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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ASPECTS OF MONASTIC EDUCATION IN SIKKIM

- Dr. Chowang Acharya

An Introduction to the Monastic Heritage in Sikkim

Sikkim is basically a land of monasteries established in the middle of the 17th century by the great masters who were renowned followers of Guru Padmasambhava. The land is historically known as Bumul Dermojag and it was personally blessed by Guru Rinpoche. Ever since the time His Holiness Guru Rinpoche set his holy feet on this land, Gonpas have constantly been constructed one after another basically as places of worship. Today one can hardly travel a few miles in Sikkim without coming across a Gonpa erroneously almost always equated with an ideal monastery.

A mere construction of Gonpas is not enough in itself. Unless a monastery is equipped with a Shedra- a centre of higher learning and a Dupda- a meditation centre, it for all practical purpose incomplete. A well established Shedra and an equally suitable Dupda are the two essential components to lend significance and respectability to a monastery. A Shedra provides the facility for increasing knowledge and skill of all sorts while a Dupda is helpful in providing higher training in developing control over the mind, the soul, and the senses to person. However it is not always possible to have these two essential organs in all the Gonpas due to so many factors. This is true in the case of Sikkim also.

In the Gonpas of Sikkim there are very few well organised monastic schools. Earlier, in the Gonpas there was a system of apprenticeship for the new entrants. Young monks get their education from the elders who looked after and taught them traditional ritualistic prayers, religious tenets, the use of religious musical instruments during rites, mask dances and many other things and practices.

Monastic education is one of the oldest form of learning. It can be traced back to the ancient Indian educational system. The Gurukuls of the Ramayana and Mahabharata periods and then Nalanda and Vikramshila Universities were nothing but well developed monastic schools where Hindus and Buddhist scholars could acquire higher knowledge in general, as well as in respect of their individual faiths.

This system of education was very much prevalent in Tibet from where it came to Sikkim lock, stock and barrel, but subsequently underwent some changes here according to the local conditions and realities. The model monastery in Tibet which inspired the Sikkimese offshoot was the SAMYE University estd. in Tibet in the 8th century by Khen-lep-Cho-Sum. This monastic establishment initiated the development of a whole new religious culture on an unprecedented scale. The learning of foreign languages was instituted. With it came the activities of translating Buddhist texts from Sanskrit and Chinese into Tibetan. Foreign Buddhist masters soon flocked to Samye University, Lhassa, Tibet. Tibetan monks, for the first time, were able to
begin to contemplate writing Buddhist treatises.

Most of the great Siddhas, scholars, writers and thinkers were the direct products of this monastic institution in Tibet. This is the case in Sikkim too where monastic schools have been and still are the main centres of learning and source of higher knowledge.

Sikkim is basically a land of the Nyingma School of Buddhism which incidentally is the oldest of the four offshoots of the Mahayana system of Buddhism originating in ancient India. Just as the Nyingma school of Tibetan Buddhism came to take roots in Sikkim some 300 years ago, having travelled a long way from India via Tibet, the Monastic system of education too flourished in Sikkim more or less on the lines of the Tibetan and Indian Gurukul systems. But all things, subject to change as they are, pass through various stages of transformation. This system of education too that I am going to talk about has naturally weathered winds of change and is here for all of us to see in its present form. But I must admit that it has been strong enough to maintain its basic identity, withstanding the onslaught of the changing times.

To be precise, monastic education has, from time immemorial, been a very effective mode of education. In fact, it would not be stretching things too far to say that modern residential schools and colleges are nothing but modern derivations of this system.

Buddhism has two main schools: Hinayana and Mahayana. Hinayana is the pristine form and is mainly followed in Sri Lanka, Thailand, Burma and its sacred language is Pali. Whereas the Mahayana form is followed in Sikkim and many other parts of India, Tibet, China, Mongolia, Japan, Nepal and Bhutan etc. Its sacred language is Sanskrit, the original language of Arya Desh (India). Modern scholars questioned the accuracy of several points in this account about the language in which Buddha gave his teachings. Some claim Pali to be the language of Buddha while others claim it to be Sanskrit. The fact is that he taught the eighty-four thousand sets of teaching containing his complete instructions to counteract the eighty-four thousand delusions in accordance with the wishes, thoughts and capabilities of individual disciples in a layman's language of a given area. He did not follow any one particular language. It is said in one of his Sutras 'The Lalitavistara Sutra' that he gave teachings in the language of all living beings. The essential underlying point of this is that the language which the Buddha spoke was understood by all living beings. Such was the power of his speech.

Historically it is proved that the original Noble teachings of the Buddha were found in Pali and Sanskrit. But if at all there is a third language which has the closest affinity to the original, then is the Tibetan language because of the manner in which the translations were done word-by-word, without diluting or distorting the inner meaning and various connotations of the original Pali or Sanskrit word. It was during Guru Rinpoche in the 8th cent. that almost all the teachings of the Buddha were translated into Tibetan.

Although the fundamental teachings of the Buddha are found mostly in Pali and Sanskrit, yet it is also a fact that in Pali we find only 46 volumes comprising of all
Tripitakas. These do not include many Mahayana Dharmas, Sutras and Tantras. In Sanskrit, although the priceless treasures of Buddhist canonical texts (Ka-gyur and Tan-gyur) containing more than four thousand sets of teachings are available, yet not all of them are available today. In fact not more than one hundred sets of teachings may be available in Sanskrit nowadays. The destruction of institutions and centres of learning in Northern India by a foreign invaders took its toll. Invaluable works and monuments have been lost forever. However: this colossal lose is not so saddening as the complete collection of the noble teachings, the culture and tradition of Buddhism, are well preserved in the Tibetan language. That is why the Tibetan language is now honoured as the most important and sacred language of Buddhism all over the world. India alone has more than sixteen universities with Tibetan as one of their faculties while there are more than one hundred foreign universities all over the world which have Tibetan language as one of their independent faculties. Hence the source of the origin of Buddhist and monastic education in Sikkim is that form of it which was introduced by Guru Padmasambhava in Tibet during the time of king Trisong Detsen in the 9th century. It is this system which is considered to be the ancient school or the "vajra" tradition.

The Sikkimese Monastic Life in the Days of Yore

In the beginning, Pema Yangtsa and Tashiiding Gonpas and many others were in the practice of sending batches of young monks to Mindrol Ling and Donyi-Dak Monasteries in Tibet for instruction in strict discipline and religious rites. After undergoing this, these lamas used to come back to their respective Gonpas and teach whatever they had learned, to the interested devotees. Because of the lack of well organised educational setups at the monasteries, only few people received this education of basically ritualistic practices. It was the beginning of Buddhist studies in Sikkim.

The term Gonpa literally means, a solitary place and most of the Gonpas are still found in solitary places. Isolation from the world has always been an essentially desirable thing for Buddhist monks, though not as an act of self-punishment, but more as an escape from the mundane temptations of day-to-day life.

All Gonpas are open to members of all communities and classes of Sikkim such as Bhutias, Lepchas, Limbus, Tamangs, Sherpas etc. The monastic education system has been sustained by the Sikkimese traditional custom of sending at least one male member from every family to some Gonpa. This practice imbued from the Tibetan way, is fostered by the intrinsically religious nature of the people and the attractions attached with the high social position and the consequent privileges enjoyed by the lamas.

A monk student at a monastery is taught Tibetan Alphabet and afterwards to read and recite by heart some special prayer books and so on. By this time he is simply a learner. After some years of reading, writing and reciting of religious scriptures, by heart he is, now for the first time brought under monastic rules. He is ceremoniously shaved, has to take certain vows and take to the dress of a monk. He is given a reli-
The boy is now subject to the monastic rules and discipline and must abide by them. He has to learn by heart the books of all kinds of rituals.

Before being admitted as a junior monk the boy has to work as an apprentice running errands for and helping out the elder monks besides getting trained in making Tormas and playing various musical instruments.

The monk perfect in ritualistic practices, is now free to learn science of language, astrology and painting etc. He is also given a different responsibilities to serve the Gonpa for its over all development. On completing all these services he becomes an important functionary of the Gonpa.

However, this system of education was followed only in a few renowned Gonpas like those at Penmayangse, Tashiding, Phensang, Enchey and Kathok-til from Nyengma school and Ralang, Rumtek and Phodong of Kagyuopa school.

This system has proved effective in maintaining a fairly high moral and intellectual standard within the religious community here. By modern standards, this system, though very good in itself has the inherent defect of entirely ignoring the scientific knowledge of recent centuries more or less because practitioners of religion have always tended to prefer to carry on their activities is segregation from the mainstream life. The monastic system as such is not something strange or out of the way. The basic purpose of this system is to broaden and cultivate the mind by imparting a wide variety of knowledge relating to all kinds of subjects i.e. drama, dance and music, astrology, poetry and composition etc. But somehow of late (I mean, in terms of a few centuries) Sherpas attached to gonpas have tended to concentrate only on religious education to the exclusion of all other subjects. This tendency has been reversed in the case of Sikkim Institute of Higher Nyingma Studies, Deogiri and Rumtek Sri Naljupa Institute for Higher education, where the course includes the art of healing (medicine), Astrology, Sanskrit, Pali, Arts and crafts, Tibetan Language, Dialectics and Metaphysics etc. The last being the most important and fundamental.

The Modern Currents

To preserve the traditional way of teaching and to give it a clearly identifiable face, commendable efforts have been made by the department of Ecclesiastical Affairs, Government of Sikkim. The Government extends financial help to the Gonpas for their maintenance besides doing everything to make it flourish with the objective of protecting and preserving this age old system.

As said earlier, an ideal monastery is that which has the facility of imparting higher studies through Sheds where monks can acquire Higher Buddhist Studies, and where there is Dupsa to enable the scholars to utilize their knowledge to train their minds to attain Enlightenment. Besides, it also should have a worshipping main shrine where the monk students may practice the ritualistic system. So to develop the Ideal Monastic setup and to preserve and give a boost to the Nyingmapa Buddhist philosophy the Government of Sikkim is running Sheds for higher Buddhist studies. This
Shedra is established in the early 1960's by the then Chogyal Sir Tashi Namgyal of Sikkim with a view to promote and preserve Buddhist Dharma. The Chogyal took special interest in monastic education. It was his long cherished dream to setup an ideal monastery in Sikkim.

Realizing the need for preserving the traditional way of teaching higher religious philosophy with a touch of modernism, the government took initiative for its development and made it affiliate to the Sampumanand Sanskrit University, Varanasi in 1983 as a post graduate level institute which offers a nine year advance study course leading to Acharya Degree (equivalent to M.A.). This University has full fledged Buddhist Philosophy Faculty and because Sanskrit, the sacred language of the Mahayana school, has been the bedrock of the University. This Shedra renamed as 'Sikkim Institute of Higher Nyingma Studies', specialises in the line of Nyingma Tradition of Tibet Bosch Mahayana Buddhism.

Shedra at its present location enjoys an enviable unique privilege. Existing in close proximity to the sacred Chorten, the Do-ta-ba and the Sikkim Research Institute of Tibetology it breathes an inspiring serenity, the effect of which is enhanced further by the right greenery that surrounds the whole area around it. The wisdom for an institution basically means for preserving and furthering the quintessential religious and cultural heritage of Sikkim leaves us full of admiration for it. Later, Shedra came to acquire all the more importance when it became a seat of formal education too after its affiliation to Sampumanand Sanskrit University, Varanasi. Thea onwards the thrust of its teaching facility became two-pronged i.e. equipping the students to face the job-market and the changing world at large besides fulfilling its primary objective stated earlier. It must always be borne in mind here that without a judicious blending of both traditionalism and modernism i.e. tradition enriched by a fair sprinkling of modernity it would be difficult to preserve or promote something.

We are all only too aware of the fact that there are occasions when great scholars have been unable to express their innermost feelings simply because they have lived too secluded and existence unaware of the developments of the fast-changing world, or because they are not trained in any language other than their own. Translations by third persons do help to some extent but they lack the real spirit of the original speaker or commentator.

Hence the need for studying traditional as well as modern languages cannot be overemphasized. For propagation, promotion and perpetuation of one's point of view by a certain language group to other target groups this pre-supposes the use of one or more languages as a common link. Shedra is a living, vibrant example of such an academic pursuit. Here, in the midst of pulsating life all around it and yet blissfully isolated from all this too, a different sparkling streams of languages coexist side by side on the Shedra campus and in effect, traditional ways are gently blown over by some of the fragrances of contemporary thoughts and realities.

Sanskrit, Tibetan language, Religion, History of India and Tibet. Astrology and English are also taught as a compulsory subjects in this Institute upto the graduation level to enable the mask students to equip better to face the world and to contemplate.
religious thoughts, translate Tibetan texts and put across his feelings in a better way.

Now serious efforts are being made by the government to promote education in various Gonpas. There are now 265 Gonpas including Lhakhangs and Taahamkhangs in this State. The Government extends financial assistance towards their preservation and maintenance from time to time on the basis of their needs. Starting with 15 Monastic schools in addition to two already in existence in 1985, there are now 50 such schools scattered all over the State. Most of them are located in rural areas. Besides, some improvements were also brought into traditional monastic arts school for the training of Thangka Paintings, Wood-carving and Clay Statue making.

Revival and encouragement of this traditional system of education in monasteries has given a breath of fresh air to most of the monasteries in Sikkim.

The happiest development of all in recent times, in the field of monastic education in Sikkim, is a proposal, though still in the melting-pot, to introduce formal primary education in all the monasteries. If it comes through it will be a landmark development in the history of Sikkim and naturally will make the traditional monastic education a quantum jump. This mingling of the traditional and the modernism will lend more worthwhileness to the earlier system and make it more relevant and in tune with the modern times.

I have tried to keep myself confined to the confines of the given subject and not touched upon the general educational system in the State. Besides, I may have gone wide off the mark sometimes, but that, I think, is only human. Moreover, I may have left untouched some aspect of the monastic education system as well, but that, again, is not beyond a human folly.

Sarvamangalam.
As we all know, Buddhism is originated from India and the type of Buddhism which we are following and practising here in Sikkim right now was reshaped in Tibet and came to us through that country. When Buddhism was first established in Tibet in the 7th century by Maha Guru Padmasambhava and Khenchen Bodhisattva in the Land of the Snows, Tibet was not without a native religion of its own. At the time when king Trijang Deutsen of Tibet invited Guru Rinpoche to subjugate the evil spirits of that land, Tibet already had a highly developed indigenous religion of its own known as “Bon”, and the followers of this religion were called as “Bonpos”.

What is Bon? Bon is regarded as the native religion of Tibet prevalent in that country before the introduction of Buddhism and it is said to have come from the land called Shangshung which is believed to have existed somewhere in upper Tibet around Mt. Kailash extending towards the region of Ladakh. In the same way as Lord Buddha is the founder of Buddhism, Bon religion came from its Lord Tsopa Sherab Miwo who was born at a place called Wollmoangrig in Sambhang under the parenthood of Yab Munyul Thokar and Yum Gyalsechhina. The teachings and life history of Bonton Sherab Miwo are very similar to those of Lord Buddha who was born at Lumbini under the parenthood of Shakya Siddhodana and his queen Mayadevi about 566 B.C.

In Western countries Bon religion is sometimes referred to as ‘Shamanism’ which is perhaps derived from the name of its founder ‘Sherab Miwo’. From the very beginning these two religions of Tibet lived with hostility against each other. But whatever the differences there might have been between the two, both of them played a very important role in shaping the system of people’s life in Tibet which has directly or indirectly affected us here in Sikkim. We can understand the influence of Buddhism upon the Bon religion by going through the Bon scripture. In the same way worshipping of spirits by erecting prayer flags and burning incense (Lhaclo) and throwing effigies of evil spirits (Ladu Tongwa) could be the examples of Bon influence upon Buddhism. Because of this very uniqueness of our way of practising the religion that was developed in Tibet and came to us in Sikkim, the way of Buddhism which we are now practising in the Himalaya regions including Sikkim is popularly known as ‘Tibetan Buddhism’ or more conveniently as ‘Lamaism’ in the West. But in our own dictionary we do not have such a thing called ‘Tibetan Buddhism’ or the ‘Lamaism’. But I feel that the native religion of Bon has dominated the people’s life prior to the dawn of Buddhism in Tibet and thus its influence upon the ways of Buddhist practices has something to do with this uniqueness of our religion so that it is known as Lamaism.

In Sikkim Guru Padmasambhava visited the holy places of this land and personally sanctified them in the 18th century. It is said that he has kept twenty four ‘Hidden Lands’ known as ‘Beyul’ for the benefit of future generations and Sikkim is regarded as the holiest and most important of them all. It was Guru Padmasambhava himself who gave the same ‘Beyul Demojong’ to this land it was he who had hidden five treasures under the snowy peaks of Klangchendzonga or the ‘House of Five
The real foundation of Buddhism in this land of Sikkim was laid by three great Nyingma Lamas Gyawla Lhatsun Chenpo, Kathok Kuntu Sangpo and Ngadak Sempa Chenpo who entering through three different directions according to the prophecies in religious books consecrated the first king of Sikkim, Chogyal Phuntsog Namgyal, at Yuksum Norbugang in 1642. Since then Buddhism not only took its root but also flourished well in this land right up to now. The form of Buddhism which we are practising here in Sikkim right now is the direct product of the Buddhism that was propagated by our Great Guru Padmasambhava in Tibet.

Like in Tibet, Sikkim was not without a native religion of its own at the time when Guru Rinpoche along with his twenty five disciples known as 'Jebang Nyemga' visited this land. Lepchas are the original people of Sikkim who believe that they are the sons and daughters of the virgin snow of Kanchenjunga and prior to the introduction of Buddhism in this land there used to have a highly developed Shamanistic form of native religion very much prevalent in Sikkim. Known as 'tshog things' the Lepcha priests used to worship spirits and they are so powerful that they could treat and cure sick people and exorcise the harmful spirits. In place like Phagmoong in West Sikkim between Tashiding and Yuksam we can still see the amazing manifestations of such Lepcha priests. Among the Lepchas the anecdotes about the miraculous performances of the king Mon Salang are well known. Though presently we do not have any written records to prove, it is very probable that it would not be wrong if we say that a sort of Bon religion was in practice here in Sikkim before Buddhism influenced the life of the people.

Since Bon, the native religion of Tibet, its interaction with Buddhism was only in Tibet. Therefore, when I speak here about Buddhism and Bon, I will confine myself only to the Buddhism that was developed in Tibet and which has a direct contact with Bon religion. And here I will mostly deal with the development of Bon since the time of Tibet's first king and Buddhism since the time of Tibet's 28th king up to the death of the 42nd king Lang Darma.

Regarding the three great personalities who were responsible for the real foundation of Buddhism in Tibet i.e. Khchenchen Bodhisattva, Lopen Pema Jungné and Chogyal Trisong Deutsen who are collectively known as 'Khchen-Lop-Choe-Sun' in the annals of Tibetan history. Thanks to the great deeds and contributions of these personalities for the establishment and preservation of Buddhism in Tibet, today we are able to organise seminars and symposiums. Even in Sikkim the reflections of their deeds can be still seen through the volumes of Buddhist texts that are preserved in the libraries like that of the Sikkim Research Institute of Tibetology.

In the following statements, now I would like to give you a comparative study of how Buddhism and Bon religion were developed in Tibet. King Trisong Deutsen of Tibet (born in 742 A.D.) invited Khchenchen Bodhisattva to Tibet to preach Dharma. But Tibet by that time was a land full of evil spirits that were both harmful as well as powerful. They did not like the presence of Bodhisattva and they never allowed him to lay the foundation of Samye Monastery. Instead the evil spirits caused lots of calamities among the people. So, Khchenchen Bodhisattva had no choice but to advise the
king to invite Guru Padmasambhava, the most powerful Tantrik saint at that time from India. So under the invitation of Chogyal Trisong Detsen, Guru Rinpoche came to Tibet through Nepal subjugating all those evil spirits of Tibet on the way and making them the guardians of the Dharma. It was in 764 A.D. when Guru Rinpoche and Bodhisattva visited Tibet and in the same year they laid the foundation stone of Tibet’s first monastery, Samye Migyur Drubpa Tsogsalhang, as desired by the king. With the construction of this monastery they laid the real foundation of Buddhism in that land.

After this Khchen Bodhisattva ordained seven Tibetan boys into monkhood to experiment the Tibetan boys capability to become Buddhist monks. These seven pioneers of Tibetan monks were called ‘Sem-Mi-Dam’ or seven experimental monks. They were Pagar Vairocana, Chimbhu Shakya Deva, Bu Sahag, Ngamtam Gyaltse Chokyang, Ma Rinchenchok, Khon Luyi Wangpe and Tsang Legdup. The Buddhist monks we see around here these days are originated from those seven boys.

Chogyal Trisong Detsen was very enthusiastic to translate the entire Buddhist teachings from Sanskrit language into Tibetan and so he opened a translation chamber and named it as ‘Saraye Dragyurling’ and requested the two Indian saints to teach Sanskrit language to the Tibetan boys. The boys were not able to pick up the Sanskrit language. But under the prophesy of Guru Rinpoche the king found an extraordinary boy named Gajak Thangtha who was later renamed by Guru Rinpoche as Vairotsana. He was personally taught by Guru Rinpoche and Khchenes Bodhisattva along with other boys. The Vairotsana was deputed to India along with Tsang Legdup to study Sanskrit language. The two boys completed their studies successfully. But Tsang Legdup died on the way back home. So Vairotsana returned back successfully and Chogyal Trisong Detsen at once accepted him as his Guru. Vairotsana became the greatest Tibetan translator and he had translated countless volumes of Buddhist texts into Tibetan at the same time giving extensive sermons to the king. But at that time more than half of the ministers including his own queen in the court of Trisong Detsen were Bonpos and the clash between the followers of the two religions were so strong that this great translator could not live comfortably. Finally he was banished to a place called Tshahawirong. The reign of Chogyal Trisong Detsen in the 8th century is a memorable one as it marked the establishment of Buddhism as much as the decline of Bon. The real foundation of Buddhism was laid during this time. Besides translations of countless volumes, Guru Padmasambhava had concealed so many secret treasures known as ‘Yerma’ to be discovered in future times.

In the same way as the Buddhism overshadowed the lives of people since the reign of king Songtse Gampo, once there used to have a time prior to this when every aspect of life was influenced by the teachings of Bon religion. Looking at the Bonpo literature, we could not understand that 2125 years ago twelve native Bonpos enthroned a ‘man who descended down the hill of Lhari Gyognpho in the fertile valley of Yarlung Tsangpo, the cradle of Tibetan civilization, by carrying him on their neck and name him as Gyalpo Nyatri Tsenpo’ or the ‘heaven enthroned king’ and made him as the first Tibetan king. Professor Namkhai Norbu is of the view that Bon religion was
well established at the time when Nyatzi Tsenpo was enthroned. The domination of Bon religion upon the life of the Tibetan people was so much that even great historians like Arnaud Gedun Choephel agree that even the very name of the country ‘Bod’ for Tibet in Tibetan language could have been derived from the name of the native religion ‘Bon’. During those days Bon was divided into such sects as Chhaslen, Nangshen, Sishren and also like Choekyl Lhabon, Droughi Durbon, Yangzhagman Senpa etc. Bon records also tell that during the time of Nyatzi Tsenpo there lived twelve highly reputed Bonpo scholars who were famous for their mastery in their respective fields of specialization such as Tibetan medicine, astrology, handicraft and the like.

Under the patronage of the ninth king Gyalpo Pudhe Chungyal Bon religion reached at its zenith. During his time it is said that so many texts were translated from Shangshung language into Tibetan. He is reputed to have invited one hundred scholars at a time and some of the most famous Bonpo scholars he invited from Shangshung were Shangshung Lhnde, Khyungpo Muklyung Gyen and Shakhun Gyen. They taught the people how to make divinations (mo gnagspa), how to worship spirits (Lha sowa), how to exorcise evil spirits (De donpa) and how to practice Bon religion in general (Bon jepa), Pudhe Chungyal ran his state administration through the medium of ‘Droag dhangden Bon sum’ which means that he ran the administration by simplifying the basic teachings of the Bon religion he brought much economic prosperity as it was during his reign that lands were first ploughed for fields, irrigation system was developed and the science of metallurgy was begun to be practised.

According to Tibetan history (Gyalrab) as well as Buddhist chronicles (Choegung), Buddhism first came to Tibet during the time of its 28th king Lha Thothori Nyentsen when some Buddhist texts and gold stupas were landed on the roof of Yumbha Lagang Palace. But having no means to read the contents of the scripts the king named them as ‘Dhunchok Gyentse Sangwa’ or the secret treasures and preserved them within his own palace and worshipped them secretly. In his book, Political History of Tibet, Tibetan historian T.W. Shakalpa says that Lha Thothori Nyentsen was born in the year 173 A.D and that when he was 60 years of age those holy objects dropped upon his palace. This historic event took place in the year 233 A.D, which corresponds with the 77th death anniversary of Lord Buddha. According to Shakalpa this year was recognised by the government of Tibet as the year of the first establishment of Buddhism in Tibet and in commemoration of it this year was printed on the Tibetan legal currency. During this time two Indian sants Pandit Lijn and Pandit Lithsi along with a translator Lotsawa Luncentsho visited the court of Lha Thothori Nyentsen and gave him religious sermons. But having no written scripts in Tibet at that time they have no choice but to return back to their land. However, some people believe that those two were the first Indian scholars to have visited the land of Tibet.

However, the real establishment of Buddhism in Tibet came into effect during the time of the 23rd monarch, Chogyal Songman Gampo, who is known as the greatest king of Tibet when he invetested the Tibetan written script through his famous minister, Thonmi Sambhota, for the purpose of preserving teachings of the Buddha. In the year 633 A.D, the king sent sixteen Tibetan boys to India with a lavish gift of
gold for studying the language of India (Gyaghar gyi ke), out of whom one boy came back with outstanding results. He was so good in his studies that his Indian masters gave him the name Thommi Samphota which in Sanskrit means 'Thommi, the good Tibetan' because he came from the village of Thon in Tibet. Back home king Songtsen Gampo at once accepted him as his Guru and provided him the palace of Nyangden Phaphogkhāl Kukhar Maru for his residence in which Nyalpa Thonnmi Anu's son Samphota reshaped the history of Tibet by inventing the Tibetan script based on Devanāgarī script (Legiār Lhāyi ke) and formulated the Tibetan alphabet on the basis of Sanskrit as well as made an entirely new Tibetan grammar which has been in effective use for the last 13 centuries up to this day. For those of us who profess the Tibetan form of Buddhism the great deeds of this genius pervades every aspect of our life in the same way as the scientific genius of Thomas Alpha Edison pervades our life right from the electric bulb to the cinema hall. Songtsen Gampo's contributions for the development of Buddhism does not end here. His other deeds like inviting of two royal princesses from Nepal and China, the constructions of Tsuglagkhangs and lhakhangs in and around Lhasa for the spread of Buddhism are so great that it requires much more time and space to state about them.

But the Bon scholars do not agree with the theory that the present form of Tibetan written language was invented by Thommi Samphota. They feel that there must have been a written form of language in Tibet during the time of Songtsen Gampo which was based on the latter of Shanghung called 'Shangshung Maryig'. Though they are ready to agree that the existing written language of Tibet based on 'Shangshung Maryig' might have been in a crude form and that Thommi Samphota might have refined and polished that existing language, they are not ready to believe that Thommi Samphota invented the Tibetan alphabet for the first time. Rev. Namkhai Norbu, a renowned Bonpo scholar, in his book titled 'Necklace of Zhul' argues that Tibetan written language based on 'Shangshung Maryig' was in existence even during the time of Tibet's first king Nystri Tsepo. He feels that during that time the founder of Bon religion, Tonpa Sherab Miwo, visited Central Tibet and gave extensive preachings on the Bon religion in places like Kongpo. Taking this as a reason he says that without having a language that was written form at that time it was not just possible for the human memories only to remember all those extensive teachings of the Bon Master.

Both the parties who support that Thommi Samphota made the Tibetan alphabet as well as those who oppose it have interesting evidences to prove and illustrate their own point of view. While this could be a subject of thorough research for the future scholars, presently one must not fail to appreciate the magnitude of this man's contribution for the very reason that wherever culture and religion we have today are preserved in a language that is his gift.

During the time of Tibet's 41st king, Chogyal Trinalpachen, Buddhism was at its highest peak. Under his reign extensive revision were done upon the translations that were already made, catalogues of Buddhist texts were prepared. Tibetan written language was restructured and repolished as 'Ke sarche kyi tenla phab' and out of respect the state provided seven families each to a monk. But those activities of the
monarch angered the Bonpo ministers and the clash between supporters of those two faiths culminated with the assassination of the king in 841 A.D. by two of his Monpo ministers: Tagnaa and Chokro Lhalung in collaboration with his own brother Lags Dharma who at once ascended upon the Tibetan throne as the 42nd king. During his short reign Gyalpo Lang Dharma destroyed Buddhism to such and extend that he nearly uprooted it from the soil of Tibet. But in 846 A.D. Lhalung Palgyi Dorjee, a meditator in Drag Yerpa cave, assassinated Gyalpo Lang Dharma by shooting an arrow right into the heart, thereby putting an end to the dynastic rule in Tibet. With the fall of Lang Dharma, Tibet was thrown into a state of anarchy in which the entire nation was fragmented into many petty kingdoms which is known as "Bhod silbar gyurpa". Buddhism was able to revive only after the arrival of the famous Indian Pandit Jowoje Palden Atish Dipankara Srijana to Tholing Monastery in the year 1040 A.D.

Thus, what I have stated above is a short account of how Buddhism and Bon lived and flourished together side by side through the long corridors of the Tibetan history right upto its last dynastic ruler, Gyalpo Langdhar. Whatever the antithetic attitudes of the followers of these two religions against each other, I feel that there is much more common feature in the teachings of these two religions than what we feel and see. Even though things like the way of practices or the system of explanations may differ from each other. But what I have seen is that basic principles of the teachings of both the religions like Four Noble Truths, Wheel of Life, Hell and Heaven, Sin and Virtue are essentially the same. Whatever the differences between these two religions, both of them have equally influenced our culture and way of living and hence I feel that in order to have a better understanding of our own culture it is important to study both Buddhist as well as Bon. Buddhist centres are everywhere. But for the Bon we have a Bon Cultural Centre at Solan in Himachal Pradesh where they publish books on Bon religion. Right here in Sikkim we have one Bon monastery named Shurishing Yungdrung Bon Monastery at Kewzing in South Sikkim which was constructed by a Bonpo Lama Rev. Yungdron Tsertrim who is a resident of Gangtok.

Finally, I hope that this small write up of mine about Buddhism and Bon may benefit those interested who are not aware of this hidden fact.
धर्मवित्त व भावनाया में धर्म की भूमिका

प्रो. श्री. श्री. कोची

धर्मवित्त मिशन गार्डन।
कोलकाता जल उपयोगसेवा भवन।
कोलकाता ममिति भारतविद्वान।
साहित्य संस्थान उदयपुर शोध सहायता।

आधुनिक पुस्तक से है गति अथवा योगा नहीं है, और कोशिश के कारण तो लोक इन भवनों में भ्रमण होता है, आगाह करते हैं कि इन धर्मों के लिए सशक्त ने अभिव्यक्ति का उद्देश्य किया है। धर्मों के प्रकाश के लिए हमें कोशिश करने के लिए इन भवनों का उद्देश्य नहीं है और कोशिश ही लोक को इन भवनों की भावना में भ्रमण करते हैं। गृहालम हरि के प्रकाश के लिए गलत आदेश में अभिव्यक्ति का उद्देश्य किया है, क्योंकि आबादी के हरियों का धर्म तथा धर्मवित्त का उद्देश्य नहीं है।

धर्मवित्त के हर समय में की गई जानकारी व दृष्टिकोण है। इस प्रकार हमने कहा है। धर्मलेखन के एक विशाल समूह [चैत वैदिक] धर्म विकास का लेखन 'धर्मचार्य' है।

[अध्यायक्रमें 2 उद्धरण]

दर्शन धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है। धर्म धर्मवित्त के लिए हमें कोशिश की होती है कि हर समय में धर्मवित्त की गई जानकारी व दृष्टिकोण है।
आक्रमणों तोहै है। ये सम. प्रथित का नाम गंभीर रहता है। एस्प. असर या एक युद्ध का अंतर्भाव लेता है। ये अपने अलोकित प्रभाव से मुद्धुः के असर मन्त्रियों का संबंध बनाए आमु गुप्ताङ्गों के प्रभाव है। तब समय छुट्ट की गर्म लेता है। इतिहास मात्र। ये कई बार के कारण रोशन युद्ध का अवशेष होता गलता है। राग के बाद सुध और क्षण के बाद दूसरा हुआ।

ये तो विविधता पूर्ण कई-बार हजार के अंतर देख के बाद होते हैं। ये विविधता किसी प्रकार हो कर जब जैन आक्रमण पड़ता है, तो नारायण जाता है। तब हजारों के समय गती जैन गुढ़ और शांति का अवमुख काम है।

एस्प. हे महाकाल-काल में भलन कुदु का प्राप्त ३३ हुआ है। उस समय की शान क्षयमान की अवस्था है। लोग-भोग-लोकस्तु, शिंगार-जनालें, एक आग समय हो गया है। पीछे का बड़ा हुआ है, मुद्धुः दो मुद्धुः की बलन देता या। न-बल शान विविध एवं राग स्थिरता हो गई है। मान कुदु के अप-बाल का संग्रह हो गया। इसका स्वरूप तक कि उसका अनुप्रह समय नहीं है। यह मान को सही कर देख के जाना राग के अंतर देख के बाद होता है। यह न-बल आग के लुढ़क कर निकलनार बन सकता देख के बाद होता है। अगर तस्मान सोचकर शांति कुदु हो जाए।

अग्नि, नाग, पुरुषुकों में शरीर तथा तस्मान नारायण तथा समय का निर्भर शांति की जाति है। सौंदर्य मुदुः हां पूर्ण है, जीवनशाला में जा कर भोग-भोजन, इस प्रकार भोजन की तीव्र तलाश की प्रथाकर्ता में अंतर मन्यावर, तो विचार, के दो हां। भवन पुरुष ने तस्मान और तस्मान का तस्मान भोजन का तस्मान उनका जन्म तथा तस्मान का अपना मायामाता को जोड़ देता, राखुः को नामकरण का कार्य करता। मुद्धुः को मन्यावर से उसका कार्य तथा उसका मायामाता ने मायामाता का कार्य करता, तथा विविध विचार, विविध पुरुष। इन सात नाम का उद्वृत्ति किया, जैसे - प्रभाव ग्राम के चरित्रों एवं उद्देशों और अद्वितीय की माध्यमिक ने मुलभित गौणप्रणाली (रामाभकल) सहायता के द्वारा समाधान शोध किया है। यह देश प्रभाव कुदु के सौंदर्यों तथा उद्देशों को मायामाता ने मायामाता, भवनमाता आदि निवास को द्वारा सही तथा समाधित के क्षण में समाधित किया है। उन प्रतियां आदि अंकांकों ने निकालक गौणप्रणाली शोधित करते, वे पुरुषों के मानवीय, रामाभकल, मायामाता के प्रभाव विचार शाही समाधित के समग्र एवं देश के तत्त्वों के है। उन्होंने ने अपने भवनमाता (शुक्लुकिन) में मायामाता गुढ़ के चरित्र का मायामाता ज्ञात किया।

भवनमाता मिश्रण के वर्गीय अभाव में भी कुदु प्रभाव, अवशेष या उद्देश्यों देख हुई कहते हैं।

"पुरुष रहों दिशामयमणिसमयितमात्रारात्रि। अथिवयांसमयितमात्रादिवास्यमात्रायमात्र। प्रभाविताया निवासोत्तत्त्वायुषः। शुभं कुदुः सर्वभ्यां निवासयुषः।"
थिकता नामिता। भारतीय इतिहास में युद्ध के बाद उन्हें ने निषिद्ध की गई थी या भीतर की कारणीय हो। हालाँकि उप-भारत अपने पूर्वक्षेत्र में अपने जीवन में उपयोग के लिए अतिरिक्त रूप से प्रयोग किया। 

इसके बाद उन्हें ने किया जिन्हें फिल्म में अंतर्दर्श राजनीतिक मदद कर दी गई। अंततः, धन राम और नारायण ने दोनों देशों के लिए अपने जीवन दी गई। गण्डर और लक्ष्मी ने उन्हें एक उत्तम नाम, धन राम और तलाब ने उन्हें एक उत्तम नाम, नारायण दिया।

उधूँ दश्यु जलविभाग रहे, गण्डर और लक्ष्मी ने उन्हें एक उत्तम नाम, धन राम दिया।

धन राम ने बार-बार उन्हें निषिद्ध की गई, धन राम और लक्ष्मी ने उन्हें एक उत्तम नाम, धन राम दिया।

उधूँ दश्यु जलविभाग रहे, गण्डर और लक्ष्मी ने उन्हें एक उत्तम नाम, धन राम दिया।

उधूँ दश्यु जलविभाग रहे, गण्डर और लक्ष्मी ने उन्हें एक उत्तम नाम, धन राम दिया।
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भीतिविद एवं बौद्ध धर्म गतिविधियाँ दर्शन प्रस्तुत करता है। कर्म और कारण, उपाधि और भूमिका, प्रतीत और उपासक, संसार और विज्ञान, आदि दार्शनिक और अनुभववादी पहलों द्वारा विश्लेषण किया गया है।

बौद्ध और धर्म दोनों के क्षेत्र में यह स्पष्ट है, उनकी उदासी नष्ट आचार बना होता है, और उनमें सुधार-पार से सही समाधान हो सकता है, आदि का निविवेक कर उन्हें निश्चित देखा जा सकता है। यह सत्य है, व्यक्तिगत है, व्यक्तिगत और स्थायी है, इसके लिए अथवा व्याख्या दृष्टिकोण पूर्वांश है। यदि बाह्य-नारायण निर्माण [-उपन्यास कोटिली] आधुनिक विश्लेषण (मैण्डर) और विश्लेषण बौद्ध (रोबर्टसेलसनी) की जगतीय आधार प्रभावित है, तो शास्त्रीय समृद्धि के प्रयोग वैज्ञानिक रूप से यथार्थता दिखाने। यह वैज्ञानिक तरीक़े का दर्शन माना जाता है।

गौरवमयी राय का न बताया न जपनया न न्यूनतमया।
कर्मों द्वारा तालाब प्रभावित गति गतिमान।

मैं न राजा ज्ञाता हूँ, न सर्वत्र न मोह। मैं भागा हूँ कि दुःखभरे ज्ञानों का दुःख ज्ञाता हो। इस प्रकार बौद्ध एक प्रभाव है, एक दार्शनिक पद्धति है, एक गति शास्त्र है, जिसकी आचार निष्ठा संबंधित विशेष झरना और दुःखसहारा है। यह एक प्रकार का योग नाम, तेजीकरणविश्लेषण एवं "भिन भिन विश्लेषण" (metapsychology) है। बौद्ध शास्त्र वैज्ञानिक सम्पर्क और विश्लेषण महायान के साथ-साथ विश्वसनीय एवं मानवीय के आधार पर विश्लेषण एवं सन्दर्भशाला "प्रभाव" की भूमिका अद्वितीय है।

निराधार दुःख दूर दियो लोकों के भक्तिवाद के माध्यम से मायावती नहीं है। पूरी सतह आत्मामय समय में ही गौरवमया मानवों के प्राप्ति की विकास कीमत है। यह केवल भीमाक्ष की मौत न जाता आत्माकृष्ट दुःख के तात्कालिक पूर्ववाच्च के प्रभावों में स्वतः कल्याण की सुधिए अर्थ कीमत है, "सदस्योग दृष्टि की विशिष्ट", जिसकी वास्तवता समय में गौरवमया बनाता है। वैज्ञानिक दृष्टि में उन्हें ही उपस्थित है। भौतिक रूप से मई में भौतिक रूप से अपने और उपस्थित की विभाजन स्वतंत्र लायक है।

प्रभाव दृष्टि से नहीं न ध्यान दिखाते।
भौतिक ज्ञान में ही न भौतिक विशद है।

मैं निरस्त दुर्लभित्व निरस्त शक्तियाँ। [अभीज्ञान ज्ञान 32 47 382]
भौतिक उपाधि की रक्षा करता है, न कि व्यक्ति या अवस्था।
भौतिक है भौतिकीय दृष्टि में। शून्यता धार्मिक विश्लेषण की आधार ही देखी जाती है, उपकर निष्ठा दुर्लभ का भ्रम नहीं है।

"पूर्णे जैसे आचार अधूरावारी तात्कल्य"।
"प्रेम दुःखों ही करता है, जयमाया" हो जैसे उपाधि बताने वाले है।
भौतिक सन्मानकाल।
बन्धुकृत, अप्रतीक्षक, स्मृति, समय, प्रसन्न और बहुतीय नरी में कृपया चाहे निधि नामक, बिनो बुद्ध नृत्य होगा। का भवि नृत्य मुनितिक, का प्राय तथा धार्मिक के रूपांतरित होगा। ते मय बनि के कुछ नाम कर गलित। [अर्जुन भक्ति, 17, 9, 23]

चारविचारक, चात्रल बुद्धि प्रेममाय, बुद्धि मूल्य, समृद्धि सुस्पष्ट, अभिव निनाद, मुक्ति देवसुवानमा गा एक जी है, आविष्कार, देशसमावेश, समृद्धि आदि संयोजन, मन्य विशेष, भारत साधकधारण, सत्ता सशक्तक जीवन प्रेमन्यता उत्पादन।

बौद्ध, बुद्धि के शित के लिए, मुख्यतम में सूचि के लिए, मनोज र तर्क के लिए, भावना और चेतना के प्रयोग के लिए, शिक्षा के लिए, मुख के लिए विभाजन करो। एक मय दूर औ जाओ। बौद्ध, आदि म काव्यावस्था, मनोज में सिद्धांत, अनुसार में सिद्धान्त, दोनों का कर उपेक्षा करो। [लोकार्थ निर्देशन, 110, 3, 23]

जनका सबसे होती न जनक होती ब्रह्मांडो।
क्षमुला कालों होती क्षमुला होती ब्रह्मांडो।
जनक मे कोई दिन नहीं होता है, न भेंट। ब्रह्मांड मे ही नृत्य नृत्य होता है और ब्रह्मांड म हे शेष होता है।
गायन या गीत भर्तों निनेह्वा गायनवाने।
ब्रह्मांडोति विस्मयीत न भूमि रामनेश्वरान।
जिस नीच, तन, ऐसे न विद्यमान म अंकि विविध होते हैं, भी भूमि पवित्र है। [रघुनाथ 7, 96]
गकालक! दिदिधृत, गृह में न कालिद।
ब्रह्मांडोति गामना गहकालिक हे शेष।
ब्रह्मांडोति गिरि विद्यमान कर महत्त।
ऐ! घर भरने काले मन, मे ने दुखे देख लिया है, अनु तुम पर न कर गहकाल।
गृहो में भवि बहीन संधिनि भवि हो नीच।
ब्रह्मांडोति गिरि विद्यमान हो गया है।
संसार गंभीर हो सेव लिय अह गुणो को नट कर चुपा है।
[समृद्धिः, 11, 153, 154]

तुम्हें है एंग्र अथवा अध्यात्म तथ्याण।
पीडितया, गैरसम्बन्धित कृतिनों मोर वहना।
भावना गुणी हो दिन है, उपाय्य ती केवल उपाय करते वाले हैं। जो गुणात्मक होगा, तो वह स्वेतन होगा।
[समृद्धिः, 20, 3, 57]

गायकम अपराध कुलमण उपयोगमा।
मोरिस विताहणत हैं नुक्लिट गायन।
गायन गृहीता गीत का होकर गायन, और अपने उपर विभाजन रखना एकी गुण वा ध्वनि है।
[समृद्धिः, 14, 185]

काव्यदारामं, अर्थमिता विहरय, विधिसान, अवकाशसंस्कृत, भाषास्पद, भाषासास्त्र, अवकाशस्पद।
ना लिख गिनति, आकर्षण की विशेष विनम्र, अंतरहीन शरण म जाओ, दुर्गा ती नहीं। गायन के दृश्य काला, पद के शरण म जाओ, ज्ञान की गलित। [वीरभद्र, 23, 9, 86]

अथवा विद्यमान, न वास्तव विशेषरूप म गुणस्वरूप शरण।
किमुनाम, आकर्षण के शरण म जाओ, ज्ञान की गलित।
[समृद्धिः काल, 32, 3, 32]

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