

Bulletin of Tibetology



NEW SERIES

1984

NO. 1

3 MARCH 1984
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, INDIA.

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

EDITORS

NIRMAL C. SINHA

JAMPAL K RECHUNG

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CONTRIBUTORS IN THIS ISSUE—

MARIANNE WINDER was Editor of the Buddhist journal, *The Middle Way*, during the early nineteen sixties; was Curator of Oriental Books and Manuscripts in the Wellcome Library for the History of Medicine 1964-78; currently Consultant on Oriental Medicine to the Wellcome Institute; collaborated with Rechung Rinpoche in the volume of Tibetan Medicine; author of articles on Paracelsus.

JAMPAL KUNZANG RECHUNG comes of the Pheunkhang House, Lhasa; had first schooling in Drepung and Rechung Phu around Lhasa; had schooling in modern subjects in India, Holland and England collaborating with Tibetologists; currently Deputy Director, Sikkim Research Institute of Tibetology.

NIRMAL C. SINHA Founder Director, Sikkim Research Institute of Tibetology; was Centenary Professor of International Relations: History at Calcutta University.

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MESSAGE OF BUDDHA

[On 29 July 1983, **Hon'ble Smt. Indira Gandhi**, Prime Minister, inaugurated the Silver Jubilee Celebrations of the Sikkim Research Institute of Tibetology . We reproduce here the Inaugural Address in extenso. Hon'ble Smt. Indira Gandhi spoke extempore. Editors of **Bulletin of Tibetology** are responsible for the transcription of the Address as printed below and own all responsibility for any errors and omissions.]

It gives me great pleasure to be here with you this morning and specially for a function such as this.

Naturally, my mind goes back to 1958 when I came with my father at the inauguration of this Institute. It was an important event then and it is an important event today.

As some of the speakers have said, this is repository of Tibetan lore, not only of Buddhism, but also of its theology, of literature, art and science.

As you have been told, the land was kindly donated by Sir Tashi Namgyal and I am glad to see how well the Institute has developed since then.

UNENDING JOURNEY

Life's journey never really ends. So the work ahead and the road ahead is always stretching before us. The great importance of this Institute is that so much, so many of our treasures, have already been lost.

Many people with the spirit of adventure have travelled into Tibet and these parts in centuries gone by, and we admire their spirit and their interest in our philosophy, our religion and other aspects of our lives. But, they did take back with them many of our treasures in the shape of idols or manuscripts or Thankas and other items. And, it is so today, some of the best pieces are found not within our country, but far across the oceans.

We must try to get back what we can over the years. As you all know, that here also, apart from the manuscripts, these manuscripts contain also the Tibetan renderings of ancient Hindu texts which had been lost before. So there is a vast scope for research and for the search of knowledge.

OUR CONCERN AND BUDDHA'S ANSWERS

In our country, we are much concerned with poverty and economic backwardness, and it is right that it should be so, for poverty is degrading and dehumanising. But we see that in many parts of the world, although poverty as such has gone but degradation of another kind and dehumanisation continues.

The Buddha sought answers to these age-old problems of sorrow, disease and death. He found that one could rise above them only by going deep within oneself, by looking at and treating one's fellow beings with compassion and love.

As has been said in some of the speeches made here, this is the message most needed in our world of today and, perhaps, till humanity exists. It is true that my father had a special feeling for the Buddha, for this spirit of search for truth, for the spirit of self-reliance. We speak today of self-reliance in the economic field, but Buddhism searched for it in the sense of self-reliance on one's own inner strength and resources. The search for truth and reality is a permanent one and each of us has to find our own way.

IDEAL OF TOLERANCE AND SPIRITUAL VALUES

India has been fortunate that throughout the vicissitudes of our history, though many thought-streams that have come from different directions, we have kept to certain ideals. We have the ideal of tolerance—though it is true that we forget it quite often, but, nevertheless, it remains as an ideal—and we strive towards it.

On the whole, we have viewed the world in its entirety, seeing no contradiction between faith and reason, between religion and science, between mind and matter or even between the natural and the super-natural. We have kept to certain—or try to keep to certain—spiritual values, and we have not seen them divorced from the wellbeing, the material wellbeing of our people.

People abroad often talk of India as being a spiritual country or the Indian people being spiritual people. Now, as a people, we are neither more spiritual nor less materialistic than any other people in the world. And, if you look into our history, you will see that it was in periods of material prosperity, in period where there was tolerance and encouragement of different thoughts, that we also reached the highest peaks of spiritual attainment and today we are trying to follow the same path.

THE ONLY SHELTER AND REFUGE

Today's conditions may get far more difficult. Earlier, people were there in their monasteries, in their ashrams or even in the country, isolated from the winds that blow from other cultures and other thoughts. Today, we are buffeted by them in quite a different manner, much more fiercely, through the media, through the press, through what we see happening around us.

However much we want to protect ourselves, we cannot really protect ourselves. The only shelter, the only refuge is to see how we can—and this has been India's genius—how we can transform, how we can adapt, adopt, observe what is good in these winds, and reject what is not of relevance to us, or which can cause harm to us and our country. I think this is the genius of our country which has enabled us to keep an unbroken tradition alive through thousands of years, and to take what is good and relevant from different thoughts. This is what gives us today what we call our composite culture, and enables the people of different faiths to live in harmony with one another.

ENERGY

Everything that you say, can say, about the world applies to the individual. We speak the greatest need today of the world is energy. Energy is the base of all progress, all development—whether it is industry, or agriculture, science or anything else. It surely is the greatest need of the individual also.

Energy—not for destruction, but for use to be able to do good, to be good to oneself; because, ultimately, if you are not if you do not have something within yourself, you cannot possibly give it to others.

We do want people to look towards India and our thoughts, and many, many are looking towards it today with different points of view—some superficially, some as an escape, but an increasing number with some seriousness.

This can be sustained if we ourselves are giving the same importance to this philosophy. Not in any sense looking backwards, but seeing its timelessness and its eternal values. In this quest, we are trying to move ahead as a nation. But as I said earlier, that each one of us is solitary. We can find guidance in the words and examples of the great souls and the great men and women who have gone before us.

“WE MUST WALK ALONE”—IF NEED BE

But, in the journey towards fulfilment, we must be, we are, alone. We have to undertake this journey and we have to bear its hardships alone. Gurudev Tagore has said that if no one walks with us, we must walk alone—“EKLA CHOLORE”. And, the Buddha said it much earlier to Ananda, “Be a lamp unto yourself”. So, we have this light within ourselves; it is a question of being able to see it, or being able to reveal it, or being able to use its strength and energy for good.

Nothing in the world is purely good or purely bad. It is what use you make of it. Whether it is science, whether it is knowledge, whether it is any tools that we have, we can use them for constructive purposes, we can use them for destructive purposes.

SPREAD OF BUDDHISM

Buddhism spread from India far and wide, and it is influencing now a very large portion of the world's population. And, although India at one stage seemed to have forgotten it, in part as Buddhism, although many of its ideals and values were adapted and absorbed, we find now resurgence here and abroad.

It is a light which can guide our path and can take the world away from the destructive, the greed, the looking towards the superficial rather than the deep which can be with us always.

Dr. Radhakrishnan once said that ‘to be an Indian doesn't merely mean to be born in India or to have the citizenship of India. It means allegiance to certain principles, certain ideals, certain values’. And, these, of course, are found in full measure in the teaching of this Great Soul, Gautama Buddha.

CONTROLLING REACTIONS TO ENSURE HAPPINESS

We are surrounded by all kinds of happenings and, when Gandhiji said that we should not be blown off our feet, I think what he meant was that we cannot control circumstances, but we can control our reactions to them. And it is our reaction and what we do in the different circumstances, which can strengthen us— as individuals, as people, and as a nation.

So today, on this day when we remember those who contributed so much to this Institute, to the great thoughts which inspired the wisdom which is contained in the manuscripts here, let us once more look to the ideals of tolerance, of compassion, and of love, which

are the only things which can take us towards the good and the eternal, which can bring us fulfilment and real satisfaction, and what is called happiness.

People use that word today for many things. But it is something far deeper. It is not something that comes and goes; it is something which is many-sided and which all human beings are capable of finding, no matter what their circumstances, no matter what the difficulties. It was this search in which the Buddha and our old sages and Rishis and Munis were occupied.

THE INNER LIGHT

Now we perhaps not all of us, can reach those levels, not all of us can go down so deeply. But we have within us the capacity to find the essence of it within ourselves, and I think that is the basic message of the Buddha and all other great souls who have guided our people.

I hope this light will go forth, this radiance from this Institute, and those who study here to give this message all over the world.

I have great pleasure in inaugurating the Silver Jubilee celebrations of this Institute and in laying the Foundation Stone for the Research and Development Centre of this Institute. And, I am happy to know that the degree course is now being recognized in North Bengal University and I hope it will soon be part of your own University and your own studies.

May the blessings of the Triple Gem be with you all!

BUDDHISM AND TIBETOLOGY

—Marianne Winder

Buddhism, otherwise called 'Dharma' in Sanskrit, 'Dhamma' in Pali and 'Chhos' in Tibetan, has been existing since the time of the Buddha Gautama in the 6th century B.C. Tibetology, that is, the various disciplines dealing with Tibet, and its neighbours, as such, is a young subject of study. It includes work on the Tibetan language—classical and colloquial and dialects, Tibetan literature, the geography of Tibet and its neighbours, history, painting, architecture, music, medicine, astronomy and astrology and anthropology. Most of those subjects cannot be studied in isolation because some of them are connected with the Sanskrit tradition in India and other traditions, as for instance medicine which has spread to the Mongolian cultural environment. Few anthropologists have been able to work in Tibet itself, and instead they have made special studies of regions like Ladakh, Sikkim, Nepal and Bhutan, with their languages and customs. All of these subjects are in some way connected with religion, Bon or Buddhist, because of the special political and historical circumstances of Tibet. The head of the government has always been also the head of religious affairs, namely the Dalai Lama in his successive incarnations. Every new Dalai Lama found as a little boy according to indications by his former Incarnation and the State Oracle, has had the Panchen Lama, Incumbent of Tashilhunpo Monastery in Shigatse, if there was an elder one, as his preceptor, and every Panchen Lama, when found in a similar manner, has had the Dalai Lama, if there was an elder one, as his preceptor.

Much of the Bon religion has been amalgamated in some way with the Buddhist religion, Buddhists having taken over Bon rituals and Bon having imitated Buddhist customs in a somewhat altered form. Anybody who wishes to study Tibetology is, therefore, obliged to study Buddhism as well. Religion as a subject of study may acquaint the student with a philosophical background, the answer to certain metaphysical questions, a system of ethics and the observation of certain rituals. In the case of Buddhism it will not acquaint him with the actual effect of the religion on a person's mind and body. Unless Buddhism and Buddhist meditation is practised in daily life its effects cannot be experienced and therefore not be known. Theoretical knowledge will not be a substitute.

The question is: As a real knowledge of Buddhism can only be acquired by practising it, and Tibetology involves a knowledge of Buddhism, should every Tibetologist be a Buddhist ?

Looking at the evidence from history we find that the first people in the West who reported on the customs and beliefs of the Tibetans were the Flemish Friar William Rubruck of 1253, the Venetian trader Marco Polo of 1275, and the Franciscan ascetic Odorico of Pordenone of 1285 who came to Karakorum but perhaps not to Tibet although he says he did while using orally transmitted travellers' tales. He says Lhasa was built with walls of black and white and all its streets were well paved. After reports from two members of the Christian clergy and one trader, there was a gap of about three hundred years before the Jesuits first tried to find Christian communities preserved in the East and when they found the Tibetans were Buddhists, tried to convert them to Christianity. Because of this and their inability to listen to the other point of view they usually had to leave the Tibetan court or monastery after a short time. Jesuits came to Tibet during 16th, 17th and 18th century and usually wrote diaries about their stay. In the 18th century the Capuchins came and were even allowed to build a church, probably on account of their medical skills. Their diaries, too, were biased towards the Christian point of view. The next trader after Marco Polo was George Bogle in 1774 who came on behalf of the East India Company. He was instructed to keep a diary about the views and customs of the Tibetans so that the Company would buy their wares. After him, another member of the Company, Samuel Turner, came to Tibet in 1783. The account of his stay was published in 1800. Thomas Manning, another member of the East India Company, penetrated to Lhasa in 1811. His diary is less on geographical features and more on personal observations. In the 1840ies the French missionaries, Evarist Huc and Joseph Gabet, spent two months in Tibet and described their stay in a subsequent book. The next travellers during the 19th century wrote reports for London to clarify the political situation, that is, the claims of China and Russia on Tibetan territories. They were Moorcroft, Kintup and others.

The only man writing during the 19th century who possibly became a Buddhist was the Hungarian Csoma de Koros. He walked on foot from Budapest to Ladakh and Zaskar in order to find what he believed to be the Asian origins of the Hungarians in Central Asia. He learned the Tibetan language and spent years of a frugal and ascetic life in Tibetan monasteries. In 1834 he published the first Tibetan-English dictionary and the first Tibetan grammar not written in Tibetan. He published an analysis of the Kanjur and a table of contents of the medical classic, the **rGyud-bzhi**. H.A. Jaschke, the author of the most frequently used dictionary of 1881 belonged to the Moravian sect of Christianity. He leaves the reader in no doubt about his views on Buddhism, and the explanations he gives of religious terms are intensely mirthprovoking. The other author of a Tibetan-English dictionary, Sarat Chandra Das, was a Bengali schoolmaster who wrote **A narrative of a journey to Lhasa**

which took place in 1881.

The next period is one of translations of Tibetan Buddhist writings into European languages; those of I.J. Schmidt, Anton Schiefner, Alfred Grunwedel and Leon Feer. S.F. Oldenbourg brought out a series called **Bibliotheca Buddhica** in Leningrad, then St. Petersburg, starting in 1897. Before the turn of the century L.A. Waddell published **The Buddhism of Tibet or Lamaism**, in 1895. This is an unparalleled collection of details on the rituals and customs of Tibetan Buddhism, factually mostly accurate, but the interpretation distorted by the prejudices of a Christian medical man who may well have contemplated the idea of becoming a medical missionary. Lt. Colonel Waddell was the Medical Officer in charge of the Younghusband Expedition in 1904. The terminology in his book is confusing because he calls the gods 'devils', just to give an example.

During the 20th century the subject of Tibetology became a regular part of University curricula in Europe and America. There are rare instances where Tibetans themselves have published scholarly works in the West, for instance Rechung Rinpoche's **Tibetan medicine illustrated in original texts** in 1973. In many cases Tibetans have remained anonymous and have helped western scholars with their work, bringing to it the oral and written tradition they are familiar with. Chogyam Trungpa published together with the Nalanda Translation Committee of Boulder, Colorado, a translation of the **Life of Marpa the Translator** in 1982. To have a committee is a good idea if it ensures that western standards of scholarship are applied because the priorities in eastern and western scholarship are different. Accuracy of transliteration, translation and quotation is extremely important in the West while bringing out the spiritual significance is the prime objective in the East. The latter is, of course, also important in the West but it is maintained that this can only be really achieved when accuracy has been employed throughout because otherwise unintentional misinterpretation can occur.

Western Tibetologists are not always aware that, lacking experience within the tradition, they can make the most appalling mistakes in the interpretation of coded passages. This could be avoided if a knowledgeable Lama or Tulku could be in every case consulted, provided it was being realised that there was a difficult passage. In 9th to 12th century Tibet, Tibetan translators usually collaborated with Indian experts on Mahayana Buddhism, when they were translating from Sanskrit into Tibetan. Both the Sanskrit and the Tibetan experts were practising Buddhists who are thoroughly acquainted with their subject. How much

more necessary is collaboration in the case of western scholars who are new to the tradition if they have become part of it at all. Therefore either the collaboration of one western Tibetologist who brings to it the skill of western scholarship as a tool for comparing versions and comparing manuscripts, translating accurately, and giving references in a consistent, space-saving and intelligible way, and one Tibetan, an accredited expert in his field, is desirable, or else a committee of several individuals, preferably including at least one with academic qualifications.

THE UNIVERSAL MAN

— Nirmal C. Sinha

Alexander Csoma de Koros was born in 1784. This year India and Hungary celebrate the Bi-Centenary of Csoma de Koros with same pride, same warmth and same zeal. And scholars and intellectuals of many countries share the sentiments of Indian and Hungarian scholars and intellectuals in remembering Csoma de Koros. Why?

Was Csoma de Koros a Hungarian or was he an Indian? Or was Csoma a stateless academician? Was Csoma a Buddhist or a Christian? Answers to these questions may take much longer space than my humble homage can demand. For a short sketch of the life and work of Csoma we reprint in this issue of **Bulletin of Tibetology** a paper written by a Calcutta undergraduate, at the age of 19, in the **Presidency College Magazine**, nearly 60 years ago. This is with the knowledge and permission of the author who was my senior by several years in the same College. I esteem this article, written in 1926 by an undergraduate, as the best introduction to Csoma in English language. I admit my weakness for memories of my College and I admit in clear terms below that my knowledge of Csoma began with my knowledge of Calcutta in or around 1840.

About 1840, an adventurous youth from a middle class family of Central Bengal (Nadia District) came to settle in the northern suburbs of Calcutta. The family was impoverished first due to the East India Company's land tenures and later due to the trade policy sanctified by the Charter Act of 1833. The family had collateral relations with Kaliprasanna Singha, the well-known progressive of Calcutta, and had some contacts with the House of Tagores. Eminent men of letters and leading figures in education and culture of Calcutta were thus not unknown to the impoverished migrants to East India Company's metropolis.

Born 70 years after Csoma passed away in Darjeeling (1842), I cherish the foggy memories of the fabulous life of a saintly stranger in Calcutta, cloistered in the library of the "Society", as the Asiatic Society was known at the time of our family's emigration to the metropolis. I was hardly ten when I saw the portrait of Csoma in some books preserved in the house and also heard about Csoma and other 'Calcutta greats' from Satyendranath Tagore (poet's elder brother) and his very learned wife when visiting them with my grand parents. My childhood memories were sharpened and activated when a decade later I read Hirendranath Mukerjee's article in the College Magazine. Tibetology was a far cry then and a subject as mystic as occult to me. I remembered Csoma then as I do remember him still today as much greater than a great scholar or a pioneer academician.

II

I have no claims to call myself a Tibetologist. I happen to be a student of Indian history as recovered from the sands and snows of Inner Asia. I do not consider myself competent to speak or write at length about Csoma's pioneer work in the subject now called Tibetology. I would prefer to focus attention on certain features of Csoma's work in which he landed himself by mere accident. Buddhism or Tibetan learning dragged Csoma away from his programmed pilgrimage to reach the homeland of Magyars and found in him the pioneer exponent for the world outside.

I just sum up here the principal and pioneer services of Csoma in the field of Oriental learning, particularly Buddhism and Tibetan literature. Csoma was the first non-Tibetan scholar to attempt a systematic probe into the vast canon, Kanjur and Tanjur. His analysis of the contents of Kanjur, even though incomplete, was the model for later investigators. Csoma's **Dictionary** (Tibetan-English) was the first dictionary of Tibetan language in modern sense and guided not only Jäschke, Sarat Das and other modern non-Tibetan scholars but was also consulted with profit and respect by modern Tibetan scholars like Geshe Chhoda. Csoma's **Grammar** of Tibetan language was also a pioneer venture, still in demand like his **Dictionary**. Csoma's special notices of the diverse contents of Tibetan literature, e.g. medicine and geography to mention only two, revealed the locked treasures of a hitherto obscure literature. Above all, and what is prized by Indian intelligentsia since 1840-50, Csoma discovered the lost treasures of Sanskrit learning preserved in Tibetan literature.

Rajendra Lal Mitra, Sarat Chandra Das, Hara Prasad Shastri and Rahul Sarkrityayan followed the trail blazed by Csoma. Renaissance in India, under British imperialism, owed no doubt considerably to the discovery of our glorious past in India and abroad. As Gurudev Tagore and Pandit Nehru owned in clear terms, India's glorious past was preserved for posterity in Tibet, and the recovery of this past was an inspiration for our future. Csoma, the Hungarian become an Indian, is gratefully remembered in India as a great pioneer in recovering our glorious past.

III

The memory of Csoma de Koros in the old families of Calcutta was that of a shy scholar who was at home with Fakirs, Lamas and Pandits. His blue cloak was as much like the Armenian priest's as like the Ladakhi monk's. Csoma was almost the pet in the scholarly circles of East India Company's metropolis. A good number of European

adventurers had come, lived and worked in Calcutta in the first half of the nineteenth century. Nearly all were interested in some material gain or political objectives. Csoma was the most noted exception. The natives of Calcutta knew well that the strange stranger was not the agent of the East India Company or of any other company or concern. Political, racial or religious considerations never entered into his life and thought. Here was indeed the image of "universal man" as in the vision of the Vedic seers and as in the imagination of the great sons of Calcutta from Rammohan Roy to Rabindranath Tagore.

In conclusion, I would describe Csoma de Koros as the Buddhist par excellence. His love and dedication for Buddhist learning are facts. It is also a fact that denominationally he was not a Buddhist. Consciously or unconsciously, Csoma had complied with Buddha's command to disown the Atman. A shy scholar with no iota of pride in the great work he was doing Csoma had liquidated the ego as Buddha would have expected of an Arhat. No Lama or Thera could do better.

[**Life and Works of Alexander Csoma de Koros** by Theodore Duka (published in 1885) as well as the **Dictionary and Grammar** by Alexander Csoma de Koros (published in 1834) are now available in photo-mechanic reproductions from New Delhi.]

—Hirendranath Mukerjee

About a century and a quarter ago, three young Hungarian fellow-students had solemnly vowed to devote their lives to the task of penetrating Central Asia in quest of the origin of their nation. Only one of them kept his word and lived and died for his vow. This was Csoma de Koros whose name has not received the recognition it so preeminently deserves, since few of those who have benefited from his life's unremitting toil have had, it is so sad to tell, even a word of thanks for the great master. His life opened up a vast new field for human inquiry. As Sir William Hunter has said: "Csoma, single-handed did more than the armies of Ochterlony to pierce the Himalayas and to reveal to Europe what lay behind the mountain-wall". His was a dedicated life—if ever there was one. Read even a bare summary of his life, and you cannot help the impression that here was a man who lived a life consecrated, never calculating, looking neither to the right nor to the left, but always fired, in the search for the knowledge, with the noble resolve "to strive to seek, to find and not to yield".

Alexander Csoma was born in the beautiful Transylvanian village of Koros in April, 1784. His family though poor, belonged to the *sekler* or military nobles who for many centuries had acted as the bulwark of South - Eastern Hungary against Turkish inroads. At the Gymnasium or Collegiate School of Nagyenyed, where he received his education, he had to cleanse the lecture-rooms in return for his board. He finished his Gymnasium course at 23 and was elected Lecturer of Poetry. Eight long years went by, before he could find leisure to pass his "examen rigorosum" qualifying him to continue his studies at a foreign University. He went to Gottingen where he studied English and Arabic. He was now offered tempting emoluments in the shape, for instance, of a first - class chair in his college; but he had not forgotten his vow. Turning a deaf ear to the rich offers he received at home, he started for the East in November, 1819. A certain Count, standing at his gate, saw the wayfarer pass by "clad in a thin, yellow, Nonkin dress, with a stick in his hand and a small bundle". His rigorous educational career had taught him to do without money. The athletic build of his body enabled him to bear severe labour. He had a sweet patience which endeared him to his Tibetan and Indian teachers. That was all the equipment he took with him in his quest. The next twenty-three years of his life he was to spend as a poor solitary wanderer in fulfilment of his vow.

The task he had dreamt to accomplish was, however, foredoomed to failure. He believed the Hungarians of Europe to be of the same family as the Hungars, Yungars or Yugars of Mongolia. His original premise was thus a set of old errors; it is his eternal glory that he arrived at quite a different set of new truths. By his self-forgetting labours during the long disappointment of the search for the home of his race, he laid the foundations of a new department of human knowledge.

His journey was tedious and round about process. He reached Kabul after he had walked on foot for more than two years, in January, 1822. Near the Cashmere frontier, he met the English explorer, Moorcroft, and the two became friends, Moorcroft advised him to learn Tibetan and gave him his copy of Father Giorgi's "Alphabetum Tibetanum" - a voluminous, but extremely poor, compilation. Csoma seized it with glee. New realms of learning began to glimmer before his eyes and he determined to penetrate that land of mystery. The two friends parted, never again to meet. From June 1823 to October 1824, he studied Tibetan with a Lama in the monastery of Zangla. "In winter the doors were blocked with snow and the thermometer ranged below zero. For four months, Csoma sat with his Lama in a cell nine feet square, neither of them daring to stir out, with no light after dark, with only the ground to sleep on, and the bare walls of the building as their sole defence against the deadly cold."

In November 1824, he reached the British cantonment of Subathu, with a gist of the 330 volumes he had mastered and the beginnings of a Tibetan dictionary in his bundle. Lord Amherst, when he heard the stranger's account granted him a monthly allowance of Rs 50/- Csoma silently gave up his search for the home of his race in Mongolia, in order to fulfil his obligations to the Indian Government. He undertook to prepare a Tibetan grammar, a Tibetan English dictionary and a succinct account of Tibetan literature and history.

Again he went on foot into Tibet, where his former friend and teacher patiently wrote down for him many thousand words in Tibetan, with a list of all the gods, heroes, constellations, minerals, animals and plants. But his patience slowly wore off and he quietly left his strange pupil. Csoma, brokenhearted, had to come back with his work only half finished. To add to his disappointment, a Tibetan dictionary was in the meanwhile published from Serampur. The work was derived from a catalogue of words left by an unknown Catholic missionary. But the compilation was woefully unsifted and unsorted. Lord Amherst who had realised Csoma's worth, decided to trust the baffled scholar to the end and the Government of India, after waiting for six months of anxious suspense for Csoma, granted him a monthly allowance to finish his work.

Csoma reached the monastery of Kanum about the autumn of 1827, Dr. Gerard, the earliest medical explorer of the Himalayas, visited him there in 1829 and has left a touching picture of the hermit-scholar. As Sir William Hunter has remarked, "In addition to his physical sufferings, he had to wrestle with those spiritual demons of self-distrust, the bitter sense of the world's neglect and the paralysing uncertainty as to the value of his labours, which have eaten the heart of the solitary worker in all ages and in all lands". He returned to India in 1831, with a train of coolies bearing his precious manuscripts. Lord William Bentinck warmly received him, doubled then quadrupled, his meagre allowance, provided him with a room in the Asiatic Society's buildings and ungrudgingly paid from public coffers all the expenses for the publication of his work.

In January, 1834, his Dictionary and Grammar of the Tibetan language were published. These two books embody in them most valuable and permanent contributions to human knowledge. "They are", says Jaschke who, in the words of Hunter, has placed the capstone on the edifice "of which Csoma laid the foundation, "the work of an original investigator and the fruit of almost unparalleled determination and patience". A new and original work has now been placed before scholars in place of the old-world medley of Giorgi's "Alphabetum Tibetanum" and the illarranged vocabulary published from Serampur. Csoma ransacked the vast treasury of classical Tibetan and he reduced the language to a dictionary and a grammar which made it the rich property of all mankind.

In his numerous and valuable essays, he furnished a brilliant account of Tibetan literature. In 1834, the Asiatic Society made him an Honorary Member—a very rare honour in those days. For three years from now, he devoted himself to Sanskrit and its dialects, studying in Calcutta or travelling by boat or on foot through north-eastern Bengal. His monthly expenses came to Rs. 3/- for a servant and Rs. 4/- for all other outlay. He was now a finished Sanskrit scholar and served as Sub-librarian to the Asiatic Society. In the last stage of his life, Csoma placed his four boxes of books around him and it was within this little quadrangle that he sat, laboured and slept. But during all these years, he never for a moment forgot that the study of Tibetan did not form part of his original plan, which was to search out the origin of the Hungarians in Central Asia. He catalogued manuscripts and did much solid work for the Asiatic Society. But he could not rest before he fulfilled his vow and was silently preparing for the final enterprise.

In 1842, he was fifty eight. Like Ulysses, he felt how dull it was to pause. His life's work was still undone. Always in his mind

emerged the memory of that boysh vow, which had remained the central motive of his mature years and was to be the theme of his last conversation before death. Now he started for Central Asia, the land of his dreams. In February, 1842, he wrote a grateful letter of farewell to the Asiatic Society, leaving all his books, papers and savings at its disposal. He travelled on foot and reached Darjeeling on March 24, stricken with fever. The political agent, Archibald Campbell was a skilled physician and an enthusiastic oriental student. The pilgrim scholar was, however, never to reach Lhasa. No amount of medical assistance proved to be of any avail, and he died very peacefully at day-break on April 11, 1842, without a groan or a struggle.

His meagre savings were sent to his beloved country. But Csoma's bequest was for all the world - a contribution which may be called in the words of Ruskin, "a heap of treasure that no moth can corrupt and even our traitorship cannot sully". Far from the din and bustle of a warring world, the master lies in peaceful repose on a mighty slope of the Himalayas.

Here's the top-peak; the multitude below
Live, for they can, there:
This man decided not to live but know!
Bury this man there?
Here, here's his place, where meteors shoot,
clouds form,
Lightnings are loosened,
Stars come and go! Let joy break with the storm,
Peace let the dew send!
Lofty designs must close in like effects,
Loftily lying,
Leave him-still loftier than the world suspects,
Living and dying.

ARTICLES OF TIBET TRADE 1784

— NCS

Captain Samuel Turner, the second Englishman to visit Tibet, submitted his report to The Hon. Warren Hastings, Esq., Governor General of Bengal dated Partna 2nd March, 1784. "A List of the Usual Articles of Commerce between Tibet and Surrounding Countries" is reproduced herewith as a bi-centenary memento of the document.

Tibet exports to China,

Gold dust,
Diamonds,
Pearls,
Coral,
A small quantity of Musk,
Wollen cloths, the manufacture
of Tibet,
Lamb skins,
Ood, or Otter skins, which are
brought from Bengal

China to Tibet.

Gold and Silver brocades,
Plain silks,
Satins,
Black teas, of four or five different
sorts,
Tobacco,
Silver bullion,
Quicksilver,
Cinnabar,
Some China ware,
Trumpets, Cymbals, and other
musical instruments.
Furs, viz.
Sable,
Ermine,
Black fox,
Dried fruits of various sorts.

Tibet to Nipal.

Rock salt,
Tincal,
Gold dust.

Nipal to Tibet.

Specie,
Coarse cotton cloths,
Guzzie,
Rice,
Copper.

Tibet to Bengal.

Gold dust,
Musk
Tincal.

Bengal to Tibet.

NIPAL is the principal channel, through which English commodities, and the produce of Bengal are conveyed, of which the following is a list.

Broad cloth, and especially the inferior sorts, of which the colours in most request are yellow and scarlet. Some few trinkets, such as, Snuff boxes, Smelling hottles, Knives, Scissars, Optic glasses; Of spices, Cloves are most saleable. No sort of spice is used for culinary purposes. Cloves are a principal ingredient in the composition of the perfumed rods, which men of rank keep constantly burning in their presence.

Nutmegs,
Sandal wood,
Pearls,
Emeralds,
Sapphires,
Pheirosa, or Lapis lazuli,
Coral,
Jet,
Amber,
Chaunk shells,
Kimkaubs; those of Guzerat are most valued;
Malda cloths,
Guzzie,
Rungpore leather,
Tobacco,
Indigo,
Ood, or Otter skins.

Tibet to Bootan.

Gold dust,
Tea,
Woolen cloths, the manufacture of Tibet,
Salt.

Bootan to Tibet.

English broad cloth, Rungpore leather,
Tobacco
Coarse cotton cloths, Guzzie, &c.
Paper,
Rice,
Sandal wood,
Indigo.
Munjeet.

Tibet to Luddauk

The fine Hair of the Goats,
of which shawls are
manufactured.

Luddauk to Tibet.

Gamboge,
Shawls,
Dried Fruits.
Apricots,
Kishmishes, Raisins,
Currants,
Dates,
Almonds,
Saffron.

Khumbauk to Tibet.

Horses,
Dromedaries,
Bulgar hides.

II

The first Englishman, George Bogle, visited Tibet in 1774. While Samuel Turner's Report was published in 1800, Bogle's Report was not published until 1876. It is appropriate to notice here the opening paragraphs of Bogle's chapter on 'Trade of Tibet'.

"The foreign trade of Tibet is very considerable. Being mountainous, naturally barren, and but thinly peopled, it requires large supplies from other countries, and its valuable productions furnish it with the means of procuring them. It yields gold, musk, cow-tails, wool, and salt. Coarse wollen cloth and narrow serge are almost its only manufactures. It produces no iron, nor fruit, nor spices. The nature of the soil and of the climate prevents the culture of silk, rice, and tobacco, of all which articles there is a great consumption. But the wants of the country will best appear from an account of its trade.

"The genius of this Government, like that of most of the ancient kingdoms in Hindustan, is favourable to commerce. No duties are levied on goods, and trade is protected and free from exactions. Many foreign merchants, encouraged by these indulgences, or allured by the prospect of gain, have settled in Tibet. The natives of Kashmir, who, like the Jews in Europe, or the Armenians in the Turkish empire, scatter themselves over the eastern kingdoms of Asia, and carry on an extensive traffic between the distant parts of it, have formed establishments at Lhasa and all the principal towns in this country. Their agents, stationed on the coast of Coromandel, in Bengal, Benares, Nepal, and Kashmir, furnish them with the commodities of these different

countries, which they dispose of in Tibet, or forward to their associates at Seling, a town on the borders of China. The Gosains, the trading pilgrims of India, resort hither in great numbers. Their humble deportment and holy character, heightened by the merit of distant pilgrimages, their accounts of unknown countries and remote regions, and, above all, their professions of high veneration for the Lama, procure them not only a ready admittance, but great favour. Though clad in the garb of poverty, there are many of them possessed of considerable wealth. Their trade is confined chiefly to articles of great value and small bulk. It is carried on without noise or ostentation, and often by paths unfrequented by other merchants. The Kalmuks, who, with their wives and families, annually repair in numerous tribes to pay their devotions at the Lama's shrines, bring their camels loaded with furs and other Siberian goods. The Bhutanese and the other inhabitants of the mountains, which form the southern frontier of Tibet, are enabled by their situation to supply it as well with the commodities of Bengal as with productions of their own states. The people of Assam furnish it with the coarse manufactures of their kingdom. The Chinese, to whose empire the country is subject, have established themselves in great numbers at the capital; and by introducing the curious manufactures and merchandise of China, are engaged in an extended and lucrative commerce. And thus Lhasa, being at the same time the seat of government and the place of the Dalai Lama's residence is the resort of strangers, and the centre of communication between distant parts of the world."

III

A conclusion is firm. Despite Tibet being a landlocked country and despite its reputation of being not friendly to those who would not venerate the Lamas and their gods, two centuries ago merchants belonging to different nationalities and professing different religions freely moved in and out of Tibet. Trade was mostly through barter, exchange of commodities; and there was no mercantilist or protectionist concern about any commodity.

A note may be added regarding two particular imports, rice and conchshell. These two imports were all from south, that is, the Indian subcontinent. Both could be available from east; China produced rice as much as tea while conchshell could be found in the Pacific Ocean.

The present writer had learned while journeying in Central Tibet in 1955-56 that no rice or conchshell would be accepted in the monasteries as well as orthodox households unless it was from Phagyul

(Aryabhumi-Land of Buddha). It was also learned that if available Varanasi silk was preferred to the best from China for making garments for icons and spreads for altars even in 1955-56. The same was true about copper and brass utensils and ritual instruments from Nepal visavis such items from even Kham.

Tibetan sentiments about certain commodities from south survived down to the middle of the current century, notwithstanding the vigorous prosecution of trade by the Ambans of the Manchu Empire and their successors, the agents of the Chinese Republic.

[The two source books, Turner's **An Account of an Embassy to the Court of the Teshoo Lama in Tibet** and Markham's **The Journeys of Bogle and Manning to Tibet**, were photo-mechanically reproduced from New Delhi in 1971.]

POLYMATH'S TRAVELLING BAGGAGE

—JKR

An inventory of the four boxes found, after Alexander Csoma de Koros passed away in Darjeeling, was made by Dr. Campbell. This inventory is extracted from Theodore Duka's **Life of Alexander Csoma de Koros**. Dr. Campbell describes the contents of the boxes as "Csoma's travelling library".

1st Box

1. Grammar and dictionaries of Bengali, Turkish, Tibetan, Greek, Latin, French, and English languages. 7 volumes.
2. New Testament in Russian.
3. Hodgson, on Buddhism in Nepal.
4. Index of the Asiatic Society's Transactions.
5. The twentieth volume, Part I, of Asiatic Researches.
Total 13 volumes.
A medicine-box.

2nd Box

1. Grammars and dictionaries :-
Wilson's Sanskrit Dictionary; Sanskrit Grammar; Bengali and English Dictionary; Bengali, Turkish, and English grammars; Sanskrit Dictionary; Greek Exercises; English, Bengali, and Manipuri Grammar and Dictionary.
2. Alphabetum Tibetanum of Giorgi.
3. Bible in English; New Testament in Sanskrit; St. Matthew's Gospel in Bengali; Genesis in English.
4. Raja Tarangini, 2 volumes; Mahavansa; eight Bengali pamphlets.
5. Journal Asiatic Society, 9 volumes; Asiatic Researches, twentieth volume, Part I; foreign books, 6 volumes.

3rd Box

Tibetan Grammar; Mahabharata, 4 volumes; Raja Tarangini; Susrita; Naishada Charita; four Bengali pamphlets.

4th Box

1. Grammars and dictionaries :-
English Grammar and Exercises; English and French

- Dictionary; English pocket-dictionary; English and Bengali Dictionary and Exercises; Yates' Sanskrit Grammar; Bhutia Vocabulary; Tibetan Grammar and Dictionary, 3 copies; Russian Grammar; two Latin and one Dutch Dictionaries; Latin Selections; Greek Grammar.
2. New Testament in Greek and Latin Prayer Book in Bengali.
 3. AEsop's Fables in German; 2 volumes Cicero's Orations; Quintilianus; Homer; Horace; Ceaser's Commentaries, Livy, Ovid, Tacitus, Virgil, Sallust, Juvenal, Xenophon, altogether 13 volumes.
 4. Robertson's History of India; Klaproth's Tibet; Dickens' Pickwick; Journal Royal Asiatic Society; Prinsep's Useful Tables, 1 volume.
 5. Small Atlas; Map of Chinese Empire; Map of Western Asia; a memorandum book.
 6. Inkstand, ruler, bundle of pencils, wafers, slate, a small glass.

N.B.-The blue dress was given to his Lepcha servant.

[The reproduction above is in extenso; the spellings, forms, titles of books, etc are exactly as in the original.]

PUBLICATIONS THROUGH TWENTYFIVE YEARS

— JKR: NCS

A quarter of a century is a fragment in the history of letters. In modern period, particularly in the current century, learning finds speedy expression in wide and varied forms. Number or quantity of books or publications come out in a quarter of the current century would be many times than that come out all over the last century; the rate of increase is in a geometrical progression. Yet the publication of new books or original works would not be even in any arithmetical progression. If we add to this, the difficulties or disadvantages of Tibetan publications, a quarter of the prolific twentieth century would be too small a period to account for.

The first two publications planned in the first two years, since inception (1958), were the famous language book on Sanskrit/Tibetan and the original version of the RED ANNALS.

PRAJNA

The language book, generally referred to by its sub-title PRAJNA, is a Sanskrit-Tibetan Thesaurus-cum-Grammar compiled in 1771. Though the book was preserved in xylograph, few copies of the block prints were found outside Tibet: one copy was in the British Museum in Charles Bell Collection. We had a copy among our first accessions. This was a posthumous gift from Sawang Rag-kha-sha who besides being the Senior Minister of His Holiness The Dalai Lama, was a great scholar and a patron of scholarship. PRAJNA was in good demand among Western Orientalists; and the American Foundations failing to locate the copy in the British Museum sent word to the Tibetan refugee camps in India for a copy for a thousand dollars. We had no funds for photo-mechanic reproduction though the cost for this in India was at that time less than Rs. 25,000 (=3000 US Dollars). We applied for a Special Grant to the Govt. of India. When Prof. Humayun Kabir mentioned this to Prime Minister Jawaharlal Nehru the latter readily recommended issue of Rs. 25,000. The Special Grant was received in 1960 and we went into production in 1961.

We chose the latest photo-mechanic process (i.e. offset) just then available in India. We checked and cleansed the pages (handmade paper) of the xylograph and took nearly a year over this. The pro-

duction, with modern binding on the head (i.e. spine), was completed in November 1962. Meanwhile the lexicon portions, with Sanskrit words in Sanskrit type and Tibetan words in Tibetan type, were published by us in modern format in October 1961. The two publications were hailed by both modern scholars and Tibetan scholars. Production of this xylograph gave the academic world the first bright and clear reproduction of a Tibetan book anywhere in the West or the East. The Lexicon portions, as we published, formed the first such bilingual (Sanskrit/Tibetan), work in the respective scripts. The scholars of Japan were unreserved in admitting our achievements vis-a-vis Japanese and Western publications earlier.

RED ANNALS

Kunga Dorje's RED ANNALS was written in 1346 the author's title was HULAN DEBATHER. A revision and reduction was published in 1538, this edition carried the title DEBATHER MARPO. 'Hulan' is a Mongol loan word in Tibetan while 'Marpo' is pure Tibetan diction. While the revised text was available in xylograph, the original was not; the original became so obscure that in 1950s only three authenticated copies could be found in Lhasa. Barmioik Athing Densapa located a copy with a Tibetan family in Gangtok in 1959. She Kusho Pheunkhang checked and confirmed the copy as authentic. The book was produced by letterpress composing and put in traditional (i.e. palm leaf) format with binding on the head.

This publication of RED ANNALS in April 1961 was an event in academic circles. The Tibetan scholars were as happy as modern scholars like Hugh Richardson and Token Tada. Most happy were the Mongol scholars. From Ulan Bator, Academician Rinchen sent his greetings and Prof. Bira made an appreciative review hailing this publication as a distinct "gain for the science of history". The original book has not only Mongol usage in the title and text, the original is a valuable source of history of the Mongols in the period of the Ka Khans.

RGYAN - DRUG MCHOG - GNYIS

Along with PRAJNA and the RED ANNALS, we had a plan to describe a set of Thankas (painted scrolls) depicting RGYAN-DRUG MCHOG-GNYIS (the Six Ornaments and the Two Excellents), that is, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha and Sakya-prabha. At the time of our Opening in October 1958, Pandit Jawaharlal Nehru had very much admired a set of Thankas depicting these great saint-scholars. He evinced as deep

interest in the philosophy of these masters as in the iconographical details of their portraits. In commemoration of this we planned in 1960 to bring out the book RGYAN-DRUG MCHOG-GNYIS and had the volume published in 1962.

We intended the volume to be as grand in its contents as in its production. For the text (in English) explaining the iconographical details of the exquisite Thankas we had advice and guidance of Lama Jamyang Khentse Rimpoche, Lama Gyaston Tulku, Lama Dodrup Rimpoche, Lama Lhodo Zangpo and Benoytosh Bhattacharyya. For presenting the philosophy of Nagarjuna and other Acharyas we had advice and guidance of Nalinaksha Dutt, Tekan Tada and Satkari Mockerjee as also from the eminent scholars mentioned above. A faithful reproduction of the Thankas was made; no retouching of portions worn out or damaged (by incense smoke) was attempted.

Readers found the magnificent portraits magnificently reproduced; and the layout and get up of the volume were, in readers' opinion, in unison with the grandeur of the theme. Scholars like Swami Prajnanananda and Lama Anagarika Govinda wrote in appreciation of the text presenting the Mahayana philosophy. Art critics like Ajit Ghose and M.S. Randhawa wrote in appreciation of the text presenting iconographical details. The volume went into a reprint in 1972. Funds permitting, we have to go into a second reprint early.

SANSKRIT / TIBETAN BILINGUALS

Tibetan scholars as well as Lamas who had noticed in our library Asiatic Society of Bengal's Sanskrit/Tibetan bilingual works, like Avadana Kalpalata, suggested such publications by us. Our two publications, namely, PRAJNA (lexicon portions) and BHADRACHARI (ed. Suniti Pathak) were in high demand. So in 1964 we published Vasubandhu's classic VIJNAPTI-MATRATA-SIDDHI with its Tibetan translation and introduction and notes by the eminent scholar Aiyaswami Sastri, who has recently given us the privilege of publishing, in our Bulletin for 1980, a similar edition of Dignaga's ALAM-BANAPARIKSA.

BULLETIN OF TIBETOLOGY

In 1964 we started the Bulletin of Tibetology. This Bulletin has —within two decades and with occasional breaks— turned out to be a landmark in studies relating to Buddhism and Inner Asia. For a journal devoted to an obscure discipline 'Tibetology' its record gives us reasons to be proud. Among the contributors are:— AIYASWAMI

SASTRI; Michael ARIS; Harold W. BAILEY; BUDDHA PRAKASH; Bijanraj CHATTERJI; M.N. DESHPANDE; Nalinaksha DUTT; Lama Anagarika GOVINDA; Ernest HENTENY; Siegbert HUMMEL; Nathan KATZ; Josef KOLMAS; KRISHNA DEVA; Lobsang LHALUNGPA; Swami LOKESWARANANDA; MARCO PALLIS; Jean M. PERRIN; Niharranjan RAY; Hugh E. RICHARDSON; Toni SCHMID; Sukumar SEN; Tsepon SHAKABPA; C. SIVARAMAMURTI; Richard K. SPRIGG; Valentina STACHE ROSEN; Wangchen SUR-KHANG; Marianne WINDER; and Turrell V. WYLIE.

We are proud as much of the names of our contributors as of the variety of topics covered in the Bulletin. Twenty five years ago Tibetology was mostly either CHHOS (DHARMA) or BOD SKAD (BHOTA BHASA). Today Tibetology is a discipline covering Geography and History, Language and Literature, Religions and Cults as well as Aesthetics and Iconography. Claims of Tibetology are now admitted in the universities and academic circles all over the world. Modern scholars, particularly of Japan, UK and USA, recognize the role of the Bulletin of Tibetology in expansion of the frontiers of Tibetology to its furthest limits. Funds permitting, an anthology of select articles from the Bulletin between 1964 and 1982 will come out early in 1984.

TIBETAN TEXTS

Tibetan scholars and Lamas, associated with us, advised publication of Tibetan Texts. We made a beginning with Char kya Khutuktu's Commentary on Bhadrachari edited by Lokesh Chandra, an authority on Sanskrit learning in Tibet and Mongolia, with Introduction in 1963. This edition went a long way in elucidating the great Mahayana lyric.

In 1966 we published Jetsun Dagpa Gyaltsen's treatise on medicine, SOCHA GYALPO KORZOD, in palm leaf format photo-mechanically printed from a calligraphed text. This publication was appreciated by British, German and Russian scholars engaged in work on old schools of medicine.

In 1968 we published Lama Ugyan Tenzing's work on poetics, SNYAN-NGAG, edited with a preface by Athing Barmick Densapa; the production was also in the same manner as that for the treatise on medicine. A learned but little known work by a Sikkim Lama was thus out for the wide world.

We have a few Tibetan tracts on grammar, liturgy etc; these are xylographs printed on handmade paper. An interesting item is the Coronation Story of His Holiness The Dalai Lama. The Tibetan text is translation from Sir Basil Gould's narrative in English; the translation

was by Rani Chuni Dorje and Sonam Gyalpo. We had the woodcarved blocks as gift from Rani Chuni Dorje.

In 1976 we decided to produce important Tibetan works direct from the original prints. The practice of transfer into Calligraph Copy, and thereafter into print, on palm leaf format, is not free from errors and omissions in copying process. For authentication of the text a direct photo-mechanic reproduction of the original is thus indispensable, even though this may be costlier. So in 1976 a programme of direct photo-mechanic reproduction of ancient and classic works as in the case of the PRAJNA xylograph was taken up.

RINCHEN TERZOD

RINCHEN TERZOD (Palpung, Kham), in 61 volumes of xylographs, of which the only set available outside Tibet was in our Collection was the first item in this ambitious programme. Lama Dodrup Rimpoche and Athing Barmick Densapa advised and supervised checking and cleansing the pages (handmade paper). His Holiness The Dalai Lama and His Holiness The Gyalwa Karmapa blessed the project. So far 4 volumes have been published. The demand for speedy production is reaching us both from Lamas and modern scholars.

KADAM PHACHO

KADAM PHACHO, the principal authority on Srijnana Dipankara Atisa (c.982-1054) was taken up for direct photo-mechanic reproduction in 1977. This production, in 3 volumes, was completed in 1981 when Lamas and scholars, both Tibetan and non-Tibetan, were planning the Sahasra Varshiki (millenary) of the great Indian Pandita whose life spanned the Buddhist lands from the Golden Chersonese in the south to the Land of Snows in the north. Lamas and non-Tibetan scholars request us for early production of the succeeding source book KADAM PHUCHO.

FUTURE

Due to spiralling cost of printing and stationery and other unavoidable circumstances, our programmes for publications had to be cut down or halted. Present President of the Institute, His Excellency Homi J.H. Taleyarkhan, a great admirer of Buddhist philosophy and learning, has given us his weighty support for extra or special grants from the Government and on his recommendation already such grants are under issue. With such prospects in our Silver Jubilee Year and with deepest thanks to His Excellency Homi J.H. Taleyarkhan, we look forward to a brighter future in publications relating to Buddhism and Inner Asia.

NOTES AND TOPICS

LOSAR

WATER PIG YEAR is over. We begin WOOD MOUSE YEAR with this issue of the **Bulletin**.

The last year was memorable for the Institute: Silver Jubilee Celebrations were inaugurated by Hon'ble Smt. Indira Gandhi, Prime Minister of India, on 29 July 1983. The new programmes announced on that date will be progressed through this year.

The **Bulletin**, in WOOD MOUSE year, will present our achievements through twenty five years. Besides notice of two bi-centenaries will feature in our pages this year.

ALEXANDER CSOMA DE KOROS

Csoma Koros, the pioneer in the field of Tibetan studies, was born in 1784. In this issue we carry three items: The Universal Man; Csoma de Koros - A dedicated life; and Polymath's Travelling Baggage. In the two succeeding issues articles on ancient cultural contacts between the Damodar (Eastern India) and the Daunbe (Central Europe) will be published.

TURNER'S REPORT

An excerpt from Captain Samuel Turner's Report dated Patna 2nd March 1784 is presented in this issue with necessary notes. More on trade with Tibet and other Inner Asian countries will feature later. In this connection Tibetan literature on Geography of India will be a special article in the next issue.

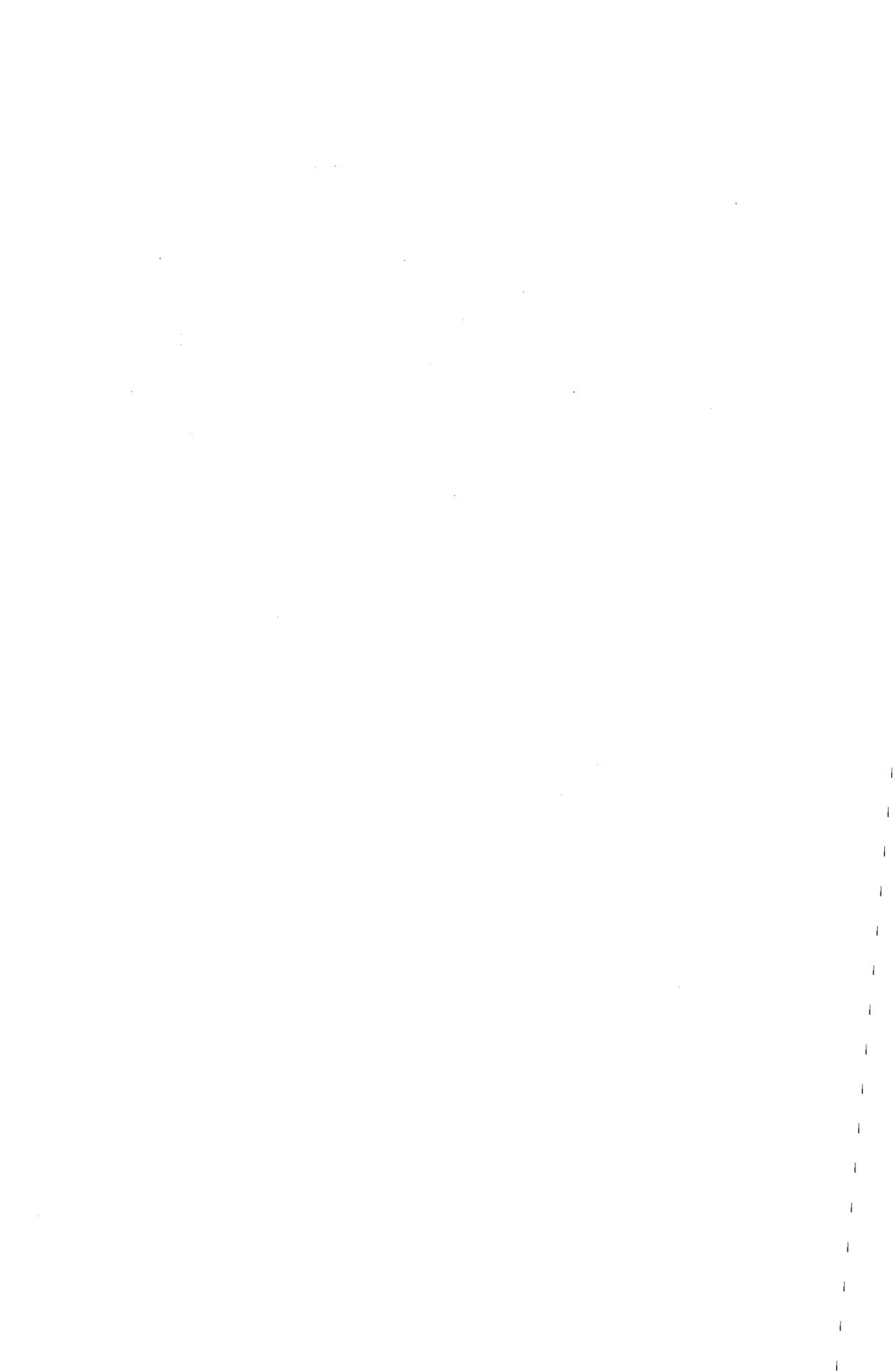
THROUGH TWENTY FIVE YEARS

Our publications during the years 1958-83 are summed up in a feature in this issue. The two succeeding issues will describe (i) the priceless icons received as free gifts from different sources and (ii) the rare and prized literary treasures, manuscripts and xylographs collected during these twenty five years.

THE MESSAGE OF BUDDHA

We open the LOSAR issue with "The Message of Buddha". We have taken the liberty of transcribing the Prime Minister's Inaugural Address (29 July 1983) under this caption. We conclude with respectful greetings and grateful regards to Hon'ble Smt. Indira Gandhi for the extremely good words she spoke about our work in this Inaugural Address and while going round our collections of icons and literary treasures.

—JKR : NCS



BOOK REVIEW

Due to unavoidable circumstances, no book review could be included in this issue. It is proposed to review the two books mentioned below in the next issue.

Michael Aris & Aung San Sun Kyi : Tibetan Studies (Warminster 1980).

Franz Michael : Rule by Incarnation (Colorado 1981).

COLOUR POSTCARDS

A set of five colour postcards depicting scenes of Silver Jubilee Inauguration, as detailed below, is on sale at our counter for Rupees Eight only.

1. Lamas await Prime Minister's arrival
2. Smt. Indira Gandhi in front of Institute premises
3. Smt. Indira Gandhi inside the main hall
4. Smt. Indira Gandhi admiring Sandalwood images
5. Smt. Indira Gandhi observing rare manuscripts

Bulletin of Tibetology
Three issues in the year

