Bulletin of Tibetology

NEW SERIES

1984

1 AUGUST 1984
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, INDIA.
—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—

EDITORS

NIRMAL C. SINHA

JAMPAL K RECHUNG
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INDIA IN 'DZAM-GLING RGYAS-BSHAD

—Lama Sherab Rhabdi

[The book 'Dzam-ling rGyas-bshad (Geography of the World) occupies an important place in Tibetan literature from the historical and positional points of view of world geography. The major part of the book is about India ('Phags-Yul); since the most important elements of Tibetan culture, namely, Dharma, and Akshara or Lipi, came from India. The learned author of the book Lama Tenpo was born near the famous mountain called Ameye iMa-Chen sPom-po in Amde. He is known as the pioneer writer on geography of the world in Tibetan literature. The author wrote about 1820 on the world outside Tibet in three chapters. In the first chapter he wrote about that part of the world in which great countries like India were situated. In the second chapter he wrote about the routes to India, the different holy places there, the people of India and their religions and customs. In the third chapter he wrote about the rest of the world in general terms. The India portion of 'Dzam-ling rgyas-bshad has not been translated into English. It is for me a matter of privilege and honour to attempt a translation of the introductory portions on India. I ardently hope that this humble attempt will be appreciated by scholars interested in Tibetan history and I request their advice on improvement in my rendering of the original text into English. I have also kept the notes at a minimum, but I hope to provide adequate annotations, when the entire translation is completed.]

My native village sMar-Khog in Golok (mGo-Log) is about one hundred and ten kilometres south west of Ammeye iMa-Chen sPom-po and I first heard about the learned Lama Tenpo and his great work when I was only twelve. I was greatly impressed by the Lama's work on geography and I hope this English translation will be appreciated by all scholars interested in Tibetan studies.]

The Indians, themselves call (their country) Hindusthan. The Europeans (call it) यिन टे वे लांग (Yin Te We Lang) and in China it is known as राष्ट्र वन ग्रु गु (Kvatu Thyen Gruu Ko Ham Ts). Famous as विहरी (Thyen) (Arya)-this noble country of India, has the shape of a triangle (Chos 'Byung in Tibetan).

It is a vast (country) and in the north extends to the Himalayas or the snow covered ranges. In the other three directions it is mostly bounded by (different) seas and the narrow southern extremity extends far into the ocean. In the centre, between east, west and
south is Mount Vindhya. In the black mountains of the southern Himalayas there are some (important) regions of India, so the Achar-yaas have said. These countries are also described on the map. (Called Sa Yi Go La in Tibetan). The country (of India) is plain for the most part and there are only a few mountains with forests, various flowering plants and many fruit-bearing trees.

The Ganga, the Sindhu, the Narmada, the Brahmaputra and the Yamuna commonly called Jatnaga and many other rivers, large and small, flow in all the four directions and there are (smaller) rivers in between. In this country in the time of spring and early summer the climate is hot. Some times, in the spring it is very windy but that is for short periods only. In late summer and autumn, due to tontential rains, the heat is not excessive. In the winter time, because it is quite warm, the springs do not freeze and snow does not fall. Frost sometimes occurs; but throughout the four seasons the fields (remain) cultivable and very many different kinds of grain are grown. नाल (Sali) or white rice itself is known as वेदप (Thakur bhej), the food of rich people. It is fragrant, delicious and large-grained. Another variety called भज रिक (Ponali), i.e. rice colour is yellow, coloured rice. This thin rice is also fragrant. The rice called भज (Sukhadrani) smells of the six medical herbs. The small grained rice called भज (Bajis) when boiled becomes fluffy, delicious and very soft. Thus there are more than a hundred different varieties of rice. The best of the pulses are चना (Chana) or Chana रव (Kulata) रव (Monga) in Chinese called चना वान (Lus Dwao) and रव (Masha) called चा वा (Shao Dwao in China) etc. Among the common pulses there are five colours of भज (Vitaw-sai), three kinds of मा (Matar) white, black and variegated and mustard called in China चा जा (Shao-yen-wao) of two varieties and so on. Thus there are many kinds of pulses. There are different kinds of गाजा, known (in Tibet and China) as the crop which requires no cultivation गाज (Chena) and बन (Kukini) or in Chinese बन (Taeho) and (other) millets have more than a hundred varieties. That which is called दिक (Darii) or barley is known as बार (Yaa Lang) in China. There are many varieties, white and black, big and small, good and bad. There is लिर (Rhajira or Bajra) called लिर (Yoo-ku) in China and white and black बाराम as well. White and black sugar cane, two kinds of cotton plant called नामा (Narmu) and (Pu -ee) and so 1 i.e. covered by forests.

6
on. The different kinds of crops are beyond counting. The fruit
called बाळ (Balu) jackfruit is (as big as) a man can carry. The
cover is blue green and contains many fruits yellow in colour, in
size like a duck's egg and very sweet. It grows where the trunk joins
the branches. The fruit called बाण (Bana) has twigs with three lea-
ves each and is shaped like an apricot. Different in colour, taste, lea-
ves etc. are mangoes of red, yellow, orange, blue, green and many
other colours. In size they range between two folded hands pressed
together and a hen's egg. The taste is of many kinds both sweet and
sour. The trunk of the नेल (Bana) tree is wrapped in leaves.
The leaves are twice the span of a man's arms in length and one span in
width. The fruit is shaped like लिंग (Male gender). In width it is
between four or five fingers, and the length is a span or more. They grow
connected at the stem in groups of two, three, seven eight etc. The taste
is very sweet. In Tibet it is known as a donkey's ear or India's hand.
Other (fruits) are called गुलाब (Gulab) अमृत (Amrit) जलपत्र (Jalap)
and ग्यास (Gya) known in China as गुलाब जल (Gula in Tibet) or ग्यास
(Lung yan) (in Chinese) and यलस (Yalas) डोंग (Dong) or डोंगदाल (Dongda)
(Khaupaul) केला (Kela) Solo or गूस (Gush) and different varieties of oranges known as गूस (Gush) (Narangi). There
are नग्न (Nag) बुध (Budh) etc. and नापो (Naopo) of many
varieties. Almonds are known as ग्यातो तार (Gyatara) (in Tibet) नेपाल
or pear (Tentu la fala) or in Tibetas Amur fruit is known
in Amro as donkey's ear. There are also grown peaches, apricots,
"three year peaches", pomegranates, green and purple grapes of
many varieties, water-melon बुधा (Buda) called ग्यातो (Gyatara) in
China and (another melon) called कैलम (Kalam) ग्यातो (Gyatara).
The last is not very sweet in flavour but otherwise similar to the former.

The Musk-melon or called नेपाली (Men Thyen Gya) in
China is very sweet. नेपाली (Kacharya) or बाण (Bana) (Shag-gya) in
Chinese is about the size of a fist and white, yellow, blue, green-
black or multicoloured. There are many varieties of colour, taste and
shape of जल (Jal) or cucumber in Chinese called नाग (Nag)
(Shish Hulo). Some are sweet and some are not. They are of different
dises. गुल (Gulu) (Go hum Ta) or ग्यास (Gya) Lvo Gya is orange in colour.
It's size varies from the size of a Tibetan water jar to that of a man's
head. The नेपाली (Men Thyen Gya) in

Indian almond
(in Chinese) is light blue and about the size of a man's head. गुहा (La Au Ka) or हुसी हुा ता. गुहा नामा हु या हु हु लु, निखोर (TriSci Nar) नामा खियाया, खीत शिता या शेखत ग्रे ग्रा, मौबा कुरुला, खुसी (Khu Gru), also called खेता लु ग्रा which means petals of the golden flower. ज्यामि (Kata) or तवान्द्र चिनस is of several kinds white, blue, golden etc. गुथ (Tumlu) or called हुडु (Huda) in Chinese, in Tibet is known as जूढ़ु खुबर (Kawa) and so on. There are many varieties of fruit bearing plants. जूढ़ुगाना सुतिनी गंधी is called झांडी (Bun Yao) in China. सक्राना सिक्रा गंधी, (Sweet potato) is a root called गैँप (Pae Shuo) in Chinese and is about as big as a medium sized radish. In flavour and like Tibetan गोटा Groma, it has white and red varieties. The root called गूढा गुरुगा is not in flavour and about the size of a water jug. The root called जुहात अलु (Potato) various in size from about the same as a thumb to that of an earthen vessel and is sweet in taste. Otherwise there is गान्धी (Gandhi Ling) or झियूट ठीली ताऊ; गौडा गुण (A Kye ya Gandhi) or झियूट पेही. गान्धी (Salagha) called जेम्पियूत मन क्यूट; गौडा गुण (Katum) or जेम्पियूत फेला, गान्धी धान जा कल्ले (Huloubu); रामियूत (Rayenula) or जेम्पियूत काता Radish गुहा (Laphug) in Tibetan and various kinds of edible roots मोठी (Non Yi) गुहा (Bathuba), जड़त गुहा (Chandras bathuba) and जड़त (Botti) and so on many kinds of vegetables. mKhal-ga Dzo-sha3 (in Tibetan) called खील शिता, there are large and small, white and black etc. various kinds. Likewise there are some varieties of गुहा Churla or in Chinese called जेम्पियूत Kyang Hua, गुहा प्राप्त and गुहा (Mithi) or जेम्पियूत Shomuni etc.; many kinds of pulse can be prepared as vegetables. There are many edible flowers and roots which grow in water: white lotus, common pink lotus, गुहा (Kunnu) (water lily), red and blue लुमाला Utala (a lotus) etc and also there are जाङ्गा (Chaapata in Tibetan, flower or called in Chinese मुख्यम (Yos Thang) गुहा (Kipata) or लुमाला (Ling Tao) गुहा (Kalampa), गुहा (Sila), गुहा (Kalabra) or ज्यामि नामा जहाँ (Dzoo Chau Mis) गुहा (Kumanta) or गुहा नामा जहाँ (Tichittova) गुहा (Kalaano) or गुहा (Yos Chiu Sang) गुहा (Bhel) or ज्यामि नामा जहाँ (Chinjyangling,) गुहा (Chanol) or ज्यामि नामा जहाँ (Momo- Ba) and गुहा (Mokara) or गुहा नामा (Mik-hnas)

3. mKhal-ga Dzo-sha is said to be kind of fruit of two species used in kidney disease.
Among the animals, the Garj Raj is three to four times as large as the common elephant. It is the Sutras it is referred to as गङ्गर (Gangar) in Tibetan. The elephants which flourish on Mount Mula, वाघु are much larger than other elephants and are known as giant elephants. The elephant known as चंद्र (Chandra) has no tusks; in colour and form it is unpleasant and it is very fierce. The elephant which comes from the land of मग (Mag) is tame, small of stature with proper gait etc. The horse which can travel on the surface of the water is known as the finest horse. The horse called बुदिर (Budir) is large bodied. These days many come from यल (Yal). Apart from these, there are many kinds of horses called गोम्बिता (Gombita), राष्ट्र (Rashtri) and आन (Aan) etc. of small size. There are many kinds of cattle, including the cow which, while never giving birth, continually produces milk, known as wish fulfilling (cow). There are buffaloes; the one humped camel called बुदिर (Budir); the two humped दो (Don); mules; donkeys; goats; sheep and many other kinds of animals.

There are four varieties of Vajra Rana. नाग (Gommal) is of the same material as गज (Gaja), but white in colour.

4. बगलुङ is called Gaja in Sanskrit.
The jewel called वृक्ष राज (Pushpa Rag) is of the same material as above but yellow in colour. Also वृक्ष राज (Padma Rag). द्रविड़ (Indra Neela), नार (Marged), नाल (Nal), खंड (Thunka) or greenish blue and वृक्ष (Vaidurya) in colours: white, golden and blue respectively. There are five kinds of pearls and four corals. There is gold, वृक्ष (in Tibetan), silver, पुरलेख (Conches), which turn to the right; शिखर (Shaligram) etc. There are many kinds of jewels. The many varieties of silk include पदो (Parapessa). विलास (Kuren Khab), सर्व (Sarvada), श्रीम (Dhotamam) निस्मात (Thithan), महिर (Mashiri) etc. There are very many kinds of cotton, the best of which, costing hundreds of thousands (are known as) श्रीम (Sri Suba), श्रीम (Arusa), and श्रीम (Kajj) etc. Apart from these, there are many kinds of clothing such as राग (Ranga), वृक्ष (Bana), etc. There are very many kinds of wealth including gold, silver and copper coins etc. The animals of the forest: wild elephants, rhinoceros, forest buffaloes, wild horses, wild cattle, wild men and राज (Krishnasar) black antelope and many other kinds of deer.

There are birds of many kinds whose song is very pleasant and who are replete with feathers of many colours such as peacock, parrot, cuckoo, वृक्ष (Koyela) and गुंग (Gurling) etc. There are many kinds of wonderful birds such as the वृक्ष (Garuda), blue necked bird (i.e. Neel-Kanch) and the bird called ब्या दुला (Bagula) whose beak is one cubit in length. There are various kinds of carnivores: Tiger, Lion, Bear, Dred Mong, Leopards, गुंग (Gung), Jackal, Shabegosha, नार (Nara) Sharba (Sharba) etc.

The dangerous and venomous snake called जास्र (Ajgar) is capable of swallowing a bull alive. The very venomous snake called निरव (Chitraprpara) travels beneath the surface of the earth. The one called वृक्ष (Kerata) has thickness of a pillar and as

5. वृक्ष राज a kind of gem.
6. पुरलेख in Tibetan is not identified proper English word.
7. Bya Vu La May be spelling mistake (Bagula ?)
8. Dred Mong. a kind of bear in Tibet.
9. Gung a kind of cat.
long as seven or eight times a man’s length, as it travels it emits a hissing sound. The snake called गोर्कारिता (Gorkarita) is like the foregoing in size etc., it stays in trees called around them. There are many varieties of large snakes; one has one horn and sounds like a horse. There is a (snake) like animal called गोर्क (Gork) with edible flesh. So I have heard. Apart from these, there are snakes of various sizes, from more than half the span of a man’s arm to the span of a man’s hand. There is a snake white in colour. The skin on its head has the shape of an umbrella, and inside its brain is the jewel called सरवानु (Sarwanu) with this jewel at night it appears that the make travels with a lamp. When it moves, it has the power to go as swiftly as an arrow. It is extremely poisonous, and called in Indian language, गोर्क (Gork). There is a snake called चंद्र (Chandri) is colour either blue or red with many heads. It can take life with just a glance. The snake called पूनिय (Pooniya) is green in colour like a peacocks’ throat and is small in size. It is very poisonous. The one called बमिन (Bamin) has a head at either end. Also there is a seven step snake. The one called son of the wrathful one, is variegated or red in colour and is extremely venomous. There are many kinds of poisonous small creatures, such as the insect बिल्केर (Bilker), the scorpion, the ग्वत (Gwata) and leeches of two kinds, those which live in water and those which live on dry land.

There are many kinds of honey bees called बमिन (Bamin), ग्वत (Gwata) बिल्केर (Bilker) etc., ants houseflies; and harmful insects of very many kinds in lakes and rivers. There are रोलित (Roliti) and (other) fish which are edible. There are inedible and interesting fish of many other kinds. There are many harmful crocodiles; कुँभिक (Kumhiika), one crocodile; the killer of babies. ग्वत (Gwata) बिल्केर (Bilker), ग्वतिस (Gvatis), etc. There are many interesting (or wonderful) creatures such as snakes making conches, turtles, oysters, cowries, crabs, water-snakes, mermaids, sea-horses, water-sheep, water-castle, etc. So I have heard.

In divisions of the country are villages, cities and towns. There are innumerable holy places of the leader of those who conduct "thems to freedom"; the King of the Sakya as well u of those Buddhas

10. Seven step snake - after the bite the victim goes only seven steps before collapsing.
who came before him. There are thrones where they sat (and taught),
monuments reminding us of their activities and stupas containing their
relics in their interior. There are many holy places and monuments
where the highly attained Bodhisattvas (of the past) took whatever
form was appropriate to convert beings (such as) kings, ministers, mer-
chants, householders, teachers, brahmins, rishis, birds and animals etc.

There are many wonderful holy places where the Bodhis-
attvas gave in charity their entire bodies, limbs or parts of them, their
sons, wives, kingdoms, and so on.

There are many holy places where Bravakas and Arhants were
born, the houses where they lived and stupas (which preserve) the
relics of those who passed beyond suffering and without leaving any
remains etc.

There are the staying places and viharas of the highly attained
Pandits such as Sri Natha Arya Nagajena, the individual meditation
caves of श्रीसु (Saraha), श्रीमति (Layipa), श्रीश्री (Gurakhala)
etc. and of the eighty four Mahasiddhas and the places where
various signs of accomplishment were shown by them. There are foot
prints of Mahadeva and many other such gods; as also the places where
many Asuras were subdued and specially the Dwarf or ब्रह्म (Bhaевон), i.e., Vaman Avatar, said to be the incarnation of Vairavu, the birth places of ब्रह्म (Narasingha) or Miyl Seng ge (in Tibetan)
परशुराम (Parashuram) or दगा’ ब्यु द्रो त्रां (in Tibetan),
रामा (Rama) and कोक्स (Krishna) or black Brahmin.
There are also many (other) places where demons, Asuras, Yakshas
etc. were subdued. Moreover there are the places of origin of many
Rishas such as Kapila, Vyasa, महु गी (Argo), महाराज (Bhar-
dravja), Gautam etc., and places where various amazing things arose
from miracles and from the power of curses were witnessed. The won-
derful holy places of many Dakinis, both worldly and those passed
beyond the world11 who are openly dwelling or wandering (inside
our world) is beyond counting. How can one describe them com-
pletely?

11. Passed beyond the world, i.e. having attained Wisdom.

12
GLOSSARY

*Note:* Some of the names given can be identified. They are given below. Some, however, have not been identified.

**Rivers.**
1. गंगा (Ganga) - Ganges
2. सिंधु (Sindhu) - Sindhu
3. नरमदा (Narmada) - Narmada
4. ब्रह्मपुत्र (Brahmaputra) - Brahmaputra
5. यमुना (Yamuna) - Yamuna or Jamuna

**Grains, Cereals.**
1. भूमी (Bhumi) - a kind of fine fragrant rice
2. शेती (Sheti) - the food of rich people
3. शेतीकर (Sheetikar) - yellow colour rice, the thin is fragrant
4. गुस्साहर (Gussahar) - this rice smells of the six medical herbs
5. बेहदहर (Behadhar) - when boiled becomes fluffy delicious and very soft, etc.

**Pulses.**
6. तिल (Til) - pulse
7. खूल (Khulla) - a kind of pulse
8. तेल (Tel) - a kind of kidney bean
9. गड (Gad) - a kind of pulse
10. तिलहर (Tilhara) - there are five in colours

11. मद (Madd) - pea
12. मस (Masse) - maise
13. बेल (Belle) - not identified
14. मेलित (Meelit) - a kind of cota
15. शेल (Shel) - not identified
16. मिर्च (Mirch) - a mullet
17. नश (Nash) - not identified
18. कभ (Kab) - cotton

**Fruits and vegetables.**
1. भकरी (Bhakari) - jackfruit
2. मंगो (Mango) - mango
3. बेल (Bela) - plantain, banana
4. भालुकुमर (Balukumar) - a bunch of grape or pear
5. भालु (Bala) - black plum.
<table>
<thead>
<tr>
<th>No.</th>
<th>Hindi/English</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>धनिल (धनिल)</td>
<td>- amla</td>
</tr>
<tr>
<td>7.</td>
<td>गुमर (गुमर)</td>
<td>- a wild fig tree</td>
</tr>
<tr>
<td>8.</td>
<td>लेमूक</td>
<td>- fruit of custard apple tree</td>
</tr>
<tr>
<td>9.</td>
<td>गुवा (गुवा)</td>
<td>- guava</td>
</tr>
<tr>
<td>10.</td>
<td>धनिल</td>
<td>- not identified</td>
</tr>
<tr>
<td>11.</td>
<td>अशुष्म</td>
<td>- seed of the poppy plant</td>
</tr>
<tr>
<td>12.</td>
<td>गोली</td>
<td>- not identified</td>
</tr>
<tr>
<td>13.</td>
<td>मुगल</td>
<td>''</td>
</tr>
<tr>
<td>14.</td>
<td>नारंगी (नारंगी)</td>
<td>- orange</td>
</tr>
<tr>
<td>15.</td>
<td>बैंकि (बैंकि)</td>
<td>not identified</td>
</tr>
<tr>
<td>16.</td>
<td>नैना</td>
<td>''</td>
</tr>
<tr>
<td>17.</td>
<td>बकरा (बकरा)</td>
<td>- almond</td>
</tr>
<tr>
<td>18.</td>
<td>द्वारका (द्वारका)</td>
<td>Diospyros Embryopteris, a tree of average size like ebony</td>
</tr>
<tr>
<td>19.</td>
<td>दाराधन (दाराधन)</td>
<td>- water-melon</td>
</tr>
<tr>
<td>20.</td>
<td>धनिल (धनिल)</td>
<td>- water-melon</td>
</tr>
<tr>
<td>21.</td>
<td>बंधन (बंधन)</td>
<td>- musk-melon</td>
</tr>
<tr>
<td>22.</td>
<td>बन्धन (बन्धन)</td>
<td>-</td>
</tr>
<tr>
<td>23.</td>
<td>बकरा (बकरा)</td>
<td>- cucumber</td>
</tr>
<tr>
<td>24.</td>
<td>विशिष्ट (विशिष्ट)</td>
<td>not identified</td>
</tr>
<tr>
<td>25.</td>
<td>गुरु (गुरु)</td>
<td>- gourd</td>
</tr>
<tr>
<td>26.</td>
<td>गुरु</td>
<td>- not identified</td>
</tr>
<tr>
<td>27.</td>
<td>गुरु (गुरु)</td>
<td>- snake-gourd</td>
</tr>
<tr>
<td>28.</td>
<td>गुरु</td>
<td>- not identified</td>
</tr>
<tr>
<td>29.</td>
<td>गुरु</td>
<td>- bitter gourd</td>
</tr>
<tr>
<td>30.</td>
<td>गुरु</td>
<td>- not identified</td>
</tr>
<tr>
<td>31.</td>
<td>गुरु</td>
<td>''</td>
</tr>
<tr>
<td>32.</td>
<td>गुरु</td>
<td>''</td>
</tr>
<tr>
<td>33.</td>
<td>गुरु</td>
<td>- sweet-potato</td>
</tr>
<tr>
<td>34.</td>
<td>गुरु</td>
<td>- not identified</td>
</tr>
<tr>
<td>35.</td>
<td>गुरु (गुरु)</td>
<td>- potato</td>
</tr>
<tr>
<td>36.</td>
<td>गुरु (गुरु)</td>
<td>- the priyangu creeper</td>
</tr>
<tr>
<td>37.</td>
<td>गुरु</td>
<td>- not identified</td>
</tr>
<tr>
<td>38.</td>
<td>गुरु</td>
<td>''</td>
</tr>
<tr>
<td>39.</td>
<td>गुरु</td>
<td>''</td>
</tr>
<tr>
<td>40.</td>
<td>गुरु (गुरु)</td>
<td>- carrot</td>
</tr>
</tbody>
</table>
41. एल्युमनियम - not identified
42. दादी (मूडी) - radish
43. उपेन्द्र - not identified
44. बंजर (कर्पस) - the pot herb chenopodium album
45. बंजर अरुण (कर्पस कंपस) - a kind of herb
46. श्रीदेव (श्रीर) - poppy
47. शुद्धाभिषेक - not identified
48. धातु - "
49. फलिफुल (फैलिए) - a small plant, the leaves of which are used as vegetable, fenugreek
50. केंद्रु - not identified

Flowers:
1. बंजर (बंजर) - water lily
2. उपेन्द्र (उपेड़) - the blue lotus
3. श्रीदेव - the champak
4. श्रीदेव - not identified
5. बंजर (बंजर) - the kadamba flower; the tree Nuxolia cadamba, a tree with orange-coloured fragrant blossoms
6. श्रीदेव - not identified
7. श्रीदेव - "
8. श्रीदेव - "
9. श्रीदेव - "
10. श्रीदेव (श्रीदेव) - jasmine flower
11. श्रीदेव (श्रीदेव) - jasmine
12. श्रीदेव - not identified
13. श्रीदेव - "
14. श्रीदेव - "
15. श्रीदेव - "
16. श्रीदेव - "
17. श्रीदेव - "
18. फलिफुल (फलिए) - Bel fruit
19. फलिफुल (फलिए) - not identified
20. फलिफुल - "
21. फलिफुल (फलिए) - the tree Bussia lalifolia bearing sweet flowers which are used in the preparation of a spirituous liquor.
12. गाम, — betel.
13. हैं, — cane.
14. संदेह — not identified
15. सरस — "not identified"
16. गाज (गाज) — seems S1.
17. पचाल (पचाल) — "Sugen.
18. शालमल (शालमल) — shalma or a silk tree
19. बास — banan tree

Animals.
1. कुंभार (कुंभार) — a big elephant
2. वृत्त — a kind of elephant and has no tusks.
3. शरीफ — a kind of horse, from Tadjik
4. हरिक चिंच (हरिक दोंड) — a kind of horse, has a splen-
dour body; of Turki stud
5. दिवो — a kind of horse
6. कक्ष्य — not identified
7. शोम — "
8. ठंड (ठंड, ठंड) — pony
9. चारें — the one humped camel
10. जोर (जोर) — camel
11. देर — deer
12. कुंभार — the spotted antelope, a kind of black antelope
     which is said to possess the heart of a Bodhisattva.
13. गाजांगा — not identified
14. मरम — a mythical deer with eight legs. A leopard.

Gems.
1. गोपी — pearl
2. गुप्ता — coral
3. गोल — gold
4. गोली — silver
5. गोला (गोला) — a gem or precious stone brought from the
     Himalayas and the Indus, described as being of four sorts, white,
pale-yellow, red and dark blue.
6. गुप्तार — ruby
7. गुप्तार — topaz
Clothings:
1. खेस - not identified
2. गड़ - a brocade
3. सर्दियाँ - not identified
4. कश्य्य - "
5. तमास - "
6. गिरक - "
7. गिरात - "
8. दालान - "
9. बिर - "
10. तंब - "
11. बाज - "
12. बाल - a broadcloth.

Birds
1. कोयाँ - a cuckoo
2. कुर्त - not identified
3. गुन्दल (मुन्दल) - a bagula?

Insects
1. कुन्दल - i.e. python
2. गुरुमुख - a very venomous snake
3. गुरुमुख - these are different kinds of snakes
4. गुरुमुख - "
5. गुरुमुख - "
6. गुरुमुख - the jewel of the snake
7. गुरुमुख - different kinds of snakes
8. गुरुमुख - "
9. गुरुमुख - "
10. गुरुमुख - "
11. गुरुमुख - "
12. भर - not identified
13. गति not identified
14. जिस्को (जिस्कोन) ""
15. मन्धन - conch
16. मुदुर - turtles
17. गोबोर - oyster
18. गोबोर - oyster
19. कच्छङ्ग - crab
20. water-snake
21. mermaid
22. sea-horse
23. water-sheep
24. water-cattle

Fish
1. गुफ्फ़ा - a kind of fish
2. कुविचर - a kind of crocodile.
3. घ - seems a kind of crocodile
4. घा -
5. घुजव not identified

Saints.
1. गाढ़ - Saraha
2. गूढ़ा - Luyiya
3. गुरुदितास - Gaurakshita

Epic heros
1. रामाधु - Vaman Avatar
2. नराध्य - Narasingha
3. रामसुरुर - Parashurama
4. राम (राम) - Rama
5. हर्ष - Krishna
6. गोक्ष - Arga
7. भरुद्वाज - Bharudvaja
8. भरुवाल - Kagala
9. भरुवान - Yyasa
10. भरुवान - Gautama
THE DICTIONARY OF CSOMA DE KOROS

—Lama Chimpa

In 1907, we my colleagues and myself—were working on some Tibetan Texts at Kalmpong and used to consult various Tibetan dictionaries including that of Csoma De Koros. That was my first chance to read and realize the importance of the Tibetan-English Dictionary by Csoma de Koros. We got the English meaning of many strange Tibetan words from this dictionary. Since then I am using it with great respect for Csoma de Koros. We went to Darjeeling to pay our respect to the great Hungarian pioneer in Tibetology by way of visiting his grave in Darjeeling cemetery.

While silently standing in front of the epitaph announcing the death of Alexander Csoma de Koros, I remembered a Mongolian passage, which, rendered into English runs as following, "Your artificial body is laid under small piece of stone, but your red body which has been made immortal by yourself, cannot be covered by the Sumeru Mountain".

Csoma de Koros not only left his advice for us to do some thing for restoration of those Indian literature which were lost from the country and preserved in Tibetan translations, but he himself also has done a lot of valuable work in this connection. Here I shall say a few words about his Tibetan-English Dictionary only. For which, first of all, let me quote some of the remarks on Csoma de Koros made by those compilers of the late Tibetan dictionaries, who have depended much on Csoma de Koros in their works.

L.A. Jacobs wrote, "The work of Csoma de Koros is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery".

Sarat Chandra Das wrote, "The result of his investigations, to speak in Csoma's own words, was that the literature of Tibet is entirely of Indian Origin. The immense volumes on different branches of science, etc., being exact or faithful translations from Sanskrit works taken from Bengal, Magadha, Ganges or Central India, Kashmir and Nepal, commencing from the seventh century after Christ".

Prof. F.D. Leysing, University of California, in his foreword to the Tibetan Sanskrit Dictionary of Dr. Lokeschandra, wrote,
“More than one hundred years ago, the eminent Hungarian pioneer of
Tibetology, Cosma de Koros estimated with rare intuition, the impor-
tance of Tibetan translations made from Sanskrit texts by Indian Pandits
together with Tibetan Locchava, and included in the
"Corpus Scriptorum Bodhichorum", known as Kanjur and Tanjur. He
also recognized the extraordinary help a Western Sanskritist might
derive from the Tibetan translations towards a better understanding
of the Sanskrit original."

Thus we have a clear idea of the aim of Cosma de Koros for
compiling an excellent Tibetan-Ethiopic Dictionary in his primitive
days of Tibetan studies outside Tibet. It is a matter of wonder that
how could Cosma de Koros make it possible to produce such a flawless
work formed with two different languages neither of which had anything
to do with his basic education! At his great age, when he rea-
ched Ladakh, Cosma de Koros had even no primary knowledge of
Tibetan. And neither he had any trained teacher to guide him, nor
had he any good book for learning the language of a strange country.
However, he had an incomparable intellect, not only learned the lan-
guage, but became a master of it and produced a good grammar and a
high class dictionary, which has become the mother of all the modern
Tibetan dictionaries.

Excepting a Tibetan Lama who knew no other language than
his own, Cosma de Koros had no help for compiling his Tibetan-
English Dictionary. Before the publication of his dictionary, however,
a small Tibetan dictionary meant for European students, compiled
by a Roman Catholic missionary and edited by Marshman, appeared
in 1836. Since the date of the publication of these two dictionaries
differ by only eight years, there can be no question of the former being
useful for Cosma de Koros. It can be only assumed that these two dic-
tionaries had been prepared simultaneously. And more over, Cosma
de Koros himself stated that he had not seen that dictionary until his
arrival at Calcutta in 1831. The following is from the Preface of Cosma’s
dictionary, "nor had he seen the Tibetan Dictionary edited by Mr.
Marshman, Serampore, 1816, until his arrival at Calcutta in 1831,
when it could prove of no use to him, since his dictionary had been
long since ready in the same form and extent, as it is now published".

The only possible help Cosma de Koros obtained, it appears,
was from Tibetan to Tibetan and Tibetan to Mongolian dictionaries
and particularly the Mahayurupati, the Tibetan Sanskrit Dictionary
specially prepared for the good translation of Indian literature into
Tibetan. The present Tibetan Kanjur and Tanjur are the result of such
lexicons, and such dictionaries of olden days which had no alphabetical

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order properly. In modern sense, we can better call them vocabularies than dictionaries. So, if Osma de Koros utilized them for his dictionary, he must have experienced enough hardship for bringing the words into proper order. And of course, giving suitable English equivalents of Tibetan words, without any consulting material to go by is itself the task of a great master.

There is no doubt that the later Tibetan dictionaries like those of H.A. Jacché, Sarat Chandra Das, Lokeshchandra and others are richer than that of Osma de Koros, but all credit goes to Osma de Koros, because of the enormous labour he undertook to learn the Tibetan language and to write the Dictionary all by himself. The wise Osma de Koros already predicted the coming of more improved and enlarged Tibetan dictionaries. The following is from the Preface of Osma’s dictionary, “when there shall be more interest taken for Buddhism, (which has much in common with the spirit of true Christianity), and for diffusing Christian and European language, throughout the most Eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged and illustrated by the addition of Sanskrit terms”.

Though I have not seen it, according to Jacché, the Tibetan English Dictionary by Osma de Koros had been translated into German by I. J. Schmidt. And it is said that Schmidt had consulted three Mongolian dictionaries and from which a certain number of words have been supplemented. From this also, we know how much importance was being given to the Dictionary of Osma de Koros. Besides this, though I know duplicated ones, I never heard or seen any dictionary which has been translated from another dictionary.

It is to be regretted that a number of important words cited in Osma’s dictionary have been dropped and the meanings of many other words have been changed by later dictionary makers like Sarat Chandra Das and others. Addition of new words into a dictionary is always welcome. But omission of eagerly collected words of a master like Osma de Koros is to be considered a loss. Tibetan is a language that can be written in various ways. Different spellings of a word are easily to be found in any Tibetan writing. Specially, the dictionary of Osma de Koros is good for old Tibetan words.

The number of words collected by Osma de Koros but neglected by the later Tibetan dictionary compilers are considerable. But since my scope is limited, I can mention only three such words here by way of illustration. I choose these three because they are different by nature. One is a common word, the other is a classical word, and the third is a word of historical value. Words such as following:-
(1) 'Ga Shig (Csoma) "Some one, some". Das dropped.

(2) gTan-tshig-rgi-pa, (Csoma) "dialectic; logic; philosophy."
gTan-tshig-rgi-pa, Das dropped. (not given the word itself).

(3) Za-hor or Sa-hor (Csoma) "name of a place or city in Bengal". Das, "a corrupt form of Sahar, signifying a city or town. According to some, the present Mooli."

He has given no more meaning, but a comment of his own.

Csoma de Koros is perfectly right as far as spellings and interpretations of these three words are concerned. And Sarat Chandra Das might have dropped the first two by miracle. But while giving a long account of the "Za-hor" in a different way, S.C. Das ignored the interpretation of Csoma de Koros as well as the Tibetan account of this term (Za-hor). "Za-hor" is a well known term, mentioned all over Tibetan literature as the name of a place in Bengal where the world famous Atina Dipankara was born. So, one sticking to Tibetan source, must admit that "Za-hor" is in Bengali. At the most, one can say that the "Za-hor" is a corrupt form of "Sahar" which is situated near Dhaka, now in Bangladesh. It seems to me that the entire area of Dhaka was known as "Sahar" in those days and the Tibetan scholars Tibetanized it as "Za-hor".

It is also interesting to add, that Csoma supposes U-rgyan to be Ujjain. Das omits such reference and clearly equates U-rgyan with Odiya/Indya in the north west.

This, the later Tibetan dictionary makers have overlooked many valuable Tibetan words collected by this pioneer Tibetologist, Alexander Csoma de Koros. If one goes on making a list of those words which were cited by Csoma de Koros with right translations, but were dropped or given a changed meaning by the later Tibetan dictionary compilers, then the list itself will become a book.

Because of these reasons, the Tibetan - English Dictionary by Csoma de Koros is a must for all English knowing Tibetologists. Before seeing Csoma's dictionary I myself had an impression that since I have the latest and largest Tibetan dictionary with me, what is the use of an old and small dictionary like that of Csoma de Koros? But I was wrong in my idea. Yet, I do not mean that the later Tibetan dictionaries are of no use. Of course the later ones are richer by various supplementary words, some of which even came into use after Csoma de Koros himself.
The Tibetan Hindi Dictionary by Pandita Rahul Sankritrayan also deserves eulogy. The first part of the work, edited by S.K. Pathak and published by the Sahitya Academy, is already in the market. Besides the published part, I have seen the whole manuscript. Like the Tibetan Dictionary of Cooama de Koros, this dictionary contains many Tibetan words which the other dictionaries do not consider. Being a man of independent thought, Rahulji took all such words which according to the other dictionary compilers were wrongly spelled ones and therefore neglected by them.

Copies of Cooama’s dictionary have become very rare, at least in India. Photo-mechanic reproductions are now reported. In the present case, I would like to put a proposal to the Asiatic Society or the Sikkim Institute for steps for making the Tibetan-English Dictionary by Cooama de Koros available in good form in the interest of Tibetan studies. Before reprinting however, the dictionary should be re-edited, not for any correction, but for the alphabetical arrangements of the Tibetan words which should agree with the modern methods of the other Tibetan dictionaries. Cooama de Koros adopted a different method of the alphabetical arrangements, which Jauchke called, “Cooama’s rough grouping of words”. Moreover, the Tibetan type used in printing of Cooama’s dictionary is not very good, and as photo-printing of the work may not yield good results.

I bow down to the great sellies Hungarian scholar Cooama de Koros for his supreme achievement of compiling a Tibetan-English Dictionary. He had done this job for the interest of Buddhism and Sanskrit literature, neither of which primarily had anything to do with his personal faith and national interest. Cooama de Koros made tremendous labour for compiling this work which can never lose its importance as long as Tibetology interests scholars outside Tibet.

Lastly, I shall quote the following from the Preface of the Tibetan English Dictionary by Cooama de Koros for obvious reason.

“...And he begs to inform the public, that he had not been sent by any government to gather political information; neither can he be accounted of the number of those wealthy European gentlemen who travel at their own expense for their pleasure and curiosity; but rather only a poor student, who was very desirious to see the different countries of Asia, as the scene of so many memorable transactions of former ages; to observe the manners of several people, and to learn their languages, of which, he hopes, the world may see hereafter the results; and such a man was he who, during his peregrination, depended for his subsistence on the benevolence of others.”

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BODONG PHYOG LAS RNAM RGyal
—J.K. Rechung

Even before the institute of Tibetology was established, His Holiness the Dalai Lama presented Buddhist Texts printed from the blocks housed in Shol-Parkhang, the printing house below Potala, Lhasa. The books presented were that of the Lhama Edition, such as BKAH-HGYUR, the works of BU STON, TSONGKHAPA, RGYALTSHAB RJE and MKHAS DRUB RJE, the lives and works of the thirteen Dalai Lamas, etc. Recently His Holiness the Dalai Lama has presented the Institute of Tibetology with a set of complete works of BODONG which is rightly described in English as Encyclopaedia Tibetica, through the Ven. Dóbcon Rimpoché, Director, Tibet House, New Delhi. It is a mammoth collection consisting of 133 volumes.

The author of the Encyclopaedia is BODONG PHYOGLAS RNAM RGyal, who was also known as 'RIGSMED DRAGS PA. BODONG PHYOGLAS RNAM RGyal was born in the Wood Horse year of the Tibetan Calendar corresponding to 1372 of the Western Calendar, near a place called mount Lakpa Kang in the north of Mount Parpoa in Western Tibet. His father was a holyman, a skilled craftsman and a great poet known as CHOGOS DBYANG RGyal MTSsHAN. His mother DBYANG CHUB SDRON was a pious and learned lady.

According to legends, miracles and extra-ordinary phenomena characterized BODONG'S life from the moment of conception. When he was in the womb, the mother had strange dream of four suspicious signs. First, she saw a full moon much brighter than any full moon. Secondly, rainbow colours emanated from her body. Thirdly, she heard unusual melodious sounds and fourthly, she got the smell of the scent of the best sandalwood.

At the age of three, while his governness was taking him around, he suddenly disappeared from the sight. The governness searched in vain all over, and suddenly found him on the other side of the river. To get him across the river, the governness had to engage some sturdy men. There were many onlookers, some felt they had seen a child slip across the river like a swan, others felt they saw him flying across, and there were still others, who felt they saw him walk on the water while crossing the river. These visions signified that in his previous life he had crossed the ocean of Samsara and attained enlightenment.

During childhood, the author was indeed unlike other children of his age. He would perch himself on a high stone, or anything
high and gather the other children around and gone to preach religion. When he reached the age of five, he could attain contemplation in different ways due to his propensities in former life. Once he disappeared, and was found meditating in the seven perfect meditation postures, in a disassembled house. He thus disguised himself in many religious practices even at this early age.

Once, when his teacher in BSAM STAN GLING Monastery asked him what he was looking at, in reply to the teacher's query he said, that he could see the letter AH written in white in the middle of his fore-head. From this letter 'AH', countless numerous other letters filling the whole sky, and then all the letters assimilated back into the white 'AH' again. At the age of five he took ordination to be a perfect monk from his uncle, Panchen Dragpa Rgyal Mtshe, and he was named RGYAL MTSHAN SENGE GYI. Later, he went to CHHOS DERNGYING Monastery to take the vow of Povrrijka (DOE TSHUL) from his teacher DRAG PA RGYAL MTSHEN. At such a young age he received the teachings on THAD MA (Pratama) and had full knowledge of the subject. Through studying the Pratama he had a bright clear vision of Lord Buddha surrounded by SHODARA MAHASTHAVIRA, the Sixteen Arhats.

At the age of thirteen, he made up his mind to write Commentaries on all the Sutras and Tantras. While contemplating over the master, Vajrasattva and Vajra Yuzin, appeared to him in Real Form and told him to write Commentaries on Tattvavangsula of Santarakshita. Once he saw Lotsava Drakpa Gyaltshen in his dream telling him to correct the text of Swam 'byed rgya mtsho in which Lotsava Drakpa Gyaltshen felt that he had made some mistakes. BODONG was asked not only to correct mistakes and also to write a commentary on the subject.

At the age of sixteen he went to Sakya to have discourses on Pratama Vartika Kriika (TSHAD MA KRMA 'GREI) with some great scholars. The scholars were impressed with him. Although having not studied Poetry, he composed a Poem in praise of Lord Buddha's Twelwe Deeds. He even wrote sonnets on some duties. He became a renowned poet like Pandita Ryzema. He studied subjects like Prajnaparamita, Madhyamaka etc; and did the Oral Test on all the subjects with his Teacher Kunspe Chosing.

Young BODONG wishing to obtain advanced knowledge of such subjects as Tantrayana and Nitarayana went to CHHOS DERNGYING Monastery to propitiate DRENGS CHEN MA (Goddess Saraswati). He went and returned, and not before long Goddess Saraswati appeared
to him holding a SGRA NYAN (stringed instrument) from which emanated melodious sounds of DHARMA. From then onwards the Goddess often appeared to him and gave him guidance. He composed a poem in praise of Goddess Saraswati. The title of the poem is BULING BAI GLU BPUI YANG (Songs of the Bees) and records the composer's name as Dbyang Chen Dgyal bai Pan tila, meaning the Pandita who adores Goddess Saraswati.

BODONG was well versed in the Three Courses that lead to the perfection of the Author of Shasta. The first course is a thorough knowledge of the subject as preached by the great teachers, ranging from Lord Buddha himself down to the author's own Guru. The second course is complete mastery over the five sciences, namely, the science of Grammar, the science of Medicine, the science of Logic and the knowledge of the symbolic meaning of the Tripitaka. The third and the last course is the author being blessed by a vision of his tutelary deity and being told to write a Shastra.

Within a short while he had full knowledge of the texts on Vinaya, Abhidharma, Frankas, Prajnaparamita and Madhyamika composed by Nagavjuna, Maitreya, Asanga, Vatsayana, Dignaga, Dharmakirti, Chandrakirti and Gunaprabha. He read these texts in original (Sanskrit) and translation in (Tibetan). He was able to learn the texts by heart by going through the texts only thrice. He went to Central Tibet to have discussions with great scholars. The scholars, after debating with the young scholar, were amazed and pleased with his knowledge. He received initiation and exposition of Chatur Vidha Tantra from Lotsawa Drakpa Rgyal Mthang and especially on the subject Yogatattva. Lotsawa Drakpa Rgyal Mthang gave him teachings on Gubzasumj (Gang-ba-ldus-pa), the Six Doctrines of Naropa (Nam Chos Drug), the Chakras Samvara and Lam Dupas. He also received teachings from different learned scholars on different subjects. He had acquired perfect knowledge of the subjects that were taught to him.

Once while studying in a place called Sman Grong near Kirdung, he ritualized Lama Shongtse Dorje Galsheen (GSHON STON RDO RJE RGYAL MTSAN) adorned in the robe of a Pandita, with religious texts held on seven Elephants. The Lama seated on the throne read all the texts to the author one by one, and told him that he had imparted all the knowledge of Buddhism to him, and that the author should realize all meanings in order to be able to propagate Buddhism. He was blessed and consecrated by the Lama. From the time of this visit the author could write on all aspects of Buddhism. Learned lamas like Gyag Tig PA and Rong Tig PA were devoted in debate by the author. On receiving an invitation from the
SITU RAB ISTAN PA of GTSHANG district, he went to RGTAL TSE preaching religion all along his way. On the way evidently a rain of flowers showered from the sky. The flowers were of white, red and blue in colour, and could be seen and touched by the people, who were amused. Likewise several miracles occurred on several occasions.

BODONG had many saintly and learned disciples. When above seventy, he had the mind to leave the world, so he preached to his disciples according to their individual aspirations. During his stay at SHEL Drkar (SHEL Dkar) a place in Western Tibet he told his disciple BODONG DURPA (BODONG SGRUB PA) that the time had come for him to go to Dikpa Kachor (Dag Pa mkhas' spyod), Heaven of Vajrasattva. He also stated that he was going to leave for Choang Monastery, which was established by him, in order to complete his incompletely worked, before leaving for the heaven of HOG MIN.

In Choang Monastery he engaged thirty scribes to help him complete his incomplete works. With his blessings, each could compose thirty pages a day even though many of the scribes were not very competent. Before his PARINIRVANA he was able to do all the corrections and even add notes for all the works he started.

At the age of seventy seven on the 39th day of the second month of the Fire-Sheep year of the Tibetan Calendar (1461 of Western Calendar), he left for, heaven (Dag Pa mkhas' spyod) lying on his right side with his eyes focused on the sky.

Before he left the world he told his disciples that they were not to mourn for him on his parting. He went on to say that due to his meditations, propitiations of deities and other practices of religion, during his countless lives, those that met, heard and had any connections with him, would not be born as beasts, hungry ghosts or go to hell, it is recorded in oral and written sources that some of the disciples had visions of the author, being escorted to heaven by goddesses with offerings and songs. On the day of his cremation, there were many spectacular phenomena and wonderful signs.

In the history of Buddhist saints and scholars, in Tibet and in India, BODONG PHYOGS LAS RNAM RGYAL is the singular figure who composed as many as 172 volumes covering all aspects of Buddhism and even medicine, sciences and crafts.

While legends and miracles are for believers, the undisputed fact is on firm record that BODONG PHYOGS LAS RNAM RGYAL was an encyclopaedic scholar of the East born in 1375, who attained the
peak of his scholarly career in his twenties, when he began his writing on not only Dharma but also on subjects like science and technology. A brief survey of the contents of the Gsung Hrum is made here.

A look at this rather sketchy outline of the contents will inspire all modern readers about Buddhism or Tibetan sources to go deeper into this monumental work from Tibet's past. Modern scholars will have reason to be grateful to His Holiness The Dalai Lama for advising and organizing this authentic reproduction of Bchodong Gsung Hrum.

CONTENTS OF GSUNG BUM

The works of Bo-dong Phyo-gla Raam-Rgyal consist of over 955 texts included in 137 volumes. Apart from his immense contribution on Dharma, both Hinayana and Mahayana, BodonG also composed works on technical subjects, such as, History of Buddhism, Biography, Poetics, Kalpa Grammar, Lexicon, Medicine, Astronomy, Mathematical Calculation, Astrology, Art, Religious paintings, etc.

Hereunder are mentioned some of the important works subject wise:

Hinayana
- Hinayana Account of the Buddhism, Ordination Ritual—Vinaya, Sramanera ordination etc.
- Mahayana
  - Prapnapunmita Sutras, Abhidharmakosa, Abhidharma Samuccaya etc.
  - History
    - Bo-ston-Rinchen-grub's History of Kalachakra tantra.
  - Biography
    - Sixteen biographies including Bo-dong Phyo-gla Raam Rgyal.
  - Logic
    - Four works on Hindu and Buddhist logic
  - Philosophy
    - Including Jaina, Niyanama, Sankhya, Vaiseshika and Vedanta
  - Technical subjects
    - Kosha (Amanakosa), Grammar (Kalapa), Sanskrit Poetics (Kavyalasa), Nitisutra, Ayurveda (Astangahridayasamhita), Astrology, Astronomy.

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ABOUT DIPANKARA ATISA

Nirmal C. Saha

Panlita Srijana Dipankara, famous in Tibet as Jo Atisa or Jowo Atisa, was born in 982 A.D. In 1982-83 Indian scholars and elite celebrated the Sahasta Yarshiki of Dipankara Atisa. The celebration of Atisa millennium was generally confined to eastern India (and Bangladesh). Atisa was born in what was then (10th to 11th centuries) known to Tibet and Tibetans as Vangala. Vangala later came to be called Bangladesh under the Muslim Sultans and Nawabs, and thereafter under the British, was called Bengal.

The area and boundaries of Vangala, Bangladesh and Bengal changed a number of times between the 10th century and mid-20th century. Tibetans all through these ten centuries stuck to the term Vangala. Hence Boston, Tarathu, Sumpa Khempo, Lham Tsengpo or Geshe Chhodra cannot refer to the same region with the same boundaries. I write this to contend that any discussion about Atisa being a Bengali or Bhari diverts us from more important points about this great Panlita.

The important fact about Atisa is not the exact place where he was born but the role he played in the history of Tibet. More curious than Atisa's fame in Tibet is the fact that in Mongolia, which Atisa did not visit, or even planned to visit, he was held in esteem as second to Gautama Buddha. Our homage to Atisa, during our celebration of the millennium, was not concerned with such questions.

In my submission the two most important questions about Atisa relate to (i) Atisa's special teachings in Tibet, that is, Kalachakra Tantra and (ii) Atisa's efforts and directives about reconstruction and regeneration of the Sangha in Tibet. Four centuries later Atisa's legacy in both doctrinal and organizational matters was carried north by the Yellow Sect monks and teachers.

Kalachakra Tantra, according to tradition in Tibet and Mongolia originated in the country called Shambhala. Like that of Uddiyana, the geographical and historical reality of Shambhala is shrouded in fables and legends of Tibet and Mongolia.

According to Sakti Das, Shambhala was probably the metropolis of Bactrian Greeks where Mahayana flourished in the first century.
B.C. and first century A.D. Shambhala as a place in or around Bactria (Skt. Bhīka) cannot be ruled out. While Sarat Das would locate Shambhala in the Om in valley; Gioma de Kotas (half a century earlier) would locate this in the Jaxartes valley and Helmut Hoffman (half a century after Sarat Das) would locate the place in the Tarim basin, that is, eastern Turkестan.

Genshe Chhola in his Dictionary (in nineteen forties) names the legends and fables thus: Shambhala is... the north of India and was abode of Raja Suchandra, severs other Dharmarajas etc; the name (Shambhala) means home of happiness.

Indian tradition— Puranas, Tantras, and legends and fables in vernaculars—preserves the memory of a Sambhala/Shambhala situated in the direction of Panitra. The mystic saints of India, who brought the lore of Sambhala/Shambhala, probably founded seats of this new learning (Kalchakra) and named the seats Shambhalaupa (in vernacular Simbhalpur). Even today two townships, Sambhulpur (Bosadh) of Uttar Pradesh and Sambhalpur of Orissa, are known to have been centuries ago centres of Tantra.

From Tibetan evidence it may be inferred that Kalachakra had come from Shambhala to Indo-Gangetic plains nearly two decades before Atisa was born; and that Kalachakrapada and Naropa were the precursors of Atisa in this new learning. Atisa might have delved deeper into Kalachakra while in Nepal on his way to Tibet. I should note that in Nepal also there was a Shambhala whose location today is not very clear; the tradition of Shambhala in Nepal could have come with the Khana settlers from far west.

Shambhala in later tradition of Tibet and Mongolia tained importance as the land from where the Saviour would arise when Buddhism would be in danger. Northern Buddhists very much prize the memory of Atisa as a saviour with the background of Shambhala. Indian scholars may ignore the later political overtones of Shambhala as not worthy of academic investigation. But with a large number of highly learned Tibetan scholars settled in India and with good collections of Purvas and Tantrik literary texts in places like Varanasi and Calcutta, Indian scholars should find Shambhala the home of Kalachakra as a promising subject of research. Certainly this would be more viable than locating the place where Atisa was born.

C

Guru Padmasambhava and Acharya Santaraksita founded the Gedun (Sangha) in Tibet around 768; the first seven Tibetan monks ordained by Padmasambhava and Santaraksita are celebrated as the first Lammas of Tibet. The Order thrived well without dependence on...
monks from India but with the assassination of the great Choyyal Ralpa-chen (around 850) and the reign of the apostate Lang Darma, the systematic persecution of the Dharma and the Lamas in particular was begun. This continued for long after Lang Darma was assassinated by a monk (c.847); often Bon rituals infiltrated into Buddhist households and Buddhist temples. A century later loyal and devout Buddhists living mostly in obscure and distant places (particularly in Western Tibet) started despatching emissaries to Nalanda, Odantapuri or Vikramasila to invite saints and scholars to visit Tibet and preach the Sutdharsma (Pure Doctrine) there. It was in pursuance of such invitations for several generations that eventually Srijnana Dipankara came to Tibet.

Atisa, travelling through Nepal, arrived in Western Tibet in 1042 and, after spending three years in the west, he went to Central Tibet and lived the rest of his life there, passing away in 1054. He indeed preached the Pure Doctrine both in the Western and Central Tibet; that is, he ruthlessly eradicated the Bon infiltrations and the lax morals thriving under the cloak of Tantras. By example as well as precept, Atisa made clear that monastic power rested on monastic discipline; celibacy and discipline like plain living and high thinking were to go together. Atisa's disciples and their successors naturally commanded respect of all, loyal as well as ambivalent devotees. Abbot and incarnations would thus become the refuge, in true sense, both for spiritual and material needs, when the remnants of monarchy and feudal houses could not provide leadership to the community.

Despite the open condemnation and organized hostility by Atisa's later followers, namely, the Gelugpa monks, Atisa remained an object of highest adoration with the Nyingma, Sakya and Kargyu Sects. Atisa's injunctions about monastic discipline and mystic rituals were not complied with by the three Red Sects, exactly as would the Yellow, even after the final triumph of the Yellow Sect as the temporal rulers of all Tibet; while Mongols were exclusively Yellow with the remnants of earlier Sakya or Kargyu followers fast disappearing. The high esteem for Atisa in the Red Sects was not so much because he was a great Pandita. With my close association with the Red Sect monks and priests, I would say that Atisa would not be ranked higher than Padmasambhava or Santarakshita in the Red Sects. Yet Atisa's stock is very high with the Red Sects because he had not only rescued or revived the Dharma but had confirmed the place of the Sangha as the highest in the community.

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Atisa found that Mahayana, because of its emphasis on universal salvation and joint community striving for such goal, had tremendous attraction for the nomad pastoral peoples in the Trans-Himalayas, and that the Bodhisattva Nirmanakaya would thus be the appropriate leader for such peoples. All were eligible for Nirvana irrespective of status, birth, wealth or intellect. This was a promise from Gautama Buddha. Nagarjuna added to this the concept of mahatma Bodhisattva who would share his piety with the less fortunate.

Atisa readily approved the prefix of "I take refuge in the Guru (Lama)" to the Triple Refuge, and also sanctioned the occurrence of Nirmanakaya (Tulku) in Tibet. Atisa, himself an incarnation of Amoghasiddhi, recognized the Tibetan tradition that Songten Gampo was an incarnation of Avalokiteshvara and prophesied that the same Bodhisattva would appear successively in the lineage of Drongton, the great disciple of Atisa.

Atisa, as reported by the Gelugpa monks and scholars to Sarat Das, had predicted that when the Dharma would be in danger again, and no royal protection was available, the Sangha would come forward and if necessary would exercise temporal power. In this situation Sangharatana Avalokiteshvara would incarnate successively in the hierarchy of the Sect, succeeding Drongton’s disciples. The Dali Lama are the successive incarnations in fulfillment of Atisa’s prophecy according to Yellow Sect, and all Red sects have accepted the Dali Lama’s spiritual and temporal authority. Aside all doctrinal differences, this tradition, even though and through centuries, is reported to have support in the monastic Gelugpa treatises and teachings. I learned from several highest Nyima, Sakya, and Kargyu Lamas about their whole-hearted support in Atisa prophecy. The Gelugpa scholars now seated in India express their willingness to collaborate with Indian scholars in exploring the Gelugpa sources. Would Indian scholars take up this as a worthy subject of research?

The prerogatives of the Sangha and the paramount position of the Sangha are well-known features of Theravada (Hinayana) tradition. In India, even in Pala Vajrayana, such concepts did not thrive in Srivijaya Dipankara’s time. Did he then notice these concepts growing or flourishing in Sunamaradvipa where Mahayana and Hinayana co-existed at the time? Whether Srivijaya Dipankara realized the potentialities of the Sangha from the facts in Sunamaradvipa or from his readings of the Pali Canon or from his vision of Shambhala Dhammadipa, Atisa in Tibet inspired the rise of an ecclesiastical polity which saved the Dharma in Tibet and Mongolia from the mystic of Han hegemony, and eventually preserved the independence of both countries.

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Restoration of *Bodhipathapradipta*, from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars. No less academic or patriotic would be a probe into Atisa's legacy in Inner Asia. The probe involves researches into the past of India, Burma, Malaysia, Indonesia, Nepal and the Oxus-Jaxartes valley besides Tibet. It is time Indian scholars realise that Dipankara Atisa was a great Asian, much greater than a Pandita from Vasupala.
NOTES & TOPICS

GEOGRAPHICAL NOTICES OF INDIA

India as Plag-yul (Aryabhumi) has featured much in Tibetan literature, both ancient and modern. A work on geography written in the first quarter of 19th century contains an interesting account of India. An English translation of the India portion is now presented in the Bulletin. The editors have not attempted to revise the script, the English rendering as well as the spelling of Indian words in Deva Nagari. When the translation is completed, improvements in the English translation and all necessary annotations will be made in consultation with the author. Regarding Indian words it may be noted that the words in the Tibetan text were spelt or transcribed as per information available then; one can read reflections of Sanskrit, Pāṇākrit, Māthila, Nepali, Bangala or Urdu words. Comments and criticisms from readers are welcome. It is proposed to publish the completed work with Tibetan text in Tibetan script and English translation, introduction, annotations etc. next year.

For information of the general reader, it may be noted that the Tibet portion of this famous work has been ably translated and simply annotated by Turrell Wylie thus : The Geography of Tibet according to the 'Dzam-glung rgyas-bshad (Rome 1962).

HISTORIC PLACE NAMES

In the same connection it may be noted that many place names in India are repeated or have migrated. Kamboja first occurs in the Hindu Kush-Pamir and last beyond the eastern most boundaries of India in the esuay region of Mekong river. Pragjyotisha now in north eastern India (Kamarupa, Assam) was in ancient days in north western India, towards Satavahana region. Oddiyana-Uravan, famous in Tantra, had locations in north, central, and south India. Zahor/Shalar occurred in Riwalgar (Himachal), Bhabar/Bara (Bihar), Janapad (Bangladesh) and Dicca (Bangladesh). The mythical land Shambhala, first reported across the Pamirs, was later reported from places in north India and Nepal. Some of these historic places are referred to by Lama Chunpa and N.C. Sinha in this number of the Bulletin. More on these place names will be presented in future from Tibetan sources.

JKR : NCS

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BOOK REVIEWS


"In Tibet Buddhist monks had the same rights as the laymen to be appointed state officials both military and civil". Thus wrote in 1369 the official chronicler for the Yuan dynasty. The 'barbarian' dynasty was overthrown by a Han dynasty in 1368. The official chronicler though a 'barbarian' - a Mongol (Yuan in Han diction)-conformed to the Confucian tradition in letter and spirit. The presence of monks in official ranks, both civil and military, was no doubt a barbarian affair and the Han scholars and bureaucrats have through centuries maintained an attitude of contempt, hostility and indifference towards the Tibetan political system. Nothing unusual for a people who called all foreigners barbarians and designated their land as 'celestial'. It is relevant to recall that even in the most prosperous days of Buddhism in China, that is, the Tang Period, Gautama Buddha was described by the Confucian literati as a barbarian who "wore a barbarian dress and taught a barbarian doctrine". The Han traditionalists were no doubt relieved when Buddhism ceased to be a dominant religion in China and never again any Han dynasty sought salvation outside ancestor worship and Confucian code.

The confrontation later was outside China, in Tibet and Mongolia. The confrontation was mainly on the material plane involving economic and political interests of the Celestial Empire. On intellectual or academic plane there was not much contact nor much information about Lhasa or Lama polity. The Confucian literati’s indifference about Tibet or Mongolia came to be accepted by Western scholars; Sinologists in particular have evaded the same temper—contempt and hostility—about 'barbarian peoples' now designated 'racial minorities'. It is therefore a break with tradition that a leading Sinologist with devotion and loyalty to Confucian culture and Confucian literature would spend several years (a decade) in a study of Tibetan tradition and Tibetan political system. Professor Franz Michael claims no proficiency in the language and has no direct access to literary sources in Tibetan. It is however evident from the book he has written that in his years of retirement, after teaching Chinese history and culture for three decades, he has put in such hard work which would put to shame many young scholars who claim to break new grounds.

Industry with imagination is a well known feature of German scholarship. It may be mentioned that Franz Michael is a German

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who resigned from German diplomatic service when Hitler came to power in 1933 and was in the universities of China teaching Political Science and History till World War II. At the end of the War he settled in U.S.A. teaching Chinese and Far Eastern courses, successively at Johns Hopkins University, University of Washington and George Washington University. The author compensates for his lack of knowledge of Tibetan language with industry and imagination as did Max Weber in study of different religions. The author took his degree in Jurisprudence/Political Science in Weimar Germany and was close to the circle of Max Weber.

The author held prolonged conversations and dialogues with Tibetans in exile, from the Dalai Lama down to the ordinary Khampa farmer. Among his many collaborators and interpreters were Kungo Tserong, son of Kalon Tserong and the eminent scholar Lobsang Wangchuk, the erstwhile monk official. A critical mind like the author’s cannot go far wrong with such associates and colleagues and I must confess I have found the book very worthy. It reveals the Lama polity as a viable system and makes many points which the experts with linguistic prowess have not placed before the world so far.

In my knowledge there is only one scholar who has mastery over classical and colloquial Tibetan, who has on-the-spot knowledge of Tibet for years and who was a close onlooker of monastic and governmental institutions of Tibet for years. This rare combination is Mr. Hugh Edward Richardson, who however is more busy with archives, epigraphs and antiquities of Tibet than the Lama polity.

I mention Hugh Richardson as I find the author has not consulted him nor seems to have read Richardson’s “Tibetan Paids” (1944), “Karmapa Sect, a historical note” (J. R. S. London 1948-9), or “The Political Role of the Four Sects in Tibetan History” (Tibetan Review 1976). I also wish the author had read writings of Trevor Ling, Hardwell Smith or lesser beings like me about the doctrinal authority of the monks to temporal rule. Such readings would have redressed the balance of the book here and there, and in the event alpine could have been avoided.

I admit that the account presented by Franz Michael suffers from a number of errors and omissions; several may be termed major. Yet I would say without hesitation that Franz Michael’s study is one to be reckoned with and no reader interested in Tibet and Tibetan political institutions can afford to ignore the book. I would discuss at length my differences with the author on several points later in the pages of this journal or elsewhere. In this introductory note I highlight the
mothers of a book which indeed fills a gap in our knowledge of Society and State in Tibet that is now past.

The most important contribution of the author is that though not well grounded in the language, he has ably exposed the misgivings of Western experts on Tibet. A social scientist close to Max Weber, the author rejects the label feudal or feudalism as altogether inapplicable to traditional Tibet. The author finds adequate and authentic data to challenge the English rendering of the Tibetan word ‘miner’ into ‘serf’ and is in my opinion rightly substitutes the terms ‘subject’ or ‘commoner’. With the consolidation of Buddhist church, that is, Lamaist Order, the old aristocracy became public servants or servants of the state and eventually the monks became superior to the aristocrats. When the Yellow Sect hierarch, the Dalai Lama, emerged as the temporal as well as spiritual ruler of Tibet, the aristocrats, old or new, would cultivate good relations with the monastic leaders to have their sons admitted into government ranks. The admission tests and training courses, however, would do credit to a bureaucratic system and the author has no hesitation to call the Tibetan polity a bureaucracy. I may add that no amount of cultivating the monks would ensure finds of incarnations in aristocrat families. As is borne out from facts of all sects of Tibet, incarnations have generally been found in ordinary, if not poor, families. Of the 14 Dalai Lamas only three were found in aristocratic households.

"Rule by Incarnation" is the main title of the book. As the author has found, the first lama for temporal rule by a monastic head, the Sakya hierarchy, did not go far while the rule by the Karma pa incarnations introduced a spiritual sanction. The first Gyalwa Karma pa was born in 1191 and the first Gyalwa Rimpoché (Dalai Lama) was born in 1391. When the lineage of Dalai Lama was indisputably recognized as the lineage of Avalokitesvara (Chen-rezii), rule by incarnation was a fait accompli and this phenomenon continued undisturbed till the middle of this century.

A book cannot be ignored because it is not written by a specialist or because the author has no proficiency over the language. We know of a big volume on Tibetan polity, prior to Yellow Sect, from an author who reads and speaks Tibetan very ably and we remember what a mess it was. Franz Michael I must say has given a coherent account of Society and State in traditional Tibet; and what a wealth of data he collected by his visits to the Himalayan Buddhist monasteries and to Tibetans in exile in India and elsewhere. I cite the sub-heads under the chapter 'Government Agencies and Procedures'. These are: Management of Economic Affairs; Law and Legal Procedures; The
Military; Foreign Affairs; and The Art of Healing and the Role of Oracles. There are eight chapters and each has sub-heads to interest readers about Tibet.

I conclude with author's reference to the Western scholar's "excessive disregard of the oral tradition in non-Western societies". I congratulate a Western Sinologist who has studied Tibet with sympathy.

[This review is published in Tibetan Review for August 1984. I have the kind permission of the Review to publish this in the Bulletin.]

Nirmal C. Shaha


Tibetan studies, now designated Tibetology, are presumed to be concerned only with Religion and Language. This notion is most prevalent in India, despite the fact that the two pioneers, Alexander Csoma de Koros and Sarat Chandra Dutta, had unveiled the diverse contents of Tibetan literature.

The book under review records the proceedings of a seminar on Tibetan studies held in Oxford 1979. The seminar had the different sections as follows—The Interior: Religion and Philosophy; The Exterior: Linguistics and Bibliography; The Exterior: Music, Medicine and Arts; The Exterior: Further Considerations; The Western Border Lands and Ladakh; The Northern Border Lands and Mongolia; The Eastern Border Lands and China; and The Southern Border Lands and India. I need not enumerate the names of the scholars whose contributions are collected in the volume nor the titles of the papers. I would straightaway commend the book for both general readers and specialist students who desire to have a look into the many splendid joys of the discipline "Tibetology". All interested in Tibetan studies shall remain grateful to the editors for the thought of such well planned and much needed introduction to the subject.

The volume indeed covers such a vast field that only a polymath can review it. I confess my incompletion to properly notice even a third of the contents though I have read with profit almost all the papers. "Three" is an auspicious figure in Tibet and Tibetan speaking world. I take the liberty of noticing only three from so many learned papers.
Christopher Beckwith in his paper "The Tibetan Empire in the West" describes the Tibetan activities and adventures in the West, beyond the Pamirs, between mid 7th century and mid 10th century and draws on Chinese and Arabic as well as Tibetan sources. Though the Tibetan activities were mostly military and imperialist, "there was a very lively trade between Tibet and Arab Caliphate. Not only war material such as chain mail armor but also silk brocades and other products were imported into Tibet, while Tibetan musk, the most highly prized perfume of the Middle Ages, as well as gold and other things went West." "It is only natural that along with the commerce went intellectual trade. For example the first two known court physicians translated, taught and practised Greek medicine". "In peace as in war early Tibet apparently had much more to do with the West than has generally been recognised."

Lokesh Chandra in his paper "Oddityuma: a new interpretation" contends, with reason, that the first or original Oddityuma/Urgyen was in South India, not far from Kanchipuram. It may be noted that Nagarjuna, who discovered the Prasangika texts, come from the South. "The oldest of the texts of its genre, the Astasahasrika Prasangika, Prasangika, clearly states that the Paramitayana originated in the South and spread to the east and later flourished in Uttarapatha."

Seyfort Ruegg in his paper "On the reception and early history of Madhyamika in Tibet" speaks about the Tibetan fidelity to the Indian traditions. Equally well read in Sanskrit and Tibetan, this scholar writes with authority on Tibetan scholarship following Santarakshita, Kamalaśīla or Bhāvaviveka. I quote below from this paper a statement about the links between India and Tibet.

"In order no doubt better to establish the specificity and identity of Tibetan culture and also of Tibetology as an academic discipline, a tendency has recently appeared among some scholars to discount connections between India and Tibet even in the area of Buddhist thought. Now, when we acknowledge the dependence of much of European philosophy on Plato or Aristotle we certainly do not put in question the original contributions made by West European philosophers starting in mediæval times; or when the Aralists note the link between mediæval Islamic and Greek philosophy he does not thereby deny all specificity to Islamic philosophy. It is then suggested here that by the same token, the study of Buddhism in Tibet and indeed of Tibetan civilization as a whole can lose nothing by fully acknowledging their close ties with the Buddhism of India and with Indian civilization.
Tibetan studies can indeed only gain by being pursued in coordination with (but certainly not in subordination to) Indian studies. Obviously this procedure will in no way preclude us from recognising also the existence of other very important ties with Central Asia, China and even West Asia."

The three papers, I have chosen to notice, bring to light the many languages, the many countries and the many traditions which form the essentials of Tibetology. A few scholars have studied the many aspects or the many issues of Tibet, past and present. Among these few, there is one who has great command over the language, colloquial and classical, and who has adequate on-the-spot knowledge of Tibet and her two neighbours, India and China. It was truly a happy idea that the proceedings of the Seminar should be dedicated as "Festschrift" to this scholar, Hugh Edward Richardson, to celebrate his seventy-fifth birthday (1986). David Snellgrove writes "An Appreciation of Hugh Richardson"; and "a complete bibliography" of the writings of Hugh Richardson illustrates the diverse contents of Tibetan studies. I would suggest to the enterprising and competent scholars, Michael Aris and Aung Sang Suu Kyi, that the scattered articles, papers and book reviews of Hugh Richardson be collected and published as a homage in his eightieth year (1987). These articles, papers and book reviews would most ably project the polychrome of Tibetology.

Nirmal C. Sinha
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