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.

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PREFACE

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

In 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.

This is the first issue of the quarterly journal (January—March, 1992). It was decided that this issue should be published as a Karmapa Commemoration Volume to immortalize the sacred memory of H.H. the XVI Gyalwa Karmapa, who was closely associated with the Institute and contributed immensely towards its development.

This issue contains eight articles of which two are written in Tibetan with their outlines in English.

Those apart, there is further an account of the functions and activities of Sillung and a list of books published so far.

Dr. Anukul Chandra Banerjee

Director,
Sikkim Research Institute of Tibetology
&
Other Buddhist Studies,
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The Godliness of Buddhism

M. E. Homi J. H. Taleyarhkan
Governor of Sikkim|President: SRITOB.

"If I cannot convince you, I must not convict you", was the formula
Lord Buddha gave to his followers forbidding them to convert people to his
way of religious thinking except by using the weapon of persuasive language.
I say, way of religious thinking because Buddha believed in the universality
of religion.

Nearly twenty six centuries later, the contemporary saint, Mahatma Gandhi
preached the same creed. Never use force. Never indulge in violence. Both
believed in the power of good over evil. Both preached and practised simpli-
city, integrity, unity and equality for all mankind. Both believed in piety
and piety, in compassion and consideration for all and in the invincibility of
gentleness.

The only difference between Mahatma Gandhi and the Buddha was
that while the one firmly believed in the existence of God, the Almighty,
the other said, "I know nothing about the mystery of God. But I know
something about the misery of man".

It was the sight of this misery that converted Buddha from a prince to
a pauper. Ghandhiji had no silver spoon to cast away. He was not born
with one in his mouth. He had begun and ended his life in simplicity and
humility and had suffered untold humiliations in the service of suffering
humanity.

All sorts of legends are woven round the life of Buddha. It is said that
when he was born, eight floods the world. The blind suddenly saw. The
deaf heard. The mute could. The new born infant suddenly spoke and said,
This is my last birth. Henceforward, there will be no more births for me".
The century in which he was born, the Sixth Century B.C., was full of extraordinary intellectual genius born of discovery for every ancient civilization.

Buddha was born in India, Zoroaster in Persia, Confucius in China. Anaximander and Herodotus in Greece. Zoroaster said, "mankind had a choice between Truth and Evil-a choice each must decide for himself". Indian philosophers had put the same question and their finding made India the center piece of religious activity in the world.

The Rigvedas were the most ancient religious scriptures way back in the second millennium B.C. Commentaries on the Rigvedas became world famous as the Upanishads in 700 B.C. They probed right into the heart of things, the nature of the universe and of the human soul.

India's religious frontiers were beyond the sacred scriptures. It founded Jainism, Buddhism and laid the foundations of other religions. India began to be transformed then from a country believing in natural forces into a nation justly famed for its concern with deep rooted religious understanding. To this day that ancient reputation we acquired adheres and has directed our action through so many vicissitudes through which our great country has passed. The Guiding hand has always been there to correct our course wherever and whenever we had strayed.

Lord Buddha was one of those sages. Buddhism was born in our country and spread to various parts of the world, far flung in their spread but never far fetched in their beliefs. Our Upanishads preached, "There is only one God. The belief that all gods, all people and all things are different manifestations of the One Spirit that pervades the Universe, took firm roots".

Buddha never denied the existence of God. He never admired it. He never disrespected those who had faith in Him. Buddha concerned himself with the suffering of humanity and how to relieve it. That has also been the line of pious thinking and action and sacrifice of all Prophets.
It was succession or sight of such human suffering, a man broken by old age, another suffering from leprosy, a third dead, that changed the course of his life and perhaps one facet of the course of history. The Charities Chaitanyak told his lord, the Prince then as Buddha was till about the age of 25, "thir, my lord, is the way of life and this the end of life" as they came to the corpse.

It made the young Siddhartha Sakya Muni Gautama, shed his royal robes and go into deep meditation. He left his royal father, the king, his beautiful wife and son and plunged into the lonely woods in search of Truth which he found at the age of 35. He found it under a Bodhi-tree—the tree of enlightenment. And from then on, he began to preach his new faith in the saharas wandering from place to place like a pauper with a begging bowl.

But he rejected after some years of the practice of severe asceticism which reduced him almost a skeleton, such practices which according to him did not lead to salvation. He returned normal but frugal way of living and spread "the knowledge of life" from place to place, gathering ever increasing number of followers in the wake of his wanderings.

Dying at Kurunag at the age of eighty, he told his anxious disciples as he approached "the blessed silence of peace", "Do not think because your teacher is gone, the Word is ended". But not in his wildest dream could even Buddha have known then what turn his Word was destined to take. The great religious teacher who did not admit and did not deny me presence of God, was to become virtually a god unto himself, the god of a new religion.

Buddha himself had never desired to be so considered, never wanted to be defined. Yet he was, like in the case of so many other religious leaders even among the living. Sai Baba today has repeatedly said, he is not Bhagwan and his followers should not so address him. Yet out of their reverence for him they insist on doing so and he cannot prevent them, however much he says he is merely the interpreter of God.
In the case of Buddha after he left the sahibia creed of superstitions and rituals which divided the people into social classes, ranging from Brahmins to the untouchables, an evil which even today, inspite of all the exhortations and teachings of Mahatma Gandhi and his living along with the Harijans, the responsibility of the name he gave them, it still painfully persists in our society, he sat struggling in the suspense of doubt and loneliness, when suddenly a great peace descended on him. When he rose at dawn, he was no longer Gautama the sceptic, but Buddha the Enlightened.

He preached his first sermon in Benares before an audience of five. That became his most enduring sermon. It proclaimed the four Noble Truths and the Eightfold Path—the Right Understanding, the Right Purpose, the Right Speech, the Right Behaviour, the Right means of livelihood, the Right Effort, the Right Awareness, the Right Meditation which means pondering on Truth till Salvation comes.

He told his followers that in his Search for Truth, he had tried both the extreme of passion—the voluptuary passion of a prince and the self-mortification of the Hermit. He had found that both King and Hermit were wrong. He said that “as rain breaks down upon an ill-thatched hut, so also passion breaks down upon an untrained mind”. And that he had discovered the famous MIDDLE PATH which opens the eye and bestows understanding which leads to peace of mind and to the higher wisdom and finally to full Enlightenment.

After numerous experiences and experiments, he taught his disciples that each living soul was “like a torch whose flame was hatched down to turn to another torch and so on through the ages, until at last it melts into the universal flame of immortal life”. Buddha’s counsel was “Do good for its own sake and for the good of your own spiritual peace”.

Shunning the concept of personal immortality which has been eventually thrust on him, he preached that he who subordinates his little personal self to the larger interests of humanity is ready at last to end his long pilgrimage from life to life by attaining Nirvana of eternal rest, “the Heaven of Peace”.

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Buddha and Mahatma Gandhi both preached tolerance, respect for all creeds, respect for all men of all races and of all creeds. Both taught self-control against self-indulgence and repaying hatred with kindness, keeping forbearance in the forefront. Both showed the power of love in an endeavour to flush the world with love. Both taught the heroism of suffering without inflicting pain and the courage of dying without killing, "the knighthood of hateless chivalry".

In the evening of his life when he returned to his royal home, to his father and his wife, who never lost her faith in him through all the years, Buddha, after they got over the initial shock of seeing their beloved son and husband in a monk's smock and emasculated in appearance and physique, they turned towards his creed, including his son Rahula who also took the begging bowl from his father's hand.

Buddhism passed beyond India's border into Tibet, Mongolia, China, Korea, Japan and many other countries to become one of the world's great religions which believed in the goodness preached by all other religions. The most outstanding monument of Buddha's life and work is the great Stupas at Sanchi built in the first century A.D. It depicts all his teachings.

There have been so much research on his teachings, so many interpretations given by so many scholars all over the world. There are many Institutes of Tibetology in different parts of the world, of which the one in Sikkim is perhaps the most renowned and famous. After its foundation stone was laid by Dalai Lama, the Institute was inaugurated by Pandit Jawaharlal Nehru who was a keen student, scholar and admirer of Buddhism.

The Institute is on the eve of completing twenty-five years on which occasion Mrs. Indira Gandhi, our revered Prime Minister will be coming to Gangtok to inaugurate its Celebrations.

In honour of the occasion, a special commemorative volume is being brought out, containing articles by renowned scholars of Buddhism on the various aspects of Buddha's teachings.

I am sure it will make a distinguished contribution to the vast storehouse of Buddhist thought and literature.
Life Story of His Holiness the XVI Gyalwa Karmapa

Venerable Jamgon Kongtrul Rinpoche

The embodiment of all the enlightened activity of the Buddhas of the three times, who, though having attained supreme enlightenment, out of His limitless compassion chooses to take rebirth in this dark age in order to subdue the sufferings of sentient beings — the supreme lineage of tulku, self-recogizing, who continually take rebirth for the benefit of all beings—whose name, Karmapa, is as renowned as the sun and moon.

From the First Karmapa, Dusigum.m.khyen.Pa, to the Fifteenth Karmapa, mKha'i Khya'h. rdDo: rdLe, they have performed
Dharma activities of their Dharma activities principally in Tibet, China,
H.H. Karmapa Mongolia, Sikkim and Bhutan, His Holiness the XVIIth Gyalwa Karmapa, Rang. 'byung. Rig.Pa'
rdDo:Je, branched out His Buddhist activity to encompass the entire world.

His Holiness was born at Dm.Kho in Khams, near the river Yangtse,
on the full moon day of the sixth month of the year of the Wood Mouse (1923 A. D.). He was born in an aristocratic family
Early life and recognition of name Ah. Thub. His father's name was Tje,
H. H. the Karmapa dbang.Nor.Bu, and his mother's name was Kai,
in the Ah.Thub family had been previously predicted by rdZogs.Chen. rPrul.m.Ka.Chos.Kyi.rDo:Je, head of the famous rNying.Ma Monastery of rdZogs.Chen. Acting on his advice, the mother had given birth in the nearby cave of Padmasambhava, called the "Lion Sky Castle".

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Before the child’s birth He disappeared entirely from the womb for one whole day, and then returned the nest. On the actual night of His birth, the atmosphere was charged with portents, which everybody in the locality could sense.

Shortly thereafter, Si.Tu.Fud.Ma.dbang.Phyug.cGyal.po opreed the previous Karmapa’s letter of prediction and discovered therein a detailed description of the house in which His Holiness’ parents dwelt. A search party was sent, and the child was speedily recognized to be the Sixteenth Karmapa incarnation.

His Holiness stayed with His family for several years. When He was seven years old, he received the lay ordination from Lay ordination of Si.Tu.Rin.Po.Che, and ‘Jam.mGon.Kong.gPrul.Rin. the H.H. Karmapa Po.Che, of dPal.sPungs, and a year later the Vajra from Situ Rimpoche Crown and the robes of the Karmapa were brought from mTshur.Phu to Khana for Him. Si.Tu.Rin.Po. Che then invited Him to visit dPal.sPungs Monastery. His Holiness was given a great welcome there, and four days later, he was enthroned by Si.Tu. Rin.Po.Che, in the main shrine of the Monastery.

Two months later, His Holiness and Si Tu.Rin.Po.Che, accompanied by a monastic camp of a thousand people, set out for mTshur.Phu. His Holiness’ love of animals was very evident on this long Vajra Crown ceremony journey and many guaninegrip were presented to held for first time Him as pets. Along the way, His Holiness performed the Vajra Crown ceremony for the first time in His lifetime at Gyi.Na.Gang. After this auspicious event, the party visited Nyen. Chen.Thang-Li, an environment symbolically dedicated to the energy of the Karma.bKa’, brGyud tradition. On His subsequent arrival at mTshur. Phu, His Holiness was welcomed by dPal.sPungs. ‘Jam.mGon.Kong.gPrul. Rin.Po.Che, dPa.bo.Rin.Po.Che and rGyal.Tshab.Rin.Po.Che.

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After a short period of time, His Holiness visited His Holiness the Thirteenth Dalai bZa-mar Thub.bzang rGya.mThogs, in Lhasa. During this visit, the Dalai bZa-mar perceived the Vajra Crown, woven from the hair of one hundred thousand dakinis above His Holiness Karmapa’s head. After His return to mThar-phu, His Holiness was given a second golden throne ceremony by Si. Tu. Rin. Po. Che and 'brug. Chen. Rin. Po. Che, Dr. Pham, Chö, Kyi, dbang.po.

For the next four years, His Holiness studied with Kang. rGya.mPhreng. Po. Che, who was acclaimed as the greatest bKa, Study of scriptures bK'nyud scholar of the time. He had memorized the entire contents of the Kagyu, and also numbered among his students the most profound Sa. kChya contemporary scholar, De. Zhung. Rin. Po. Che. While studying with Kang. rGya.mPhreng. Po. Che, His Holiness related the stories of His previous lives to His guru.

In 1987, His Holiness and His entourage set out on a journey to Khams, De rGye to visit Si. Tu. Rin. Po. Che. On the journey many highly symbolic events took place which conveyed the inspiration of Karmapa’s energy. On this journey, His Holiness visited the monastery of mChog. Gyur. gLing. Po, the nineteenth century Ba. ram. bK'nyud master, in the Nang. Chen area. There bLa. Ma. bSam. gTen. rGya. mThos requested His Holiness to bring an end to the drought that was afflicting the monastery. In response, His Holiness asked for some water in which to wash himself. As He bathed, it started to rain and a spring came up under the wash tub.

When His Holiness finally arrived at dPai. sRungs monastery, He was welcomed by Si. Tu. Rin. Po. Che. Subsequently, Si. Tu. Rin. Po.
Che instructed His Holiness in 'Jam, rGon, Kong. gnyu, bLo, gros, mThos. 'Yas’s profound works, bKa,’ bGyud, sNgag, mDezhod and sDams Ngag, mDezhod. On a visit to sPam, Phung monastery, His Holiness and s. Tu, Rin. ps. Che left their foxprints on stone, while outside the temple, His Holiness’ dog and horse also left clear foxprints on the rock.

At the Dong, gük monastery of mkhyen brTse, Chos. Kri, bLo-gros, the great Rin. Mod scholar, His Holiness performed the Vajra Crown ceremony. mKhyen. brTse. Rin. Po Che envisaged the spiritual form of the Vajra Crown floating about eighteen inches above His Holiness’ head. In addition, he saw His Holiness in the form of Dun. gsGum. mKhyen. Pa, the First Karmapa. On his return to dBal, spungs, His Holiness received the empowerment, transmission and instructions of the collected spiritual practices of the sA. sKya tradition.

In the ninth month of the year of the Iron Dragon (1910 A.D.), His Holiness began the journey back to mThosur, Phu. On the way, He visited Bh. Chen monastery, where, on His arrival, a statue of the horse on which the Dharmapala prabhavatini was seated, His Holiness’ back began to neigh. After a journey lasting eleven months, His Holiness and His entourage reached pilgrimage to sAmnye mThosur. Phu. For the next three years, His Holiness entered into intensive practice, while new construction work was carried out on the monastery. In 1914 He went on pilgrimage, firstly to bSgam. Yas monastery and then on to lLo, brahs, the home of Mar. Pa. Lo. Tsas. wa. That same year His Holiness visited Bhutas at the request of His Majesty the King, Jigs. Med. rDo. Jo, Phyang. During His stay, He performed the Vajra Crown ceremony several times and gave many empowerments.

In the following year, the aged s. Tu, Rin. Ps. Che travelled to mThosur. pha to give further teachings to his Full ordination of H.H. Karmapa. ps. To give further teachings to his spiritual son, His Holiness, then twenty-three years old, received full ordination as a monk from s. Tu, Rin. Ps. Che. In addition, his guru instructed Him in the rGya. Chen. bKa,’ mDezhod collection of ‘Jam mGon, Kong. gnyu, bLo gnos. mThos, Yas and the sGg. Shen, Kun, god collection collection.
of the Nist's Kartmapa, dbang Phug, tDo, rJe. From O. rGyun. sPul, sKu, His Holiness received the complete empowerments and transmissions of gTer. sTon. Chog'gyur, gLing. Pa's teaching. This teaching has in fact exerted a powerful influence on both the bkA. brGyud and tsNying. M. traditions in the modern period.

In the fourth month of the year of the Fire Pig (1947 A.D.), His Holiness journeyed to Western Tibet and from there into India and Sikkim. In Nepal, He performed the Vajra Crown ceremony and gave His blessings to the people. His Holiness then travelled to Lumbini, the birthplace of the Sakyamuni Buddha. He also visited Varanasi, the site of Sakyamuni's first sermon, and Bodhgaya, the place of his enlightenment. At the invitation of the Chos, rGyal of Sikkim, bKra. Stis, rNam. rGyal, His Holiness visited Gangtok where He performed the Vajra Crown ceremony and gave empowerments.

His Holiness then travelled to Rewalsar (mTsho. Pad. Ma) in North west India, which is sacred to Guru Padmasambhava. Many white snakes appeared on the surface of the Rewalsar lake and this was regarded as a very auspicious event. The long journey back to mTshur, Phu passed through the area of Mount Kailasa and Lake Manasarovar. Finally, His Holiness and His party arrived back in mTshur, Phu. in the eleventh month of the year of the Earth Rat (1948 A.D.).

His Holiness invited Jam mGon. Kong, sPul. Rin. po, Che. of dPal. sPhungs to come to mTshur. Phu and give Him further teachings, 'Jam. mGon. Kong, sPul. Rin. Po, Che gave Him Kartmapa's received the Rin. Chen. gTer. mDeod, which is a sixtythree instructions on Mahamudra and six Yogas text, and instructions in Mahamudra and the Six Yogas of Naroopa from Jamgon Yogas of Naroopa. At the completion of His studies, Kongtrul Rinpoche His Holiness received the transmission of the lineage from Jam. mGon. Kong, sPul. Rin. Po, Che and Si. Tu. Rin. Po, Che. To celebrate His Holiness' mastery of Mahamudra,
dPal, sPhungs, Jam, mGon, Kong, dPhul, Rin, Po, Che composed a poem, in which he praised him as a perfect holder of the Mahamudra lineage.

In 1953, his Holiness gave the empowerment and transmission of bDus, Chen, mChog, GYUR, gLing, Pa's, gTer, Ma teaching to sMin, grol, gLing, Chung, Rin, Po, Che, who as head of the important sMin, grol, gLing monastery was in effect the senior bLa, Ma of the rNying, Ma tradition.

In 1954, the Chinese authorities in Peking invited His Holiness the Fourteenth Dalai bLa, Ma, and the heads of the other Tibetan religious traditions, together with other notables, to visit Peking and other parts of China. His Holiness Karmapa accepted the Karmapa's visit to China invitation and together with the rest of the party, travelled to Peking. While there, His Holiness received a visionary intimation from Mahakala indicating the circumstances of the rebirth of Si, Tsu, Rin, Po, Che. He was able to send a letter to dPal, dPhungs describing the whereabouts of Si, Tsu, Rin, Po, Che's incarnation. On the return journey, His Holiness formally authorized the new Si, Tsu, Rin, Po, Che at dPal, dPhungs, MawbKa, brGyug, bLa, Mas and students came to His Holiness, while he travelled, to receive empowerments and teachings.

Following his return to sNabur, Rho, His Holiness supervised the construction of a residence for the Dalai bLa, Ma, whom he invited to visit. The Dalai bLa, Ma and his entourage were greeted with great festivities, and he was requested to give the empowerment of the one thousand armed Avalokitesvara. In return, the Dalai bLa, Ma asked His Holiness to perform the ceremony of the Vajra Crown. A ritual, Padmaambhava dhOra was also held in his honour.

In 1956, His Holiness visited 'bras, bDe, Chen, Chus, 'Khor, gling, the principal 'bras, bRa, bKa, brGyug, Monastery. He gave teachings and also
performed a purification rite. From there He travelled to Sikkim, where He again met the Chok, Gyal, bKraShisNamGyal. Karmapa's pilgrimage: The year 1956 was celebrated worldwide as the 2500th Anniversary of Buddha's Parinirvana. So, His Holiness and His party extended their journey into India and Nepal where they visited all the sacred places of pilgrimage. During this journey, His Holiness was asked to visit Ram.bTeg Monastery in Sikkim, which had been established during the lifetime of the Ninth Karmapa. However, His Holiness declined the invitation, saying that He could be coming to it in the future, when He had need of it.

When this Holiness returned to mThur, Phu early in 1957, serious hostilities had broken out again in Khams. A stream of refugees was pouring into Central Tibet. Among these refugees were many bKaS, brGyud, dLa, Mas as such as the Ninth Sangs rGyal, dNyan, Pa. Rin, Po, Che, and the Twelfth Si. Tu. Rin, Po, Che, both of whom came to mThur. Phu. During this time, His Holiness recognized the Twelfth rGyal. Thibab, Rin, Po, Che incarnation and took the new dPalPung, 'jam, mGyur, dKong, dPrul, Rin, Po, Che.

From Zs-Chen, Kong, dPrul, Rin, Po, Che His Holiness Himself received the transmissions and teachings of the kLong, Chen, mDrod. dDun, the profound seven-volume work of kLong, Chen, Pa, which deals with Maha Ati Yogas.

Inevitably, the conflict spread from Khams into Central Tibet. His Holiness sent Si. Tu. Rin, Po, Che, Sangs rGyal, dNyan, Pa. Rin, Po, Che, and the venerable meditations master Ka. Lu, Rin, Po, Che, to Bhutan. The young dPal sPung, 'jam, mGon, Kong, dPrul, Rin, Po, Che, was sent to Kalimpong in India to stay with his family, the Sa.Du, wealthy merchants. However, His Holiness Himself decided not to leave at that time, saying that
He would come to Bhutan if the situation deteriorated. It was His intention to stay behind as mThrur.Pun until the last possible moment to render assistance to the refugees.

The hostilities between the Chinese People’s Liberation Army and the Khams.Pa refugee forces were now raging throughout Tibet. His Holiness saw that the ancient Buddhist culture of Tibet was about to be extinguished like the light of a lamp. Realizing that He must leave Tibet then, in order to help preserve Buddhistharma, His Holiness informs the Dalai bLa.ma of His plans.

Subsequently, in the middle of the fourth night of the year of the Earth Pig (1959 A.D.), His Holiness, dressed in lay clothing, together with a party of one hundred and sixty people, left mThrur. H.H. escaped Phu. The party included incarnate bLa.Mas, monks and lay people. With His Holiness were the Thirteenth Zhwa, dMar, Rin. Po. Che, the Twelfth rGyal.Tshah.Rin.Po.Che, the meditation master zrub.dPon.beTan ‘Dzin. Rin.Po.Che, and the jointly fourth consort of the Fifteenth Karmapa, mKha’. Khryab. rDo, gJe, mKha’ go.Chen.Mo. The party’s escape route lay over the Himalayas into Bhutan.

As all the successive Karmapas had been the head lamas of the Kings of Bhutan and Sikkim, they always enjoyed a close connection. And thus the Chos.rGyal of Sikkim, bKa.’Shin.Nam.rGyal, and His Majesty the King of Bhutan, Jigs. Med. rDo. rje. dbang Phyug extended their invitations to His Holiness and his followers to take up residence in their respective countries. The Government of India also extended an official invitation to His Holiness, as they had made preparations for receiving and resettlement for His Holiness the Dalai bLa.Ma and all the eminent bLa.Mas who were fleeing Tibet.
However, in His perfect wisdom, His Holiness perceived that Sikkim, the holy land of Guru Padmasambhava, was the ideal place for the preservation of the precious and noble Dharma. And thus, He proceeded to Sikkim.

H.H.’s decision to take residence in Sikkim (India) was based on the land at Rumtek, where He gathered together more than 500 followers, monks and lay disciples, His Holiness cared for them all, providing their material needs as well as their spiritual needs. He gave numerous empowerments, transmissions and teachings on the bKa’i brGyud dNgags mdzod, and gDam sNgags mdzod, collections of Jams ngos Kongs grub bLo rgyos mTha’ yas comprising 13 volumes, and performed many Vajra Crown ceremonies.

Upon His arrival in Sikkim, His Holiness initiated the building of the root monastery of bKa’i brGyud tradition’ the Main Seat, known as Shedrub Chokhor Ling. The construction commenced in 1963 and was completed in 1967. More than 250 monks, lamas and monks are constantly engaged in performing pujas there in the traditional manner for the flourishing of the Dharma and the benefit of all limitless Mother sentient beings.

The establishment of an Institute for the study of Buddhist philosophy, Sutra and Tantra, and founding of a retreat centre for the practice of meditation on Mahasanghika and the Six Yogas of Naropa, are just a few of the many Dharma activities which His Holiness accomplished. His Holiness blessed Rum, bTeg as the main centre for the re-establishment of the Precious Dharma.

In recent years, at the instruction of His Holiness, Venerable Chogyam Trungpa Rinpoche, Venerable Kalu Rinpoche and numerous tulkus and lamas have gone abroad to elucidate the teachings and presently there are more than 300 bKa’i brGyud monasteries and Dharma Centres in various countries throughout the world, such as America, Canada, Europe, Asia and Australia.
At the request of the devoted benefactors and followers, His Holiness visited all the monasteries of Nepal, Ladakh and the Himalayan region. For the benefit of all, His Holiness gave empowerments, transmissions and teachings. During His visit to Nepal, the Shri Karma-raja Mahavira monastery at Swayambhu was particularly blessed, as His Holiness arranged for its complete renovation and refurnishing.

Also, the Late King of Bhutan, His Majesty Jig. Med. rDo. rJe. dbang. Phug, extended a yearly invitation to His Holiness H. H.'s visit to Bhutan to visit and bless the country. His Holiness visited at the request of King all parts of the country imparting blessings, refuge vows, transmission of the Six-Syllable Mantra, and empowerments and teachings according to the needs and requests of the people.

Later, Tashi Chholing Dzong in Bumthang and Kunga Rabten Dzong were offered to His Holiness by the Late King, and at his request, His Holiness constructed a large monastery at Tashi-chholing, to house more than 300 monks. Thereafter, at the request of many tulkus and lamas of all sects, His Holiness conferred the empowerment, transmission and teachings on rGyud. Cbs. bKa' mDo, a collection of the First 'Jam.mGon. Kong tPhul, and gChig. gSes.Kun. grol, a collection of the Ninth Karmapa, and on Mahamudra and the Six Yogas of Naropa, the main teachings of the bKa' brGyud Tradition, which continued for three months.

At the same time, His Holiness completed the unfinished Dharma activities for the 'Jam. bTeg monastery, such as, the making of one thousand Buddha statues of clay with gold-plating, 8 inches in height, each consecrated and containing a precious bone relic of Lord Sakyamuni Buddha. These statues are the main devotional objects in the monastery.
In 1974, at the invitations received from various Dharma Centres, His Holiness went abroad for the first time. During His H.H.'s visit to Dharma Chakra Centres abroad bestowing teachings five-month tour, His Holiness visited America, Canada and Europe, bestowing teachings and instructions for the future at each Centre. During His Holiness' visit to Arizona, one of the States of America, the Hopi Indians were most grateful to His Holiness for performing the miracle of bringing rain to the parched land, afflicted by a drought.

Dr. and Mrs C. T. Shen, wealthy and devoted Buddhists and residents of America, offered to His Holiness 400 acres of land in the vicinity of New York for the construction of a monastery. Similarly, a disciple in France offered a 500 acre plot of land. In accordance with the wishes of His Holiness, the various works for the establishment of these monasteries, retreat centres and institutes are already in progress.

In order to facilitate the monastery construction projects and to unify and strengthen the existing Centres, His Holiness set up Karma Kagyu Trusts in America, Canada, England and France according to the laws of the respective countries. The concerned governments showed a great deal of devoted interest and respect to His Holiness' project and also gave their full recognition and co-operations.

While in France, His Holiness received an invitation from Pope John XXIII to visit Rome. His Holiness visited the Vatican, staying for several days, during which time He discussed with the Pontiff the establishment of harmony among all world religions.

Soon after returning from the Dharma tour, His Holiness took up the project of printing some one hundred very rare texts, commentaries of the bKa' bGyud Tradition and Derge Kagyud, and printing 500 sets of the Derge Edition of the Kangyur in 102 volumes, making it available to all monasteries and libraries irrespective of sects. Subsequently, these precious texts have become the indispensable objects of devotion for all benefactors, monks and lay people.
In 1976, His Holiness paid a visit to Nepal at the request of various monasteries there. During this visit, His Holiness consecrated the newly founded Ka-Nying Shedrup Ling monastery and gave teachings to tulku, lamas and lay people numbering over 100 for an entire month. His Majesty the King of Nepal, Maharaja Birendra, was present for the opening ceremony of the monastery, and His Holiness requested the King to take the monasteries and Dharma people of Nepal under his government's protection and assistance. His Holiness visited a number of monasteries, and returned to India by way of Lumbini.

The Government of India had made all necessary arrangements for His Holiness' stay in New Delhi, the Capital of the country. His Holiness had a meeting with the Prime Minister, Shrimati Indira Gandhi, at which time the Government of India expressed its willingness to offer a plot of land in New Delhi to His Holiness for the construction of a monastery.

In 1977, His Holiness made his second international Dharma tour, proceeding to the Centres which He had established in southeast Asia, America, Canada and Europe. His Holiness bestowed many teachings and performed the Vijaya Crown ceremony, besides fulfilling the various other spiritual needs of the individual disciples. At the same time, He initiated the establishment of some twenty new Dharma Centres and performed the consecration ceremonies for the construction of several monasteries.

At the end of 1978, His Holiness returned to India. Upon arrival, His Holiness began renovation of the Calcutta Monastery and sent 30 lamas abroad as resident teachers for Centres, to instruct and guide the many disciples along the Path of Dharma.
In 1979, the Government of India gave official confirmation of the
allotment of land for the construction of the New
Laying of the cornerstone of Dharma Chakra
Centre in Delhi, in the presence of the Honourable Vice President
of India and host of other government officials and dignitaries and devoted benefactors, His
Holiness and His Excellency the President of India, Shri Neelam Sanjiva
Reddy, laid the cornerstone of Karmane Dharma Chakra Centre.

Shortly thereafter, His Holiness became suddenly ill. At the request
of His Excellency the President and His Excellency
Sudden illness and
recovery of H. H.
His Holiness was admitted to the All India Institute of
Medical Sciences, New Delhi, for examination and
treatment. Comprehensive treatment was offered and within a month’s a
time His Holiness had fully recovered. Thereafter, He returned to His Main,
Seat, Rumtek.

At that point in time, due to the liberalization policies of the Chinese
Government, communication was opened with Tibet.
Request by Tibetan
in Tibet to recognize
incarnation Lamsa
in Tibet
Many people in Tibet requested His Holiness to
recognize the reincarnation of the Lamsa who had passed
away in Tibet over the past 20 years. And subse-
quently, His Holiness recognized thir

In 1980, His Holiness made His Third World Dharma Tour. He was
admitted in to several world-renowned hospitals for
H. H.’s Third
World Tour
check-up, and gradually was able to visit all the
Centres and universities which had extended invit-
tations. A lavish welcome was extended to His
Holiness upon His arrival in Washington, D.C., the Capital of America,
and the Government expressed in a Lester its gratitude to His Holiness for
coming to the country. Above all, Senator Charles H. Percy of Illinois
and his family arranged a luncheon in honour and devotions to His Holiness
at the Capital Building. In a speech to the official dignitaries, His Holiness
spoke extensively on the Dharma and on world peace and happiness.
Later, as per the request of the Hong Kong Buddhist Association, His Holiness proceeded to Hong Kong and spoke to those present stressing the importance of mutual understanding among the various Buddhist traditions existing there. He established a new Tibetan Dharma Centre in Hong Kong.

After his return to India, His Holiness began preparing new small robes, and often in his conversations he mentioned H.H.'s prediction for future reincarnation that impermanence might strike at any moment, and that in the near future, He would return as a small child and at that time He should be well looked after. His Holiness gave the impression that He would not stay on for long. His Holiness caused His body to weaken in order to demonstrate impermanence for the benefit of all. And at the persistent requests of many benefactors from all walks of life, He proceeded to Hong Kong for medical treatment. However, His Holiness did not say clearly that He would stay on, but only agreed to go for treatment.

The Government of Sikkim made special arrangements for His Holiness to proceed to Hong Kong, and provided a physician to accompany H.E. Later, at the advice of a Hong Kong doctor, His Holiness went on to America, where the American International Clinic, Zion, Illinois, Chicago, offered their treatment. However, eventually, His Holiness chose to leave His body and passed to the Dharma. He remained in samadhi for three days, after which the Precious KLu gDung was transported to Rumtse, Teg, and approximately 500 tulku lamas and monks performed the 45-day pujas.

During this time, hundreds and thousands of people came to receive blessings and pay their tribute to the Precious KLu gDung. The body cremation ceremony was performed on 26th December, 1981. At that time the great multitude had the blessed opportunity of witnessing the miraculous signs which expressed the noble qualities of His Holiness, the Living Buddha. This invoked and
strengthened their devotion in the noble Dharma. His Holiness' devotees and followers all offered and continue to offer constantly their heartfelt prayers for the quick rebirth of His Holiness' next incarnation, the Protector of all sentient beings.

In the meantime, His Eminence Shamph Rinpoche, His Eminence Tai Situ Rinpoche, His Eminence Jamgon Kongtrul Rinpoche, and His Eminence Gyaltasub Rinpoche, the Four Heart-Sons of His Holiness, are taking full responsibility for carrying out the Dharma activities and fulfilling His Holiness' wishes, so that the Golden Chain of Kagyu Lineage will continue to flourish for all time.
His Eminence Jamgon Kongtrul Rinpoche
A brief life sketch

The Third Jamgon Kongtrul Rinpoche ofPalpung, Karma Lodro Choekyi Senge, was born in an aristocratic family known as Sadu, chang, in Lhasa on 1st October 1954.

When he was two years old, His Holiness recognized him as the servant of the previous Jamgon Kongtrul Rinpoche, carrying the recognition letter written by His Holiness, went in search of the new incarnation. And in Lhasa, in a dwelling situated at the back of the famous statue of Lord Sakya-muni Buddha, they discovered the child who was easily identified to be the new Jamgon Kongtrul Rinpoche of Palpung.

It was thought to take the new incarnation to his monastery, Palpung, for his enthronement. However, due to growing unrest in Tibet with the Chinese occupation, His Holiness instructed that he would go to stay with his family at Kalimpong, India, where they had already established a residence. And so he went, staying with his family until the age of six. Rinpoche then joined His Holiness at Rumtek, Sikkim, and was formally enthroned in Rumtek Old Monastery. Since that time, Rinpoche has been residing in Rumtek receiving numerous empowerments, transmissions, and teachings from His Holiness, and studying Buddhist philosophy with eminent teachers such as Khensu Tsewang Rinpoche and others.

During the past 7—8 years, Rinpoche remained constantly with His Holiness and had accompanied His Holiness on his several world Dharma tours. Now aged 27, Rinpoche continues to reside at Dharma Chakra Centres, Rumtek.

As the First and Second Jamgon Kongtrul Rinpoches were the Gurus of the Fifteenth and Sixteenth Gyalwes Karmapas respectively, they are included in the list of lineage holders. Since His Holiness has passed away His Eminence Jamgon Kongtrul Rinpoche is one of the Four Seat-Holders who are taking full responsibility for continuing his Holiness’ Dharma projects and the fulfillment of his wishes.
A hundred years after Buddha’s Mahaparinirvana discussion arose among the monks in regard to the sexual words of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism, all aiming to have preserved his original teachings. And within a few hundred years after the demise of the Great Teacher as many as twenty sects or more came into existence—although a few of them disappeared shortly after their appearance. But in regard to the origin of Buddhist sects in Tibet, the case has been quite different and about ten sects came into being there in course of time. The Tibetan sects came into existence with a view to preserving the purity of the Buddhist teachings and doing away with the degrading practices, superstitions, beliefs and the like that were prevalent prior to the Buddhist doctrines. Waddell writes that the sects “arose in revolt against the degraded Lamaism then prevalent, which was little else than a pricelessly mixture of demonology and witchcraft. Abandoning the groceri charlatanism the new sects returned to celibacy and many of the purer “Mahayana notes” “Buddhist Religion” reserves S.C. Darlington more and more, so as to branch out into numerous different sects as a result of the extraordinary growth. These, like the eighteen divisions of the Vaihindi school of ancient India were designated after the names of respective teachers and places of origin. Some of the Tibetan Lamas who had derived their religious knowledge from Indian Pandits, feeling great veneration for the theories themselves, named their respective sects after them. They did not follow the Indian patriarchs in their nomenclature, for all the Indian Buddhist Schools were designated after the general sense of their philosophies”. Indeed, it was through the efforts of these sects, Buddhism was widely spread and occupied the position it did in Tibet.

1. The Buddhism of Tibet or Lamaism, pp. 74, 75
2. JSSB, part II p. 5

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There were no sects in Tibet prior to the eleventh century A.D. Buddhism as already observed, suffered a violent setback for the time-being because of the King Chang-dar-ma's ruthless persecution.

No sect prior to 11th century A.D. thus came the great disaster to Buddhism. It was virtually annihilated in Tibet. According to the Tibetan historians the doctrine was rooted out. The period which followed the year of the persecution of the doctrine is one of the darkest in the whole history of Tibet.

In the 11th century A.D. King Yeshe-od who was one of the pious kings of Tibet and to whom Buddhist renaissance owed much invited Aisa (Dipankara Srijuna) to come to Tibet to propagate Buddhism there. Since Aisa came to Tibet he corrected, rectified and systematized the Buddhist teachings then prevalent. He reformed the Sangha in Tibet and brought a great renaissance in the religion.

With his reformation originated the Kadong-pa sect, the first sect of Tibetan Buddhism as against the unformed type of Buddhism called Nying-ma-pa "the old sect" founded by Padmasambhava, better known as Guru Rinpoche. T.W. Shahkaya writes that "the teachings of Aisa were subject to a reformation movement by Drom and, as a result, a new school of Buddhism came into being in Tibet. To distinguish themselves from the unformed followers of Padmasambhava, the followers of Aisa and Drom were called Kadong-pa (one of the doctrine) while the unformed monks were called Nying-ma-pa (one of the old)." Thus Tibetan Buddhism developed into various sects from the time of Aisa. In other words Tibetan monks traced their heritage to the great Acarya Dipankara Srijuna late sometime in the latter part of the 11th century A.D. "All contemporaneous and later sects without exception were influenced by the teachings of the Bhak-dam-pa sect." "No sects" observed Waddell, "appear to have existed prior to Lasa-Dharma's persecution, nor did more than a century and a half later. The sectarian movement seems to date from the reformation started by the Indian Buddhist monk Atisha."

1. Tibet: A Political History, pp. 59-60.
2. The Buddhism of Tibet or Lamasim, p. 54
Tibetan Buddhism, as we have seen, developed into various sects later on. Most of them are now extinct. Only few of them still survive. We have, however, few details about them.

Of the sects that exist the Kargyu-pa (bKah-gyu-pa) is one of the important sects in Tibet. In Tibetan, bKah-gyu means "oral transmission of teachings". In other words, it means the tradition of instructions orally transmitted through a continual series of teachers and disciples. It is that is why it is called "school of successive order". It may also be called "Oral Traditionalism". Its followers believe in the succession of preceptors handed down through the galaxy of teachers. It traces its origin to Marpa (11th century A.D.), a native of Lho-tang, who visited India and Tibet and studied extensively the tantric texts with a number of eminent teachers there. On his return to Tibet he founded this sect on the basis of the teachings of his teacher Naropa, the great Indian Siddhārāṇya (master of mysticism).

The Kargyu-pa (bKah-gyu-pa) has two main schools: the Shang-pa (bKa'-brgyud) (Shang-pa-Kargyu-pa) and Drags-po-bKa' (vdul Dagpo-Kargyu-pa).

(1) The Shang-pa Kargyu—was established by the great Yogi and Siddha Khyung-po-Na-la-Bye (978-1073 A.D.). He spent fifty years in studying sutra and tantra texts in India, Nepal and Tibet. Among his teachers were Nigü (the descendent of Mahāśānta Naropa), Sukhatiddha and Rahula Gupta. He built about a hundred monasteries including his own principal monastery Zhang-Zhong in Shang-pa Kargyu Shangpo valley and that is also known as Shang-pa Kargyu. He taught for about thirty years and had eighty thousand disciples. His teachings were based on the five tantras, viz., Samvara, Hayagriva, Mahāmaya, Ghozasamaja and Vajrabhairava. He also taught the teachings of Nigü and Sukhatiddha as also the doctrine of Mahamudra. This system is not at present wide-spread as a school.
(11) The Dag-po-khab-bag-yud ([Dagpo Kagyu])—it means the transmission of the order of Dag-po, which is the name of a great scholar-aestic who lived in the Dagpo valley. It spread widely and in and of the four major schools of Tibet. It may be pertinent to note here that now Dagpo Kagyu is the only Kagyu (bkah-khyud), since Shangpa Kagyu the first one is not well-known— it is now almost Dagpo Kagyu extinct. (Marpa -Lo-ru -wa), Choy-khi -Rho-gru (Choky Lodre), is the founder of the school in the 11th century A.D. He studied first with a 'Brug-mi-tso-sa-ba (Drogmch Lounwa) and then visited India three and Nepal four times. He received the teachings of Tantras from the renowned teachers such as Nyeopa and Mashi. Specially he obtained the absolute realization of Mahamudra meditation from the teaching of Mashi. In Tibet, he transmitted the teachings of Samvara, Guhyasamaja, Heruka, Mahakaya, and other Tantras to his disciples, so called four pillars, viz., rje gon Chhot-bwa; Don-je (Ngogon Chok-lu Dkon), rgyud-byin nor-bang -Ngo (Phurston Wang-Doge), Men-Tsho Tshogs-pa (Mitom -Tshogs-pa) and Mi-la-Ras-pa (Mikyopa), the great hermaphrodite of Tibet. This esoteric doctrine was thereafter orally transmitted to Roston, the eminent scholar and authoritative historian of Tibet and Tson-Kha-pa, the great Tibetan reformer in whose hands this tradition gained extensive prevalence and unbroken continuity down to the present time.

From this Dagpo Kagyu arose four major subsects and eight minor subsects from one of its subsects, later on. The four major subsects are: Kema Kagyu (Kumbbring Kagyu), Kargi Kagyu, Tshapla Kagyu and Saropa Kagyu.

(a) Kema Kagyu was founded in the middle of the 12th century A.D. by Karapa Dung-so-mi-Khyuns-pa (Dum-sum-khyenspa). He studied the various doctrines with Dagpo-Lhak and Rodkhang. He built monasteries as Kema Lhak-Ling and in Tshur-pa (Tshur-pa) for the great benefit of the people. He died at the age of eighty. Since Karapa Dusum Khyuns the heads of kama Kagyu this subsect have been the uninterrupted reincarnation of him till the present time. His next reincarnation was Kanna Pakshi. Hence, after Pakshi this
sect was also called the "Black Cap Sect" (Shwa-nag-can), The XVIIth Karmapa Rongpai Dorje (Rig-rgya-’dus-rje) who used to live at Rumtek, Sikkim, passed away on 6.11.81 in Chicago, USA.

He visited several countries abroad. He established more than two hundred meditation centers in the various parts of the world. His principal monastery in Tibet was the mTshur-pa in Central Tibet. It should be pointed out here that the Karmapa sect seems to be nearly identical with the Karmapa sect of Nepal.

(b) Phagru Kargyud (Phug-gru-bka-hkhyung)— it was founded by Phagmo-Trupa Dorje, Gyatso (Phag-mo-Gtsas-pa-Rdo-rje - rGslob-po) who was born in the southern part of Kham in 1110 A.D. He studied the various teachings under different teachers. Afterwards he learnt the Mahamudra (doctrine of the great Phagru Kargyud symbol) from Dagpo Lhaje at Sgam-po monastery.

He constructed a monastery at a place called Pha-mo-gru in South Tibet (now known as Dema-Thril-gDzam-dma-mThil) to propagate the doctrine and was hence called Phagmo-Trupa. He died at the age of sixtyone in 1170 A.D. He had a large number of disciples which formed many sub-secta later on.

(c) Tshalpa Kargyud (Tshal-ba-khyung)—the founder of this sub-sect was Zhang-Da-matrog (Zhang Darma Grags) who was born in 1122 A.D. His main preceptor was Wongom Tshubrim (dBon-los-Ges Tshul-khrims sNyin-pa) who was a disciple of Dagpo. Later on he founded the Gzung-thang monastery to popularize the doctrine and Tshalpa Kargyud to convert the people. He died at the age of seventyseven in 1193 A.D.

(d) Barompa-Kargyud (Shab-Ron ba-khyung); Darma Wangchug (Dor-Ma-dPal-lung-bshad) was a disciple of Dagpo. He studied all the doctrines, both esoteric and ecstatic, under him and attained all excellent virtues. He built the Barom monastery in the North and hence his tradition was known as the Barom Kargyud.

1. To pay his homage to the IXth Gyalwa Karmapa Wangchuk Dorje, Gyurmed Namgyal, the ruler of Sikkim constructed the first Karmapa monastery at Kalang in Sikkim in about 1730 A.D.
We have seen before that the eight minor sub-sects issued from the Drepung Kagyuapa. But rightly speaking, they originated with the Phagru Kagyu. In other words, they traced their heritage to the discipies of Phagru Trupa. They are:

(1) Drippung Kagyu (a'Brjui-Gung 6ka'-'byung) — it was founded by Kyuru Rinpoche (Slyu-Ru-Rin-po-che). He received the teachings of the Kagyu from Phagmo Drolo and became an eminent scholar and a famous monk. His religious discourses Drippung Kagyu were usually attended by a number of his disciples including many monks. He built a monastery in Drippung valley in Central Tibet and hence his tradition was known as Drippungpa. In Luthok, there are a large number of Drippung Kagyu followers and many monasteries.

(2) Taglung Kagyu (tTag-Lung bKa'-'byung) — it was founded by Taglung Thangpa Trakpa (tTag-Lung-Thang-pa bka'i-shi-dpal), who was born in 1414 A.D. He became an attendant of Phamo Trupa who taught him all his doctrines. Taglung Kagyu He built a monastery at Taglung (tTag-Lung) valley for propagation of Buddhism and to his tradition became known after it.

(3) Yamchung Kagyu (gYe'-Shes-Sang bka'-'byung) — it was founded by Ye-She-Sang (Ye-Shes-Sang), a disciple of Phagmo Trupa and a native of Shem-bhur. He got the highest realisation just at the sight of his guru (preceptor). His foremost disciple was Yamchung Kagyu Yamchung (gYe'-Shes-ba) who built the Yamchung monastery there. He trained many disciples. Their tradition was named Yamchung Kagyuapa.

(4) Tsepuk Kagyu (Khrugs-ba-bKa'-'byung) — originated with two brothers, Rinpocche Gyal-ubha and Kundon Roppo, disciples of

1. According to some nephew and uncle.
The former built the Throbus monastery. Their nephew was Throbus Lotawa who was ordained as a monk by his uncle and learnt all the teachings from them. He invited many Indian teachers including the great Padma Sakynari of Khamti. He built a temple at Throbus monastery and installed a big image of Maitreya Buddha therein, he also wrote a number of books. Their tradition was thus known as Throbus Kargyud.

(5) Shugseb Kargyud (Shug-Sgrub-Ka'-brug-pa) — originated with Chokyi Senge (Chos-kyi-senge), a disciple of Phagmo Trupa. He built Nyerphu Shugseb (Nye-phyu-Shug-gseb) monastery and gave religious discourses to the people. His tradition was known as Shugseb Kargyud.

(6) Martshang Kargyud (Mar-stang-pa) — this tradition was started by Marpa Rinchen Lodro (Mar-pa-Rin-chen-Blu-grus).

Martshang Kargyud

(7) Yepa (Yelpa) Kargyud — this tradition was established by Yelpa Yeshe Tsering (Yel-ba-yeshes-rten) (Tsering). He built Shal sDomce Dong (Shar-i-je-rDbang) and Lho-Yes-phug (Lho-yes-phug) and Chang Tans (Byang-Ta-rNga) monasteries for propagation of his teachings.

(8) Drukpa Kargyud (Drub-pa-Ka'-brug-pa) — this tradition was established by Phagmo Trupa’s disciple Tsangpa Drukpa Kargyud Gyaltsen (Thang-pa-drug-pa-Gyi-las). Later it divided itself into three sub-schools, viz., the middle Drukpa, Lower Drukpa and Upper Drukpa.

(a) The Par-Druk (Middle Drukpa Kargyud) (Par-drug) — Lhak-ri Padma sDom (Lha-kri-rDma-sDom) was a highly enlightened disciple of Phagmo Trupa. He built a monastery at Nangphu. Among his disciples, Tsangpa Gyatso (Thang-pa-rGyur-ba) was a famous teacher. He built Tengkhol (Rings-blo) and Ralung (Ralung) monasteries.
Then he went to a place called Namgyi phu (gNam-gyi-phu) to build a monastery. Along with his party when he reached there they saw nine Druks (aBrug—Dragon) flying into the sky with roars. He took it to be a good omen. And he called the name of the monastery as Druks (aBrug) and Druk Sewa Chang chuub Gon as also Namdu (gNam-du). For that is why this tradition was known as Druk and his followers as Drupka. There is a Tibetan proverb which means as follows,—

"Half of the people are Drupka Kagyupas, Half of the Drupka Kagyupas are beggars, And half of the Beggars are Drubthob (Siddhas)"

Later on, in this tradition appeared many disciples. Among them there was Padma Karpo (Padma dKar-po), also known as Kun Khyen (Kun-mKhyen-Sar-vdus), who founded the Sang Nying Choling (gSangs-dNgags-chos-ling) monastery near the border of Astun (in Tibet) and it became the seat of the Druk-chien incarnations. Tibet apart, this sub-school is very popular in Bhutan. It is because of this Bhutan is called Druk (aBrug).

(b) Med-Druk (Snag-du'Brug—lower Druk)—Lorapa Darma Wengchuk (Lo-rapa rDo-rma-mBzhed-bshes-brug) was a disciple of Tszegpa Guare and others. He led a very humble and disciplined life. He built Wun (dBu-Ri) monastery and then made Sang-Ri as his seat. Med Druk (rTszag-brug—Upper Druk). Gozshapps Gunpo Dorje (gGod-Tshab-pa mGon-po-dDo-rje) was a distinguished disciple of Tszegpa Guare. He had many disciples. Later in this tradition Barli Gyalshen Pungung (bBar-li rGyal-shen Pungsung) wrote numerous works. Ogyenpa Rincheopal who was a disciple of Odshapa was a great Siddha and visited Boudhagaya, Ladhakara, Odi-rupa (Ujjar) and China. Among his disciples were Karmapa Kanhang Dorje (Rgash-Byung-dDo-rje), Kharchupa (mkhig-Chub-pa) and Yogden Dzog (bYog-den gBo-grugs).

At present among all the KagyuPas sub-schools Karma Kagyud (Darma kham-mchog) is the most widely spread sub-school and comes first, the Drupka Kagyud comes second and Drikung Kagyud coming third.
Lastly, the Kargyudpa generally follows the tradition of Kadampa on doctrinal matters. But they further practise the four Tantras, viz., Kriyatantra, Caryatantra, Yogatantra and Aujutvatantra of the New Translation Tantras. Its special teachings are Narö-Chödrik of Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maitripa.

1. The six aspects of instructions of Naropa are: Tumo (Heart-Yoga), Gyulu (Maya—body), Milam (Dream), Oshel (Radiant Clarity), Paro-Bardo (Intermediate stage between death and birth) and Phowa (Transference.)
MEMORIES OF TSHURPHU

Mr. Hugh E. Richardson

The death of His Holiness the Sixteenth Gyalwa Karmapa brought vividly to mind the several occasions when I had the privilege of meeting him and in particular two visits to his great monastery of Tshurphu.

The first was in 1946 on a journey from Lhasa to Gyantse by way of Tshurphu, four miles from the monastery by the Chanden who escorted me to the Rinpoche’s summer house in a pleasant grove of willows a little way from the monastery. A very large and comfortably carpeted tent had been pitched with, in the middle, a massive brass bedstead standing like an island in an ocean. The Yab Kungo, the Rinpoche’s father, entertained me to lunch after which I was received by the Rinpoche himself in his bright, gleaming room looking out on a little flower garden in which stalked a fine peacock. His room was full of clocks of all kinds and was hung with cages of the birds he loved—budgerigars and canaries.

The Rinpoche was then about 23 years old, a large, calm young man with a ready smile and sense of humour. We enjoyed a long friendly conversation; and then, as I had to leave early on the following day, there was time for only a short visit to the monastery. On the next day I found that the Rinpoche’s kindness had preceded me and that tents were pitched for my party at the halting place in Klarglu Dek, a wide upland grazing ground scattered with yaks.

To the west, not far from my camp, the Lhoning Mo—che’s flowed northwards towards the Karmapa Zhamar monastery of Yangpachen about 30 miles distant and so far for a visit. Beyond the river on the far side of the plain, plumes of steam rose from geysers of hot water. The region is now a source of geothermal power for Lhasa.

The grandeur and interest of Tshurphu Gompa, of which I had previously heard little and which had not, I think, been seen by a foreigner before, determined me to visit it again and Visit to Tshurphu. I was able to do so in 1950 to say farewell to His Holiness before finally leaving Tibet.

After so many years my memory, even with the help of notes made
at the time, can only sketch inadequately a few salient features of the

great monastery with

Detailed ground plan

of Tshurpu from

memory suggested

I hope that some learned monk from

Tshurpu now living at Rumtek may be moved to
do for his old monastery what Drsas Jigme Tashi-
gling has done for the Jokhang at Lhasa and draw a
detailed ground plan locating all the temples, chapels and so on, and listing
their contents.

In the meanwhile, let me attempt to describe what I can. Although
I have heard no definite news of the fate of Tshurpu, in the "Cultural
Revolution", I fear that the past tense must be used. The
monastery stood in the shelter of a scrub—covered hill on the north
side of a high, bare and narrow valley. In front, flowed a small tributary
stream of the Tolung river. After passing through a narrow gate in the
high wall surrounding the monastery one came to a wide paved courtyard with buildings on three
sides, the west side being open. In the center stood

a stone pillar dating from the reign of Ralpachen

and describing the foundation of a temple at Changbu in Tolung. It is
opposite a flight of steep stone steps leading to a doorway, with a chain
curtain, into what was perhaps a Gonkhang. I wondered whether this was the
original site of the early temple but was told later that the pillar was formerly
opposite the main assembly hall, further inside the monastery. No one seemed
to know about the Ralpachen's temple or the name Changbu.

The principal temple, lofty and dark, contained the famous brass image
of Shaiya Muni, known as the Ornament of the World, made in about
1275 on the instructions of the second Zha-Nag hierarch, Karma Pakshi.

It was about 60 feet high and enshrined relics of the Bodhisat

and of several early religious teachers.

60 feet high brass

image enshrined in

principal temple

I had the impression that its head was rather

flat. There is a well-known story that Karma Pakshi

found the image was leaning to one side and that he sat in meditation beside it and by inclining his body brought the image
to follow his movement back to the perpendicular.

The roof above the head of the image is surrounded by a gilded
pagoda-coutlet (rgya phibs) which is said to be part of a very large
such roof floated from India by the Mongols and abandoned by them near the China border. Karma Pakshi found it but could not bring it all; the portion he did manage to bring was adapted to cover the head of the great image. Its rather dark colour was said to be due to its many vicissitudes. In the main temple there is a small chapel of Dus-sum Khyempa, the first hierarch and founder of the monastery, which is perhaps the oldest part of the whole series of buildings.

Another gilded roof surmounts a great hall in which were many Choten tombs containing the ashes and other relics of former hierarchs and other Karmapa Lamas. Fourteen of them were tall and massive, perhaps 40 feet high. That of Dus-sum Khyempa with a simple clay-covered dome decorated lightly with painted figures reminded me of the tomb of Akira at Nethang. Round its base were some ornamental vases. Karma Pakshi’s tomb was even more austere and its uncoloured clay dome was without any sort of decoration. The tombs of later hierarchs were rather more elaborate but were mostly of black-painted clay with golden ornamentation, much simpler and more impressive than the lavish golden tombs of, for example, the Driung lamas at Yangri Gonpa or Driung Thil. There were also tombs and reliquaries of some Red Hat Karmapas and some of the Pawo incarnations including the great historian Trsaglag Tharapa.

I was also shown many fine gilded images including one of the Ninth Zhamapa (Red Hat) Lama said always to radiate noticeable warmth all one of Lama Zhang who at one time created difficulties for the Karmapas but was reconciled to Dus-sum Many gilded images Khyempa and a very gaudy image of Milbopa of Red Hat Lamas said to be self-created, very different from the steady figure carved in chimerous born by a previous incarnation and kept with other previous images in the Rinpoché’s private rooms.

Wherever I went the monastery was clean and well kept and the monks had an air of quiet discipline and seriousness.

Over the entrance to the principal temple is a wooden tablet painted blue and gold, given by the Chinese emperor Yung Lo and inscribed
with his name. The Emperor had a special devotion for the fifth incarnation, Dzoin she-kya as can be seen in the remarkable painted scroll which I have described and translated in the Journal of the Royal Asiatic Society, 1959. It is about 50 feet long by 2 feet in height and has panels of elegant painting illustrating the miracles performed by the Lama on each of 22 days during his visit to China in 1607; alternating panels in gold lettering describe in five languages the subject of each painting.

There are also treasures from the earlier connections of the Zha Nag Lamus with the Mongol Yana dynasty—porcelain basins, a carved ivory panel in the Rinpocche’s room, bronze images, and a great gold seal inscribed in ‘Hunyad’, with a dragon on the handle. This seal is, I believe, safely preserved at Rumtek and examination should discover whether it is that given by Mongke Khagapan to Karmo Pakshi and later taken from him by Kublai and restored to the Lama Rangchung Dorje by the Emperor Togh Timur in 1331. I was also shown letters from Chinese Emperors and many other treasures including palm-leaf manuscripts.

One lasting memory of my second visit is the graciousness of His Holiness in offering to perform the wearing the Black Hat for our party. It is now fairly well-known in Europe and America but at that time it was something of a mystery even in Black Hat wearing Lhasa, and my staff were delighted by the honour. We were all deeply impressed by the solemn ritual with its bursts of thrilling music and by the grave concentration with which the Rinpocche performed it. At the end, when he gave me a scarf of blessings which I still have, I was greatly surprised and moved to greet him with the touching of foreheads (dgon-thug). And with that in my mind I join the nor-lur-gyud-ldebs, the prayer that his reincarnation may speedily appear for the benefit of sentient beings.
The XIV Gyalwa Karmapa—
His Divine Personality

B. Ghosh

The sad demise of XVI Gyalwa Karmapa has created considerable
vaccum in the Buddhist world. H. H. created great impact in the minds
of his world wide followers of the order.

H. H. late lamented Gyalwa Karmapa emanated in the world of
Tibet at a turbulent period of Tibetan history when the whole humanity
first witnessed the total fearful destruction of first
Introductory
World War, 1914-1918, owing mostly for scientific
and technological advancement and resultant
discovery of vast destructive weapons. The world in the wilderness had
some solace due to existence of oasis of spiritual giant all over the world.H.H.
was born in the world, which was just arising out of the vast ruins of
psychological disbalance, facing ideological conflicts—this was the year 1924.
The supreme head of Siddha of Kagyu school was born at
Denkhor in Drigye (Khams-Eastern Tibet) on the full moon day of
the sixth month of the Mahe-wood mouse year corresponding to 1924.

It may be noted here that the Gyalwa Karmapa's reincarnation
lineage started from first Karmapa Dhuuam Khagupa, as in the case of
the previous Karmapa, H. H. was also discovered and recognized through
the will left by his predecessor predicting his next incarnation. As a child
he displayed tremendous natural spiritual insight
Recognition of
Karmapa
and received complete meditative training and
practice traditional for a Gyalwa Karmapa.

The Gyalwa Karmapa is the enlightened embodiment of all the
Buddhas and Bodhisattvas that have recreated themselves for over
eight hundred years to continue the work on earth for the well-being of
all sentient beings.

Here we are not going to elaborate his life and various activities to
understand this divine personality he represents.
From 1924 to 1981 the divine personality of H.H. blazed with actions,
it is unimaginable how he established a spiritual link throughout the
world establishing numerous Dharma Chakra Centres
in many countries within a short span of time,
with dedicated efforts of skilled and devoted
incarnate Lamas and devotees and admirers.
H.H. devoted his whole life for propagation of
Dharma, peace and harmony of the world.

To understand properly H.H. Karsampa’s personality we must know the
origin of the Buddhist Siddha school which he commanded for long.

This historically and spiritually important school of Siddhas has
an important place in Buddhism, Th’ Tantric practices (Sadhanas)
and sublime doctrine from the primordial Buddha Vajradhara (Rdo-
rgyud-hchung) transmitted the esoteric teaching

Origin of Kagyu sect

Karma to Tilopa. The female divinities, MKhab-lhorgmas
are said to have been responsible for the
communication. First transmission of doctrine was by Dakini to Khayrupo,
the second to a Bengali ascetic Tilopa 975 A.D.,
from Buddha Vajradhara and Tilopa communicated the same to Naropa
(Tib. Naropa, Naropa, Nan ) who was a Junior of Nalanda Mahavihara
1039 A.D.

He communicated the sublime teaching to his Tibetan disciple Marpa
(Marpa Lobsang — Marpa the Translator) 1012-86 A. D. and Marpa
panned on the esoteric doctrine to celebrated

Introduction of Siddha school in Tibet
Tibetan wizard turned Yogi—Milarepa, the Cotton
Clad Mila, Naropa preached six different kinds
of doctrine, popularly known in Tibet as “Naro Chos Drug” six doctrine

Bstanpo bKah— thugs-khorugs text mentions the Kagyupa sect, It is
stated therein that in its earlier period Marpa, Mila and successive
disciples wore white robes and that that is why, they were called “White Ones”
from the word “dKar” meaning

Connotation of the name “White”. It may be recalled that the white
robes in ancient times were distinctive garb of the
Yogins (Naljorpa) in Tibet. The word “dKar” it
appears to has been replaced by the “words bKah” meaning “Command”, has

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been adopted. The term bKah-brgyud means “Oral Tradition”, the succession of those who transmitted the orally available teaching of the Master—The Buddha Vajradhara and the like.

Let us now mention the names of the sects and sub-sects that arose out of the Kagyu sect. The following are the different sects and sub-sects:

1. Shangpa bKah brgyud  
2. Drgmo bKah brgyud  
3. Karma bKah brgyud  
4. Hsharam bKah brgyud  
5. Phagmo bKah brgyud

From Karma bKah brgyud (No. 3) arose the following sub-sects—the Black hat sub-sect and the Red hat sub-sect.

Following sub-sects issued out from the Phagmo bKah brgyud (No. 5) Hriugun sub-sect, Naugla sub-sect, Khro Ptsa sub-sect, Tshugpa sub-sect, Smartsang sub-sect, Yropa sub-sect, Gyab-brang sub-sect and Chuigseb sub-sect.

We have already mentioned the transmission of the esoteric oral teaching from Buddha Vajradhara to Milarepa.

Next in the line is the Milarepa’s celebrated and learned disciple Choje Gampopa, a great exponent of Buddhist philosophy and meditation, who was the Guru of first Karmapa Dusum Khynpa. Recognition of first (1110-1193 A.D.) it was Gampopa, who Karmapa by Gampopa recognized Dusum Khynpa as first Karmapa, a manifestation of Avalokitesvara, whose existence has been prophesied by Buddha himself in the Samadhirajasastra. He laid special emphasis on meditation within the Kagyu order.

Etymologically Karmapa means one who manifests the action-aspect of all the Buddhas. The late lamented Gyatsho Karmapa, Rang-bzang-rig-pai rdo-rje, was the 16th in the succession of incarnation He embodied, represented and guided the accumulated spiritual energy. According to tradition the Karmapa has been universally reputed to have possessed and demonstrated in action the supreme spiritual power of predicting their next birth of the succeeding Avatara. Prior to their demise, on each successive occasion, the prediction
provided full information, such as, the names of the would-be parents, the place, date and time of birth. It is also well-known that the present one had left behind some inscriptions of forthcoming reincarnation. Throughout his divine life extending from 1924 to 1981, H.H. blazed like the crescent moon diffusing smiling fragrance to whomsoever, who sat near his holy feet, and generously offered loving kindness to humanity at large.

Karmapa was an unparalleled and unique divine and majestic personality in a human garb. It was after H.H entered into final sublime Samadhi, his entire divine personality was revealed to us by H.H the Dalai Lama with other reincarnated Tibetan lamas. This has taken place on 25th day of 10th Tibetan month corresponding to 20th, December 1981.

It may be pointed out here that nine incarnated Lamas composed most appealing religious prayers, individually indicating complete theory of Trikaya concept and reincarnation thereof. It would not be out of place to discuss briefly the Buddha-Kaya concept for clear understanding the Karmapa as an embodiment of supra-mundane cosmic manifestation as celestial Bodhisattava and mundane human Buddha. The Central concept of Mahayana lies in the Trikaya — three bodies of Buddha and Bodhisattva, along with the conception of Praja and Karuna. The Hinayanaist reveres Buddha as a superior human being (Narasiṃha), who attained perfection of wisdom in this life through accumulated merit arising out of Punya and Joana of his past lives. In Pali tradition he has also lokottara (Supra-mundane) besides mundane form.

The Mahayanaist conceives Buddha in three forms: (a) Nirmana-Kaya (creative body), as Sakyaamuni who revealed twelve jheds and entered into Nirvana, (b) Sambhoga-Kaya (enjoyment body), as Buddha ideal, who enjoyed a rejuvenated body and preached to the Bodhisattvas (enlightened beings) and (c) Dharma-Kaya (transcendental form) the supreme being comprising all dharmas, the essence of wisdom and compassion.

It may be pointed out in this context that conception of Tulku (sprul-ku) in Tibetan answers to that of the Nirmanakaya

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The Buddha is a concept not completely three different entities.

Three aspects of one Buddha concept. From the absolute, universal point of view, he is the Dharma-kaya; from the transcendent, Dharmakaya; from the point of view of idealism, he is Sambhoga-Buddhisattva to help sentient beings; from the human point of view, he is the Nirmanakaya, son of King Suddodana who attained bodhi and entered into Nirvana (final bliss).

It is known that Amogha being asked told him that "the Tathagata has three bodies". These three bodies are three aspects of one Buddha Tathagata. They are essentially the same but distinct in their nature. But the Dharma-kaya is not only an abstract principle but a living reality, which manifests itself in different forms.

Lastly, it may be noted in passing that the Rinpoches and learned lamas consider H. H. Karmapa to be the embodiment of Buddha, Bodhisattva and other Tantric manifestations of Buddha. All of them pray for the prompt reincarnation for liberating all beings from the mundane sorrow.
Six Yogas of Naropa

Ringu Tsülku

Mahamudra and Six Yogas are quintessence of Kagyu tradition of Tibetan Buddhism. The Six Yogas or Six Dharmas (Chen-drug) are meditation techniques which enhance the practice of Mahamudra (Phya-rgya-chen-po) at certain points and under special conditions, i.e., at that level of practice which is known as the Perfect stage (Sampannakrāma, rulöpa-gzins) of the Anuttara Yogas such as like Gubyasamaja, Hevajra, Chakrasamvara and Kalacakra, etc.

Tilopa (988-1069 A.D.), the first Guru of the Kagyu lineage, received the teachings of the Six Yogas from various Gurus. He received the teachings of Illusory Body and Transference of Consciousness from Nagarjuna and the teachings of Dream and Intermediate State of Chokyi Senge; the teachings of luminosity from Lawapa (Dronma-chu) and the teachings of Candali (mystic heat) from Yogini Sunmati (Sudhagini). As the four oral traditions merged into one, Tilopa lineage came to be known as Kagyu (the oral tradition). Naropa (1016-1100 A.D.) received the lineage of Six Yogas from Tilopa and he along with his sister Niguma expounded the teachings so much so that the teachings became known as the Six Yogas of Naropa and Six Yogas of Niguma, both of which are still preserved in Kagyu teachings.

Marpa, the translator (1012-1097 A.D.), carried them to Tibet and through his noted disciple the saint poet Milarepa (1040-1127 A.D.) spread to all sub-nests of Kagyu School. The teachings have been zealously guarded and secretly transmitted for the last thousand years. They are still preserved in the original form as an oral tradition which is transmitted only after thorough preparation so that they may not be wasted or confused. The Abhayasamudraya-namasha-a-vajra-bu (bka'-gyur-dpal-lugs) and the commentary by Marpa, forms the principal work of the Six Yogas. Among the 30 odd different kinds of literature on this topic available in India are the earlier and later Kapes (bka'-dpe) written by Tilopa and Naropa respectively.

Tibetan scholars, of course, wrote many commentaries later on. But it should be pointed out here that despite the vast literature available one cannot practise the Six Yogas without the assistance of an experience duGur.

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Here is given a general idea of the Six Yogas of Naropa, without going into the esoteric aspect of the Teachings. Candum or Tummo means 'fiery' or 'vital spiritual fire.' Although the heat generation is given emphasis (guuo mo—candum) it does not deal with heat generation alone. Another important part of this Yoga is the practice of nadi, prana and vinda (Tibetan, rông, thgá) practice helps one to attain realization by synchronising body and mind.

The Tantric texts describe prana as the horse, mind-consciousness as the rider, nadi as the pathway and bindu as mind-nourishment. The prana functions in the left and right channels called symbolic representation blata and rasana and therefore our mind conceives of Prana, Mana and the things in duality. In other words, we lapse Nadi in Tanvisic text into duality because the prana functions in lahana and rasana. These two channels represent the subjective objective activities and Karmic activities. If the prana functions in the central channel (iavadiu) the prana transforms into wisdom-prana.

The mind then conceives the non-duality of the things, and realizes all dharma as unborn. The meditation on prana, nadi and bindu is called inner gTummo. When the inner candali is synchronized with the outer candali which is Mahāvīra, prana, nadi and bindu dissolve into sampasannakrama non-duality delight. This is known as the attainment of vajra body, vajra speech and vajra mind, Candali is the root or foundation of all other Yogas.

Illusory body or apparition is broadly divided into three catagories, viz., the mundane illusory body; the immaculate Illusory body; and the most immaculate illusory body. The universe and its contents are nothing but illusions as they have no substance in their nature. They just appear like illusory bodies, like dreams, like mirage-reflection and the like. To understand this and to meditate upon this helps one to cut off the mundane attachments and to realize the ultimate truth. This practice is known as mundane illusory body. Higher Tantricism makes one realize that the five aggregates, the twelve dhana and the six sense-organ.
are divine by nature. This practice transforms all the mundane thoughts into divine thoughts. The universe becomes a Mandala of divine deities where the forest are gods and goddesses, sounds are mantras; and thoughts are transcendental wisdom. Even this immaculate appearance has no substance and hence is illusory. This practice is, therefore, known as the immaculate illusory body.

The immaculate illusory body still has a tinge of artificiality. The most immaculate illusory body, however, is a spontaneous, natural experience, born out of completely pure prāna and non-dualistic thought to achieve the last illusory body.

The first stage of dream practice is to recognize dreams during the time of dreaming. The next stage (śāramā, Paranā) is to use the dreams as a means to practice various spiritual exercises including that of illusory body.

Dreams are then transformed into the practice of luminosity. A constant practice on dream will have great effect on waking hours. There will be a time when the learner will see no distinction between the dream, waking hours and the dreams. The Practice of luminosity is believed to be the essence of the path. Luminosity in Tantras is the spontaneous, self illuminating enlightened (Hod-gsal, phring-ma Buddha-nature which could be seen only with the ultimate intuitive perspective or the deepest meditation. Though a momentary flash of luminosity appears when, dying, fainting, yawning and convulsing, it is not recognized as such. The technique here would help to recognize those moments especially in dreams.

Luminosity is regarded as the last stage of Sampañi (a lapse from Anantaraya Tantras and its practice leads directly to the experience of Sambhagāya and Dharmakāya.

Intermediate state has been classified into many different ways. Of that, the most popular one is Marpa's classification, where the birth is classified into three types—the intermediate state between birth and death (Life), the intermediate state of dreams; and intermediate state of becoming (between death and rebirth). The practice of Bardo-yoga is the last stage.

The intermediate state after death is called 'the mind body'. This
is an important stage as a strong reaction at this period will have an immediate effect in deciding the realm into which the person will be reborn.

"In our being we find passion, aversion and bewilderment. Through passion we become spirits, through aversion desisets of hell and through bewilderment brute animals. While though these poisons we bound to wander endlessly in Samsara, by making them a path according to the teaching of Naropa, there will be no birth for us (in Samsara)". 1

The three stages of practices are, therefore, recommended for this period. The best of these is to recognize the luminosity when it is experienced at the time of death. The next stage is the practice of illusory body which is practiced when the mind-body is transferred from the dead physical body. If both of them fail to liberate the subject, the meditative techniques to stop entrance into the six realms of the world are applied. A few of these techniques have been discussed in the Book of Dead.

Pho-ba is also known as the teaching to achieve Buddhahood without meditation. The purpose of these teachings is to be prepared to die and to avoid being reborn in unfavourable situations. This is also divided into three stages of practice as found in Barlo. The first stage is to transform one into luminosity. The second stage is to realize the divine nature and accomplish the illusory body. The last stage is to transfer one's mind-body into the wisdom-mind of the Guru and Yidam or into some Buddha in Sakharavati. These trainings are practised during the lifetime and they are used when all the signs of death are manifest. An accomplished person can help another person to a happy departing.

It may be noted here that it is not necessary that all the six Yogas should always be practised together. But they as a whole make a complete path. The first four are known as the root Yogas and the last two as their parts. It is also not always necessary for the total number to be a ly six, although the six Yogas of Naropa are the most popular. There are texts which mention eight, nine or varying numbers with the addition of more branch Yogas.

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A NOTE
ON THE PAPER
A BRIEF HISTORY OF KAGYUDPA

ven. Chimed Rinzing Lama

The paper briefly deals with the five different Buddhist and non-Buddhist sects of Tibet; viz: Gelugpa, Nyingmapa, Kagyudpa, Sakyapa and Bonpo. I am here mainly concerned with Kagyudpa. Here have also been discussed in brief the Lineages of Gurus, Sadhanas, Sangpa Kagyud and Tagpo Kgyud.

The prayer for the prompt reincarnation of H. H. Rang Jung Rimpal Dorjee (the 16th Gyalwa Karmapa) has also been added.
Prayer For The Rapid Reisearcarnation of H.H. Rang Jung
Rigpai Dorje, The 16th Karmapa.

Hun-g-Ma-bChos-sPros-Bral-bLa-Ma-Chhus-Kyi-Ku
HUNG/MA CHO | TRGTRAL | LA MA | CHOKYIKU

unartificial, free from all guru, Dhamakaya
without artifice, dual and relative positions.
Master

Hung. The Guru without artifice, free from all relative positions, is the Dhamakaya.

bDe-Chhen-Longs-sPyod-bLa-Ma-Chhos-Kyi-rJe
DE CHE | LONGCHO | LA MA | CHOKYIJE

enjoying great happiness Sambhogakaya / Guru Lord of Dharma

The Guru of great happiness, the Lord of Dharma is the Sambhogakaya.

Pad-sDong-Las-Khrungs-bLa-Ma-sPrul-Pa'i-sKu
PAE DONG | LAE | TRUNG | LA MA | TRUL PAL KU

lotus stem from born Guru Nirmanakaya
(symbol of unchanging purity)
The Guru born from the lotus stem is the Nirmanakaya.

I praise the Vajradhara who has the three Kayas.

Hung. The Guru without artifice free from all relative positions, is the Dharmakaya. The Guru of great happiness the Lord of Dharmas, is the Sambhogakaya. The Guru born from the lotus stem is the Nirmanakaya. I praise the Vajradhara who has the Three Kayas.
Telopa, the great treasure of compassion, having true knowledge and compassion;

Dran-Pas-Yid-Kyi-Dung-Sel-Na-Ro-Pa
DREN PAE / YID KYI DUNG / SEL / NA RO PA
remembrance; mental trou-/ clearing, / Naopa
bles, afflictions removing
The revered Guru Naropa, remembrance of whom removes our mental troubles,

mNyem-Med-dPal-Dan-Chhos-Kyi-Lo-gLo-Lo-gRo-rJe
NYAM-ME / AL DLoLo/CHHOS-KYI-LO-GROS-JE
unequalled, / glorious / Marpa Lotsawa
Unequalled, glorious, most kind Chhos-Kyi-Lo-Gros (Marpa)

Byin-Gyi-Lo-lo-Shig-bShad-Pa'i-dWo-Je'i-dPal
JIN GYI LOB / SHIK / SAD PAI DWO RJE PAL
bless / you / Milarepa
must
And must grant us your blessings—Oh Milarepa.

Nyi-dDan-dByer-Med-mDzo-Lo-gSam-Po-Pa
NYID DANG / YER ME / DZO CHIK / GAM PO PA
we and / without difference / make please / Gampopa
you or separation
Please make us without difference from yourself—Oh Reverend
Gampopa.
bDag-Sogs-sNyin-Nas-gSd-By-Debs-Lags-Na
DAG SOG / NYINGNAE / SOLWA DEB / LAGNA
we / from the heart / pray / d-c / if
(all being who i.e. sincerely
suffer in Samsara)
If we pray to you from the heart,
KE CHIG / TSAM YANG / TRAL ME / JE ZUNG / SOG
instant / even for an / without / hold as disciples may
moment separating (take responsibility
for our welfare)
You must hold us as disciples without separating from us even
for an instant.

Dorje Chang, pervading Lord with the power of the four Kayas;
Telopa, the great treasures of compassion, having true knowledge
and compassion; The revered Guru Naropa- remembrance of
whom removes our mental troubles—unequalled, glorious, most
kind Chos Khy Lotsa (Marpa); and must grant us your blessings-
Milarepa; please make us without difference from yourself - Oh
Reverened Guru Gampopa. If we pray to you from the heart,
you must hold us as disciples without separating from us even
for an instant.

bSku-Med-bDen-Pa'i-Bras-Bu-Yol-Med-Du
LU ME / DEN PAI / DRAE BU / YOL ME DU
undeleaving, / truth / result / not late,
ever cheating . (benefit for us) on time
May the result of your unfailing truth be timely.
Lega-Par-sTsol-Zaig-Od-sNang-mTha-Yag-dPal
LE-Par/ TSOL ZAIG / OD NANG THA YE PAL

well / we request you/ Amitabha
we hope you will do what we ask in bringing benefit for us,
Amitabha.

Re-Ba-sKong-zaig-sPay-aRas-gZigs-dBang-mChhoq
RE WA / KONG ZAIG / CHHAN RAE ZIG WANG CHHOG
hopes / fulfill / Avalokitesvara
Grant us our hopes, you who are the Avalokitesvara.

aSol-Bras-bu-sTsol-Zaig-Padma-bByung
SOL TAB / DRAE BU / CHOL ZAIG / PAD MA JUNG
prayer / result / please / Padmasambhava
Please grant us the results to our prayers, Padmasambhava.
May the result of your unfailing truth be timely in bringing
benefit for us, Amitabha. grant us our hopes, you who are the
Avalokitesvara. Please grant us results to our prayers, Padma-
sambhava.

Ma-chos-Rang-aByung-Chhos-Kyi-dBying Kyi-Ngag
MA CHO / RANG JUNG / CHO KYI YING / KYI NGANG
unartificial, / naturally / Dharmadhatu / of / nature
uncontrived occurring
From the nature of the uncontrived, naturally occurring Dharm-
adhatu.
Rīg-pa'i-Rang-rTsal-Las-Shar-Dor-jei-sKu

RIG PAI / RANG TSAL/ LE SHAR/ DOR JEI KU

Awareness / arise / Vajräkaya

The wave of awareness arose at your Vajräkaya.

སྔ་དྲ་བོམ་གཉིས་སུ་བོ་འདེབས་པ།

sKye-sGags-gNas-bBral-kLong-Du-Rang-Thim-pa

KYE/ GAG/ NAJ/ TRAL LONGDL'/ RANG THIM PA

birth/ death/ staying / without/ inside / naturally melts start—ending (i.e Sunyata)

Now it has merged back within the state free from beginning, ending and abiding.

སྒྲ་མེད་བ་སྦྱེ་Rang-Shal-Myur-aByon-mZud

GAG ME/ TRUL PAI/ RANG ZSHAL/ NYUR/ JON DZO

ceaseless/ incarnation/ form / quickly/ please show

Nirmenakaya or ccm

May the form of your ceaseless incarnation quickly appear.
bDag-Sogs-'Gro-Don-sToBa-Chen-Byed-Par-Shog

DAG SOG DRO | DON| TOB CHEN/ JED PAR/ SHO
beings, those/ benefit/ very/ do, act/ You must
moving in strongly
samsara

You must strongly act for the benefit of those moving in samsara.

Byang-Chluub-Sem-sPa'i-sPyod-Pa-Byed-Par-Shog
JANG CHUB SEM PAI/ CHOD PA/ JED PAR/ SHO
Bodhisattva's/ conduct, deeds/ do/ You must
You must perform the deeds of a Bodhisattva.

gZhan-Don-dGe-Ba-Labs-Chhen-Grub-Par-Shog
ZHAN DON/ GE WA/ LAB/ CHEN / DRUB BAR/SHO
other's benefit/ virtue/ wave/ great/ accomplish/ You must
You must accomplish a great wave of virtue for the benefit of others.

'Khor-Ba-Dong-Nas-sPhug-Pa'-mThu-Thob-Shog

KHOR WA/DONG / NAE / TRUG PAI / THU / THOB/ SHO
samsara/ turn upside / then/ empty com-/ effective/ get/ You
down completely power must
(like inverting a cup and pouring out all its contents)
You must gain the effective power to upturn and empty samsara.
Then, from that time on you must strongly act for the benefit of those moving in samsara. You must perform the deeds of a Bodhisattva. You must accomplish a great wave of virtue for the benefit of others. You must gain the effective power to upturn and empty samsara.

This prayer is composed by chhi-Med Rig ’Dzin on the tenth day of the Tibetan nine month of the Iron-Bird (2107 Tibetan Era) Year.
A Brief History of Kagyuupa  
Ven. Chimed Rigzin Lama

The history of Kagyuupa dates back to the time of Guru Rinpoche, who
brought the teachings of the VajraAdoption lineage to Tibet. Over the
years, these teachings have been transmitted from master to disciple,
ensuring the continuity and preservation of the Kagyuupa tradition.

This book aims to provide a comprehensive overview of the
development and evolution of Kagyuupa, highlighting its
significance and contributions to the broader Buddhist tradition.

To achieve this, the author has drawn upon a wealth of textual
resources and scholarly insights, offering a nuanced perspective
that encompasses both historical and philosophical aspects.

The narrative begins with an exploration of the
origins and evolution of the Kagyuupa lineage, providing
insight into the key figures and events that have shaped its
development. This is followed by a detailed examination of
the various branches and schools within Kagyuupa, each
characterized by its unique approach to practice and
teaching.

Throughout, the book aims to
highlight the interconnectedness of Kagyuupa with
other branches of Mahayana Buddhism, underscoring its
value as a dynamic and living tradition. It concludes
with a reflection on the relevance of Kagyuupa traditions in
today's context, offering guidance for contemporary practitioners.

The comprehensive approach taken in this work reflects the
author's commitment to a thorough and accurate portrayal of
Kagyuupa, making it a valuable resource for scholars and
students alike.

Preface

In the vast expanse of the Buddhist tradition, Kagyuupa
stands as a unique lineage, distinguished by its
emphasis on the direct realization of emptiness.

This lineage traces its roots to Guru Rinpoche,
who is revered as the founder of Mahayana Buddhism in
Tibet. Through his dispensation, the VajraAdoption
(Drdma) teachings were introduced, constituting a
vital pillar in the transmission of wisdom.

As the lineage developed, it underwent various
transformations, giving rise to different schools and
discourses that have contributed to its
diversity and richness. This book endeavors to
provide a coherent narrative, synthesizing the
historical and spiritual milestones that have
shaped Kagyuupa.

To achieve this, the author has
consulted a range of authoritative sources,
including the works of past masters,
scholarly texts, and contemporary
commentaries. This comprehensive
research forms the backbone of the
present work, ensuring that the
narrative is both accurate and
comprehensive.

Throughout the narrative, we
explore the lineage's evolution,
highlighting key events and figures
that have contributed to its
formation. The book also delves
into the philosophical underpinnings
of the Kagyuupa tradition, offering
insights into the unique wisdom
that has characterized its
development.

In conclusion, this book aims to
serve as a guide for students and
practitioners interested in understanding the
rich tapestry of Kagyuupa. By
highlighting the lineage's historical
origins and ongoing contributions, we
hope to inspire a deeper appreciation
of this rich tradition, encouraging
further exploration and study.

Foreword

This book provides an
excellent overview of the
development of Kagyuupa, a
lineage that has played a
significant role in the
Buddhist tradition.

By exploring the
historical context and
philosophical foundations,
the author helps
readers understand the
unique contributions of
Kagyuupa to Mahayana
Buddhism. The narrative
provides a solid
foundation for those
wishing to delve deeper
into the lineage's
significance.

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invaluable contributions
of family and friends,
whose encouragement
and support have been
indispensable throughout
the process of
completing this
work.
བྲག་པར་བར་བར་བྱ། ཞེས་རབ་ཐོན་པ་བདེ་བ་ཞིག་ལྟ་བྱེད་དུ། མཛོད་པོ་ཞིང་བཅུ་པ་ཞིག་ལྟ་བྱེད་དུ། ཆོས་ཐོན་པའི་མི་མ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་དུ། འེན་བཅུ་བཞི་ཞིག་ལྟ་བྱེད་དུ། བཞིན་པ་ཞིག་ལྟ་བྱེད་ཐུབ་པ།
ಕ ಶಿಲ್ಪಾಗಣ ಸುಮಾರು ಅಧ್ಯಯನ ವಲಸೆಗೆ ಒಳಗೊಂಡ ಮತ್ತು ಅನುಸರಣೆಗೆ ಕೇಳಿಗೊಳಿಗೆ;

ಬಿಳಗಣ ಸಹ ಕಂಡು ಹಾಗೆ ಮತ್ತು ಕೇಳಿಗೊಳಿಗೆ;

ಕೇಳಿಗೊಳಿಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಇಂದೂ ಸಂಖ್ಯೆಗೆ ತಿಳಿಸಿಕೊಂಡಿರಬೇಕು.

ಇದು ವಿದ್ಯಾರ್ಥಿಗಳು ಕ್ರಮಪಡೆಗೆ ಸಂಖ್ಯೆಗೆ;

ಕೇಳಿಗೊಳಿಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಇಂದೂ ಸಂಖ್ಯೆಗೆ ತಿಳಿಸಿಕೊಂಡಿರಬೇಕು.

ಅರಬ್ಬೆಯುಳ್ಲಿಗೆ ಕ್ರಮಪಡೆಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಕೇಳಿಗೊಳಿಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಇಂದೂ ಸಂಖ್ಯೆಗೆ ತಿಳಿಸಿಕೊಂಡಿರಬೇಕು.

ಇದು ವಿದ್ಯಾರ್ಥಿಗಳು ಕ್ರಮಪಡೆಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಕೇಳಿಗೊಳಿಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಇಂದೂ ಸಂಖ್ಯೆಗೆ ತಿಳಿಸಿಕೊಂಡಿರಬೇಕು.

ಇದು ವಿದ್ಯಾರ್ಥಿಗಳು ಕ್ರಮಪಡೆಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಕೇಳಿಗೊಳಿಗೆ ಸಣ್ಣ ಮತ್ತು ಕಂಡು ಹಾಗೆ;

ಇಂದೂ ಸಂಖ್ಯೆಗೆ ತಿಳಿಸಿಕೊಂಡಿರಬೇಕು.
স্মৃতির চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন একটি চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন একটি চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন

স্মৃতির চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন একটি চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন একটি চুল মৃদু মৃদু দীর্ঘ পালক্য মুলমুলক মুল স্মৃতিবর্তী সকলের চেয়ে নুন্দন

লোক যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই 

লোক যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই তার কে যা কোনো হয়ে তিনিই 

লোক যা কোনো হয়ে তিনিই 

লোক যা কোনো হয়ে তিনিই
ལེགས་ཀྱི་བཤད་དང་ཞབས་ཀྱི་ཐོབ་ལམ་དཔེར་བཏབ། བཞི་བཞི་དཀར་ཆུང་ཕབ་པར་
གཏན་གཅིག་གིས་ཐོག་མ་ཟད་པར་ེད་པོ་གྲོ་ཁྲད་ཀྱི་བཤད་པར་
ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཐོབ་ལམ་ཉི་ཤི་ཞི་ཤི་ཞི་ཤི་ཞི་ཤི་ཞི་ཤི་ཞི་ཤི་ཞི་ཤི་ཞི་
ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཞི་ཤི་ཞི་ཤི་ཤི་ཞི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཞི་ཤི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི་ཤི

ཐོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི

བོད་ཡིག་ཤོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི

བོད་ཡིག་ཤོག་མ་པོ་ལྟར་ཐོག་མ་དུ་དགོས་བཤད་པར་ཟིང་བཏབ་མཐུ་ལྟ་ཞི
নুসরাত প্রণয়ন একটি অযৌক্তিক পরিকল্পনা। এটি সামাজিক দর্শনে একটি অষ্টম পরিকল্পনা। কথা হলো তুমি একটি অযৌক্তিক পরিকল্পনা। অষ্টম পরিকল্পনা। তুমি একটি অষ্টম পরিকল্পনা।
བཀྲ་ཤིང་། ༨ ༧ ༢༢-༢༣ བོད་ཀྱི་ཟིན་ཏོ་ ༧ ༡༣ ༢༤-༢༥ བོད་ཀྱི་ཟིན་ཏོ་ ༦ ༢༦-༢༧ བོད་ཀྱི་ཟིན་ཏོ་ ༥ ༢༨-༢༩ བོད་ཀྱི་ཟིན་ཏོ་ ༤ ༣༠-༣༡ བོད་ཀྱི་ཟིན་ཏོ་ ༣ ༣༢-༣༣ བོད་ཀྱི་ཟིན་ཏོ་ ༢ ༣༤-༣༥ བོད་ཀྱི་ཟིན་ཏོ་ ༡ ༣༦-༣༧ བོད་ཀྱི་ཟིན་ཏོ་ ༠ ༣༨-༣༩ བོད་ཀྱི་ཟིན་ཏོ་
སྣ་ཚུགས་ཐོབ་པར་ཕྱིར་གོང་དུ་གཞིང་སྟོ། །
བོད་ཚུགས་ཐོགས་ཅིག་ལེན་འོང་བུ་མཐོང་། །
དོལ་དག་ོ་བ་ཐོག་པར་ཤུ་མཐོང་བུ་བུ། །
དེ་དེས་དོ་ཁོང་གི་གོང་དུ་ཁུག་ལེན་ནི། །
རོལ་ཕྲིན་དག་ཕྲིན་ོ་བ་ཤུ་མཐོང་བུ་བུ། །
སྙིད་ཚུལ་ོ་བ་དུ་ོན་ོ་བ་དུ་མཐོང་བུ། །
དོལ་ཚུགས་ཐོགས་ཅིག་ལེན་འོང་བུ་མཐོང་། །
དོལ་ཚུགས་ཐོགས་ཅིག་ལེན་འོང་བུ་མཐོང་། །
ཕྲུལ་ཉིན་ཉིན་གཏུར་ཤུ་མཐོང་བུ་བུ། །
ཕྲུལ་ཉིན་ཉིན་གཏུར་ཤུ་མཐོང་བུ་བུ། །
ཕྲུལ་ཉིན་ཉིན་གཏུར་ཤུ་མཐོང་བུ་བུ། །

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AN OUTLINE
ON THE PAPER
A BRIEF HISTORY OF H. H.
GYALWA KARMAPA

Shri Tashi Toering

1. Past, present and future lineages of Karmapa.
3. The 16 successive Karmapas, their names and dates.
4. Short biography of the late 16th Karmapa,
5. Footnotes.
བོད་དུ་གནོད་བཏང་རྣམ་སྐྱོང་ཞེས་དང་བཤད་པ་
དོན་དོན་དེ་ཕེབས་གིས་མ་སེམས་ལ་
ཞི་བཞིན་རྟགས་གི་གསུམ་བོད་ལམ་མིངས་།

བོད་ཀྱི་ཆེན་བཞི་ཆེན་པོ་
༨༩༦༨, ༩ ནོས་ཀྱི་ཐུབ་མཆོག་ལུས་པ་མ་ ཡོལ་་བོད་ཁུལ་མོས་གྲོས་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། བར་ཐོད་ལ་ནམ་ཤིང་ཞིང་ལགས་ བས་་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་ ཀྲུང་ཐོག ལུས་པའི་ངོ་བ་ བཀྲོད་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་ ཀྲུང་ཐོག ལུས་པའི་ངོ་བ་ བཀྲོད་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་

༨༩༦༨, ༩ ནོས་ཀྱི་ཐུབ་མཆོག་ལུས་པ་མ་ ཡོལ་་བོད་ཁུལ་མོས་གྲོས་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། བར་ཐོད་ལ་ནམ་ཤིང་ཞིང་ལགས་ བས་་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་ ཀྲུང་ཐོག ལུས་པ་མ་ ཡོལ་་བོད་ཁུལ་མོས་གྲོས་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་ ཀྲུང་ཐོག ལུས་པ་མ་ ཡོལ་་བོད་ཁུལ་མོས་གྲོས་ འཇིག་ཐོག ཆུ་ཐུ་གསུམ་བུ་བས། ར་་ ར་་
কিছু হল তত্ত্বাত্মক বিধান নিয়ে কিছু বলা চলে না। বিশেষত যদি বলা হয় তাহলে এটি আন্তরগত হয়, ফলে সেটি আত্মনিয়ন্ত্রিত নয়। বিভিন্ন মূল্যবান উপায়ের মাধ্যমে কিছু বিষয় নিয়ে কিছু বলা চলবে না। তবে সেটি আত্মনিয়ন্ত্রিত হয়। বিভিন্ন মূল্যবান উপায়ের মাধ্যমে কিছু বিষয় নিয়ে কিছু বলা চলবে না। তবে সেটি আত্মনিয়ন্ত্রিত হয়।


চলা অনুভূমিক কেন্দ্রীয়তা সমা কর্ম হৃদয়ে জ্ঞান দেব জ্ঞান হৃদয়ে জ্ঞানের প্রাঙ্গণে হৃদয়ে জ্ঞানের প্রাঙ্গণে

গৌরব দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

চলা অনুভূমিক কেন্দ্রীয়তা সমা কর্ম হৃদয়ে জ্ঞান দেব জ্ঞান হৃদয়ে জ্ঞানের প্রাঙ্গণে হৃদয়ে জ্ঞানের প্রাঙ্গণে

গৌরব দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে দে

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি কোল কোল কোল কোল কোল 

হৃদয়ের মধ্যে সাইকোলোজি 

চলা অনুভূমিক কেন্দ্রীয়তা সমা কর্ম হৃদয়ে জ্ঞান দেব জ্ঞান হৃদয়ে জ্ঞানের প্রাঙ্গণে হৃদয়ে জ্ঞানের প্রাঙ্গণে
མཐུན་ལུགས་ཁྱབ་དུ་ཆེས་ལ། བདག་པའི་རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་བཞིན་
གྲོ་བོགས་དང་ནོར་ཤིང་ཆི་ཐང་དོན་དབུ་
བོ་དུ་ཚེ་བཞིན་བོགས་པར་འཛིན། བདག་པའི་རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་
བཞིན་འབྲིང་བཞིན་བོ་དུ་ཚེ་བཞིན་བོགས་པར་འཛིན། བདག་པའི་
རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་བཞིན་གྲོ་བོགས་དང་ནོར་ཤིང་ཆི་ཐང་
དབུ་བོ་དུ་ཚེ་བཞིན་བོགས་པར་འཛིན། བདག་པའི་
རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་བཞིན་གྲོ་བོགས་དང་ནོར་ཤིང་ཆི་ཐང་
དབུ་བོ་དུ་ཚེ་བཞིན་བོགས་པར་འཛིན། བདག་པའི་
རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་བཞིན་གྲོ་བོགས་དང་ནོར་ཤིང་ཆི་ཐང་
དབུ་བོ་དུ་ཚེ་བཞིན་བོགས་པར་འཛིན། བདག་པའི་
རྣམ་རྒྱལ་མཐུན་པ་བྱུང་རྗེས་བཞིན་གྲོ་བོགས་
དང་ནོར་ཤིང་ཆི་ཐང་

dd
নামের জন্য জিম্মীত এই নিয়ম না দিতে না দিতে কিছু মানসিক বা ব্যক্তিগত কারণে মনে করার জন্য হাত দিয়ে এটি নাম করা হয়।

ছিটক নিয়ম সত্ত্বেও এই নিয়ম না দিতে না দিতে কিছু মানসিক বা ব্যক্তিগত কারণে মনে করার জন্য হাত দিয়ে এটি নাম করা হয়।

কোন কিছু না দিতে না দিতে কিছু মানসিক বা ব্যক্তিগত কারণে মনে করার জন্য হাত দিয়ে এটি নাম করা হয়।

নাম | নিয়ম | স্থান | সংখ্যা
--- | --- | --- | ---
A | 1 | শেষ | 10
B | 2 | মাঝে | 20
C | 3 | শেষ | 30
D | 4 | মাঝে | 40
E | 5 | শেষ | 50
F | 6 | মাঝে | 60
G | 7 | শেষ | 70
H | 8 | মাঝে | 80
I | 9 | শেষ | 90
J | 10 | মাঝে | 100

বাক্সের মধ্যে শুরু বিংশ পর্যন্ত সম্পূর্ন করা হয়।

নামের জন্য জিম্মীত এই নিয়ম না দিতে না দিতে কিছু মানসিক বা ব্যক্তিগত কারণে মনে করার জন্য হাত দিয়ে এটি নাম করা হয়।
མཐའ་དབུ་གཅིག་འབྲེལ་དོན་བསྟོད་གཅིག་བཤེས་པའི་འཛིན་སྟེག་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་བཤེས་པའི་འཛིན་ཤིར་ལ་གཅིག་ب
নয়নদারের বন্ধুকে একটি কথা বলুন। নয়নদারের কথা, গুল্ম গুল্ম চিড়িয়া। গুল্ম গুল্ম চিড়িয়া আর পরিবারের গুল্ম গুল্ম চিড়িয়া। নয়নদারের কথা গুল্ম গুল্ম চিড়িয়া আর পরিবারের গুল্ম গুল্ম চিড়িয়া।

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ফুলো জানালেন না। সেই ভাবে মনে হয় সে সময় তিনি কোনো কিছু জানালেন না। ২০০২—২০০৩ অর্থনীতিতে তিনি সাথে সাথে চাপ দিতেন। তাছাড়া তার মনে হয় তিনি সময়ের সাথে সাথে কিছু জানালেন না।

ফুলো জানালেন না। ২০০৩ সালের শেষের দিকে তিনি কোনো কিছু জানালেন না। তার মনে হয় তিনি সময়ের সাথে সাথে কিছু জানালেন না।

ফুলো জানালেন না। ২০০৪ সালের শেষের দিকে তিনি কোনো কিছু জানালেন না।

ফুলো জানালেন না।
བོད་སྡེ་བུ་མིགོ་སིང་གོ་བཤད་པར་བེད་དུ་གྱུར་ཆེན་པོ་མི་མཆོད་པར་མིན་པོ་རིག་གནས་ཀྱིས།
ོི་མཱ་ཤེལ་ སྐྱེན་རྩོམ་མཚར་བཞིན་གྱི་ཆུ་འཕྲིན་དངོས་སོ་རིག་པར་དུ་དུག་གི་
དོན་དོན་བདེན་བཅོས་པ་ཆུ་ཐོན་པོ་མི་མཆོད་པོ་སེམས་དངོས་ཞེས་བསྐུར་བོ།
མི་རིག་པོ་དུས་པའི་ཕྲིན་་མེད་པ་དེ་ཡིན་པའི་དོན་དོན་ཁྲད་པོས་ནས་ཀྱང་
གྲོས་ཀྱང་ཐོན་མོ་སྐྱེལ་བར་བཤད་པར་བེད་དུ་གྱུར་ཆེན་པོ་མི་མཆོད་བཤད་པར་
སྐྱེལ་བར་ཞིང་ཐོན་མོ་སྤྱོད་པར་འདི་དེ་བཤད་པ་དུས་པའི་ཕྲིན་་མེད་
པོ་ད་ཀྱང་

བོད་སྡེ་བུ་མིགོ་སིང་གོ་བཤད་པར་བེད་དུ་གྱུར་ཆེན་པོ་མི་མཆོད་པོ་སེམས་དངོས་ཞེས་བསྐུར་བོ།

བོད་སྡེ་བུ་མིགོ་སིང་གོ་བཤད་པར་བེད་དུ་གྱུར་ཆེན་པོ་མི་མཆོད་པོ་སེམས་དངོས་ཞེས་བསྐུར་བོ།
...
চলহার ছাড়া তুমি মনের তুলনায় একটু কম মনে করিনা। শুধু ঘরে একটা অন্য কিছু নিয়ে লেখা একটা ছবিটাই সব পরিস্ফুটিত হয়। ২০২০-২০২১ সালের প্রথমা হইতে তোমার কাছে একটা প্রত্যক্ষ অনুভূতির অর্থ আসে, যেমন গল্পের নাম একটা কথা মেনে নেওয়া অথবা প্রাণের শারীরিক ও আত্মীয়তার সাধনায় পৃথিবীর সমস্যার বিরুদ্ধে যোগাযোগ করা।  

মানুষ প্রকৃতির সাথে যোগাযোগ করে যে যত মানুষের কাছে তুমি অর্থ করা যেতে পার। ২০২২ সালের প্রথমা হাত দিয়ে ঐতিহাসিক স্বর্গের পথে যাচ্ছে তুমি। যে মানুষ তার অর্থ করতে চায় না তাকে একটা মানবীয় মূল্যবান ভাব দিয়ে তাকে তোমার সাথে অভিনব রুপে যুক্ত করা যেতে পারে। কিন্তু তার কোনো মানুষের বিকল্পের চেকাহাটে থাকা নিঃসৃষ্টিতে একটা মানবীয় মূল্যবান মানুষের কাছে তুমি অর্থ করা যেতে পার।  

চলহার ছাড়া তুমি সব যোগাযোগ করে যে তুমি অর্থ করা যেতে পার। ২০২২ সালের প্রথমা হাত দিয়ে ঐতিহাসিক স্বর্গের পথে যাচ্ছে তুমি। যে মানুষের অর্থ করতে চায় না তাকে একটা মানবীয় মূল্যবান ভাব দিয়ে তাকে তোমার সাথে অভিনব রূপে যুক্ত করা যেতে পারে। কিন্তু তার কোনো মানুষের বিকল্পের চেকাহাটে থাকা নিঃসৃষ্টিতে একটা মানবীয় মূল্যবান মানুষের কাছে তুমি অর্থ করা যেতে পার।
মনোক্ত রূপের বিষয়ে একটি বিশ্বাস্য উপাদান হতে পারে না। এখানে দুটি বিশেষ সম্পর্কের মধ্যে একটি কথা পথে যত প্রস্তুত হয় ততটাই এটি সাধারণত ভাবার চেষ্টা করা যায়। যেহেতু এটি বিষয়ে অনেক অনেক সম্পর্কের মধ্যে একটি কথা পথে যত প্রস্তুত হয় ততটাই এটি সাধারণত ভাবার চেষ্টা করা যায়।
একটি শিল্পকলার মাধ্যমে এই কথাটি কি বলে, এটি কি সমস্যাটির সমাধান? এটি বললে এমন একটি কথা সম্পর্কে আমি নিজের কিছু ভাবনা করতে পারি।

আমার মনে হয় এটি একটি সমস্যা যে ভাবেই হোক সমাধান করা যায়। সেটি হল আমাদের প্রাকৃতিক ক্ষমতার উপর ভিত্তি করে।

একটি নতুন তথ্যসূত্র চিত্রিত করা যেতে পারে যেন এটি কিছু কিছু নতুন কচ্ছ আমাদের জন্য। 

কিছু নতুন কচ্ছ আমাদের জন্য একটি সমস্যা হতে পারে যেন। সেটি হল একটি সমস্যা হতে পারে যেন।

আমাদের মনে হয় এই কথা একটি সমস্যা হতে পারে যেন।

একটি নতুন তথ্যসূত্র চিত্রিত করা যেতে পারে যেন এটি কিছু কিছু নতুন কচ্ছ আমাদের জন্য। 

কিছু নতুন কচ্ছ আমাদের জন্য একটি সমস্যা হতে পারে যেন। সেটি হল একটি সমস্যা হতে পারে যেন।
নব্য সাক্ষাত্কারিতা এই বিষয়ে বৃহৎ এবং সুপ্রাচীন অবস্থার অঙ্গীকার করে। স্বতন্ত্র দিকে আমাদের ক্ষমতা শুধুমাত্র কিছুই, নয়, একাধিক মানুষের একত্রিত করে মানুষের ক্ষমতা বৃদ্ধি করা। 

আমাদের ক্ষমতা সেই অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে 

আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে উঠে তখন আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের শক্তি হয়ে 

আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের 

আমাদের ক্ষমতা অন্যান্য ক্ষমতার বিরুদ্ধে যখন আমাদের 

আমাদের 

আমাদের 

আমাদের
ངོ་བོ་བཅོས་ཏེ ཡོངས་མཐུན་པོ་མེད་ཀྱི་ལ་གཞག་ལེན་གཞག་པའི་ཕ་རོལ་
དེ་ཡིན་ལེན་ཏེ་ངོ་ཉིད་ཟླ་མདོ་དེ་ཞིང་བཞིན་ཞེངས་པའི་ཕ་རོལ་
འགྱུར་བའི་ལྷ་འོག་ཉིད་ཉིད་ཆེན་པོ་བཞིན་ཕ་རོལ་་བཞི་བཞི་བཞི་
༡༩༣༣ གཉིས་ཀྱིས་
ངོ་བོ་བཅོས་ཏེ ཡོངས་མཐུན་པོ་མེད་ཀྱི་ལ་གཞག་ལེན་གཞག་པའི་ཕ་རོལ་
དེ་ཡིན་ལེན་ཏེ་ངོ་ཉིད་ཟླ་མདོ་དེ་ཞིང་བཞིན་ཞེངས་པའི་ཕ་རོལ་
འགྱུར་བའི་ལྷ་འོག་ཉིད་ཉིད་ཆེན་པོ་བཞིན་ཕ་རོལ་་བཞི་བཞི་བཞི་
༡༩༣༣ གཉིས་ཀྱིས་
ངོ་བོ་བཅོས་ཏེ ཡོངས་མཐུན་པོ་མེད་ཀྱི་ལ་གཞག་ལེན་གཞག་པའི་ཕ་རོལ་
དེ་ཡིན་ལེན་ཏེ་ངོ་ཉིད་ཟླ་མདོ་དེ་ཞིང་བཞིན་ཞེངས་པའི་ཕ་རོལ་
འགྱུར་བའི་ལྷ་འོག་ཉིད་ཉིད་ཆེན་པོ་བཞིན་ཕ་རོལ་་བཞི་བཞི་བཞི་
༡༩༣༣ གཉིས་ཀྱིས་
আপনার মনে কথা হলো যেন আমার মেয়ে আমার স্বামী দেখে যেন আমার মেয়ে আমার স্বামী দেখে যেন আমার মেয়ে আমার স্বামী দেখে যেন আমার মেয়ে আমার স্বামী দেখে যেন আমার মেয়ে

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী

আমার মনে হলো যেন আমার মেয়ে আমার স্বামী
হীরা শুধুমাত্র মনে যে হীরা মনে হবে সত্যিই উদাহরণ হল ১০০২ এর হীরা পদ্মা কে আমরা জানি না।

মোকর্ষ তাদের মতে মোকর্ষ হল ধন মুন্ন মূল্য কে করে করে দেয়।

মূল মন্ত্র হল যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে মনরা যে ।
কিভাবে আরো তা করবেন? এই ধারণাটি একটি শাস্ত্রীর প্রশ্ন এবং তার জন্য একটি উত্তর দেওয়া হল।

মানুষ প্রাণীর দ্বারা নির্দেশিত একটি চিকিৎসা প্রদত্ত হতে পারে। ২০১৫ সালের মাঝামাঝি সময়ে একটি বিষয়বস্তু ছিল যে প্রকল্পটির জন্য প্রায় ৩০০ জন মানুষ নিযুক্ত করা হয়েছিল।

আমরা যখন একটি জায়গা নির্দেশ করি, তখন তা অনেকটা প্রাকৃতিক হলেও কিছু বিশেষ মাধ্যম এর আবশ্যকতা প্রকাশ করে।

একটি নির্দিষ্ট প্রকল্পের জন্য একটি স্থাননির্দেশনা প্রদান করা যেতে পারে যেমন একটি বিষয়ের জন্য একটি প্রকল্পের জন্য নির্দেশনা।

এটি একটি সমস্যা, যেটি সমস্যাটি নির্দেশ করে যে একটি প্রকল্পের জন্য একটি প্রকল্পের জন্য নির্দেশনা করা যেতে পারে।

দুই গুণার্থ করা হয়েছে যদিও এটি একটি প্রকল্পের জন্য নির্দেশনা একটি সমস্যা নয়।
নগরায় আবাসিক মেশিনের দিয়ে পৃথিবীর দিকে ছড়িয়ে পড়ে ১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। নগরায় আবাসিক মেশিনের দিয়ে পৃথিবীর দিকে ছড়িয়ে পড়ে ১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

ইন্টারনেট দিয়ে পৃথিবীর দিকে ছড়িয়ে পড়ে ১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে। 

১২২২ সালের মাসের শেষ তিন মাসের মাঝামাঝি পাগলামি হয়ে গেছে।
কলকাতা, প্রাচীন কলকাতা, কলকাতার প্রাচীনতম নগর ধর্মনগর, দুঃখভরা ভাষ্যের দুঃখভরা কলকাতা।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।

কলকাতার বাণিজ্য একটি প্রাচীন বাণিজ্য শহর। কলকাতার বাণিজ্য শহর দুর্গাপুরের প্রাচীন বাণিজ্য শহর।
মনে হয় যে যদি ভেবে নে কিছু সত্য হয় তবে সত্য হইলে সত্য 
Pঞ্চনাম আল্লাহর সাধারণ হইলে তখন মুজাহিদরা দেবেন তাহ বটে।
আলেম ইন্দিয়া সুনাম আরতনের প্রথম কথায় আল্লাহর সাধারণ 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি
যদি সত্য হয় তবে সত্য হইলে তখন মুজাহিদরা দেবেন তাহ 
বটে। আলেম ইন্দিয়া সুনাম আরতনের প্রথম কথায় আল্লাহর 
সাধারণ মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 
মুফতি মুফতি মুফতি মুফতি মুফতি মুফতি 

১৫০২ খ্রিস্টাব্দের ২৭ জুলাইর ১৩৬৩ হিজরীর ২০/৪/১৪২২ তারিখে
মাত্রাক্যান আলেম ইন্দিয়া সুনামের প্রথম কথায় আল্লাহর সাধারণ মুফতিরা দেবেন 
তাহ বটে।
ইন্সন করণের হামক শিন হয় জ্ঞান ব্যয় করতে হয়। এদের প্রত্যেক অংশের দিকে নির্দেশ দিতে নিতম্ব করে।

গভীরতার মধ্যে প্রথম একদল কা যিনি করতে হয় একনাথ এর রস্তায়, তিনি প্রথম স্থানে যায় নির্দেশ দিতে নিতম্বকরে।

দৃষ্টি দেখলে যে কী হয় একজন সম্প্রদায়ের মধ্যে তার মহান শিখা যে বিজ্ঞান যা পালিত করে।

যারা হয়ে যায়, তারা কী হয় এক রায় অন্তর্ভুক্ত করে। এই সমাজের মধ্যে সম্পত্তিতে নীচের পাশে হয় মহান শিখ।

তাহলে সে কিছু করতে পারে না এই সম্পত্তিতে নীচের পাশে হয় মহান শিখ।

কোন গভীরতার মধ্যে সম্পত্তিতে নীচে হয় মহান শিখ।

নির্দেশ দিতে নিতম্বকরে।
মহাসাগরের বিপুল জলে পোড়ানো সূর্যমণ্ডল ও মহাসাগরের মহামায়া, ফলে দেবের মুখে পাহিয়ে দিয়ে মহামায়া বিস্তৃতি অনুভব করেন নন্দন, নন্দন।

৭ মাঝারিকা ২০২২ এবং ২০২৩ মাঝারিকার দুই বছরের স্বীকৃতি নন্দনের মেঝের মহাসাগরের স্বপ্ন বিশ্বাস প্রকাশ করেছিল।

৮ নন্দন মুখের বাণী নন্দন এবং মাঝারিকার দুই বছরের স্বপ্ন বিশ্বাস প্রকাশ করেছিল।

নন্দনের বাণী প্রকাশ করেছিল মাঝারিকা ২০২২ এবং ২০২৩ মাঝারিকার দুই বছরের স্বপ্ন বিশ্বাস প্রকাশ করেছিল।
১০ কিছু পঠিয়ে দেওয়া হলো।

১১ পশ্চিমের তিন অংশ সম্পূর্ণ পুষ্প কৃত।

১২ নিজের পাঁচটি শব্দের স্বর জানেন না।

১৩ এখানে পঠিয়ে দেওয়া হলো।

১৪ পশ্চিমের তিন অংশ সম্পূর্ণ পুষ্প কৃত।

১৫ এখানে পঠিয়ে দেওয়া হলো।

১৬ এখানে পঠিয়ে দেওয়া হলো।

১৭ এখানে পঠিয়ে দেওয়া হলো।

১৮ এখানে পঠিয়ে দেওয়া হলো।

১৯ এখানে পঠিয়ে দেওয়া হলো।

২০ এখানে পঠিয়ে দেওয়া হলো।

২১ এখানে পঠিয়ে দেওয়া হলো।

২২ এখানে পঠিয়ে দেওয়া হলো।

২৩ এখানে পঠিয়ে দেওয়া হলো।

২৪ এখানে পঠিয়ে দেওয়া হলো।

২৫ এখানে পঠিয়ে দেওয়া হলো।
শোনা হয় যে রোহিলাদের বিরুদ্ধে চন্দ্রমুখী অভিযান করতে আমাদের হার।

১২২ বিংশ শতাব্দীর শেষের দিকে দেশের প্রায় সারা পৃথিবীতে রোহিলাদের বিরুদ্ধে একটা সাধারণ প্রতিক্রিয়া হয় নিরামল হার দিয়ে বিক্ষোভ করে।

১৯৫২ সালের নভেম্বর মাসে রোহিলাদের বিরুদ্ধে একটা প্রতিক্রিয়া হয় নিরামল হার দিয়ে বিক্ষোভ করে।

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চালান বন্ধ করা হলে উল্লেখ্য গ্রাম পশ্চিমাঞ্চলের ২৩য় পদচূরি এলাকায় এর কারণে। বর্তমানে এর কারণে শহরের পূর্বাঞ্চলের কারণে শহরের পরিকল্পনা অনেকটা ভালো হয়ে নিকট ।

ছোটনো বা মেয়ে ছোট দিনের জন্য এই প্রকল্প যে বিষয়ের তরফে চালান বন্ধ করা হবে না। উল্লেখ্য গ্রাম পশ্চিমাঞ্চলের ২৩য় পদচূরি এলাকায় এর কারণে শহরের পূর্বাঞ্চলের কারণে।

ছোটনো বা মেয়ে ছোট দিনের জন্য এই প্রকল্প যে বিষয়ের তরফে চালান বন্ধ করা হবে না।
 emptiness and the performance of the actions of great compassion, and so forth.

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"4) By the 114th day of the current month, 1967, in the sunnah of the holy month of Dair, a new issue of the Dharamsala Newsletter, Vol. 3 No. 1 July 1967, is published."

...
༥༠ ན་བོ་ན་བྱུང་བསྐོོད་ཀྱི་མིག་ཏུ་བྱུང་བས་ནས་མཁས་འཕྲི་བཞི་སོགས་**
ཐུན་མོ་གཙོ་བོ་གསུམ་གཅིག་བྱས་པ་ ༤ སྣང་༣༠༦༢ ལེགས། ༄
རྒྱ་མཚན་༤༨ ིས་གཅིག་ཙམ་ཁ་ཁྲིམས། རྡེ་ཤིང་ཤུག་༢༠༤༧ ལེགས་རྒྱལ་
ལྷུན་པོ་ནི་ཤིང་ངོ་བོ་བསྟུན་ཐུབ་ཆུས་པ་དེར་ཤིང་ཤུག་ཡི་དེས་པ་བུལ་མ་
མེད་རྒྱལ་མི་བྱང་ཆུབ་བསྐོོད་དེས་མ་འགྱུར་ཐུབ་ཆུས་པ་ཐུབ་ཆུས་ཕྱིར་
རྒྱལད། རྐྱེན་པ་བསྟུན་དེ་བརྟག་རྡོ་རྗེ་བཞི་བོད་དོན་ལྷུན་པོ་ནི་ཤིང་ཤུག་
ལྷུན་པོ་ནི་ཤིང་ཤུག་ཡི་དེས་པ་བུལ་མ་མེད་ཐུབ་ཆུས་པ་ཐུབ་ཆུས་ཕྱིར་
རྒྱལད། །ཐུབ་ཆུས་པ་ཐུབ་ཆུས་ཕྱིར་རྒྱལད། །


༥༢ བྲེང་གོང་འཛིན་བསྡུན་གྱུན་གླེང་བཙོ་ནོར་བཟུང་ཞེས་འབྲེལ་པོ་དོན་ ལྷུན་པོ་
༢༠༦༩ ཁུ་ཟླ་༢ སྣག་མི་ ང་བོ་མི་བཞི་

༥༣ Garuda V, Vajrakhat 1977 Publication Page 8

༥༤ ༢༠༦༩ ནི་ཤིང་༢༢ སྣང་ིས་ཅི་ཞི་གང་ཐུབ་པའི་ཐུབ་པ་ཞིག འཕྲི་བཞི་

༥༥ ༢༠༦༩ ལེགས་རྒྱལད་ ༢༠༦༩ ལེགས་མོ་ཐོ་དཔོན་

༥༦ བྲེང་གོང་འཛིན་བསྡུན་གྱུན་གླེང་བཙོ་ནོར་བཟུང་ཞེས་འབྲེལ་པོ་དོན་་
འཛིན་པོ་ཞིག གཡིུ་ཁུ་ཟླ་༢༢ སྣང་ སྣང་ིས་ཅི་ཞི་གང་ཐུབ་པ་ཞིག འཕྲི་བཞི་
Functions and Activities

SRITOH

VISIT OF THE CHAIRMAN, UNIVERSITY GRANTS COMMISSION

H.E. Shri Homi J.J. Talekar, Governor of Mumbai; President, SRITOH, and Dr. Shrimati Madhuri Shah, Chairman of the University Grants Commission, New Delhi, paid a visit to this Institute on the 2nd February, 1982. They were received by the Director, Dr. A.G. Banerjee and other members of the staff.

Xylographs, manuscripts and other art objects of the Institute were shown to Dr. Madhuri Shah who expressed her appreciation and admiration of the rich collections and suggested that the Institute required more facilities for studies and research. She was much interested in its promotion as a Center of Buddhist learning.

The President presented her complimentary copies of the publications of the Institute. She discussed with the President and Director about the possibility of further development of study and research in various fields of Buddhism and Tibetology. She expressed the view that the Institute needed more facilities for research scholars to work here.

VISIT OF DEPUTY DIRECTOR GENERAL, TOURISM, GOVT. OF INDIA.

Shrimati Litha Pandhi, Deputy Director General, Tourism, Government of India, paid a visit to SRITOH, on the 16th January, 1982. She took immense interest in the collection of rare manuscripts, xylographs and antique objects. She hoped that some young scholars would devote time to carry on the traditions and the great knowledge stored here. She further expressed her satisfaction over the Institute's publications.

I
VISIT OF MINISTER OF STATE, HOME AFFAIRS,
GOVT. OF INDIA.

Shri N.R. Laskar, Minister of State, Home Affairs, Government of India, visited Tibetology on 19th February, 1982 and was highly impressed with the valuable antique objects of the Institute.

CONDOLENCE RESOLUTIONS

At a recent meeting of the Board, presided by the President, resolutions were passed condoling the deaths of Shri P.T. Namgyal, former Chogyal of Sikkim and Shri P.T. Lepcha, former Minister of Education.

They were forwarded to the members of the bereaved families.
SRITOBS MEMBERSHIP DRIVE
[January-March, 1982]
During this quarter (January-March, 1982), our Membership drive had produced fair results, and sustained and concerted move had been made through mass media such as "Sikkim Herald", a leading English paper. So far thirty members of different categories had been enlisted. Thirty-eight members had already been accepted by the President, SRITOBS. Their names had already been published in the Third and Fourth issues of Bulletin of Tibetology, 1981. Below are given the names of the members who have applied for membership during the quarter according to categories.

<table>
<thead>
<tr>
<th>Name</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shri Sancharan Limbu</td>
<td>Life</td>
</tr>
<tr>
<td>Hon'ble Minister for Health, Education and Industries, Government of Sikkim</td>
<td></td>
</tr>
<tr>
<td>Mrs. Debata Mitra</td>
<td>Institutional</td>
</tr>
<tr>
<td>Director General and Ex-Officio Secretary, Archaeological Survey of India, Khampti, New Delhi-110011</td>
<td></td>
</tr>
<tr>
<td>Shri Tashi Paljor</td>
<td>Institutional</td>
</tr>
<tr>
<td>Additional Principal, School of Buddhist Philosophy, Leh, Ladakh</td>
<td></td>
</tr>
</tbody>
</table>

Total Number—Life Member 4
  - Institutional 9
  - Ordinary 26

Total 36

N.B. Eight all Indian Institutions have become institutional members so far.
PUBLICATIONS

i) A pamphlet entitled “A Guide to Sikkim Research Institute of Tibetology & Other Buddhist Studies” had been printed for free distribution among the tourists and visitors.

ii) Its Hindi and Nepali versions had also been printed for distribution. A Lepcha translation was now under preparation.

iii) Bulletin of Tibetology containing a book on Buddhist Logic entitled Alamanka-prajna of Dhagagacarya, Sanskrit and Tibetan Texts with English translation by Shri N. Alavanai Sastri (Nos 1-5, 1980) was nearing completion.

iv) It had been decided to publish the first issue of the Bulletin of Tibetology (January-March, 1982) as Karmapa Commemoration Volume for which several learned Lamas and eminent scholars in the domain of Tibetology had been approached.

Some learned papers on the life and teachings of the late lamented XVI Karmapa and on Kargyupa order of Tibetan Buddhism had already been received.

We are glad that the present Regent of International Kargyu Headquarters of His Holiness the Gyalwa Karmapa, Dharma Chakra Centre, Rumtek, Sikkim, His Eminence Jamgon Kongtul Rinpoche had kindly agreed to contribute a paper highlighting the life and teachings of Karmapa.

CRITICAL REVIEW OF SOME CHOSEN MANUSCRIPTS

The Executive Board, SRTSBOB, held on the 26th March, 1982 discussed Dr. (Mrs.) Kapila Vatsayan’s letter in connection with certain proposals relating to the expansion programme, financing the Institute for development programmes from State Development Fund and publication of the critical editions of some chosen manuscripts.

The following selected rare and very important texts were recommended for publication under the programme:

IV

2. Works of the Thirteenth Dalai Lama, Thub-bstan-rgya-mtso, five volumes containing philosophy, history, religion, Tantrism, general aspects of Buddhism and the like.

Shri Vividha Nath, Assistant Educational Adviser, Ministry of Education, Government of India, in place of Dr. (Smt.) Kapila Vanyayan, attended the Executive Board meeting, held on 9th February, 1982 and suggested to fund the SRITORS from the Plan instead of Non-Plan Budget where there was a limited scope of expanding the budget.

EXPANSION PROGRAMME

The Executive Board, SRITORS, held on 9th February, 1982 discussed the proposal of construction of Guesthouse, Reading Room and Library building for scholars and other visitors and tourists. Some Officers of the Sikkim Public Works Department had visited the spot where the new building would be constructed and the estimate was expected shortly.

KARMAPA COMMEMORATION LECTURE SERIES

At the Executive Board meeting, held on 9th February, 1982, it was proposed that since the late lamented H. H. the XVI Gyalwa Karmapa, Dharma Chakra Center, Rumtek was closely associated with the Institute and contributed immensely towards the development of the Institute, it was in the fitness of things that "Karmapa Commemoration Lecture Series" be instituted in the Institute and every year an eminent scholar would be invited to deliver the series in one of the subjects of interest to the Institute.

It was also decided that a Professorship after the name of Karmapa should be set up in the Institute.
VISITORS’ VIEWS

Smt. Lila Pandhi

I feel very honoured to have the opportunity to visit this great Institute. I do hope some young scholars will devote time to carry on the traditions and the great knowledge stored here.

Sd/- Smt Lila Pandhi
Deputy Director General
Tourism, Govt. of India,
New Delhi.

16th January, 1982.

L. K. ADVANI

It has been a privilege for us, members of Parliament belonging to the Committee on Public Undertakings, to visit this Institute and educate ourselves about the elements of Tibetology. One of our colleagues, Shri Ravindra Varma, who has been a keen student of Buddhist Studies, unfortunately could not come.

May the Institute flourish and prosper, and be a pilgrimage for Buddhist devotees and scholars from all parts of the world.

Sd/- L. K. Advani
2—Rameshwar
3—Harilal
Gujarat

16th January, 1982.

S. V. SONALKER

It was a great privilege for me to visit this place of scholarship and learning of our ancient heritage.

Sd/- S. V. Sonalker
Ch.&MD, Central Bank of India,
Bombay.


ALICE KHAN

I feel extremely privileged to be in this heaven of wisdom—the highest value of life eternal.

Sd/- Alice Khan
Formerly Consul of Austria,
now living in Switzerland

MADHURI SHAH

Our visit to the Institute of Tibetology was a very interesting and inspiring one. This is one of the best collections of old manuscripts beautifully preserved. The Institute needs more facilities for research scholars to work here. The Director and Librarian with a deep insight in the collection enlightened us. A visit to this Institute is a must for anyone coming to Gangtok.

Sd/- Madhuri Shah
Chairman, University Grants Commission, New Delhi.

2nd February, 1982.

G. S. MALLIAH

It is our fortune that we had the opportunity of visiting this great treasure of knowledge. Such Institutes which are rare should fully enrich the knowledge of our nature. Our gratitude to Dr. Banerjee and Mr. Ghosh.

Sd/- G. S. Malliah
Inspector General of Prisons
Karnataka, Bangalore.

3rd February, 1982.

K. L. N. REDDY

It is a great privilege given to me to visit this great Institute of Tibetan Studies in Gangtok. This Institute, which was started due to the great interest in preserving Tibetan culture taken by our Pandit Nehru, is a Prime Minister of India. The relics preserved here are of great value for the scholars to study Tibetology in the world.
I thank Shri B. Ghosh, Librarian who took us around and Shri Banerjee, Director of this Institute for giving this opportunity.

Sd/- K. L. N. Reddy
Director KICA for Southern States, Villore—Tamil Nadu.

3rd February, 1982.
VIRENORA NATH

It is a great privilege to have gone around the SRKORS, a
treasure house of Buddhist literature and studies. I hope and trust that
the Institute will grow fast.

Sd/- Virenora Nath
Assistant Educational Adviser
Department of Culture,
New Delhi.

9th February, 1982

N. R. LASKAR

I find this Institute very interesting.

Sd/- N. R. Laskar
Minister of State, Home Affairs,
Government of India, New Delhi

19th February, 1982

Dr K. BORA AND PARTY

It has been a unique pleasure to go round the shelves in the
Tibetology Library-cum-museum and be acquainted with the antiques
and precious relics of Buddhism. The Librarian, Mr Ghosh, explained
the things very clearly and in a very warm and manner to us. We
have benefited immensely from this visit to the Institute.

Sd/- Dr. K. Bora, M. L. A., Assam
2. Dibeshwar Tanti, MLA, Assam
3. Jagat Satyajit, MLA, Assam
4. D. J. Alladit, MLA, Assam
5. Padma Shri Basu, MLA, Assam
6. Nishit Ranjan Das, MLA, Assam

6th March, 1982

ANIL DEVAN

What an experience! The human mind and spirit in its finest
flowers. One wishes that the treasures of this Institute will be published
and made available to a wider public.

7th March, 1982

Sd/- Anil Devan

VIII
B. R. CHOPRA

A very educative and heart seeking visit. These are needed to translate the scriptures in Hindi and English for the general readers.

Tanks,

Sd/- B R Chopra
Controller of Accounts,
Department of Science & Technology,
New Delhi—29

14th March, 1982.

V. S. RAJU

I have been much impressed by the way the Institute is organised with the collections from Tibet. It is a precious collection. During my visit I have been benefited by a fund of information given by those in charge. Those who conceived and gave concrete shape to Institute deserve gratitude from the Nation.

Sd/- V. B. Raju
Member of Parliament
New Delhi


R. R. SOOD

I am intrigued and fascinated.

Sd/- R. R. Sood
NM. VS. M. RADM.
Indian Navy,
Director General Naval Project,
Bombay

26th March, 1982.

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<td>1</td>
<td>1957</td>
<td>SKU PHRENG BCU BZHI PAI GSER KHIL NGU GSGL. Coronation story of H. H. the XIV Dalai Lama</td>
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<td>15.00</td>
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<td>1961</td>
<td>THE RED ANNALS part 1 (Tibetan text) Red annals. Hulan deb ther (Deb-thor dmar-po) as composed by Kunga Dorjee in 1546 A.D. underwent a redaction in 1538 A.D. While this revised version has been available in xylograph, handmade copies of the original have been rare. Kunga Dorjee</td>
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<td>15.00</td>
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<td>1961</td>
<td>BHADRACHARI (BZANG-SPYOD) Bhadrachari the Mahayana prayer book. well-known for its antiquity and popularity is presented in modern format with Indian text in Sanskrit script and translation in Tibetan script. Based on a xylograph from Nepal with certain features of its own, with an appendix extracted from Bodhisattvavyavastava. Suniti Kumar Pathak</td>
<td>41</td>
<td>5.00</td>
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<tr>
<td>4</td>
<td>1961</td>
<td>PRAJNA (LENICON) Prajna the Sanskrit-Tibetan thesaurus cum-grammar, was compiled by Tenng Gyaltshen in 1771 A.D.</td>
<td>X</td>
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5. 1962 Art Book

RGYAN-DRUG-MCHOG-GNYIS

rGyan-drug-mchog gnyis (Six ornaments and two Excellents), on Mahayana Philosophy. (1670 A.D.) reproduces ancient scrolls depicting Buddha, Nagarjuna, Aryadeva, Atanga, Vasubandhu, Dharmakirti, Guṇaprabha and Sakya-prabha reproductions are as per originals, the exposition in English presents the iconographical niceties and the theme of the paintings, viz., the Mahayana Philosophy. The treatment is designed to meet also the needs of the general readers with an interest in Mahayana Buddhism. A Sanskrit-Tibetan glossary, a key to place 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 Gyalshan

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<td>PHAGS PA BZANG PO SPYOD PAI SMON LAM GYI RNAM PAR BSAD PA KUN TU BZANG POI DGOONGS PA GSOL BAR BYED PAI RGYAN. This commentary on Samantabhadra, with a commentary by Langkya Rolopa’s Dorje. Philosophy.</td>
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<td>3.00</td>
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<td>1964</td>
<td>VIMSATIKA VJUNAPIMAYTRATA SIDDHI. Originally composed by Vaśyākaraṇa (4-5 Century A.D.) consists of two parts: Karika (verse) and Svavritti (Autocommentary). This work was rendered into Tibetan by Jinantra and Silendrabodhi and Lota Bha. The object of the treatise is the establishment of the imrealistic doctrine of the Yogacara School of the Mahayana. N. A. Sastrī.</td>
<td>109</td>
<td>8.00</td>
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<td>9</td>
<td>1966</td>
<td>Medicine GŚO DPYAD RGYAL POI DDKOR MDZON. This offset print of So Chad Gyai po Kor zed is made from the set preserved in the Sikkim Research Institute of Tibetanology. Jemun Drage pa Gyaltshan completed this volume on medicine (12 Century A.D.). This treatise consists of 43 texts and pamphlets on different diseases, the prescriptions cover not only medicines from soil, rock, plants and processes like massage and Venexication but also spells and charms.</td>
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SER. NO. YEAR SUBJECT AND AUTHOR FOLIO PRICE

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   1) Cloth binding 115 30.00
   2) Paper binding 25.00

11. 1976 GSANG SNGags SNGa 'GYUR THUN MIN LUGS KVI BS LAB BYA, Tantric Doctrine according to Rgyingma Mapa School.
   1) Cloth binding 41 30.00
   2) Paper binding 25.00

12. 1976 A SHORT ACCOUNT OF MONA-
   STIC LIFE IN RDO GRUB (Golok)
   1. rDo grub Chen Rinpoche 66 6.00
   2. Khenpo Lodro Zangpo
   3. Kybuk Rinpoche

13. 1979 SO SOR THAR P'AI MDO'I
   RXAM BSHEAD THAR LAM BZANG
   POI THEM SKAS. The Vinaya
text dealing with the rules and
regulations guiding the life of the
monks.
   1. Khenpo Lodro Zangpo 82 6.00
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14. 1976-78 RINCHEN T'ER ZOD (jamPung Khams) in 61 volumes of Xylographs, palm
   leaf pattra of which only mt avail-
   able outside Tibet in Sikkim

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