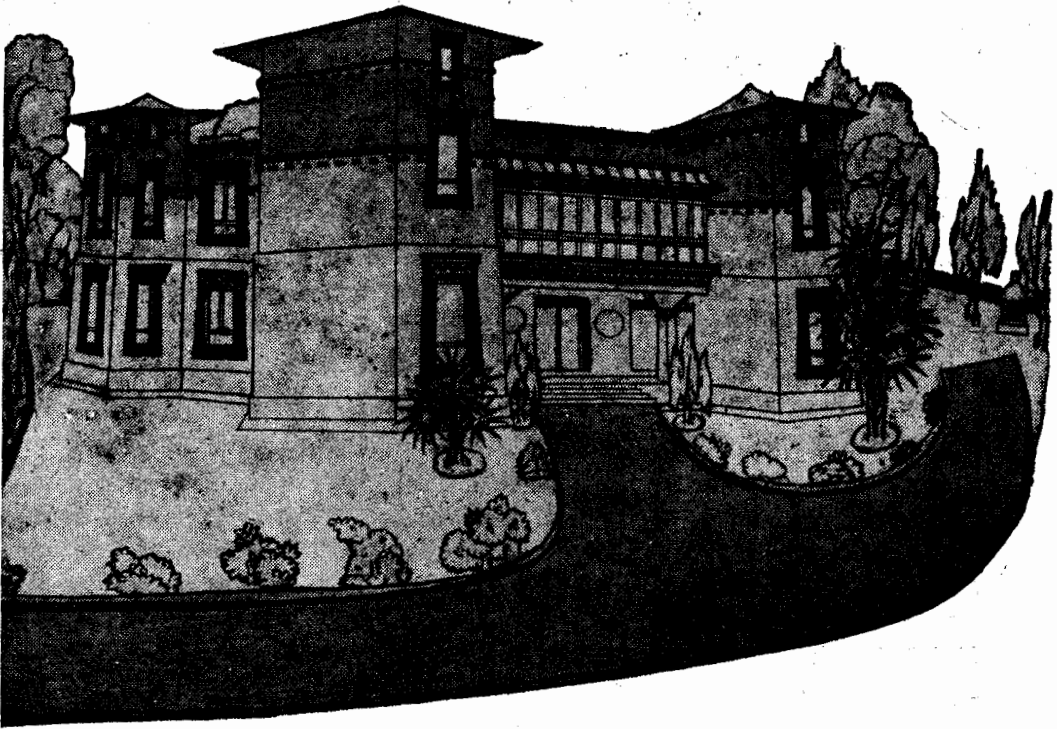


BULLETIN OF TIBETOLOGY



NEW SERIES

1982

No. 4

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

BULLETIN OF TIBETOLOGY

1982

No. 4

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

Price Rs. 10/-
For supply overseas
(Including air postage) £. 1.50.
(British Sterling)
Four issues Rs. 40/-
for supply overseas
(Including postage) \$ 9
4/82

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

CONTRIBUTORS IN THIS ISSUE

1. Professor Anukul Chandra Banerjee, M.A.,LL.B., Ph.D., F.A.S., F.R.A.S. (London), Director, Sikkim Research Institute of Tibetology and Other Buddhist Studies, Gangtok.
2. Dr. (Mrs.) Bela Bhattacharyya. M.A., Ph.D., Department of Pali, University of Calcutta.
3. Colonel T. S. Chadha, Additional Director, ONGC.

Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Sikkim Research Institute of Tibetology. An article represents the private individual views of the author and does not reflect those of any office or Institution with which the author may be associated. The editors are the publisher of the article (s); copyright of an article belongs to the author, unless otherwise indicated.

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.

Three issues of the quarterly journal have already been published. This is the fourth, which is now being presented to our members, subscribers and the like.

Three 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.

C O N T E N T S

1. Buddhism in Khotan Dr. Anukul Chandra Banerjee	...	1
2. The Dependent Origination in Buddhism Dr. (Mrs) Bela Bhattacharyya	...	4
3. Bhutanese Culture—A Short Study Colonel T. S. Chadha	...	14
4. Functions and Activities of SRITOBS	...	i-xii
5. Publications of SRITOBS	...	xiii-xxii



Buddhism in Khotan

Prof. Dr. Anukul Chandra Banerjee

Khotan which lies in the eastern region of Central Asia, also called Ser-India or the innermost Heart of Asia, became in course of time one of the famous centres of Buddhism and Buddhist Culture.

Geographical position

Buddhism entered Khotan during the reign of King Vijitasambhava, grandson of Kustana who was the son of Asoka and founded the royal dynasty at Khotan¹. The ancient annals of Khotan tell us that a monk named Aryavairocana came to Khotan from Kashmir and made the king Vijitasambhava build for him a big monastery outside its capital. It is said to have been the first Buddhist monastery constructed in Khotan. He also brought the sacred relics of Buddha from Kashmir later on. We are told that during the reigns of other subsequent kings a large number of monasteries were also built.

Introduction of Buddhist in Khotan

Khotan became an important centre of Buddhist studies from the very early times. It was also known to China as a well-known seat of Buddhist learning before the famous Chinese pilgrim Fa-Hein's visit to this place. Chu-shin-Hsung, a Chinese Buddhist monk, came to Khotan in about 260 A. D. from Loyang to study the Buddhist works. He devoted himself seriously to the Buddhist studies and collected a number of original Buddhist works and sent them to China. Moksala, a Khotanese Buddhist scholar, who went to China in 291 A. D. and translated all these works sent to China by Chu-shin-Hsung with the help of an Indian monk. Of the works translated in China, mention may be made of the Pancavimsatisahasrikaprajnaparamita, Vimalakirtinirdesa and other Mahayana texts. It is thus apparent that Khotan was a great centre of Mahayana studies in the early third century A. D.

Khotan - an important centre for Buddhist studies

1. Stein Konow, JRAS, 1914. pp. 344 ff.

In 480 A. D. Fa-hsien visited Khotan and stayed along with his companions at the Gomativihara which was one of the premier institutions of Buddhist learning and Culture in Central Asia. In his itinerary the famous pilgrim has given a very interesting description of this Vihara. He writes that in this Vihara "there were three thousand monks who are called to their meals by the sound of a bell. When they enter the refectory their demeanour is marked by a reverent gravity, and they take their seats in regular order, all maintaining a perfect silence. No sound is heard from their almsbowls and other utensils. When any of these pure men requires food they are not allowed to call out for it but only make signs with their hands".

Fa-hsien's visit
to Khotan

A number of well-known Indian scholars lived in this Vihara. Instead of coming to India many Chinese pilgrims stayed in Khotan for their Buddhist studies. The monks of Gomativihara wrote a large number of works which were regarded as canonical¹.

His itinerary throws ample light on the condition of Buddhism in Khotan. He writes that "there were some tens of thousands of monks mostly followers of the Mahayana and in the country where the houses of people were scattered "like stars" about the oases, each house had a small stupa before the door".

He has further written that apart from the famous Gomativihara there were other principal monasteries in Khotan. The king's new monastery, situated outside the city, was the second largest monastery in Khotan. It took eight years to build.

After Fa-hsien Hiuen-Tshang visited Khotan on his way back home in 644 A.D. His itinerary gives us a fair picture of Buddhism in Khotan in those days. He tells us that there were about a hundred monasteries with some five hundred monks who were adherents of Mahayana Buddhism.

Hiuen-Tsang's
visit to Khotan

1. P. C. Bagchi, India and China, p. 15.

The people were devout Buddhists and supported the Sangha with their magnificent gifts. The monasteries were not lacking in the observance of the disciplinary code and the monasteries were still the centres of learning.

The Dependent Origination in Buddhism

Dr. (Mrs.) Bela Bhattacharya

The Dependent Origination (Paticcasamuppada) is one of the most vital concepts of Buddhism. It may be stated as one of the most subtle teachings of Buddha. It is a mode marked by the simple condition of happening of a phenomenon on the basis of its sole invariable antecedent phenomenon. Generally speaking, the meaning of Paticcasamuppada is 'arising on the grounds of a preceding cause'. It is the causal chain of causation.

Paticcasamuppada-
its various
connotations

Scholars and writers have rendered this term in various ways, such as, 'Dependent Origination' or 'Dependent Arising' or 'Conditioned co-production' or 'Causal Genesis' or 'Conditioned Genesis' etc.

All existence is impermanent. It means becoming. All becoming is subject to the law of causation. Law of causation is the production of an effect out of a complement of causes and conditions. When the causes and conditions disappear, the effect appears. The effect emerges from the destruction of causes and conditions. Causes and conditions are co-related. An effect cannot happen without any cause and conditions.

Cause and
effect

The cause of an effect vanishes, then the effect emerges. The cause cannot exist in the effect. But the cause is always prior to the effect. The effect arises from an aggregate of causes and conditions. A seed is the cause of a plant.

The soil, water, light etc which promote the growth of the plant are its conditions. So a Hetu is the principal cause and a Paccaya is a concomitant condition. Only one cause cannot produce an effect. It is also related with other concomitant conditions to produce an effect. An effect arises from a cause and a complement of conditions. A coconut is the principal cause of a coconut tree, and that tree may be again cause of many a cocanut tree.

The things of the world are neither due to one cause nor those are causeless. Things have many causes. The Law of Dependent Origination is without beginning or end. Causation is dynamic not static. A cause never perishes but only changes as a jar is made from clay. In this case the name clay is lost and the name jar arises.

Cause-dynamic
Paticca (pratitya) means after reaching (prapya) or depending on (apeksya) and samma means right, utpada means arising. Combining all these we get depending causes. This establishes that all things are born of 'Dependent Origination'.

Paticcasamuppada-
its derivation
Buddha attained enlightenment at the foot of the Bodhi tree at Bodh-Gaya, and during the first watch of the night, he thought over the Dependent Origination thus: "when this exists, that comes to be, with the arising of this, that arises, namely, dependent on ignorance, volitional formation, dependent on formations, consciousness etc".

Buddha on
Paticcasamuppada
In the middle watch of the night he thought over the Dependent Origination thus: "when this does not exist, that does not come to be, with the cessation of this that ceases, namely, with the utter cessation of ignorance, the cessation of volitional formations etc". In the last watch of the night, He realised the Dependent Origination thus: "when this exists, that comes to be, with the arising of this, that arises; when this does not exist that does not come to be; with the cessation of this, that ceases namely, dependent on ignorance, volitional formations etc. Thus the whole mass of suffering arises. But by the utter cessation of volitional formations and so on...".

This is the ending of this whole mass of suffering. He realised the root cause of all sufferings and sorrows, which is comprised in the second noble truth. Analysing the origin of suffering the Master pointed out that the nidanas (causes) entwine man's consciousness and bind him fast to the gross world full of

pain and sorrow. The nidanas which are held at the root of all sufferings are twelve in number. They are :

1. Ignorance (Avijja)
2. Impression (Samkhara)
3. Consciousness (Vinnana)
4. Mind and Matter (Nama-rupa)
5. Six organs of sense (Salayatana)
6. Contact (Phassa)
7. Feeling (Vedana)
8. Desire (Tanha)
9. Attachment (Upadana)
10. Existence (Bhava)
11. Birth (Jati)
12. Old age and death (Jaramarana)

This is the wheel of life revolving day after day from birth to death and death to birth. The complete casual formula specifies that :

Ignorance conditions impressions
Impression conditions consciousness
Consciousness conditions mind and matter
Mind and matter condition the six senses
The six senses condition contact
Contact conditions feeling
Feeling conditions craving or desire
Desire conditions attachment
Attachment conditions existence
Existence conditions birth
Birth conditions old age and death.

Briefly speaking, the Law of Causation is thus : "with ignorance as condition there arise (volitional) formations ; with formation as condition, consciousness ; with consciousness as condition, mentality-materiality ; with mentality-materiality as condition, the six-fold base with the sixfold base as condition, contact ; with contact as condition, feeling ; with feeling as condition, craving ; with craving as condition, clinging ; with clinging as condition,

becoming ; with becoming as condition, birth ; with birth as condition there are ageing and death, and sorrow, lamentation, pain, grief and despair ; thus there arises this whole mass of suffering. This is called the Dependent Origination¹”.

Let us now explain briefly the twelve nidanas constituting the dependent origination :

Avijja is the non-comprehension of the four Noble Truths, the past, the future, both the past and the future and Dependent Origination.

Avijja It may be identified with delusion. Avijja or ignorance or delusion is one of the root causes of all unwholesome actions. All the wrong deeds are the result of ignorance. Ignorance is enunciated as the first link of the chain of the twelvefold Dependent Origination which can be illustrated by a circle. It is the cycle of existence, bhavachakra. Each and every factor of Dependent Origination can be joined together with the next one in the series. They are all inter-dependent. Nothing is independent or isolated. It is an unbroken process. It gives rise to birth and death.

Samkhara denotes actions which are :

i) meritorious such as offering of gifts and observance of moral precept ; ii) sinful such as killing and stealing and iii) neither meritorious nor sinful such as beliefs in eternalism and annihilationism. The formation of merit consists of thirteen volitions.

These are the eight sense-sphere profitable volitions and five-material profitable volitions. The formation of demerit consists

Samkhara of twelve unprofitable volitions ; the formation of the imperturable consists of the four profitable volitions associated with the immaterial sphere. These three kinds of deeds may be i) Physical, ii) Verbal and iii) Mental. These bring about reactions. The Physical or bodily formation is bodily volition. The verbal formation is verbal volition and the Mental formation is mental volition.

1. The path of purification, Bhikkhu Nanarnoli p. 592.

The physical formation occurs in the body-door and produces bodily intimation. The verbal formation occurs in the speech-door and produces verbal intimation. Volition of direct knowledge is not connected here in these two cases. But the twenty-nine volitions are the mental formations. They arise in the mind-door without originating any kind of intimation.

These formations may be limited or unlimited, high or low, right or wrong, definite or indefinite. Due to lack of true knowledge, a person has the impression. It helps to bring about the happiness of the person. The functions of impressions of previous life of a person help to be born again. It depends on the deeds of the past life of a person. Ignorance generates acts which leave impressions on the individual for determining his future existence. It also creates impressions on the inner organ.

Re-birth in heaven is possible due to meritorious deeds, while non-meritorious deeds cause re-birth in hells and neutral deeds cause birth in the Arupalokas. Ignorance is the cause of formations. The term Samkhara has also another meaning. In the statement 'all compounded things are impermanent', Samkhara applies to all compounded and conditioned things i.e., all things that come into being as the effect of causes and conditions which also act as causes and conditions for other effects.

Vinnana (Consciousness) means here Pratisandhi vinnana (re-birth consciousness) and Pravrtti vinnana (a continuous flow of mental states). Pratisandhi vinnana is of nineteen kinds while Pravrtti vinnana is of thirty-two laukika vipakas (resultants). The word consciousness is sixfold, e.g. eye consciousness, ear-consciousness, nose-consciousness tongue-consciousness, body-consciousness and mind-consciousness.

Eye-consciousness is twofold e.g. profitable resultant and unprofitable resultant. Likewise ear, nose, tongue and body are also twofold. But mind consciousness is twentytwofold, namely, two profitable

and unprofitable resultant mind elements, three root-causeless mind consciousness elements and eight-sense-sphere resultant consciousness with root cause, five of the material sphere and four of the immaterial sphere. So are the thirtytwo mundane resultant consciousnesses. Here Vinnana is used in a technical sense. This is the germ of consciousness of the being entering into the womb of the mother, upholding the five elements of the new body. It is the product of the past Karmas (samkhara) of the dying man and of his past consciousness too.

This consciousness is compared to a stream of river which flows from one existence to another. Vinnana is a link between one existence to another. It is also conditioned, and, therefore, is not permanent; consciousness comes into being and passes away yielding place to new consciousness. Thus the stream of consciousness goes on until existence ceases.

Vinnana leads to nama-rupa of the present life of a being. In the present life it is not possible for a being to get rid of ignorance and impressions of past life. Name denotes the non-material or mental constituents of a being while rupa the material only.

Nama-rupa All inanimate objects are included in the term rupa. Name is the aggregates of four mental states, feeling, perception, impression and knowledge derived through sense organs. Rupa denotes the four elements, earth, water, fire and air. It comprises all the material objects. Namarupa are called Pancakhandha.

Salayatana denotes eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base. Caksayatana is the sensitivity of eye, srotrayatana is the sensitivity of ear, ghranayatana is the sensitivity of nose, jihvayatana is the sensitivity of tongue, kayayatana is the sensitivity of body and manayatana is the sensitivity of mind. Manayatana is a collective term for the many different classes of consciousness i.e. for the five kinds of sense-consciousness and the many kinds of mind-consciousness. Hence, five bases are physical phenomena namely, eye, ear, etc., and the sixth

base is identical with consciousness. Manayatana is of thirtytwo laukika vipakas. Nama-rupa are mentioned as the condition of the six sense-organs.

These two Nama and Rupa are the cause of six-sense-organs. By Nama is meant the three khandhas, namely, feeling, perceptions and impressions. Rupa is the collection of the four great elements e.g. earth, water, fire and air, the six objects viz., form, sound, smell, taste, touch, objects of thought and vitality. If there were no mentality-materiality, no sixfold base could arise. Thus mentality-materiality and sixfold base are interrelated and inter-dependent.

Phassa is produced by salayatana. Phassa is of six kinds corresponding to the six kinds of bases. Eye-contact is contact associated with eye-consciousness, ear-contact associated with eye-consciousness, ear-contact is the contact associated with ear-consciousness, nose-contact is the contact associated with nose-consciousness, tongue contact is the contact associated with tongue-consciousness and body base is the contact associated with body-consciousness. But mind contact is associated with twentytwo laukika vipakas. One form of contact is limited to one ayatana. Thus six sense organs are the conditions of contact.

Vedana also is one of six kinds corresponding to the six sense-organs. Vedana born of eye is vedana associated with the eye consciousness, vedana born of ear is vedana associated with ear consciousness, vedana born of nose is feeling associated with nose consciousness, vedana born of tongue is vedana associated with tongue consciousness, vedana born of body is vedana associated with body consciousness and vedana born of mind is vedana associated with thirtytwo laukika vipakas. Feeling may be pleasant, painful and neutral. This feeling is the outcome of contact. Visual and other perceptions are related to feeling in eight ways, as conscience mutuality, support, result, nurtiment, association, presence and non-disappearance. But the mind contact is associated with mind door in the

way only as decisive support. We see that with the arising of contact there arises feeling and it can never be stopped by any power or force. Seeing a form, hearing a sound, smelling an odour, tasting a flavour, touching some tangible thing cognising a mental object a person experiences feeling but we can not say that all beings experience the same feeling with the same objects.

Tanha is born of vedana. Tanha is of six kinds and there are six corresponding sources, i. e. the six doors of the sense-organs, craving for form, craving for sound, craving for smell, craving for taste, craving for touch and craving for mind object. Craving for form is the craving for the visible objects. Similarly, craving for sound is craving for the sound objects, craving for smell is the craving for odours. Craving for taste is the craving for the taste objects, craving for touch is the craving for bodily sensations and craving for dharma is the craving for mind objects. Craving may be of three kinds, e. g., kama, bhava and vibhava. When the craving creates a taste for the objects, it is called craving for sense desires. When the craving is associated with the eternity view and produces an attachment, it is called craving for becoming. When the craving is associated with annihilation, it is called craving for non-becoming.

Tanha leads to Upadana. Upadana is of four kinds ; kama, ditthi, silabata and attavada, Kama-tanha is the cause of Kamupadana. Kamupadana is mental concomitants rooted in greed. Ditthupadana is the wrong view that there is no resultant of the gifts. Silabbatupadana is the belief that ceremonial observances lead to purification or liberation. Attavdupadana is the firm belief in the existence of one's soul or individuality. Upadana is the mental state that clings to or grasps the object.

Bhava is of two kinds ; Kamma bhava i. e. process of becoming and utpattibhava (rebirth) also process of becoming. Kamma

bhava is twenty-nine Kusala and Akusala cetanas (wholesome and unwholesome volitions) and twenty ways of good conduct and of evil conduct associated with these cetanas (volitions). It leads to active side of life. Upadana is the cause of bhava Kamupadana is the cause of kammabhava. Other upadanas viz ; ditthi, silabbata, attavada are the cause of uppattibhava. Uppati bhava is the resultant of thirty-two laukika vipakas and thirty-five cetasikas and the material phenomena produced by Kamma,

Jati means birth which is the appearance of the five aggregates of a being who is reborn. The living being is subject to the desire for re-existence, and takes rebirth in future life. Jati is controlled by kammabhava and not uppattibhava. Rebirth is dependent on certain external circumstances. Becoming is the condition of birth. Here birth means not the actual child-birth, but the appearance of the five aggregates, i. e. material form, feeling, perception, formations and consciousness in the mother's womb. This process is conditioned by kamma-bhava. The present birth is brought about by the craving and clinging kamma-volitons of the past births. The craving and clinging kamma-volitons of the present birth bring about future rebirth.

Dependent on birth arise ageing and death. Jaramaranasokapari-devadukkhadomanassa mean old age, death, grief, lamentation and sorrow. These are the causes of rebirth. These come through ageing and death. Birth is followed by ageing and death. Ageing and death are followed by birth, and birth is again followed by ageing and death.

Lastly, Paticcasamuppada is also known as Nidana doctrine or the Paccayakara (related condition). It further means origination of the world-order depending on causes. But from the absolute stand point, it means non-origination at all times leading to

Nibbana, the goal of life according to Buddhism. Evidently, this Paticcasamuppada can well be held as the most cardinal philosophical concept in Buddhism upon which the entire edifice of Buddhist religion is established.

Bhutanese Culture A Short Study

Colonel T. S. Chadha

Bhutan is the largest kingdom in the Himalaya with approximately 46620 Square Kilometres area - almost equal to the Indian State of Haryana and approximately six and a half times of the area of Sikkim.

Geopolitical
importance

Geopolitically, the location of Bhutan between the Tibetan Plateau and the Assam - Bengal plains of India, gives the Kingdom considerable strategic importance. The economic core of the nation lies in the fertile Inner Himalayan valleys, which are separated from one another by a series of high and complex inter connecting ridges extending across the country from north to south. The political nucleus is located in the Paro Valley, in the inner Himalaya.

Throughout their history, the Bhutanese have been fiercely protective of their independence and few outsiders were permitted access to Bhutan. Being land-locked and influenced by its topography of criss-cross valleys and hilly terrains, Bhutan remained essentially isolated from the outside world due to lack of modern means of transportation and communication systems.

Isolation from
outside world

With the revolutionary changes taking place in countries encircling its northern and southern borders during the 60's, Bhutan could no longer remain unaffected. In this regard, the happenings in China had a tremendous effect on this Kingdom and this situation has been aptly described by the National Geographic Magazine—"The world's last Shangrila, darkened by China's shadow...". However, the late King of Bhutan, Jigme Dorji Wangchuk who had the vision of a truly great builder of a nation, launched innumerable positive pioneering steps to bring his

Evolution of
modern Bhutan

country out of the complacent secluded slumber of centuries. Many development programmes by way of Five Year plans were instituted to restructure the entire political and administrative system to suit Bhutan's changing needs.

Bhutanese Culture and Tibetan Influence

Now, let us analyse the Bhutanese Culture. Bhutan does not have any ethnic group which could be considered the original inhabitants of the country, as the Bhutanese are descendants of people who migrated from neighbouring areas many centuries ago. The ethnic influence of all the bordering areas of Tibet, Burma, Nepal and India can be easily seen in different parts of the country. Broadly speaking, there are three separate ethnic groups in Bhutan. The most predominant group economically is of Mongolian origin who are settled mostly in northern Bhutan and bear the same physical characteristics as eastern Tibetans—broad cheek bones and elongated eyes. In eastern Bhutan, in the Tashigang district, the inhabitants greatly resemble those of Arunachal Pradesh (NEFA) in India and are presumably of Eastern Himalayan stock. The southern belt running parallel to the Dooars is inhabited mostly by people of Nepalese origin who came to the country from about the nineteenth century onwards. The word "Bhutaness" in political parlance includes all groups who have settled in Bhutan and are its citizens, but from the cultural point of view it refers primarily to people who follow the Drukpa sect of Buddhism and are popularly known as 'Drukpas'.

Learned scholars assert one of the opinions that an organic social structure in Bhutan developed only after the Tibetan influence in the country had become stabilised. It is therefore logical that the Bhutanese society should closely resemble to the one in Tibet. There are points of close similarity, both being strongholds of Mahayana Buddhism, which is popularly said to have been introduced in the two countries by the same Indian saint. In both countries, it was the religious hierarchy which had the predominant say in national affairs, though in Bhutan

Predominance of
Tibetan
influence

secular authority predominated with the establishment of a hereditary monarchy. In Tibet, the Dalai Lama continued to be the spiritual and temporal ruler of the country till the Chinese take over. In their religious attitudes, both people are equally devout; though it is generally felt that the Tibetans have a slightly deeper and more sophisticated knowledge of their religion.

Both the societies have progressed on democratic principles but the Bhutanese have, over the ages, been more democratic than the Tibetans. Aristocracy or nobility, as a distinct stratum of society, was not so marked in Bhutan as it has been in Tibet, possibly because Bhutan is much younger than Tibet. In Tibet, the hereditary class of nobles usually held important Government positions, and was a mainstay of Tibetan administration. In Bhutan, the aristocrats who live primarily in eastern and western Bhutan, had nothing to do with the administration. They enjoyed the status of "spiritual" aristocracy. Considering the broader pattern of society there is much wider economic disparity between the rich and the poor in Tibet than has ever been in Bhutan.

There are also important differences between the Tibetans and the Bhutanese in their habits. Bhutanese are primarily rice-eaters whereas Tibetans take barley flour (tsampa) and rely more heavily on meat.

The major entertainment for guests in Tibet was formerly confined to the New Year (Losar), whereas in Bhutan every household has a Puja once every year when guests and monks are lavishly entertained. The common amusements in Bhutan are archery and dancing, even among the upper and richer strata of society. Among higher ranking Tibetan families mahjong and dice, horse racing and picnics are the more popular amusements, and even women participate in mahjong and dice. Though archery is practised in Tibet, the method is different from that in Bhutan. Unlike the Bhutanese arrow which has a steel tip, Tibetan arrow has a large and hollow wooden point, and makes a hissing sound on its way to the target. In Tibet the use of chhang (local beer) even among common women is quite frequent; in Bhutan it is

more occasional, though women in eastern Bhutan drink more heavily. Mutual help at the time of cultivation is practised in both societies, and villagers take turns in helping each other. An average Tibetan has more leisure than an average Bhutanese. This is also due to the geographical conditions, the Tibetans growing one crop and the Bhutanese two crops in a year.

All Tibetan families celebrate marriage with a ceremony, but in Bhutan this is done only by the rich. More significantly, in Tibet it is the wife who generally comes to live with the husband's family as in India, whereas in Bhutan the matter is decided by personal preferences and economic considerations. Divorce, on the other hand, is more common among the Bhutanese than the Tibetans.

The Bhutanese preserve a form of indigenous medicine based on the traditional Indian Ayurvedic system combined with Tibetan herblore and some basic principles of Chinese medicine like cauterisation.

Most important being the study of herbal science, which has acquired considerable sophistication in Bhutan over the centuries—the country is sometimes known as the “land of medicinal herbs”. It is from Bhutan that these herbs were exported to Tibet. Traditional doctors used to study at Chakpori Medicine College in Lhasa, but today these studies are sponsored by the Government of Bhutan at an important institute set up for this purpose at Dechencholing at Thimphu.

The impact of modern medicine and scientific principles of hygiene, introduced into Bhutan during the past decade, has been tremendous on the traditional attitudes to sickness and its cure.

More people have begun to use modern hospitals and dispensaries established by the Government instead of consulting local astrologers and oracles only, as before. There is a perceptible trend to develop the traditional medical practices to supplement the knowledge of modern medicine and surgery.

Philosophy of Reincarnation

Both Tibetan and Bhutanese believe in the same religious philosophy. They are the staunch followers of the Mahayana Buddhism. Their attitude to death is best revealed in the Book of the Dead (Bardo Thodrol) literally meaning "deliverance by hearing in the intermediate state". This book, which is read in front of the dead person, claims to guide the departed consciousness through the intermediate state between death and re-birth (the Bardo).

Religious
philosophy

From the strictly Buddhist point of view, therefore, death is simply the shedding of a garment or the "reincarnation of the soul". It also provides a singular opportunity to gain final salvation. Conversely, it can lead to an existence in the worst hell, all of this depending on the karmic potential of the deceased.

The Bhutanese usually cremate their dead, except in the case of violent death, including suicide and death in an epidemic, when the bodies are buried. Even in such cases, the family may cremate the skeleton after a few months when the flesh has disintegrated. Cremation is practised by the richer sections and the lamas. However, there is no cremation in summer, unless for a high lama, because of the superstitious belief that it will result in hailstorm causing damage to crops.

Cremation of the
dead

The funeral ceremonies performed on and after the occasion of death are not limited to those prescribed in the Book of the Dead but include special ceremonies performed at fixed weekly intervals during the forty-nine days in which the consciousness is believed to be roaming the intermediate state. During these forty-nine days, or until the cremation, the corpse is treated as if it were living, food and company being provided as usual. During this period prayers are recited for the deceased to be reborn in the Western Paradise of Bliss, presided over by 'Amitabha'.

Funeral
ceremonies

Bhutanese are respectful towards religion. Those who can afford, go on pilgrimage even to the holy places in India connected with the life

Pilgrimage,
prayers and
ceremonies

of the Buddha. Almost every house has an altar with statues of the Buddha, and the great gurus. Every village has a temple in which ceremonies are performed from time to time. A long strip of cloth material inscribed with prayers or hymns attached to a wooden pole invariably flutters on top of every house ; the idea being that the wind will carry the prayers far and wide for the welfare of the individual, community and the world. On every solemn occasion the people plant these prayer flags all over the countryside.

The 'Gelong' or monks are held in great esteem and wield considerable influence over the life of the community, though inevitably, the awareness of prosperity and contact with the world is eroding their influence. The presence of monks, like the Brahmin i.e. priests in India, is necessary on all occasions, whether happy or otherwise.

Theory of Karma

Practical application of the theory of 'Karma' has made Bhutanese society one of the most emancipated and liberal. If a man commits a crime and undergoes punishment, no stigma attaches to him. He has already paid for his bad Karma and, therefore, is not to be ostracised. This is quite unique compared to the attitude in other societies where the crimes of people are visited upon their children and even subsequent generations. Another interesting fact is that a person undergoing a jail sentence can leave jail by putting a proxy in his place. He can even ask his family to come to live with him for a while.

Bhutanese New Year and basis of its calendar

New Year—
'Losar'

The Bhutanese New Year, called 'Losar', usually falls in February, when Lord Buddha is believed to have overcome the forces of evil. As with Tibetan, the 'Losar' is considered very auspicious. It is believed that if there is a snow-fall during 'Losar', the entire year will be good for the country.

The Bhutanese Calendar is generally based on that of Tibet. It is composed of sixty-year cycles, each year named after a set combination of five elements and twelve animals.

Their Calendar For example, 1967 was the fire Sheep Year, 1968 the Earth Bird Year, and so on. The element which forms the first part of the name of year is considered male for the first and female for the second ; thus 1968 was the male Earth Monkey Year and 1969 was the female Earth Bird Year. This system is of Chinese origin and is used widely in Asia. Further, the Bhutanese Calendar, like the Tibetan, is based on the lunar month. As in the case of all lunar calendars, discrepancies arise in the length of some months. To adjust this discrepancy extra days or months are intercalculated in the calendar.

The auspicious days of the Bhutanese Calendar fall on the eight fifteenth (or full moon) and the thirtieth (last day) of every month. These lucky days are the common heritage of all Buddhist countries and are said to originate from the time of the Lord Buddha himself.

People in Bhutan are quite superstitious and believe in good or bad omens. The superstitions prevalent here are an important part of the country's subculture. They do not seem to have any relation to the Buddhist faith and probably originated long before its introduction. For example, if one goes on a journey or if arriving at one's destination, one meets a young girl carrying a vessel of water, this is considered very lucky. Conversely, if the vessel is empty it is considered a bad omen. This superstition is presumably of Indian origin where even today it is prevalent.

Superstitious by nature

Festivities & Classical Dances

Large scale festivities are organised on special occasions like the National Day of Bhutan which falls on 17 December. It was on this day in 1907 that the hereditary monarchy was established.

The Bhutanese are very fond of dancing and except for masked dance, the dances are generally slow, and the colourful dresses make them remarkably graceful. The music, except in masked dances, is usually slow, and expressive gestures are made with the hands. Both men and women join in these dances and some of them are performed in pairs. Most of the dances depict episodes from Buddhist history and mythology.

Dancing, types
of dances

The Nepalese living in southern Bhutan are also very fond of dancing. Their dances are brisker and expressive gestures are made with the hands and eyes as in some schools of Indian dancing. The masked dances, however, are performed only by the monks. With the influx of Tibetan refugees in 1959, some Tibetan dances have become quite popular. The yak dance with dancers wearing the hides of yaks is particularly popular in Bhutan, though performed by the Tibetans. In any important festivity, all three types of dances—Bhutanese, Nepalese and Tibetan - are performed.

Art and Architecture

The Bhutanese tradition maintains that making images of deities is a pious act leading to salvation. In its evolution and development, therefore, Bhutanese art, like early Indian and Tibetan art, is in the nature of 'Sadhana'.

A work of art, whether two or three dimensional, is judged primarily by how far it accords with traditional iconographic prescriptions. Style, conception and skill are all certainly to be praised but are secondary to the fundamental preoccupation with form. The main impulse is spiritual. The depiction of divine figures is considered a support to meditation and devotion. Buddhist art had already reached a high degree of excellence in India, the country of its origin, and when Buddhism came to Bhutan and Tibet it came as a doctrine, belief and philosophy accompanied with highly developed art forms as visual aids in its comprehension.

Work of art—
spiritual in
character

The art of Bhutan synthesises many strains—Indian, Nepalese, Chinese and Central Asian—peculiar to the genius of the country. Stylistically, perhaps one of the most dominant influences is the Nepalese, not only in Bhutan but over a large part of Asia. Newari artists from the city of Patna in the Kathmandu valley found religious patrons in Tibet and elsewhere who sponsored their work, especially in metal casting. These Newari Craftsmen and artists became famous for a number of skills like wood-carving, sculpture, metal work and religious paintings. The Bhutanese, like the Tibetans, owe a great deal of their artistic heritage to this community. There are two villages today which specialise in silver and gold work—Dranang near the confluence of the Thinchu and Pachu and Belnang in the Thimphu valley. The latter, as its name suggests (Balpo - Nepal), was definitely founded by Nepalese.

Synthesis of
Bhutanese art

The aim of Bhutanese art is primarily to serve as a visual aid for understanding the abstruse tenets of Buddhist philosophy and religion. One of its main subjects has been the 'mandala' or 'Kyilkhor'. Common to both Hindu and Buddhist traditions, the mandala is basically a mystic pattern used for purposes of initiation and meditation. It was introduced in Bhutan together with all the teachings and methods of the Northern Buddhist tradition, and its complex geometrical patterns are to be seen all over the country in a multiplicity of arrangements.

Depiction of
Buddhist
philosophy

Painted on cloth in the form of 'thangkas' and on the walls of temples as frescoes, the mandala is also preserved in a more permanent form. After the consecration rites have been completed, these permanent depictions of the mandala are believed to confer blessings on the faithful. The mandala is also painted on the ceiling of many temples.

Mandala'

The eight auspicious signs, 'Tashi Tagye', are another popular

theme of Bhutanese art, whether it be in painting, carving or sculpture. These auspicious and sacred signs are intimately associated with the life and teaching of the Buddha. The Banner of Victory symbolises the victory of Enlightenment. The parasol of authority symbolises the authority of the Buddha's teachings. The Conch Shell symbolises the reverberating sound of Dharma. The two Golden Fishes symbolise resurrection, eternal life, rebirth, etc. They may also be taken to symbolise the eye of perception, as fishes can see through muddy water. The Lucky Net symbolises Brahmajala representing all the theories and philosophies about the universe. It also symbolises the faculty to extract from the ocean of existence pearls of wisdom or jewels of enlightenment by following the net of the Buddha-dharma. The wheel of Law or Dharmachakra symbolises the propagation of the Buddha's teachings. The Vase of Immortality symbolises 'Amrita' or nectar and thus the immortality of the soul. The Lotus Flower symbolises the ultimate goal, namely Enlightenment.

'Tashi Tagye'—
eight auspicious
signs

The acme of Bhutanese art are the religious paintings or scrolls known as 'thangkas'. These art treasures because of their great beauty, divine themes and portable size are already known all over the world.

The thangka is not merely the product of creative self-expression or the desire to depict beauty. It is primarily an object of worship, and in the centre of the painting a deity resides. One of the most popular subjects of delineation, however, is Guru Padmasambhava, his two consorts, and his various emanations. The colour scheme of most of these paintings, especially of the older thangkas, is breath-takingly beautiful.

Thangkas

Sculpture is another field in which the Bhutanese artists have, over the ages, acquired unique skill. The statues are made of clay with a hollow interior and are painted in variegated colours. Every temple has large statues of divinities placed in small niches carved near the ceilings.

Sculpture

Wood carving to enhance architectural beauty is traditional in the

country. Carved panels are also used on Bhutanese tables and other items of furniture such as cabinets, low divans, partition screens, mirror-frames and jewellery boxes. The traditional form of interior decoration consists of having carvings on pillars, walls, and ceilings. The common motifs are the druk (dragon) dorji, Tashi-Tagye and various legendary animals. Another traditional art practised by the Bhutanese is the making of masks in wood, papiermache or clay. These masks are invariably used in the religious masked dances in which large numbers of mythological figures are depicted with the help of masks.

Wood carving
and masks

As stated earlier, gold and silver work has also been flourishing in Bhutan ever since the Newari artists from Nepal had first introduced it. Intricate chasing is done on jewellery cases especially on 'doma' and lime cases, known as 'chakar' and 'timmi', which men invariably carry. It is also done on sword handles which are generally made of silver and plated with gold.

Gold and
silver work

In the past, calligraphy has been practised as a fine art in Bhutan. Beautifully written manuscripts on separate sheets of centuries-old hand made paper are still extant in a surprisingly well preserved state.

Calligraphy

Bhutanese architecture is best reflected in its 'dzongs', 'lhakhangs' and 'chortens'. Even the system of administration by castles, or dzongs, was introduced into Bhutan from Tibet, it is interesting to note that the amalgamation of the castle and the monastery came about earlier in Bhutan than in Tibet. The Potala palace in Lhasa, the most famous Tibetan building, is known for its beauty, grandeur and size all over the world. The most common architectural feature of Bhutan's countryside is the 'chorten' or 'stupa'. A chorten literally means a receptacle of worship or offering. The stupa which was architecturally simple in the infancy, developed into a complex architectural structure with the passage of time. Building a stupa came to be considered an act of great piety, earning merit for the actual builders as well as for those who paid for them. These structures adorn the landscapes of all

Architecture-
dzongs, lhakhangs
and chortens

countries where Buddhism spread—Nepal, Tibet, Bhutan, Burma, Sri Lanka, Thailand, China, Japan and Korea. Though known by different names and representing different architectural styles, they originated with the Indian stupa and their basic function is the same everywhere.

Among the most sacred chortens of Bhutan are those at Jampa and Kurji lhakhangs in Bumthang and those below the dzong in Paro. The spiritual benefits that accrue to a person circumambulating and prostrating before one is equivalent to hundred thousand other chortens. However, among the best known chortens of Bhutan is the one at Paro, known as 'Dungtse lhakhang and believed to have been built by the great iron chain builder, the mahasiddha Thangtong Gyalpo, sometime after his arrival in Paro in 1433.

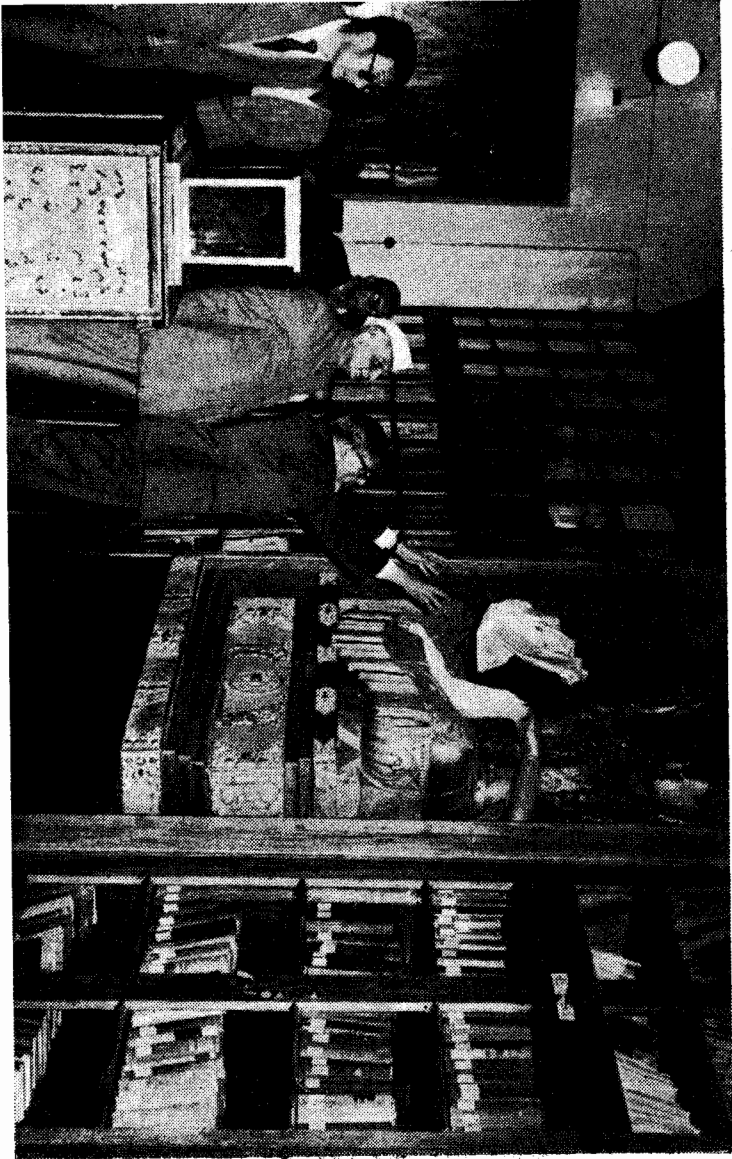
If any one were to epitomise Bhutanese art with one word, that word would be colour. The Bhutanese use colour extravagantly in their clothes, houses, decorations and above all in their thankas, murals and frescoes adorning the walls of temples. The attention to detail, the symmetry of figures, the nature of the theme and above all the bold colour treatment are perfectly combined. The Bhutanese artists have not only accomplished a difficult task but have created a lasting symbol of the triumph of their faith. This has made it possible for Bhutan to maintain its identity and not be swallowed by the culture of its big neighbours.

Art symbolises
richness and
colour

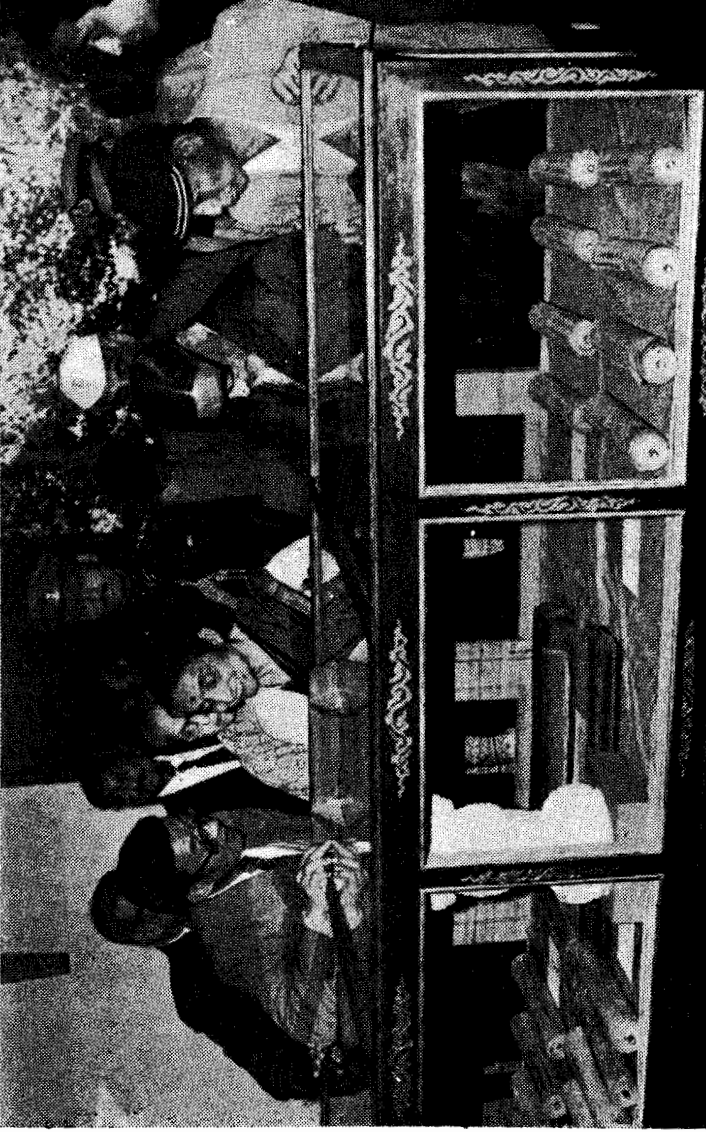
Conclusion

It will be seen that the Bhutanese culture is synthesis of the rich culture that it derived, over the centuries, from various adjoining countries like India, China, Tibet, Nepal, Burma, Japan and Korea. However, the Tibetan culture has been the most predominant in influencing Bhutan. The fact that the two societies and culture, having the same heritage, have developed on different lines, is basically on account of following the policy of seclusion by the two countries in later years and their inhospitable rugged terrain, thereby

preventing frequent intercourse between the two societies, This drawback, however, proved to be a blessing in disguise as both culture and societies have developed independently in an atmosphere of freedom, and in the bargain, both have been able to create a very rich culture worth emulating. During the first half of the century, on account of improved communication and diplomatic relations, the Tibetans and Bhutanese who have visited each other's country, have come to realise and appreciate the richness of the two cultures which are rather complementary. Also, with the arrival of Tibetan refugees in Bhutan after the Chinese domination of Tibet, respect for each others' culture has further improved due to mutual contact.



Shri B. D. Pande, H. E. the Governor of West Bengal offering scarf to the image of Manjusri flanked by H. E. the Governor of Sikkim|President : SRITOBBS. Director, Dr. A. C. Banerjee and others.



Shri B. D. Pande, H. E. the Governor of West Bengal and Smt. Pande inspecting rare manuscripts, flanked by H. E. the Governor of Sikkim|President : SRITOBS. Director, Dr. A. C. Banerjee and others.

Functions and Activities of SRITOBBS

Visit of H. E. the Governor of West Bengal

Shri B. D. Pande, H. E. the Governor of West Bengal paid a visit to the Institute of Tibetology on 2.11.82 accompanied by H. E. the Governor of Sikkim/President : SRITOBBS. He was warmly welcomed on his arrival at the Institute by the Director, Dr. A. C. Banerjee and other members of the staff.

He was shown round the Institute's rare collection of Mahayana Buddhist art and other antique objects. He evinced keen interest in the all round development of the Institute. The President presented him the complimentary copies of the publications of the Institute.

Visit of Air Chief Marshal, Indian Air Force

Air Chief Marshal, Shri Dilbag Singh, Indian Air Force, visited the Institute on 6.11.82. He was warmly welcomed on his arrival at the Institute by the Director and other members of the staff.

He was shown xylographs, manuscripts and other antique objects of the Institute. He was deeply impressed with the collection of rare manuscripts on Buddhism well preserved in this Institute. He evinced keen interest in the research activities.

Visit of Union Deputy Minister for Environment, New Delhi

Shri Digvijay Singh, Union Deputy Minister for Environment, Government of India visited Sikkim Research Institute of Tibetology on 7.12.82. He was warmly welcomed by the Director Dr. A. C. Banerjee and other members of the staff.

He was shown round the Institute's rare and unique collection. He evinced keen interest in the development of the Institute. He further expressed that the rare and invaluable treasure of ancient heritage should be preserved at all cost. He was deeply impressed with the collection of rare manuscripts and antique objects.

*Visit of Union Deputy Minister for Labour and Rehabilitation,
New Delhi*

Shri Giridhar Gomango, Union Deputy Minister for Labour and Rehabilitation, Government of India, New Delhi visited this Institute on 31.12.82. The Director and the other members of the staff warmly welcomed him on his arrival at the Institute.

He was shown round the valuable and rare collection preserved well in this institute. He evinced keen interest in the Buddhist literature and also made special enquiries on life and teachings of Dignagacarya, the father of Indian logic.

Observance of Lhabab Dhuchen (The Descent of Lord Buddha on Earth)

Lhabab Dhuchen is celebrated on the 22nd day of the 9th month of the Tibetan calendar by all the Buddhists. It is commemorated on account of Lord Buddha's descent from Trayatrimsa heaven after having visited and preached Dharma to his mother and all the other heavenly beings.

The queen mother, Mahadevi expired seven days after the birth of Lord Buddha and was reborn in Trayatrimsa heaven. Being well aware of this Buddha went to heaven and preached to her at the age of forty one. There, he sat on a white stone called Lawa-Karpai-Doleb-Pandukambala which was under the Kabidhara tree and observed the summer retreat. Meanwhile, a battle raged between the Devas and the Asuras, in which the latter were victorious. Eventually, Indra, the king of the Devas approached Lord Buddha and requested for his help. And the Buddha recited the Victorious Sutra (Gyaltshen-Tsemoi-Pung-Gyan-Arya-dhvajagra-keyura-nama-Dharani) by which the Devas could easily defeat their enemies.

Meanwhile, his chief disciple, Maudgalyana arrived from earth and requested Buddha to return to earth. The Buddha granted his request and came down to earth by the three parallel ladders, made of Vaidurya (Lapislazuli), gold and silver, which were created by Viswakarma (architect of the Devas). He was flanked on his right by Brahma and on his left by Indra, both fanning Lord Buddha, followed by their attendants carrying various offerings. This occasion is one of the most important among the principle one hundred activities of Lord Buddha.

This great festival was observed by the staff of the Sikkim Research Institute of Tibetology at the main Tibetan Library Hall in which all the sacred scriptures, Thankas and Images were kept. Hundreds of devotees from different walks of life took part in the celebration and prayed for Universal Peace and Happiness. The celebration was concluded by serving light refreshments to the Lamas and the staff.



Obituary

*The Sad Passing away of Acarya Jampa Yeshe, Research Assistant,
SRITOBBS*

Acarya Jampa Yeshe was born in Kham (Eastern Tibet) in 1938. At the age of twelve he was initiated into monkhood at the Monastery. There he learned how to read and write the holy scriptures. At the age of sixteen he left his native place and came to Lhasa, where he entered the University of Loseling and studied Prajnaparamita for six years. During this period he also received teachings on various subjects from H. H. the Dalai Lama and other high ranking Lamas.

In 1959 he came to India as a refugee. Later he was selected and sent to Nalanda University for further studies by the Council for Religious Affairs of the Tibetan Government at Dharamsala. In 1967 he received Diploma in Sanskrit and in 1969 he became an Acarya in Pali. He then passed the B.A. in special English in 1970. He continued his studies in Pali at the same Institute and obtained his M. A. degree. Finally, in 1972 he was appointed in the Sikkim Research Institute of Tibetology as Research Assistant and worked here for more than ten years. During his tenure at the Institute he maintained a very good relation with his colleagues. He was a sincere worker and had a very pleasing personality. He worked for more than four years in the Sheda College as a Sanskrit teacher. He was indeed an asset to the Institute.

A Condolence Meeting was held at the SRITOBBS on 7th December 1982 in the room of the Director to condole the passing away, of Acarya Jampa Yeshe, M.A.. H. E. the Governor of Sikkim/President, SRITOBBS too was present on the occasion. A minute's silence was observed in memory of the departed soul. It was further decided to send a copy of the resolution to his relatives at Gangtok. The President declared a half holiday on his funeral day.

***The sad passing away of Shri Sonam Yondu, General Secretary
Dharma Chakra Centre, Rumtek***

The Director and the staff members of SRITOBS deeply mourned the passing away of the General Secretary, Shri Sonam Yondu of Dharma Chakra Centre, Rumtek. Prayers were offered to the Three Jewels for the departed soul. A condolatory telegram was sent to the members of the bereaved family.

Publication :

1. The material for the third issue of Bulletin of Tibetology (July-Sept., 1982) had been sent to the President for approval.
2. In the Executive Board Meeting held on 9th December, 1982 with H. E. the Governor of Sikkim/President : SRITOBS on the Chair, it was decided that the Quarterly Journal of SRITOBS, Bulletin of Tibetology should be sold to the foreigners on an annual subscription of \$ 10 (ten) including postage charges henceforth.



SRITOB'S MEMBERSHIP DRIVE
(OCTOBER-DECEMBER, 1982)

During the period (Oct.-Dec., 1982) our Membership Drive had produced fair result. The number of members increased to fiftyfour belonging to different categories. Names of the members are regularly published in 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. N. C. Bali, Managing Director, Hotel Mayur, Gangtok.	Life
2. The Secretary, Ecclesiastical Department, Government of Sikkim, Gangtok.	Institutional
3. The Secretary, Information & Public Relations, Government of Sikkim, Gangtok.	"

Total Number — Life	4
" — Institutional	21
" — Ordinary	29
Total	54

Total amount of membership fee received and deposited by cheque and cash Rs. 38,701/- (Rupees Thirtyeight Thousand Seven Hundred and One) Only.

DISTINGUISHED VISITORS TO SRITOB'S
(OCT. — DEC. 1982)

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

Shri M. P. Hasabanisi, Estimates Committee on 21.10.82.; Mr. & Mrs. H. Leopold, Netherland Ambassador, New Delhi on 31.10.82 ; Shri B. D. Pande, H.E. Governor of West Bengal on 2.11.82 ; Shri H. C. Roy, Post Master General, West Bengal Circle on 4.11.82 ; Air Chief Marshal Shri Dilbag Singh, Indian Air Force on 6.11.82 ; Mr. Delf Philiff, Valerie Jackson and others, Bombay on 13.11.82 ; Justice Shri R. L. Agarwal, Judge High Court, Bombay on 19.11.82 ; Air Marshal M. J. Dotiwalla, Indian Air Force on 5.12.82 ; Shri Digvijay Singh, Union Deputy Minister for Environment, Govt. of India on 7. 12. 82 ; Shri N. N. Jha, Joint Secretary, Ministry of Trade Affairs, New Delhi on 8.12.82 ; Mr. George Fremont, Consul-General for France in Calcutta on 8.12.82 ; Shri C. H. Maturam, M.L.A. and Party Committee on Welfare of Scheduled Castes of Punjab Vidhan Sabha, Chandigarh on 21.12.82 ; Mr. S. C. Tso, University of Hong Kong on 26.12.82 ; Smt. R. Ghosh, Centre for Asian Studies, University of Hong Kong on 26.12.82 ; Shri Giridhar Gomango, Union Deputy Minister for Labour and Rehabilitation, New Delhi on 31.12.82.

During the period (October-December, 1982) 1716 tourists including 323 foreigners visited the Institute.

OPINIONS OF THE DISTINGUISHED VISITORS TO SRITOB'S

SHRI M. P. HASABANISI

The members of the estimates Committee of the Maharashtra Legislative visited the Institute of Tibetology today the 21st and were happy to note the wealth of the Buddhist literature and culture assembled in the institute.

Sd/- M. P. Hasabanisi,
For Estimates Committee
21.10.82

MR. & MRS. H. LEOPOLD

It is an honour and privilege for us to have been able to visit this eminent collection and we are very grateful for the friendly reception and expert guidance.

Sd/- H. Leopold (Mr, & Mrs)
Netherland Ambassador,
New Delhi.
31.10.82

SHRI B. D. PANDE

A most instructive visit to a very famous and holy place.

Sd/- B. D. Pande,
H.E. Governor, West Bengal
2.11.82

SHRI J. C. ROY

We passed an absorbing one-and half hour visiting this Institute, and could not devote more time to our great dismay. A very wonderful Institute with an extremely unassuming scholar as its Director.

Sd/- J. C. Ray
Postmaster-General,
4.11.82

AIR CHIEF MARSHAL DILBAG SINGH

I am deeply impressed with the collection of rare manuscripts on Buddhism preserved so nicely in this Institute. I would like to congratulate the Director and other administrative of the Institute for the excellent work being done in the Institute for learning. I am grateful to them for the trouble they have taken in explaining everything in more detail.

Sd/- Dilbag Singh
Air Chief Marshal,
Indian Air Force.
6.11.82

MR. DELF PHILIFF AND VALERIE JACKSON

We delighted having had the opportunity to visit this Institute. Especially the Thanka collection found are of great interest. Many thanks to Mr. Jampa Yeshe who gave us very detailed explanations.

Sd/- Delf Philiff & Valerie
Jackson M.A.
Dr. Rajabali patel Lane,
Bombay.
13.11.82

SHRI R. L. AGGARWAL

I and my daughters are fortunate indeed to visit this Institute. We have been told of the steady growth of the Institution which is second in the world in some acquisitions of Tibetan scripts. I congratulate the teachers who are dedicated to the Institute and its Director and other members of the staff. The manner in which the collections are preserved is fascinating to a visitor.

Sd/- Justice R. L. Aggarwal,
Judge High Court,
Bombay
19.11.82

AIR MARSHAL M. J. DOTIWALLA

A fabulous treasure have bringing the past into present forms. A most interesting visit for my wife and myself, which we will always remember and cherish.

Sd/- M. J. Dotiwalla,
Air Marshal,
Indian Air Force.
5.12.82

SHRI DIGVIJAY SINGH

The importance of this Institute is incalculable. Both the Central and State Governments shall give their utmost help to preserve and augment the collections here. I was fascinated seeing the collection all the more fascinating immediately after returning from helicopter tour of the Kanchenjanga National Park. Those majestic scenes are still fighting in my vision.

Sd/- Digvijay Singh,
Union Deputy Minister for Environment,
New Delhi,
7.12.82

SHRI N. N. JHA

We were most happy to visit this great Institute which is doing pioneering work in the preservation of Tibetan Culture. It also needs the capturing the environment & atmosphere from sound depicted. Every success to the Institute.

Sd/- N N Jha,
Joint Secretary,
Ministry of Trade Affairs,
New Delhi.
8.12.82

MR. & MRS GEORGE FREMONT

My wife and I have been deeply impressed by the Institute of Tibetology in Gangtok. We are happy to have got the opportunity of visiting this unique centre of study of this civilization. I want to present my compliment to the staff of the Institute for the care with which they preserve the precious collection of the museum. The scholars who are fortunate enough to study in this centre for higher science may constitute a great deal to improve the knowledge of a rare heritage.

Sd/- George Fremont
Consul-General for France in Calcutta.
8.12.82

SHRI C. H. MATURAM AND PARTY

The Committee on Welfare of Scheduled Castes of Punjab Vidhan Sabha, Chandigarh was very much impressed by the way in which the historical and religious literature of Buddhism has been preserved in the Institute at Gangtok.

Sd/- 1. CH. Maturam M.L.A.
" 2. S. Tara Singh Lyalepur, M.L.A.
" 3. S. H. Hari Mittar Hans, M.L.A.
" 4. S. Ujagar Singh Bindra
" 5. Tilak Raj Sethi, Reporter
21.12.82

MR. S. C. TSO

Thank you for showing my friends and myself. The precious treasures collected in the Institute, and for the patent and clear commentaries to us on the Buddhism of the Himalayan region.

Sd/- S. C. Tso,
University of Hong Kong.
26.12.82

MRS. R. GHOSH

We do appreciate the great enthusiasm with which our group from Hong Kong was received and are grateful for the excellent introduction to Tibetan Religion Art.

Sd/- R. Ghosh,
Centre for Asian Studies,
University of Hong Kong.
26.12.82

SHRI GIRIDHAR GOMANGO

This Institute is having lot of original manuscript of ancient literature. It is lively to see the Institute with such a large number of Buddhist literature.

Sd/- Giridhar Gomango,
Union Deputy Minister for
Labour and Rehabilitation,
New Delhi.
31.12.82

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.</p> <p style="text-align: right;">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 redaction in 1538 A.D. While this revised version has been available in xylograph, handmade copies of the original have been rare.</p> <p style="text-align: right;">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 in 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 Gyaltshan 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 Gyaltshan	223	25.00
5.	1962	<i>Art Book</i> RGYANDRUG-MCHOGGNYIS rGyandrug-mchoggniyis (Six ornaments and two Excellents) on Mahayana Philosophy (1670 A.D.) reproduces ancient scrolls depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunsprabha 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-	54	

Srl. No.	Year	Subject and Author	Folio	Price
		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 BRANG PO'I DGONGS PA GSOL BAR BYED PAI RGYAN. The commentary on the Samantabhadracaryapranidhanaraja. Lcangkya Rolpa'i Derjee	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 Svavtti (Autocommentary). This work was rendered into	109	8.00

Srl. No.	Year	Subject and Author	Folio	Price
		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 Gyal-tshan 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, rocks, plants and processes like massage and venesection but also spells and charms.</p> <p>Jetsun Dagpa Gyaltschan.</p> <p>1) Cloth binding</p> <p>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	

Srl. No.	Year	Subject and Author	Folio	Price
		Kavyadarsa of Dandin, a work of Sanskrit poetics. Ugyan KunzanTenzing 1) Cloth binding 2) Paper binding		30.00 25.00
11.	1976	GSNG SNGAS SNGA 'GYUR THUN MIN LUGS KYI BSLAB BYA. Tantric Doctrine according to Nyingmapa School. rDo grub Chen Rinpoche (Kham-Golok)	41	6.00
12.	1976	A SAORT ACCOUNT OF MONASTIC LIEE IN RDO GRUB (Golok) Khritsho Derge and Kyibuk tshang Monasteries. 1) rDo grub Chen Rinpoche 2) Khenpo Lodos Zangpo 3) 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. Khenpo Lhodos Zangpo	81	6.00
14.	1976-78	<i>History/Philosophy</i> RINCHEN TERZOD (Palpung kham) in 61volumes of Xylographs. palm leaf pattern of which only		

Srl. No.	Year	Subject and Author	Folio	Price
----------	------	--------------------	-------	-------

set available outside Tibet in Sikkim Research Institute of Tibetology Collections. Rinchen Terzod (Precious Hidden Treasurers) contains the teachings of Guru Padmasambhava and others in 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	—		450.00
2) Paper binding	—		350.00

15.	1977-81	KADAM PHACHO — Teaching of Atisa-Dipankara Srijnana 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		125.00
2) Paper binding		100.00

Bulletin of Tibetology
(A QUARTERLY PUBLICATION)
1964-82 (English). It contains learned papers on various aspects and topics of Buddhalogy, Tibetology,

Srl. No.	Year	Subject and Author	Folio	Price
		Buddhist Philosophy, Hymns and the like, notes and topics, book reviews etc. Sanskrit-Tibetan texts are also published herein. Price Rs. 10/- per copy and Rs. 40/- for annual subscription.		
		Total copy in set	42	
		Total price per set	...	Rs. 450.00

**TIBETAN XYLOGRAPH REPRODUCTION
SRITOB**

Sri. No.	Year	Subject and Author	Folio	Price
1.	1956	LHAR BCAS SID ZH'I GTSUG RGYAN GONGSA RGYAL DBANG SKU PHRENG BCU BZHI PA CHEN PO NGOS 'DZIN ZHU TSHUL DANG GSER KHRI MNGA' GSOL SOGS MDO TSAM BKOD PA. (Coronation Story of H. H. the 14th Dalai Lama composed by Sir Basil John Gould into English and translated from English into Tibetan by Rani Choni Dorjee and Sonam Gyalpo).	29	Rs. 16.00
2.		'DUS PA MOD'I SGRUB KHOG RIN CHEN 'OD KYI SNANG BA. (Ritual Text) by Lochan Dharamashri.	64	Rs. 25.00
3.		TSHOGS CHEN 'DUS PA'I SGRUB THABS DNOGS GRUB CHAR 'BEBS. (Ritual Text) by Rig 'zDin 'gYur Med rDor rJe.	41	Rs. 15.00
4.		TSHOGS CHEN 'DUS PA'I DKYIL 'KHOR GYI CHO GA DRI MED 'OD KYI PHRENG BA. (Ritual Text) by Rinzing Gyurme Dorjee.	19	Rs. 8.00

Srl. No.	Year	Subject and Author	Folio	Price
5.		'DUS MDO' I RGYUN KHYER NXER BSDUS (Ritual Text) by Rigzin Jigme Lingpa.	2	Rs. 2.00
6.	1964	BOD KYI BRDA SPROD PA'I GZHUNG SUM CU PA DANG RTAGS KYI 'JUG PA'I 'GREL GSAR LEGS BSHAD BTSO SBY- ANGS GSER GYI YANG ZHUN. (Commentary on the Tibetan Gram- mar) by Bashi Phunstshogs Wangyal.	39	Rs. 16.00
7.	1964	RTAGS KYI 'JUG PA'I DPER BRJOD REU MIG GSAR BU'I GCES NOR. (Tibetan Grammar) by Bashi Phunstshogs Wangyal.	16	Rs. 7.00
8.	1964	LEG BSHAD LJON DBANG REU MIG TU GSAR BSKRUN. (Tibetan Grammar) by Bashi Phunstshogs Wangyal.	2	Rs. 2.00
9.		THUGS RJE CHEN PO PADMA DRI MED DKAR PO LAS MNA SDIG BSHAGS PA NGAN SON KUN 'JOMS.	31	Rs. 10.00
10.		RGYAL BA'I SRAS KYI LAG LEN SO BDUN MA (The Thirty Seven practices of Bodhisattva Stages Philosophy) by Phagpa Ngulche Thogme.	7	Rs. 3.00

Srl. No.	Year	Subject and Author	Folio	Price
11.		DPAL LDAN RGYUD BZH'I BLA BRGYUD GSOL 'DEBS BYIN RLA- BS SPRIN PHUNG. (Prayer Book) by Mantshi Paldan Gyaltsen.	4	Rs. 2.00
12.		GU RU'I PHRIN BSKUR THA MA KHA'I NYES DMIGS. (Instruction on faults injurious things of smo- king) by Guru Padmasambhava.	2	Rs. 1.00

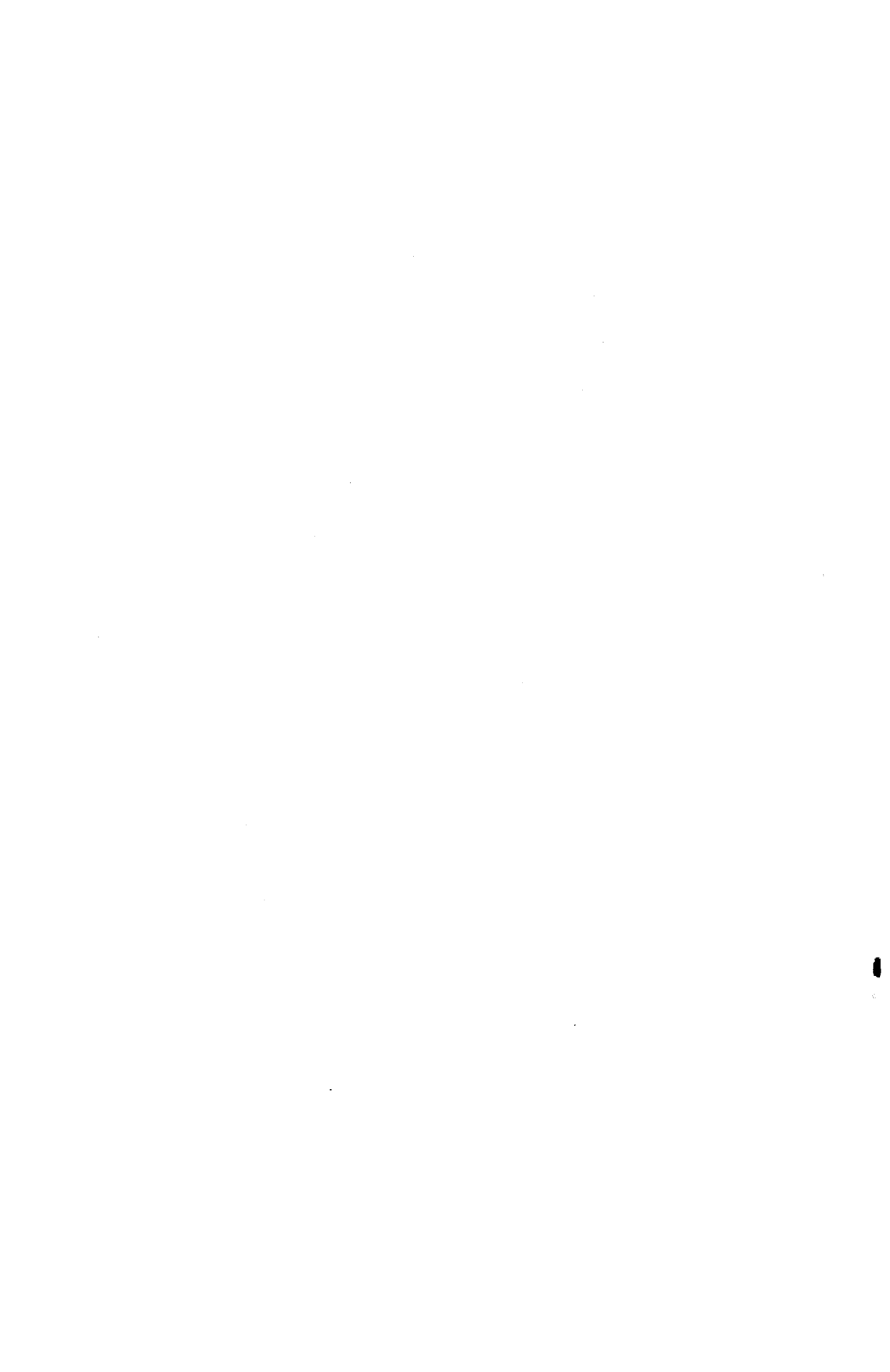
ADVERTISEMENT FOR
BULLETIN OF SIKKIM RESEARCH INSTITUTE OF
TIBETOLOGY
&
OTHER BUDDHIST STUDIES

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.

This Journal has a wide circulation in India and abroad.

It has been decided to invite advertisements for publication 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. Any information in this regard may be had from the Director, SRITOBBS on all working days.



A GUIDE TO SRITOBBS

A Guide to Sikkim Research Institute of Tibetology 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.

HOW TO BECOME MEMBERS OF THE INSTITUTE

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 General Librarian together with a copy of the activities of SRITOBBS.

**Sikkim Research Institute of Tibetology
&
Other Buddhist Studies
GANGTOK : SIKKIM**

APPLICATION FOR MEMBERSHIP

Name of Applicant.....
Official Designation.....
Address.....
Telephone No.....
Membership fee deposited (Ordinary/Life/Institutional).....
.....
Date.....

Place..... *Signature of Applicant*

Proposed By..... Accepted.....

Seconded by..... President

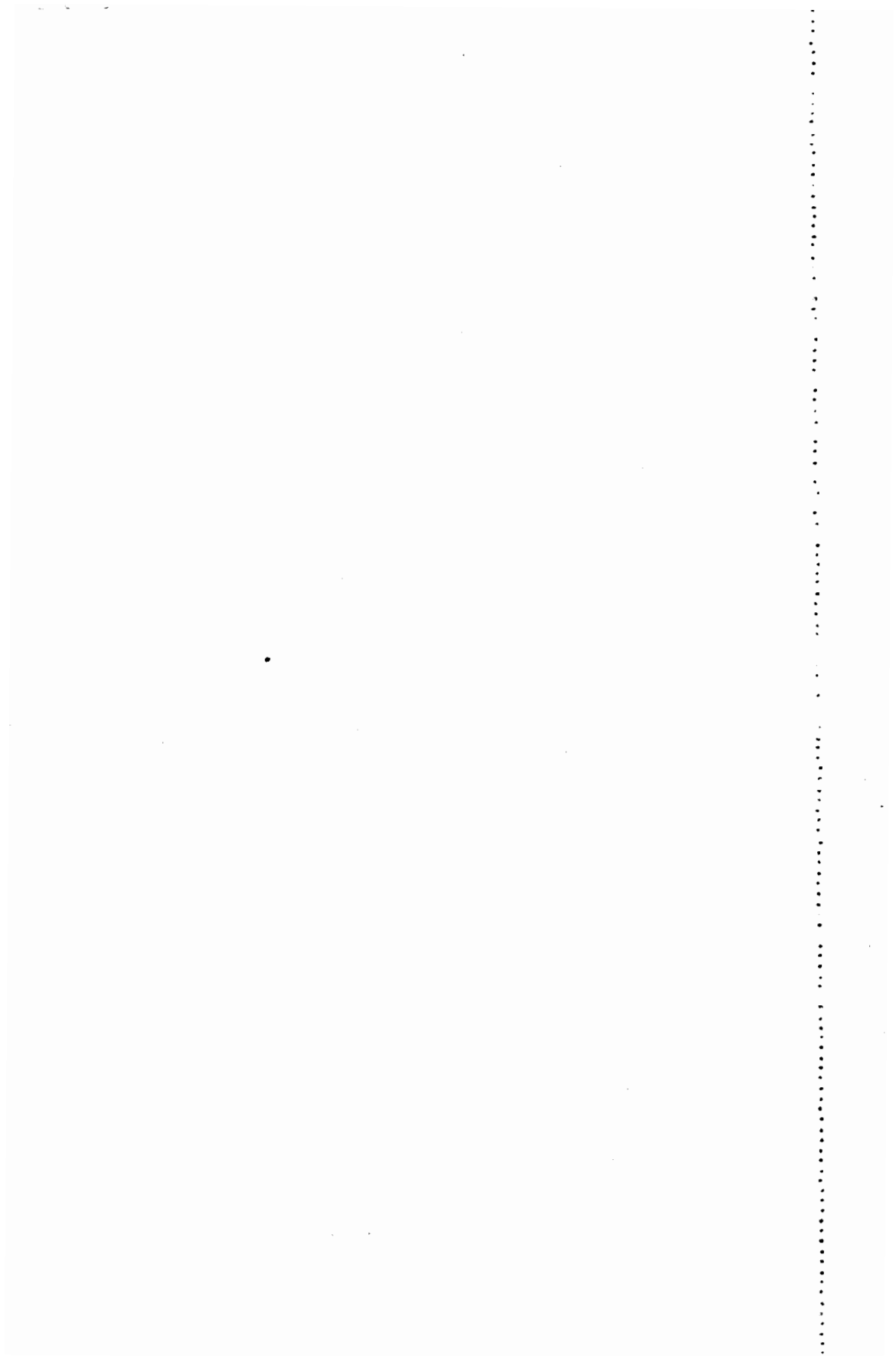
Signature of Director, SRITOBS

FOR USE OF SRITOBS OFFICE

Card No.....

Date.....

Signature of Director, SRITOBS



JUST OUT !!! JUST OUT !!!

*A CRITICAL EDITION OF
THE ALAMBANAPARIKSA*

OF

ACARYA DIGNAGA

BY

**N. AIYASWAMI SASTRI
SANTINIKETAN**

**FOR THE BENEFIT OF THOSE INTERESTED IN THE
INDIAN LOGIC THE WORK IS PUBLISHED ALONG
WITH ITS SANSKRIT COMMENTARIES, TIBETAN
TEXTS AND ENGLISH TRANSLATION WITH NOTES
FOR THE FIRST TIME BY THE SRITOBS.**

Price Rs. 40/-

