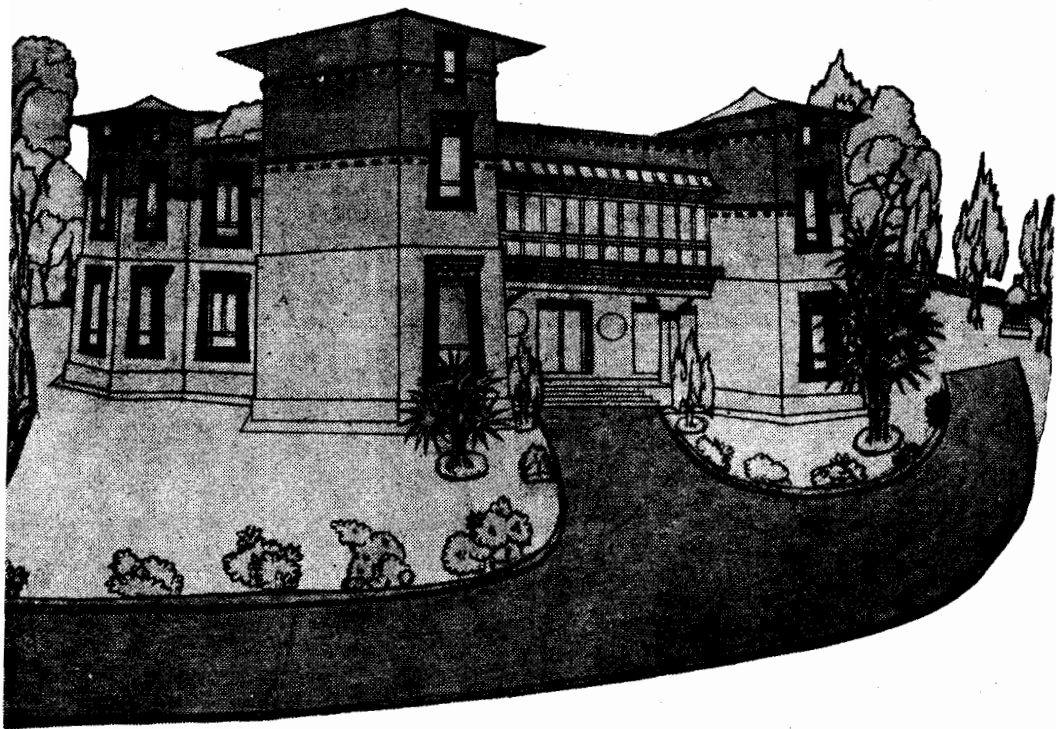


BULLETIN OF TIBETOLOGY



NEW SERIES

1981

NO. 3

4 AUGUST 1981
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, INDIA

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Editor :

Dr. A. C. Banerjee

Director : SRIT

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DRUKPA TSESHI

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

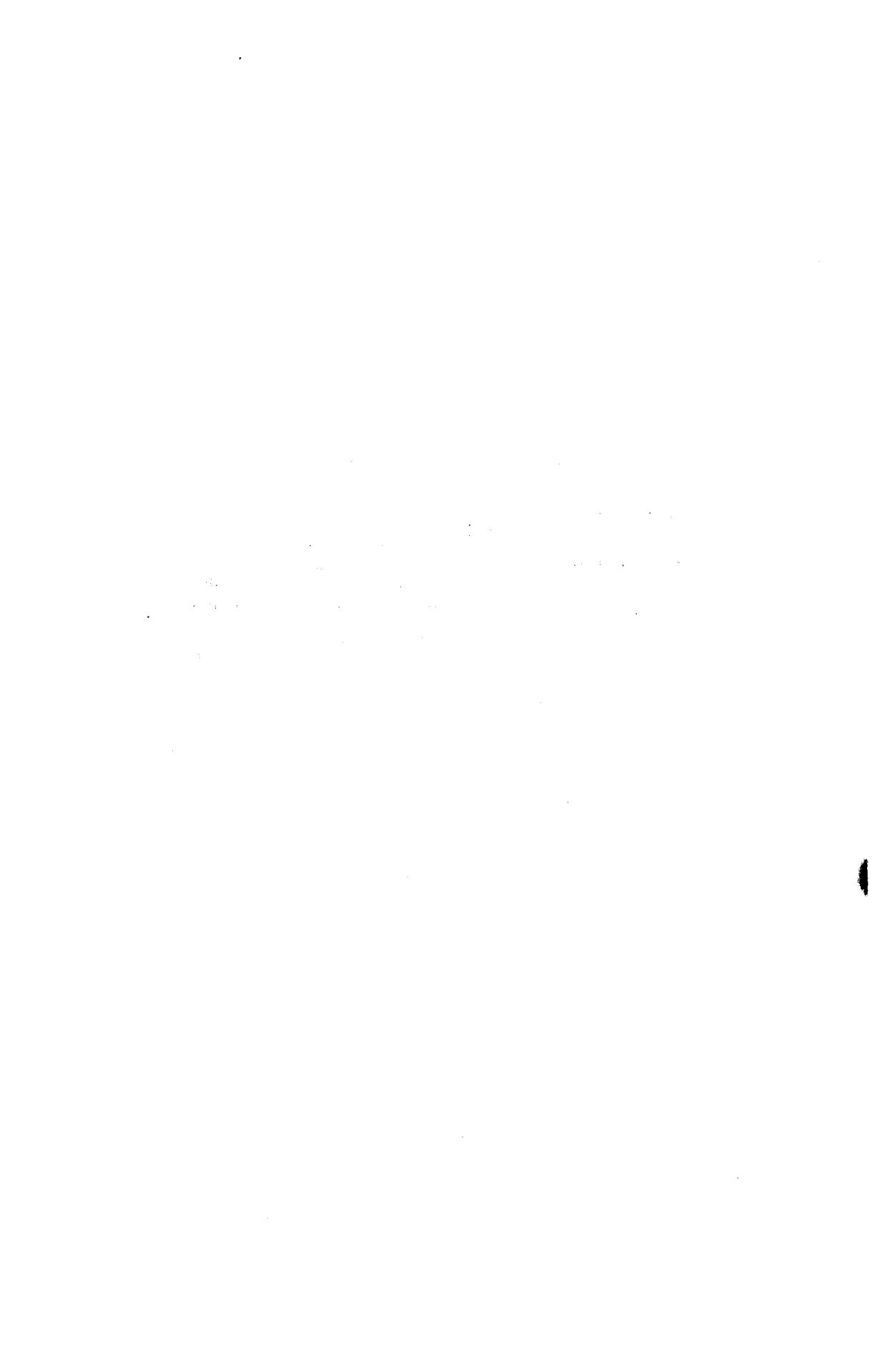
3/81

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

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P R E F A C E

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

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

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

Two issues of the Quarterly Journal have already been published. This is the third, which is now being presented to our members, subscribers and the like.

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

Lastly, I must thank Shri Sukumar Bose of Impression (Press), Gangtok for the publication of this Journal.

Dr. Anukul Chandra Banerjee

Director,
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Buddhism— Its Contribution to Indian Culture

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The word culture has an extensive application in its sense. Culture, so far as India is concerned, is composite. Buddhism which moulded the Indian thoughts for several centuries contributed largely to Indian culture in its various aspects. The contribution which Buddhism made to the cultural advancement of India is indeed notable. The part played by the viharas (monasteries) and sangha (order) was unique in this regard. In this paper an attempt has been made to describe some of its important aspects, such as, political and social ideals, educational system and artistic development based on the aesthetic ideals acquired by the people of ancient India. We now proceed to discuss them :—

POLITICAL IDEAL

Buddha lived in the 6th century B.C. It was an age of great upsurge, intellectual and social, in many parts of the world. In India too we also notice the upheaval in the domain of political and social ideals, educational system and the like. Gautama Buddha was born in a famous Sakya clan. His father Suddhodana with his capital at Kapilavatthu was the chieftain of the clan which had the oligarchical system of government. There were other neighbouring clans, viz. the Vajjis, Licchavis, Koliyas, Videhas and the like. They had also republican organisations. Buddha was thus born and grew up among republican people.

Being disgusted with the earthly pleasures Gautama in his youth left home and adopted the life of a recluse to rescue mortal beings from the miseries of the world. After his enlightenment he started his missionary career at the age of thirty-five and continued it for forty-five years, i. e. till his Mahaparinibbana. With his sixty disciples Buddha started his religious order, known as the sangha, which contributed much to the propagation and popularity of Buddhism and

exists even today. From the Mahavagga we learn that he sent them out to different directions with the words, "Go ye, now, oh Bhikkhus, and wonder, for the gain of the many, for the welfare of the many, out of compassion for the world. Let not two of you go the same way. Preach the doctrine which is glorious in the beginning, middle, and end, in the spirit and in the letter, proclaim a consummate, perfect and pure life of holiness"¹ Ere long the number of his disciples had grown fairly large and he had to work out rules and regulations for the guidance of the members of the sangha (order) which are contained in the Vinayapitaka.

The sangha (order) which Buddha founded was not, of course, a new one. At and before the rise of Buddhism there were forms of communal life, but they lacked any organisation and code of rules regulating the life of the members. Buddha's credit lay in his thorough and systematic character which he gave to the sangha (order). As already observed, Buddha was born in a republican state. He was imbued with democratic ideas from his boyhood. The political constitution of the clans from which many men joined the sangha as Bhikkhus (monks) in early times was further of a republican type. One can, therefore, naturally expect Buddha's democratic ideals in the constitution of the sangha.

Here is given an outline of the noteworthy features of the constitution of the sangha to have an idea how principles of democracy worked in the sangha

PABBJA AND UPASAMPADA

There are two ceremonies prescribed for admission into the sangha. The first called Pabbajja which admits one as a novice into the sangha while the other known as the Upasampada makes one a regular member of the sangha, a bhikku. In the beginning these were done by Buddha himself with the words 'ehi bhikkhu, come

1. Caratha bikkhave carikam bahujanahitaya bahujnsukhaya lokanukampaya aithaya hitaya sukhaya devamanussanam. Ma ekana dve agamittha. Desetna bhikkhave dhammam adikalyanam majjhekalyanam pariyosanakalyanam sattham savanjanam kevalaparipunnam parisuddham brahmacariyam pakasettha.

bhikkhu' or 'etha bhikkhave, come bhikkhus', according as the member was one or more. This completed the ordination which conferred monkhood. No other formality was necessary. He did not delegate the power of ordination to any of his monks in the beginning. Their duty was to place before Buddha the seekers after ordination. The candidates for the ordination were thus brought before his presence from different parts of the country to the place where he was staying at the time. This caused great hardship to the desiring entrants and was sometimes also found impracticable. The Sanskrit Vinaya records that one of such men, when being brought before Buddha for ordination, died on the way, and was deprived of the benefits of entering the sangha. This necessitated a modification of the original procedure "which eventually changed the whole outlook of the community of monks making its system of government democratic in every spheres". Buddha permitted his senior disciples henceforth to confer the Pabbajja and Upassampada on the candidates in the name of Trinity i. e. Buddha, Dharmma and Sangha. He thus delegated the power to his monks to admit people to his sangha. But this power of delegation to the individual monks who were Upajjhayas did not work well. Shortly after, a brahmin was denied the ordination. Buddha came to know of it and made it a rule that the entire assembly would confer the ordination at a formal meeting instead of the monks individually as hitherto before. The minimum member of monks required to constitute such an assembly was also laid down. This new procedure effected a radical change in the outlook of the sangha and did away with the privileges granted to the individual monks. It left everything to the judgement of the assembly of monks. This indeed made the opening of a new chapter as to the introduction of democratic principles in the history of Indian religious orders.

UPOSATHA

Next in importance to the ordination is the Uposatha ceremony which was introduced into the sangha at the instance of King Bimbisara. It is a ceremony in which religious discourses were held on certain days of a month for the well-being of the members of the sangha. Such practice was in vogue among other sects of ascetics

even before Buddha. It was held twice every month on the new moon and full moon days. On those days monks were to assemble at a select place and recite the Patimokkhasutta which contains 227 rules of conduct. This code of rules which takes up eight chapters enumerates different types of offences committed by the monks. All the monks living within the fixed jurisdiction of the avasa (monastery) should hold the Uposatha together. None of them could be absent. If any one failed, to join in the service due to illness or unforeseen events, he should send his consent by proxy, and in which case the consent of the absentee was as valid as that of one present personally in the service. In case of a dispute as to the date of the calculation of Uposatha ceremony—the incoming monks counting the day as the fifteenth, while the resident monks reckoning it as the fourteenth—then if the number of the incoming monks was greater, the resident monks should yield to them and vice-versa. It may be recalled that the working of the sangha was on democratic lines. Every transaction of the sangha was done on the basis of the rule by majority and that was why consent of all the monks of an avasa (monastery) was so much insisted on.

All property was communal. Every member of the sangha had an equal voice. All Sanghakammas were transacted according to the principles of democracy. Like modern public meetings at the assembly of monks a chairman was elected by the unanimous consent of those present, but the consent was made by silence. There was no recognition of rank in the sangha. Simple seniority on the relation of teacher to pupil was only recognised. No monk could give orders to another. Buddha considered himself as an elder brother who was concerned with happiness of the masses. From the Mahaparinibbanasutta we learn that he repudiated the idea of a successor to him. As already observed, all decisions were taken by majority of votes and when differences of opinions arose, the decision was postponed. It was then referred to a select committee to deal with the dispute. Sometimes votes were taken, marked sticks (salakas) were used for the purpose. Thus the system of government obtaining in the sangha was entirely democratic in nature, and the principles of democracy working first in the domain of religious institutions. It made the san-

gha invincible and, as such, it was destined to work wonders in the history of the Indian people not very long after its inception.

Lastly, this democratic ideal was further developed and materialised in the field of state administration by the Maurya emperor Asoka who was indebted for this grand and noble deal to Buddhism. His idea of Dharmavijaya was not only a missionary movement, but a 'definite imperial policy'. It indeed achieved ideal of unity and fraternity for the people of India.

SOCIAL IDEAL

Let us now discuss what effects Buddhism produced on the society :—

Buddhism brought a new outlook in the social life of ancient India. Before the rise of Buddhism there was the Varna (grade) which mainly determined the various grades in the society. According to Rhys Davids the rigid caste system that we know of today was not in vogue at the time of Buddha but was in the making then. The Pali texts speak of the division of the society into four castes, viz, Khattiya, Brahmana, Vessa and Sudda. An adequate idea about the lofty claims of the brahmins can also be gathered from them. They maintain that the brahmins 'alone form the superior class, all other classes being black, that purity resides in the Brahmanas alone and not in non-brahmanas, and that Brahmanas are Brahma's only legitimate sons, born from the mouth, offspring of his, and his heirs.' But Buddha's attitude towards the division of the society on the basis of the caste was all along antagonistic. He denounced the superiority of the brahmins on the ground of birth. The Vasala and Vasettha Suttas of the Suttanipata, the Madhura, Assalayana and Canki Suttas of the Majjhimanikaya prove the worthlessness of the castes. Buddha did away with all social distinctions between man and man and achieved social justice thereby. From the Cullavagga we find that 'just as the great rivers, such as, the Ganga, the Yammuna, the Aciravati, the Sarabhu and the Mahi, when they pour their waters into the great ocean, lose their names and origins and become the great ocean, precisely so, you monks, do these four castes the Khattiya, the Brah-

man the Vessa and Sudda when they pass, according to the 'doctrine and discipline of the Tathagata, from home to homelessness, lose their names and origins'.¹ Buddha thus stood for the equality of castes. He maintained that it was kamma (action) that determined the low and high state of a being. By birth one does not become an outcaste, by birth one does not become a brahmin.² Every living being has Kamma (action) as its master, its kinsman, its refuge.³

We also find that the equality of social position based on actions (Kamma) and not on birth so much insisted on by Buddha was also in later times emphasised upon by the saints, such as, Ramananda Caitanya, Kabira and others. There was no distinction of caste in the sangha. Buddha's disciples belonged to all strata of society. For instance, we know that Upali who was a barbar by caste occupied an important position in the sangha.

Admission to the sangha was open to men and women alike. We are told that Buddha was at first unwilling to admit women into his sangha. But at the insistence of his foster mother Mahapajapati Gotami agreed to admit women into his sangha. He did away with the religious disabilities of women. Womenhood was no bar to the attainment of Arhathood, the goal of life. A new and respectable career was open before women. This attracted a number of women who attained positions of eminence in the various spheres. The Therigatha gives us names of eminent nuns. Buddha thus raised the status and position of women in the society.

Truth (sacca) righteousness (dhamma), charity (dana), non-violence (asahasa) and the like were further the important norms which Buddha had postulated for the society.

-
1. Seyyathapi, bhikkhave, ya kaci mahadnadiyo seyyathapi, Ganga, Yamuna, Aciravati Sarbhu, Mahi, ta mahasamuddam patta jahanti purimani namagottani, mahasamuddo tv va sankham gacchanti, evameva kho, bhikkave, cattarome vanna—khattiya, brahmana Vessa, sudda, te tathagatapavecite dhamavinaye agarasam anagarim pabbajjitva jahanti, purimani.
 2. Na jacca vasalo hoti, na jacca hoti brahmano, Kammana vaslo hoti, Kammana hoti bramano.
 3. Kammassakomhi kammadayado, kammayoni, kammabandhu, kammapatisarano.

EDUCATIONAL SYSTEM

We have noticed before how Buddhism influenced the political and social life of India. Let us now see how it acted in the domain of education :—

The introduction, expansion and proper management of the educational system are one of the main functions of a modern state. In ancient times the Christian missionaries in Europe and the various religious orders in India planned out their own educational methods. They also received the active support and patronage of the ruling powers and the nobility in this regard. Among them the Brahminical system of education is the most ancient. It has been in vogue even today since the Vedic age. The tradition of the system of education with which we are concerned here relates to the Buddhist system of education only. It differs from the Brahmanical system in some aspects.

There is no denying the fact that in ancient India all education that was imparted could broadly be divided into religious and secular, religious education, of course, out-numbering the secular one. With the origin and development of the Buddhist sangha, came into existence the system of education which was monastic in conception. The Buddhist viharas (monasteries) were the centres of education and the monks imparted instructions on both the religious and secular matters. The history of Buddhist system of education is really the history of the Buddhist Sangha.

The viharas (monasteries) took up the teaching work not only for the monks but also for other seekers after knowledge from outside. It was, therefore, 'organised on the ideals of a residential university for the monastic members only and appeared as a day school for the laity, and its teachers were selected from those monks who were highly cultured, experienced and educated' ?

In the viharas (monasteries) various branches of knowledge were taught. But emphasis was generally on matters of religion (Dhamma) and rules of discipline (Vinaya). From the Cullavagga we

learn that those who wanted to specialise in some subjects were taught by experts of those subjects. The teachers of allied subjects were given seats close to one another. It further gives the names of subjects that were taught in the viharas (monasteries). A Jataka tells us that king Pasenadi being defeated by Ajatasattu approached the monks and learnt the method of forming battle array from them and ultimately defeated Ajatasattu. From the Milindapanha we learn that constructing and repairing of buildings and the like were also taught in the avasas (monasteries).

The viharas (monasteries), as already observed, were residential centres of learning. They came into existence first for spiritual training for the monks. But they gradually changed into great centres of learning. Later on, they turned into big universities to which flocked students far and near to gather knowledge on different subjects. Admission to them was thrown open not only to monks but also to others who had a desire to receive education therefrom. Kings, nobles and the like used to meet the cost of running these universities. Students in no way felt any inconvenience to prosecute their studies there. Teaching of various subjects was carried on uninterruptedly from morning to evening. Of them, the university of Nalanda to which flocked students from far-off countries attracts our attention most. It accommodated ten thousand pupils and one hundred teachers were there to teach them. During this period there were other universities like Vallabhi, Vikramasila, Jagaddal and Odantapuri which deserve mention here. This shows the vastness of cultural activities carried on in the domain of education by the monks of the viharas (monasteries).

Lastly, it will not be out of place to mention here that Kaviguru Rabindranath Tagore who was noted for his great love for Buddhism built up his Visvabharati on the model of the Buddhist viharas (monasteries) which were great centres of learning in those days.

BUDDHIST ART :

Buddhist art owes its origin due to the religious devotion and fervour of Buddha's followers. But it received the greatest incentive from the great Maurya emperor Asoka through whose efforts Buddhism became a popular religion in India. He did all that was possible for the propagation of Buddhism and art which reflects 'the ideas and ideals, ambitions, joys and fears of Buddhist laity'. There were other lay devotees who generously contributed to the erection of caityas, stupas and the like to express their deep veneration to Buddha. Thus the inspiration of the Buddhist art came from religion. Indeed, it also served as a valuable means for the propagation of Buddhism.

Starting from the time of emperor Asoka upto the middle of the 1st century B. C. Buddha was represented by a few symbols. We do not come across any image of Buddha. The followers of Buddha did not believe in the worship of the image then. They paid their veneration to the symbols. We thus see that a garden with trees in the midst and his mother represents his birth, a house his renunciation, the Bodhi tree his enlightenment, his first discourse to his Pancavaggiya bhikkhus by a wheel flanked by a deer and the like. These kinds of symbols are found at Sarnatha, Nalanda and Amaravati. Stupas were also erected over the relics of Buddha, specimens of which are to be found at Sarnatha and Amaravati. Next comes pictorial representation of the Jataka episodes depicting the previous lives of Buddha. In the bas-reliefs of Bharhut and Sanchi we find this kind of representation. During this period Asoka built large pillars at important places throughout India. His famous Lion Capital Pillar is indeed one of the noblest products of Buddhist art. It has been accepted as the national emblem of free India. This period also witnessed the appearance of rock-cut temples at Bhaja, Karle and Ajanta.

The first representation of Buddha in anthropomorphic form in sculptures dates from the 1st century A. D. Buddhist art received a great impetus during the reign of the Indo-Greek and Indo Scythian rulers. King Kaniska who played the part of second Asoka was a great lover of art. He patronised the artists to carve statues of Bodhisat-

tvas and Buddhas to popularise Buddhism. As a consequence, statues of Bodhisattvas and Buddhas in various postures (mudras) were produced and they were in great demand. Mathura became shortly a great centre of Buddhist art. Many Buddhist stupas, caityas, viharas were constructed during the reign of Kaniska. Here is a pertinent question about the origin of the Buddha image. Opinions differ as to its origin. Some scholars hold that the image of Buddha was first made in the Gandhara school of art while some others hold that it was the Mathura school which was responsible for the first image of Buddha. We do not like to enter into a polemic here - we keep the question open.

The Mathura art reached its apex in the Gupta period. The Gupta age was an era of art. It brought the Buddhist art of India to its highest perfection as an expression of the inner feelings of devotion and zeal of the artists'

Lastly, Buddhist art like Buddha's religion was not confined to its land of origin. Along with Buddhism it spread to the north south and south-east of India and made its influence felt in those regions. The full flowering of Buddhist art can be noticed in the temple of Borobodhur in Java, which can be regarded as 'the architectural wonders of the world,' and 'no where in the world has the Buddha Pratima or the hand of the stone sculptor revealed the quality of spiritual beauty so characteristic of the Dharma'. The same may be said of the Buddhist monuments of Chandi Kalasan and Chandi Mendut in Java as also of the temple of Bayan in Ankor Thom (Cambodia). Thus the achievement of Buddhism in the realm of art is most significant and also unique in all respects.

Sikkim and Himalayan Trade

Jahar Sen

I

In 1835 Darjeeling was acquired by the British as a grant from the Raja of Sikkim. Stable relations developed with Sikkim in 1861 and Bhutan in 1865. As a part of the latter settlement Kalimpong was given to British India. A series of agreements beginning in 1844 with chiefs of the hill tribes extended British control in the domain of the Brahmaputra Valley. Thus emerged an Himalayan frontier of India cushioned off from the hinterland of Tibet. The British officials like Lloyed and Grant, who advocated acquisition of Darjeeling ostensibly for the purpose of sanatorium, were struck by the potentiality of the ridge as a centre which would engross all the trade of the country.¹ Were a road built from India to Darjeeling, the people of Sikkim would take the opportunity, Grant argued, 'to open a traffic not only between themselves and the inhabitants of Darjeeling but between Bengal and Chinese Territory.'² By 1860 commercial interests were diverted from Western Tibet to the road to Lhasa through Sikkim. Eden wrote to Bengal in 1861. 'A considerable trade will spring up between Lassa and Darjeeling. The Tibetans will only be too glad to exchange gold dust, musk, borax, wool and salt for English cloth, tobacco etc.; and the people of Sikkim will gain as carriers of this trade, and their government will raise a considerable revenue from the transit duties.'³

II

On May 20, 1864 Bengal addressed a long letter to the Superintendent of Darjeeling, requesting him 'to prepare and submit a general report on the trade between Darjeeling and Sikkim and Tibet,.....'⁴. The reply to the aforesaid letter contained a faithful report on the Himalayan trade⁵ The details of the trade were supplied by Chæboo Lama.⁶ The merchandise imported from Sikkim to Darjeeling, as the report indicated, consisted of horses, cattle including sheep and goats, blankets, salt, musk, wax, ghee, oranges, millet, rice, lime and

copper. The imports in 1863 were nearly double of those in 1860. The money earned during the four years under notice amounted to Rs. 89,535/- out of which the sum of Rs. 19,450/- was returned to Sikkim in the shape of goods. The articles of export from Darjeeling to Sikkim included English cloth, metal utensils, tobacco and coral. Among the items of export only tobacco was grown in the terai and others were not of local manufacture. With the improvement of communication, the Superintendent expressed his hopes, great quantities of tea would be exported to Sikkim and Tibet replacing brick tea imported from Lhasa and China.

Trade was conducted in four routes in Sikkim : two via Namchee and Chadam to the Great Rangeet and two via Zeeme to Goke and Tramduc to Colbong. The Tibetan merchants entered Darjeeling by routes starting from Chola, Yekla, Nathey, Cumra and Dangsa. All these met in Sikkim through which they entered Darjeeling via Gangtok and Dikeeling. The report was thoroughly examined by the Bengal Government. The Deputy Commissioner of Darjeeling was instructed to keep the road to the Great Rangeet and also that to the Teesta (made by the British Force in Sikkim in 1861) in good repair.⁷

III

In April 1873, a deputation from the Society of Arts, London led by A. Campbell, Lt. Col. Gawler, J. D. Hooker and B. H. Hodgson submitted a memorandum to the Duke of Argyle, Secretary of State for India. They laid stress on the improvement of existing communications in Sikkim by extending roads to the Tibetan frontier and also completing railway connection between Darjeeling and Calcutta.⁸ In the same year the Raja of Sikkim had an interview with Sir John Campbell. One of the results of the interview was the visit, on deputation, of J. W. Edgar, Deputy Commissioner of Darjeeling to Sikkim and Tibet frontier 'to enquire into the conditions and prospects of trade with Tibet and advisability of making a road through Sikkim to the Tibet frontier.'⁹ Edgar suggested, *inter alia*, that a road with good bridges should be constructed from the Teesta Valley to the Jelep pass.¹⁰ Bengal also concurred with Edgar that a considerable

trade might be established with countries beyond Darjeeling if a good road could be constructed through Sikkim. On the other hand, the Government of India was of opinion that so long as Peiking refused to allow commercial intercourse with Tibet, the British Government should not incur expenditure in constructing roads through Sikkim.¹¹

In 1879 a cart road to Jelep pass was completed. In 1880 tramway was laid in greater part of the way between Siliguri and Kurseong. In 1881 the Darjeeling Himalayan Railway had been opened to traffic upto Darjeeling. Darjeeling was thus brought within easy reach of the Tibetan frontier. It now took less than a week to reach the Tibetan border from Calcutta. With this developing opportunity, the question of promoting commercial intercourse with Tibet gained a new dimension. In 1885, Colman Macaulay, Financial Secretary to the Government of Bengal, was deputed to visit Sikkim and Tibetan frontier. Next year he visited Peiking. There he obtained a passport from the Chinese government to visit Lhasa to discuss with the Chinese resident and the Tibetan government 'the free admission of the native Indian traders through Sikkim and Derjeeling.'¹² The circumstances that eventually led to the abandonment of the Mission and finally to the conclusion of the Anglo-Chinese Convention of 1890 are well-known.¹³

IV

Enough materials are available on the trend of Darjeeling-Sikkim trade in the last two decades of the 19th century. In 1881-82, it was reported that inspite of Darjeeling Himalayan Railway and completion of a good road to Jelep pass, Darjeeling-Sikkim trade was not sufficiently encouraging. 'Probably on large expansion of commerce,' the report added, 'with the small state of Sikkim can be expected.'¹⁴ During 1892-93 'satisfactory increase' both under exports and imports was reported. The rise in exports was noticed in timber, hides, cattle, sheep and goats and woollen manufacture. The rise in imports was evident in cotton goods, tobacco, rice, provisions and Indian twist and yarn.¹⁵ During 1893-94 trade with Sikkim showed further increase of 15.47 per cent and 41.20 per cent in comparison with the

two previous years. In the import trade large increase was recorded in rain crops, timber, gram and pulse, and hides of cattle and in the export trade in rice, salt, mineral oils and cattle.¹⁶ The aggregate value of the traffic of 1895-96 was 24.21 per cent greater than that of 1894-95 and was nearly double of that of 1893-94. In 1896-97 the aggregate value of the trade with Sikkim was 30.36 per cent greater than that of 1895-96 and 61.93 per cent greater than that of 1894-85.¹⁷ There was increase in imports to Darjeeling under the following heads : spices (other than betel nuts), fresh fruits and vegetables, provisions (other than ghee), raw cotton, sheep, goats, gram and pulse and yak tails. The import in yak tails valued at Rs. 622/- in 1892-93 had altogether ceased in two subsequent years and was revived in 1895-96 fetching the value of Rs. 3000/-. The commodities which showed the largest rise in exports to Sikkim were silver, tobacco, brass and copper, Indian cotton piecegoods, European cotton twist and yarn, vegetable and mineral oils, horses, ponies and mules. For the first time since 1890-91, horses, ponies and mules were exported to Sikkim during 1895-96.¹⁸ Details of imports from and exports to Sikkim are given in Schedule A.

It appears that towards the end of the nineteenth century, trade figures show signs of potential growth. But London thought it prudent not to risk 'the substantial gain of our Entente Cordiale with China by clutching too eagerly at the problematic chances of Tibetan markets.'¹⁹ An altogether new approach to the problem starts with the Younghusband Mission to Lhasa in 1904.

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14. *The Report on the External Trade of Bengal with Nepal, Sikkim, Tibet and Bhutan, 1881-82*, p. 10.
15. *Ibid*, 1892-93, p 24.
17. *Ibid.*, 1893-94, p 11
17. *Ibid.*, 1896-97, p 15
18. *Ibid* , 1895-96, p 13
19. Risley. *op. cit* p XIV.

For some of the causes that impeded the growth of Indo-Tibetan trade, see S. C. Das. *Journey to Lhasa and Central Tibet* (Calcutta 1902, New Delhi 1970) pp 193-194.

Jahar Sen. *Indo Nepal Trade in the nineteenth century* (Calcutta 1977) pp 120-127.

**FUNCTIONS AND ACTIVITIES
OF
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY**



H. H. Gyalwa Karmapa handing over the scriptures to the H. E. Governor of Sikkim/President : SRIT

H. H. XVI Gyalwa Karmapa's Presentation of Religious Scriptures to Sikkim Research Institute of Tibetology

It is after more than two decades of the foundation-laying ceremony of the Sikkim Research Institute of Tibetology by H. H. the Dalai Lama and its formal inauguration by the late lamented Prime Minister of India Pandit Jawaharlal Nehru, Sikkim witnessed the most important event on the 24th February, 1981 of the ceremonial presentation of a complete set of Tibetan canonical literature (Kanjur—bkah-gyur, Derge, edition), consisting of 103 volumes and 45 other valuable Tantric texts presented by H. H. Gyalwa Karmapa of the Dharma Chakra Centre, Rumtek. It is indeed an unique event in Sikkim's religious history.

The ceremony was performed on the ground floor of the General Library Hall which is dominated by the majestic silver image of Manjushri Bodhisattva with dazzling brilliance.

H. E. the Governor of Sikkim Shri Homi J. H. Taleyarkhan, President of the Institute and Sarbang (Procession of monks carrying banners, incense and musical instruments) received His Holiness with melody of gyaling (monastic clarionet) and ragdhung (monastic brass trumpet). The Hon'ble Chief Minister of Sikkim, the State Cabinet Ministers, MLAs, several incarnate Rinpoches, senior Civil and Army Officials and the respectable gentry also greeted His Holiness with the offer of khadas [scarves].

The President of SRIT then conducted His Holiness to the Hall colourfully and tastefully decorated with flowers and branches of cherry blossoms and ancient exquisite thangkas [painted scrolls] when the large gathering stood up in honour of His Holiness.

His Holiness then offered Khada [scarf] to the silver image of Bodhisattva Manjushri and lit the Holy Butter lamp conferring divine blessing to the audience.

Speaking on the occasion H. E. the Governor of Sikkim Shri Homi J. H. Taleyarkhan warmly thanked His Holiness for the presentation and expressed that these scriptures would further enrich the Institute library already possessing a vast collection of Buddhist literature both Tibetan and non-Tibetan. He also expressed the hope that these would contribute substantially to promote the research work being carried out here by the scholars

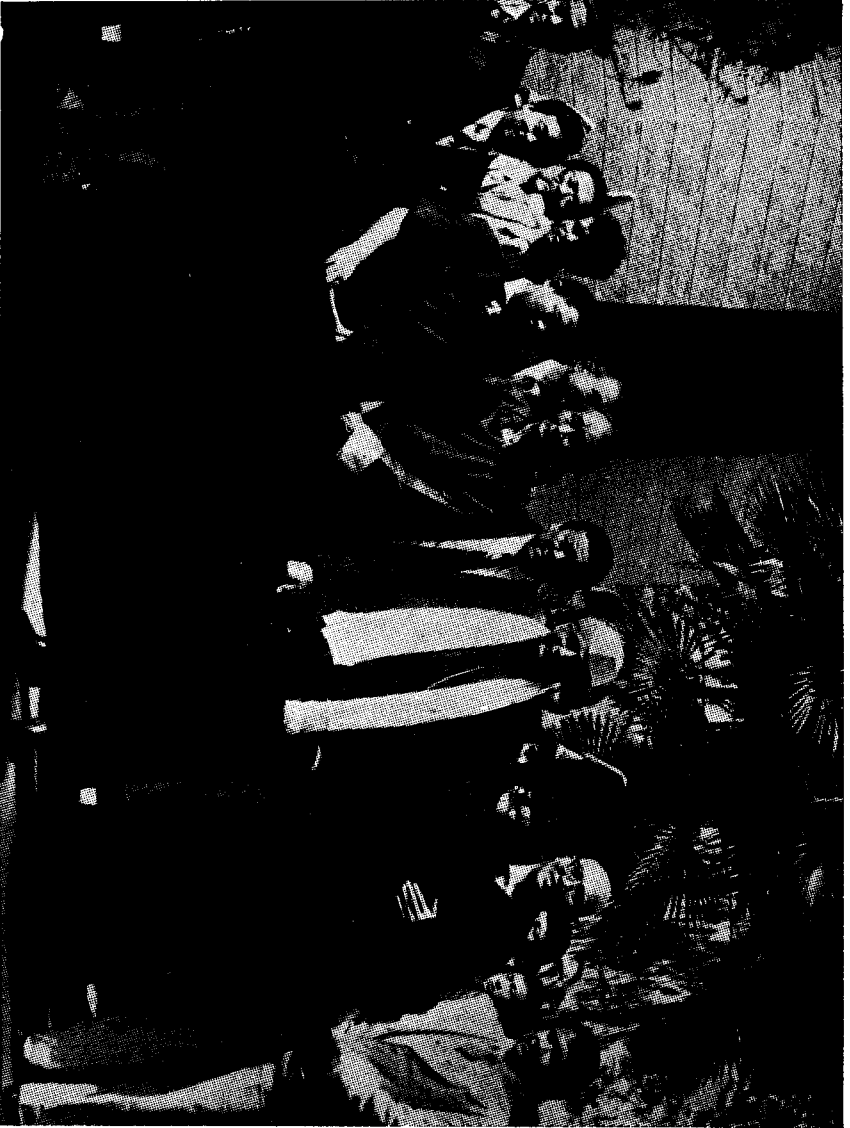
H. E. the Governor recalled that this Institute was inaugurated by our beloved Pandit Jawaharlal Nehru in 1958 and announced that it would celebrate its Silver Jubilee in December 1981, when His illustrious daughter and our great Prime Minister Smt. Indira Gandhi would formally inaugurate the Jubilee Celebrations. In this context, it should be mentioned that our late lamented Pandit Jawaharlal Nehru of revered memory evinced a deep interest in the study of Mahayana Buddhism. His famous and widely read book *The Discovery of India* bears an ample evidence about his deep knowledge and sublime realization of Mahayana Buddhism.

Paying tributes to His Holiness H. E. the Governor observed that His Holiness had a large following not only all over India, but also in many parts of the world with hundreds of spiritual Centres set up by him in both the east and the west. The latest Centre coming up now was no less a place than the capital of the country—New Delhi, with the active assistance of our Prime Minister Smt. Indira Gandhi and of the Central Government.

H. E. the Governor next gave a resume of the functions and activities of this Institute, which had its inception in 1958 when the Prime Minister of India late Pandit Jawaharlal Nehru inaugurated it. He mentioned that the Institute had nearly 35,000 Tibetan Publications in its Library. It had thus world's largest number of Tibetan



Hon'ble Chief Minister delivering speech, on his right H. H. Gyalwa Karmapa and H. E. the Governor/ President : SRIT, on the background image of Manjushri.



*H. H. Gyalwa Karmapa flanked by H. E. Governor / President : SRIT, and Hon'ble Chief Minister
Shri N. B. Bhandari, Cabinet Ministers and other dignitaries.*

books, manuscripts and xylographs besides a large number of non-Tibetan books, icons and art objects in addition to many publications and picture post-cards for sale. It also publishes a quarterly Journal *Bulletin of Tibetology*, very popular, but should be more regular. He also referred to research work, fresh cataloguing, revision of old catalogues, indexing, micro-filming of such precious spiritual Gems Kanjur and Tanjur and continuous quest for acquisition of rare and precious books were being carried out all the time.

Five volumes of Rinchen Terdzod and three volumes of Kadam Phacho, containing the life and teachings of Atisa Dipankara Srijna had been completed so far.

He further pointed out that many scholars from all over the world had been visiting and taking advantage of the facilities provided by the Institute.

He also traced the history of the spread of Buddhism with special reference to its spread in Tibet and Sikkim.

The Governor also informed the audience about the meeting of the Executive Board held after a long time and many important decisions taken for enlarging the activities of the Institute and attracting more attention to its programmes. He also referred to the appointment of a permanent Director of the Institute and highly appreciated the services of the Acting Director, Yarpa T. S. Gyaltsen, Ex-Chief Secretary, Government of Sikkim for his dedicated services for two and half years with missionary zeal and the appointment of Shri J. K. Rechung as Deputy Director.

The Governor of Sikkim hoped to have the benefit of the advice and guidance of H. H. the Gyalwa Karmapa in publication of rare and precious books on Mahayana Buddhism, biographies of Siddhas and saints and in acquiring antique and Mahayana art objects for the Institute.

Lastly, he concluded his speech with a three-word prayer from his religion Zoroastrianism "Manashni", "Gavashni", "Kunushni", mea-

ning "Good thoughts", "Good Words", "Good Deeds", the guiding principles of all religions in all countries over the world.

The popular Chief Minister of Sikkim, Sri Nār Bahadur Bhandari at the request of the Governor also addressed the gathering in extempore. He said that the importance of the occasion which could not be over-emphasised due to its sanctity was further heightened by H.H. the Gyalwa Karmapa's divine presence and the Governor of Sikkim, the Head of the State. He observed that the present Government of Sikkim got inspiration from Dharma in its effort to serve the people with a high standard of moral character and righteousness. He was eagerly looking forward to seeing the hill tops of Sikkim being decorated with numerous sacred shrines.

The Chief Minister remarked that under the leadership of the present Prime Minister, Shrimati Indira Gandhi, whose endeavours for the spiritual regeneration of the country were too well-known there would be a fresh light in the country, including our own state, Sikkim. She had been working shoulder to shoulder with her sister states of the country owing to her joining the main-stream of life of the country.

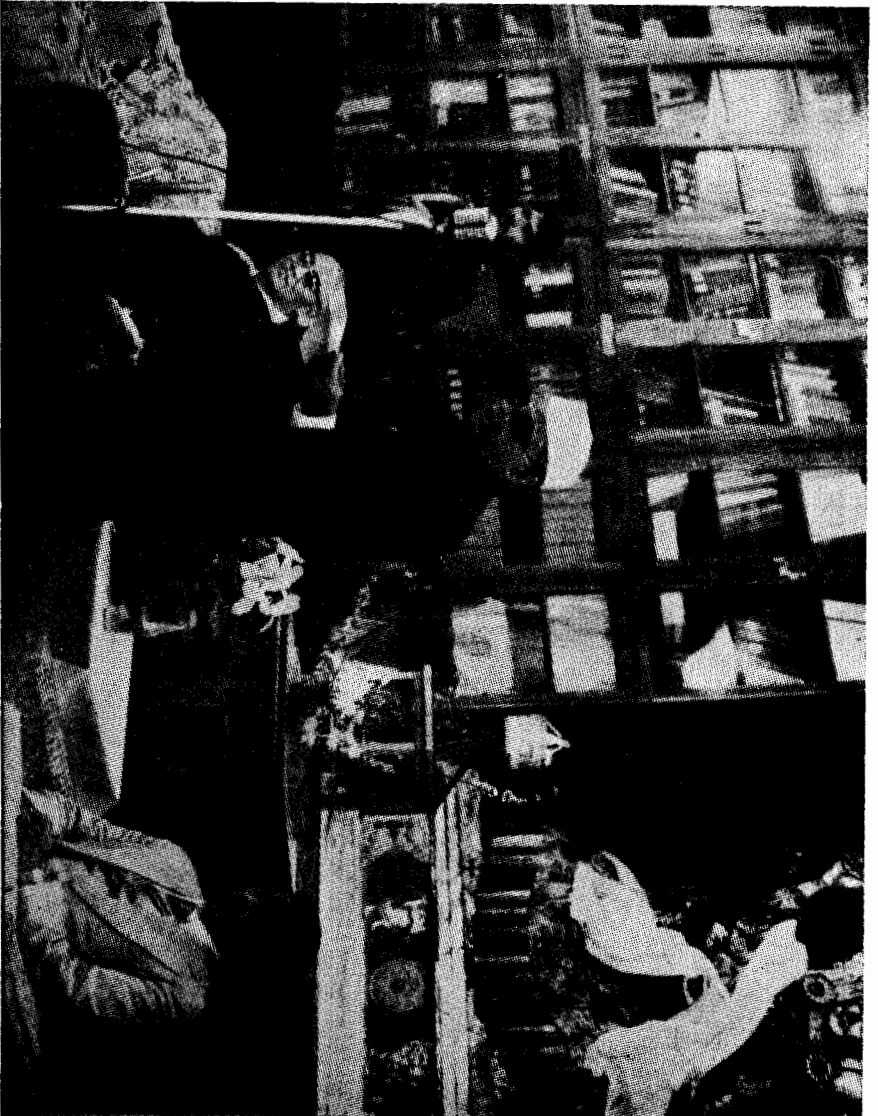
The Chief Minister expressed his deep thankfulness to the Prime Minister of India, Smt. Indira Gandhi for appointing the present Governor at his request who was taking keen interest in overall progress and welfare of this State—a Governor who really suited the need of the State.

He highly praised the Prime Minister for her keen interest for preserving religious and cultural art objects, real national wealth of the country, just like her illustrious father the late Prime Minister Pandit Jawaharlal Nehru. He further observed that Sikkim, the youngest State of India, had found a fresh lease of life with her blessings in both political and spiritual spheres.

He warmly thanked H. H. the Gyalwa Karmapa for setting a very worthy example by presenting the Sikkim Research Institute



Tibetan Kanjur and Other Tantric texts on the table for presentation.



His Excellency the Governor of Sikkim / President : SRII, delivering speech in the Library Hall of the Institute. On the right His Holiness Gyalwa Karmapa and on the left Hon'ble Chief Minister of Sikkim, Shri N. B. Bhandari, image of Manjushi on the back ground.

of Tibetology a complete set of Tibetan canonical literature (Kanjur) and 45 other Mahayana Tantric texts which are indeed most precious national wealth.

Lastly, he hoped that every citizen in the country from Kashmir to Kanyakumari and from Assam to the borders of Pakistan would strengthen the hands of our beloved and popular Prime Minister in every sphere of her activities.

The Acting Director of Tibetology, Yarpa T. S. Gyaltsen proposed a vote of thanks to H. E. the Governor of Sikkim, His Holiness for gracing the occasion by His divine presence, Chief Minister and other Cabinet Ministers, MLAs, senior Civil and Army Officials and other invited guests for taking pains to come to his Institute, and make the occasion a grand success. In this context, he gave a brief resume of the contents of the Kanjur-the Tibetan canonical Literature explaining its various parts. He pointed out further that as distinct from the Kanjur there was the Tanjur consisting of 225 treaties divided into two sections Sutra (mdo) and Tantra (rgyud).

The ceremony was rounded off with light refreshment.

**POINTS FROM SPEECH OF SHRI HOMI J. H. TALEYARKHAN,
GOVERNOR OF SIKKIM ON OCCASION OF PRESENTATION
OF 103 VOLUMES OF BUDDHIST LITERATURE BY HIS
HOLINESS THE GYALWA KARMAPA TO THE
INSTITUTE OF TIBETOLOGY ON THURSDAY,
24TH FEBRUARY, 1981**

1. Warm welcome to H. H. the Gyalwa Karmapa, Mr. N. B Bhandari, Chief Minister, other Ministers and distinguished guests.
2. We are much beholden to H. H. for coming here all the way from Rumtek to present to the Sikkim Research Institute of Tibetology, the precious gift of 103 volumes of sacred Buddhist literature.

3. This gift will make a great addition to the Buddhist wealth of literature which the Institute possesses and will contribute substantially to the Research work being done here by Tibetan and Buddhist scholars.
4. H. H. has a large following not only all over India but also in many parts of the world with the hundreds of Centres he has started in the East and the West. The latest Centre coming up now is no less a place than the capital of our country, Delhi with the active assistance of our Prime Minister, Mrs. Indira Gandhi and of the Central Government.
5. Our Institute of which in my capacity as Governor I have the honour of being President, was inaugurated by our beloved Pandit-Jawaharlal Nehru in 1958. Over the years, it has rightly become world second to none in its authority on Tibetology.
6. Next year, we will be celebrating our Silver Jubilee when we hope to have our great Prime Minister, Mrs. Indira Gandhi, to celebrate it.
7. With nearly 35,000 publications in its library, the institute has the world's largest number of Tibetan books, manuscripts and xylographs besides a large number of non-Tibetan literature, icons and art objects. In addition the Institute has many publications and cards for sale. It also publishes a quarterly Bulletin which is very popular but needs to be more regular.
8. The cataloguing of all our precious collection is now under way. Later the translation of a select number of books and manuscripts will be undertaken. Micro-filming of such precious spiritual gems as the Kangur and Tangur Encyclopaedia, Rinchen Terzod, have been undertaken. Much still remains to be done.
9. Research work, fresh cataloguing, revision of old catalogues, indexing, continuous quest for acquisition of rare and precious books are being carried out all the time. Five volumes of Rinchen Terzod and three volumes of the life and Teachings of Atisa Dipankara, have been completed so far.

10. Many scholars from all over the world have been visiting and taking advantage of the facilities provided by the Institute for years to learn of the Lamas who entered Sikkim nearly three centuries ago. Their history is traceable in some of the ancient books in this Institute.

11. Buddhism, a great unifying force, is purely of Indian origin and development. It flourished in our great country of India for about fifteen centuries.

12. Buddhism founded in Benares in the 5th century B. C. when and where Lord Buddha preached his first sermons and made his first converts at the site marked by the Sarnath Stupa.

13. Buddhism spread far and wide in India from the North Western provinces to the Gangetic Valley and to Bihar.

14. But it was the great Indian Emperor Ashoka in 3rd Century B. C., who made Buddhism the State religion. He sent many missionaries to many lands to spread the gospel of Buddhism.

15. It was from Ashoka's son, Mahindra, that Ceylon, now Sri Lanka, obtained its tenets of Buddhism. Buddhism spread like a holy and sacred fire through various countries including Mongolia, China, and Japan. It was established in China in 61 A.D.

16. In the 7th Century, it was Srong-Tsan Gampo's two Buddhist wives who speedily converted the young monarch to Buddhism and he promptly obtained from India books and teachers on Buddhism. That was how and when Buddhism came to Tibet.

17. Lamaism was founded by Padmasambhava and rose during the time of King Thi Srong De Tsan from 740 to 786 A.D. He built the first Buddhist monastery in Tibet in 749 A.D. Thus was established the first community of Lamas which has branched out into a number of sects of which the Karmapa is the earliest.

18. Buddhism was first introduced into Sikkim in the 17th century with the arrival of Lhatsun Chhembo. The first Karmapa monastery

was at To-Lung-Tshur Phu in 1150 A.D. and in Sikkim at Ralong in 1730 A.D. Later at Rumtek and Phodong whose illustrious head has given us the honour of being with us this morning.

19. We have decided to re-vitalise the activities of the Institute and let it be known far and wide not only historically but also in actual practice.

20. We hope to have the benefit of the advice of H. H. and his guidance in publication of rare and precious books on Buddhism, biographies of Siddhas and Saints. We would also seek his help in acquiring antiques and Mahayana art objects for the Institute, and also in improving the cataloguing work of the huge collection of Tibetan literature, both canonical and non-canonical.

21. We have already had a fourhour long meeting of the Executive Board of Directors held for the first time after a long time where Minister of Fincance and Ecclesiastical Affairs were both present and were of great assistance.

22. We have taken many decisions for enlarging the activities of the Institute and attracting more attention towards its programmes. It is immaterial whether we are Buddhists or not. The Institute is a seat of learning and we Indians with our many religions, respect all of them. That is the soul of our secularism.

23. We are going to have a permanent Director, The Acting Director, Mr. Gyaltzen, the former Chief Secretary, has been doing a dedicated job for the last two and half years with a missionary zeal. We have appointed a Deputy Director, Mr. Rechung and filled other vacancies and created some more posts.

24. Our budget and staff are small but the heart and the will are big. And with the CM and Finance Minister right here and a host of well wishers in the audience, we have really nothing much to worry about, if we can show the results.

25. It is no use asking for more, unless we can prove we are really hard-up. But our very hard working Acting Director will have no difficulty proving that.

26. Perhaps next year, we will certainly need more funds in addition to the fund of goodwill that we have so much in abundance. And that is because, as I said earlier, 1982 marks our Silver Jubilee which will call for programmes of celebration and new schemes on a big scale.

27. I am sure there will be no need of a silver lining in our Silver Jubilee because there are no clouds in our skies. They are all blue in the heavens above and with the shower of blessings we are presently going to receive from H. H. I am sure they shall ever so remain.

28. I will conclude with a three word prayer from my own religion, Zoroastrianism, 'Manasni', 'Gavashni', 'Kunushni,' meaning "Good Thought, Good Words, Good Deeds", which are the guiding principles of all religions in all countries over the world.

29. Now a few words from our popular Chief Minister, Mr. Bhandari, who besides in his own religion, believes in what is also a religion, the religion of the economic welfare of the people of India of which Sikkim is such an important part, and which, under the inspiration of our national leader, Mrs. Indira Gandhi, he has made an article of faith of his Government.

UNVEILING OF PORTRAITS OF NATIONAL LEADERS

Shri Pranab Mukherjee, Union Minister of Commerce paid a visit to Sikkim Research Institute of Tibetology, on the 12th September 1981, accompanied by H. E. the Governor of Sikkim (President SRIT), Chief Minister and Cabinet Ministers. Shri Mukherjee was warmly received on his arrival by Dr. A. C. Banerjee, Director SRIT, Yarpa T. S. Gyaltsen; Ex-Board member, J. K. Rechung, Deputy Director : SRIT. and other members of the SRIT by offering scarves (khadas) to

him. He was then taken round the Institute. He was highly impressed with the rich collections of Sanskrit, Tibetan and other valuable antique objects.

There after, Shri Mukherjee unveiled the portraits of great National leaders—Mahatma Gandhi, the father of the nation, Pandit Jawaharlal Nehru of revered memory and Shrimati Indira Gandhi, the much adored leader and Prime Minister of India. H. E. Homi J. H. Taleyarkhan Governor of Sikkim/President of the Institute presided over the function which was attended by Chief Minister and other Cabinet Ministers, Judges, MLAs and other respected gentries.

Explaining the relevance of unveiling of the Portraits of the National Leaders in a Research Institute like the Sikkim Research Institute of Tibetology, the Union Minister pointed out that these national leaders possessed some extraordinary human qualities unlike other dead or living leaders of the world. They had great regard for cultural traditions and heritage of our country. Their high thoughts could be translated and implemented in our way of life in order to fulfill the lofty objectives of the leaders. By having the portraits of these leaders hung up in the Institute, it would certainly draw inspirations from those great mighty souls.

The Union Minister expressed his pleasure to be associated with the Institute inaugurated by the late lamented Pandit Jawaharlal Nehru some decades back.

He urged those present to observe the lofty ideals and noble principles of Lord Buddha in their day to day lives. He further felt that for pursuit of knowledge this Institute would be able to preserve its pristine purity of purpose.

Earlier H. E. the Governor of Sikkim/President SRIT presiding over the function observed that it was indeed an auspicious occasion when the portraits of the three great national leaders were going to be unveiled at the hand of Shri Pranab Mukherjee, Union Minister of Commerce.

He further reminded the audience that the Institute was inaugurated by the late Panditji in October 1958. A recording of the then inaugural speech by Panditji was played on the occasion. The whole audience listened to it with rapt attention.

The Governor disclosed that the three-day celebration of Silver Jubilee of the Institute would be inaugurated some time in December 1981 at the hands of Shrimati Indira Gandhi. A seminar with the distinguished scholars eminent in the domain of Buddhist studies from all over the country, as participants and contributors, would also be held on the occasion and Special Volume would also be brought out.

He further added that this Institute had been honoured by the President and Prime Minister of our country becoming honorary patrons. This is in fact a rare and unparalleled privilege for the Institute.

The Governor also informed the audience that the Executive Board had appointed Dr. Anukul Chandra Banerjee, M.A., LL.B., Ph.D., F.A.S., F.R.A.S., (London), an eminent Buddhist Scholar of the country, as permanent Director of the Institute. A membership scheme had been introduced and a drive to make Ordinary, Life, Institutional members had already started and over 12,000/- had been collected so far.

He also announced that the centre had doubled the grant from Rs. 1 lakh to Rs. 2 lakhs per year with matching grant from the State Government. He added that micro-filming of precious manuscripts and xylographs would shortly be started with an expert technician.

He also referred to the manifold activities undertaken by the Institute, such as, cataloguing and indexing of precious books, valuable antique objects, printing of new books and the like.

He disclosed further that our Prime Minister Smt. Indira Gandhi was anxious about safety of Gompas (monastic) treasures comprising of priceless idols and images.

He observed that the unveiling of the portraits of National leaders at the hands of the Union Minister for Commerce would be a source of inspiration to all.

Speaking at the function, Shri N. B. Bhandari, the Chief Minister reacting to the Prime Minister's anxiety, observed that the honesty of our people was the greatest means of safeguard of the monasteries in Sikkim. He further pointed out that we should pursue the path chalked by the Panditji.

He urged the people to have faith in three guiding principle 'Peace', 'National Unity' and 'Economic Progress', and felt assured of our Prime Minister's still greater love for Sikkim, if the three-fold path was followed.

Dr. A. C. Banerjee, Director, SRIT, proposed a vote of thanks.

SRIT to open on Sundays and other holidays :

By popular demand H. E. the Governor of Sikkim, President SRIT has decided to keep the Institute open on Sundays and all other holidays from 10 A. M to 4 P. M. in order to enable the public to take advantage of the holiday to visit the Institute and see its rich treasures of Buddhist and Tibetan literature and publications, idols, images and icons.

SRIT-Membership Drive :

Since H. E. Shri Homi J. H. Taleyarkhan, the Governor of Sikkim become its President, its activities in its different spheres have largely expanded. Because of the great interest shown in the SRIT by the public, a membership has been open for those interested on payment of Rs. 100/- per annum for an Ordinary member, Rs. 1,000/- for Life Member and Rs. 1,500/- for an Institutional/Unit of Army. An appeal in this regard was published in Sikkim Herald and some local newspapers, many individuals and Institutions have already responded to our appeal.

Since June last our endeavours for membership drive have been producing good results. So far thirty-four (34) members have applied for membership. Thirty members have already been admitted by our President. Below are given the names of the members according to categories.

<i>Name of the members</i>	<i>Category</i>
1] H. E. Homi J. H. Taleyarkhan, The Governor of Sikkim, President SRIT	Life
2] Sri Nar Bahadur Bhandari, Hon'ble Chief Minister of Sikkim	..
3] Shri Kaiser Bahadur Thapa, Sikkim Traders International, National Highway, Gangtok.	..
4] H. H. the late Gyalwa Karmapa Shedup Chokharling (Dharma Chakra Centre) Rumtek.	Institutional
5] Shri R. K. Banerji, Chief Engineer, Project Swastik (for the Organisation)	..
6] H. Q. 17 MTN, Div. C/o, 99 A. P. O.	..
7] Sikkim Distilleries Ltd. Rangpo, (Sikkim).	..
8] Ven. Samdong Rimpoche, Principal Central Institute of Higher Tibetan Studies, Sarnath, Varanasi (U. P.)	..
9] Shri A. N. Dhawan, Secretary, Sangeet Natak Academy, Rabindra Bhavan, Feroz Shah Road, New Delhi.	..
10] Miss Premlata Puri, Director, Centre for Cultural Resources and training Bahawalpur House, Bhagwandas Road, New Delhi.	..

- 11] Shri Kashiraj Pradhan, Ordinary
Lakshmi Nivas, Gangtok.
- 12] Yarpa T. S. Gyaltsen, "
Retired Chief Secretary, Govt. of Sikkim,
(Ex-Acting Director, SRIT).
- 13] Lingmo Yarpa D. Dahdul, "
Retired Chief Secretary,
Govt. of Sikkim.
- 14] Shri M. P. Pradhan, Chief Secretary, "
Govt. of Sikkim, Development Area,
Gangtok.
- 15] Shri C. D. Rai, Secretary SNT & Excise, "
Govt. of Sikkim.
- 16] Rai Bahadur T. D. Densapa of Athingla of Burmiok "
Rtd. Civil Servant, Cherry Bank, Gangtok.
- 17] Shri Dorjee D. Norkhang, "
Head Lama, Paljor Namgyal Girls High School,
Gangtok,
- 18] Mr. John Jackson, "
C/o Denzong Automobile Pvt-Ltd,
National Highway, Gangtok.
- 19] Shri Mahavir Prasad Agarwal, Director, "
Denzong Automobiles Pvt. Ltd.,
Gangtok.
- 20] Shri Jiwan Agarwal, Partner, C/o Balchand "
Udairam. Gangtok.
- 21] Shri V. D. Sharma. Dy. Director-in-charge, "
S. T. S. I., Tadong, Gangtok.
- 22] Shri Chiman Lal Grover, Amar Traders, "
Mahatma Gandhi Marg, Gangtok.
- 23] Shri Mamraj Agarwal, Proprietor, "
Mokam Ram Gangatram, Gangtok.

24]	Shri Sitaram Agarwal, Proprietor, Sikkim Housing Factory, Rangpo, Sikkim.	Ordinary
25]	Shri Biharilal Agarwal, Proprietor, Bansal Trading Co. Gangtok.	"
26]	Shri D. D. Mundra, Agent, Bata Shoes, Bata Agency, Gangtok.	"
27]	Shri N. D. Lama, Govt. Contractor, Kanchen-View. Deorali, Gangtok.	"
28]	Ven. Ringu Tulku, Lecturer in Tibetan, Govt. College, Gangtok	"
29]	Shri Khyaliram Singhi, Chhota Bank, Gangtok.	"
30]	Shri Ramchandra Verma, Jewellery Business, Lal Market Road, Gangtok.	"
31]	Shri Murali Dhar Joshi, Travel Agent, Lal Marekt Road, Gangtok.	"
32]	Shri K. N. Dewan. Proprietor, General Stores. Mahatma Gandhi Marg, Gangtok.	"
33]	Ven. Khenpo Dechen Dorjee, Khenpo (Principal) Nyingma Sheda College, Gangtok.	"
34]	Shri Ishwar Singhal, Proprietor of firm, Mahatma Gandhi Marg, Gangtok.	"

Guide Book to SRIT

A Guide to the Sikkim Research Institute of Tibetology is under preparation. It will enable the visitors to have an overall idea of the Institute's rich collection.

A Guide will be available to explain to the visitors what they are seeing on ground, first and second floors and the research works being done in the Institute.

Distinguished Visitors to SRIT (July-September) 1981

During the period many distinguished persons visited the Institute of Tibetology. Here are given their names as also a few selected observations (January-September, 81).

Following dignitaries visited the Institute during the third quarter of the year (July-September, 1981). Shri D. B. Bist, D. G. H. S., New Delhi on 7-8-81, Dr. Charanjit Channana, Union Minister of State for Industries, 6-9-81. Shri Vasanta Dada Patil, member of Parliament, General Secretary, All India Congress Committee (I), New Delhi, on 26-8-81, Captain Manga Ram MLA Haryana, Chandhigarh, Shri V. I. Pandey, Deputy Registrar General India on 11-9-81, Shri M L. Gulati, Deputy Director of R. G. I. New Delhi on 11-9-81, Shri Pranab Mukherjee, Union Minister of Commerce on 12-9-81 and Shri Shivaraj V. Patil, Union Minister of State for Defence, 29-9-81

OPINIONS OF THE DISTINGUISHED VISITORS
TO SRIT

H. E. SHRI HOMI J. H. TALEYARKHAN

A wealth of learning— a reservoir of Inspiration. The Institute has become a fountain-head of erudition, meditation and of dedication of the great ancient Buddhist religion the World over. Every endeavour should be made to sustain and strengthen the ideals and activities of the Institute which was inaugurated by no less an international personage and our own great national leader, Pandit Jawaharlal Nehru.

Sd/- Homi J. H. Taleyarkhan
Governor of Sikkim and President of
S. R. I. T. Gangtok.
19th January, 1981

H H. XVI GYALWA KARMAPA

May good luck and happiness prevail and let the victorious banner of Dharma flutter for ever.

Sd/- Gyalwa Karmapa
Supreme head of Kargyupaorder
Dharma Chakra Centre
Rumtek, Gangtok.
24.2.1981

SHRI N. B. BHANDARI

I am fortunate to attend this excellent function today.

Sd/- N. B. Bhandari
Chief Minister, Sikkim
24.2.1981

SHRI SANCHAMAN LIMBU

It is a praiseworthy function celebrated with all distinguish guest and His Holines G. Karmapa and H. E. Governor.

Sd/- Sanchaman Limbu
Minister for Health,
Education and Industries
Govt of Sikkim
24.2.1981

SHRI SAMTEN TSERING

On this auspicious day I got opportunity to Darshana of "Karmapa" and had a light refreshment with him. I'll do hope in near future too.

Sd/- Samten Tsering
P. W. D. Minister,
Govt. of Sikkim.
24 2.1981

VEN. LACHEN GOMCHEN RINPOCHE

May all people including hidden valley of Sikkim be free from the affliction of disease, weapon and famine.

Sd/- Ven. Lachen Gomchen Rinpoche
Minister
Govt. of Sikkim
24.2.1981

SHRI TULSHI SHARMA

I am fortunate enough to be in the centre of learning like Tibetology today.

Sd/- Tulshi Sharma
Agriculture Minister,
Govt. of Sikkim
24.2.1981

SHRI SHERAB PALDEN LEPCHA

May good luck and happiness prevail.

Sd/- Sherab Palden Lepcha
Minister of Finance,
Govt. of Sikkim
24.2.1981

SHRI S. MALHOTRA

It was very interesting & educative visit. Thank you.

Sd/- S. Malhotra
9th March '81

SHRI A. C. VAIDYA

It was most educative and interesting to visit the Institute as also gratifying to see how well it was kept and the old volumes, relics and writings, being looked after.

Sd/- A. C. Vaidya
Lt. Gen. 4 corps
23 March '81

SHRI DEREK BLEAHLE

With sincere gratitude, I would very much like to have spent longer with you and hope to return one day.

Sd/- Derek Bleahle
British Consulate General Osaka, Japan
23rd March, '81

SHRI B. VENKATARAMAN

I am deeply impressed by the wealth of material gathered in this Institute of Tibetology. The manuscripts and publications are invaluable and need to be preserved. The devotion with which the Institute attends to this great task compels one's admiration. I wish the Institute continued success in this field.

Sd/- R. Venkaraman
Union Minister for Finance, New Delhi.
5th April, '81

SHRI R. T. RUMALAI

I am looking to the conservation of the great work being done in the form of a Catalogous Catalogorum of the manuscripts, as a student of history & research.

Sd/- R. T. Rumalai
Member, Economic Administrative Reforms
Commission, New Delhi,
AB 83 Shah Jahan Road, N. Delhi-110 011.

SHRI B. PATNAIK

It is by sheer luck that I could visit this Institute which in my opinion is a most valuable treasury of books of knowledge. There is lot to learn here about the different stages of growth of Buddhism. The humanity will greatly benefit if these valuable books are translated into English language. I wish and hope that this institution will continue to get Govt. patronage. The Director and others who took

us round and explained many things in detail are really knowledgeable persons. They really deserve our thanks and appreciation.

Sd/- R. Patnaik
Minister, Finance, Orissa,
10.4.1981

SHRI JATIN CHAKRABARTY

Sikkim Institute of Tibetology is a reputed centre for research on Tibetan Culture & Religious Traditions. Its collection of very many scriptures on various aspects of Buddhism and rare idols is a great treasure of the country. Those who are doing research on this branch of Indian art and culture have been and will be benefitted immensely from this Institute. The Institute is contributing to preserve this Indian treasure of the cultural heritage of the country.

Sd/- Jatin Chakrabarty
PWD & Housing Minister, West Bengal
11.4.1981

SHRI AMIYA KUMAR SEN

I am very happy at this opportunity to visit Sikkim Research Institute of Tibetology. It has a vast treasure of Tibetan arts and literature and there is so much more to do in the field of research. It is very much necessary to inform the public of the things that are being done here. It is only through our understanding of Buddha's teachings that we can strive for peace which is now the most important thing in the World.

My best wishes to the Director and all members of the staff of this unique Institute.

Sd/- Amiya Kumar Sen
Chief Secretary, West Bengal
11.4.1981

SHRI J. B. PATNAIK

It was a great pleasure to visit this Institute for the second time. The institute is the pride of the country for the rare manuscripts which are preserved here with much great care. For a scholar in Tibetology, this Institute is a place of pilgrimage and for any Indian who has a love for the country's culture and heritage. This contains a wealth of information about India's cultural relations with Tibet over centuries of the past.

Sd/- J. B. Patnaik
Chief Minister, Orissa.
11.4.1981

SHRI K. C. LENKA

I am deeply impressed to see the huge volumes of manuscripts preserved.

Sd/- K. C. Lenka
Revenue Minister, Orissa
11.4.1981

SHRI INDRAJIT BEDI

It has been a most pleasant and instructive visit. I learnt much in the short time I could spend this morning.

Sd/- Indrajit Bedi
14.4.1981

SHRI C. M. STEPHEN

What a source of inspiration, this serene temple of learning and treasure of the wisdom of spiritual yore ! Passing across the library hall I could not help recalling those of days of Lord Buddha in quest of the spiritual bliss, mental peace and eternal truth. My salute to those who keep that imperishable past to live on inspiring and guiding man in his quest for peace and truth.

My best wishes.

Sd/- C. M. Stephen
Minister of Communication. Govt. of India,
New Delhi,
19.4.1981

Mr. RAYMOND S. PERKINSON

It was a special personal satisfaction for my wife and me to be able to visit the Institute of Tibetology on this, our second visit to Sikkim. During our stay in India we have learned to our pleasant surprise of the growing interest in our own country in Tibetan religion, art and culture. Many Tibetan scholars have visited America, showing their wisdom and enlightenment with many of our countrymen, who have started centres for the study of Tibetan Buddhism there. What a pleasure, therefore, for us to visit a senior centre for such studies here in India and to meet a few of the dedicated scholars who work and study here. May the Institute prosper and flourish !

Sd/- Raymond S. Perkinson
American Consul General, Calcutta, India
April 21, 1981.

SHRI VASANT SATHE

It is a honour and privilege to visit this library where some of the most rare ancient manuscripts have been carefully preserved. They deserve to be translated in modern Indian languages. Congratulation to the Govt. of Sikkim and the Director and his staff for the work of dedicated devotion.

Sd/- Vasant Sathe
Minister of Information and Broadcasting,
Govt. of India.
24.4.1981

SHRI S. SHARMA

It has been a great education and an experience to go through the Institute. The relics, thankas, & figures all have an awesome beauty, quite unique and so expressive of what is beyond the

apparent form. The library itself is beyond our limited knowledge, but one is impressed by the care taken to preserve these sacred writings and the obvious use being made of them to further our knowledge of the ancient and their teachings. I hope the institution goes from strength to strength and continues to attract dedicated scholars.

Sd/- S. Sharma
Lt. Gen.
Engineer in Chief, Army Headquarters
25th April 1981

SHRI V. P. GUPTA

It has been very educative. One is proud to know the interest being taken in Research in Tibetology. Our congratulations to the staff.

Sd/- V. P. Gupta
Brig.
HQ Eastern Command, Calcutta.
27.4.81

SHRI P. H. VAISHNAV

I was very lucky to have decided to visit this Institute. It is an enormously rich treasure of knowledge and I hope that it is maintained, enlarged and used by scholars.

Sd/- P. H. Vaishnav
Joint Secretary (State Plans)
Planning Commission, Yojana Bhavan,
Sansad Marg New Delhi-110 001
30.4.1981

SHRI M. L. MAHAJAN

I was lucky that I visited this place. The Curater has been very good and has full knowledge. He explained everything. The library has been maintained well.

Sd/- M. L. Mahajan
Chairman & Managing Director
Ambassador Travels Over Seas,
New Delhi.
2-5-1981

SHRI C. L. CHANDRAKAR

Institute of Tibetology of Gangtok brings before visitor's eyes history of India and Tibet of last two thousands years. In my short visit I got the glimpse of glory of Buddhism—teachings of Lord Buddha and spiritual sons of the Great Lord.

This institute needs encouragement from Government and also public. This institute is really serving the country in much bigger way than looks apparently.

Sd/- C. L. Chandrakar,
Union Minister of State for Tourism and Civil Aviation,
New Delhi.
2.5.1981

SHRI K. K. SRIVASTAVA

It was my great fortune to visit this Institute. A place of great peace and wisdom.

Sd/- K. K. Srivastava
Director General of Tourism,
Govt. of India.
2.5.1981

SHRI A. B. TRIPATHI

A really fantastic collection of the ancient documents, preserved with a lot of care. One thing that strikes me is why all this MSS knowledge has not been translated so that the world could know the contents. Microfilming of all the documents is a must. I wish more scholars are encouraged to take up study here.

Sd/- A. B. Tripathi
Director, DCIE. M.H.A. New Delhi.
5.5.1981

Dr. N. H. SAMTANI

Very happy to visit this excellent Institute.

Sd/- N. H. Samtani
Reader in Pali & Buddhism,
Banaras Hindu University,
Varanasi-221 005
11.5.1981

Mr. W. S. BILL

A treasury of a great culture beautifully preserved.

Sd/- W. S. Bill
Singapore
21.5.1981

Mrs. KATHARINE BILL

I see that this is the most fascinating library I have ever been to. Decorations are beautiful.

Sd/- Katharine Bill
9 Boulder, Colorado, U.S.A.
21.5 1981

Mr. PAULA J. LELU BOULDER

It has been a privilege to visit here.

Sd-/ Paula J. Lelu Boulder,
Colorado, U.S.A.
21.5.1981

Mr. STEWART & JOY NEAL

A most interesting & rewarding and being all too brief. Visit during our stay in Gangtok we are most grateful for all the help & information given us and hope we shall be able to return.

Sd/- Stewart & Joy Neal
London W. L. 11
21.5.1981

H. E. SHRI T. N. SINGH

Very instructive and educative short visit. I wish I could have found more time to learn what our learned ancients write for us.

Sd/- T. N. Singh,
Governor of West Bengal,
29.5.1981

SHRI I. J. PATEL

I am so happy that this museum not only preserves precious manuscripts and objects of worship but succeeds also in recreating the atmosphere of pity and scholarship which is reminiscent of our old temples. I hope and trust the Institute will never lack in services to continue in good work.

Sd/- I. J. Patel,
Governor, Reserve Bank of India,
3rd June 1981

SHRI RAFIQ ZAKARIA

It was, indeed, a privilege to see the various exhibits in this unique Institute. I hope better use of them can be made by linking this Institute with J. N. University, where Buddhism is being taught in all its aspects.

Sd/- Rafiq Zakaria,
M. P., Member Secretary,
High Power Panel for Minorities, S.C. & S.T.
Government of India.
9.6.1981

SHRI S. S. CHADHA

I and my family are immensely impressed by the efforts made to keep in one place the literature and teachings of Lord Buddha in its many forms - manifestations of the translation from Sanskrit scriptures into Tibetan language. It has really enlightened us in the subject. I wish success to the Institute in its pursuits.

Sd/-S. S. Chadha
Justice S. S. Chadha
High Court Delhi,
New Delhi.
10.6.1981

SHRI RAM NARAIN

I, along with my companion members of Public Accounts committee Haryana, visited this Institution. We were all much

pleased to have seen the old documents and manuscripts. They throw great in relations of India with Tibet. We also met one or two research scholars who are doing good work on research aspect.

Thanks.

Sd/- Ram Narian
Chairman PAC, Haryana
12.6.1981

SHRI J. D. JAIN

It is rewarding to visit the Institute of Tibetology. They have taken pain in preserving ancient original manuscripts on Buddhism and translating them in different language. They are apparently doing excellent job.

Sd/- J. D. Jain
Judge High Court of Delhi,
New Delhi.
15.6.1981

SHRI C. S. TEWARI

I paid a visit to the Institute of Tibetology today with the members of my family. We were wonder struck with treasure of knowledge enshrined here. We pray that this knowledge should be known to the world at large. The Institute is very well maintained.

Sd/-G. S. Tewari
Judge Punjab & Haryana High Court
Chandigarh,
22.6.1981.

SHRI D. B. BIST

Our visit to the Institute has been an unique experience. This only furthers the concept of Unity in Disunity. Our ancient Indian wisdom coming back to us from different sources. Let the noble work the Institute is doing bring back the total integration of spiritual vital and physical for our preparation towards enlightenment.

Sd/- D. B. Bist
D. G. H. S. New Delhi
7th August 1981.

SHRI K. K. NANDA

The visit to the Institute has been most interesting and educative. It is heartening to see the effort being put in to preserve the rare documents and to make the same available to the research students for posterity. It is the heritage of which we all shall be proud.

Sd/- K. K. Nanda
Major General, HQ 4 Corps.
18.8.1981

MISS VIJEYA PATIL

The old literature is preserved with great care. I myself was very much impressed by it. It will be a great help to the history students.

Sd/- Miss Vijeya Patil
25.8.1981

SHRI VASANTADADA PATIL

Today I have the opportunity to visit the Tibetology. The Tibetans have translated numerous Indian books into Tibetan, this is indeed unique. Here is a treasure of learning which is being rendered into English for sale. I am extremely glad to see that although the work is very laborious, yet it is being done with great pleasure. It is, therefore, most desirable that the work should be continued. I wish the Institute all success.

Sd/- Vasantadada Patil
Member of Parliament,
General Secretary
All India Congress Committee (I)
New Delhi.
26-8-1981

CAPTAIN MANGA RAM.

I the Captain Manga Ram MLA Chairman Committee of Welfare of Schedule Caste and Schedule Tribe Haryana Vidhan Sabbha

along with the members of staff and Committee found that it is a rare collection of the Sikkim Institute of Tibetology (Gangtok) material relating to the desires given by the Lord Buddha.

Sd/- Captain Manga Ram
MLA Haryana
Chandigarh
3.9.1981

DR. CHARANJIT CHANNANA

SRIT is perhaps the richest centre of research on Tibetology and Buddhist religion—so much as that increasing in depth research should highlight the teaching to the benefit of as many people of the country as possible.

Sd/- Dr. Charanjit Channana
Union Minister of State for
Industries,
6 Sept. 1981.

SHRI V. T. PANDEY

This visit was an eye opener. And one weeps when one considers how this priceless treasures accumulated through centuries of wisdom & learning, was trampled underfoot by a handful of barbarians.

Sd/- V. T. Pandey
Deputy Registrar-General, India
11 Sept, 1981.

SHRI M. L. GULATI

The visit is highly educative and Informative.

Sd/- M. L. Gulati
Deputy Director C/o R.G.I. 2A, Man Singh Road,
New Delhi.
11 Sept. 1981.

SHRI PRANAB MUKHERJEE

I was very happy to visit the Sikkim Research Institute of Tibetology on 13th of September, 1981, and deem it a privilege to have been given the opportunity to unveil the Portraits of Mahatma Gandhi, Pandit Jawaharlal Nehru and Shrimati Indira Gandhi in this Institute.

This Institute which was set up in 1956 has a rare collection of manuscripts presented by distinguished personalities like Dalai Lama. The message of Buddhism was carried to Tibet around the 7th Century A. D. by the Great Bengali Scholar Shri Atish Dipankara Shreegyan who at that time was Acharya of Vikramshila Mahavihar. Since then the cultural bonds between Tibet and India have grown and affinity between the people of India and the people of Tibet has become traditional. In this background, the Sikkim Research Institute of Tibetology is doing excellent work by being a centre for compilation of historical documents and providing facilities for research work in this field.

Mahatma Gandhi, Pandit Jawaharlal Nehru and Shrimati Indira Gandhi, apart from being leading Statesmen have also devoted their lives in pursuit of discovering the true soul and philosophical values of the Indian people. The philosophy propounded by these leaders have eternal values which cut across religious and political barriers and provides a basis for promoting universal brotherhood, It is, therefore, in the fitness of things that this Institute should have decided to honour and draw inspiration from these great leaders by having their Portraits in its premises.

Sd/- Pranab Mukherjee
Minister of Commerce, India.
12.9.1981

SHRI SHIVRAJ V. PATIL

The collection of the ancient literature is of the rarest quality. The manner in which it is arranged and displayed shows as to how greatly it is valued and loved. It is some thing which much be preserved and propogated. Those who are looking after it deserve our congratulations and gratitude.

Sd/- Shivraj V. Patil.
Union Minister of State
for Defence,
29.9.1981

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
PUBLICATIONS**

Srl. No.	Year	Subject and Author	Folio	Price
1.	1957	SKU PHRENG BCU BZHI PAI GSER KHRI NGA GSOL. Corona- tion story of H. H the XIV Dalai Lama. Rani C. Dorjee (trans)	57	15,00
2	1961	<i>History</i> THE RED ANNALS part 1 (Tibetan text) Red annals Hu lan deb ther (Deb-ther dmar po) as composed by Kunga Dorjee in 1346 A. D. underwent a redaction in 1538 A. D. While this revised version has been available in xylograph, hand- made copies of the original have been rare. Kunga Dorjee	79	15,00
3.	1961	<i>Prayer Book</i> BHADRACHARI (BZANGSPYOD) Bhadrachari the Mahayana prayer book, well-known for its antiquity and popularity is presented in mo- dern format with Indian text in Sanskrit scripts and translation in Tibetan scripts based on a xylo- graph from Nepal with certain features of its own; with an appen- dix extracted from Bodhisattva- charyavātara. Suniti Kumar Pathak	41	5.00

Srl. No.	Year	Subject and Author	Folio	Price
4.	1961	PRAJNA (LEXICON) Prajna the Sanskrit - Tibetan thesaurus cum-grammar, was completed 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. Tenzing Gyaltshan	223	25.00
5.	1962	<i>Art Book</i> RGYAN-DRUG-MCHOG-GNYIS (ART BOOK) rGyan-drug-mchog gnyis (Six ornaments and two Excellents), on Mahayana Philosophy. (1670 A D.) 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 needs of the general readers with an interest in Mahayana Buddhism. A Sanskrit-Tibetan glossary, a key to place name and a note on source-materials are appended. Five colours monochromes.	54	
		1) Silk binding		80.00
		2) Cloth binding		73.00

Srl. No.	Year	Subject and Author	Folio	Price
6.	1962	PRAJNA (Xylograph) The entire xylograph containing both Lexicon and grammar parts is presented by offset (photo-mechanic) process. Tenzing Gyaltshan	648	50.00
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 Samantabhadra-caryapranidhanaraja. Lcangkya Rolpa'i Dorjee	61	3.00
8.	1964	<i>Philosophy</i> VIMSATIKA VIJNAPTIMATRATA SIDDHI. Originally composed by Vasubandhu (4-5 Century A. D.) consists of two parts: Karika(verse) and Svavritti (Autocommentary). This work was rendered into Tibetan by Jinamitra and Shilendrabodhi and Lotsava Zhuchen, Lotsava Bande yeshes sdes. The object of the treatise is the establishment of the Idealistic doctrine of the Yogacara School of the Mahayana.	109	8.00
9.	1966	<i>Medicine</i> GSO DPYAD RGYAL POI DKOR MDZOD. This offset print of So Chad Gyal poi Kor zod is made from the	167	

Srl. No.	Year	Subject and Author	Folio	Price
		set preserved in the Sikkim Research Institute of Tibetology. Jetsun Drags pa Gyaltsan completed this volume on medicine (12 Century A D.). This treatise consists of 43 tracts and pamphlets on different diseases, the prescriptions covers not only medicines from soil, rock, plants and processes like massage and Venesection but also spells and charms.		
		Jetsun Dagpa Gyaltsan.		
		1) Cloth binding		30.00
		2) Paper binding		25.00
		<i>Poetics</i>		
10.	1968	RGYAN GYI BSTAN BCHOS ME LONG GI HGREL CHEN. The commentary on the first chapter of Kavyadarsha of Dandin, a work of Sanskrit poetics.	115	
		Ugyan Kunzang Tenzing		
		1) Cloth binding		30.00
		2) Paper binding		25.00
11.	1976	GSANG SNAGS SNGA n'GYUR THUN MIN LUGS KYI BISLAB BYA. Tantric Doctrine according to rnyingmapa School.	41	6.00
		rDo grub Chen Rinpoche (Kham Golok)		
12	1976	A SHORT ACCOUNT OF MONASTIC LIFE IN RDO GRUB (Golok)	66	6.00

Srl. No.	Year	Subject and Author	Folio	Price
		Khritsho Derge and Kyibuk tshang Monasteries.		
		1) rDo grub Chen Rinpoche		
		2) Khenpo Lodos Zangpo		
		2) 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
		Khenpo Lodos Zangpo		
		<i>History/Philosophy</i>		
14.	1976-78	RINCHEN TERZOD (Palpung Kham) in 61 volumes of Xylographs, palm leaf pattern of which only set available outside Tibet in Sikkim Research Institute of Tibetology Collections. Rinchen Terzod (precious Hidden Treasures) contains the teachings of Guru Padmasambhava and others is Encyclopaedic Nyingmapa canonical works		
		Five volumes of RINCHEN TERZOD including the index vol. in (Karchag) were reproduced per photomechanic process.		
		Index volume ka	1976	891
		" " Kha	1977	843
		" " Ga	1977	919
		" " nGa	1978	876
		1) Cloth binding/copy		450.00
		2) Paper binding/copy		350.00

Srl. No.	Year	Subject and Author	Folio	Price
15.	1977-81	KADAM PHACHO ; Teaching of Atisa Dipankara Shrijnana and his Biography by his chief Tibetan disciple Dom Tonpa-hbrom ston rGyal ba'l byung gnas.		
		Part—I,II & III.	895	
		1) Cloth binding per copy		125.00
		2) Paper binding per copy		100.00
		<i>Bulletin of Tibetology</i> (A QUARTERLY PUBLICATION) 1964-81 (English) It contains learned papers on various aspects and topics of Buddhalogy, Tibetology, Buddhist Philosophy, Hymes & the like notes & topics, book reviews etc. Sanskrit-Tibetan texts are also published herein. Price Rs. 10/- per copy & Rs. 40/- for annual subscription.		
		Total copy in a set	38	
		Total price per set		Rs. 380,00

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Sikkim Research Institute of Tibetology, Gangtok publishes Quarterly Journal, Bulletin of Tibetology, containing learned papers from the pens of distinguished writers on a variety of subjects.

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It has been decided to invite advertisements for publication in the Journal at the rate of Rs. 300/-per issue or Rs. 1,000/- for the year.

Those interested are, therefore, requested to kindly send their advertisements to our forthcoming issue of the Journal at an early date.

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9. The ninth part of the document focuses on the communication of data findings to stakeholders. It discusses the importance of clear and concise reporting and the use of visual aids to enhance the understanding of complex data.

10. The tenth part of the document provides a final summary and concludes the report. It reiterates the key findings and the importance of data management in achieving organizational success.

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Those desiring to become members of the Institute to derive benefit of its various facilities will be able to secure Application Form for Ordinary, Life and Institutional membership from the Librarian together with a copy of activities of SRIT.

A Guide has already been printed to enable the visitors to understand what he is seeing and to carry back with him a good guide pamphlet to help him to recall his visit to the world-famous Institute.

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