A quarter of a century is a fragment in the history of letters. In modern period, particularly in the current century, learning finds speedy expression in wide and varied forms. Number or quantity of books or publications come out in a quarter of the current century would be many times than that come out all over the last century; the rate of increase is in a geometrical progression. Yet the publication of new books or original works would not be even in any arithmetical progression. If we add to this, the difficulties or disadvantages of Tibetan publications, a quarter of the prolific twentieth century would be too small a period to account for.

The first two publications planned in the first two years, since inception (1968), were the famous language book on Sanskrit/Tibetan and the original version of the Red Annals.

PRAJNA

The language book, generally referred to by its sub-title PRAJNA, is a Sanskrit-Tibetan Thesaurus-grammatical compiled in 1771. Though the book was preserved in xylograph, few copies of the block prints were found outside Tibet: one copy was in the British Museum in Charles Bell Collection. We had a copy among our first accessions. This was a posthumous gift from Swang Rag-ka-sha who besides being the senior Minister of His Holiness The Dalai Lama, was a great scholar and a patron of scholarship. PRAJNA was in good demand among Western Orientalists; and the American Foundations failing to locate the copy in the British Museum sent word to the Tibetan refugee camps in India for a copy for a thousand dollars. We had no funds for photo-mechanic reproduction though the cost for this in India was at that time less than Rs. 75,000 (=900 US Dollars). We applied for a Special Grant to the Govt. of India. When Prof. Kunzruy Kolbi mentioned this to Prime Minister Jawaharal Nehru the latter readily recommended issue of Rs. 75,000. The Special Grant was received in 1960 and we went into production in 1961.

We chose the latest photo-mechanic process (i.e. offset) just then available in India. We checked and cleaned the pages (handmade paper) of the xylograph and took nearly a year over this. The pro-
duction, with modern binding on the head (i.e. spine), was completed in November 1961. Meanwhile the lexicon portions, with Sanskrit words in Sanskrit type and Tibetan words in Tibetan type, were published by us in modern format in October 1961. The two publications were hailed by both modern scholars and Tibetan scholars. Production of this xylograph gave the academic world the first bright and clear reproductions of a Tibetan book anywhere in the West or the East. The lexicon portions, as we published, formed the first such bilingual (Sanskrit/Tibetan), work in the respective scripts. The scholars of Japan were unreserved in admitting our achievements vis-à-vis Japanese and Western publications earlier.

RED ANNALS

Kunga Dorji's RED ANNALS was written in 1346 the author's title was HULAN DEBTHER. A revision and reduction was published in 1538, this edition carried the title DEBTHER MARPO. 'Hulan' is a Mongol loan word in Tibetan while 'Marpo' is pure Tibetan diction. While the revised text was available in xylograph, the original was not; the original became so obscure that in 1950s only three authenticated copies could be found in Lhasa. Bernhard Aizing Denapa located a copy with a Tibetan family in Gangtok in 1959. She Kusho Pheurkhang checked and confirmed the copy as authentic. The book was produced by letterpress composing and put in traditional (i.e. palm leaf) format with binding on the head.

This publication of RED ANNALS in April 1961 was an event in academic circles. The Tibetan scholars were as happy as modern scholars like Hugh Richardson and Takan Tashi. Most happy were the Mongol scholars. From Ulan Bator, Academician Rinchen sent his greetings and Prof. Ibra made an appreciative review hailing this publication as a distinct "gain for the science of history". The original book has not only Mongol usage in the title and text, the original is a valuable source of history of the Mongols in the period of the Ka Khana.

RGYAN - DRUG MCHOG - GNYIS

Along with PRAJNA and the RED ANNALS, we had a plan to describe a set of Thangka (painted scrolls) depicting RGYAN-DRUG MCHOG-GNYIS (the Six Ornament and the Two Excellents), that is, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dharmakirti, Gampopa and Shekaya. At the time of our opening in October 1951, Pandit Jaunharal Nehra had very much admired a set of Thangka depicting these great saint-scholars. He evinced as deep

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interest in the philosophy of these masters as in the iconographical details of their portraits. In commemoration of this we planned in 1966 to bring out the book RGYAN-DRUG MCHOG-GNTIS and had the volume published in 1962.

We intended the volume to be as grand in its contents as in its production. For the text (in English) exploiting the iconographical details of the exquisite Thangkas we had advice and guidance of Lama Jamyang Khentse Rinpoche, Lama Gyantse Tulku, Lama Dodup Rinpoche, Lama Lhodo Zangpo and Benoytosh Bhattacharya. For presenting the philosophy of Nga-bjura and other Abhayas we had advice and guidance of Nalinaksha Dutt, Dakla Tulsi and Sankar Mederje as also from the eminent scholars mentioned above. A faithful reproduction of the Thangkas was made; no retouching of portions were cut or damaged (by iso use ink) was attempted.

Readers found the magnificent portraits magnificently reproduced; and the layout and get up of the volume were, in readers’ opinion, in unison with the grandeur of the theme. Scholars like Swami Prajñānanda and Lama Anagarika Govinda wrote in appreciation of the text presenting the Mahayana philosophy. Art critics like D. Ghose and M.S. Randhawa wrote in appreciation of the text presenting iconographical details. The volume went into a reprint in 1971. Funds permitting, we have to go into a second reprint early.

SANSKRIT / TIBETAN BILINGUALS

Tibetan scholars as well as Lamas who had retired in our library Asiatic Society of Bengal’s Sanskrit-Tibetan bilingual works, like Avalaṇa Kalpākā, suggested such publications by us. Our two publications, namely, PRĀJÑĀ (lexicon portion) and BHADRACHARĪ (ed. Suniti Pathak) were in high demand. So, in 1964 we published Vamānandita’s classic VIJÑAAPTI-MATRATA-SIDDHI with its Tibetan translation and introduction and notes by the eminent scholar Aiyaswami Sastrī, who has recently given us the privilege of publishing, in our Bulletin for 1964, a similar edition of Dignagā’s ALAM-BANAPARĪKṢA.

BULLETIN OF TIBETOLOGY

In 1964 we started the Bulletin of Tibetology. This Bulletin has — within two decades and with occasional breaks — turned out to be a landmark in studies relating to Buddhism and Inner Asia. For a journal devoted to an obscure discipline “Tibetology,” its record gives us reasons to be proud. Among the contributors are:.... Aiyaswami
We are proud as much of the names of our contributors as of the variety of topics covered in the Bulletin. Twenty five years ago Tibetology was mostly either CHHOS (PHARMA) or BOD SKAD (BHTA BHASA). Today Tibetology is a discipline covering Geography and History, Language and Literature, Religions and Cures as well as Aesthetics and Textography. Claims of Tibetology are now admitted in the universities and academic circles all over the world. Modern scholars, particularly of Japan, UK and USA, recognize the role of the Bulletin of Tibetology in expansion of the frontiers of Tibetology to its furthest limits. Funds permitting, an anthology of select articles from the Bulletin between 1964 and 1987 will come out early in 1984.

TIBETAN TEXTS

Tibetan scholars and Lama, associated with us, advised publication of Tibetan Texts. We made a beginning with Choyje Khutuktu’s Commentary on Bhavavachani edited by Lobsang Chandra, in authority on Sanskrit learning in Tibet and Mongolia, with Introduction in 1963. This edition went a long way in elucidating the great Mahayana lyric.

In 1966 we published Jetun Dupa Gyaltshen’s treatise on medicine, SOCHA GyalP GonZOE, in palm leaf format photo-mechanically printed from a calligraphed text. This publication was appreciated by British, German and Russian scholars engaged in work on old schools of medicine.

In 1968 we published Lama Ugyen Tsezing’s work on poisons, SNYAN NGAG, edited with a preface by Abhag Bamik DomaSpa; the production was also in the same manner as that for the treatise on medicine. A learned but little known work by a SkarLama was thus out for the wide world.

We have a few Tibetan tracts on grammar, literature etc; these are xylographs printed on handmade paper. An interesting item in the Coronation Story of His Holiness The Dalai Lama. The Tibetan text is translation from Sir Basil Gould’s narrative in English; the translation is...
was by Rani Chimi Dorje and Sonam Gyaltse. We had the woodcarved blocks as gift from Rani Chimi Dorje.

In 1976 we decided to produce important Tibetan works direct from the original prints. The practice of transfer into Calligraph Copy, and thereafter into print, on palm leaf format, is not free from errors and omissions in copying process. For authentication of the text a direct photo-mechanic reproduction of the original is thus indispensable, even though this may be costlier. So in 1976 a programme of direct photo-mechanic reproduction of ancient and classic works as in the case of the Prajna xylegraph was taken up.

**XINCHEN TERZOD**

XINCHEN TERZOD (Pulung, Khare), in 61 volumes of xylegaphs, of which the only set available outside Tibet was in our Collection was the first item in this ambitious programme. Lama Dordrup Rinpoché and Ailing Barkam Dorjamp advised and supervised checking and cleaning the pages (batudame paper). His Holiness The Dalai Lama and His Holiness The Gyalwa Karmapa blessed the project. So far 4 volumes have been published. The demand for speedy production is reaching us both from Lamas and modern scholars.

**KADAM PHACHO**

KADAM PHACHO, the principal authority on Srijana Dipanka Atias (c.982-1054) was taken up for direct photo-mechanic reproduction in 1977. This production, in 1 volumes, was completed in 1981 when Lamas and scholars, both Tibetan and non-Tibetan were planning the Sahara Varshiki (annellary) of the great Indian Pudita whose life spanned the Buddhist land from the Golden Chennone in the south to the Land of Snows in the north. Lamas and non-Tibetan scholars request us for early production of the succeeding source book KADAM PHACHO.

**FUTURE**

Due to spiraling cost of printing and stationery and other unavoidable circumstances, our programmes for publications had to be cut down or halted. Present President of the Institute, His Excellency Hoini J.H. Taleyankhun, a great audiver of Buddhist philosophy and learning, has given us his weighty support for extra-special grants from the Government and on his recommendation already such grants are under issue. With such prospects in our Silver Jubilee Year and with deepest thanks to His Excellency Hoini J.H. Taleyankhun, we look forward to a brighter future in publications relating to Buddhism and Inner Asia.