི་མཚན་ཉིད་དོ་ཞེས་དེ་ལྷོད་འཇིག་རྟེན་ན་མཐོང་པའི་ཕྱིར་དོ། གཉིས་པ་ནི།

མེད་སྒྲུབ་དག་པས་གང་བྱུང་ཞིག མེད་ན་འབྲུལ་དང་མ་འབྲུལ་དང་།

དེ་བཞིན་གུན་ནས་ཉོན་མོངས་དང་། རྣམ་པར་བྱུང་པ་མི་འབྱུང་དོ།





ॐ नमः शिवाय नमः

॥ नमः शिवाय नमः ॥

नमः शिवाय नमः

॥ नमः शिवाय नमः ॥

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नमः शिवाय नमः

ཕྱིར་ཞེས་གོ་དུ་བརྟན་ཟིན་པ་དེས་ན་དེ་བརྟན་ནི་རྒྱུ་རྐྱེན་རྟོག་པ་བཞིན་དུ་  
ཤེས་པ་བྱའོ། །གཉིས་པ་སྒྲག་མ་ལ་གསུམ་ལས་དང་པོ་གནས་ལ་གཉིས་  
ལས། དང་པོ་ཐུན་མོང་པ་ནི།

གང་ཞིག་གང་དུ་འཁོར་བ་ན། །དེ་ནས་ཀུན་དུ་གནས་པ་སྟེ། །  
སེམས་ཅན་ཁ་ཁས་དང་སྟོད་ཀྱི་ཁ་ཁས། །སྟོད་ཀྱི་ཁ་ཁས་ནི་ཐུན་མོང་ལྟར། །  
ནམ་པར་རིག་པ་ཐུན་མོང་ལྟར། །

ཞེས་པ་དེ་ལ་གང་ཞིག་འཁོར་བ་དང་གནས་གང་དུ་འཁོར་བ་ན། །དེ་ནི་  
འཁོར་བ་དེ་ཅིས་ཀུན་དུ་ཁྱབ་པ་སྟེ། །རིམ་པ་རྒྱུ་རྐྱེན་པར། །དེན་པ་དང་  
བདེན་པ་དེ་པོ་པོ་སེམས་ཅན་གྱི་ཁ་ཁས་དང་སྟོད་ཀྱི་ཁ་ཁས་སོ། །དེ་ལ་སྟོད་ཀྱི་  
ཁ་ཁས་ནི་ཐུན་མོང་པ་ལྟར་སྟེ། །དེ་ནས་པར་རིག་པ་སྟེ། །ཐུན་མོང་དུ་སྒྲུབ་པ་ལྟར་  
ནམ་པར་རིག་པ་ཐུན་མོང་པ་ཡིན་དེ། །གྲུང་སོ་སོར་སེམས་ཅན་ཐམས་ཅད་ལ་  
དེ་སྟངས་པར་ནམ་པར་ཤེས་པ་སྒྲེས་པ་དེ་ཕྱིར་དེ། །སེམས་ཅན་ཁ་ཁས་ནི་ཐུན་  
མོང་དང་ཡང་ན་ཐུན་མོང་པ་ཡིན་པ་ལོ། །དེ་སྒྲེབ་པ་དང་པ་སྟོད་དང་། །རིམ་སྒྲེབ་  
པ་དང་། །ཆར་བཞེད་པ་དང་། །པན་པ་དང་། །གཞོད་པ་དང་། །  
ཐོས་པ་སོགས་ཡོན་ཏན་དང་། །འདོད་ཆགས་སོགས་སྟོན་གྲུང་སོ་སོར་ཡོད་པ་  
ནམས་ནི་པན་ཆུན་དུ་དེར་སྒྲུབ་པ་ནི་ནམ་པར་ཤེས་པ་སྒྲེབ་པ་ལ་བདག་པ་ཉིད་ཀྱིས་



ལྷོ་ལོ་གཞུང་བཟུང་ཡོད་པར།      །སྤང་བ་ལེན་པའི་ཆས་དེ་ག་པའོ། །  
 ཆས་པར་ཤུམ་པམ་ལྷོ་ལོ་དང་།      །རྩུ་པའི་དོན་ཡོད་མ་ཡིན་དེ། །  
 ཟུན་སྤང་བ་ཉིད་ཡིན་ལྷོ་ལོ་དང་། །

ཞེས་པ་ལྷོ་ལོ་དང་ཆཞུང་བཟུང་ཡོད་པར་སྤང་བ་ཉིད་ཉི་ལེན་པའི་ཆས་...  
 ང་ག་པའི་སྤུ་ཤུམ་པ་ཡིན་གྱི།      ཆས་པ་ཤུམ་པ་ལམ་སྤྱོད་ལྷོ་ལོ་དང་པའི་དོན་  
 ཡོད་པ་ཡིན་དེ།      །གང་གི་ལྷོ་ལོ་དང་ཁྱི་ཆས་པར་ལོག་པ་ཟུན་སྤང་བ་ཡིན་པམ་  
 ཅ་སྤྱད་སྤེལ་ལོད་སྤང་བའི་ཆས་པར་ལོག་པ་ལྷོ་པའི་ལྷོ་ལོ་དང་།      །ཁའི་ག་གི་  
 ཆས་པར་ལོག་པ་གང་ཡིན་པ་དེ་གཞན་གྱི་ཡུལ་དུ་གྱུར་པམ་ཡིན་དེ།      །དངམ་  
 ལྷོ་པམ་པ་ག་གི་ག་པ་ཡོད་པ་ལ་པ་ལྷོ་པམ་མ།      །དེ་ལ་ཆོས་མཁས་ཅན་གྱི་ཁམས་...  
 ཟུན་སྤང་བ་གཞུང་བཟུང་པ་ཆས་པ་ཡུང་བམལ་བ་ཡིན་ནོ།      །ཁའི་མ་པ་ནོ།

ཅིག་ཤུམ་ཟུན་སྤང་མ་ཡིན་པའི།      །གཞུང་བཟུང་བ་དེ་ག་པའི་དོན། །  
 གཞན་གྱི་ཁམས་པ་པ་ལྷོ་པམ་པ་ནོ།      །ཆུ་མ་པར་མ་བཞག་ཆུ་མ་བཞག་པའི།  
 ལེན་པའི་ཆས་པར་ལོག་པ་ལ།      །པན་ཅིན་ཡུལ་གྱི་མ་ཡིན་དེ།  
 ཆུ་མ་པ་མ་བཞག་དག་ལ་ནོ།      །དང་གི་ཆས་དེ་ག་སྤང་ལྷོ་ལོ་དང་།  
 ཆུ་མ་པར་བཞག་པ་དག་ལ་ནོ།      །དྲིང་ལེན་དེ་ཡི་སྤྱད་ཡུལ་དེ་ནི། །  
 གཞུག་པ་བཟུན་པ་དུ་སྤང་ལྷོ་ལོ་དང་། །



གཞུང་བ་དང་། འཛིན་པར་སྤང་བ་མེད་པར་འཇུག་པ་ལྟུང་ལྟེ། ཐོག་མ་མེད་...  
 པའི་ཀྱན་ནས་ལྡང་བ་དེ་བཞིན་ཉིད་མི་ཤེས་པ། མེད་པའི་གཉིས་སྤང་ཕྱིན་ཅི་  
 ཡོག་གི་རྒྱ་ཐོག་མ་མེད་པའི་ཀྱན་ནས་ལྡང་བ་དེ་ལྟུང་པ་དེས་ན་ཕྱིན་ཅི་ཡོག་ནས་  
 པ་གཉིས་པོ་ཡང་དག་མིན་པར་ལྟུང་གོ། །གཉིས་སྤང་ཡང་གཉིས་སྤང་  
 ཡོངས་སྤང་མ་ལྟུང་པར། རབ་དྲུག་ལྟུང་པའི་ཕྱིར་དེ། །གཉིས་ཡོངས་སྤང་མ་ལྟུང་  
 པར་ཡང་འགལ་པའི་ནས་པར་ཤེས་པ་སྤྱི་བར་མཐོང་བ་ལ་སོར་པའི་རྒྱ་རྟོགས་  
 པའི་ཕྱིར་དེ། །ཆོས་ལ་འཇུག་པ་བཤད་ཅིན་དོ། །གཉིས་པ་ཆོས་ཉིད་ལ་འཇུག་  
 པ་ལྷན་མེད་པ་ལ་གཉིས། མཐོང་བ་ལྟུང་། ལྟུང་པར་བཤད་པའོ། །དང་པོ་ནི།

རྣམ་པ་དྲུག་གིས་ཆོས་ཉིད་ལ། །འཇུག་པ་ལྷན་མེད་པ་ལྟེ། །  
 མཚན་ཉིད་ཀྱན་དུ་གནས་པ་དང་། །ངེས་པར་འབྱེད་དང་རེག་པ་དང་།  
 རྗེས་སྤྱད་དང་རེའི་བདག་ཉིད། །ཉེ་བར་སོན་ལ་འཇུག་པས་སོ། །

ཞེས་པ་རྣམ་པ་དྲུག་གིས་ཆོས་ཉིད་ལ་འཇུག་པ་རྟོར་བ་གོང་ན་མེད་པ་ལྟེ།  
 མཚན་ཉིད་དང་། ཀྱན་དུ་གནས་པ་དང་། ངེས་པར་འབྱེད་པ་དང་། རེག་  
 པ་དང་། རྗེས་སྤྱད་པ་དང་། རེའི་བདག་ཉིད་དུ་ཉེ་བར་སོན་ལ་འཇུག་  
 པས་སོ། །ལྟུང་པར་བཤད་པ་ལ་དྲུག་ལས། དང་པོ་མཚན་ཉིད་ནི།

ॐ नमो भगवते वासुदेवाय

[illegible][illegible][illegible]

मन्त्रपत्रं विप्रश्नं च तद्वत् ।  
पञ्चमं पत्रं विप्रश्नं च तद्वत् ।

[illegible][illegible]





ཞེས་པ་ནི་དེ་ལ་དེའི་བདག་ཉིད་ཉི་ལྔ་པ་མོན་པ་ནི་བསྐྱེད་པའི་ལམ་གྱིས་...  
 གྲི་མ་མེད་པར་གྱུར་པ་ན་གང་ཞིག་མཐར་ཐུག་པའི་ལམ་གྱིས་ནམ་པ་ཐམས་ཅད་  
 ནི་དེ་བཞིན་ཉིད་ཅམ་དུ་སྒྲུབ་བ་སྟེ། གྲི་མ་ཐམས་ཅད་བྲལ་བམ་དེ་བཞིན་ཉིད་  
 ཅམ་དུ་གྱུར་པའི་ཕྱིར་དེ། དེ་ཅམ་ཡུལ་དུ་གྱུར་པ་དེ་ནི་དེའི་བདག་ཉིད་དུ་སོན་  
 བ་ཞེས་བརྗོད་དོ། །དེ་ཡང་གནས་ཡོངས་སུ་གྱུར་པ་ཡིན་ནོ་སྟེ། དེ་ཡི་བདག་  
 ཉིད་ཡིན་པའི་ཕྱིར་རོ། །མགོང་བའི་ལམ་ལ་སོགས་པའི་གནས་ན་ཡང་  
 ཡོངས་སུ་གྱུར་པ་ཡོད་ཀྱང་། འདི་ལ་ཡོངས་སུ་གྱུབ་པར་བཟུན་དེ། གྲི་མ་  
 མ་ལུས་པ་སྤངས་པའི་ཕྱིར་རོ། །གསུམ་པ་གནས་ཡོངས་སུ་གྱུར་པ་དེ་ལ་  
 འཕུག་པ་བཟུན་པ་ལ་གཉིས། མདོར་བཟུན། རྩམ་པར་བཤད་པའོ། །དང་པོ་ནི།

ནམ་པ་བཅུས། །གནས་ཡང་གྱུར་ལ་འཕུག་པ་ནི། །  
 རྩམ་མེད་པ་ཉིད་ཡིན་དེ། །རོ་བོ་རྗེས་དང་གང་ཟག་དང་།  
 རྒྱུད་པར་དགོས་པ་གནས་དང་ནི། །ཡིད་ལ་བྱེད་དང་སྦྱོར་བ་དང་། །  
 ཉེས་དམིགས་པན་ཡོན་འཕུག་པས་སོ། །

ཞེས་པ། ནམ་པ་བཅུས་གནས་ཡོངས་སུ་གྱུར་པ་ལ་འཕུག་པ་ནི་རྩམ་  
 མེད་པ་ཉིད་དོགས་པ་ཡིན་དེ། རོ་བོ་དང་། རྗེས་དང་། གང་ཟག་དང་།  
 རྒྱུད་པར་དང་། དགོས་པ་དང་། གནས་དང་ནི། ཡིད་ལ་བྱེད་པ་དང་།  
 སྦྱོར་བ་དང་། ཉེས་དམིགས་དང་། བན་ཡོན་ལ་འཕུག་པ་ཡིན་པས་སོ།  
 རྩམ་པར་བཤད་པ་ལ་བཅུ་ལས་དང་པོ་དང་པོར་རམ་དང་བ་ནིན་ལ་ འཕུག་པ་ནི།







ཉིད་ལ་དམིགས་པའི་ཁྱད་པར་དང་། ས་བུ་ཐོབ་པའི་ཕྱིར་སྒྲིབ་པ་ཐམས་ཅད་  
སྤང་བའི་རོན་དྲུ་རེའི་གཉིན་པོ་ས་ལ་སྒྱོར་བའི་ཁྱད་པར་རོ། །དུག་པ་རྟེན་ལ་  
འཇུག་པ་ལ་གཉིས། མདོར་བཅུན། རྒྱས་པར་བཤད་པའོ། དང་པོ་ནི།

གནས་སམ་རྟེན་ལ་འཇུག་པ་ནི། རྣམ་པར་མི་རྟོག་ཡི་ཤེས་ལ།

འཇུག་པ་རྣམ་པར་དུག་གིས་ཏེ། །དམིགས་དང་མཚན་ས་སྤང་བ་དང་།

ཡང་དག་པ་ཡི་སྒྱོར་བ་དང་། །མཚན་ཉིད་དང་ནི་པན་ཡོན་དང་།

ཡོངས་སུ་ཤེས་པ་ལ་འཇུག་པས་སོ། །

ཞེས་པ་རེ་ལ་གནས་སམ་རྟེན་ལ་འཇུག་པ་ནི་ཞེས་པའི་རོན་པ་ནས་ཡོངས་  
སུ་གྱུར་པའི་རྟེན་ནི་རྣམ་པར་མི་རྟོག་པའི་ཡི་ཤེས་ཡིན་ཏེ། རྟེན་རྟེས་རེ་ཐོབ་  
པའི་ཕྱིར་རོ། །རྟེན་རྣམ་པར་མི་རྟོག་པའི་ཡི་ཤེས་རེ་ལ་འཇུག་པ་རྣམ་པ་  
དུག་གིས་ཏེ། དམིགས་པ་ལས་དང་། མཚན་ས་ཡོངས་སུ་སྤངས་པ་ལས་དང་།  
ཡང་དག་ཡི་སྒྱོར་བ་ལས་དང་། མཚན་ཉིད་ཀྱི་ཕྱིར་དང་ནི་པན་ཡོན་གྱི་ཕྱིར་  
དང་། ཡོངས་སུ་ཤེས་པ་ལ་འཇུག་པས་སོ། །གཉིས་པ་རྒྱས་པར་བཤད་  
པ་ལ་དུག་ལས་དང་པོ་དམིགས་པ་ནི།

རེ་ལ་དང་པོ་དམིགས་པ་ལ། །འཇུག་པ་རྣམ་པར་བཞིར་ཤེས་པ། །

ཐེག་པ་ཆེན་པོ་ལྟན་པ་དང་། རེ་ལ་མོས་དང་ངེས་པ་དང་། །

ཚོགས་ནི་ཡོངས་སུ་རྟོགས་པས་སོ། །

ཞེས་པ་དེ་ལ་དང་བ་དམིགས་པ་ལ་འཇུག་པ་ནས་བར་བཞིན་ཤེས་པ་བྱ་དེ།  
ནས་བར་མི་རྟོག་པ་ཡི་ཤེས་དེའི་དམིགས་པ་ནི་ཐེག་པ་ཆེན་པོ་སྟོན་པ་དང་། དེ་  
ལ་མོས་པ་དང་། ཕྱིར་མི་ཐོག་པ་ངེས་པ་དང་། ཚོགས་གཉིས་ནི་ཡོངས་  
སུ་རྟོགས་པས་སོ། །དེ་བཞི་གང་རྒྱང་ཞིག་མེད་ན་མི་སྦྱེ་བ་དེས་ན་དམིགས་  
པ་ལ་འཇུག་པ་མཐའ་དག་བསྟན་པ་ཡིན་ནོ། །གཉིས་པ་ནི།

གཉིས་པ་མཚན་མ་སྤངས་པ་ལ། །འཇུག་པ་ཡང་ནི་ནས་བཞི་སྟེ།  
མི་མཐུན་པ་དང་གཉེན་པོ་དང་། །དེ་བཞིན་ཉིད་དང་རྟོགས་པ་ཡི། །  
མཚན་མ་དག་ནི་སྤངས་པས་སོ།

ཞེས་པ་གཉིས་པ་མཚན་མ་སྤངས་པ་ལ་འཇུག་པ་ཡང་ནི་ནས་པ་བཞི་སྟེ།  
སྤང་བྱ་མི་མཐུན་པའི་ཕྱོགས་ཀྱི་མཚན་མ་དང་། །གཉེན་པོ་ནས་བྱང་ཕྱོགས་  
ཀྱི་མཚན་མ་དང་། །རྟོགས་བྱ་དེ་བཞིན་ཉིད་ཀྱི་མཚན་མ་དང་། །རྟོགས་པའི་ཚོས་  
ཀྱི་མཚན་མ་དག་ནི་སྤངས་པས་སོ། །ཞེས་པ་འདི་ལྟར་སྤང་བྱ་གཞུང་རྟོག་དང་།  
གཉེན་པོ་གཞུང་རྟོག་སོར་ཀྱི་དོན་ཡིན་པར་མངོན་དེ། །འཇིན་པའི་སྟོས་པ་ཐམས་  
ཅད་དང་བྲལ་བར་བསྟན་པ་ཡིན་པས་སོ། །གཞན་གྱི་འགྲེལ་ཚུལ་ནི་གཞན་དུ་  
ཤེས་པ་བྱ་དོ། །དེས་ཀྱི་མ་སྤང་པ་ནི།

འདིས་ནི་མུ་པ་ཤེས་པ་ཞིག། །རྒྱས་དང་འཁྱེད་ལུ་མེད་དང་།

འདྲ་ཤིང་མུ་འཁྱེད་པ་ཡི། །མཆོག་མ་ཡོང་མུ་སྤངས་པ་ཡིས།

ཞིས་པ་ནི་འདི་མ་ནི་སྤངས་པ་དེ་མུ་པ་ཤེས་པ་བཞིན་དྲ་བ་ལྟན་དྲ། དེ་ལ་  
མེས་ལྟན་པ་དེ་བྱེད་མུ་ཁྱེས་ཆོས་མ་ནི་གནས་དང་འཁྱེད་བྱེད་ཡིན་ཞིང་དེ་གས་སྤྱོ་  
བས་རྒྱས་པ་དང་། དེ་དེ་གཉིས་བེད་མཆོག་མེད་ཡོད་དང་། དེ་བཞིན་  
ཉིད་ཁྱེ་མཆོག་མ་ནི་ལུ་མེད་དྲ། དེ་ལས་གཞན་བསམ་ཅད་བྱེད་ཉིས་བེད་ཡིན་  
པ་དེ་ལྟར། དེ་གས་པ་དེ་མཆོག་མེད་མ་ནི་མཆོས་ལུ་བསྐྱེད་པ་དེ་འགས་བྱ་ཡིན་  
པ་དེ་ལྟར་དྲ་ཤིང་མུ་འཁྱེད་པ་ཡི་མཆོག་མ་ནི་བསམ་ཅད་ཡོང་མུ་སྤངས་  
པ་ཡིས་ནི། །གཟུམ་པ་ཡོད་དག་སྤྱོད་པ་ནི།

ཡོད་དག་པ་ཡི་སྤྱོད་པ་ལ། །འཇུག་པ་ཡོད་ནི་ཆོས་བཞི་ལྟ།

དམིགས་པ་ཡི་ནི་སྤྱོད་པ་དང་། །མི་དམིགས་པ་ཡི་སྤྱོད་པ་དང་། །

དམིགས་པ་མི་དམིགས་སྤྱོད་པ་དང་། །མི་དམིགས་དམིགས་པ་དེ་སྤྱོད་པ་དེ། །

ཞིས་པ་དེ་ལ་ཡོད་དག་པ་དེ་སྤྱོད་པ་ལ་འཇུག་པ་ཡོད་ནི་ཆོས་པ་བཞི་ལྟ།  
སྤྱོད་པ་དེ་ཆོས་བསམ་ཅད་ཆོས་པ་དེ་ག་པ་ཅས་དྲ་དམིགས་པ་ཡི་ནི་སྤྱོད་པ་དང་།  
བྱེད་ནི་སྤྱོད་གཞི་མི་དམིགས་པ་ཡི་སྤྱོད་པ་དང་། །གཟེང་བྱ་ཆོས་པ་དེ་ག་པར་བྱ།







ནང་བ་ལས་ནི་ཚོས་ཐམས་ཅད། །ནམ་མཁའི་དཀྱིལ་མཉམ་སྒྲུང་ཕྱིར་རོ།

འདྲ་བྱེད་ཐམས་ཅད་རྒྱ་མ་ཐོགས། །ཕྱ་བུར་སྒྲུང་བ་ཡིན་ཕྱིར་རོ།

ཞེས་བ་དེ་ལ་སྒྲུང་བ་ལས་ནི། ཚོས་ཉིད་གནས་ཁྱགས་མ་སྒྲུང་བའི་སྒྲུང་  
བ་ཆེན་བོ་དང་། ཚོས་ཅན་འདྲ་བྱེད་སྒྲུང་བ་གཉིས་ལས་དང་བོ་ནི། ལྟོང་ཉིད་  
རྟོགས་བའི་ཡེ་ཤེས་ཀྱི་མཆན་ཉིད་བཟུན་བ་ནི། ཚོས་ཐམས་ཅད་སྒྲུང་བྱ་སྒྲུང་  
བྱེད་ཀྱི་དབྱེ་བ་མེད་བ་ནམ་མཁའི་དཀྱིལ་དང་མཉམ་བ་ཞེ། དུལ་ཡུལ་ཅན་གྱི་  
མཆན་མའི་སྒྲོས་བ་ཐམས་ཅད་དང་བུལ་བའི་ཕྱིར་རོ། །གཉིས་བ་འདྲ་བྱེད་ཀྱི་  
སྒྲུང་བ་ཐམས་ཅད་ཡང་དག་བ་མ་ཡིན་བ་རྒྱ་མ་ལ་ཐོགས་བ་ཞེ། སྒྲིག་རྒྱ་དང་  
སྒྲི་ལས་ལ་ཐོགས་བ་ཕྱ་བུ་མི་དཔེན་བར་སྒྲུང་བ་ཡིན་བ་ཤེས་བའི་ཕྱིར་རོ།  
འཇམ་པན་ཡོན་ལ་འཇུག་བ་ནི།

དེན་ཡོན་འཇུག་བ་ནམ་བཞི་ཞེ། ཚོས་སྐྱ་རྩོགས་བར་ཐོབ་བ་དང་།

གང་ན་མེད་བའི་བདེ་ཐོབ་དང་། །གཟིགས་བ་དབང་འབྱོར་ཐོབ་བ་དང་།

ལྟོན་ལ་དབང་འབྱོར་ཐོབ་བའོ།

ཞེས་བ་དེ་ལ་འབྲས་བུ་པན་ཡོན་ལ་འཇུག་བ་ནི་ནམ་བཞི་ཞེ། ཚོས་  
ཉིད་ལྟོང་བ་ཉིད་རི་རྩ་བ་མཆིན་བ་གནས་ཡོངས་སུ་བུར་བ་ཚོས་སྐྱ་རྩོགས་བར་...

ཐོབ་བ་དང་། ཟག་བཅས་ཀྱི་བདེ་བ་སྤངས་པས་གོང་ན་མེད་པའི་ཟག་མེད་ཀྱི་  
 བདེ་བ་མཆོག་ཏུ་གྱུར་བ་གཏན་དུ་དེའི་བདག་ཉིད་ཏུ་གྱུར་བ་ཐོབ་བ་དང་། ཤེས་  
 བྱ་ཟི་སྟེད་པ་མཁའ་པའི་གཟིགས་པ་ལ་དབང་འབྱོར་བ་ཐོབ་བ་དང་། དགའ་  
 ལྷན་གྱི་གནས་ན་བརྒྱགས་པ་སོགས་སྟོན་བ་ལ་དབང་འབྱོར་བ་ཐོབ་བ་ཡིས་རི་  
 ལྷར་འོས་པས་འདོམས་པ་བསྟན་པའི་སྟོ་དུ་མ་ལ་འཇུག་པའོ། །དུག་བ་ཡོངས་  
 སུ་ཤེས་པ་ལ་འཇུག་པ་ལ། བསྟན་བཤད་གཉིས་ལས། དང་པོ་ནི།

ཡོངས་སུ་ཤེས་པ་འཇུག་པ་ནི། །རྣམ་པ་བཞི་ཅུ་ཤེས་བྱ་ལྟེ།

གཉེན་བ་ཡོངས་སུ་ཤེས་བ་དང་། །མཚན་ཉིད་ཡོངས་སུ་ཤེས་བ་དང་། །

བྱད་བར་ཡོངས་སུ་ཤེས་བ་དང་། །ལས་ལྗ ཡོངས་སུ་ཤེས་བའོ།

ཞེས་བ་མི་མཐུན་ཕྱོགས་ལྗའི་གཉེན་བ་ཡོངས་སུ་ཤེས་བ་དང་། རྟོག་  
 པ་ལྗ་དང་བྲལ་བའི་མི་རྟོག་པའི་མཚན་ཉིད་ཡོངས་སུ་ཤེས་བ་དང་། གཞན་  
 ལས་བྱད་བར་ལྗའི་བྱ་བར་འབགས་བ་ཡོངས་སུ་ཤེས་བ་དང་། ཡེ་ཤེས་ཀྱི་  
 ཐིན་ལས་ལྗ་ཡོངས་སུ་ཤེས་བའོ། །གཉིས་བ་རྒྱས་བར་བཤད་བ་ལ་ལྗ་ལས་  
 དང་པོ་གཉེན་བོ་ནི།

དེ་ལ་གཉེན་བོ་ཤེས་བ་ནི། །རྣམ་པར་མི་རྟོག་ཡེ་ཤེས་ཏེ།

ཚེས་དང་གང་ཟག་འཛིན་བ་དང་། །ཡང་གྱུར་བ་དང་ཐ་དད་དང་། །





མངོན་རྟགས་སུ་བྱེད་པ་ཡང་དེ་ཡིན་པ་མི་རིགས་སོ། །འདི་ལྟར་ནས་པར་མི་  
 རྟོག་པའོ་ནས་པར་མི་རྟོག་པའོ་ཞེས་ཡིད་ལ་བྱེད་པ་བཞིན་ན་ནི་ཤེས་པ་དེ་སྐྱེ་བ་  
 མ་ཡིན་ཏེ། རྣམ་པར་མི་རྟོག་པར་ནས་པར་རྟོག་ཅིང་བརྗོད་པའི་ཡིད་ལ་བྱེད་  
 པ་ཡང་ནས་པར་རྟོག་པའི་རྣམ་པ་ཉིད་ཡིན་པའི་སྤྱིར་དོ། །དེའི་སྤྱིར་ཤེས་པ་དེ  
 མི་དེ་ལྟར་ནས་པ་འདི་ལྟའི་རང་གི་མ་ཚན་ཉིད་ལས་གྲོལ་བར་རིག་པར་བྱའོ།  
 །ཞེས་གསུངས་སོ། །གསུང་བ་ཁྱད་པར་ཤེས་པ་ནི།

རྣམ་པར་མི་རྟོག་པ་ཉིད་དང་། ཉི་ཚེ་བ་ནི་མ་ཡིན་དང་། །

གནས་མེད་པ་དང་གཏན་དུ་དང་། །གོང་ནི་མེད་པའི་རྣམ་པ་སྟེ། །

ཁྱད་པར་ནས་པ་ལྟ་ཡིན་ནོ། །

ཞེས་པ་དེ་ལ་ཁྱད་པར་ཡོངས་སུ་ཤེས་པ་ནི་ལྟ་སྟེ། བྱ་ངན་ལས་འདས་  
 པ་དང་འཁོར་བ་དག་ལ་ཡོན་ཏན་དང་ཉེས་པ་ལ་རྣམ་པར་མི་རྟོག་པ་ཉིད་དང་།  
 ཉི་ཚེ་བ་ནི་མ་ཡིན་པ་སྟེ་ཤེས་བྱ་མཐའ་དག་གི་རང་དང་སྤྱི་རི་མཚན་ཉིད་ཇི་ལྟ་བ་  
 བཞིན་ལྷུང་བྱ་བྱེད་པའི་སྤྱིར་དང་། གནས་པ་མེད་པ་ནི་བྱ་ངན་ལས་འདས་པ་  
 དང་། འཁོར་བ་དག་མི་ཡོན་ཏན་འདོར་བའི་སྤྱིར་དང་། གཏན་དུ་བ་ནི་སངས་  
 རྒྱལ་ཀྱི་སྐྱེ་གསུམ་དག་ཁྱད་པར་ལྷན་གྱུ་བ་ཀྱི་མེད་པ་དང་། ལྷན་  
 མེད་པས་དེ་ལས་གོང་ནི་མེད་པའི་རྣམ་པ་སྟེ། ཉན་རང་རྣམས་ལས་ཁྱད་པར་  
 ཏུ་འཕགས་པ་རྣམ་པ་ལྟ་ཡིན་ནོ། །བཞི་བ་ལས་ཤེས་པ་ནི།





ཡོངས་སུ་སྒྲིག་བར་བྱེད་པ་དང་། བྲམ་བྱའི་རྒྱལ་པ་ཐམས་ཅད་མཁྱེན་པ་  
 ཉིད་གཏོང་ཅིང་སྤྱད་བར་བྱེད་པ་སྟེ། བསྟན་པ་རྣམས་པུལ་པོ་དེ་ནི་ལམ་  
 ཡོང་པར་དྲུག་ལྟར་གསུངས་པ་ཡིན་པའི་ཡུལ་དེ། ཁྲུ་པ་ཡིད་མ་  
 བྱེད་བའོམ་གཤིས་སྟེ།

ཡིད་མ་བྱེད་མ་ལེགས་པ་ནི། རྣམ་པར་མཛོད་གཏམ་ཡི་གེ་སྟེ། ལེགས་པ་ལ་དེ་དཔེ་བའི་གདམས་ཆ་གཤིས་  
 ལོ་ལྔར་ཡིད་མ་བྱེད་པ་སྟེ། ། བྱང་ཆུབ་སེམས་པ་དཔལ་གདམས་པ།

རྒྱལ་པ་ཡིད་མ་བྱེད་པ་ལེགས་པའི་གཤིས་སྟེ། རྣམ་པར་མཛོད་གཏམ་པའི་ཡི་  
 བྲམ་མ་ལེགས་པར་ལེད་པའི་གདམས་ཆ་གཤིས་ཡོང་ཆུབ་སེམས་པ་དཔལ་གདམས་པ་ཡིན་པ་  
 ལོ་ལྔར་ཡིད་མ་བྱེད་པ་སྟེ།

དེ་བཞིན་ཉིད་ནི་མི་གསུམ་པམ། ཁྱེད་དེ་ནི་པར་ནི་ཡོངས་བདག་སྟེ། །  
 མ་པོས་མམས་ཅད་པ་རྒྱལ་པ། ཁྱེད་པ་གཉིས་སུ་སྤྱང་པའི་སྟེ། །  
 དེ་ལ་བདེན་པའི་གདམས་སྟེ། རྒྱལ་ནི་སྤྱང་ལབས་བྱ་བཅས། །  
 སྤྱང་དྲུག་ཆེན་གྱང་སྤྱང་པའོ། རྒྱང་ཆེས་ཉིད་མ་སྤྱང་ཞིང་།  
 དེ་སྤྱང་བས་ཆེས་ཉིད་སྤྱང་། རྒྱང་ཆུབ་བཞིན་ཡིད་བྱེད་ནི། །  
 བྱང་ཆུབ་སེམས་པ་དཔལ་མཛོད་གཏམ་པའི། །ཡི་གེ་སྟེ་ལོ་ལྔ་གཏམ་པའོ།



1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100) 101) 102) 103) 104) 105) 106) 107) 108) 109) 110) 111) 112) 113) 114) 115) 116) 117) 118) 119) 120) 121) 122) 123) 124) 125) 126) 127) 128) 129) 130) 131) 132) 133) 134) 135) 136) 137) 138) 139) 140) 141) 142) 143) 144) 145) 146) 147) 148) 149) 150) 151) 152) 153) 154) 155) 156) 157) 158) 159) 160) 161) 162) 163) 164) 165) 166) 167) 168) 169) 170) 171) 172) 173) 174) 175) 176) 177) 178) 179) 180) 181) 182) 183) 184) 185) 186) 187) 188) 189) 190) 191) 192) 193) 194) 195) 196) 197) 198) 199) 200) 201) 202) 203) 204) 205) 206) 207) 208) 209) 210) 211) 212) 213) 214) 215) 216) 217) 218) 219) 220) 221) 222) 223) 224) 225) 226) 227) 228) 229) 230) 231) 232) 233) 234) 235) 236) 237) 238) 239) 240) 241) 242) 243) 244) 245) 246) 247) 248) 249) 250) 251) 252) 253) 254) 255) 256) 257) 258) 259) 260) 261) 262) 263) 264) 265) 266) 267) 268) 269) 270) 271) 272) 273) 274) 275) 276) 277) 278) 279) 280) 281) 282) 283) 284) 285) 286) 287) 288) 289) 290) 291) 292) 293) 294) 295) 296) 297) 298) 299) 300) 301) 302) 303) 304) 305) 306) 307) 308) 309) 310) 311) 312) 313) 314) 315) 316) 317) 318) 319) 320) 321) 322) 323) 324) 325) 326) 327) 328) 329) 330) 331) 332) 333) 334) 335) 336) 337) 338) 339) 340) 341) 342) 343) 344) 345) 346) 347) 348) 349) 350) 351) 352) 353) 354) 355) 356) 357) 358) 359) 360) 361) 362) 363) 364) 365) 366) 367) 368) 369) 370) 371) 372) 373) 374) 375) 376) 377) 378) 379) 380) 381) 382) 383) 384) 385) 386) 387) 388) 389) 390) 391) 392) 393) 394) 395) 396) 397) 398) 399) 400) 401) 402) 403) 404) 405) 406) 407) 408) 409) 410) 411) 412) 413) 414) 415) 416) 417) 418) 419) 420) 421) 422) 423) 424) 425) 426) 427) 428) 429) 430) 431) 432) 433) 434) 435) 436) 437) 438) 439) 440) 441) 442) 443) 444) 445) 446) 447) 448) 449) 450) 451) 452) 453) 454) 455) 456) 457) 458) 459) 460) 461) 462) 463) 464) 465) 466) 467) 468) 469) 470) 471) 472) 473) 474) 475) 476) 477) 478) 479) 480) 481) 482) 483) 484) 485) 486) 487) 488) 489) 490) 491) 492) 493) 494) 495) 496) 497) 498) 499) 500) 501) 502) 503) 504) 505) 506) 507) 508) 509) 510) 511) 512) 513) 514) 515) 516) 517) 518) 519) 520) 521) 522) 523) 524) 525) 526) 527) 528) 529) 530) 531) 532) 533) 534) 535) 536) 537) 538) 539) 540) 541) 542) 543) 544) 545) 546) 547) 548) 549) 550) 551) 552) 553) 554) 555) 556) 557) 558) 559) 560) 561) 562) 563) 564) 565) 566) 567) 568) 569) 570) 571) 572) 573) 574) 575) 576) 577) 578) 579) 580) 581) 582) 583) 584) 585) 586) 587) 588) 589) 590) 591) 592) 593) 594) 595) 596) 597) 598) 599) 600) 601) 602) 603) 604) 605) 606) 607) 608) 609) 610) 611) 612) 613) 614) 615) 616) 617) 618) 619) 620) 621) 622) 623) 624) 625) 626) 627) 628) 629) 630) 631) 632) 633) 634) 635) 636) 637) 638) 639) 640) 641) 642) 643) 644) 645) 646) 647) 648) 649) 650) 651) 652) 653) 654) 655) 656) 657) 658) 659) 660) 661) 662) 663) 664) 665) 666) 667) 668) 669) 670) 671) 672) 673) 674) 675) 676) 677) 678) 679) 680) 681) 682) 683) 684) 685) 686) 687) 688) 689) 690) 691) 692) 693) 694) 695) 696) 697) 698) 699) 700) 701) 702) 703) 704) 705) 706) 707) 708) 709) 710) 711) 712) 713) 714) 715) 716) 717) 718) 719) 720) 721) 722) 723) 724) 725) 726) 727) 728) 729) 730) 731) 732) 733) 734) 735) 736) 737) 738) 739) 740) 741) 742) 743) 744) 745) 746) 747) 748) 749) 750) 751) 752) 753) 754) 755) 756) 757) 758) 759) 760) 761) 762) 763) 764) 765) 766) 767) 768) 769) 770) 771) 772) 773) 774) 775) 776) 777) 778) 779) 780) 781) 782) 783) 784) 785) 786) 787) 788) 789) 790) 791) 792) 793) 794) 795) 796) 797) 798) 799) 800) 801) 802) 803) 804) 805) 806) 807) 808) 809) 810) 811) 812) 813) 814) 815) 816) 817) 818) 819) 820) 821) 822) 823) 824) 825) 826) 827) 828) 829) 830) 831) 832) 833) 834) 835) 836) 837) 838) 839) 840)

[illegible]

སྐྱོར་བས་ས་ལ་འཇུག་པ་ནི།      །ནམ་པ་བཞི་ཅ་ཤེས་བྱ་ཏེ། །

ཞེས་པ་བྱང་ཆུབ་སེམས་དབང་ཆེ་ལྟར་སྐྱོར་ན་ཡི་ཤེས་འཕྲོལ་པར་འགྱུར་  
བའི་སྐྱོར་བས་ས་ལ་འཇུག་པ་ནི་ནམ་པ་བཞི་ཅ་ཤེས་བྱ་ཏེ།      ཇེས་འབྱེད་  
ཀྱི་གནས་སྐབས།      རིག་པའི་གནས་སྐབས།      ཇེས་དྲན་གྱི་གནས་སྐབས།  
དེའི་བདག་ཉིད་འགྲོ་བའི་གནས་སྐབས་སོ།      གཉིས་པ་ལ་བཞི་ལས་དང་པོ་ནི།  
མོས་བས་རབ་དུ་སྐྱོར་བས་ནི།      མོས་བས་སྐྱོད་བའི་ས་ལ་ཏེ། །  
ཇེས་པར་འབྱེད་བའི་གནས་སྐབས་སོ། །

ཞེས་པ་མོས་བས་རབ་དུ་སྐྱོར་བ་ནི་མོས་བས་སྐྱོད་བའི་ས་ལ་ཏེ་ཇེས་...  
པར་འབྱེད་བའི་གནས་སྐབས་སོ།      །གཉིས་པ་ནི།

མོ་མོར་རབ་དུ་རྟོག་པ་ཡི།      །སྐྱོར་བས་ས་ནི་དང་པོ་ཏེ། །

དེ་ཉིད་རིག་པའི་གནས་སྐབས་སོ། །

ཞེས་པ་མོ་མོར་རབ་དུ་རྟོག་པ་ཡི་སྐྱོར་བས་ས་ནི་དང་པོ་ཏེ།      དེ་ནི་  
མཐོང་བའི་ལམ་གྱིས་ཆོས་ཀྱི་དབྱིངས་རབ་དུ་རྟོགས་པ་དེ་ཉིད་རིག་པའི་གནས་  
སྐབས་སོ།      །གསུམ་པ་ནི།

བསྐྱོམ་པ་རབ་དུ་སྐྱོར་བས་ནི།      །མ་དག་པ་ཡི་ས་དུག་དང་།

དག་པའི་ས་ནི་གསུམ་པོ་ཏེ།      །དེ་ནི་ཇེས་དྲན་གནས་སྐབས་སོ།



ཉམ་དམིགས་དག་ལ་འཕྱེག་པ་ནི། །གནས་ཡོངས་གྱུར་པ་མེད་པ་ཡི། །  
 ཉམ་དམིགས་བཞི་ཅུ་ཉིས་མངས་པ། །མི་འཕྱེག་དྲིན་མེད་ཉམ་པ་དང་། །  
 ལས་འཕྱེག་དྲིན་མེད་ཉམ་པ་དང་། །ཁྱུང་ན་འདས་པའི་གང་ཟག་རྣམས།  
 གདགས་པའི་གཞི་མེད་ཉམ་པ་དང་། །བྱུང་ཅིག་གཟུགས་བྱི་བྱུང་བར་དག།  
 གདགས་པའི་གཞི་མེད་ཉམ་པ་འོ། །

ཞིས་དེ་ལ་ཉམ་དམིག་དག་ལ་འཕྱེག་པ་ནི་མ་སྟོང་སྟོང་པའི་གནས་ཡོངས་  
 ལ་གྱུར་བ་མེད་པ་ཡི་ཉམ་དམིགས་བཞི་དྲི་ །གནས་གྱུར་དེ་མེད་ན་ཉིན་མངས་པ་  
 རྣམས་མི་འཕྱེག་པའི་དྲིན་མེས་ཉིད་གནས་ལུགས་ལ་འཕྱེག་པའི་ཡི་ཤུམ་མེད་པའི་  
 ཉམ་པ་དང་། ། རྣམ་ཉིད་ལ་འཕྱེག་པའི་ཐལས་ལས་ལ་འཕྱེག་པའི་དྲིན་མེད་པའི་  
 ཉམ་པ་དང་། ། སྟོང་དྲིན་འབྱུང་གི་གནས་གྱུར་མེད་ན་ཁྱུང་ན་ལས་འདས་པའི་  
 གང་ཟག་རྣམས་གྱུར་པ་ཐེབ་པ་ལ་གདགས་དགོས་པ་ལ། ། མ་སྟོང་དེ་ལ་དགས་  
 པའི་གདགས་གཞི་མེད་པའི་ཉམ་པ་འོ། །བཅུ་པ་མན་ཡོན་ལ་འཕྱེག་པ་ནི།

བཞེག་ནས་མན་ཡོན་འཕྱེག་པ་ནི། །ནམ་པ་བཞི་ཙ་ཤིས་པར་བྱའོ། །

ཞིས་པ་ངོ་ལ་སྟོང་པ་སྟོང་བ་དྲིན་ཅིང་འབྲིལ་བ་འབྱུང་བའི་གནས་གྱུར་ཡི་  
 ཤིས་ཡོད་ན་ཉམ་དམིགས་དེ་ལས་བཞེག་ནས་མན་ཡོན་ལ་འཕྱེག་པ་ནི་རྣམ་པ་







ཡིན་དེ། ཐུས་པ་མགོན་པོ་ལས་མཁའ་དང་འདྲ་བ་ཡི། གཞི་ཡིན་  
དེ་དང་འདྲ་བའང་མིན། །ཁོས་གསུངས་པས་སྟེ།

ཆེ་དང་ཆེས་ཉིད་ཆེ་པར་འབྱེད་པ་ཆེ་གཞི་ལྷིལ་ལུས་པ། མགོན་པོ་  
ཐུས་པ་མ་ཟེར་བ་ཞིག་སྟེ། །ཁ་ཆེ་མཁས་པོ་མ་ཉུང་ན་དང་ཞུས་ལོ་ཅི་  
པ་དག་སྤེལ་སྤེལ་གྱིས་མཆོག་གིས་བརྒྱུད་ཅིང་ཞུས་དྲག་དན་པ་ཐབ་པའོ། །

འདྲམ་ཐུས་གཞན་གྱི་སྤེལ་པ་ཡི། །དག་དངོས་དཔུ་མ་བཤད་པ་དང་།  
རང་གི་སྤེལ་པ་དེ་སྤེལ་ཉིད་པ། །འཛིན་པ་ཆད་མཐར་གྱུར་པ་ཡི།  
ཆེ་བ་དག་པས་ཆེས་གྲུབ་སྤྱིར། །སྟེ་པའི་མཐའ་དང་རབ་ཁལ་བ།

ཐུས་མགོན་དགོངས་པ་བཟུང་། །འདིར་འབད་དགོ་བས་སྟེང་།  
པས་བཤད། །བདེ་ཆེས།

ཅིས་ཉིད་དབྱིངས་དང་དབྱིར་མེད་པའི། །གསུམ་ཡོངས་གྱུར་པ་མངོན་གྱུར་དེ།  
སྟེ་གསུམ་གྱིས་བརྗོད་དགོས་འབྲེད་གྱིས། །སྟོང་པ་མེས་དེ་སྟོང་དུ། །  
སེམས་ཅན་ལྷུས་ཀྱི་དོན་བྱེད་ཤོག །

ཅིས་འབྲེལ་བའདི་ཡོང་བེ་གོས་བཟུང་བེས་སྟུང་བའི་དགོ་བས་བདག་...  
གཞན་ལྷུས་གྱིས་ཆེས་ཉིད་སྟུང་དུ་དྲིགས་པའི་གྱུར་གྱིར་ཅིག ། །དགོའོ། །



# Functions and Activities of SRITOBBS

## *Visit of Union Minister for Health*

Shri B. Shankaranand, Union Minister for Health paid a visit to this Institute on 27th May, 1982 accompanied by H. E. the Governor of Sikkim/President : SRITOBBS. He was warmly received on his arrival to the Institute by the Director, Dr. A. C. Banerjee and other members of the staff.

He was shown xylographs, manuscripts and other art objects of the Institute. He evinced keen interest in the various research activities of Tibetology. He expressed his desire to the President to extend all possible help for restoration and function of microfilm unit installed in SRITOBBS. He further expressed that the rare and invaluable treasures of our ancient heritage should be preserved at all cost. The President presented him the complimentary copies of the publications of the Institute.

## *Visit of Union Minister of State for Home and Parliamentary Affairs and Union Deputy Minister for Defence*

Shri Venkata Subbeihya, Union Minister of State for Home & Parliamentary Affairs and Maj. K. P. Singh Deo, Union Deputy Minister for Defence visited the Institute on 19th May, 82 and 5th June, 1982 respectively accompanied by H. E. the Governor/President : SRITOBBS. They were warmly received on their arrival to the Institute by the Director, Dr. A. C. Banerjee and other members of the staff.

They were shown round the Institute's rare and unique collection of Mahayana Buddhist art and other antique objects. They evinced keen interest in the development of the Institute. The President, thereafter, presented them books on Tibetan art, post card reproduction of Tibetan Thankas and latest issues of Bulletin of Tibetology.

### *Observance of Saga Dawa*

Sa-ga-Ida-wa (Vaishakhi Purnima) is also observed by the adherents of Mahayana Buddhism like those of Theravada, but a month later. The monasteries or Lhakhang (temples) in Sikkim, Ladakh, H. P. etc. celebrated Buddha Purnima this year on 6th June corresponding to 15th of the 4th Tibetan month.

Saga Dawa is a Buddhist festival meaning Triple Blessed Festival of Lord Buddha. On this auspicious day the Buddhists all over the world celebrate the memorable occasion of Lord Buddha's divine birth, Dharmacakrapravartana (Turning of wheel of law) and Mahaparnirvana (Entering into final bliss) with great pomp and grandeur. It is also observed in all Sikkim monasteries and Lhakhang, where Lamas and devout Buddhists offer butter lamps, incenses and Khadas (scarves) to the deities therein.

The Lamas and other staff members of SRITOBS also observed this festival in a very simple and solemn manner in the Central Hall ( 1st floor ) of the Institute by chanting prayers, offering Khadas and burning butter lamps etc. Many Buddhist devotees also attended the festival and offered butter lamps, incenses to the shrine in the Central Hall.

### *Publications :*

1. In view of the high demand from various Tibetan Institute, the Tibetan xylographs containing Tibetan grammar, ritual texts etc. are being reproduced from the wooden block preserved in the Tibetan Library, SRITOBS. They will shortly be available for sale at a minimum cost.
2. The material for the first issue of *Bulletin of Tibetology* ( Jan-March, 82 ) entitled Karmapa Commemoration Volume, has been approved by the President, SRITOBS and this has been sent to the Press for printing.

*Kadam Phacho Translation Committee set up :*

We announce with great pleasure for the information of those interested in Buddhism or Tibetology that H. E. the Governor/President, SRITOBS has been pleased to constitute the following Committee to consider the proposal for translation of Tibetan Text *Kadam Phacho*, ( 450 folios ) containing the life and teachings of the great Indian Savant, Atisa-Dipānkara Srijnana, who was invited to Tibet in 1057 A. D.

- |                                              |          |
|----------------------------------------------|----------|
| 1. Shri Justice A. M. Bhattacharjee          | Chairman |
| 2. Dr. A. C Banerjee, Director, SRITOBS      | Member   |
| 3. Shri J. K. Rechung, Dy. Director, SRITOBS | "        |
| 4. Shri B. Ghosh, Librarian, SRITOBS         | "        |

The President, SRITOBS further desires that the Chairman should submit the report to him within three weeks, subject to the convenience of the Chairman.

*Mural Paintings :*

As directed by the President : SRITOBS, three more paintings were completed on the wall of the stair-case leading to the first floor. These symbolic pictures depict : (a) four harmoniously affectionate brothers ; bird, hare, monkey and elephant ( Thun pa pun shi ) ; (b) five different articles of ritual offerings ( five sacred articles of offering ), Dod-you-nam-nga, Panca Kamaguna and (c) Mantra of Kalacakra ( Namchu Wungden ).

*Electrification :*

As per decision of the Executive Board, SRITOBS and through the keen initiative of H. E. the Governor/President, the entire road right from the main gate at Deorali to the Institute premises has been provided with street light by the Sikkim Public Works Department, Government of Sikkim, free of cost.

## SRITOB'S MEMBERSHIP DRIVE ( APRIL-JUNE, 1982 )

During this period (April-June, 1982), our Membership drive had produced fair results. Efforts were being made to increase the number. Out of fortyone member of different categories, thirtynine had been accepted by the President, SRITOB'S. Names of the members are regularly published in Functions and Activities section of the quarterly journal. Below are given the names of the members who have applied for the membership during the quarter according to categories :

| <i>Name</i>                                                                                                   | <i>Category</i> |
|---------------------------------------------------------------------------------------------------------------|-----------------|
| 1. Shri Tashi Paljor,<br>Additional Principal,<br>School of Buddhist Philosophy,<br>Leh-Ladakh.               | Institutional   |
| 2. Shri T. R. Poudyal,<br>I. F. S., Divisional Forest Officer,<br>Forest Department,<br>Baluwakhani, Gangtok. | Ordinary        |

|                     |           |
|---------------------|-----------|
| Total number — Life | 4         |
| „ — Institutional   | 9         |
| „ — Ordinary        | 28        |
| <b>Total</b>        | <b>41</b> |

Total amount of Membership Fee received and deposited by cheque and cash Rs. 19,400/- ( Rupees Nineteen Thousand Four Hundred) only.

The Executive Board, Sikkim Research Institute of Tibetology and Other Buddhist Studies, has decided to publish the opinions, suggestions, etc., of the complimentary copy receivers and subscribers of the Bulletin in the shape of letters in the Quarterly Bulletin of Tibetology henceforth.

We would, therefore, request you to kindly send your observations to the Director for publication in the Journal.

## DISTINGUISHED VISITORS TO SRITOB'S ( APRIL—JUNE, 1982 )

During the period many distinguished persons visited the Institute of Tibetology. Here are given their names as also a few selected observations ( April-June, 1982 ).

Shri K. Rajaram, Speaker, Tamil Nadu on 24. 4. 82 ; Shri P. H. Pandian, Dy. Speaker, Tamil Nadu on 24. 4. 82 ; Air Marshal, M.S.D. Wollen, AOC-in-C, Eastern Air Command, Shillong ; and Wg. Cdr. BGPS Bhalla on 2. 5. 82 ; Shri I. P. Gupta, Joint Secretary, Home Department, on 3. 5. 82 ; Dr. Satyendra Nath Sen, Former Vice-Chancellor, Calcutta University and present President, Local Board, State Bank of India on 3. 5. 82 ; Colonel S. K. Ravikant, HQ Central Command, Lucknow on 4. 5. 82 ; Shri R. M. Bhalla 1, Deep Prakash, 82/11, Linking Board, Santa Cruz (West), Bombay-400054 ; Shri A. S. Sehgal, Maj. General, C-227, Defence Colony, New Delhi, 110024 on 12. 5. 82 ; Mr. S. A. Wills on 12. 5. 82 ; Shri Achyut Ghosh, Participant IRC 105th Council Meeting, 1982, May 13 and 14 at Gangtok, from West Bengal on 13. 5. 82 ; Shri D. V. Sahni, Chief Engineer, Government of Punjab, Participant at the 105th Council Meeting of Indian Road Congress on 14. 5. 82 ; Shri Venkat Srinivas Desh Pande, Chief Justice of Bombay on 16. 5. 82 ; Shri S. Nanda on 18. 5. 82 ; Shri P. Venkata Subbeihya, Minister of State for Home and Parliamentary Affairs, Government of India on 19. 5. 82 ; Brig. R. K. Singh, Ramgarh Cantt. on 19. 5. 82 ; Muni Gulab Chandra "Nirmohi" Disciple of Acarya Shri Tulshi-Jaina Muni on 20. 5. 82 ; Shri Th. Krishna Singh, Minister, Medical, Manipur on 25. 5. 82 ; Mr. G. N. Upton, Australian High Commissioner on 26. 5. 82 ; Shri Bibekananda Bhewerneti, Minister for Health and Family Welfare, Tripura on 27. 5. 82 ; Shri B. Shankaranand, Union Health Minister, Government of India on 27. 5. 82 ; Miss H. K. Singh, Dy. Education Adviser, Ministry of Education and Culture and Director, Directorate of Adult Education, New Delhi on 30. 5. 82 ; Shri L. K. Balasubramanian, Commissioner of Income Tax, Calcutta and Mrs. Balasubramanian,



on 31.5.82 ; Prof. Dilip. K. Roy, Head of the Department of Museology, Calcutta University on 2.6.82 ; Maj. K. P. Singh Deo, Deputy Minister Defence, Government of India on 5.6.82 ; Shri Chandra Shekhar Singh. M. P. on 8.6.82 ; and Justice A. Varadarajan, Judge, Supreme Court of India, New Delhi on 22.6.82.

During the period ( April-June, 1982 ) 950 tourists including 60 foreigners visited the Institute.

### OPINIONS OF THE DISTINGUISHED VISITORS TO SRITOBS

#### SHRI K. RAJARAM

Today I had the occasion to pay visit to Sikkim Research Institute of Tibetology along with Mr. P. H. Pandian, Deputy Speaker. I am very much impressed by the research work going on here. Number of historical documents have been saved by the efforts of Mr. Pandit Jawaharlal Nehru. This place is one of the worth visiting place in Sikkim. My congratulations for the Director and others for doing an excellent job in this Institute.

Sd/ K. Rajaram,  
Speaker, Tamil Nadu,  
24. 4. 82

#### SHRI P. H. PANDIAN

I am very happy to visit this Sikkim Institute of Tibetology and it gave a sense of religious teachings. This Institute has broadly delevate the teachings of Buddha extensively in Tibetan.

Sd/ P. H. Pandian  
Dy. Speaker, Tamil Nadu  
24. 4. 82

**AIR MARSHAL M. S. D. WOLLEN**

The Director and Officers of the Institute took great pain to explain the functioning of the Institute and the many exhibits. It has been most enlightening experience. We are most grateful to them. We wish the Institute great success in the future.

Sd/

1. Air Marshall M. S. D. Wollen  
AOC-in-C, Eastern Air Commander,  
Shillong.
2. Wg. Cdr, BGPS, Bhalla.  
2. 5. 82

**SHRI I. P. GUPTA**

Glad to visit and to meet Dr. Banerjee and faculty members who have profound knowledge on the subject. Highly educative has been the visit.

Sd/ I. P. Gupta,  
Joint Secretary,  
Home Department,  
3. 5. 82

**DR. SATYENDRA NATH SEN**

Prof. A. C. Banerjee is an old friend of mine. We have worked together for long years in the service of Calcutta University. He is a real scholar and has profound knowledge of Pali literature and Buddhist culture and tradition. I am really glad to find him now engaged in this Institute, and I am sure that this Institute will grow into a dominant position in the academic world as the best organisation for the study and analysis of Buddhist culture and literature. My wife and myself regard ourselves as fortunate that we got the opportunity

of coming to Gangtok and of visiting this Institute. We are extremely grateful to Prof. Banerjee.

Sd/ S. N. Sen,  
Former Vice-Chancellor,  
Calcutta University and  
at present, President, Local Board  
State Bank of India.  
3. 5. 82

**COLONEL S. K. RAVIKANT**

Most fascinating experience. We shall always cherish this visit.

Sd/ Col. S. K. Ravikant,  
HQ Central Command, Lucknow  
4. 5. 82

**SHRI R. M. BHALLA**

Wonderful, spirit should be maintained to preserve the treasure.

Sd/ R. M. Bhalla,  
1, Deep Prakash,  
82/11, Linking Road,  
Santa Cruz (West)  
Bombay-400 054

**MAJ. GENERAL A. S. SEHGAL**

Came as an ignorant one and went back with sense of acquiring knowledge of Buddhist and Tibetan philosophy. A most enjoyable educative trip. The Institute is in the hands of people who have made commendable efforts to keep the art and philosophy going. Mr. J.K.Rechung and

Mr. Ghosh's contribution is significant for today and future learning.

Sd/ A. S. Sehgal, Maj. General,  
C-227 Defence Colony,  
New Delhi-110 024  
12. 5. 82

MR. S. A. WILLS

We, my wife and I, were kindly invited to accompany Maj. General Sehgal's party and we found Mr. Ghosh's dissertations on Tantricism and Buddhism most enlightening, especially as we were most ignorant of these systems and have now had enkindled a desire to look into these matters more clearly. We would like to thank Mr. Ghosh for his patience.

Sd/ S. A. Wills,  
12. 5. 82

SHRI ACHYUT GHOSH

We have seen here a wonderful effort of preserving and also finding new meaning for our cultural heritage. We are thankful for the untiring effort being spent by your dedicated staff.

Sd/ Achyut Ghosh,  
Participant IRC 105th Council Meeting,  
1982, May 13 and 14 at Gangtok,  
from West Bengal.  
13. 5. 82

SHRI D. V. SAHNI

A visit to such a holy place bring peace and tranquility.

It shows how great a culture the eastern civilization of Tibet possessed.

Sd/ D. V. Sahni,  
Chief Engineer, PWD,  
Punjab, participant at the  
105th Council Meeting of Indian  
Road Congress.  
14. 5. 82

#### SHRI VENKAT SHRINIWAS DESH PANDE

Shri J. K. Rechung, Deputy Director took me through the collections of the ancient manuscripts and explained how the Tibetan pandits came to Nalanda and other centres of Buddhist literature and translated the same in Tibetan language. It was inspiring account of the scholar indeed who devoted their life in pursuit of knowledge. I was happy to know that a quarterly bulletin is being published under the leadership of its scholars who are working in this Institute on this literature. I wish success in this enterprises.

Sd/ V. S. Desh Pande  
Chief Justice of Bombay  
16. 5. 82

#### S. NANDA

Myself and the family found the Institute visit very rewarding. There is no dearth of knowledge which can be gathered here.

Sd/ S. Nanda  
18. 5. 82

**SHRI P. VENKATA SUBBEIHA**

This Institute of Tibetology is remarkable in character. Ancient manuscripts and rare idols depicting the preaching of Lord Buddha is a source of inspiration. This Institute is doing yeoman service in fostering friendship between various sections of not only Indians but also Tibetans and Chinese.

Sd/ P. Venkata Subbeiha  
Minister of State for Home  
and Parliamentary Affairs,  
Government of India.  
19. 5. 82

**BRIG. R. K. SINGH**

During my visit to Gangtok, I was advised to pay a visit to the Institute of Tibetology, having a good collection of Tibetan literature, art of ancient times wherever Buddhism has been extended to. The Institute is well laid, which makes the rich literature available to scholars and research workers to broaden their knowledge. One really gets enchanted to see the richness of Buddhist teachings and Tibetan literature on all subjects—medicine, tantric, religion and so on.

I convey my compliments to Shri J. K. Rechung, Deputy Director of the Institute of Tibetology, who has so kind to take us around to acquaint with the rich collections. The general cleanliness and maintenance of references are commendable. May the Institute of great benefit to the readers and scholars to further add to their profound knowledge.

Sd/ Brig. R. K. Singh,  
Ramgarh Cantt.  
19. 5. 82

( x )

## MUNI GULAB CHANDRA

I am happy to visit Sikkim Research Institute of Tibetology and Other Buddhist Studies, Gangtok, which is established to promote study on Tibetology. As a part of the religious observance of Jainas, I came over to Gangtok on foot and visited many educational Institutions. The arrangements and collection of the Institute are indeed unique and not found elsewhere. Although most of the Tibetan books are on Buddhism, they are also most important to the Jainas. If the Tibetan books can be translated into Hindi, English and other languages, these may be useful to the learners.

I was much overwhelmed with the behaviour of the managing authorities and the staff.

There is immense scope here for the study of Buddhism which is a legacy of Shramana heritage. This Institute can set up an unique ideal if facilities for collection and scope for study of Jain scripture, another Shramana cultural heritage of Jaina tradition are provided herein. I offer my heartfelt thanks to the Librarian and other staff of the Institute.

Sd/- Muni Gulab Chandra,  
"Nirmohi"  
( Disciple of Acarya Shri Tulsi  
Jaina Muni ) .  
20. 5. 82

## SHRI TH. KRISHNA SINGH

I have visited the Institute of Tibetology today the 25th May, 82 when I came to attend the Eastern Health Ministers Conference to be held at Gangtok on the 26th May, 82. On my way to Buddhist Monastery I happen to visit this Institute. I am so much impressed by the

different books collected and kept in this Institute. The most pleasing and interesting point to be everlasting memory is that here one can see the remains of Buddhism along with images of Lord Buddha. Under the guidance of Mr. J. K. Rechung, Dy. Director of the Institute of Tibetology, I can understand and collect ample knowledge of the backgrounds of Tibetan civilization. Thanks to the Deputy Director for his sincere service.

I hope many people from within and outside India who happen to visit the Institute will get some benefit as I am yelling today, and this Institute will serve the people for all the time to come. God will blessed.

Thank to all.

Sd/ Th. Krishna Singh,  
Minister, Medical  
Manipur.  
25. 5. 82

**MR. G. N. UPTON**

The Institute of Tibetology comprises a most impressive collection of natural and all well protected and cared for. I wish that I could have spent more time studying this fine collection. Some day I will return and do better justice to what it has to offer.

I sincerely hope that this collection will be preserved and enlarged.

Sd/ G. N. Upton,  
Australian High Commissioner,  
26. 5. 82

**SHRI BIBEKANANDA BHEWRNETI**

I am grateful to those who are preserving these valuable documents of the past for us and for the future genera-



tion to come. I am glad to visit the Institute.

Sd/ Bibekananda Bhewrneti,  
Minister for Health and Family  
Welfare, Tripura.  
27. 5. 82

**SHRI B. SHANKARANAND**

The treasure of our ancient knowledge enshrined in our  
heritage should be preserved at all cost.

Sd/ B. Shankaranand,  
Union Health Minister.  
27. 5. 82

**MISS H. K. SINGH**

I and my colleagues from the Directorate of Adult Educa-  
tion and Ministry of Education, New Delhi had a very  
fruitful visit to the Institute and gained much knowledge.

Sd/ Miss H. K. Singh,  
Dy. Education Adviser,  
Ministry of Education &  
Culture, Director, Directorate  
of Adult Education, Delhi.  
30. 5. 82

**MR. L. K. BALASUBRAMANIAN**

Going round the collection of arts and manuscripts has  
been an educative and emotional experience. I feel  
greatly indebted to the private patrons who have so

generously made available to the public their priceless possessions. Such dedication serves as a symbol of how man enables himself of sharing with other what he has.

Sd/ L. K. Balasubramanian,  
Commissioner of Income Tax,  
Calcutta.

2) Mrs. M. Balasubramanian  
Calcutta.

31. 5. 82

PROF. DILIP K. ROY

Excellent and most interesting.

Sd/ Prof. Dilip K. Roy,  
Head of the Department of  
Museology,  
Calcutta University.  
2. 6. 82

MAJ. K. P. SINGH DEO

Most fascinating and interesting. Wish students of Tibetology could have the benefit of obtaining Research Degrees.

Sd/ Maj. K. P. Singh Deo,  
Deputy Minister, Defence.  
5. 6. 82

CHANDRA SHEKHAR SINGH

A highly illuminating glimpse of India's Buddhist heritage.

Sd/ Chandra Shekhar Singh,  
M. P.  
8. 6. 82

**SHRI A. VARADARAJAN**

I had the pleasure of going round the SRIT. Shri B. Ghosh explained very well and ably the various things in this Institute. It was a very interesting and instructive thing for me to visit this Institute. I wish that knowledge about the Buddha and Buddhism spread in our country.

Sd/ A. Varadarajan,  
Judge, Supreme Court,  
Delhi.  
22. 6. 82

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY  
&  
OTHER BUDDHIST STUDIES  
PUBLICATIONS

| Srl. No. | Year | Subject and Author                                                                                                                                                                                                                                                                                                                                                                                 | Folio | Price |
|----------|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
|          |      | <i>Biography</i>                                                                                                                                                                                                                                                                                                                                                                                   |       |       |
| 1.       | 1957 | SKU PHRENG BCU BZHI PAI 57<br>GSER KHRI NGA GSOL. Corona-<br>tion story of H. H. the XIV Dalai<br>Lama.<br>Rani C. Dorjee (trans)                                                                                                                                                                                                                                                                  |       | 15.00 |
|          |      | <i>History</i>                                                                                                                                                                                                                                                                                                                                                                                     |       |       |
| 2.       | 1961 | THE RED ANNALS part 1 (Tibetan<br>text ) Red annals Hu lan deb ther<br>( Deb-ther dmar po ) as composed<br>by Kunga Dorjee in 1346 A. D.<br>underwent a redaction in 1538<br>A. D. While this revised version has<br>been available in xylograph, hand-<br>made copies of the original have<br>been rare.<br>Khunga Dorjee                                                                         | 79    | 15.00 |
|          |      | <i>Prayer Book</i>                                                                                                                                                                                                                                                                                                                                                                                 |       |       |
| 3.       | 1961 | BHADRA-CARI ( BZANGSPYOD ) 41<br>the Mahayana prayer book, well-<br>known for its antiquity and<br>popularity, is presented in mo-<br>dern format with Indian text in<br>Sanskrit scripts and translation in<br>Tibetan scripts based on a xylo-<br>graph from Nepal with certain<br>features of its own; with an appen-<br>dix extracted from Bodhisattva-<br>caryavatara.<br>Suniti Kumar Pathak |       | 5.00  |

| Srl. No. | Year | Subject and Author                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Folio | Price |
|----------|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
| 4.       | 1961 | <b>PRAJNA (LEXICON)</b><br>Prajna the Sanskrit - Tibetan the-<br>saurus cum-grammar, was comple-<br>ted by Tenzing Gyaltshan in 1771<br>A.D. The lexicon portions are now<br>presented in modern format with<br>Sanskrit words in Sanskrit scripts<br>and Tibetan words in Tibetan<br>scripts.<br>Tenzing Gyaltshan                                                                                                                                                                                                                                                                                                                                                                                                                             | 223   | 25.00 |
|          |      | <i>Art Book</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |       |       |
| 5.       | 1962 | <b>RGYANDRUG-MCHOGGNYIS</b><br>rGyandrug-mchoggnyis ( Six orna-<br>ments and two Excellents ) on<br>Mahayana Philosophy ( 1670<br>A. D. ) reproduces ancient scrolls<br>depicting Buddha, Nagarjuna.<br>Aryadeva, Asanga, Vasubandhu,<br>Dignaga, Dharmakirti, Gunaprabha<br>and Sakyaprabha reproductions<br>are as per originals, the exposition<br>in English presents the iconogra-<br>phical niceties and the theme of<br>the paintings namely, the Maha-<br>yana philosophy. The treatment is<br>designed to meet also the needs of<br>the general readers with an<br>interest in Mahayana Buddhism.<br>A Sanskrit-Tibetan glossary, a key<br>to place names and a note on<br>source-materials are appended.<br>Five colours monochromes. | 54    |       |
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| 6.       | 1962 | PRAJNA ( Xylograph )<br>The entire xylograph containing both lexicon and grammar parts is presented by offset ( photo-mechanic ) process.<br>Tenzing Gyaltsan                                                                                                                                                                                                                                                                                                        | 648   | 50.00 |
| 7.       | 1963 | 'PHAGS PA BZANG PO SPYOD<br>PAI SMON LAM GYI RNAM<br>PAR BSHAD PA KUN TU<br>BZANG PO'I DGONGS PA GSOL<br>BAR BYED PAI RGYAN. The<br>commentary on Samantabhadra-<br>caryapranidhanaraja.<br>Lcangkya Rolpa'i Dorjee                                                                                                                                                                                                                                                  | 61    | 3.00  |
| 8.       | 1964 | <i>Philosophy</i><br>VIMSATIKA VIJNAPTIMATRATA-<br>SIDDHI. Originally composed by<br>Vasubandhu (4th-5th Century A.D.)<br>consists of two parts Karika (verse)<br>and Svavrtti ( Autocommentary ).<br>This work was rendered into<br>Tibetan by Jinamitra and Silen-<br>drabodhi and Lotsava Zhuchen,<br>Lotsava Bande yeshes sdes.<br>The object of the treatise is the<br>establishment of the idealistic doc-<br>trine of the Yogacara School of the<br>Mahayana. | 109   | 8.00  |
| 9.       | 1966 | <i>Medicine</i><br>GSO DPYAD RGYAL POI DKOR<br>MDZOD-this offset print of So Chad<br>Gyal poi Kor zod is made from the                                                                                                                                                                                                                                                                                                                                               | 167   |       |

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|          |      | set preserved in the Sikkim Research Institute of Tibetology. Jetsun Dragspa Gyaltschan completed this volume on medicine (12th Century A.D.). This treatise consists of 43 tracts and pamphlets on different diseases, the prescriptions cover not only medicines from soil, rock, plants and processes like massage and venesection but also spells and charms. |       |       |
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|          |      | rDo grub Chen Rinpoche<br>(Kham Golok)                                                                                                                                                                                                                                                                                                                            |       |       |
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| 14.      | 1976-78 | RINCHEN TERZOD ( Palpung Kham) in 61 volumes of Xylographs, palm leaf pattern of which only set available outside Tibet in Sikkim Research Institute of Tibetology Collections. Rinchen Terzod (Precious Hidden Treasures) contains the teachings of Guru Padmasambhava and others in encyclopaedic Nyingmapa canonical works. |       |        |
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