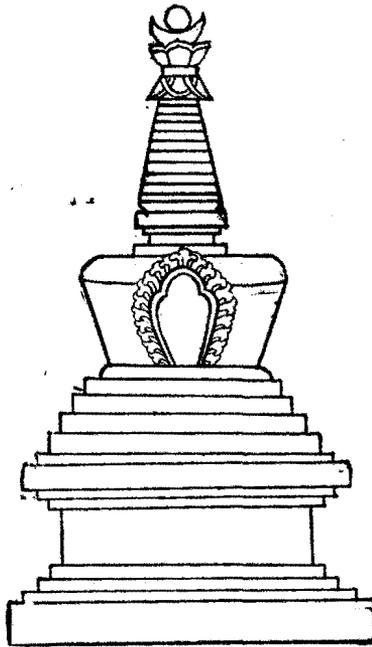


BULLETIN OF TIBETOLOGY

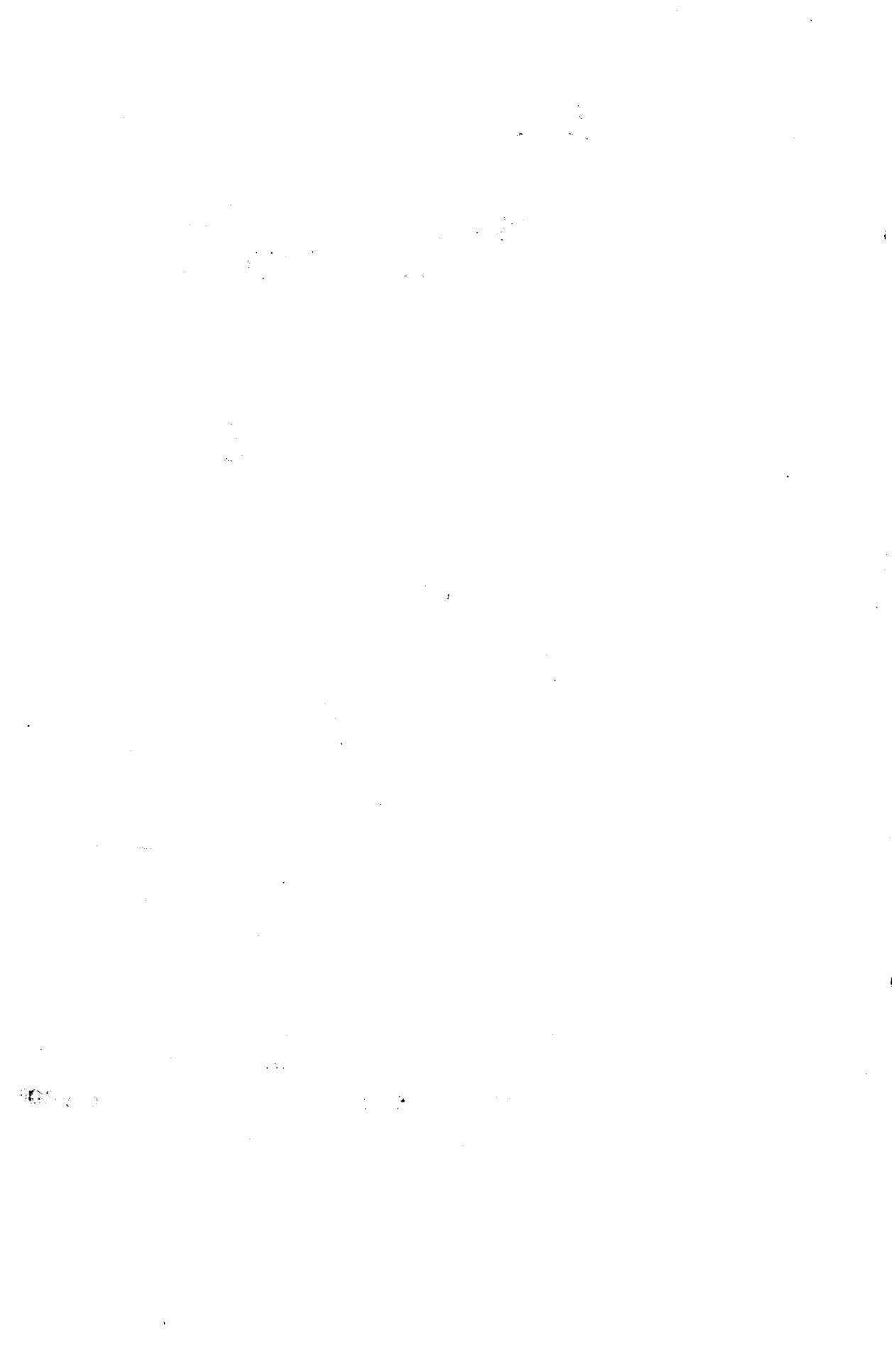
**SILVER JUBILEE INAUGURATION
NUMBER**



DECEMBER 1983

Sikkim Research Institute of Tibetology

GANGTOK : INDIA



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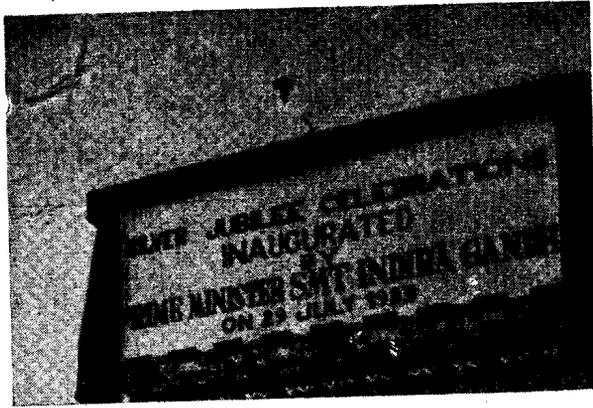
**PRIME MINISTER
INAUGURATES
THE SILVER JUBILEE
CELEBRATIONS**



Smt. Indira Gandhi, Prime Minister of India, planting a sapling in the compound of Sikkim Research Institute of Tibetology at the commencement of the Silver Jubilee Celebrations of the Institute.



Prime Minister offers khada on the image of Manjushri in the Institute as she is being taken round. Shri Homi J. H. Taleyarkhan, Governor of Sikkim and Shri J. K. Retchung, Deputy Director of the Institute are looking on.



Prime Minister after unfurling the plaque marking the Silver Jubilee Celebrations at the entrance of Sikkim Research Institute of Tibetology before entering the building. (Top)

Later Prime Minister laid the Foundation Stone of the Research & Development Block of the Institute. (Bottom)



Shri N. C. Sinha, Director of the Institute, explaining to the Prime Minister, the various exhibits.



Prime Minister on the first floor of the Institute after placing the khada on the Chorten.

PEOPLE'S ABANDON OF SPONTANEITY MARK PRIME MINISTER'S
VISIT TO SIKKIM

P. M. INAUGURATES THE SILVER JUBILEE CELEBRATIONS
OF

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY

by

SHRI HOMI J. H. TALEYARKHAN
GOVERNOR OF SIKKIM

The abandon of spontaneity of the people of Sikkim was to be seen to be believed on 29th and 30th July, 1983. For on these two historic days, Smt. Indira Gandhi, India's beloved Prime Minister and national leader was gracious enough to visit Sikkim after a lapse of eight years at the invitation of the Governor to inaugurate the Silver Jubilee Celebrations of the Sikkim Research Institute of Tibetology and combine other engagements in fulfilment of the ardent wish of the people of the State.

Avalanche of Affection

The tumultuous ovation she received everywhere was like an avalanche of affection and admiration for her. Colorful arches, banners, buntings, lined all the roads in Gangtok from Libing Helipad to Raj Bhavan and other places.

Thousands upon thousands of peoples turned up from all over the State to greet the Prime Minister on the roads up from the buildings, at the various functions, just everywhere.

The weather gods smiled too and bestowed on Sikkim bright sun shine for the duration of her stay. If any proof was needed of the popularity of the beloved idol of the country, it was this, it was this, it was this !

SRIT's Red-Letter Day

Nothing could deter her from her visit and nothing could deter the crowds from turning up in their thousands to welcome their beloved national leader.

For the S. R. I. T., the visit was particularly auspicious for on this day, 29th July, the Silver Jubilee Celebrations of the Institute were inaugurated by the Prime Minister.

It was in October, 1958, that the Institute was opened by Pandit Jawaharlal Nehru who had an abiding interest in Buddhism.

With his blessings, interest and encouragement, the Institute has grown up the years into perhaps the biggest Institute of its kind in Tibetology and Other Buddhist Studies in any part of the world.

It has certainly become the most renowned. Scholars depend on it for the prosecution of their further studies and advancement of their knowledge of Buddhism.

Buddhism was born in India. Its great creator, Lord Buddha, gave up his princely life to become a pauper in the service of humanity.

Mahatma Gandhi, the contemporary saint and Buddha of ancient times had a great deal in common in their teachings. Both gave up a comfortable life to work for suffering humanity. Both believed in the weapons of non-violence and persuasion. Both exhorted their disciples never to try to convert people by force or pressure. Both said to their followers, "If I cannot convince you, I must never convict you".

In her enlightened inaugural speech on the great occasion in the colourfully decorated, overcrowded pandal on the grounds of the S.R.I.T. the Prime Minister referred to the fact of how much mutuality it had with other religions of India and how it spread to all parts of the subcontinent and thereafter much beyond to other parts of the world.

Ceremonial Lama Welcome

Earlier, the Prime Minister was ceremoniously received by hundreds of Lamas in their colourful religious attire. They greeted her with the ritual music of the lavas (trumpets). Thousands of other visitors thronged the occasion.

The Prime Minister arrived at the Institute on that bright Friday morning after she received an unprecedented reception from the massive crowds at the helipad and along the route up to the Raj Bhavan. Within a few minutes of her arrival at Raj Bhavan she left for the SRIT where thousands were awaiting her arrival.

The programme began with the Prime Minister planting a tree in the compound of the Institute. The tree is today thriving. Thereafter she unveiled the plaque on the wall in the entrance of the Institute to formally inaugurate the Silver Jubilee Celebrations. She was then taken to inspect the exhibits in the Institute on its two floors.

P. M.'s Keen Interest

She took the keenest interest in the various idols, images and icons that were shown to her.

She listened attentively to the story of the invention of the Tibetan alphabet out of Brahmi and the creation of the Tibetan book on the model of the palm leaf. The Prime Minister noticed the Tibetan translation of "Letters From a Father to a Daughter".

Among the icons which interested her the most were several which had been taken from the Monasteries of Eastern India to Tibet in the 9th and 10th centuries. The President informed her that the Institute had the largest number of volumes in the world for any one Institute of Tibetology and other forms of Buddhism.

The Prime Minister asked a number of questions about what was shown. She laid a scarf (Khada) on the image of Manjusri on the ground floor and on the image of Padma Sambhava on the first floor.

She met the Lama scholars who were doing research work in the Institute. She saw some of them engaged on the arduous task of cataloguing the precious manuscripts. She complimented them on the work that they were so assiduously doing to promote one of the great cultures and religions of India which had spread far and wide around the world.

P. M. 's. Appreciation

After nearly an hour's inspection of the Institute, the Prime Minister wrote in the Special Visitors' Volume where she said :

"It is a pleasure to visit this Institute after many years, and to see the expansion of its work and the opportunities for research it can provide in such a serene and beautiful atmosphere.

The Buddha's message is timeless.

May it inspire the scholars here. And may the blessings of the Triple Gem give us strength to face the many challenges with which we are confronted.

With good wishes to all those working in the Institute and those connected with it."

Indira Gandhi
29.7.83

Her message has become an inspiration for one and all of us. (It is now projected in a frame in the entrance hall of the Institute).

The Prime Minister was led to the dais in the shamiana in the compound adjoining the Institute.

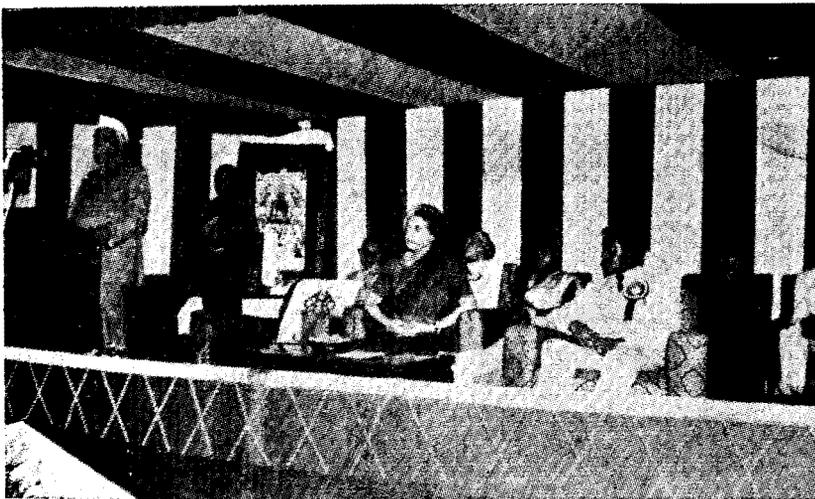
The shamiana was crowded to capacity with invitees who included members of the Cabinet, MLAs, high officials and leading gentry in addition to the numerous learned Lamas from all over the State from its different monasteries.

President's Welcome

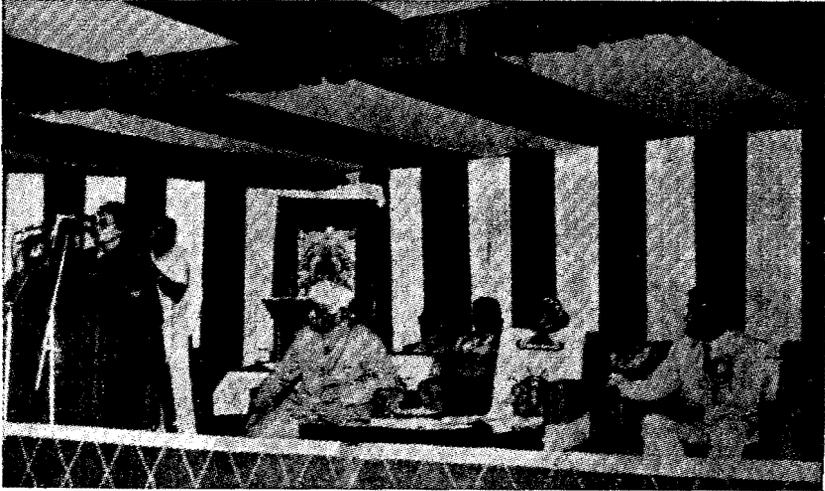
The programme began with an invocation.



Prime Minister being taken in procession by lamas in traditional colourful costumes and music of trumpet to the shamiana for the main function.



Governor welcoming the Prime Minister.



Prime Minister addressing the huge gathering in the tastefully decorated pandal during the celebrations.



The Governor presenting the bronze image of Guru Padma Sambhava to the Prime Minister. Shri N. B. Bhandari, Chief Minister of Sikkim is looking on.

The President of the Institute welcomed the Prime Minister expressing his profound gratitude to her for the kind consideration in accepting his invitation in spite of her overwhelming preoccupations and for the love she has always manifested for the simple and innocent hill people.

He said that like her illustrious father the Prime Minister was second to none in her interest for the promotion of Buddhism of which Sikkim is the bastion. Sikkim was indeed very fortunate that 25 years later his equally renowned daughter, our beloved Prime Minister, should have consented to come for the Silver Jubilee.

Wish Fulfilled

After briefly narrating the activities and the functions of the Institute, the President made a reference to the legendary Lake Kechuperi in West Sikkim where he had gone a few months earlier to make a wish that the Prime Minister should visit Sikkim.

He knew the wish has been granted because the waters of the normally placid lake had come rippling towards him inviting him to make his fondest wish.

It was fulfilled on this day. As he said so, the Prime Minister graciously smiled in acknowledgement of the truth of the legend and the Governor said he would be going to Kechuperi, shortly for thanksgiving.

P.M. Extols Virtues of Buddhism

In her speech, the Prime Minister extolled the virtues of Buddhism as one of the great religions of India and with the remarkable knowledge of the various facets of Buddhism, she outlined its great contribution to the history of religions of the world.

She referred to the religion of unity and the integration among the millions of our people who belong to different faiths and communities and speaking different languages and still had the awareness of oneness.

Unity The Ultimate

She emphasized the point that unless and until unity and national integration were prevalent in the country, its progress would be hampered. And if progress had been made in the country since the advent of Independence it was as a result of the spirit of the people guided by their spirituality to remain one, to remain by and large tied by the bonds of togetherness in our great country.

She deplored the fissiparous and separatist tendencies which were rearing their head here and there. But she looked forward to the prevalence of good sense in the nature of our people to keep our country closely knit by always being Indians first and Indians last.

The Prime Minister expressed her great pleasure to be able to be present on the occasion when in the midst of the monsoons, the Gods had bestowed an interval of bright weather for her visit for performing such an auspicious function. She held the work and worth of the Institute in the highest esteem and hoped that it would become a centre of Buddhist learning attracting scholars from all over the world.

New Building, New Volume, New Courses

On the occasion, the Prime Minister laid the foundation stone of the new building for the Institute's Research and Development Wing for which the Government of India has contributed Rs. 2 lakhs which the President has earlier gratefully acknowledged. The work of construction will shortly begin.

She also released a volume on '*Aspects of Buddhism*' which contains some of the finest papers on the subject on its different aspects.

She also declared open the course of Ph. D. and M. Phil. recognized by the North Bengal University. Students and scholars are already evincing keen interest on taking these courses in the Institute.

The Governor said that till such time as the Central University of

Sikkim came into being these courses would be recognized by the North Bengal University.

The Prime Minister was presented with an outsize special Tankha painting made for her for the occasion depicting Lord Buddha as well as a bronze statue of Padma Sambhava in an elegant wooden carved case.

It may be recalled that it was the Indian Saint PadmaSambhava, as the disciple of Lord Buddha, who introduced Buddhism into Tibet after it was born in India and had spread to various parts of the world and first and foremost to Tibet.

On the occasion, the Chief Minister who was also invited said that the Institute was trying to preserve the various tenets of Buddhist faith and culture. He was followed by the Chief Justice who gave an erudite presentation of Buddhism and its various effects, impressions and interpretations.

The function concluded with a vote of thanks by the Director of the Institute, followed by the National Anthem and a Tibetan style lunch for the members of the S. R. I. T. Board at Raj Bhavan to have the honour of meeting the Prime Minister.

The full transcript of the Prime Minister's speech will be reproduced in a special volume with colour pictures which will shortly be released.

Mammoth Public Meeting

In addition to this principal function of the Silver Jubilee Celebrations of the S. R. I. T., the Prime Minister also addressed a mammoth meeting at the Paljor Stadium attended by nearly 40,000 people from all over the State.

As soon as she arrived at the stadium a great cheer went up and there was pin-drop silence while she spoke thereafter for forty

minutes inspiring the people in the various endeavours for development and for unity.

She assured the people of Sikkim that they will be assisted in every way by the Centre. She commended the fact that Sikkim already has a Radio station, colour television and would soon have a Central University.

The Prime Minister exhorted the people always to remain united and to cherish their characteristics of simplicity and innocence, of honesty and hard work and never to divert from that path of pristine purity of purpose.

(Nearly one and half months later when the Governor had acquainted her with the North Sikkim landslide tragedy on the night of 10-11th September, she promptly sent a cheque of Rs. 2 lakhs from the Prime Minister's Relief Fund for the sufferers.)

The next morning, 30th July the Prime Minister named the Gangtok-Nathu La Road as the Jawaharlal Nehru Road. It was Panditji who had provided funds from the Central Exchequer for the construction of the road. Later, she motored half the distance to Nathu La up to Chhangu Lake to greet 3,000 troops. She inspired them with her message and complimented them on their bravery, their sacrifices and their services for the nation and for safeguarding its hard-won freedom.

Gangtok By-Pass Project

The Prime Minister also inaugurated the major project of the by-pass in the Western sector from Amdogolai before her departure.

She also met many delegations on the first day of her visit and addressed the Sikkim Woman's Council on the same day at Raj Bhavan and appreciated the work the Council was doing for promotion of women and child welfare.

P. M. In Happy Mood

The Prime Minister was very keen to stay a day longer which was a Sunday so that she could have a little most well-earned relaxation and we could fly her over to North Sikkim which she was very keen on visiting.

Unfortunately, the Sri Lanka situation developed to crisis proportions on the second day as a result of which though she fulfilled her programmes, she could not extend her stay by a day longer and give us the privilege of spending the Sunday with us.

Throughout the Prime Minister was in the happiest mood and enjoyed her forty eight hours stay very much and on everyone she created the impression of good humour and as everywhere else, she won the hearts of one and all.

Indeed, 29th and 30th July will remain memorable in the history of Sikkim, which is so beautifully cradled in the lap of nature that we can recite the poet's brief Ode to Nature :

"Nature ! Great parent !
Whose unceasing hand
Rolls round the Season of the
changeful year;
How mighty, how majestic are
thy works !
With what a pleasing dread they
Swell the Soul
That Sees astonished ! And astonished Sings"





PRIME MINISTER INAUGURATES THE SILVER JUBILEE

TIBETAN STUDIES IN MODERN INDIA

— Nirmal C. Sinha

In ancient times and till about the end of 11th century India and Tibet had very active cultural and commercial contacts. With the Turkish conquest of North India and with the decline and destruction of Buddhist monasteries all over North India, active contact between India and Tibet ceased. Contact between the Buddhists of the Himalayas and the Buddhists of Tibet however continued as in the words of the Himalayan Buddhists "Lhasa became Varanasi". The trade contact continued thanks to the Himalayan agents and intermediaries. Tibetan traders and pilgrims, came to Varanasi and Vajrasana and good many of Tibetan pilgrims visited Jullundhar, Amritsar, Riwalsar, Purushpur en route Ugyen, the mythical land where Guru Padmasambhava was born. Ugyen or Udiyana is generally located in Swat or Suvastu, north east of Peshawer. Tibetan pilgrimages in North India also ceased in the 17th century. Thus in the plains of India knowledge about Tibet was rather meagre and mystic except for the trader families or scholarly pilgrims to Kailas Mansarovar. Tibet was known in India as 'the land of Lamas' and the land from where came the sacred fly-whisk or Chamar from yak tail. The only important centre for knowledge about Tibet till the last decade of 18th century was Varanasi known in its Urdu form as Benares. Tibetan traders would come down to Varanasi for exchange of wares as well as exploration for further prospects.

Modern India's contact with Tibet began 200 years ago when the East India Company attempted to shift the centre of Tibetan trade from Varanasi to Kalikata, that is, Calcutta. Warren Hastings, the first Governor General of British India, made a grand plan for trading into the heart of Central Asia, that is, Lhasa and if possible, to reach the heart of China, that is, Peking via north eastern border lands of Tibet. The first Englishman to enter Tibet was George Bogle who

Broadcast on AIR, Gangtok on 17.10.83.

came to Shigatse. the trading city adjacent to the Panchen Lama's monastery, Tashilhunpo. This was in 1774. The next English envoy was Samuel Turner who reached Tashilhunpo in 1783. These two British missions were possible because of active collaboration of merchants and pilgrims of India and Nepal. The leader of the team who advised and aided the British project was a wandering mendicant. This was Sadhu Purangir Gossain who was famous as having made a number of journeys across the Himalayas into farthest places in the high Asia. Purangir had visited Mongolia, Siberia and even Russia, west of the Urals. He was the friend of Grand Lamas of Tibet and Mongolia. Thus in seventeen eighties the stories of Purangir, Bogle and Turner revived the interest of India's intelligentsia about Tibet, Mongolia and such distant lands. Two generations later Raja Rammohun Roy went further into the Thomo Valley inside Tibet. These two Bengalis were the pioneers in modern India's quest about religion and culture of Tibet. Shortly after came a Hungarian scholar named Alexander Csoma de Koros, who made Calcutta and Darjeeling his seats for Tibetan studies. Tibetan xylographs collected by this Hungarian formed the first Tibetan collections of the Asiatic Society of Calcutta.

Fifty years later another Calcutta scholar presented modern world with detailed information on Tibetan culture and religion. This was Sarat Chandra Das (1849-1917) who also had his base camp in Darjeeling and who made a number of exploratory journeys in Southern Tibet and Central Tibet. Sarat Chandra Das wrote and spoke on all aspects of Tibetan life and culture. His work covered Geography and History, Language and Literature, Religions and Cults and what not. His introductory account *Indian Pandits in the Land of Snow*, published in 1893, still remains a compulsory reading both for scholars and general readers, even after discovery of huge quantities of archaeological and literary materials in Tibet and places like Khotan and Tunhuang in Central Asia. Indian scholars claim with pride that Sarat Chandra Das laid the foundation of what is known today as Tibetology. The collection of Tibetan literature made by Sarat Das is also stored in the Asiatic Society of Calcutta

and have inspired both Indian and European scholars for researches in what is now called Tibetology.

As Indology stands for study of antiquities, culture and language of India as Sinology stands for the study of antiquities, culture and language of China, so Tibetology is an academic discipline to study antiquities, culture and language of Tibet. The main thrust in this study is, understandably, Buddhism as practised in the countries where the Tibetan language is spoken. This is an important point to note for Tibetan language is not confined within the geographical or political boundaries of Tibet at present or Tibet in the past. Tibetan language is spoken in various Himalayan states of India, in Bhutan, in northern and northeastern frontiers of Nepal, all over Tibetan high-lands and even beyond Tibet in the north in some places of Mongolia. Alexander Csoma de Koros had found in the first half of 19th century that Tibetan with its dialectal variations was the lingua franca over greater part of what was then known as High Asia. The linguistic associations of Tibet added to the religious associations make Tibetology an extremely vast field of study. Sarat Chandra Das worked on the diverse contents of this vast hitherto unexplored field.

The second great name and so far the only other great name after Sarat Chandra Das is that of Rahul Sakrityayan, a great Sanskrit and Pali scholar, who visited Tibet several times between 1930 and 1950. Besides Tibetan manuscripts and xylographs, Rahul Sankrityayan brought a good number of Sanskrit palmleaf Mss. all now stored in the collection of Jayaswal Research Institute. These Sanskrit manuscripts are the only extant copies of some of our ancient books which are lost in India.

The discovery of these lost Sanskrit works ranks Rahul Sankrityayan with explorers like Brian Hodgson in Nepal in 1830s and Aurel Stein in Eastern Turkestan in 1920s. Rahul was as great a scholar of Tibetan language as Sarat Das and with his background of Sanskrit and Pali Rahul made original contributions in reading the Mahayana

literature. Rahul was known in Tibet as the last Indian pandit in the Land of Snow.

The gain from the researches and publications of Tibetologists, be they Indian, European or Japanese has been great for the entire world. This is admitted by scholars of different Eastern and Western countries. The gain for India particularly goes much beyond the boundaries of academic learning. India, that is, modern India discovered herself much more in Tibet than in any other Asian country. The discovery was not merely the recovery of lost Sanskrit treasures in Tibet or the recovery of many lost items of Sanskrit learning. Modern India discovered that it was as much the DHARMA or Buddhism as the AKSHARA or Brahmi script which had revolutionized the life and thought among the nomadic pastoral communities in the Land of Snow. For India this discovery had an extra-academic consequence; If the knowledge of our ancient lore or tradition had something to do with our renaissance under foreign imperialism, that knowledge was no doubt based considerably on reports or researches of personalities like Purangir Gossain, Ram Mohun Roy, Krishnakanta Bose, Sarat Chandra Das and Rahul Sankrityayan, Both Gurudev (Rabindranath Tagore) and Panditji (Jawaharlal Nehru) most warmly acknowledged impact of such discovery from Greater India.

Thus when the current decade, that is, nineteen eighties mark the bi-centenary of Tibetan studies in India. it is relevant to notice an event of the last 25 years. The Institute of Tibetology in Sikkim of which the Foundation Stone was laid by His Holiness The Dalai Lama in February 1957 and which was officially opened by Pandit Jawaharlal Nehru in October 1958 has completed 25 years of its active and fruitful life. It is thus necessary to highlight two principal achievements of this Institute. This is the first repository of Tibetan literature where works of all the four Lamaist Sects have been systematically collected and preserved under the same roof. This collection is one of the three biggest in the world today. The other two are at Leningrad and Tokyo. The three are bracketed as biggest collections and none can claim superiority over the other two. It is however

agreed that the Gangtok Collection is more comprehensive and more representative being neither dominantly Yellow, that is, Gelug nor dominantly Red, that is, Nyingma.

The other contribution of the Sikkim Institute of Tibetology is that through its publications, particularly the *Bulletin of Tibetology*, the Institute has expanded the frontiers of this discipline to its farthest limits. In nineteen fifties Tibetology was mostly a matter of CHHOS or religion and BOD-SKAD or language. Tibetology today is recognised as a major discipline in its own right ; it is not to be included within the contents of Indology or Sinology. The contents of Tibetology cover geography and history, language and literature, religions and cults, as well as aesthetics and icons. Prime Minister Smt. Indira Gandhi before inaugurating the Silver Jubilee Celebrations of the Sikkim Institute of Tibetology on 29 July last went round the Institute collections of art objects and literary treasures; and evinced as deep interest in rare and priceless manuscripts and xylographs as in extra-ordinary and exquisite images in different media. Tibetology, like Mahayana, is a many splendoured subject. Smt. Gandhi, in my finding, noticed with admiration the many splendours of BOD KYI SHES RIG, that is, BHOTA VIJNANA.



BODONG PHYOGLAS RNAM RGYAL

—J. K. Rechung

Even before the Institute of Tibetology was established, His Holiness The Dalai Lama presented many Buddhist Texts printed from the blocks housed in Shol-Parkhang, the printing house below Potala, Lhasa. The books presented were that of the Lhasa Edition, such as BKAH-HGYUR, the works of BU STON, TSONGKHAPA, RGYALTSHAB RJE and MKHAS DRUB RJE, the lives and works of the thirteen Dalai Lamas, etc. Recently His Holiness The Dalai Lama has presented the Institute of Tibetology with a set of complete works of BODONG which is rightly described in English as Encyclopaedia Tibetica. through the Ven. Doobom Rimpoche, Director, Tibet House, New Delhi. It is a mammoth collection consistng of 137 volumes.

The author of the Encyclopaedia was BODONG PHYOGLAS RNAM RGYAL, who was also known as 'JIGSMED DRAGS PA. BODONG PHYOGLAS RNAM RGYAL was born in the Wood Hare year of the Tibetan Calender corresponding to 1375 of the Western Calender, near a place called mount Lakpakang in the north of Mount Parpata in Western Tibet. His father was a holyman, a skilled craftsman and a great poet known as CHHOS DBYING RGYAL MTSAN. His mother DBYANG CHUB SDRON was a pious and learned lady.

According to legends, miracles and extra-ordinary phenomena characterized BODONG'S life from the moment of conception. When he was in the womb, the mother had strange dream of four auspicious signs. First, she saw a full moon much brighter than any full moon. Secondly, rainbow colours emanated from her body. Thirdly, she heard unusual melodious sounds and fourthly, she got the smell of the scent of the best sandalwood.

At the age of three, while his governess was taking him around, he suddenly disappeared from the sight. The governess searched in vain

all over, and suddenly found him on the other side of the river. To get him across the river, the governess had to engage some sturdy men. There were many onlookers, some felt they had seen a child swim across the river like a swan, others felt they saw him flying across, and there were still others, who felt they saw him walk on the water while crossing the river. These visions, signified that in his previous life he had crossed the ocean of Samsara and attained enlightenment.

During childhood, the author was indeed unlike other children of his age. He would perch himself on a high stone, or anything high and gather the other children around and pose to preach religion. When he reached the age of five, he could attain contemplation in different ways due to his propensities in former life. Once he disappeared, and was found meditating in the seven perfect meditation postures, in a dilapidated house. He thus engrossed himself in many religious practices even at this early age.

Once when his teacher in BSAM STAN GLING Monastery asked him what he was looking at; in reply to the teacher's query, he said, that he could see the letter 'AH', written in white in the middle of his fore-head. From this letter 'AH', emanated numerous other letters filling the whole sky, and then all the letters assimilated back into the white 'AH' again. At the age of five he took ordination to be a perfect monk. from his uncle, Panchen Dragpa Rgyal Mtshen, and he was named RGYAL MTSHAN SENGE GE. Later, he went to CHHOS DBYING Monastery to take the vow of Pravrajya (DGE TSHUL) from his teacher DRAG PA RGYAL MTSHEN. At such a young age he received the teachings on TSHAD MA (Pramana) and had full knowledge of the subject. While studying the Pramana he had a bright clear vision of Lord Buddha surrounded by SHODASA MAHASTHAVIRA, the Sixteen Arhats.

At the age of thirteen, he made up his mind to write Commentaries on all the Sutras and Tantras. While contemplating over the matter,

Vajrasattva and Vajra Yogini, appeared to him in Real Form and told him to write Commentaries on Tattvasamgraha of Santarakshita. Once he saw Lotsava Drakpa Gyaltsen in his dream telling him to correct the text of Rnam 'byed rgya mtsho in which Lotsava Drakpa Rgyal-tshen felt that had made some mistakes BODONG was asked not only to correct mistakes and also to write a commentary on the subject.

At the age of sixteen he went to Sakya to have discourses on Pramaṇa Vartika Karika (TSHAD MA RNAM 'GREL) with some great scholars. The scholars were impressed with him Although having not studied Poetry, he composed a Poem in praise of Lord Buddha's Twelve Deeds He even wrote sonnets on some deities. He became a renowned poet like Pandita Aryasura. He studied subjects like Prajnaparamita, Madhyamika etc; and did the Oral Test on all the subjects with his teacher Kashika Chosang.

Young BODONG wishing to obtain advanced knowledge of such subjects as Tantrayana and Sutravayana went to CHHOS DBYING Monastery to propitiate DBYANGS CHEN MA (Goddess Saraswati). He went into retreat, and not before long Goddess Saraswati appeared to him holding a SGRA SNYAN (stringed instrument) from which emanated melodious sounds of DHARMA. From then onwards the Goddess often appeared to him and gave him guidance. He composed a poem in praise of Goddess Saraswati. The title of the poem is BUNG BAI GLU DBYANG (Songs of the Bees) and records the composers name as Dbyang Chen Dgah bai Pandita, meaning the Pandita who adores Goddess Saraswati.

BODONG was well versed in the Three Courses that lead to the perfection of the author of Sastra. The first course is a thorough knowledge of the subject as preached by the great teachers, ranging from Lord Buddha himself down to the author's own Guru. The second course is complete mastery over the five sciences, namely, the science of Grammar, the science of Medicine, the science of Logic and the knowledge of the symbolic meaning of the Tripitakas.

The third and the last course is the author being blessed by a vision of his tutelary deity and being told to write a Shastra.

Within a short while he had full knowledge of the texts on Vinaya, Abhidharma, Pramana, Prajnāparamita and Madhyamaka composed by Nagarjuna, Maitreya, Asanga, Vasubandhu, Dignaga, Dharmakirti, Chandrakirti and Gunaprabha. He read these texts in original (Sanskrit) and in translation (Tibetan). He was able to learn the texts by heart by going through the texts only thrice. He went to Central Tibet to have discussions with great scholars. The scholars, after debating with the young scholar were amazed and pleased with his knowledge. He received initiation and exposition of Chatur Vidha Tantra from Lotsava Drakpa Rgyal Mtshan and especially on the subject Yogatantra. Lotsava Drakpa Rgyal Mtshan gave him teachings on Guhyasamaja (Gsang-ba-hduspa), the Six Doctrines of Naropa (Naro Chhos Drug) the Chakra Samvara and Lam hbras. He also received teachings from different learned scholars on different subjects. He had acquired perfect knowledge of the subjects that were taught to him.

Once while studying in a place called SMAN GRONG near Kyidung, he visualized Lama Shondon Dorjee Gyaltsen (GSHONG STON RDO RJE RGYAL MTSHAN) adorned in the robe of a Pandita, with religious texts loaded on several Elephants. The Lama seated on the throne read all the texts to the author one by one, and told him that he had imparted all the knowledge of Buddhism to him, and that the author should realize all meanings in order to be able to propagate Buddhism. He was blessed and consecrated by the Lama. From the time of this vision the author could write on all aspects of Buddhism. Learned Lamas like GYAG TIG PA and RONG TIG PA were defeated in debate by the author. On receiving an invitation from the SITU RAB BSTAN PA of GTSHANG district, he went to RGYAL TSE preaching religion all along his way. On the way suddenly a rain of flowers showered from the sky, The flowers were of white, red and blue in colour, and could be seen and touched by

the people, who were amazed. Like wise several miracles occurred on several occasion.

BODONG had many saintly and learned disciples. When above seventy, he had the mind to leave the world, so he preached to his disciples according to their individual aspirations. During his stay at Sekar (SHEL DKAR) a place in Western Tibet he told his disciple BODONG DUPPA (BODONG SGRUB PA) that the time had come for him to go to Dakpa Khachoe (Dag Pa mKha' sPyod), Heaven of Vajrabarahi. He also stated that he was going to leave for Chosang Monastery, which was established by him, in order to complete his incompleated works, before leaving for the heaven of HOG MIN.

In Chosang Monastery he engaged thirty scribes to help him complete his incomplete works. With his blessings, each could complete thirty pages a day even though many of the scribes were not very competent. Before his PARINIRVANA he was able to do all the corrections and even add notes for all the works he started.

At the age of seventy seven, on the 30th day of the second month of the Fire-Sheep year of the Tibetan Calender (1461 of Western Calender), he left for heaven (DAG PA MKHA' SPYOD) lying on his right side with his eyes focussed on the sky.

Before he left the world he told his disciples that they were not to mourn for him on his parting. He went on to say that due to his meditations, propitiations of deities and other practices of religion, during his countless lives, those that met, heard and had any connections with him, would not be born as beasts, hungry ghosts or go to hell. It is recorded in oral and written sources that some of the disciples had visions of the author, being escorted to heaven by goddesses with offerings and songs. On the day of his cremation, there were many spectacular phenomena and wonderful signs,

In the history of Buddhist saints and scholars, in Tibet and in

India, BODONG PHYOGS LAS RNAM RGYAL is the singular figure who composed as many as 137 volumes covering all aspects of Buddhism and even medicine, sciences and crafts.

While legends and miracles are for believers, the undisputed fact is on firm record that BODONG PHYOGS LAS RNAM RGYAL was an Encyclopaedist scholar of the East born in 1375, who attained the peak of his scholarly career in his twenties when he began his writings on not only DHARMA but also on subjects like science and technology. A brief survey of the contents of the GSUNG HBUM is made here.

A look at this rather sketchy outline of the contents will inspire all modern readers about Buddhism or Tibetan sources to go deeper into this monumental work from Tibet's past. Modern scholars will have reasons to be grateful to His Holiness The Dalai Lama for advising and organising this authentic reproduction of BODONG GSUNG HBUM.

CONTENTS OF GSUNG BUM

The works of Bo-dong Phyogs-las Rnam-Rgyal consist of over 955 texts included in 137 volumes. Apart from his immense contribution on Dharma, both Hinayana and Mahayana, BODONG also composed works on technical subjects, such as, History of Buddhism, Biography, Poetry, Kalapa Grammar, Lexicon, Medicine, Astronomy, Mathematical Calculation, Astrology, Art, Religious paintings, etc.

Here under are mentioned some of the important works subject wise :

Hinayana

Hinayana Account of the Buddhism, Ordination Ritual — Vinaya, Sramanera ordination etc.

Mahayana

Prajnaparamita Sutras, Abhidharmakosa, Abhidharma Samuccaya etc.

History

Bu-ston-Rin-chen-grub's History of Kalachakra tantra.

Biography

Sixteen biographies including Bo-dong Phyogs-las Rnam Rgyal.

Logic

Four works on Hindu and Buddhist logic

Philosophy

Including Jaina, Mimamsa, Sankhya, Vaisesika, and Vedanta

Technical subjects

Kosa (Amarakosa), Grammar (Kalapa), Sanskrit Poetics (Kavyadarsa), Nitisastra, Ayurveda (Astangahrdayasamhita), Astrology, Astronomy.

Tantra

Covering over seventy eight different systems, consisting of seven hundred and forty four texts (approx.). Mention may be made of principal tantric works by the author along with their numbers 1) Achala 13, (2) Usnisavijaya Abhisamaya etc. 5, (8) Dakarnava tantra 17, (4) Guhyasamaja 48, (5) Hevajra tantra 53, (6) Kalachakra tantra 33, (7) Manjusri Krodharaja Abhisamaya etc. 32, (8) Mahkala 15, (9) Marichi tantra 6, (10) Mayajala-guhyalankara 14, (11) Raktayamari 19, (12) Parisodhana tantra 11, (13) Samvara Dharani; Abhisamaya Mandalavidhi etc, 101, (14) Sripavamachya Abhisamaya etc 27; (15) Tatasamgraha tantra 12, (16) Vajradaka 9, (17) Vajrapani 15, (18) Vajrabhairava 8, (19) Vairochana 16, (20) Yamari 3, (21) Vasudhara 3, (22) Kalachakra (warfare) 1, (23) Kalachakra (weapons) 1, and so on.



PEACE AND WAR IN MAN'S MIND

— Nirmal C. Sinha

In the aftermath of the World War statesmen and thinkers of the West said "War begins in the mind and is fought in the field later". Western thinkers in the nineteenth century and since have sought to trace the origins of war in clash of interests. The Trojan War originated as much in pursuit of love as in pursuit of trade. The Crusades were not so much to uphold the Cross as to gain direct access to the eastern markets. The Mongols and Huns, and much earlier the Aryan nomads, had carried sword and fire into the homes of peace loving prosperous peoples.

In the aftermath of the World War, Western leaders like Clement Attlee ignored the theories of bread or love and traced the passion for war to man's mind. Attlee and others did not know that 2500 years earlier Gautama Buddha had said "All objects occur in the mind first".

II

"Mind precedes all objects. All objects are mind made. Mind is the principal of all objects. If one acts or speaks with impure mind, Sorrow follows as the wheel (of cart) follows the hoof (of bullock)".

"Mind precedes all objects. All objects are mind made. Mind is the principal of all objects. If one acts or speaks with pure mind Happiness follows inevitably as the shadow".

The *Dhammapada*, a contemporaneous work of Buddha's time and a record of Buddha's word, opens with the above verses. The rendering in English is my humble endeavour.

Paper contributed to All India Atisa Millenary Seminar on Buddhism and Peace, Siliguri (West Bengal), October 21-24, 1983.

The two verses constitute the root of all living. The Doctrine of Buddha is known as the Science of Cause, Hetuvidya. Buddha in the two opening verses of Dhammapada squarely holds the mind as the cause of all sorrow and happiness. Sin and Virtue, Violence and Non-violence, so on and so forth - all the objects proceed from the mind. Thus Mind, and not God, was the subject of Buddha's enquiry. The saints and scholars who trod the path of Gautama Buddha built a grand edifice of mental and moral science from which the Western specialists of metaphysics and psychology are drawing inspiration in a systematic manner.

III

Mind as sixth sense is a speciality of Indian thought from earliest days. Gautama Buddha and his successors went far ahead of Brahmanical and other thinkers. Buddhist saints and scholars prescribed ways and means for edification or sublimation of mind, that is, transformation of Mind into Mind for Enlightenment.

As base metal may be turned into gold, Chitta may be turned into Bodhichitta. Sages and savants following the trail of Buddha Sakyamuni and earlier Munis and Rishis advised total differentiation between Nitya and Anitya and cultivation of non-attachment or renunciation. Viveka cum Vairagya has been India's technology for transformation of man as Ramakrishna Paramahansa repeatedly reiterated in his dialogues (vide *Kathamrita*).

It was this technology which Buddha practised. Born a prince Gautama Siddhartha renounced the world and through investigations and dialectics as well as austerities and penances realized the unreality of the Samsara and the reality of the Dharma. Gautama Siddhartha was born into Kshatriya caste and in his preachings rated the Kshatriya caste as higher than the Brahmana caste. Yet he most categorically classed the Kshatriya occupation as a false or wrong means of livelihood.

One can enjoy the blessings of Samsara only if he has firm resolution to renounce the material contents of Samsara. *Isa Upanishad* opens

with this injunction. After Buddha Sakyamuni, this way of life was practised by Maurya Asoka. Buddha took the vow of renunciation even though born into purple; Asoka retired from the career of aggression even though he was victorious. One became Sannyasi without tasting the pangs of poverty, the other became Sannyasi without tasting the humiliation of defeat. In both cases, Vairagya sprang from Viveka. These are the finest examples of Bodhichitta and historical examples of how the mind of man can rise from a low level to a high altitude; in the language of visionary this is Saddharma-Pundarika (Sacred White Lotus) emerging out of clay. Prophets and saints are visionaries par excellence as are the heretics and revolutionary thinkers.

IV

Dipankara Atisa too was a prophet and a revolutionary. Details of his life in Tibet are not known in India today. Nor the elite in India today know why Atisa is ranked as second only to Buddha in Mongolia. Why even after embracing Communism as a way of life Mongols and Buriats would prize Buddha and Atisa as their national heroes? And Atisa never journeyed beyond Central Tibet and no one ever proposed that Atisa should journey towards Baikals Karakoram! Answers to this question are not relevant to what I write now.

What is relevant here is that Atisa was ever conscious of the need to transform Chitta into Bodhichitta. In *Bodhipathapradipa*, which Atisa wrote while in Western Tibet, is writ large Atisa's concern for Mind and Mind for Enlightenment.

The nomadic pastoral communities of Tibet and later of Mongolia did transform 'base metal' into 'gold' when they banned warfare and sublimated their martial vigour into spiritual endeavour. Tibetans and Mongols, no doubt became 'less strong' and fell easy prey to Han imperialism. The loss in terms of material power was, however, like dust in the balance of civilization. Savants like H. G. Wells have found Asoka and Christ more important than Napoleon and Hitler. Mankind today hankers for peace or at least for survival. Let us strive for Bodhichitta and not for nuclear explosion,



ASPECTS OF BUDDHISM

On 29 July 1983, on the occasion of the inauguration of the Silver Jubilee Celebrations of the Sikkim Research Institute of Tibetology, Hon'ble Smt. Indira Gandhi, Prime Minister was pleased to release the publication *Aspects of Buddhism*.

This is a handsome and handy volume containing erudite yet popular presentation of diverse topics of Dharma. Among the contributors are Dilip Kumar Barua, Bishwanath Banerjee; Anukul Chandra Banerjee, Heramba Chatterjee, Chimed Rigzin Lama, N. K. Devaraja, Trevor Ling. Parasmani Pradhan, H. E. Richardson and Ringu Tulku. The book has an Introduction titled 'Gandhi and Buddha' by Shri Homi J. H. Taleyarkhan, Governor of Sikkim and President, Institute of Tibetology. It is to be noted that this book, like the other items of the Silver Jubilee programme, owes most to His Excellency Homi Taleyarkhan.

Captions of some articles may be cited : Legacies of Buddhism in Bengal, Conception of Avalokitesvara, Contemporary Relevance of Buddhism, Religion and Statecraft in Tibet, Significance of Supernormal Powers in Spiritual Life, Role of Tibet in the History of Buddhism, Problem of Dukha in Buddhism. Both scholars and general readers will no doubt appreciate contents of the volume.



PUBLICATIONS THROUGH TWENTIFIVE 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 production, 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.

Reds Annals

Kunga Dorje's RED ANNALS was written in 1346, the author's title was HULAN DEB THER. A revision and reduction was published in 1538, this edition carried the title DEB THER 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. Barmiok 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 Tokan 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 Sakyaprabha. 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, Tokan Tada and Satkari Mookerjee 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 Prajna-

nananda 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 BHADRA-CHARI (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 ALAMBANAPARIKSA.

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 Chankya 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 Barmiok 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 wood-carved 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 Barmiook 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 Varsbiki (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 PHACHO*.

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.



ON RECORD : SILVER JUBILEE YEAR

Nearly 8000 visitors, scholars and dignitaries have been with us from the beginning of January till the end of December. Of this number nearly 6000 have left their impressions, by signature, and many by kind words. Some are culled below :

3.2.1983

A unique collection of Buddhist historical documents and manuscripts beautifully preserved and presented. I am proud of this Institute and its unique work.

(Smt.) Margaret Alva, M. P.

3.2.1983

Very happy to visit such a great Institution. Very educative indeed.

(Smt.) Jayanti Patnaik, M. P.

3.2.1983

This institution has a great semblance of Nalanda. This is my proud privilege that I visited the place of learning.

Vijoy Kumar Yadav, M. P.

23.4.1983

It has been a wonderful experience to visit this Institute. Buddhism was born in India but it has taken deep roots elsewhere in our border states and areas. Here we get glimpses of the rich heritage built up elsewhere brought here and preserved for posterity.

A. M. Thomas
Chairman, All India Khadi &
Village Industries Commission
Bombay—56

9.5.1983

We very much appreciate the guided tour of your excellent collection.

Gary Drobuock
Nina Drobuock
Campie Drobuock
Sandy Bill
Katharine Bill
U. S. A.

17.5.1983

It was a matter of great pleasure for me to visit SRITOBBS at Gangtok to day. This represents one of the richest collections on Buddhism in Tibetan, Sanskrit and other languages. I am happy that under the Chairmanship of H. E. the Governor Taleyarkhan this Institute has undertaken the programme of preparing Bibliography of all its collections and a programme of publishing important books on various aspects of Tibetology and Buddhism. This is a tremendous task and I wish the managing committee and the scholars all success in the years to come. I hope this institute will develop into a leading Research Institute in Tibetology and Buddhism.

A. R. Kidwai
Governor of Bihar

28.5.1983

I am very happy to visit the Sikkim Research Institute of Tibetology at Gangtok. It is really inspiring to see the vast collection of religious manuscripts, books and other materials preserved with great care. I wish the efforts to succeed in the promotion of the ideals for which it was established by the founders nearly 25 years ago.

Narain Chand Parashar, M. P.

16.6.1983

This day we have the great pleasure of visiting this important collection of treasures. The attention of the whole country needs to be drawn to this as it preserves the cream of our Indian culture.

Gaurinath Sastri
Kulapati, Sampurnananda Sanskrit
University, Varanasi
Sri Ramnath Pathak
Sri Radhakrishna Upadhyaya
Sri Lakshimnarayan Tiwari
Sri Indranath Jha
Sri Mohan Lal
Sri Suraj

24.6.1983

We the members of the Parliamentary delegation are pleased to hear the development of art and literature including the original script from Sanskrit to Tibetan language : the philosophy of Jnana. We are highly enlightened by the knowledge of the Director who has explained to us. We therefore express our gratitude for him and his subordinates.

D. K. Naikar, M. P.

29.7.1983

Prime Minister Hon'ble Smt. INDIRA GANDHI (Vide the Leading Article in this issue)

31.7.1983

Highly impressive. A true place of pilgrimage for scholars as for others.

G. S. Sawhney
Chairman, Central Board of
Excise & Customs, New Delhi.

13.8.1983

A visit to the Institute in the company and guidance of the Venerable Director, Shri Sinha, is an experience, taking us centuries back into the history of Buddhism and the close contact between our two countries, India and Tibet. It is our initiation into the realm of enlightenment.

D. Balakrishna
AIR, Gangtok

5.9.1983

Indeed it is unique Library in India on Tibetan and Sanskrit languages. I liked it very much.

T. S. Negi, M.P.

14.9.1983

It is a great work done here which has given the reputation of the Institute. I hope the tradition will be continued in future.

Y. S. Chavan, M.P.
Chairman, Finance Commission.

২২ ৯ ১৯৮৩

এই প্রতিষ্ঠান আমার মতো সাধারণ মানুষের একটি তীর্থ। আমাদের মনে তিব্বত একটি রহস্যের দেশ। ইতিহাসের পাতায় কয়েক লাইন এবং অধ্যাপকের মুখে কিছু শোনা, এই মাত্র আমাদের তিব্বত সম্বন্ধে ধারণা। বহু শতাব্দীর ধর্ম-চিন্তা, সাধনা এবং জীবন ও মৃত্যুর জ্ঞান বিষয়ে ঋষিরা নিজেদের ভাবনা লিপিবদ্ধ করে গেছেন তাঁদের স্মরণ করে অভিভূত হয়ে যাই। জীবন ও মৃত্যু, সুখ ও দুঃখ, দেহ ও আত্মা সৃষ্টির রহস্য এইসব প্রশ্নের উত্তর কতজন মানুষ পাবে জানিনা, কিন্তু যুগে যুগে মানুষ প্রশ্ন করে যাবে। এই প্রতিষ্ঠান মানুষের চিরন্তন প্রশ্নের কিছু উত্তর দিতে পারবে এই আমার বিনীত প্রার্থনা।

দিলীপ কুমার গুহ
২২শ সেপ্টেম্বর, ১৯৮৩

2.10.1983

Mahatma Gandhi's birthday could never have been spent in a better manner and atmosphere of knowing what I had not known before and seeing what I would never have seen in my life. Both my wife and I are indeed extremely lucky and favoured. We salute the Institute in reverence.

A. D. Mohoni, Lt. Gen.

6.10.1983

It was highly instructive to be with Dr. Sinha and Dy. Director for more than an hour. Scholarship of the real academic nature must be encouraged to decipher old books and writings and to compile a true and consistent account as to how Buddhism developed through centuries.

The Institute is an effort in the right direction.

B. N. Deshmukh
Retd. Chief Justice,
Bombay High Court

7.10.1983

It was a very interesting and instructive afternoon we spent with Dr. Sinha, who very kindly took an hour off his precious time to educate us on the teachings of the Buddha and a bit of history of Tibet.

(Smt) Suchandra Banerjee
Calcutta

11.10.1983

It was a rare opportunity for me to visit the Institute. I had heard about it but one has to be here in person to know the value of all with which the Institution is concerned. The message of Buddha is for all human beings and humanity at large. The efforts of this institution through its programmes will undoubtedly be appreciated by all those who are inspired by the teachings of Buddha.

I wish success to the institution in furthering the cause of Buddhist studies and Tibetology.

C. L. Anand
Ministry of Education

17.10.1983

This institute is very important for Buddhism scientific, and we are glad to have the opportunity to visit this place and having an audience by the Director for deeper questions.

Stephen Passon
University of Arts, W. Berlin

19.10.1983

We are fortunate to have visited this Institute and I hope that it grows from strength to strength. We should realize as Indians that Tibet's gain is our greater gain for she has preserved a very important and worthy part of our heritage far better than we have ourselves.

And may we continue to benefit for long from scholarship and sound administration of Prof. Nirmal C. Sinha.

(Smt) Devahuti
Professor of History,
Delhi University

20.10.1983

It was a privilege to be given this conducted tour by the Director of the Institute. We regrettably are very ignorant of Tibet and Tibetology, but feel more enlightened now when we have had the first introduction. It certainly wetted our appetite and we look forward to studying the books we were very kindly given.

Thank you for giving us such an interesting morning.

Vidkun Isaksen
Resident Representative
Norwegian Agency of International
Development
New Delhi

21.10.1983

It is really an honour to be here and be acquainted with the culture.

General Shah
Nepal

22.10.1983

I am happy to visit the Institute which is of course doing a great service under the Directorship of Prof. Nirmal Sinha to scholarship. I wish them all the best.

Damordar Singhal

26.10.1983

Impressed by the unique and the most representative collection of Buddhist religious literature and objects of art.

Rishikesh Shah
Formerly Foreign Minister
Nepal

4.11.1983

This is a marvellous institute and the Director a great scholar. May it flourish and the great Buddha's teachings spread through the world.

M. H. Chenoy
Secunderabad

5.11.1983

A most illuminating and uplifting experience. This Institute fills one with pride, and I extend my best wishes and salutations.

(Smt.) Gulshan Ewing
Eve's Weekly, Bombay

15.11.1983

I have seen these highly valuable manuscripts preserved well. We have to bring out annotated versions in Sanskrit and Indian languages similar to printing being done at Pondichery Aurobindo-Ashram. These are heritage of entire world and priceless documents. May the propagation of intelligence of humanmind be carried further.

Y. M. Chandra Chowdury
Deputy Directors General,
Geological Survey of India

19.11 1983

It was a very interesting and educational visit. It needs to be expanded so that the knowledge available within the four walls can be made available to all which I am sure will be too good to mankind in the present ways of our world. Thank you.

K. S. Malik, Col (Retd.)
Pune

19.11.83

It was a very interesting experience to go round the library and to know all our ancient heritage.

B. S. Sarao
Ministry of Agriculture
New Delhi

An excellent and impressive collection of ancient literature.

H. S. Sachdeva
Ministry of Agriculture
New Delhi

A fantastic collection of Buddhist religious literature.

(Smt.) Daljit Jayee
Ministry of Agriculture
New Delhi

21.11.1983

The Committee on Public Undertakings of Haryana Vidhan Sabha visited the Sikkim Institute of Tibetology today. We are very happy to find that the collections herein are extraordinary. The way the old relics and records are preserved here is remarkable. Cleanliness and orderliness here are praiseworthy.

S. K. Gupta
Chairman, and members of
Haryana Public Undertakings
Committee of Haryana
Legislative Assembly

24.11.1983

Thank you for a glimpse into a great civilization and culture.

To our friends Nirmal Sinha and J. K. Rechung many thanks for the enlightened lecture and wisdom.

Firoz and Elinor Mirza
Bombay

2.12.1983

It was really wonderful experience to go round with Dr. Sinha. I felt joyful.

Swami Chandrananda
Ramakrishna Mission
Deoghar, Bihar

13.12.1983

The Institute has a marvellous collection of rare books on Tibetology and through the efforts of Prof. N. C. Sinha, Director, they are seeing the light and scholars are able to see them. The efforts under the supervision of such able guidance are quite fruitful to the advancement of Indological studies in general and Tibetology in particular. The Govt. of India should encourage this liberally so that the message of the Lord "सर्वे सत्ता भवन्तु सुखितता" may spread all over the world.

L. N. Tiwari
Librarian, Sarsawati Bhavan
Sampurnanand Sanskrit
University

18.12.1983

It is our privilege to visit the Institute. The collection of rare books is bound to inspire our scholars to go through them and rewrite the rare literature in Hindi and Sanskrit. The books have been arranged and preserved very well. The collection recalls that our culture and Tibetan went together. The atmosphere will not only provide peace of mind but would lead to world peace.

M. L. Shrimal
Chief Justice of Sikkim

26.12.1983

One should consider oneself fortunate to get the glimpse of this remarkable and unique Institute which is striving to preserve the message of Buddha with the help of most ancient and rare treasure of original works of the Masters. It seems like a pilgrimage.

Madhav Sinh
Chief Minister of Gujarat

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 GSER KHRI NGAGSOL. Corona- tion story of H. H. the XIV Dalai Lama. Rani C. Dorjee (trans)	57	15.00
		<i>History</i>		
2.	1961	THE RED ANNALS part 1 (Tibetan text) Red Annals : Hu lan deb ther (Deb ther dmar po) as composed by Kunga Dorje in 1346 A.D. underwent a redaction in 1538 A.D. While this revised version has been available in xylograph, handmade copies of the original have been rare. Kunga Dorje	79	15.00
		<i>Prayer Book</i>		
3.	1961	BHADRACARI (BZANGSPYOD) the Mahayana prayer book, well-known for its antiquity and popularity, is presented in modern format with Indian text in Sanskrit script and translation in Tibetan script based on a xylograph from Nepal with	41	5.00

* Prices are Subject to rise from April 1984

Srl. No	Year	Subject and Auther	folio	Price
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certain features of its own; with an appendix extracted from Bodhisattvacaryavatara.

Suniti Kumar Pathak

4.	1961	PRAJNA (LEXICON)	223	25.00
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Prajna the Sanskrit-Tibetan thesaurus cum-grammar, was compiled by Tenzing Gyaltshan in 1771 A.D. The lexicon portions are now presented in modern format with Sanskrit words in Sanskrit script and Tibetan words in Tibetan script.

Nalinaksha Dutt

Art Book

5.	1962	RGYAN-DRUG MCHOG-GNYIS	54	
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Rgyandrug-Mchoggnysis (Six Ornaments and two Excellents) on Mahayana Philosophy reproduces ancient scrolls depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha and Sakyaprabha, reproductions are as per originals, the exposition in English presents the iconographical niceties and the theme of the paintings namely, the Mahayana Philosophy. The treatment is designed to meet also the

Srl. No	Year	Subject and Author	folio	Price
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needs of the general readers with an interest in Mahayana Buddhism. A Sanskrit-Tibetan glossary, a key to place names and a note on source-materials are appended. Five colours and monochromes.

Silk binding	80.09
Cloth binding	75.00

6.	1962	PRAJNA (xylograph) The entire xylograph containing both lexicon and grammar parts is presented by offset (photo-mechanic) process.	648	50.00
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Tenzing Gyaltsan

7.	1963	'PHAGS PA BZANG PO SPYOD PAI SMON LAM GYI RNAM PAR BSHAD PA KUN TU BZANG PO'I DGONGS PA GSOL BAR BYED PAI RGYAN. The commentary on Samantabhadracarya - pranidhanaraja. Lcangkya Rolpa'i Dorje	61	3.00
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Lokesh chandra

Philosophy

8.	1964	VIMSATIKA VIJNAPTIMATRATA-SIDDHI. Originally composed by Vasubandhu (4th-5th Century A.D.)	109	8.00
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Srl. No.	Year	Subject and Author	folio	Price
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consists of two parts Karika (verse) and Svavrtti (Auto-commentary). This work was rendered into Tibetan by Jinamitra and Silendra-bodhi and Lotsava Zhuchen, Lotsava Zhuchen Lotsava Bande Yeshe Sdes. The object of the treatise is the establishment of the idealistic doctrine of the Yogacara School of the Mahayana.

Aiyaswami Sastri

Medicine

9.	1966	GSO DPYAD RGYAL POI DKOR MDZOD - this offset print of So Chad Gyalpoi Kor Zod is made from the set preserved in the Sikkim Research Institute of Tibetology. Jetsun Dagpa Gyaltshan compiled 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.	167	
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Jetsun Dagpa Gyaltshan

Cloth binding	30.00
Paper binding	25.00

Poetics

10	1968	RGYAN GYI BSTAN BCOS ME		
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Srl. No:	Year	Subject and Author	folio	Price
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LONG GYI HGREL CHEN - the commentary on the first chapter of Kavyadarsa of Dandin, a work of Sanskrit poetics.

Ugyan Kunzang Tenzing

Cloth binding 30.00

Paper binding 25.00

11.	1976	GSANG SNAGS SNGA 'GYUR THUN MIN LUGS KYI BSLAB BYA. Tantric Doctrine according to Nyingmapa school.	41	6.00
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rDo grub Chen Rinpoche

12.	1976	A SHORT ACCOUNT OF MONASTIC LIFE in Rdo Grub Golok Khritsho Derge and Kyibuk Tshang Monasteries	66	6.00
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Rdo grub Chen Rinpoche

Khenpo Lhodo Zangpo

Kyibuk Rinpoche

13.	1979	SO SOR THAR PA'I MDO'I RNAM BSHAD THAR LAM BZANG PO'I THEM SKAS- The Vinaya text dealing with the rules and regulations guiding the life of the monks.	82	6.00
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Khenpo Lhodo Zangpo

Srl. No.	Year	Subject and Author	folio	Price
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History/Philosophy

14. 1976-78 RINCHEN TERZOD (Palpung Kham) in 61 volumes of Xylographs, of which the only set available outside Tibet is 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.

Five volumes of RINCHEN TERZOD including the index vol. (Karchag) were reproduced per photomechanic process.

Volume Ka	1976	891
" Kha	1977	843
" Ga	1977	919
" nGa	1978	876

Cloth binding	450.00
Paper binding	350.00

15. 1977-81 KADAM PHACHO Teachings of Atisa Dipankara Srijnana and his biography by his chief Tibetan disciple Dom Tonpa.

Parts- I, II & III	895
Cloth binding	125.00
Paper binding	100.00

16. ASPECTS OF BUDDHISM 200 Rs. 75.00
containing essays and studies by eminent scholars on diverse topics.

