

## NOTES & TOPICS

### NEW SERIES

The *Bulletin* appears after nearly six years of irregular frequency. The new series will continue the lines and features of the old.

A new feature will be book reviews. In the next issue reprints of two classic works, Waddell : *Lhasa and Its Mysteries* and Marco Pallis: *Peaks and Lamas*, will be noticed.

Several scholars intimately associated with us passed away in the past few years and have so far remained unnoticed in the pages of the *Bulletin*. This issue carries an obituary of Yapshi Pheunkhang Gompo Tsering. Next issue will present an obituary of Professor Nalinaksha Dutt.

The past few years marked anniversaries/centenaries of events of relevance to us. The Simla Convention was a fact of sixty years in 1974. The Thirteenth Dalai Lama was born in 1876. An article on the Simla Convention appears in this issue. Next issue will present a biography of The Thirteenth Dalai Lama.

NCS

### MIXED SANSKRIT

Mixed words and formations as in Sanskrit are discussed in the article "On Buddhistic Hybrid Sanskrit". The article "Mipham on Ramayana" has a number of formations made out of Sanskrit and Tibetan words. The general reader of the *Bulletin* would perhaps like information on such usage in Tibetan language as in classical period of Tibetan literature not only absorbed a considerable number of Sanskrit words or words of Indic origin but also very remarkably adapted the legends and myths, the idiom and imagery from India. The article on Mipham illustrates how the Ramayana was honoured in Buddhist Tibet while in India today questions are raised about the antiquity or authenticity of the epic. Likewise the Indic words like GURU, PANDITA, MANI, MAYURA or CHANDANA even if proved to be of non-Vedic stock are the most prized loanwords in Tibetan usage down to this day.

Though all Sanskrit (or Indic) words—including even a large number of proper names like Asoka or Vaisali—were most meticulously rendered into Tibetan, the preference for the original form in respect of words like JAMBUDVIPA, GURU or DHARMA persisted all through in Tibet and Mongolia. There was indeed a high endeavour in both these lands to affiliate all intellectual and moral strivings to Indic models.

A dozen Tibetan formations, as grew under Sanskrit influence, are given here.

འཇམ་བུ་གླིང་	གུ་རུ་རིན་པོ་ཆེ
པད་འབྲུང་	པདྨ་དཀར་པོ་
པཎ་ཆེན་	བྲམ་བྲེ་
དོར་ཇེ་པ་ལམ་	ཤར་ལྷོ་བུ་
དོམ་བྲེད་པ་	ཤོ་རྩེ་
ཨ་རི་ཤ་	ཤར་ལམ་

Jambuling is made of Sanskrit Jambu and Tibetan for Dvipa; Guru Rimpoche is made of Sanskrit Guru and Tibetan for Ratna; Pejung is made of Sanskrit Padma (Pe) and Tibetan for Sambhava; Pemakarlo is made of Sanskrit Padma and Tibetan for Sveta; Panchen is made of Sanskrit Pandita (Pan) and Tibetan for Maha; Damze is made of Sanskrit Brahman (pronounced Dam in Tibetan) and Tibetan for crest or superior; Dorjephalam is made of Tibetan for Vajra and Sanskrit Phalam; Saribu is made of Sanskrit Sari and Tibetan for Putra; Homjepa is made of Sanskrit Homa and Tibetan for "do offer (sacrifices)"; Senge is just a Tibetanized form of Sanskrit Simha; Atisa is most likely a Tibetan nomenclature for Srijnana Dipankara; and Sambhala is a mixed word denoting the mystic land.

[Dorjephalam is Tibetan for the admantine stone; diamond in Tibetan imagery is associated with soil struck by lightning. Kalachakra Tantra which Atisa preached in Tibet was reputedly from Sambhala; Sambhala is located on the north or northwest of Tibet.]

NCS

## DHARMA : THERAVADA : MAHAYANA

The article "From Theravada to Zen", in this issue, is found to be well within our field of study and in keeping with definitions of 'Chhos' and 'Tibetology' in the Charter of Incorporation of Sikkim Research Institute of Tibetology. Extracts from the Charter are made below :

"Chhos in Tibetan is equivalent to Dharma in Sanskrit but is generally used among Tibetan speaking peoples in a special sense as the Doctrine of the Buddha".

"In our belief and in deference to the teachings of all the Sangrgyes (Buddhas) and Changchub Sempas (Bodhisattvas), Chhos is eternal and all-embracing. Study of the doctrines of other Sects and Schools such as Theravada, Jaina and Brahmana may enable us, however, to see more clearly the historical development of Chhos. May the great catholicity of Chhos enlighten the quest of the Sikkim Research Institute of Tibetology".

"The word Tibetology is used as a convenient and conventional term meaning the study of Chhos and the culture and all arts and sciences associated with Chhos. Tibetology has thus linguistic and cultural connotations, not limited to any regional boundaries".

NCS

## OBITUARY : YAPSHI PHEUNKHANG GOMPO TSERING

Yapshi Pheuntsok Khangsar Sey Gompo Tsering Dondub passed away at Calcutta on 3rd December 1973. He was a Founder Member of the Sikkim Research Institute of Tibetology and for several terms a Member of the General Council/Executive Board of the Institute. In Tibetan expression he may be appropriately described as a Dhogpo and a Jindag of the Institute and the *Bulletin*.

Sey Gompo Tsering was born in 1918 to Gung Tashi Dorji and Lhacham Yangchen Dolkar, the Pheunkhangs of Lhasa. The Pheunkhang family was blessed in 1838 with the incarnation of Avalokitesvara (Chenrezi), that is, the 11th Dalai Lama; and with the installation of the incarnation on the Golden Throne in 1843 the family came to be ennobled and described as the Great (Father's) Family or Yapshi. In Tibet the nobles or Patricians are strictly confined to the successive Houses where the Avalokitesvara has appeared and the highest secular officials often come from the Yapshi families. Thus for a century, from the middle of the nineteenth till the middle of the twentieth, the Pheunkhangs have served the Government of the Land of Snows and very much contributed to Tibet's attainment of independence from Manchu or Han imperialism. Much before they had shifted to Lhasa, and for generations, the Pheunkhangs of Myinyak Gharthar were known for their pursuits of arts and letters. The Pheunkhangs of Lhasa were thus aristocrats par excellence.

Born to such heritage Sey Gompo Tsering went to Dharpoling Grammar School at the age of 7 and joined Tsekhang (Accounts/Finance Department) as a probationer when just 15. He simultaneously attended the schools at

Drepung and Myintsikhang and continued his scholastic pursuits long after he entered Government service. In 1941 Monlam he was the Yador, that is, Honorary Commandant over the historic festival. Same year Sey Gampo Tsering was married to SemoLa Pema Tsedeun, eldest daughter of Maharaja Tashi Namgyal of Sikkim. In 1942 he was appointed Governor of Gyantse where he did the term of 3 years and a 2 years extension. His integrity in administration of public funds as his love for the commonman was a byword all over Tibet.

In summer 1947 his father Yapshi Pheunkhang Gung was imprisoned under suspicion of conspiracy against the Regent Tak-Dak Rimpoche and after a few days Sey Gampo Tsering was also put in prison. Later both were found innocent and released from the prisons. Both were re-instated to their former positions. In 1950 Sey Gampo Tsering was appointed officer in charge of Trade between India and Tibet and served as such for about 6 years. By 1956 he had permanently shifted to India and mostly stayed in Gangtok, Kalimpong and Calcutta. Long before the Dalai Lama's flight he had sought a home in the Land of Enlightenment and in his prognostication he had a clear picture of shape of things to come in Tibet as early as 1955 November when I met him first.

I had known him ever since as a great scholar and a true believer in his own Dharma. I profited enormously from his vast and authentic knowledge of Tibet, its history and its religion. My indebtedness to Yapshi Pheunkhang Gampo Tsering is much both in my own studies on Tibet and in building up this Institute of Tibetan studies. Along with all my colleagues in this Institute I mourn the loss of a sincere friend and a great patron of this Institute.

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