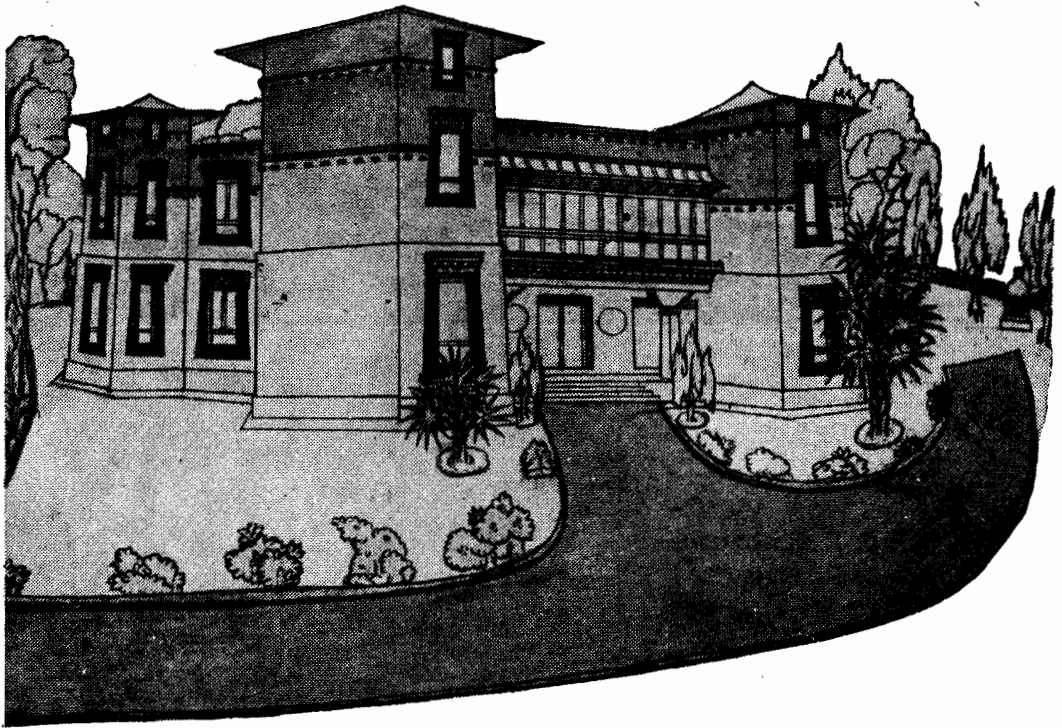


BULLETIN OF TIBETOLOGY



NEW SERIES

1982

No. 3

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

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

Editors :

Dr. A. C. Banerjee
Director

Shri J. K. Rechung
Deputy Director

Shri B. Ghosh
Librarian

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CONTRIBUTORS IN THIS ISSUE .

1. Dr.A.C.Banerjee, M.A., LL.B., Ph.D., F.A.S., F.R.A.S. (London)
Director, Sikkim Research Institute of Tibetology & Other
Buddhist Studies.
2. Shri Bhabatosh Chakraborty, M. Com., Special Correspondent
of Hindustan Samachar News Agency.

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P R E F A C E

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

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

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

This is the third issue of the Journal (July-September, 1982) 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 SRITOBS and a list of books and Tibetan xylographs published so far.

Dr. Anukul Chandra Banerjee

Director,
Sikkim Research Institute of Tibetology
&
Other Buddhist Studies,
Gangtok.

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Acarya Santaraksita

Dr. Anukul Chandra Banerjee

Buddhism moulded the thought, ideals and literature of the entire South-East and North-East portion of Asia from the 3rd Century B. C. to the 12th Century A. D. Tibet also came into contact with India through Buddhism whose contribution to the cultural advancement of Tibet is highly noteworthy.

The Tibetan dPag-bSam-lJon-bZan of Sum-pa-mKhan-po-ye-shes -dpal-hbyor¹ and Kun-dga-rDo-rJe's Deb-thar dmar-po² give us a long list of Indian teachers who visited Tibet to propagate the sublime teachings of Buddha and participated in the Tibetan translation of the Buddhist works. Bu-sTon³ also provides us with a list of teachers who visited Tibet. According to S.C, Das⁴ not less than eighty-nine teachers were invited to preach Buddhism in Tibet. They were further employed with the co-operation of the Tibetan teachers to translate the Sanskrit texts into Tibetan. They were indeed the spiritual teachers of the Tibetan Buddhist world but our knowledge of their life and career is very scanty. We know practically nothing about them beyond that they visited Tibet and took part in the translation works. We have positive evidence of only very few eminent teachers. The most eminent of them was Santaraksita. Here is a brief account of this teacher :

Santaraksita was born in the royal family of Zahor⁵. In Tibetan he is called Zhi-ba-tsho (lit. Santi-jiva). He is also known in Tibetan as Santiraksita and

1. P. 408.

2. PP. 18ff.

3. The History of Buddhism in India and Tibet by Bu-ston—translated from Tibetan into English by E. Obermiller, part II, pp. 215ff.

4. Indian Pandits in the Land of Snow, p.53.

5. In Bengal or near Lahore at some site not yet identified.

Acarya Bodhisattva.¹ He was born during the reign of Gopala (660-705 A. D.), the founder of the famous Pala dynasty of Bengal and died at the time of Dharmapala who ascended the throne in 765 A. D. The dPag-bSam-lJon-bZang² records that he must have lived between king Gopala and King Dharmapala. He was a distinguished teacher of The Yogacara school of Buddhist thought and the Professor of Nalanda University, the "Oxford of Buddhist India".

King Khri-Srong-lDe-bTsan (755-797 A.D.) was a staunch admirer of Buddhism and directed all his efforts to further the consolidation of Buddhism in Tibet. With this purpose he invited the famous Indian teacher Santaraksita to Tibet to spread the genuine teachings of Indian Buddhism among his people. Santaraksita came to Tibet and was warmly received by the people there "with all the honours due to his high position as the spiritual teacher of the king of Magadha".

Arriving in Tibet Santaraksita began to preach the fundamental teachings of Buddhism. He dwelt elaborately on the Buddhist code of morality consisting of the ten basic points of the virtuous life (Dasa Kusalani) and the chain of casual relation (Pratityasamutpada) explaining the misery of the mundane existence. S. C. Das³ writes that "Santaraksita introduced the observance of the ten virtues⁴ and Dharma which teaches the real state of the eighteen physical and corporeal regions with the eight prohibitions such as killing, the taking of what is not given, the commission of foul action, lying, drinking, dancing and singing and sitting on lofty seats".

1. The History of Buddhism in India and Tibet by Bu-ston—translated from Tibetan into English by Obermiller, Part II, p. 187.

2. P.112.

3. J. A. S. B., 1882, p. 7.

4. i) not to commit murder, ii) nor to commit theft, iii) not to commit adultery, iv) not to utter lies, v) not to speak evil nor utter abusive language, vi) not to tell nonsense, vii) not to slander, viii) not to be convetuous, ix) not to think an injury, x) not to be averse to truth.

Santaraksita's eloquent sermons fell on deaf ears. His new code of moral conduct came in sharp conflict with the age-old theory and practices of the Bon religion. This enraged the malignant deities and devils of Tibet. The consequence had been that Tibet was visited by all kinds of bad calamities like storms, and epidemics raged furiously. "The great gods and demons of Tibet became wrathful. Lightning struck the palace of dMer-po-ri, and the royal palace of 'Phan-than' was carried away by water. Harvest was damaged and a great epidemic took place". "When", says, S. C. Das¹, "the mighty local gods and genii who delight in sin found that men were proved to virtue they became enraged and one of the most wrathful among them named Nenchhen-Than hurled a thunder-bolt on the Marpori hall. Another frightful demi-god named Yar-Lha-Shan-po cast down the place of Phan-Lhan of Yar-Lung. The fierce female spirits called "Tanma" spread plagues and murrain all over the country". The adherents of Bon with the active support of the King's uncle incited the people by alleging that this calamity was due to the wrath of the gods at the introduction of this form of religion and also for the presence of this alien teacher in Tibet. Undoubtedly this accusation caused a serious set-back to the propagation of Buddhism.

At the advice of the king Santaraksita had to flee Nepal for the time-being to evade the Bonpo indignation. But subsequently the king invited him back to Tibet. Again the people began to offer opposition in his preachings of Buddhism. He then thought that a teacher possessed of super-natural powers and mystic charms would be able to move deeply the people of Tibet, steeped in sorcery, exorcism and the like. Accordingly, he advised the king to invite the celebrated Buddhist teacher Padmasambhava to come to Tibet and subdue the Tibetan devils and demi-gods.

On the advice of Acarya Santaraksita king Khri-Srong-lde-btsan

1. J. A. S. B., 1882.

sent messengers to bring Padmasambhava to Tibet. He accepted the invitation of the king and escorted by messengers came to Tibet in 747 A. D. With his siddhi power he subdued all the local evil spirits of Tibet. This indeed contributed to the re-assertion of Buddhism in Tibet.

Invitation to
Padmasambhava

The king built Sam-Ye monastery, the first Buddhist monastery in Tibet and Acarya Santaraksita was appointed the head of the monastery. Bus-ton¹ observes that Padmasambhava "subdued all the Tibetan demons. Thereafter the teacher (Santaraksita) was invited to Sam-Ye and established his residence there". With the construction of this monastery Buddhism made a steady progress in Tibet.

Construction of the
Sam-Ye Monastery

Santaraksita delivered many religious discourses to the Tibetans and the king. The Blue-Annals² records that "many Tibetans took up ordination and propagated the doctrine of the Vinaya". He conferred the monk-vows first on the "Seven men on Trial" (Sad-mi-mi-dun). "The seven most distinguished and talented among the young Tibetans who were selected by king Khri-Srong-lde-btsan to be trained as monks by Acarya Santaraksita, were thoroughly instructed in religion and sacred sciences. The three elder ones among them were : Manjusri of dPa', Devendra of rTsans, Kumudika of Bran, while the three junior ones were : Nagendra of 'Khon, Vairocanarakita of Pagor and acarya Rinchenchog of rMa and an intermediate one was Katana of gLan". Bu-ston³ also tell us that "12 monks of the Sarvastivadins were invited and it was put to the test, whether the Tibetans could become monks or not. For this purpose seven men were selected and ordained as monks".

Discourses and
Ordination

After this a few Indian teachers like Vimalamitra, Buddhaguhya, Santi-grabha and Visuddhasimha were brought to Tibet. They translated

-
1. History of Buddhism in India and Tibet by Bu-ston, translated into English by Obermiller, pt. II, p. 189.
 2. p. 106.
 3. The History of Buddhism in India and Tibet, Bu-ston, Pt. II, p. 190.

the Buddhist works into Tibetan in co-operation with those initiated before. Thus in the time of Santaraksita there commenced the systematic translation of Buddhist works into Tibetan.

Visits of Indian Teachers

Santaraksita was the author of several philosophical and logical works. In the Tibetan Tanjur a number of works are attributed to him among which the *Vadanyayavrttivipancitartha* and *Tattvasamgraha* (*Tattvasamgrahakarika*) deserve special mention.

Contribution to Buddhism

The first work is a commentary on the *Vadanyaya* of Dharmakirti. The Sanskrit original of this work is lost but the Tibetan translation still exists. The second one contains memorial verses of a summary of the *Tattvas*. It criticises the moral and disciplinary part of the Buddhist and non-Buddhist systems. His other works are preserved in Tibetan translations, the Sanskrit originals of which are lost.

He worked hard for thirteen years in Tibet but then died suddenly of an accident "having been kicked by a horse, he went to his rest".

Death
Lastly, it may be observed that Santaraksita was a Buddhist teacher in the real sense of the term who worked assiduously to give a solid foundation for Buddhism in Tibet. His contribution to the cause of Buddhism is indeed unique and highly praise-worthy.

Did Atisa-Dipankara Srijnana Visit Sikkim ?

Bhabatosh Chakraborty

Today India's foreign policy is primarily based on immediate monetary and political gains. Probably for that reason, India mostly sends her traders, bureaucrats, politicians and musicians abroad with a view to establishing her favourable trade and political relations with other countries. This approach may earn dividend for her temporarily but this may not sustain in the long run. On the contrary, India, in the past, believed in maintaining cultural understandings with other countries on permanent footing. She, therefore, used to send her learned scholars, philosophers, saints and social reformers with missionary outlook abroad in order to propagate her thoughts and to maintain lasting cultural understandings with those countries. Although these dedicated Pandits had no such ambition like earning money, false reputation or to conquer other countries by force but to spread their knowledge, they used to accept such offers knowing fully well the hazards of such tours. They used to earn respects from the kings and the people alike in foreign lands for their exceptional qualities. They also upheld prestige of India so high in abroad that foreigners used to look forward to India for spiritual guidance.

Since the time of the first Tibetan polyglot, Thon-Mi-Sam-Bhota (632 A.D. onwards), a galaxy of saints and scholars from different universities of India visited Tibet for propagation of Buddhism. Atisa—Dipankara Srijnana (982-1054 A.D.)¹ was one of them². His role as a scholar, teacher and a reformer who intensified the cultural ties with eastern Asia including Tibet can hardly be exaggerated. He travelled Burma to

Most popular
in Tibet

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1. Pratul Chandra Gupta, Forward, Atisa-Dipankara Srijnana Millenium Celebration Committee, First Edition, Sept. 8, 1982. But according to Sarat Chandra Das, Atisa was born in 980 A.D.
 2. Ibid.

Tibet on foot and contacted people despite his old age and frail health. He preached Buddhism and popularised the cultural heritage of our country in these areas. He is, therefore, remembered in these countries even today—one thousand years later, with reverence. He was also regarded as the greatest scholar of India in his time. Hence, kings¹ and people of Tibet made efforts and sacrifices to bring Atisa in their country in order to reform and re-invigorate the old religion of the land which had then become lax and corrupt. Although Atisa was warned by one of his well-wishers that his life would be shortened by twenty years² if he dared go to Tibet, he decided to visit this land of snow at the age of 60 for he had a strong sense of social responsibility. He thought³, "If I be of service to Tibet even if my life be shortened by going there I should not mind it". He believed that longevity should be subordinate to that of good of the world and his love for other things should prevail over his self love.

Atisa established Kadampa¹ (bKah—gdams) sect which literally means who knows how to translate every single word of Buddha into practice. (The religious discourses delivered by him at the request of his chief disciple, Domtonpa, are collectively known as Kadam Phacho consisting of 26 chapters). He wrote several valuable books including Bodhipathapradipa, Caryasangrahapradipa, Satyadvayavatara, Madhyamopadesa, Sangraharagbha, Hridayaniscita, Bodhisattavamanyavali, Bodhisattvakarmadimargavatara, Saranagatadesa, Mahayanapathasadhanavarnasangraha, Mahayanapathasadhanasangraha, Sutarthasamucchayopadesa, Dasakusalakarmopadesa, Karmavibhanga, Samadhisambharapariwarta, Lokottarasaptakavidhi, Gurukriyakarma, Cittotpadasamvivaravidhikarma, Sikṣasamucchaya - abhisamayā and Vimalaratnalekhana.

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1. Recung Rinpoche, Jampal Kunzang, Bulletin of Tibetology, Vol. xii, No. 2, pp. 19.
 2. Sarat Chandra Das, Indian Pandits in the Land of Snow.
 3. Ibid.
 4. Kadam Phacho, Part III (reprint), Sikkim Research Institute of Tibetology, 1980.

He also trained scholars how to translate Sanskrit and Pali books verbatim into Tibetan and thus saved our sacred and rare books from extinction (most of our original Sanskrit books had been destroyed later by foreign invaders in India). Western historians and scholars were unwilling to accept India's glorious past till recently in the pretext of non-availability of evidence. After discovery of these translated and some original Sanskrit books they were, however, obliged to accept India's philosophy and civilisation seriously.

As Atisa-Dipankara was the spiritual guide of Bromton, the founder of the grand hierarchy of Tibet, he is still remembered in Sikkim with profound respect. His personal belongings have been jealously guarded by the Lamas in various monasteries since long. Talung Monastery is one of them which is situated at the periphery of Kanchenzonkha National Park, the second highest National Park in the world, in a remote area in Dzongu, reserved for the local

Atisa's Footprint

Lepchas. One has to take one full day jeep drive from Gangtok via Mangan and then he has to walk on foot to reach to this secluded three hundred years old monastery. The monastery is opened to devotees once in three years for only one day (sometime in January and February as per Tibetan lunar calendar). One Foot-print thanka (scroll) of Atisa has been preserved by the Lamas of the monastery secretly for centuries. The Sikkim Forest Minister, Mr. Atup Lepcha who visited the monastery during the festival in 1981 confirmed me about the existence of the thanka which he saw there during his visit.

The monastery was constructed by the first Lama of Sikkim (Lhob-sang Chempo) who came to Sikkim from a monastery in eastern Tibet where Atisa stayed (Tholin monastery) for sometime. The Lama constructed the original monastery somewhere in West Sikkim (probably Dubli Rabdenchi). He, however, shifted all valuable articles including the footprint of Atisa to this new place just before Gorkhas invaded Sikkim. The invaders captured the whole of West Sikkim and plundered houses of Sikkimese and also demolished the original monastery abandoned by the Lama. It is said that the Lama

came to know about the Gorkha invasion well in time with his Tantric power and accordingly warned the first king of Sikkim (Thinsuk Namgyal) to take necessary actions. But the Chogyal did not believe the Lama's forecast and did not take any precautionary measures to intercept the invaders. The Lama cursed the Chogyal and warned him that if any member of the Royal family would ever dare enter into the monastery he along with his family for generation would suffer his curses for not believing his forecast. Since then, as story goes, no member of the Royal family has ever visited the monastery.

The famous Rumtek monastery is also preserving the original signature of Atisa. The present Regent of the monastery, H.H. Samarapa Rinpoche has also confirmed this to me recently. It is reported that the rare and the sacred thanka was shown to the first Governor of Sikkim, Mr. B.B. Lal a few years back by no less a person than the late H.H. Gyalwa Karmapa XVI.

Many Sikkimese believe that some of the old monasteries still possess some personal belongings of Atisa and the Lamas guard them secretly for fear of theft. It is also commonly believed in this area that Atisa like Guru Padmasambhaba visited Sikkim. An exhaustive survey is needed to reveal the truth.

Functions and Activities Of SRITOBBS

Visit of Revenue and Planning Minister, Himachal Pradesh

Shri Sat Mahajan, Minister for Revenue and Planning, Himachal Pradesh paid a visit to this Institute on 17th September, 1982. He was warmly received on his arrival at the Institute by the Director, Dr. A. C. Banerjee and other members of the staff.

He was shown valuable and rare collections of xylographs, manuscripts and other art objects of the Institute. He took keen interest in the research activities of Tibetology and discussed with the Librarian and Lama scholars on different aspects of Buddhism and Tibetology.

Visit of Maj. Gen. Hanut Singh 17th Mt. Div.

Maj. General Hanut Singh, Area Commander visited the Institute on 21st August, 1982. He was received on his arrival at the Institute by the Director, A. C. Banerjee and other members of the staff.

He and his family members were shown round the Institute's rare and antique collection of Mahayana Buddhist art and other antique objects.

Observance of Drukpa Tsehi

Drukpa Tsheshi (Drug-pa-Tshes-bzhi) literally means observance of Fourth day of Tibetan sixth month. On this occasion Lord Buddha gave his first sermon at Sarnath on the four Noble Truths (the Noble Truth of Suffering, the Noble Truth of the origin of Suffering, the Noble Truth of Cessation of Suffering and the Noble path leading to the end of Suffering) to His five disciples at Sarnath 'Mrgadava (Deer Park) after his enlightenment at Bodh-Gaya, under the Bodhi Tree'.

On this auspicious day Buddhists celebrate this memorable occasion in all Sikkim monasteries and Lhakhangs. Lama and devout Buddhists offer butter lamps, incenses and Khadas (scarves) to the deities therein,

Our Lamas and other staff members of SRITOBS also observed this festival in a very simple and solemn manner in the Central Hall (1st floor) of the Institute by chanting special prayers, offering Khadas and burning butter lamps and incenses.

Publications

The materials for the third issue of *Bulletin of Tibetology* (July-September, 1982) are being prepared and will be sent to the President SRITOBS for approval.

The second quarterly, (April to June, 1982) is already out.

In the meeting of the Executive Board, SRITOBS held on Wednesday, the 18th August 1982 with H. E. Governor of Sikkim/President : SRITOBS on the chair, fixation of the price of the Bulletin was discussed and the following decision was taken.

In view of the great demand from the foreign countries for the Bulletin, the Board decided that it might be sold to the foreigners on annual subscription of \$ 9 including postal charges,

As per President's direction the Editorial Board of Bulletin of Tibetology had been formed with Director, Dr. A. C. Banerjee, Deputy Director, Shri J. K. Rechung and Shri. B. Ghosh, Librarian.

As per President's directive a committee consisting of the following members had been set up to consider reprints of the back numbers of the Bulletin :

1. Justice Shri A. M. Bhattacharjee
2. Dr. A. C. Banerjee, Director, SRITOBS

3. Shri J. K. Rechung, Deputy Director, SRITOBS
4. Yarpa T. S. Gyaltshen

Blockprints of six Tibetan xylographs were in progress.

Project for translating the works of Atisa-Dipankara Srijnana from Tibetan

A Committee consisting of the following members had been set up for translating Atisa-Dipankara Srijnana from Tibetan into English in the meeting of the Executive Board on 25th June, 1982.

- | | |
|-------------------------------------------------|----------|
| 1. Shri Justice A. M. Bhattacharjee | Chairman |
| 2. Dr. A. C. Banerjee, Director, SRITOBS | Member |
| 3. Shri J. K. Rechung, Deputy Director, SRITOBS | " |
| 4. Shri B. Ghosh, Librarian, SRITOBS | " |
| 5. Mrs. A. M. Bhattacharjee | " |
| 6. Ven. Khenpo Lhodo Zangpo | " |

The above six-member committee met and discussed the matter on 17. 7. 1982 with Justice Bhattacharjee on the Chair.

The Director, SRITOBS also asked the following members of the staff to attend the meeting ;

1. Shri Kunga Yonten Hochotshang, Research Officer, SRITOBS
2. Shri Jampa Yeshe. Research Assistant, SRITOBS
3. Shri Rinzing Ngodup, Museum Assistant, SRITOBS
4. Shri Samten Gyatso, Tibetan Librarian, SRITOBS

The Chairman of the translation committee after discussion on the matter approved the English translation of *Kadam Phacho*, dealing with Atisa's life and teachings.

The Chairman further proposed that an expert committee would be constituted for translation of *Kadam Phacho*.

A translation Committee was formed consisting of nine members.

1. Dr. A. C. Banerjee, Director, SRITOBS	Chairman
2. Shri J. K. Rechung, Dy. Director, SRITOBS	Secretary
3. Ven. Ngawang Rinpoche, Lama scholar, SRITOBS	Member
4. Ven. Khenpo Lhodo Zangpo, Lama scholar, SRITOBS	"
5. Shri Kunga Yonten Hochotshang, Research Officer, SRITOBS	"
6. Shri Jampa Yeshe, Research Assistant, SRITOBS	"
7. Shri Samten Gyatso, Tibetan Librarian, SRITOBS	"
8. Shri Rinzing Ngodup, Museum Assistant, SRITOBS	"
9. Shri B. Ghosh, Librarian, SRITOBS	"

The Chairman proposed that Shri J. K. Rechung, Deputy Director, SRITOBS would act as the Secretary to the translation committee.

The Chairman further asked Shri J. K. Rechung and Shri B. Ghosh for submission of approximate financial involvement for publication.

As directed by the Chairman an approximate cost for publication of the Kadam Phacho was submitted at a later date.

The Chairman told the members that he would shortly submit the report to the President, SRITOBS.

Chair of Buddhist Studies and award of two Research fellowships, Recognition of the Institute as a Centre of Research studies :

Regarding the Chair of Buddhist Studies and award of two research fellowships, Justice Shri A.M. Bhattacharjee, Chairman of the Committee told the Director in the meeting of Executive Board SRITOBS held on 18th August, 1982 that it would be advisable to announce our decision in this regard after recognition of the Institute as a Centre of Research Studies by the U. G. C.

The Director placed before the Board the proposal to North Bengal University for recognition of the Institute as a Research Centre.

The Board asked the Director to send immediately an application along

with relevant papers to be forwarded by H. E. the Governor, President, SRITOBS to the Vice-Chancellor, North Bengal University for recognition of the Institute as a Research Centre.

Mural Paintings

As directed by the President, SRITOBS, four more paintings were completed on the wall of the stair-case leading to the first and second floors. These symbolic pictures depict : (a) Eight Auspicious offerings (Tashi Ze Gyed) ; (b) Dhanapati Yaksa—The demon-lord of riches (Nod gin Nordak) ; (c) Kirtimukha—symbol of prosperity and (d) Dharmachakrapravartana—Turning of the wheel of law (Ridag Chokhor).

These were painted by Lama Karjam Atsen, a scholarship holder Lharipa (Artist) attached to the Institute.

Domestic and foreign visitors to SRITOBS

During this quarter foreign and domestic tourists visited the Institute. A good number of them evinced keen interest in the rare collection of manuscripts, xylographs and other antique objects and consulted books of the Library.

SRITOBS MEMBERSHIP DRIVE (JULY-SEPTEMBER, 1982)

During the period (July-September, 1982) our membership drive had produced excellent results. Persistent efforts made by way of publishing appeal for membership and membership application form in the issue of Bulletin and sending from along with membership Rules and Regulations to various institutions. As a result the number of members increased to fiftyone belonging to different categories. Names of the members are regularly published in the Functions and Activities section of the Quarterly Journal. Below are given the

names of the members who had applied for the membership during the quarter according to categories :

<i>Name</i>	<i>Category</i>
1. Shri M. D. Joshi, Proprietor, Josse & Josse, Lal Market Road, Gangtok.	Institutional
2. Shri Taga Khampa Managing Director, Sikkim Tims Corporation Ltd., Deorali, Gangtok.	"
3. The Managing Director, Sikkim Jewels Ltd., Manufacturer of Industrial Jewels Bearings, Jewel Centre, Gangtok, Sikkim.	"
4. The Managing Director, Denjong Agricultural Co-operative Ltd., Elephant Mansion, Deorali, Gangtok.	"
5. M/s. Balchand Udairam, Company, Mahatma Gandhi Marg, Gangtok, Sikkim.	"
6. Shri Nima Tshering, Chairman, Kanchenjunga Ladakhi Industries, Balwakhani, Gangtok.	"

<i>Name</i>	<i>Category</i>
7. Shri P. D. Rai, Managing Director, Sikkim Flour Mill Ltd., Tadong Industrial Estate, Gangtok.	" Institutional
8. Shri Karna Bahadur Chettri, Managing Director, State Bank of Sikkim, Gangtok.	"
9. The Managing Director, Sikkim Industrial Development & Investment Corporation, New Market, Gangtok.	"
10. The Manager, United Commercial Bank, Gangtok Branch, Gangtok.	"
11. Shri S. Norden, General Manager, Government Fruit Preservation Factory, Singtam, Sikkim.	Ordinary

Total Number	—	Life	3
"	—	Institutional	19
"	—	Ordinary	29
<hr/>			
Total			51
<hr/>			

Total amount of Membership fee received and deposited by cheque and cash Rs. 34,500/- (Rupees Thirtyfour Thousand Five Hundred) only.

DISTINGUISHED VISITORS TO SRITOB'S (JULY - SEPTEMBER, 1982)

During the period a few distinguished persons visited the Institute of Tibetology and Other Buddhist Studies. Here are given their names as also a few selected observations (July-September, 1982).

Shri Satpalji Maharaj on 18. 7. 82, Shri Bhagwant Singh on 20. 7. 82, Shri Subhash J. Rele, Editor - Industrial Time, Bombay on 22. 7. 82 ; Shrimati F. N. Bilmora on 31. 7. 82 ; H. H. Zongsar Jamyang Khentse Thubten Chokyi Gyaltsen Rimpoche, Tshuklakhang, Gangtok on 6. 8. 82 ; Shri Virendra Pratap, MGO Branch, Army HQ New Delhi on 1. 9. 82 ; Shri Mahendra Prasad, M. P., 2, Duplex Lane, New Delhi on 21. 8. 82 ; Maj. Gen. Hanut Singh, 17 Mt. Div. HQ Gangtok on 4. 9. 82 ; Shri H. R. Sood, Officer on special duty, National Library, Calcutta on 15. 9. 82 ; Shri A. Basu, Deputy Chairman, ITC Ltd., Calcutta on 15. 9. 82 ; Shri Sat Mahajan, Hon'ble Minister for Revenue and Planning, Himachal Pradesh on 17. 9. 82 ; Shri U. P. Sawjney, Joint Secretary, Department of Economic Affairs, Government of India, New Delhi on 28. 9. 82 ; Deputy Secretary, Department of Economic Affairs, Government of India, New Delhi on 28. 9. 82 ; Shri T. D. Kansara, U-A May Fair Garden, Bombay on 28. 9. 82 ; President Privelege Committee, Karnataka and Shri A. Nanda, M.L.A., Karnataka, Shri Waingankar, M.L.A., Karnataka on 28. 9. 82 ; Shri Gian Prakash, CAG of India on 30. 9. 82.

During this quarter (July - September, 1982) 1013 tourists including foreigners visited the Institute.

OPINIONS OF THE DISTINGUISHED VISITORS TO SRITOB'S

SATPALJI MAHARAJ

My blessings.

Sd/- Satpalji Maharaj
18. 7. 1982

BHAGWANT SINGH

Home of knowledge of Tibetan language and literature.
It has been my privilege to visit and be conducted in
most engrossing manner.

Sd/- Bhagwant Singh,
20. 7. 1982

SUBHAS J. RELE

I was highly impressed with the rare collections.

Sd/- Subhas J. Rele,
Editor-Industrial Time,
Bombay
22. 7. 1982

MRS. F. N. BILMORIA

Most educative, a wonderful, rare collection.

Sd/- F. N. Bilmoria,
31. 7. 1982

**ZONGSAR JAMYANG KHENTSE THUBTEN CHOKYI
GYALTSHEN**

May my prayer last as long as boundles deeds (Karma)
and ignorance remain. With sincere regards and wishes.

Sd/- Zongsar Jamyang Khentse
Thubten Chokyi Gyaltshen
6. 8. 1982

VIRENDRA PRATAP

Its an honour to visit this vast ocean of knowledge.
How small one feels when one is surrounded by centu-
ries of knowledge that lies on the shelf of the Institute-
and how proud also of those ancestor of ours who in
the wisdom decided on leaving this written knowledge
for the prosperity.

Indeed its an educative for one to have spent little time here. One can only pray that such Institutes will grow over years and enlighten us with the wisdom of our forefathers.

Sd/- Virendra Pratap,
MGO Branch,
Army HQ New Delhi
1. 9. 1982

MAHENDRA PRASAD

This Institute of Tibetology is wonderful place. They have got precious collection on Buddha and Buddhism. I have definitely benefitted myself by visiting the Institute. I am proud there are places, this institute being one of them in India where one gets lots of information about our distant past thousand of years ago. My visit here is really intellectually satisfying. Some of the people, who look after the Institute are really knowledgeable.

Sd/- Mahendra Prasad M. P.
2, Duplex Lane, New Delhi
21. 8. 1982

MAJ. GEN. HANUT SINGH

A treasure house of ancient art, culture and wisdom.
A very edifying visit.

Sd/- Maj. Gen. Hanut Singh
4. 9. 1982

MAJ. GEN. B. B. SEHGAL

An unforgettable experience. Always inspiring to visit a treasure house of such old priceless possessions of an old culture. A very well managed institute.

Sd/- Maj. Gen. B. B. Sehgal,
12. 9. 1982

H. R. SOOD

A rich treasure house of rare collections on Buddhism.
The Institute is very well managed.

Sd/- H. R. Sood
Officer on Special Duty
National Library,
Calcutta
15. 9. 1982

A. BASU

A unique and interesting institute which will undoubtedly stimulate interest in Buddhism and the culture links between the many great civilizations surrounding Sikkim.

Sd/- A. Basu,
Deputy Chairman,
ITC Ltd., 37, Chowringee,
Calcutta-71

SAT MAHAJAN

A window through which one can roam about in Tibet and Buddhist philosophy. A great job for preservation of rich culture.

Sd/- Sat Mahajan
Revenue and Planning Minister,
Himachal Pradesh,
17. 9. 1982

U. P. SAWHNEY

A very inspiring place. Wish it will continue to grow to once again provide the great Enlightenment.

Sd/- U. P. Sawhney,
Joint Secretary, Deptt. of
Economic Affairs, Govt. of
India, New Delhi.
28. 9. 1982

A. V. AINPANDAI

A highly emotion and devotion evoking place. Indeed was fascinated to be here to learn something of Tibetan religion.

Sd/- A. V. Ainpandai,
Deputy Secretary, Deptt. of
Economic Affairs, Govt. of
India, New Delhi.
28. 9. 1982

T. D. KANSARA

This is my first visit to this Museum. I wish I had come here decades ago (I am now 77), I would then have been able to learn Tibetan and derived benefit of inspiration from a study of the ancient scriptures in store here. The loss is entirely mine. I hope, I shall have an opportunity in my rest life, which is no more than 15 years away according to my astrologer.

Sd/- T. D. Kansara,
U-A, May Fair Garden,
Litile Road, Bombay-6
28. 9. 1982

A. NANDE, WAINGANKAR

Karnataka Legislator's "Privilege Committee" visited on 29. 9. 1982. Sikkim Government has maintained the Library very nicely.

Sd/-

1. Illigible,
President, Privilege Committee,
Karnataka.
2. A. Nanda, M.L.A.
Karnataka.
3. Waingankar, M.L.A.
29. 9. 1982

GIAN PRAKASH

I was happy to have gone round this Institute. It has a wealth of Buddhist literature. Tibet has preserved the literature on Buddhist culture, religion and its various beliefs. It is a paradise for philosophers and thinkers. Greater use of the facilities have to be made.

Sd/- Gian Prakash,
CAG of India.

30. 9. 1982

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
&
OTHER BUDDHIST STUDIES
PUBLICATIONS

Srl. No.	Year	Subject and Author	Folio	Price
1.	1957	<p><i>Biography</i> SKU PHRENG BCU BZHI PAI GSER KHRI NGA GSOL. Corona- tion story of H. H. the XIV Dalai Lama. Rani C. Dorjee (trans)</p>	57	15.00
2.	1961	<p><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 reduction in 1538 A. D. While this revised version has been available in xylograph, handmade copies of the original have been rare. Khunga Dorjee</p>	79	15.00
3.	1961	<p><i>Prayer Book</i> BHADRACARI (BZANGSPYOD) the Mahayana prayer book, well- known for its antiquity and popu- larity, is presented i n modern format with Indian text in Sanskrit scripts and translation in Tibetan scripts based on a xylograph from Nepal with certain features of its</p>	41	5.00

Srl. No.	Year	Subject and Author	Folio	Price
		own ; with an appendix extracted from Bodhisattvacaryavatara. Suniti Kumar Pathak		
4.	1961	PRAJNA (LEXICON) Prajna the Sanskrit - Tibetan the saurus cum-grammar, was completed by Tenzing Gyaltsan in 1771 A. D. The lexicon portions are now presented in modern format with Sanskrit words in Sanskrit scripts and Tibetan words in Tibetan scripts. Tenzing Gyaltsan	223	25.00
5.	1962	<i>Art Book</i> RGYANDRUG-MCHQGGNYIS rGyandrug-mchoggnysis (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 Sans-		

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		krit-Tibetan glossary, a key to place names and a note on source-materials are appended. Five colours monochromes.		
		1. Silk binding		80.00
		2. Cloth binding		75.00
6.	1962	PRAJNA (Xylograph) The entire xylograph containing both lexicon and grammar parts is presented by offset (Photomechanic) 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 the Samantabhadracaryapranidhanaraja. Lcangkya Rolpa'i Dorjee	61	3.00
8.	1964	<i>Philosophy</i> VIMSATIKA VIJNAPTIMATRATA-SIDDHI. Originally composed by Vasubandhu (4th-5th Century A.D.) consists of two parts Karika (verse) and Svavrtti (Auto-commentary). This work was rendered into	109	8.00

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		Tibetan by Jinamitra and Silendrabodhi 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.		
9.	1966	<p><i>Medicine</i></p> <p>GSO DPYAD RGYAL POI DKOR MDZOD-this offset print of So Chad Gyal poi Kor zod is made from the set preserved in the Sikkim Research Institute of Tibetology. Jetsun Dragspa Gyaltsan completed this volume on medicine (12th Century A.D.). This treatise consists of 43 tracts and pamphlets on different diseases, the prescriptions cover not only medicines from soil, rock, plants and processes like message and venesection but also spells and charms.</p> <p style="text-align: right;">Jetsun Dagpa Gyaltsan</p> <p style="text-align: right;">1) Cloth binding</p> <p style="text-align: right;">2) Paper binding</p>	167	30.00 25.00
10.	1968	<p><i>Poetics</i></p> <p>RGYAN GYI BSTAN BCOS ME LONG GI HGREL CHEN — the commentary on the first chapter of</p>	115	

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