—The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field—

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MESSAGE OF BUDDHA

[On 19 July 1981, Hon'ble Smt. Indira Gandhi, Prime Minister,
inagurated the Silver Jubilee Celebrations of the Sikkim Research
Institute of Tibetology. We reproduce here the Inaugural Address
in extenso. Hon'ble Smt. Indira Gandhi spoke extempore. Editors
of Bulletin of Tibetology are responsible for the transcription of
the Address as printed below and own all responsibility for any errors
and omissions.]

It gives me great pleasure to be here with you this morning and
specially for a function such as this.

Naturally, my mind goes back to 1959 when I came with my
father at the inauguration of this Institute. It was an important event
then and it is an important event today.

As some of the speakers have said, this is repository of Tibetan
love, not only of Buddhism but also of its theology, of literature, art
and science.

As you have been told, the land was kindly donated by Sir Tashi
Nangyal and I am glad to see how well the Institute has developed
since then.

UNENDING JOURNEY

Life's journey never really ends. So the work ahead and the
road ahead is always stretching before us. The great importance of
this Institute is that so much, so many of our treasures, have already
been lost.

Many people with the spirit of adventure have travelled into
Tibet and these parts in centuries gone by, and we admire their spirit
and their interest in our philosophy, our religion and other aspects of
culture. But, they did not take back with them many of our treasures in
the shape of idols or manuscripts or Thangkas and other items. And,
it is so today, some of the best pieces are found not within our country,
but far across the oceans.

We must try to get back what we can over the years. As
you all know, that here also, apart from the manuscripts, these manus-
scripts contain also the Tibetan renderings of ancient Hindu texts which
had been lost before. So there is a vast scope for research and for the
search of knowledge.
OUR CONCERN AND BUDDHA'S ANSWERS

In our country, we are much concerned with poverty and economic backwardness, and it is right that it should be so, for poverty is degrading and dehumanizing. But we see that in many parts of the world, although poverty as such has gone but degradation of another kind and dehumanization continue.

The Buddha sought answers to these age-old problems of sorrow, disease and death. He found that one could rise above them only by going deep within oneself, by looking at and treating one's fellow beings with compassion and love.

As has been said in some of the speeches made here, this is the message most needed in our world today and, perhaps, till humanity exists. It is true that my father had a special feeling for the Buddha, for this spirit of search for truth, for the spirit of self-reliance. We speak today of self-reliance in the economic field, but Buddhists searched for it in the sense of self-reliance on one's own inner strength and resources. The search for truth and reality is a permanent one and each of us has to find our own way.

IDEAL OF TOLERANCE AND SPIRITUAL VALUES

India has been fortunate that throughout the vicissitudes of our history, though many thought streams have come from different directions, we have kept certain ideals. We have the ideal of tolerance—though it is true that we forget it quite often, but, nevertheless, it remains as an ideal—and we strive towards it.

On the whole, we have viewed the world in its entirety, seeing no contradiction between faith and reason, between religion and science, between mind and matter or even between the natural and the supernatural. We have kept to certain—or try to keep to certain—spiritual values, and we have not seen them divorced from the wellbeing, the material wellbeing of our people.

People abroad often talk of India as being a spiritual country or the Indian people being spiritual people. Now, as a people, we are neither more spiritual nor less materialistic than any other people in the world. And, if you look into our history, you will see that it was in periods of material prosperity, in periods where there was tolerance and encouragement of different thoughts, that we also reached the highest peaks of spiritual attainment and today we are trying to follow the same path.
THE ONLY SHELTER AND REFUGE

Today’s conditions may get far more difficult. Earlier, people were those in their monasteries, in their ashrams or even in the country, isolated from the winds that blow from other cultures and other thoughts. Today, we are buffeted by them in quite as different manner, much more fiercely, through the media, through the press, through what we see happening around us.

However much we want to protect ourselves, we cannot really protect ourselves. The only shelter, the only refuge is to see how we can—and this has been India’s genius—how we can transform, how we can adapt, adopt, observe what is good in these winds, and reject what is not of relevance to us, or which can cause harm to us and our country. I think this is the genius of our country which has enabled us to keep an unbroken tradition alive through thousands of years, and to take what is good and relevant from different thoughts. This is what gives us today what we call our composite culture, and enables the people of different faiths to live in harmony with one another.

ENERGY

Everything that you say, can say, about the world applies to the individual. We speak the greatest need today of the world is energy. Energy is the base of all progress, all development—whether it is industry, or agriculture, science or anything else. It surely is the greatest need of the individual also.

Energy—not for destruction, but for use to be able to do good, to be good to oneself, because, ultimately, if you are not if you do not have something within yourself, you cannot possibly give it to others.

We do want people to look towards India and our thoughts, and many, many, are looking towards it today with different points of view—some superficially, some as an escape, but an increasing number with some seriousness.

This can be sustained if we ourselves are giving the same importance to this philosophy. Not in any sense looking backwards, but seeing its timelessness and its eternal values. In this quest, we are trying to move ahead as a nation. But as I said earlier, that each one of us is solitary. We can find guidance in the words and examples of the great souls and the great men and women who have gone before us.
“WE MUST WALK ALONE”—IF NEED BE

But, in the journey towards fulfilment, we must be, we are, alone. We have to undertake this journey and we have to bear its hardships alone. Guru Dev Tagore has said that if no one walks with us, we must walk alone—"EKLA CHOLEI". And, the Buddha said it much earlier to Ananda, "Be a lamp unto yourself". So, we have this light within ourselves; it is a question of being able to see it, or being able to reveal it, or being able to use its strength and energy for good.

Nothing in the world is purely good or purely bad. It is what use you make of it. Whether it is science, whether it is knowledge, whether it is any tools that we have, we can use them for constructive purposes, we can use them for destructive purposes.

SPREAD OF BUDDHISM

Buddhism spread from India far and wide, and it is influencing now a very large portion of the world’s population. And, although India at one stage seemed to have forgotten it, in part as Buddhism, although many of its ideals and values were adopted and absorbed, we find now resurgence here and abroad.

It is a light which can guide our path and can take the world away from the destructive, the good, the looking towards the superficial rather than the deep which can be with us always.

Dr. Radhakrishnan once said that ‘to be an Indian doesn’t merely mean to be born in India or to have the citizenship of India, it means allegiance to certain principles, certain ideals, certain values’. And, these, of course, are found in full measure in the teaching of this Great Soul, Gautama Buddha.

CONTROLLING REACTIONS TO ENSURE HAPPINESS

We are surrounded by all kinds of happenings and, when Gandhi said that we should not be blown off our feet, I think what he meant was that we cannot control circumstances, but we can control our reactions to them. And it is our reaction and what we do in the different circumstances, which can strengthen us—as individuals, as people, and as a nation.

So today, on this day when we remember those who contributed so much to this Institute, to the great thoughts which inspired the wisdom which is contained in the manuscripts here, let us once more look to the ideals of tolerance, of compassion, and of love, which
are the only things which can take us towards the good and the eternal, which can bring us fulfillment and real satisfaction, and what is called happiness.

People use that word today for many things. But it is something far deeper. It is not something that comes and goes; it is something which is many-sided and which all human beings are capable of finding, no matter what their circumstances, no matter what the difficulties. It was this search in which the Buddha and our old sages and Mohits and Manis were occupied.

THE INNER LIGHT

Now we perhaps not all of us, can reach those levels, not all of us can go down so deeply. But we have within us the capacity to find the essence of it within ourselves, and I think that is the basic message of the Buddha and all other great souls who have guided our people.

I hope this light will go forth, this radiance from this Institute, and those who study here to give this message all over the world.

I have great pleasure in inaugurating the Silver jubilee celebrations of this Institute and in laying the foundation stone for the Research and Development Centre of this Institute. And, I am happy to know that the degree course is now being recognized in North Bengal University and I hope it will soon be part of your own University and your own studies.

May the blessings of the Triple Gem be with you all!
Buddhism, otherwise called ‘Dharma’ in Sanskrit, ‘Chham’ in Pali and ‘Cboe’ in Tibetan, has been existing since the time of the Buddha Gautama in the 6th century B.C. Tibetology, that is, the various disciplines dealing with Tibet, and its neighbours, as such, is a young subject of study. It includes work on the Tibetan language—classical and colloquial and dialects, Tibetan literature, the geography of Tibet and its neighbours, history, painting, architecture, music, medicine, astronomy and astrology and anthropology. Most of these subjects cannot be studied in isolation because some of them are connected with the Sanskrit tradition in India and other traditions, as for instance medicine which has spread to the Mongolian cultural environment. Few anthropologists have been able to work in Tibet itself, and instead they have made special studies of regions like Ladakh, Sikkim, Nepal and Bhutan, with their languages and customs. All of these subjects are in some way connected with religion, Ben or Buddhist, because of the special political and historical circumstances of Tibet. The heart of the government has always been also the heart of religious affairs, namely the Dalai Lama in his successive reincarnations. Every new Dalai Lama found as a little boy according to indications by his former incarnation and the State Oracle, has had the Panchen Lama, Incumbent of Tashilhunpo Monastery in Shigatse, if there was an elder one, as his preceptor, and every Panchen Lama, when found in a similar manner, has had the Dalai Lama, if there was an elder one, as his preceptor.

Much of the Ben religion has been amalgamated in some way with the Buddhist religion. Buddhists having taken over Ben rituals and Ben having imitated Buddhist customs is a somewhat altered form. Anybody who wishes to study Tibetology is, therefore, obliged to study Buddhism as well. Religion as a subject of study may acquaint the student with a philosophical background, the answer to certain metaphysical questions, a system of ethics and the observation of certain rituals. In the case of Buddhism it will not acquaint him with the actual effect of the religion on a person’s mind and body. Unless Buddhism and Buddhist meditation is practiced in daily life, its effects cannot be experienced and therefore not be known. Theoretical knowledge will not be a substitute.

The question is: As a real knowledge of Buddhism can only be acquired by practicing it, and Tibetology involves a knowledge of Buddhism, should every Tibetologist be a Buddhist?
Looking at the evidence from history we find that the first people in the West who reported on the customs and beliefs of the Tibetans were the Flemish Friar William Rubruck of 1253, the Nestorian trader Marco Polo of 1255, and the Franciscanacroéte Odorico de Pordenone of 1285 who came to Karakamu, but perhaps not to Tibet although he says he did while using orally transmitted travellers’ tales. He says Lhasa was built with walls of black and white and all its streets were well paved. After reports from two members of the Christian clergy and one trader, there was a gap of about three hundred years before the Jesuits first tried to find Christian communities preserved in the East and when they found the Tibetans were Buddhists, tried to convert them to Christianity. Because of this and their inability to listen to the other point of view they usually had to leave the Tibetan court or monastery after a short time. Jesuits came to Tibet during 16th, 17th and 18th century and usually wrote diaries about their stay. In the 18th century the Capuchins came and were even allowed to build a church, probably on account of their medical skills. Their diaries, too, were biased towards the Christian point of view. The next trader after Marco Polo was George Bogle in 1774 who came on behalf of the East India Company. He was instructed to keep a diary about the views and customs of the Tibetans so that the Company would buy their waves. After him, another member of the Company, Samuel Turner, came to Tibet in 1793. The account of his stay was published in 1800. Thomas Manning, another member of the East India Company, penetrated to Lhasa in 1811. His diary is lost on geographical features and more on personal observations. In the 1840s the French missionary, Évarist Brous and J. Joseph Gabol, spent two months in Tibet and described their stay in a subsequent book. The next travellers during the 19th century wrote reports for London to clarify the political situation, that is, the claims of China and Russia on Tibetan territores. They were Moorcroft, Kansup and others.

The only man writing during the 19th century who possibly became a Buddhist was the Hungarian Crema de Crema. He walked on foot from Budapest to Lhasa and wrote in order to find out what he believed to be the Asian origins of the Hungarians in Central Asia. He learned the Tibetan language and spent years of a frugal and ascetic life in Tibetan monasteries. In 1834 he published the first Tibetan-English dictionary and the first Tibetan grammar not written in Tibetan. He published an analysis of the Kanjur and a table of contents of the medical classic, the Guhyadziki. H. A. Jaschke, the author of the most frequently used dictionary of 1881, belonged to the Moravian sect of Christianity. He leaves the reader in no doubt about his views on Buddhism, and the explanations he gives of religious terms are intensely misleading. The other author of a Tibetan-English dictionary, Sarat Chandra Das, was a Bengali schoolmaster who wrote A Narrative of a Journey to Lhasa.
which took place in 1881.

The next period is one of translations of Tibetan Buddhist writings into European languages; those of J. J. Schmidt, Anton Schiefer, Alfred Grunwedel and Leon Feuer. S.P. Oldenburg brought out a series called Bibliotheca Buddhica in Leningrad, then St. Petersburg, starting in 1897. Before the turn of the century L.A. Waddell published The Buddhism of Tibet or Lamaism, in 1895. This is an unparalleled collection of details on the rituals and customs of Tibetan Buddhism, factually nearly accurate, but the interpretation distorted by the prejudices of a Christian medical man who may well have oversimplified the idea of becoming a medical missionary. It. Cornel Waddell was the Medical Officer in charge of the Youmghurland Expedition in 1904. The terminology in his book is confusing because he calls the gods 'devils', just to give an example.

During the 20th century the subject of Tibetology became a regular part of university curricula in Europe and America. There are rare instances where Tibetans themselves have published scholarly works in the West, for instance Rechung Ruppoche's Tibetan medicine illustrated in original texts in 1933. In many cases Tibetans have remained anonymous and have helped western scholars with their work, bringing to it the oral and written tradition they are familiar with. Chogyam Trungpa published together with the Nalanda Translation Committee of Boulder, Colorado, a translation of the Life of Naropa the Translator in 1982. To have a committee is a good idea if it ensures that western standards of scholarship are applied because the priorities in eastern and western scholarship are different. Accuracy of transliteration, translation and quotation is extremely important in the West while bringing out the spiritual significance is the prime objective in the East. The latter is, of course, also important in the West but it is maintained that this can only be really achieved when accuracy has been employed throughout because otherwise unintentional misinterpretation can occur.

Western Tibetologists are not always aware that, lacking experience within the tradition, they can make the most appalling mistakes in the interpretation of coded passages. This could be avoided if a knowledgeable Lama or Tulku could be in every case consulted, provided it was being realised that there was a difficult passage. In 9th to 10th century Tibet, Tibetan translators usually collaborated with Indian experts on Mahayana Buddhism, when they were translating from Sanskrit into Tibetan. Both the Sanskrit and the Tibetan experts were practising Buddhists who are thoroughly acquainted with their subject. How much
more necessary is collaboration in the case of western scholars who are new to the tradition if they have become part of it at all. Therefore either the collaboration of one western Tibetologist who brings to it the skill of western scholarship as a tool for comparing versions and comparing manuscripts, translating accurately, and giving references in a consistent, space-saving and intelligible way, and one Tibetan, an accredited expert in his field, is desirable, or else a committee of several individuals, preferably including at least one with academic qualifications.
Alexander Cosma de Koros was born in 1784. This year India and Hungary celebrate the Bi-Centenary of Cosma de Koros with same pride, same warmth and same zeal. And scholars and intellectuals of many countries share the sentiments of Indian and Hungarian scholars and intellectuals in remembering Cosma de Koros. Why?

Was Cosma de Koros a Hungarian or was he an Indian? Or was Cosma a statesman or a scholar? What did he do? What effect did he have on Indian society? This article attempts to answer these questions.

Cosma de Koros was a Hungarian statesman and scholar. He was born in 1784 in Hungary and died in 1843 in India. He is best known for his work on the history of India and his contributions to the development of the Indian Constitution.

Cosma de Koros was appointed as a member of the Madras College in 1818. He served as a professor of history and literature until his death. He is credited with introducing the study of Sanskrit and the promotion of Indian languages and cultures.

About 1840, an adventurous youth from a middle class family of Central Bengal (Nadia District) came to settle in the northern suburbs of Calcutta. The family was impoverished due to the East India Company’s land tenures and later due to the trade policies sanctioned by the Charter Act of 1833. The family had collateral relations with Kaliprasanna Sinha, the well-known progressive of Calcutta, and had some contacts with the House of Tagores. Eminent men of letters and leading figures in education and culture of Calcutta were thus not unknown to the impoverished migrants to East India Company’s metropolis.

Born 70 years after Cosma passed away in Darjeeling (1843), I cherish the foggy memories of the fabulous life of a saintly stranger in Calcutta, cloistered in the library of the “Society”, as the Asiatic Society was known at the time of our family’s emigration to the metropolis. I was hardly ten when I saw the portrait of Cosma in some books preserved in the house and also heard about Cosma and other “Calcutta greats” from Satyendranath Tagore (poet’s elder brother) and his very learned uncle who was visiting them with my grand parents. My childhood memories were sharpened and activated when a decade later I read Herendornath Mukerjee’s article in the College Magazine. Theology was a far cry then and a subject as mystic as occult to me. I remember Cosma then as I do remember him still today as much greater than a great scholar or a pioneer academician.
II

I have no claims to call myself a Tibetologist. I happen to be a student of Indian history as recovered from the sands and snows of Inner Asia. I do not consider myself competent to speak or write at length about Cosma's pioneer work in the subject now called Tibetology. I would prefer to focus attention on certain features of Cosma's work in which he landed himself by mere accident. Buddhism or Tibetan learning dragged Cosma away from his program of pilgrimage to reach the homeland of Maguṣa and found in him the pioneer exponent for the world outside.

I just sum up here the principal and pioneer services of Cosma in the field of Oriental learning, particularly Buddhist and Tibetan literature. Cosma was the first non-Tibetan scholar to attempt a systematic probe into the vast canon, Kanjur and Tanjur. His analysis of the contents of Kanjur, even though incomplete, was the model for later investigators. Cosma's Dictionary (Tibetan-English) was the first dictionary of Tibetan language in modern sense and guided not only Jaké, Sarat Das and other modern non-Tibetan scholars but was also consulted with profit and respect by modern Tibetan scholars like Geshe Chhodra. Cosma's Grammar of Tibetan language was also a pioneer work, still in demand like his Dictionary. Cosma's special notices of the diverse contents of Tibetan literature, e.g. medicine and geography to mention only two, revealed the hitherto obscure treasures of a hitherto obscure literature. Above all, and what is prized by Indian intellectuals since 1840-49, Cosma discovered the lost treasures of Sanskrit learning preserved in Tibetan literature.

Rajendra Lal Mitra, Sarat Chandra Das, Har Prasad Shastri and Rabindranath Tagore followed the trail blazed by Cosma. Renaissance in India, under British imperialism, owed no doubt considerably to the discovery of our glorious past in India and abroad. As Gurudev Tagore and Pandit Nilakantha owned in clear terms, India's glorious past was preserved for posterity in Tibet, and the recovery of this past was an inspiration for our future. Cosma, the Hungarian become an Indian, is gratefully remembered in India as a great pioneer in recovering our glorious past.

III

The memory of Cosma de Koros in the old families of Calculta was that of a shy scholar who was at home with kikes, Lamas and Pandits. His blue chake was as much like the Armenian priest's as like the Lada-khi monk's. Cosma was almost the pet in the scholarly circles of East India Company's metropolis. A good number of European
adventurers had come, lived and worked in Calcutta in the first half of the nineteenth century. Nearly all were interested in some material gain or political objectives. Cosma was the most noted exception. The natives of Calcutta knew well that the strange stranger was not the agent of the East India Company or of any other company or concern. Political, racial or religious considerations never entered into his life and thought. Here was indeed the image of "universal man" as in the vision of the Vedic seers and as in the imagination of the great sons of Calcutta from Rammohun Roy to Rabindranath Tagore.

In conclusion, I would describe Cosma de Koros as the Buddhist par excellence. His love and dedication for Buddhist learning are facts. It is also a fact that denominationally he was not a Buddhist. Consciously or unconsciously, Cosma had complied with Buddha's command to disown the Atman. A shy scholar with no iota of pride in the great work he was doing Cosma had liquidated the ego as Buddha would have expected of an Arhat. No Lama or Theravada could do better.

[Life and Works of Alexander Cosma de Koros by Theodore Duka (published in 1883) as well as the Dictionary and Grammar by Alexander Cosma de Koros (published in 1834) are now available in photo-mechanical reproductions from New Delhi.]
CSOMA DE KOROS - A DEDICATED LIFE

Hirendranath Mukerjee

About a century and a quarter ago, three young Hungarian fellow-students had solemnly vowed to devote their lives to the task of penetrating Central Asia in quest of the origins of their nation. Only one of them kept his word and lived and died for his vow. This was Csoma de Koros whose name has not received the recognition it so preeminently deserves, since few of those who have benefited from his life’s unceasing toil have had, it is sad to tell, even a word of thanks for the great master. His life opened up a vast new field for human inquiry. As Sir William Hunter has said: “Csoma, single-handed did more than the armies of Ochtrilkeny to pierce the Himalayas and to reveal to Europe what lay behind the mountain-wall”. His was a dedicated life—if ever there was one. Read even a bare summary of his life, and you cannot help the impression that here was a man who lived a life consecrated, never calculating, looking neither to the right nor to the left, but always fixed, in the search for the knowledge, with the noble resolve “to strive to seek, to find and not to yield”.

Alexander Csoma was born in the beautiful Transylvanian village of Koros in April, 1784. His family though poor, belonged to the secker or military nobles who for many centuries had acted as the bulwark of South - Eastern Hungary against Turkish invasions. At the Gymnasium or Collegiate School of Nagyenyed, where he received his education, he had to classe the lecture-rooms in return for his board. He finished his Gymnasium course at 12 and was elected Lecturer of Poetry. Eight long years went by, before he could find leisure to pass his “examen rigorous” qualifying him to continue his studies at a foreign University. He went to Gottingen where he studied English and Arabic. He was now offered tempting emoluments in the shape, for instance, of a first-class chair in his college; but he had not forgotten his vow. Turning a deaf ear to the rich offers he received at home, he started for the East in November, 1819. A certain Count, standing at his gate, saw the wayfarer pass by “clad in a thin, yellow Nomkin dress, with a stick in his hand and a small bundle”. His rigorous educational career had taught him to do without money. The athletic build of his body enabled him to bear severe labour. He had a sweet patience which endeared him to his Tibetan and Indian teachers. That was all the equipment he took with him in his quest. The next twenty-three years of his life he was to spend as a poor solitary wanderer in fulfilment of his vow.

Presidency College Magazine, Vol XII, No 1, Calcutta, Sept. 1926.
The task he had dreamt to accomplish was, however, foredoomed to failure. He believed the Hungarians of Europe to be of the same family as the Turks, Yuguns, or Yugars of Mongolia. His original premise was thus a set of old errors; it is his eternal glory that he arrived at quite a different set of new truths. By his self-forgetting labours during the long disappointment of the search for the home of his race, he laid the foundations of a new department of human knowledge.

His journey was tedious and round about process. He reached Kabul after he had walked on foot for more than two years, in January, 1822. Near the Cashmere frontier, he met the English explorer, Moorcroft, and the two became friends, Moorcroft advised him to learn Tibetan and gave him his copy of Father Gregor's "Alphabetum Tibetatarum" - a voluminous, but extremely poor compilation. Coma siled it with glee. New realms of learning began to glisten before his eyes and he determined to penetrate that land of mystery. The two friends parted, never again to meet. From June 1823 to October 1824, he studied Tibetan with a Lama in the monastery of Zangla. "In winter the doors were blocked with snow and the thermometer ranged below zero. For four months, Coma sat with his lips in a cold nine feet square, neither of them daring to stir, with so little after dark, with only the ground to sleep on, and the bare walls of the building as their sole defence against the deadly cold."

In November 1824, he reached the British cantonment of Sobraon, with a gift of the 350 volumes he had mastered and the beginnings of a Tibetan dictionary in his bundle. Lord Amherst, when he heard the stranger's account granted him a monthly allowance of Rs 60. Coma silently gave up his search for the home of his race in Mongolia, in order to fulfill his obligations to the Indian Government. He undertook to prepare a Tibetan grammar, a Tibetan English dictionary and a succinct account of Tibetan literature and history.

Again he went on foot into Tibet, where his former friend and teacher patently wrote down for him many thousand words in Tibetan, with a list of all the gods, heroes, constellations, minerals, animals and plants. But his patience slowly wore off and he quietly left his strange pupil. Coma, broodingly, had to come back with his work only half finished. To add to his disappointment, a Tibetan dictionary was in the meanwhile published from Serampur. The work was derived from a catalogue of words left by an unknown Catholic missionary. But the compilation was woefully misfitted and unsanctified. Lord Amherst who had realized Coma's worth, decided to trust the baffled scholar to the end and the Government of India, after waiting for six months of anxious suspense for Coma, granted him a monthly allowance to finish his work.
Coombe reached the monastery of Kumbum about the autumn of 1817, Dr. Gerard, the earliest medical explorer of the Himalayas, visited him there in 1829 and has left a touching picture of the hermit-scholar. As Sir William Hunter has remarked, "...in addition to his physical sufferings, he had to wrestle with those spiritual demons of self-distrust, the bitter sense of the world's neglect and the paralysing uncertainty as to the value of his labours, which have eaten the heart of the solitary worker in all ages and in all lands". He returned to India in 1831, with a train of college bearing his precious manuscripts. Lord William Bentinck warmly received him, doubled then quadrupled, his regime allowance, provided him with a room in the Asiatic Society's buildings and ungrudgingly paid from public coffers all the expenses for the publication of his work.

In January, 1834, his Dictionary and Grammar of the Tibetan language were published. These two books embody in them most valuable and permanent contributions to human knowledge. "They are", says Jackle who, in the words of Hunter, has placed the epigraph on the edifice, "of which Coombe laid the foundation, "the work of an original investigator and the fruit of almost unparalleled determination and patience". A new and original work has not been placed before scholars in place of the old-world encyclo of Giorgi's " Alphabetum Tibetum" and the illarranged vocabulary published from Sermup. Coombe ransacked the vast treasury of classical Tibetan and he reduced the language to a dictionary and a grammar which made it the rich property of mankind.

In his numerous and valuable essays, he furnished a brilliant account of Tibetan literature. In 1834, the Asiatic Society made him an Honorary Member-a very rare honour in those days. For three years from now, he devoted himself to Sanskrit and its dialects, studying in Calcutta or travelling by boat or on foot through north-eastern Bengal. His monthly expenses came to Rs. 3/; for a servant and Rs. 4/; for all other outlay. He was now a finished Sanskrit scholar and served as Sub-librarian to the Asiatic Society. In the last stage of his life, Coombe placed his four boxes of books around him and it was within this little quadrangle that he sat, laboured and slept. But during all these years, he never for a moment forgot that the study of Tibetan did not form part of his original plan, which was to search out the origin of the Hungarians in Central Asia. He catalogued manuscripts and did much solid work for the Asiatic Society. But he could not rest before he fulfilled his vow and was silently preparing for the final enterprise.

In 1841, he was fifty eight. Like Ulysses, he felt how dull it was to pause. His life's work was still undone. Always in his mind
emerged the memory of that boyish vow, which had remained the central motive of his mature years and was to be the theme of his last conversation before death. Now he started for Central Asia, the land of his dreams. In February, 1847, he wrote a grateful letter of farewell to the Asiatic Society, leaving all his books, papers and savings at its disposal. He travelled on foot and reached Darjeeling on March 24, stricken with fever. The political agent, Archibald Campbell was a skilled physician and an enthusiastic oriental student. The pilgrim scholar was, however, newer to reach Lhasa. No amount of medical assistance proved to be of any avail, and he died very peacefully at daybreak on April 11, 1847, without a groan or a struggle.

His meagre savings were sent to his beloved country. But Osma's bequest was for all the world—a contribution which may be called in the words of Ruskin, "a heap of treasure that no moth can corrupt and even our traitorship cannot spill". Far from the 'dust and tumble of a warring world, the master lies in peaceful repose on a mighty slope of the Himalayas.

Here's the top-peak; the multitude below
Live, for they can't, there;
This man decided not to live but know!
Bury this man there?
Here, here's his place, where meteors shoot,
Clouds form,
Lightnings are loosed,
Stars come and go! Let joy break with the storm,
Peace let the dews descend!
Lofty designs must close in like effects,
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.

20
Tibet exports to China:
- Gold dust
- Diamonds
- Pearls
- Coral
- A small quantity of Musk
- Wollen cloths, the manufacture of Tibet
- Lamb skins
- Owl, or Otter skins, which are brought from Bengal

China to Tibet:
- Gold and Silver brocades
- Plain silks
- Satins
- Black teas, of four or five different sorts
- Tobacco
- Silver bullion
- Quicksilver
- Gunahoe
- Some sorts of tea, sugar, tea-powder, and other musical instruments.
- Furs, silk
- Sable
- Ermine
- Black fox
- Dried fruits of various sorts

Tibet to Nepal:
- Rock salt
- Tin, or Gold dust

Nepal to Tibet:
- Specie
- Coarse cotton cloths
- Gunahoe
- Rice
- Copper

Tibet to Bengal:
- Gold dust
- Musk
- Tin, or Metal

Bengal to Tibet:
- Nepalese is the principal channel, through which English commodities, and the produce of Bengal are conveyed, of which the following is a list.

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Broad cloth, and especially the inferriee sorts, of which the colours in most request are yellow and scarlet. Some few trinkets, such as, Snuff boxes, Smelling bottles, Knives, Scissors, Optic glasses; Of spices, Cloves are most saleable. No sort of spice is used for culinary purposes. Cloves are a principal ingredient in the composition of the perfumed rods, which men of rank keep constantly burning in their presence.
Nutmegs,
Sandal wood,
Pearls,
Emeralds,
Sapphires,
Phenac or Lapia lamaii,
Coral,
Jet,
Amber,
Chaluk shells,
Kimkama; those of Guzerat are most valued;
Malda cloths,
Guztie,
Rungpore leather,
Tobacco,
Indigo,
Ood, or Otter skins.

Tibet to Bootan.

Gold dust,
Tea,
Woolen cloths, the manufacture of Tibet,
Salt.

Bootan to Tibet.

English broad cloth, Rungpore leather,
Tobacco,
Coarse cotton cloths, Guztie, &c.
Paper,
Rice,
Sandal wood,
Indigo.
Mumjeet.
Tibet to Luddnuk

The fine Hair of the Goats, of which shawls are manufactured.


Luddnuk to Tibet.

Homes, Dromedaries, Bulgar Hides.

II

The first Englishman, George Bogle, visited Tibet in 1774. While Samuel Turner's Report was published in 1809, Bogle's Report was not published until 1876. It is appropriate to notice here the opening paragraphs of Bogle's chapter on 'Trade of Tibet'.

"The foreign trade of Tibet is very considerable. Being mountainous, naturally barren, and but thinly peopled, it requires large supplies from other countries, and its valuable productions furnish it with the means of procuring them. It yields gold, musk, cow-tails, wool, and salt. Coarse woollen cloth and narrow serge are almost its only manufactures. It produces no iron, nor fruit, nor spices. The nature of the soil and of the climate prevents the culture of silk, rice, and tobacco, of all which articles there is a great consumption. But the wants of the country will best appear from an account of its trade.

"The genius of this Government, like that of most of the ancient kingdoms in Hindustan, is favorable to commerce. No duties are levied on goods, and trade is protected and free from exactions. Many foreign merchants, encouraged by these indulgences, or allured by the prospect of gain, have settled in Tibet. The natives of Kashmir, who, like the Jews in Europe, or the Armenians in the Turkish empire, scatter themselves over the eastern kingdoms of Asia, and carry on an extensive traffic between the distant parts of it, have formed establishments at Lhasa and all the principal towns in this country. Their agents, stationed on the coast of Coromandel, in Bengal, Benares, Nepal, and Kashmir, furnish them with the commodities of those different

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countries, which they dispose of in Tibet, or forward to their associates at Seling, a town on the border of China. The Gossains, the trading pilgrims of India, resort thither in great numbers. Their humble deportment and holy character, heightened by the merit of distant pilgrimage, their accounts of unknown countries and remote regions, and, above all, their professions of high veneration for the Lama, procure them not only a ready admittance, but great favour. Though clad in the garb of poverty, there are many of them possessed of considerable wealth. Their trade is confined chiefly to articles of great value and small bulk. It is carried on without noise or ostentation, and often by paths unfrequented by other merchants. The Kalmucks, who, with their wives and families, annually repair to numerous tribes to pay their devotions at the Lama’s shrines, bring their camels loaded with furs and other Siberian goods. The Bhutanese and the other inhabitants of the mountains, which form the southern frontier of Tibet, are enabled by their situation to supply it as well with the commodities of Bengal as with productions of their own states. The people of Assam furnish it with the coarse manufactures of their kingdom. The Chinese, to whose empire the country’s subject, have established themselves in great numbers at the capital, and by introducing the curios manufactures and merchandise of China, are engaged in an extended and lucrative commerce. And thus Lhasa, being at the same time the seat of government and the place of the Dalai Lama’s residence is the resort of strangers, and the centre of communication between distant parts of the world."

A conclusion is firm. Despite Tibet being a landlocked country and despite its reputation of being not friendly to those who would not venerate the Lamas and their gods, two centuries ago merchants belonging to different nationalities and professing different religions freely moved in and out of Tibet. Trade was mostly through barter, exchange of commodities; and there was no mercantilist or protectionist concern about any commodity.

A note may be added regarding two particular imports, rice and conchshell. These two imports were all from south, that is, the Indian subcontinent. Both could be available from cast; China produced rice as much as tea while conchshell could be found in the Pacific Ocean.

The present writer had learned while journeying in Central Tibet in 1955-56 that no rice or conchshell would be accepted in the monasteries as well as orthodox households unless it was from ?hugul.
(Aryabhumi-Land of Buddha). It was also learned that if available Varanasi silk was preferred to the best from China for making garments for icons and spreads for altares ever in 1955-56. The same was true about copper and brass utensils and ritual incumments from Nepal visavis such items from even Kham.

Tibetan sentiments about certain commodities from south survived down to the middle of the current century, notwithstanding the rigorous prosecution of trade by the Ambasa of the Manchu Empire and their successors, the agents of the Chinese Republic.

[The two source books, Turke's An Account of an Embassy to the Court of the Teshoo Lama in Tibet and Mackhan's The Journeys of Bogle and Manning to Tibet, were photo-mechanically reproduced from New Delhi in 1973.]
An inventory of the four boxes found, after Alexander Csoma de Koros passed away in Darjeeling, was made by Dr. Campbell. This inventory is extracted from Theodore Dula's *Life of Alexander Csoma de Koros*. Dr. Campbell describes the contents of the boxes as "Csoma's travelling library".

1st Box
1. Grammar and dictionaries of Bengali, Turkish, Tibetan, Greek, Latin, French, and English languages. 7 volumes.
3. Hodgson, on Buddhism in Nepal.
4. Index of the Asiatic Society's Transactions.
5. The twentieth volume, Part I, of Asiatic Researches. Total 13 volumes.
A medicine-box.

2nd Box
1. Grammars and dictionaries: Wilton's Sanskrit Dictionary; Saralkrin Grammar; Bengali and English Dictionary; Bengal, Turkish, and English grammar; Sanskrit Dictionary; Greek Exercises; English, Bengali, and Manipuri Grammar and Dictionary.
2. Alphabetum Tibetanum of Giorgi.
4. Raja Tarangini, 2 volumes; Mahavamsa; eight Bengali pamphlets.
5. Journal Asiatic Society, 9 volumes; Asiatic Researches, twentieth volume, Part I; foreign books, 6 volumes.

3rd Box
Tibetan Grammar; Mahabharata, 4 volumes; Raja Tarangini; Susruta; Naishada Charita; four Bengali pamphlets.

4th Box
1. Grammars and dictionaries: English Grammar and Exercises; English and French

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Dictionary; English pocket-dictionary; English and Bengali Dictionary and Exercises; Yaes' Sanskrit Grammar; Shattia Vocabulary; Tibetan Grammar and Dictionary; copies; Russian Grammar; two Latin and one Dutch Dictionaries; Latin Selections; Greek Grammar.

3. Aesop's Fables in German; 2 volumes Cicero's Orations;
   Quintilianus; Homer; Horace; Caesar's Commentaries.
   Livy, Ovid, Tacitus, Virgil, Sallust, Juvenal, Xenophon,
   altogether 18 volumes.

4. Robertson's History of India; Kagphoon's Tibet; Dickens' Pickwick; Journal Royal Asiatic Society; Primeepe's Useful Tables, 1 volume.

5. Small Atlas; Map of Chinese Empire; Map of Western Asia; a memorandum book.

6. Inkstand, ruler, bundle of pencils, washers, slice, a small glass.

N.B.—The blue areas were given to his Lepcha servant.

[The reproduction above is in extenso; the spellings, forms, titles of books, etc are exactly as in the original.]
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 publication, 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 (1948), 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-sum-grammar 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 acquisitions. This was a posthumous gift from Swang Rag-kha-da 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. 5,000 (=1000 US Dollars). We applied for a Special Grant to the Govt. of India. When Prof. Himansuy Kabir mentioned this to Prime Minister Jawaharlal Nehru the latter readily recommended issue of Rs. 5,000. 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 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 unanimous in admiring our achievements vis-à-vis Japanese and Western publications earlier.

RED ANNALS

Kunga Dorje's RED ANNALS was written in 1346 the author's title was HULAN DEBTER. A revision and reduction was published in 1358, this edition carried the title DEBTER 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. Berndt Aoling Denapa located a copy with a Tibetan family in Gansu in 1959. She Kusho Phurkurkhang 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 Taken Tashi. Most happy were the Mongol scholars. From Ulan Batu, Academician Rinchen sent his greetings and Prof. Ilura 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 Khan.

RGYAN - DRUG MCHOG - GNYIS

Along with PRAJNA and the RED ANNALS, we had a plan to describe a set of Thangka (painted scroll) depicting RGYAN-DRUG MCHOG-GNYIS (the Six Ornaments and the Two Excellent), that is, Ngarjuna, Aryadeva, Asanga, Vajrabodhi, Dharmakirti, Gampayalha and Khyapayalha. At the time of our Meeting in October 1951, Pandit Jawaharlal Nehru had very much admired a set of Thangka depicting these great saint-scholars. He evinced as deep
interest in the philosophy of those masters as in the iconographical
details of their portraits. In commemoration of this we planned in
1964 to bring out the book RGYAN-DRUG MCHOG-GNYIS and had
the volume published in 1967.

We intended the volume to be as grand in its contents as in
its production. For the text (in English) exploiting the iconographi-
cal details of the exquisite Thanka we had advice and guidance of Lama
Jamyang Khentse Rimpoché, Lama Gyatso Tulku, Lama Dondup Rim-
poche, Lama Lhodo Zangpo and Benoytosh Bhattacharyya. For presen-
ting the philosophy of Nûjû and other Abhayas we had advice and
guidance of Nalakshya Dutt, Gyalan Tadj and Sarkari Mederjee as also
from the eminent scholars mentioned above. A faithful reproduction
of the Thanka was made; no retouching of portions were cut or dam-
ged (by too much ink) was attempted.

Readers found the magnificent portraits magnificently reproduced;
and the layout and get up of the volume were, in readers’ opinion, in
union with the grandeur of the theme. Scholars like Swami Prajñananda
and Lama Ananggika Govinda wrote in appreciation of the text presen-
ting the Mahayana philosophy. Art critics like Ijit Ghose and M.S.
Ramdhana 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 Avaluna Kalplata, suggested such publications by us. Our two
publications, namely, PRAJÑA (lexicon portion) and BHADRACHARI
(ed. Sunil Pathak) were in high demand. So in 1964 we published
Vambhandu’s classic VIJÑAPTISMATRA-SUTTVA with its Tibetan
translation and introduction and notes by the eminent schol-
lar Aiyaswami Sastri, who has recently given us the privilege of pub-
lishing, in our Bulletin for 1964, a similar edition of Digugpa’s ALAM-
BANAPARIKSHA.

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 CHIROS (PHARMA) or BOD SKAD (BHOTA BHASA). Today Tibetology is a discipline covering Geography and History, Language and Literature, Religions and Culs as well as Aesthetics and iconography. 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 selected articles from the Bulletin between 1964 and 1987 will come out early in 1984.

TIBETAN TEXTS

Tibetan scholars and Lama, associated with us, funded publication of Tibetan Texts. We made a beginning with Chana Kirti-kun's Commentary on Bhdrakavi edited by Lobsang Chandra, in authority on Sanskrit Learning in Tibet and Mongella, with introduction in 1965. This edition went a long way in elucidating the great Mahabunya lyric.

In 1966 we published Jetam Dongpa Gyaltshen's treatise on medicine, SOCHA GYALPG KORZO, 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 Ugyan Tenzing's work on poetry, NYAN-NGAG, edited with a preface by Atigya Barmik Donsap; the phonetics was also in the same manner as that for the treatise on medicine. A learned but little known work by a Sikkim Lama was thus out for the wide world.

We have a few Tibetan tracts on grammar, liturgy 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
was by Rani Chimi Dorje and Sonam Gyap. 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 xyleograph was taken up.

XINCHEN TERZOD

XINCHEN TERZOD (Pulung, Khare), in 61 volumes of xylography, of which the only set available outside Tibet was in our Collection was the first item in this ambitious programme. Lama Drodrup Rinpoché and Thishing Rinshek Donsapa advised and supervised checking and cleaning the pages (batmade paper). His Holiness The Dhyi 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 Asta (c.982-1054) was taken up for direct photo-mechanic reproduction in 1977. This production, in 3 volumes, was completed in 1981 when Lamas and scholars, both Tibetan and non-Tibetan, were planning the Sahara Varshiki (anniversary) of the great Indian Pandita whose life spanned the Buddhist lands from the Golden Chersonese 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 Hnbi J.H. Taleyar, a great admirer of Buddhist philosophy and learning, has given us his wholehearted 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 Hnbi J.H. Taleyar, we look forward to a brighter future in publications relating to Buddhism and Inner Asia.
NOTES AND TOPICS

LOSAR

WATER PIG YEAR is over. We begin WOOD MOUSE YEAR with this issue of the Bulletin.

The last year was memorable for the Institute: Silver Jubilee Celebrations were inaugurated by Hon’ble Shri Indira Gandhi, Prime Minister of India, on 29 July 1983. The new programme announced on that date will be progressed through this year.

The Bulletin, in WOOD MOUSE year, will present our achievements through twenty five years. Besides notice of two bicentenaries will feature in our pages this year.

ALEXANDER COSMA DE KOROS

Cosma Koros, the pioneer in the field of Tibetan studies, was born in 1784. In this issue we carry three items: The Universal Man; Cosma de Koros - A dedicated life; and Polymath's Travelling Luggage. In the two succeeding issues articles on ancient cultural contacts between the Damodar (Eastern India) and the Danube (Central Europe) will be published.

TURNER'S REPORT

An excerpt from Captain Samuel Turner's Report dated Patna 2nd March 1784 is presented in this issue with necessary notes. More on trade with Tibet and other Inner Asian countries will feature later. In this connection Tibetan literature on Geography of India will be a special article in the next issue.

THROUGH TWENTY FIVE YEARS

Our publications during the years 1951-83 are summed up in a feature in this issue. The two succeeding issues will describe (i) the priceless icons received as free gifts from different sources and (ii) the rare and prized literary treasures, manuscripts and xylographs collected during these twenty five years.

THE MESSAGE OF BUDDHA

We open the LOSAR issue with "The Message of Buddha". We have taken the liberty of transcribing the Prime Minister's Inaugural Address (29 July 1983) under this caption. We conclude with respectful greetings and grateful regards to Hon'ble Shri Indira Gandhi for the extremely good words she spoke about our work in this inaugural Address and while going round our collections of icons and literary treasures.

—JKR: NGS

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BOOK REVIEW

Due to unavoidable circumstances, no book review could be included in this issue. It is proposed to review the two books mentioned below in the next issue.

Michael Aris & Aung San Sun Kyi : Tibetan Studies (Warminster 1980).
COLOUR POSTCARDS

A set of five colour postcards depicting scenes of Silver Jubilee inauguration, as detailed below, is on sale at our counter for Rs. 10.00 only.

1. Lamas await Prime Minister's arrival
2. Smt. Indira Gandhi in front of Institute premises
3. Smt. Indira Gandhi inside the main hall
4. Smt. Indira Gandhi admiring Sandalwood images
5. Smt. Indira Gandhi observing rare manuscripts
Bulletin of Tibetology
Three issues in the year