The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with interest in this field of study. The picture portrays Tibetology’s massive building in the typical Himalayan Architectural Style.

Edition:
Dr. A. C. Banerjee
Director
Shri J. K. Rechung,
Deputy Director
Shri B. Chocz
Librarian
His Holiness the XVI Gyalwa Karmapa
(1924 - 1981 A.D.)
Price Rs. 10/-
For supply overseas
(Including air postage) 11.50
(British Sterling)

1/82
Printed at Bijay Printers, Tibet Road, Gangtok and published by the Director, Sikkim Research Institute of Tibetology and other Buddhist Studies, Gangtok—737101.
CONTRIBUTORS IN THIS ISSUE

1. His Excellency Shri Homi J. H. Taleyarhan
   Governor of Sikkim/President Sikkim Research Institute of
   Tibetology and Other Buddhist Studies, Gangtok.

2. His Eminence Jamgon Kongtrul Rinpoche
   The third reincarnation of Palpung Kham, Karma Lodro
   Chukyi Senge is one of the four Seat—Holders of the International
   Kagyu Dharma Chakra Centre, Rumtek, Sikkim.

3. Dr. Anukul Chandra Basujee, M.A., LL.B., Ph. D., F. A.S.,
   F. R. A. S., (London), Director, Sikkim Research Institute of
   Tibetology and Other Buddhist Studies, Gangtok, Sikkim.

4. Mr. Hugh Edward Richardson
   Leading English speaking specialist scholar in history and
   language of Tibet, spent more than two decades in Asia, China,
   India and Tibet, Held diplomatic post at Lisbon and Chungking.

5. Shri Bhajagovinda Ghosh
   Librarian, Sikkim Research Institute of Tibetology and
   Other Buddhist Studies, Gangtok.

6. Acarya Ringu Tulku
   Lecturer in Tibetan, Government College, Gangtok, Sikkim.

7. Chhi Med Rig Dzin Lama
   Reader and Head of the Department of Indo-Tibetan Studies,
   Visva-Bharati, Santiniketan, West Bengal.

8. Shri Tashi Tsering
   Editor, Guan-Tshong Library of Tibetan Works and Archives,
   Dharamsala, H. P.
PREFACE

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

In popularity it has gained prominence so much so that enquiries and demand for the Journal have been constantly pouring in. It has now a fair circulation in India and abroad.

This is the first issue of the quarterly journal (January—March, 1982). It was decided that this issue should be published as a Karmapa Commemoration Volume to immortalize the sacred memory of H.H. the XVI Gyalwa Karmapa, who was closely associated with the Institute and contributed immensely towards its development.

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

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

Dr. Anukul Chandra Basterjee

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

N. E. Homi J. H. Taleyarkhan
Governor of Sikkim|President: SRITOB5.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shunning the concept of personal immortality which has been eventually thrust on him, he preached that he who subordinates his little personal self to the larger interests of humanity is ready at last to end his long pilgrimage from life to life by attaining Nirvana of eternal rest, “the Heaven of Peace”. 4
Buddha and Mahatma Gandhi both preached tolerance, respect for all creeds, respect for all men of all races and of all creeds. Both taught self-control against self-indulgence and repaying hatred with kindness, keeping forbearance in the forefront. Both showed the power of love in an endeavour to flush the world with love. Both taught the heroism of suffering without inflicting pain and the courage of dying without killing, "the knighthood of hateless chivalry".

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

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

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

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

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

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

Venerable Jamgon Kongtrul Rinpoche

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

From the First Karmapa, Dus.gsum.mkhyen.Pa, to the Fifteenth Karmapa, mKha. Khyab. rDo. rJe, they have performed Dharma activities of their Dharma activities principally in Tibet, China, Mongolia, Sikkim and Bhutan. His Holiness the XVIIth Gyalwa Karmapa, Rang. ‘byung. Rig.Pa‘, rDo. rJe, branched out His Dharma activity to encompass the entire world.

His Holiness was born at Dm.Kho in Khams, near the river Yangtsu, on the full moon day of the sixth month of the year of the Wood Mouse (1923 A.D.). He was born in an aristocratic family named Ah. Thub. His father’s name was Thub. dbang. Nor.Bu, and his mother’s name was Kai. H. H. the Karmapa bZang. Chos. Dan. The birth of a great bodhisattva in the Ah. Thub family had been previously predicted by rDo. rJe. Chos. iPhul. sKu. Chos. Kyi. rDo. rJe, head of the famous rNying.Ma Monastery of rDo.rJe. Chos. Acting on his advice, the mother had given birth in the nearby cave of Padmaasambhava, called the “Lion Sky Castle”.

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

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

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

Two months later, His Holiness and Si.Tu.Rin.Po.Che, accompanied by a monastic camp of a thousand people, set out for mTshur.Phu. His Holiness’ love of animals was very evident on this long Vajra Crown ceremony journey and many guinea pigs were presented to Him as pets. Along the way, His Holiness performed the Vajra Crown ceremony for the first time in His lifetime at Gyi.Ns.Gang. After this auspicious event, the party visited Nyen. Chen.Thang-Lha, an environment symbolically dedicated to the energy of the Karma.ka’, brGyud tradition. On His subsequent arrival at mTshur. Phu, His Holiness was welcomed by dPal.sPungs’ Jam.mGon.Kong.dPul, Rin.Po.Che, dPa.bo.Rin.Po.Che and rGyal.Tshab,Rin.Po.Che.
After a short period of time, His Holiness visited His Holiness the Thirteenth Dalai Lama Thubten Gyatso, in Lhasa. During this visit, the Dalai Lama perceived the Vajra Crown, woven from the hair of one hundred thousand dakinis above His Holiness Karmapa’s head. After His return to Mtshur-Po, His Holiness was given a second golden throne ceremony by Si Tu Rin Po Che, and Phug, Chen Rin Po Che, Mi Pham, Chi Kyi, and Ling Po.

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

In 1937, His Holiness and His entourage set out on a journey to Khams, De rGe to visit Si Tu Rin Po Che. On the journey many highly symbolic events took place which conveyed the inspiration of Karmapa’s energy. On this journey, His Holiness visited the monastery of mChog Gyur, gLing Po, the nineteenth century Bzang, bKa’ bCgyud master, in the Nang Chen area. There bLa Ma bSsam gTen, rGya, mThos requested His Holiness to bring an end to the drought that was afflicting the monastery. In response, His Holiness asked for some water in which to wash himself. As He bathed, it started to rain and a spring came up under the wash tub.

When His Holiness finally arrived at dPal gungs monastery, He was welcomed by Si Tu Rin Po Che. Subsequently, Si Tu Rin Po Che.
Che instructed His Holiness in 'Jam, mGon. Kong. 'grel. bLo. gro., mTha. 'Yar's profound works, bKa,' bGyud. sNgags. mDzod and mDams. sNgag. mDzod, On a visit to sPhyug. Phung monastery, His Holiness and s. Tu. Rin. po. Che left their footprints on stone, while outside the temple, His Holiness' dog and horse also left clear footprints on the rock.

At the Drong. gSer monastery of mKhyam. bKsa. Chos. Kri. bLo. gro., the great Rin. Mod. scholar, His Holiness performed the Vajra Crown ceremony. mKhyam. bKsa. Rin. Po. Che envisaged the spiritual form of the Vajra Crown floating about eighteen inches above His Holiness' head. In addition, he saw His Holiness in the form of Dau. gSum. mKhyam. Pa. the First. kChen. pa. On his return to dPal. spungs. His Holiness received the empowerment, transmission and instructions of the collected spiritual practices of the Sa. skyva tradition.

In the ninth month of the year of the Iron Dragon (1980 A.D.), His Holiness began the journey back to mTshur. Phu. On the way, He visited Bum. Chen. monastery, where, on His arrival, a statue of the horse on which the Dharmaapala prabhavatī was seated, His Holiness' back began to neigh. After a journey lasting eleven months, His Holiness and His entourage reached Samye mTshur. Phu. For the next three years, His Holiness entered into intensive practice, while new construction work was carried out on the monastery. In 1946 He went on pilgrimage, firstly to bSams. Ya. monastery and then on to dLo. brags, the home of Mar. Pa. bLo. Tsa. wa. That same year His Holiness visited Bhutas at the request of His Majesty the King, Jigs. Med. dLo. dGe. dzong. Phya. During His stay, He performed the Vajra Crown ceremony several times and gave many empowerments.

In the following year, the aged s. Tu. Rin. Pa. Che travelled to mTshur. pha to give further teachings to his Full ordination of H. H. Karmapa, received full ordination as a monk from s. Tu. Rin. Pa. Che. In addition, his guru instructed Him in the rGya. Chen. bKa.' mDzod collection of 'Jam mGon. Kong. 'grel. bLo. gro. mTha. Yas and the cCig. dShe. Kun, god collection

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of the Nist's Kasampa, dByong Phyug. tsDo, 15Je. From O. rGyud, sPul, sKu, His Holiness received the complete empowerments and transmissions of gTer, sTon, ChosGyur, gLing, Pa's teaching. This teaching has in fact exerted a powerful influence on both the bKa' brGyud and rNying. M. traditions in the modern period.

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

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

His Holiness invited 'Jam mGon. Kong, sPul, Rin. po, Che, of dPal, sPungs to come to mTshur, Phu and give him further teachings, 'Jam, mGon. Kong, sPul, Rin. Po, Che gave Him Kasampa received the Rin. Chen. gTer. mDo'd, which is a sixty-three volume collection of rNying, Ma. Pa, gTer, Ma, mudra and six Yogas texts and instructions in Mahamudra and the Six of Naropa from Jamgön Yogas of Naropa. At the completion of His studies, Kongtrul Rinpoche His Holiness received the transmission of the lineage from 'Jam, mGon. Kong, sPul. Rin. Po, Che and Si, Ts. Rin. Po, Che. To celebrate His Holiness' mastery of Mahamudra,
dPal, dbangs, Jam, mChen, Kong. dPre, Rin, Po, Che composed a poem, in which he praised Him as a perfect holder of the Mahamudra lineage.

In 1953, His Holiness gave the empowerments and transmission of bde, Chen, mChod, 'Gyar. gLing, Pa'i gTer. Ma teaching to sMin, god. gLing, Chung. Rin, Po Che, who as head of the important sMin, god. gLing monastery was in effect the senior bLa. Ma of the tNying, Ma tradition.

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

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

In 1956, His Holiness visited gBrug b'ga', Chen, Chva, 'Khog, gling' the principal gBrug, bKa', gBrug Monastery. He gave teachings and also
Karmapa’s pilgrimage: The year 1956 was celebrated worldwide as the two thousand five hundredth anniversary of Lord Buddha’s Parinirvāna. So, His Holiness and His party extended their journey into India and Nepal where they visited all the sacred places of pilgrimage. During this journey, His Holiness was asked to visit Ralshê Teg Monastery in Sikkim, which had been established during the lifetime of the Ninth Karmapa. However, His Holiness declined the invitation, saying that he could be coming to it in the future, when he had need of it.

When the Holiness returned to Tibet, Phu early in 1957, serious hostilities had broken out again in Khams. A stream of refugees was pouring into Central Tibet. Among these refugees were many bKa’i, brGyud kyi, Mes such as the Ninth Sangs rgyas, nYan, Pa rin po che, and the Twelfth Sمش. rin po che, both of whom came to mTshur phu. During this time, His Holiness recognized the Twelfth rGyal, lobs, rin po che incarnation and the new dPal, gsung, ‘jam mGyur, kong, gsum, rin po che.

From Zs. Chen, Kong, gsum, rin po che, His Holiness Himself received the transmissions and teachings of the gLong chen, mDrol, sDun, the profound seven-volume work of gLong, Chen, Pa, which deals with Maha Ati Yogas.

Inevitably, the conflict spread from Khams into Central Tibet. His Holiness sent Sمش. tu, rin po che, Sangs rgyas, nYan, Pa rin po che, and the venerable meditations master Ka. Lu, rin po che, to Brtstan. The young dPal, gsung, ‘jam, mGon, Kong, gsum, rin po che, was sent to Kalimpong in India to stay with his family, the Sa. du, wealthy merchants. However, His Holiness Himself decided not to leave at that time, saying that
He would come to Bhutan if the situation deteriorated. It was His intention to stay behind as mThur. Phu until the last possible moment to render assistance to the refugees.

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

Subsequently, in the middle of the fourth night of the year of the Earth Pig (1959 A.D.), His Holiness, dressed in lay clothing, together with a party of one hundred and sixty people, left mThur. H.H. escaped Phu. The party included incarnate bLa.Mas, monks and lay people. With His Holiness were the Thirteenth Zhwa, dMar. Rin. Po. Che, the Twelfth rGyal. ThShab. Rin. Po. Che, the meditation master zhub.dPort.baTam ‘Dzin. Rin. Po. Che, and the saintly fourth consort of the Fifteenth Karmapa, mKha’i, Khya’bs. rDo.go, mKha’i. ge. Chen. Mo. The party’s escape route lay over the Himaybac into Bhutan.

As all the successive Karmapas had been the head lamas of the Kings of Bhutan and Sikkim, they always enjoyed a close relationship with Sikkim and Govt. of India extended invitations to His Holiness to take up residence in India. King of Bhutan, Jigs. Med. rDo. rje. dbang Phyug extended their invitations to His Holiness and His followers to take up residence in their respective countries. The Government of India also extended an official invitation to His Holiness, as they had made preparations for receiving and resettlement for His Holiness the Dalai bLa.Ma and all the eminent bLa.Mas who were fleeing Tibet.
However, in His perfect wisdom, His Holiness perceived that Sikkim, the holy land of Guru Padmasambhava,” was the ideal place for the preservation of the precious and noble Dharma. And thus, He proceeded to Sikkim. The Conch-Gyal of Sikkim offered 74 acres of land at Rumtek to His Holiness, and having gathered together more than 500 followers, tokus, monks and lay disciples, His Holiness cared for them all, providing their material needs as well as their spiritual need. He gave numerous empowerments, transmissions and teachings on the bKa’-brGyud, nGags, mDrod, and gDarso, nNgags, mdugs, collections of Jam.mGon.khang.prul.bLo. ’gro.mtha’Yas comprising 13 volumes, and performed many Vajra Crown ceremonies.

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

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

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

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

Later, Tashi Chholing Drong in Rumthang and Kunga Rabten Drong were offered to His Holiness by the Late King, and at his request, His Holiness constructed a large monastery at Tashi-chholing to house more than 300 monks. Thereafter, at the request of many tulkus and lamas of all sects, His Holiness conferred the empowerment, transmission and teachings on rGyur Chen bKa' mDzod, a collection of the First tSung mGon Kong tProl and gChig, ShenKungGro, a collection of the Nihat Karmapa, and on Mahamudra and the Six Yogas of Naropa, the main teachings of the bKa' brGyud Tradition, which continued for three months.

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

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

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

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

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

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

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

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

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

At that point in time, due to the liberalisation policies of the Chinese Government, communication was opened with Tibet. Request by Tibetan Many people in Tibet requested His Holiness to in Tibet to recognize incarnate Lamas in Tibet away in Tibet over the past 20 years. And subsequently, His Holiness recognised thirtytwo.

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

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

The Government of Sikkim made special arrangements for His Holiness to proceed to Hong Kong, and provided a physician to accompany Him. Later, at the advice of a Hong Kong doctor, His Holiness went on to America, where the American International Clinic, Zion, Illinois, Chicago, offered their treatment. However, eventually, His Holiness chose to leave His body and passed to the Dharma Field. He remained in samadhi for three days, after which the Precious Skt. Dung was transported to Rumtek, and approximately 100 tulku lamas and monks performed the 49-day puja.

During this time, hundreds and thousands of people came to receive blessings and pay their tribute to the Precious Thousand of people paid tribute to the precious mortal remains. The holy cremation ceremony was performed on 29th December, 1981. At that time the great multitude had the blessed opportunity of witnessing the miraculous signs which expressed the noble qualities of His Holiness, the Living Buddha. This invoked and
strengthened their devotion in the noble Dharma. His Holiness’ devotees and followers all offered and continued to offer constantly their heartfelt prayers for the quick rebirth of His Holiness’ next incarnation, the Protector of all sentient beings.

In the meantime, His Eminence Shamk Rinpoche, His Eminence Tai Situ Rinpoche, His Eminence Jamgon Kongtrul Rinpoche, and His Eminence Gyaltshab Rinpoche, who are the Four Heart-Sons of His Holiness, are taking full responsibility for carrying out the Dharma activities and fulfilling His Holiness’ wishes, so that the Golden Chain of Kagyu Lineage will continue to flourish for all time.
His Eminence Jamgon Kongtrul Rinpoche

A brief sketch

The Third Jamgon Kongtrul Rinpoche of Palpung, Karmo Lodro Chokyi Senge, was born in an aristocratic family known as Sadjoechung, in Lhasa on 1st October 1954.

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

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

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

As the First and Second Jamgon Kongtrul Rinpoches were the Gurus of the Fifteenth and Sixteenth Gyalwa Karmapas respectively, they are included in the list of lineage holders. Since His Holiness has passed away, His Eminence Jamgon Kongtrul Rinpoche is one of the Four Seat-Holders who are taking full responsibility for continuing His Holiness' Dharma projects and the fulfillment of His wishes.
The Kargyupa Sect

Dr. Anakul Chandra Banerjee

A hundred years after Buddha's Mahaparinirvana discussion arose among the monks in regard to the sexual words of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism, all aiming to have preserved his original teachings. And within a few hundred years after the demise of the Great Teacher as many as twenty sects or more came into existence—although a few of them disappeared shortly after their appearance. But in regard to the origin of Buddhist sects in Tibet, the case has been quite different and about ten sects came into being there in course of time. The Tibetan sects came into existence with a view to preserving the purity of the Buddhist teachings and doing away with the degrading practices, superstitions, beliefs and the like that were prevalent prior to the Buddhist doctrines. Waddell writes that the sects "arose in revolt against the depraved Lamaism then prevalent, which was little else than a诊治 mixture of demonology and witchcraft. Abandoning the grosser charlatanism the new sects returned to celibacy and many of the purer "Mahayana notes", "Buddhist Religion" reserves S.C. Dart "progressed more and more, so as to branch out into numerous different sects as a result of the extraordinary growth. These, like the eighteen divisions of the Vaihyanika school of ancient India were designated after the names of respective teachers and places of origin. Some of the Tibetan Lamas who had derived their religious knowledge from Indian Pandits; feeling great veneration for the theories themselves, named their respective sects after them. They did not allow the Indian patriarchs in their nomenclature, for all the Indian Buddhist Schools were designated after the general sense of their philosophies". Indeed, it was through the efforts of these sects, Buddhism was widely spread and occupied the position it did in Tibet.

1. The Buddhism of Tibet or Lamaism, pp. 74,75
2. JASR, part II p. 5
There were no sects in Tibet prior to the eleventh century A.D. Buddhism as already observed, suffered a violent setback (for the time-being because of the King Chang-dar-ma's ruthless persecution.

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

Tibetan Buddhism, as we have seen, developed into various sects later on. Most of them are now extinct. Only few of them still survive. We have, however, few details about them.

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

The Kargyu-pa (bKah-gyud-pa) has two main schools: the Shangpa-bKa’-rgyud (Shangpa-Kargyu-) and Dvags-po-bKa’-rgyud (Dzogs-pa-Kargyu-pa).

(1) The Shangpa Kargyu—was established by the great Yogi and Siddha Khbyung-pho-Nal-bByor (976-1075 A.D.). He spent fifty years in studying sutras and Tantras texts in India, Nepal and Tibet. Among his teachers were Nigpo (the emanation of Mahāsiddhā Naṃsapa), Sukhasiddhi and Rahula Gupta. He built about a hundred monasteries including his own principal monastery Zhang-Zhong in Shangpa Kargyu Valley and that is also known as Shangpa Kargyu. He taught for about thirty years and had eighty thousand disciples. His teachings were based on the five Tantras viz., Samvara, Hevajra, Mahamaya, Gobhrasamāja and Vajrabhairava. He also taught the teachings of Nigpo and Sukhasiddhih as also the doctrine of Mahamudra. This system is not at present wide-spread as a school.
(1) The Dgag-po-bskal-bshad-yud (Dagpo Kargyu)—it means the transmission of the order of Dgag-po, which is the name of a great scholar-aesthetic who lived in the Dagpo valley. It spread widely and is one of the four major schools of Tibet. It may be pertinent to note here that now Dagpo Kargyu is the only Kargyu (bKag-rgyud), since Shangja Kargyu the first one is not well-known—it is now almost Dagpo Kargyu extinct. (Marpa-Lo-ron, Chos-kyi Rigs-pa (Choskyi Lodro), is the founder of the school in the 11th century A.D. He studied first with the Bon-mi-lo-ru-ba (Dbang-mi-los-sa) and then visited India three and Nepal four times. He received the teachings of Tantras from the renowned teachers such as Ngarpa and Marpa. He obtained the absolute realization of Mahasamadhi meditation from the teaching of Marpa. In Tibet, he transmitted the teachings of Samvara, Vajrakila, Heruka, Mahamaya and other Tantras to his disciples, so called four pillars, viz., rGyud, Chhot-khyi; Do-de (Ngecchen Chos-kyi Drokyo), nGzhur-chos-dam-rgya (Phyubuden Wang-dar), Men-Tsom Tshan-po (Men-Tsom Tshos-po) and Mi-las-par-pa (Mipham), the great hermit-poet of Tibet. This ecstatic doctrine was thereafter orally transmitted to Buddha, the eminent scholar and authoritative historian of Tibet and Tsong-Kha-pa, the great Tibetan reformer in whose hands this tradition gained extensive prevalence and unbroken continuity down to the present time.

From this Dagpo Kargyu arose four major subsects and eight minor subsects from one of its subsects latter on. The four major subsects are: Karsha Kargyu (Kumbumhang Kargyu), Kargyu Kargyu, Tshalpa Kargyu and Sarvepa Kargyu.

(a) Karsha Kargyu was founded in the middle of the 12th century A.D. by Karsha Don-gsum-chen-Rgya-pa (Dron-sum-khyen-pa). He studied the various doctrines with Dagpo-chos and Red-bzangpo. He built monasteries at Karsha Lha-deling and in Tshur-pa (Tshur-pa) for the great benefit of the people. He died at the age of eighty. Since Karsha Donsam Khyenpa the heads of Karsha Kargyu this subsect have been the uninterrupted reincarnation of him till the present time. His next reincarnation was Karsha Phakdi. Hence, after Phakdi this
sect was also called the "Black Gap Sect" (Shwa-nag-can). The XVIIth Karmapa Rigpe Dorje (Rigpe-dar-rdo-rje) who used to live at Rumtek, Sikkim, passed away on 6.11.81 in Chicago, USA.

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

(b) Phaggru Kargyu (Phag-gru-bka-ha-kargyu)—it was founded by Phagmo-Trupa Dorje, Gyatso (Phag-mo-Gya-tse-dor-je) who was born in the southern part of Kham in 1110 A.D. He studied the various teachings under different masters. Afterwards he learnt the Mahamudra (doctrine of the great Phaggru Kargyu) symbol from Dagpo Lhajo at Gsam-po monastery.

He constructed a monastery at a place called Pham-po-gru in South Tibet (now known as Dena-Thsil-gDan-sa-mThil) to propagate the doctrine and was hence called Phagmo-Trupa. He died at the age of sixtyone in 1170 A.D. He had a large number of disciples which formed many sub-sects later on.

(c) Tshalpa Kargyu (Tshal-ba-kargyu)—the founder of this sub-sect was Zhang-Da-matrog (Zhang Darma Gritz) who was born in 1122 A.D.

His main preceptor was Wonggom Tshultrim (dBon-bo-Gom Thub-dal-bri-ma) who was a disciple of Dagpo. Later on he founded the Gzing-thang monastery to popularise the doctrine and Tshalpa Kargyu to convert the people. He died at the age of seventy-one in 1193 A.D.

(d) Barompa-Kargyu (Stor-bom-rwa-kargyu): Darma Wangchug (Dar-Ma-dbang-phug) was a disciple of Dagpo. He studied all the doctrines, both esoteric and exoteric, under him and Barom Kargyu attained all excellent virtues. He built the Barom monastery in the North and hence his tradition was known as the Barom Kargyu.

1. To pay his homage to the IXth Gyalwa Karmapa Wangchuk Dorje, Gyurmed Nangyal, the ruler of Sikkim constructed the first Karmapa monastery at Kalang in Sikkim in about 1730 A.D.,
We have seen before that the eight main sub-sects issued from the Dagspo Kargyudpa. But really speaking, they originated with the Phagpu Kargyud. In other words, they traced their heritage to the discples of Phagpo Trupa. They are:

(1) Driung Kargyud (a'Bri-Gnung bKa'bagyud)—it was founded by Kyuru Rinpoche (Slyu-Ru-Rin-po-che). He received the teachings of the Kargyud from Phagpo Drupa and became an eminent scholar and a famous monk. His religious discourses were usually attended by a number of his disciples including many monks. He built a monastery in Driung valley in Central Tibet and hence his tradition was known as Driungpa. In Ludhak, there are a large number of Driung Kargyud followers and many monasteries.

(2) Taglung Kargyud (tTag-Long bKa'-brgyud)—it was founded by Taglung Thangpa Trakdpal (tTag-Long-Thang-pa bka'-shi dpal), who was born in 1402 A.D. He became an attendant of Phagpo Trupa who taught him all his doctrines. Taglung Kargyud He built a monastery at Taglung (tTag-Long) valley for propagation of Buddhism and to his tradition became known after it.

(3) Yamtsum Kargyud (gYa'tsun bka'brgyud)—it was founded by Ye-Shes-Sang (Ye-Shes-Sang), a disciple of Phagpo Trupa and a native of Men-bear. He got the highest realisation just at the sight of his guru (preceptor). His foremost disciple was Yamtsum Kargyud Yamtsum (gYa'tsun-pa) who built the Yamtsum monastery there. He trained many disciples. Their tradition was named Yamtsum Kargyudpa,

(4) Tsugphu Kargyud (Kho-rphu-bKa'brgyud)—originated with two brothers¹, Rinpocce Gyal-tsha and Kunden Roppo, disciples of

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

(5) Shunyab Kargyud (Shunyab-Ka'brdug) — originated with Chokyi Senge (Chos-kyi-senge), a disciple of Phagmo Trupa. He built Nyerup Shunyab (Nye-phu-Shun-yab) monastery and gave religious discourses to the people. His tradition was known as Shunyab Kargyud.

(6) Marthang Kargyud (Mar-thang) — This tradition was started by Marpa Rinchen Lodro (Mar-pa-Rin-chen-Blo-Gros).

Marthang Kargyud

(7) Yenpa (Yelpa) Kargyud — this tradition was established by Yelpa Yeshe Tseg (Yel-pha-ye-shes-tseg). He Yenpa Kargyud built Shar sDo-rje Dro (Shar-Dje-rDo-rje) Lho-Yel-phug (Lho-yel-phug) and Chang Tans (Byang-Tans) monasteries for propagation of his teachings.

(8) Drukpa Kargyud (Druk-pa-Ka'brdug) — this tradition was established by Phagmo Trupa’s disciple Taangpa Drukpa Kargyud Gyare (Taang-pa-Gyare). Later it divided itself into three sub-schools, viz., the middle Drukpa, Lower Drukpa and Upper Drukpa.

(a) The Par-Druk (Middle Drukpa Kargyud) (Par-Drug) — Lang- rgya Padma rDo-rje (Lang-rgya-Pa-ma-rDo-rje) was a highly enlightened disciple of Phagmo Trupa. He built a monastery at Naphug. Among his disciples, Taangpa-Gyare (Taang-pa-Gyare-Ra) was a famous teacher. He built Wogchok (Ro-rgyud-rDo) and Ralung (Ralung) monasteries.
Then he went to a place called Namgyal phu (gNam-Gyi-phu) to build a monastery. Along with his party when he arrived there they saw huge Drak (aBrug—Dragon) flying into the sky with roars. He took it to be a good omen. And he called the name of the monastery as Drak (aBrug) and Druk Sewa Chang club Gon as also Namdruk (gNam-aBrug). For that is why this tradition was known as Druk and his followers as Drupka. There is a Tibetan proverb which means as follows,—

"Half of the people are Drupa Kagyudpas,
Half of the Drupka Kagyudpas are beggars,
And half of the beggars are Drubtobsa (Siddhas)."

Later on, in this tradition appeared many disciples. Among them there was Padma Karpo (Padma dKar-po), also known as Kuns Khyen (Kun-mKhyen—Sarvajna), who founded the Song Ngag Choling (gSang-ngags Chos-ling) monastery near the border of Astam in Tibet and it became the seat of the Druk-chheni incarnations. Tibet apart, this sub-school is very popular in Bhutan. It is because of this Bhutan is called Drak (aBrug).

(b) Med-Druk (bSnyad-aBrug — lower Druk)—Lopon Darma Wangchuk (LoRigs-pa-bSnyad-Ma-lhang-sphyur) was a disciple of Tsagpa Gyare and others. He led a very humble and disciplined life. He built Wuni (gBu-Ri) monastery and then made Sang-Ri as his seat.

(c) Tod-Druk (tBod-aBrug — Upper Druk)—Gyatshaspa Gampu Druje (gGos-bshungs-pa gMampu-bDro-je) was a distinguished disciple of Tsagpa Gyare. He had many disciples. Later in this tradition Barab Gyaltsen (Bbar-rgyal-ston) was a great scholar and writer. He was a disciple of Odshappa who was also a disciple of Padma Karpo. Among his disciples were Karmapa Kangchung Druje (Rtags-Byung-bDro-je), Kharchupa (gKhabs-gBu-phu) and Yogi Tenzin Dawa (bDag-po-bZin-rgya).

At present among all the Kagyudpa sub-schools Karma Karagyu (DaRma-Kar-may) is the most widely spread sub-school and comes first, the Drupka Kagyud comes second and Drigung Karagyu coming third.
Lastly, the Kargyudpa generally follows the tradition of Kadampa on doctrinal matters. But they further practise the four Tantras, viz., Kriyatantra, Caryatantra, Yogatantra and Ajutavanatres of the New Translation Tantras. Its special teachings are Narro-Chodruk of Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maitripa.

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

Mr. Hugh E. Richardson

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

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

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

To the west, not far from my camp, the Loong Ma—[the flowing Ma—] flowed northwards towards the Karmapa Zhama monastery of Yangpachen about 30 miles distant and too far for a visit. Beyond the river on the far side of the plain, plumes of steam rose from geysers of hot water. The region is now a source of geothermal power for Lhasa.

The grandeur and interest of Tshurphu Gompa, of which I had previously heard little and which had not, I think, been seen by a foreigner before, determined me to visit it again and finally leaving Tibet.

After so many years my memory, even with the help of notes made
at the time, can only sketch inadequately a few salient features of the
great monastery with
its stately chapels and halls, wonderful images, frescoes and thangkas, and religious treasures of all
kinds. I hope that some learned monk from
Tshurpu now living at Rumtek may be moved to
do for his old monastery what Dras Jigme Tashi
ng has done for the Jokhang at Lhasa and draw a
detailed ground plan locating all the temples, chapels and so on, and listing
their contents.

In the meanwhile, let me attempt to describe what I can. Although
I have heard no definite news of the fate of Tshurpu in
the Cultural Revolution”, I fear that the past tense must be used.
The monastery stood in the shelter of a scrub—covered hill on the north
side of a high, bare and narrow valley. In front, flowed a small tributary
stream of the Tshurpu river. After passing through a narrow gate in the
high wall surrounding the monastery one came to a wide paved courtyard with building on three
sides, the west side being open. In the center stood
a stone pillar dating from the reign of Ralpachen
and describing the foundation of a temple at Changbu in Tshurpu. It is
opposite a flight of steep stone steps leading to a doorway, with a chain
curtain, into what was perhaps a Gonkhang. I wondered whether this was the
original site of the early temple but was told later that the pillar was formerly
opposite the main assembly hall, further inside the monastery. No one seemed
to know about the Ralpachen’s temple or the name Changbu.

The principal temple, lofty and dark, contained the famous brass image
of Shaiya Muni, known as the Ornament of the World, made in about
1300 on the instructions of the second Zha-Nag hierarch, Karma Pakshi.

It is about 60 feet high and enshrined relic
image enshrined in
principal temple
of the Buddha and of several early religious teachers.

I had the impression that its head was rather
flat. There is a well-known story that Karma Pakshi
found the image was leaning to one side and that
he sat in meditation beside it and by inclining his body brought the image
to follow his movement back to the perpendicular.

The roof above the head of the image is surmounted by a gilded
pagoda-coullet (rgya phibs) which is said to be part of a very large

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

Another gabled roof surmounts a great hall in which were many Choten tombs containing the ashes and other relics of former hierarchs and other Karma Lamas. Fourteen of them were tall and massive, perhaps 40 feet high. That of Dus-sum Khyenpa with a simple clay-covered dome decorated lightly with painted figures reminded me of the tomb of Aina at Nyezhang. Round its base were some ornamental vases. Karma Pakshi's tomb was even more austere and its uncoloured clay dome was without any sort of decoration. The tombs of later hierarchs were rather more elaborate but were mostly of black painted clay with golden ornamentation, much simpler and more impressive than the lavish golden tombs of, for example, the Dri Jung Lamas at Yangri, Gompa or Dri Jung Thil. There were also tombs and reliquaries of some Red Hat Karma Lamas and some of the Pawa incarnations including the great historian Tsadu Thargya.

I was also shown many fine gilded images including one of the Ninth Zhabamsapa (Red Hat) Lama said always to radiate noticeable warmth also one of Lama Zangp who at one time created difficulties for the Karma Lamas but was reconciled to Dus-sum. Many gilded images of Khyenpa, and a very gaunt image of Milsepa of Red Hat Lamas said to be self-created, very different from the sturdy figure carved in chimsecos born by a previous incarnation and kept with other previous images in the Rinpoche's private rooms.

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

Over the entrance to the principal temple is a wooden tablet painted blue and gold, given by the Chinese emperor Yung Lo and inscribed
with his name. The Emperor had a special devotion for the fifth incarnation, Dzo-drin shek-pa, as can be seen in the remarkable painted scroll which I have described and translated in the Journal of the Royal Asiatic Society, 1909. It is about 50 feet long by 2½ feet in height and has panels of elegant painting illustrating the miracle performed by the Lamas on each of 22 days during his visit to China in 1607: alternating panels in gold lettering describe in five languages the subject of each painting.

There are also treasures from the earlier connections of the Zha Nag Lamas of the Mongol Emperors preserved and Chinese emperors at Rumtek and examination should discover whether it is that given by Mongke Khagan to Kardo Pakshi and later taken from him by Kublai and restored to the Lasa Raungchung Dorje by the Emperor Togli Timur in 1331. I was also shown letters from Chinese Emperors and many other treasures including palanquin manuscripts.

One last memory of my second visit is the graciousness of His Holiness in offering to perform the wearing the Black Hat for our party. It is now fairly well-known in Europe and America but at that time it was something of a mystery even in Black Hat wearing Lhasa, and my staff were awed ceremony performed by the honour. We were all deeply impressed by the solemn ritual with its bursts of thrilling music and by the grave concentration with which the Rinpoche performed it. At the end, when he gave me a scarf of blessings which I still have, I was greatly surprised and moved to be greeted by him with the touching of foreheads (dru-tshag). And with that in my mind I join the ngor-du gol-debs, the prayer that his reincarnation may speedily appear for the benefit of sentient beings.
The XIV Gyalwa Karmapa—
His Divine Personality

B. Ghosh

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

H. H. late lamented Gyalwa Karmapa emanated in the world of Tibet at a turbulent period of Tibetan history when the whole humanity first witnessed the total fateful destruction of first World War, 1914-1918, owing mostly for scientific and technological advancement and resultant discovery of vast destructive weapons. The world in the wilderness had some solace due to existence of oasis of spiritual giant all over the world. H. H. was born in the world, which was just arising out of the vast ruins of psychological disbalancer, facing ideological conflict—this was the year 1924.

The supreme head of Siddha of Kasgyu school was born at Dolkhor in Derge (Kham—Eastern Tibet) on the full moon day of the sixth month of the Male-wood mouse year corresponding to 1924.

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

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

Here we are not going to elaborate his life and various activities to understand this divine personality he represents.

From 1924 to 1981 the divine personality of H. H. blazed with actions,
It is unimaginable how he established a spiritual link throughout the world, establishing numerous Dharma Chakra Centres in many countries within a short span of time, with dedicated efforts of limited and devoted incarnate Lamas and devotees and admirers. H.H. devoted his whole life for propagation of Dharma, peace and harmony of the world.

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

This historically and spiritually important school of Siddhas has an important place in Buddhism. The Tantric practices (Sadhanas) and sublime doctrine from the primordial Buddha Vajradhara (Rdo-rje-hchung) transmitted the esoteric teaching to Tilopa. The female divinities, MKhlab-hkhor-mbas are said to have been responsible for the communication. First transmission of doctrine was by Dakinis to Khyungpo, the second to a Bengaliacentric Tilopa 975 A.D. from Buddha Vajradhara and Tilopa communicated the same to Naropa (Tib, Narota, Naropa, Nar) who was a Junior of Nalanda Mahavihara 1039 A.D.

He communicated the sublime teaching to his Tibetan disciple Marpa (Marpa Lobsawa =Marpa the Translator) 1012-86 A. D. and Marpa patented the esoteric doctrine to celebrated introduction of Siddha Tibetan wizard turned Yogi—Milarepa, the Cotton-clad Mila, Naropa preached six different kinds of doctrine popularly known in Tibet as “Naro Chos Drug” six doctrine of Naropa.

Bruntane bKhah—bugyud-bhupga text mentions the Kagyupa sect, It is stated therein that in its earlier period Marpa, Mila and successive disciples were white poles and that is why, they were called “White Ones” from the word “dKars” meaning “Command”. It may be recalled that the white rods in ancient times were distinctive garb of the Yigden (Naljorpa) in Tibet. The word “dKars” it appears to has been replaced by the word “bKhah” meaning “Command”; has
been adopted. The term bKah-brgyud means "Oral Tradition", the succession of those who transmitted the orally available teaching of the Master—The Buddha Vajradhara and the like.

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

1. Shangpa bKah-brgyud
2. Drogmo bKah-brgyud
3. Karna bKah-brgyud
4. Hsharam bKah-brgyud
5. Phagmo bKah-brgyud

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

Following sub-sects issued out from the Phagmo-bKah-brgyud (No. 5) Hriigung sub-sect, Naglung sub-sect, Khro Phu sub-sect, Thugspa sub-sect, Smartsang sub-sect, Yetpa sub-sect, Gyab-hrag sub-sect and Chugseb sub-sect.

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

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

Etymologically Karmapa means one who manifests the action-aspect of all the Buddhas. The late lamented Gyaltsha Karmapa, Rang-bhyung-rig-pai rdzo-rje, was the 16th in the succession of incarnation He embodied, represented and guided the accumulated spiritual energy. According to tradition the Karmapa has been universally reputed to have possessed and demonstrated in action the supreme spiritual power of predicting their next birth of the succeeding Avatara. Prior to their demise, on each successive occasion, the prediction
provided full information, such as, the names of the would-be parents, the place, date and time of birth. It is also well-known that the present one had left behind some imitations of forthcoming reincarnation.

Throughout his divine life extending from 1924 to 1981, H.H. blazed like the crescent moon diffusing smiling fragment to whomsoever, who sat near his holy feet, and generously offered loving kindness to humanity at large.

Karmapa was an unparallel and unique divine and majestic personality in a human garb. It was after H.H entered into final sublime Samadhi, his entire divine personality was revealed to us by H.H the Dalai Lama, with other reincarnated Tibetan lamas. This has Prayers for Karmapa, been beautifully and tangibly manifested in spontaneous reincarnation form prayers offered by nine lamas for prompt reincarnation during the funeral ceremonies, which took place on 25th day of 10th Tibetan month corresponding to 20th, December 1981.

It may be pointed out here that nine incarnated Lamas composed most appealing religious prayers, individually indicating complete theory of Trikaya concept and reincarnation thereof. It would not be out of place to discuss briefly the Buddha-Kaya concept for clear understanding the Karmapa as an embodiment of supra-mundane cosmic manifestation as celestial Bodhisattava and mundane human Buddha.

The Central concept of Mahayana lies in the Trikaya — three bodies of Buddha and Bodhisattva, along with the conception of Praja and Karuna.

The Hinayanist reverses Buddha as a superior Trikaya Doctrine human being (Narasimha), who attained perfection of wisdom in this life through accumulated merit arising out of Punya and Joana of his past lives. In Pali tradition he has also lokottara (Supra-mundane) besides mundane form.

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

It may be pointed out in this context that conception of Tulku (sprul-kha) in Tibetan answers to that of the Nirmanakaya.
The Buddha in Kaya concept is not completely three different entities, three aspects of one Buddha concept. From absolute, universal point of view, he is the transcendent, Dharma-kaya; from the point of view of ideality, he is Sambhoga-Buddhisattva to help sentient beings; from human point of view, he is the Nirmanakaya, son of King Suddodhana who attained bodhi and entered into Nirvana (final bliss).

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

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

Ringsa Tsülku

Mahamudra and Six Yogas are quintessence of Kagyuopa tradition of Tibetan Buddhism. The Six Yogas or Six Dharmas (Chen-nying) are meditation techniques which enhance the practice of Mahamudra (Phyag rgya-chen po) at certain points and under special conditions i.e., at that level of practice which is known as the Perfect stage (Sampannakramo, тхалпо-цим) of the Anuttara Yogas such as like Guhyasamaja, He-vajra, Chakrasamvara and Kalaakra, etc.

Tilopa (988-1098 A.D.), the first Guru of the Kagyu lineage, received the teachings of the Six Yogas from various Gurus. He received the teachings of Illusory Body and Transference of Consciousness from Nagarjuna and the teachings of Dream and Intermediate Lineage of Kagyuopa state from Chogyapa; the teachings of luminosity from Lawapa (Drodbupa) and the teachings of Candali (mystic heat) from Yogini Sumati (Sudhagimiti). As the four oral traditions merged into one, Tilopa lineage came to be known as Kagyu (the oral tradition). Naropa (1016-1190 A.D.) received the lineage of six Yogas from Tilopa and he along with his sister Niguma expounded the teachings so much so that the teachings became known as the Six Yogas of Naropa and Six Yogas of Niguma, both of which are still preserved in Kagyu teachings.

Marpa, the translator (1012-1097 A.D.), carried them to Tibet and through his noted disciple the saint poet Milarepa (1040-1127 A.D.) spread to all subsects of Kagyu School. The teachings have been zealously guarded and secretly transmitted for the last thousand years. They are still preserved in the original form as an oral tradition which is transmitted only after thorough preparation so that they may not be wasted or confused. The Abhayamamnamayamamadamadakini-spadesa (bka' yong-dak-pa'i'i sherd ma-don-gyi yige gsang ba-skhol-'gro'i lhan-nag) with its commentary by Marpa, forms the principal work of the Six Yogas. Among the 30 odd different kinds of literature on this topic available in India are the earlier and later Kapes (bka' dpes) written by Tilopa and Naropa respectively.

Tibetan saints and scholars of course wrote many commentaries later on. But it should be pointed out here that despite the vast literature available one cannot practise the Six Yogas without the assistance of an experienced Guru.
Here is given a general idea of the Six Yogas of Naropa, without going into the esoteric aspect of the Teachings—Candali or Tummo means 'fire' or 'vital fire'. A kind of psychic heat is generated and experienced through certain meditative practices. This heat serves to banish all types of obstacles and confusion. It is a fierce or wrathful Mystic heat—fire. Although the heat generation is given emphasis (gsummo—Candali) Candali does not deal with heat generation alone.

Another important part of this Yoga is the practice of nadi, prana and binding (Tibetan, thung, thigle) practice helps one to attain realization by synchronising body and mind.

The Tantric texts describe prana as the house, mind-consciousness as the rider, nadi as the pathway and binding as mind-nourishment. The prana functions in the left and right channels called Symbolic representation bla and rasa and therefore our mind conceives of Prana, Mana and the things in duality. In other words, we lapel Nadi in Tantric text into duality because the prana functions in the left and right channels named ‘blak’ and ‘rhasa’. These two channels represent the subjective objective activities and Karmic activities. If the prana function in the central channel (Avadhuta) the prana transforms into wisdom-prana.

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

Illusory body or appurtenance is broadly divided into three categories, viz. the mundane illusory body, the immaculate Illusory body; and the most immaculate illusory body. The universe and its contents are nothing but illusions as they have no substance in their nature. They just appear like illusory bodies, like dreams, like mirror-reflection and the like. To understand this and to meditate upon this helps one to cut off the mundane attachments and to realize the ultimate truth. This practice is known as mundane illusory body. Higher Tantricism makes one realize that the five aggregates, the twelve dhana and the six sense-organs

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are divine by nature. This practice transforms all the mundane thoughts into divine thoughts. The universe becomes a Mandala of divine deities where the forms are gods and goddesses; sounds are mantras; and thoughts are transcendental wisdom. Even this immaculate appearance has no substance and hence is illusory. This practice is, therefore, known as the immaculate illusory body.

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

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

Dreams are then transformed into the practice of luminosity. A constant practice on dream will have great effect on waking hours. There will be a time when the learner will see no distinction between the dream, waking hours and the drup. The practice of luminosity is believed to be the essence of the path. Luminosity in Tamil, Luminiyā is the spontaneous, self illuminating enlightened (Hod-gal, prabhāvā) Buddha-nature which could be seen only with the ultimate intuitive perspective or the deepest meditation. Though a momentary flash of luminosity appears when dying, fainting, fasting and copulating, it is not recognized as such. The meditator here would help to recognize those moments especially in dreams. It is therefore said that a Yogi is meditating even when asleep. Luminosity is regarded as the last stage of Samparnakrama of Anupatthaya Tasras and its practice leads directly to the experience of Samadhikāya and Dharmaikāya.

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

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

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

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

Pho-bs is also known as the teaching to achieve Buddhism without meditation. The purpose of these teachings is to be ready to die and to avoid being reborn in unfavourable situations. This is also divided into three stages of practice as found in Bardo. The first stage is to transform one into luminosity. The second stage is to realize the divine nature and accomplish the illusionary body. The last stage is to transfer one’s mind-body into the wisdom-mind of the Guru and Yidam or into some Buddha in Saklabari. These trainings are practiced during the life-time and they are used when all the signs of death are manifest. An accomplished person can help another person to a happy departing.

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

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A NOTE
ON THE PAPER
A BRIEF HISTORY OF KAGYUDPA

ven. Chimed Rinzing Lama

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

The prayer for the prompt reincarnation of H. H. Rang Jung Rigpai Dorjee (the 16th Gyalwa Karmapa) has also been added.


dharmapalas, all deities, may you arise.

Hung-Ma-bCho-sPros-bral-la-Ma-Chhs-Kyi-Ku
HUNG/MA CHO / TRGTRAL / LA MA / CHOKYIKU

unartificial, free from all artifice; dual and relative positions are the Dhamakaya.

Hung: The Guru, the Lord of Dharma, is the Dhamakaya.

bDe-Chhen-Longs-sPyod-bral-Ma-Chhos-Kyi-rJe
DE CHEU / LONGCHO / LA MA / CHOKYIJE

enjoying great happiness is the Lord of Dharma.

The Guru of great happiness is the Sambhogakaya.

Pad-sDong-Las-'Khurungs-bral-Ma-sPrul-Par-sKu
PAE DONG / LAE / TRUG / LA MA / TRUL PAI KU

lotus stem from Nirmanakaya

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

Khu-gsum-rDo-rJe-'Chhang-La-gSol-Ba-'Debes
KU SUM / DOR JE CHANG / LA / SOLWA DEB

Three Kayas / Vajradhara, / to praise

The supreme, original
and eternal Buddha.

I praise the Vajradhara who has the three Kayas.

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

Khyab-bdag-sKu-bZhi'i-dBang-Phyug-rDo-rJe-'Chhang.
KHYAB Dag / KU ZHI / WONG CHUK / DOR JE CHANG

Pervading Lord / four Kayas / powerful / Vajradhara
(titles for Dharmakaya) Bodies mighty

Do'gye Chang, pervading Lord with the power of the four Kayas;

mKhyen-brtse-Thugs-rJe'i-gTer-Chhen-To-Lo-Pa
KHYEN / TSE / THUG JEI / TER CHEN / TE LOPA

understanding / compassion / great / Telopa
true knowledge / sion / Treasure
Telopa the great treasure of compassion, having true knowledge and compassion;

Dran-Pas-Yid-Kyi-γDung-Sel-Na-Ro-Pa
DREN PAE / YID KYI DUNG/ SEL / NA RO PA

remembrance/ mental trou- clearings, / Naopa
bles, afflictions removing

The revered Guru Naropa, remembrance of whom removes our mental troubles;

mNyam-Med-dPal-IDan-Chhos-Kyi-bLo-aGros-rJe
NYAM-ME /AL DλN/CHOS-KYI-LO-GROS-JE
unequalled, / glorious / Marpa Lotsawa
Unequalled, glorious, most kind Chhos-Kyi-Lo-Gros (Marpa)

Byin-Gyi-lobs-Shig-bShad-Pal’i-IDo-Je’i-γdPal
JIN GYI LOB / SHIK / SHAD PAI RDO RJE PAL
bless / you / Milarepa
must

And must grant us your blessings,—Oh Milarepa.

Nyi-dDang-dByer-Med-mDzoc-Chig-γGam-Po-Pa
NYID DANG / YER ME / DZO CHIK / GAM PO PA
we and / without difference / make please / Gampopa
you or separation

Please make us without difference from yourself—Oh Reverened Gampopa.
bDag-Sogs-sNying-Nas-gScl-Ba-'Debs-Lags-Na
DAG SOG / NYINGNAE / SOLWA DEB / LAG/NA
we / from the heart / pray / d-/ if
(all being who / i.e. sincerely
suffer in Samsara)
If we pray to you from the heart,

KE CHIG / TSAM YANG / TRAL ME / JE ZUNG /SOG
instant / even for an / without / hold as disciples maybe
moment separating (take responsibility
for our welfare)
You must hold us as disciples without separating from us even
for an instant.

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

LU ME / DEN PAI / DRAE BU / YOL ME DU
undelevering, / truth / result / not late,
never cheating . (benefit for us) on time
May the result of your unfailing truth be timely.
Lép-par-sTsol-zHig-ld-sNang-mTha-yas-dPal
Legs-Par-sTsol-zHig-Od-sNang-mTha-yas-dPal

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

Re-Ba-sKongs-shig-sPyan-ras-gZigs-dBang-mChhog
RE WA / KONG SHIG / CHHAN ZIG / WANG CHHOG

hopes / fulfill / Avalorikṣitasvara
Grant us our hopes, you who are the Avalorikṣitasvara.

gSol-bTab-bras-Bu-sTsol-zHig-Padma-bByung
SOL TAB/ DRAE BU/ CHOL ZHIG / PAD MA JUNG
prayer / result / please / Padmasambhava

May the result of your unfailing truth be timely in bringing
benefit for us, Amitabha. grant us our hopes, you who are the
Avalorikṣitasvara. Please grant us results to our prayers, Padma-
sambhava.

Ma-bChos-rang-aByung-Chhos-Kyi-dBying-Kyi-ngang
MA CHO/ RANG JUNG/ CHO KYI YING/ KYI/ NGANG
unartificial / naturally / Dharmadhatu / of / nature
uncontrived occurring
From the nature of the uncontrived, naturally occurring Dharm-
adhatu.
The wave of awareness arose at your Vajrakaya.

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

May the form of your ceaseless incarnation quickly appear.
bDag-Sogs-'Gro-Don-sTo ba-Chen-Byed-Par-Shog
DAG SOG DRO / DON/ TOB CHEN/ JED PAR/ SHO
beings, those, benefit, very, do, act, you must
moving in, strongly
samsara
You must strongly act for the benefit of those moving in samsara.

Byang-Chhuub-Sems-dPa'i-sPyod-Pa-Byed-Par-Shog
JANG CHUB SEM PAI/ CHOD PA/ JED PAR/ SHO
conduct, deeds, do, you must
You must perform the deeds of a Bodhisattva.

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

'Khor-Ba-Dong-Nas-sPrug-Pa'i-mThu-Thob-Shog
KHO R WA/DONG / NAE / TRUG PAI / THU / THOB/ SHO
samsara, turn upside, then, empty, completely, power, must
(like inverting a cup and pouring out all its contents)
you must gain the effective power to upturn and empty samsara.
Then, from that time on you must strongly act for the benefit of those moving in samsara. You must perform the deeds of a Bodhisattva. You must accomplish a great wave of virtue for the benefit of others. You must gain the effective power to upturn and empty samsara.

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

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ལས་གསུམ་པོད་ཀྱིས་ལས་ཐབས་གྱི་བོད་ཀྱི་བོད་ལས་སྲིད་མོ་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི་ཐུབ་པའི

ཁེལ་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་སྤྱོད་ལེགས་ཁུགས་མོས་tested

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দেহত্যাগ করতে হলে দেহত্যাগ করতে হলে আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমি আমিনি
দুঃখ শরীরে শেষ কৃষ্ণচন্দ্র সর্বগুণের জন্য তিনি তার সাথে অনুভূতি করেনি হে! মূর্খ দুঃখের দিকে দৃষ্টি করেন না তবে তিনি তার সমস্ত কাজে চারু পরামর্শ করেন হে সম্প্রদায় শ্রীমদ্ভাগবতে। দুঃখের দিকে দৃষ্টি করলে তিনি নিজের সাথে সাথে তাকে দুঃখ কাটালে হে তিনি সুমধুর পশুর দিকে দৃষ্টি করলে স্মরণের সাথে তাকে দুঃখ কাটালে হে। কিন্তু তার প্রত্যুত্তর নিজের সাথে তাকে দুঃখ কাটালে হে। কিন্তু তার প্রত্যুত্তর নিজের সাথে তাকে দুঃখ কাটালে হে।

মন্ত্র: বীরিকাং দাহিম দুঃখান্তাং গুণময়নাম নাম শরীরাং আঘাতে মূলে নামে কুপস্তা ত্যাগ মোক্ষে আচার্য্য নীলকেন্দ্রে।
བོད་ཡིག་མེད་པར་ཐོབ་ནས་བོད་ཡིག་ཡིག་གཅིག་ཏུ་བོད་ཡིག་ལ་ཐོབ་ཐོབ་མི་བེན་པའི་་ཐོབ་པའི་ཐོབ་ལ་ཐོབ་པ།

མེད་པ་བོད་ཡིག་རིགས་པ་བོད་པའོ་ཆོས་ལ་ཐོབ་ལ་ཐོབ་པའི་ཐོབ་པ།

ཡོན་ཏོང་དེ་དག་མེད་པ་བོད་ཡིག་རིགས་པ་བོད་པའོ་ཆོས་ལ་ཐོབ་ལ་ཐོབ་པའི་ཐོབ་པ།
চলিয়ে যাওয়ার আগে নুনকান টিকাতার মার্গে ছিলো আমি কথার সতেজতা ক্ষুদ্রচিহ্ন না করেন নি, কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে কল্পনায় অনুঘটিত করেন আমার মনের মতে মন্দভাবে 

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མཐོང་པོ་ སྨིང་དྲུག་ རྫོགས་ བཙམ་བུ་ཟླེ་སྨིང་དྲུག་ རྫོགས་ བཙམ་བུ་ཟླེ་སྨིང་དྲུག་ རྫོགས་ བཙམ་བུ་ཟླེ་སྨིང་དྲུག་ རྫོགས་ བཙམ་བུ་ཟླེ་

དྲུག་པར་བཤད་པར་བCppType་སྤྲོད་པ། རེ་བོ་བཙན་ རོ་ངོ་བཙན་

བོད་རིག་ འིང་ཐུབ་ གཞག་ གནོན་ སྙིན་པོ་ བཞི་བཞི་ སྤིན་པོ་

བོད་འབྲི་ དབྱེ་བུ་ རེ་བོ་ རོ་ངོ་ དབྱེ་བུ་ རེ་བོ་ རོ་ངོ་

ཐད་ལྟར་ ལོང་ སྐབས་ རྒྱལ་ ཀུན་ ཀུན་ ཀུན་ ཀུན་

བོད་ལྟར་ ལོང་ སྐབས་ རྒྱལ་ ཀུན་ ཀུན་ ཀུན་ ཀུན་

བོད་ལྟར་ ལོང་ སྐབས་ རྒྱལ་ ཀུན་ ཀུན་ ཀུན་ ཀུན་

བོད་ལྟར་ ལོང་ སྐབས་ རྒྱལ་ ཀུན་ ཀུན་ ཀུན་ ཀུན་
མེད་ཀྱི་ངོ་བོ་དབང་པོ་རྡོ་རྗེི་ཞིང་གཞུང་ན་ནུ
མཇུག་ཟེར་བོན་པོ་འཕྲིན་པ་ཚིང་སྐྱེབ་ན།
གཞོན་བོས་དྲུག་མི་ཞི་སྨུག་གཟུགས་འཕྲིན་སྐྱེབ་ན།
དེ་ལས་ཤེས་བྱོོས་གཞུང་ནས་བདེན་བཤད་ན།
བོལས་མཐུན་འཕྲིན་པ་ཆིག་ཡིག་བྱང་བའི་འདི་དུང་།
མདོག་པར་དེ་སྤྱི་ཚིག་བཟོ་མ་བོད་དུ་དྭངས་།
དེ་དེ་ཀྱི་ངོ་བོ་དབང་པོ་རྡོ་རྗེི་ཞིང་གཞུང་ན་ནུ
མཇུག་ཟེར་བོན་པོ་འཕྲིན་པ་ཚིང་སྐྱེབ་ན།
ཞིག་ཟེར་བོན་པོ་འཕྲིན་པ་ཚིང་སྐྱེབ་ན།
གཞོན་བོས་དྲུག་མི་ཞི་སྨུག་གཟུགས་འཕྲིན་སྐྱེབ་ན།
བོལས་མཐུན་འཕྲིན་པ་ཆིག་ཡིག་བྱང་བའི་འདི་དུང་།

ཐུགས་ཉི་གོང་བོོ་དུས་པོ་དྲོལ་ོ་ཐོ་མ་བོད་དུ་
མདོག་པར་དེ་སྤྱི་ཚིག་བཟོ་མ་བོད་དུ་དྭངས་།
AN OUTLINE
ON THE PAPER
A BRIEF HISTORY OF H. H.
GYALWA KARMAPA

Shri Tashi Teering

1. Past, present and future lineages of Karmpa.
3. The 16 successive Karmapas, their names and dates.
4. Short biography of the late 16th Karmpa,
5. Footnotes.
নহিপন্থী হেন পুলিস সদর দপ্তর শেখর বিশ্বাস সাহ দায়িত্ব নেন।

শেখর বিশ্বাস সাহ নিযুক্ত হন।
নোঝ অদীৰ অন্তর্ভুক্ত করা যায় না, যেহেতু কোন অন্য মাধ্যমে প্রকাশ করা যায় কিনা সেটি যৌথ প্রকাশত্ত্বের জন্য সুযোগ সুবিধার জন্য। কারণ তেমনি সকল প্রকাশ সম্পর্কে প্রকাশ করা যায়। তাই স্বয়ংসংকলন মধ্যে শ্রেণীবদ্ধ করা উচিত।

তাই একটি সূত্র যুক্তিতে শ্রেণীবদ্ধ করা উচিত নয়। সেটি সংকলন নিয়ন্ত্রণের জন্য সম্প্রচার করা উচিত।

তথ্য সংগ্রহের জন্য সেটি সংগ্রহ নিয়ন্ত্রণের জন্য সম্প্রচার করা উচিত।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতু সমস্ত সংগ্রহ সম্পর্কে প্রকাশ করা যায় না, তবে একটি সংগ্রহ সম্পর্কে প্রকাশ করা যায়।

হাম যেহেতূ
হেলিয়া মৃত্যু হলে একটি উদ্ধার হয় তাই করলে এগিয়ে যাওয়া যেন আর সিক্ত করলে মানুষ হলে করলে একে করলে তাকে বিশেষ।

মানুষ নিজের স্বাভাবিক পথে যাওয়া হয়ে গেলে শেষ হয় তার উদ্দেশ্য।

ভবিষ্যৎ যে চলে একে কাঠের মালার মূল যেটা মারা দেয় ক্রিকেট বাতাস মারা খেলে কোনো একে ভালোবাসায় যেটা হয় কোনো একে ভালোবাসায় যেটা হয়ে গেল তাকে বলা হয় 'কাঠের চোখ কান্তি'।

যুদ্ধের মর্মান্তিক অর্থ কাঠের মালার মূল যেটা ফাঁসো করে দেয় ক্রিকেট বাতাস মারা খেলে কোনো একে ভালোবাসায় যেটা হয় কোনো একে ভালোবাসায় যেটা হয়ে গেল তাকে বলা হয় 'কাঠের চোখ কান্তি'।

কাঠের মর্মান্তিক অর্থ কাঠের মালার মূল যেটা ফাঁসো করে দেয় ক্রিকেট বাতাস মারা খেলে কোনো একে ভালোবাসায় যেটা হয় কোনো একে ভালোবাসায় যেটা হয়ে গেল তাকে বলা হয় 'কাঠের চোখ কান্তি'।
কখন নরকবলের কুঠিত কালে শিশায় দুই বালি ফেললে মেয়ের প্রাণ জীবন বন্ধ হয়ে গেল না।

বল্লো কথা নেচ এক সময় যেকোন কন্যাকে এই করেছেন সে এক বল্লোর কাজ হয়।

ধরণের মায়ের শাসন করেছেন কেন তা জানি না। এই কথা দিয়ে বলুন কি করেছেন তা পর্যন্ত যে দুই বালি ফেললে মেয়ের প্রাণ জীবন বন্ধ হয়ে গেল না।

বল্লোর কথা নেচ এক সময় যেকোন কন্যাকে এই করেছেন সে এক বল্লোর কাজ হয়।

ধরণের মায়ের শাসন করেছেন কেন তা জানি না। এই কথা দিয়ে বলুন কি করেছেন তা পর্যন্ত যে দুই বালি ফেললে মেয়ের প্রাণ জীবন বন্ধ হয়ে গেল না।
བཤད་ཀྱི་བ་ཐོག་མེད་པའི་ལས་ཁབས་ཅིང་། ཆོས་ལུས་སི་སྣང་བརྦ་མེད་པ། སྤྱི་ཚོགས་པ་གྱི་རྣམ་མགྲོན་པར་བཟོད་པས་ཀྱང་། འཇིག་ཤེས་སྣང་བཞི་བཞི་སྨིན་སྐེལ་དེ་བརྙན་སུ་མཐའ་གྱི་བརྙན་ལེན་མཐོ་ངོ་ གམ་ཁོ་རི་ཕྲེང་བཞི་མེད་པ་ཅིང་། འཇིག་གི་སྣང་བཞི་མཐའ་ལེན་མཐོ་ངོ་ གམ་ཁོར་བཟོད་པ་སོགས་དེ་ཕྱིར་བརྙན་ལེན་མཐོ་ངོ་ འཇིག་གི་སྣང་བཞི་ཚེ་བསྡུས་བཞི་དེ་དོན་དབང་། རྒྱུད་དོན་དབང་ བཞུགས་ལྷན་པ་ཐོག་མེད་པ་དེ་བོད་དུ་ལོག་ཅིང་། དབང་འཇིག་ཤེས་སི་མི་གཞུང་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ཞིག་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ཐོབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ལྡེབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་བོད་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་བོད་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་སྲོག་པ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ཞུས་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་གཞུང་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ཞིག་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ཐོབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་མི་ལྡེབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་བོད་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞུས་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་དྲོག་པ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞུས་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་གཞུང་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞིག་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཐོབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ལྡེབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་བོད་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞུས་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་གཞུང་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞིག་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཐོབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ལྡེབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་བོད་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞུས་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་གཞུང་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞིག་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཐོབ་ལེན་མཐོ་ངོ་ འཇིག་ཤེས་སི་ི་ཞུས་ལེན་མཐོ་ངོ་
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নরেন্দ্রনাথ টেঙ্গি প্রফ. শশী কুমার শর্মা

নরেন্দ্র টেঙ্গি প্রফ. শশী কুমার শর্মা

নরেন্দ্র টেঙ্গি প্রফ. শশী কুমার শর্মা

নরেন্দ্র টেঙ্গি প্রফ. শশী কুমার শর্মা
হাল পর্যন্ত মুক্তিচুক্তির সময়কালের ক্ষেত্রে নির্দিষ্ট সময় এবং স্থানের সম্পর্কে প্রশ্ন করা হলে ২০০১—২০০২ সালের মধ্যে স্থানীয় মানুষের ভাবনা হবে।

নামে যা যথেষ্ট প্রতিফলন এবং সদস্যের সংখ্যা নির্দেশ করে এই ক্ষেত্রে বিচার অনুষ্ঠানের মাধ্যমে মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

তাই যদি আমরা এই সময় এবং স্থানের ক্ষেত্রে অবশ্যই প্রাথমিকভাবে মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়, তবে এই সময়ের জন্য প্রায় সমস্ত মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

মাসনর্থ আওতার সময় সমস্ত উক্তি অনুসরণ করে হলো মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

আর এই সময়ের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

মাসনর্থ আওতার সময় সমস্ত উক্তি অনুসরণ করে হলো মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

আর এই সময়ের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

মাসনর্থ আওতার সময় সমস্ত উক্তি অনুসরণ করে হলো মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

আর এই সময়ের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

মাসনর্থ আওতার সময় সমস্ত উক্তি অনুসরণ করে হলো মানুষের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।

আর এই সময়ের জন্য দৃষ্টিকোণে অপরাজিত সম্মুখ হয়।
བོད་ཡིག་ཤེས་ུད་བྱུང་བུ་བཤད་གྲོ་ཐུབ་བཤད་མཐོང་བཤད་པ་ཁྱེར་གཅོད་ཀྱི་ཤེས་མཐོང་བཤད་
བོད་ཡིག་ཤེས་ུད་བྱུང་བུ་བཤད་གྲོ་ཐུབ་བཤད་མཐོང་བཤད་པ་ཁྱེར་གཅོད་ཀྱི་ཤེས་མཐོང་བཤད་
བོད་ཡིག་ཤེས་ུད་བྱུང་བུ་བཤད་གྲོ་ཐུབ་བཤད་མཐོང་བཤད་པ་ཁྱེར་གཅོད་ཀྱི་ཤེས་མཐོང་བཤད་

བོད་ཡིག་ཤེས་ུད་བྱུང་བུ་བཤད་གྲོ་ཐུབ་བཤད་མཐོང་བཤད་པ་ཁྱེར་གཅོད་ཀྱི་ཤེས་མཐོང་བཤད་


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নৃপথা কেলাই একটি প্রশিক্ষণ দিতে যাচ্ছেন তাদের মেয়ে অধ্যাপকের। তাহলে আলাদা করা হবে কেলাই একটি প্রশিক্ষণ দিতে যাচ্ছেন তাদের মেয়ে অধ্যাপকের।

তারা ২০২২ সালের শুরুর ভাগটা অধ্যাপকের প্রশিক্ষণ দিতে প্রস্তুত। তাদের মেয়েরা ভালুক সময় পাওয়া গেলে তাদের স্বাস্থ্যের মনে হল। তারা নানা কর্মে জড়িয়ে ছিলেন এবং এটি মেয়ের মাঝে পরিবারের মধ্যে একটি উপলক্ষ্য হয়েছিল।

২০২২ সালের শুরুর ভাগটায় কেলাই প্রশিক্ষন দিতে যাচ্ছেন তাদের মেয়েরা। তাদের মেয়েরা ভালুক সময় পাওয়া গেলে তাদের স্বাস্থ্যের মনে হল। তারা নানা কর্মে জড়িয়ে ছিলেন এবং এটি মেয়ের মাঝে পরিবারের মধ্যে একটি উপলক্ষ্য হয়েছিল।

পরিবারের মধ্যে এটি একটি উপলক্ষ্য হয়েছিল।
নবাব মুহাম্মদ আলীর সমাধি প্রতিষ্ঠার কাজ লিখেছিলেন আবুল কালেম মোহাম্মদ আলীর প্রয়োজন। এটি ১৮২৬-১৮২৩ সালে করা হয়েছিল এবং ১৮৩১ সালে সমাপ্ত হয়েছিল। নবাব মুহাম্মদ আলীর পদত্যাগের পরে প্রতিষ্ঠার কাজ লিখেছিলেন আবুল কালেম মোহাম্মদ আলী। এটি ১৮২৬-১৮২৩ সালে করা হয়েছিল এবং ১৮৩১ সালে সমাপ্ত হয়েছিল। নবাব মুহাম্মদ আলীর পদত্যাগের পরে প্রতিষ্ঠার কাজ লিখেছিলেন আবুল কালেম মোহাম্মদ আলী।
... এক সময় আমাদের মাঝে একটি হরণ করে নেয়া হয়েছিল মুলতাবক্ষ শহরের অপর পার্শ্ববর্তী একটি স্থান। সেখানে কোনো অদ্ভুত ঘটনা ঘটে নি। একটি স্থানের মাঝে বিন্যাস করা হয়েছিল। প্রথমে তুমি নিজের কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না। পরে তুমি কোনো অদ্ভুত ঘটনার কথা বলে না।
བོད་མི་མིང་བ་སྟོང་སུ། རུ་བཤིས་འཇིག་རྟེན་གོང་་ཐོབ་མེ་ཤིག་མཐའ་མོས་མ་ཁང་།

རྩེ་བན་འཇིག་རྟེན་རྫོང་བའི་དེབ་ཡུལ། འཇིག་རྟེན་རྫོང་བའི་ཤིང་བཙོ་བདེ་བར་བཤིས་མཐའ་མོས་

མཐའ་མོས་མ་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ། རྩེ་བན་འཇིག་རྟེན་རྫོང་

བཤིས་མཐའ་མོས་མི་མིང་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ།

རྩེ་བན་འཇིག་རྟེན་རྫོང་བའི་དེབ་ཡུལ། འཇིག་རྟེན་རྫོང་བའི་ཤིང་བཙོ་བདེ་བར་བཤིས་མཐའ་མོས་

མཐའ་མོས་མ་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ། རྩེ་བན་འཇིག་རྟེན་

རྫོང་བའི་དེབ་ཡུལ། འཇིག་རྟེན་རྫོང་བའི་ཤིང་བཙོ་བདེ་བར་བཤིས་མཐའ་མོས་

མཐའ་མོས་མ་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ།

རྩེ་བན་འཇིག་རྟེན་རྫོང་བའི་དེབ་ཡུལ། འཇིག་རྟེན་རྫོང་བའི་ཤིང་བཙོ་བདེ་བར་བཤིས་མཐའ་

མཐའ་མོས་མ་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ།

རྩེ་བན་འཇིག་རྟེན་རྫོང་བའི་དེབ་ཡུལ། འཇིག་རྟེན་རྫོང་བའི་ཤིང་བཙོ་བདེ་བར་བཤིས་མཐའ་

མཐའ་མོས་མ་ཁང་། 2011 ཉིས་སྟེའི་ཕེབས་ཐེག་ཆེན་མོང་པོ།
প্রকৃতপক্ষে আমরা পরমাণু বিশ্বব্যাপী সামগ্রিক জীবনের মধ্যে বিশ্বাস করি, যে আমরা পরমাণু গতির শুরু থেকেই আমাদের জীবন ও মানব কার্যক্ষেত্রের জন্য একটি গুরুত্বপূর্ণ প্রমাণ তৈরি করেছিলাম।
মোলাস্কোফবুত্তা কি একটি তুষার তা বিদ্যমান হলে কে কিছু পড়েছিলেন। ১৯৮৭ সালে মেস্কাগো সামরিক স্থান ছিল। তারা তিন স্থানে প্রতিদিন সামরিক স্থান ছিল। তারা তিন স্থান ছিল। ১৯৮৭ সালে মেস্কাগো সামরিক স্থান ছিল। তারা তিন স্থান ছিল। তারা তিন স্থান ছিল। ১৯৮৭ সালে মেস্কাগো সামরিক স্থান ছিল। তারা তিন স্থান ছিল। তারা তিন স্থান ছিল।
নয়নটি নিক্ষুষ্ণ হয়ে দিক দিকে ফুল উঠে সূর্যের আলোকে নিস্কাশিয় সম্পর্কের সমাপ্তির চেষ্টা করে। কেহ বললে হয়তো সূর্যের আলোকের সামনে নিয়ন্ত্রণ নিতে পারবে। আলোকের আরোহণে নিয়ন্ত্রণ করা হয় না।

নাশের সন্ধান নিতে হলে সূর্যের আলোকের সামনে নিয়ন্ত্রণ করা হয় না।
মন্ত্রণালয় ২০১৭ সালের সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে সাধারণ বিস্তারিত অর্থনীতি প্রতিষ্ঠানের মাধ্যমে।
བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ལས་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་སུ་སེམས་དཔའི་སྟེའུ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ལྷེ་རབ་ཏུ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 སྒོ་རི་ིར་འདི་ངོ་བོའི་མིག་དོན་སངས་སེམས་དཔའི་སྟེའུ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 དོན་དགའ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 དོན་དགའ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 དོན་དགའ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 དོན་དགའ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།

2020 དོན་དགའ་བོད་ཡིག་སྟེས་ཐུབ་ཐོབ་ཀྱི་ཞིང་ཞིང་།
གྲུབ་སྦྱོང་བུ་དབྱེ་རྣམ་ཐེན་ིར་བ་ཤེས་པ་2012—5ི་དྲུག་པོ་

སྡེ་བོ་ལུགས་ནི་ཕྱིར་བུ་ཆོས་2007—2009 རོགས་ཐོབ་དང་། རྔ་ལྕགས་

དགུན་གྱི་སྔོན་ལམ་མ་་བསྐྱེད་དེ་གྲོས་གྱི་ཡོན་ཏན་གྱི་ཐོ་སྦེ་དང་

གྲུབ་སྦྱོང་བུ་དབྱེ་རྣམ་ཐེན་ིར་བ་ཤེས་པ་2012—5ི་དྲུག་པོ་

སྡེ་བོ་ལུགས་ནི་ཕྱིར་བུ་ཆོས་2007—2009 རོགས་ཐོབ་དང་། རྔ་ལྕགས་
হেহে আমি চাই তো কিভাবে করা যায় বিতরণ প্রক্রিয়া! তাই হোক প্রথমে যেসব কর্মক্ষেত্রে অন্তর্ভুক্ত হলেন, তার বিষয়ে চিন্তা করুন।

প্রথম সন্ধান করুন সেখানে কিভাবে বিতরণ করা সুযোগ থাকবে। এটি উচ্চতর পর্যালোচনা গ্রহণ করতে পারে তবে এটি সম্ভবত কম খরচের মাধ্যমে করা যেতে পারে।

পরের মিলনযোগ্য অংশ চিন্তা করুন। এটি মাত্র কিছু সময় ধরে কাজ করে।

পরের মিলনযোগ্য অংশ চিন্তা করুন। এটি মাত্র কিছু সময় ধরে কাজ করে।
কর্মকর্তাদের সংগঠিত করা আইনের পুনর্তুলীতের জন্য ব্যবস্থা করা হবে। এই প্রক্রিয়া প্রচলিত করার জন্য, কর্মকর্তাদের সংগঠনগুলি এটি করা হবে।

মূল প্রক্রিয়া সংক্রান্ত মাধ্যমে কর্মকর্তাদের সংগঠনগুলি এটি করা হবে। এছাড়াও, কর্মকর্তাদের সংগঠনগুলি এটি করা হবে।
বর্তমানে আমাদের লেখা সম্প্রদায়ের বিকাশ হলো নতুন মাধ্যমের একটি পথ ছাড়া আর কিছু নয়। এই পথ হলো যাতে আমরা নতুন মাধ্যমের সাহায্যে আমাদের প্রতিষ্ঠান এবং প্রতিষ্ঠানের কর্মচারীদের সাথে সারাধিকারী সম্পর্ক স্থাপন করতে পারি। 

আমাদের স্থায়ী সম্প্রদায়ের একটি অংশ হিসেবে আমরা নতুন মাধ্যমের ব্যবহার বৃদ্ধি করতে প্রস্তুত থাকি। এই পথে সমস্যাগুলো সমাধান করতে পারি। 

আমাদের প্রতিষ্ঠানের দুই মাধ্যমের মধ্যে একটি পথ বিদ্যমান। এই পথে আমরা নতুন মাধ্যমের সাহায্যে আমাদের প্রতিষ্ঠান এবং প্রতিষ্ঠানের কর্মচারীদের সাথে সারাধিকারী সম্পর্ক স্থাপন করতে পারি। 

আমাদের প্রতিষ্ঠানের দুই মাধ্যমের মধ্যে একটি পথ বিদ্যমান। এই পথে আমরা নতুন মাধ্যমের সাহায্যে আমাদের প্রতিষ্ঠান এবং প্রতিষ্ঠানের কর্মচারীদের সাথে সারাধিকারী সম্পর্ক স্থাপন করতে পারি।
བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེگས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ། རྒྱག་དབང་གེ་ཁ་བོད་ཡིག་ལེགས་ནི་བྱིན་ཕྲྲི་ཞི་བོད་ཡིག་ལྷན་ཁྱབ་ཐུབ་བཟང་པོ་ལས་ཐོབ་སྤྱོད་ཐོབ་སྤྱོད་ལྔ།
བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་

དེ་བོད་ཡིག་གི་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་དེ་བོད་ཡིག་བཅས་པའི་སྲིད་བོད་
ইকায় কাম-তাত্ত্বিক ভোক্তা ও উত্থাপন করা হয়েছিল। এই কারণে তিনি অতিুল্য অমৃত্যু পাইছিলেন।

কলস তিনি একেশ্বরের জন্য স্বয়ম্ভূমিক অবশ্যই। রাগানদের যে জন্য দূরদৃষ্টি করতেন তিনি। তিনি তাঁর জন্য একেশ্বরের প্রতি নিপুণতা করতেন পারলেন।

শিবানন্দ তিনি স্মরণ করলেন তাঁর অবস্থায় কিছু দুঃখ প্রকাশ করেন। তিনি তাঁর আত্মার প্রতি নিষ্ঠুর হয়ে গেলেন।

তবে তিনি তাঁর জন্য নিদর্শন প্রদান করেছিলেন। এটি তিনি তাঁর জন্য প্রতি সমাধিস্থাপন করেছিলেন।

মায়ার নিকটে তাঁর একেশ্বরের জন্য স্মরণ করলেন। তিনি তাঁর জন্য স্মরণ করলেন।

মায়ার নিকটে তিনি তাঁর জন্য স্মরণ করলেন।

নিশ্চিত করেছিলেন।
岷玛拉玛达玛

6. 栗拉玛达玛     2003—2005

7. 唐玛拉玛达玛     2006

8. 唐玛拉玛达玛     2007

9. 唐玛拉玛达玛     2008

10. 唐玛拉玛达玛     2009

11. 唐玛拉玛达玛     2010

12. 唐玛拉玛达玛     2011

13. 唐玛拉玛达玛     2012

14. 唐玛拉玛达玛     2013

15. 唐玛拉玛达玛     2014

16. 唐玛拉玛达玛     2015

17. 唐玛拉玛达玛     2016

18. 唐玛拉玛达玛     2017

19. 唐玛拉玛达玛     2018

20. 唐玛拉玛达玛     2019

21. 唐玛拉玛达玛     2020

22. 唐玛拉玛达玛     2021

23. 唐玛拉玛达玛     2022

24. 唐玛拉玛达玛     2023

25. 唐玛拉玛达玛     2024

26. 唐玛拉玛达玛     2025
২৩ অষ্টম দিন থেকে প্রথম দিন চালিত হয় ।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

২৪ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

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২৬ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

২৭ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

২৮ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

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৩০ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

৩১ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

৩২ অষ্টম দিনের দিন প্রথম ডিনেস চালিত হয়।
আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

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আত্মা দেখতে পাওয়া একটি নতুন রূপ বিশ্বাস নিয়ে উঠেছি।

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བོད་པའི་བརྙན་པོ་ཆུབ་ཀྱི་བོད་པའི་ལྷུན་་བུ་གནས་བྱི་བོད་པ།

47 དེ་ཐུབ་པོ་དང་ཐུབ་པོ་དང་ཐུབ་པོ་འདི་ཡོད་པར་བློ་བོ་ཐུབ་པོ་ར་བོད་པའི་ལྷུན་་བུ་གནས་བྱི་

48 དེ་ཐུབ་པོ་དང་ཐུབ་པོ་དང་ཐུབ་པོ་འདི་ཡོད་པར་བློ་བོ་ཐུབ་པོ་ར་བོད་པའི་ལྷུན་་བུ་

76 འདུན་མ།“འི་ཐུབ་པོ་དང་ཐུབ་པོ་དང་ཐུབ་པོ་འདི་ཡོད་པར་བློ་བོ་ཐུབ་པོ་ར་བོད་པའི་ལྷུན་་བུ་

77 འདུན་མ།“འི་ཐུབ་པོ་དང་ཐུབ་པོ་དང་ཐུབ་པོ་འདི་ཡོད་པར་བློ་བོ་ཐུབ་པོ་ར་བོད་པའི་ལྷུན་་བུ་

20 Dharamsala, Vol. 3 No. 1 July 1967 དབྱར་བོད་པའི་ལྷུན་་བུ་གནས་བྱི་

76

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Functions and Activities

SRITOBS

VISIT OF THE CHAIRMAN, UNIVERSITY GRANTS COMMISSION

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

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

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

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

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

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

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

CONDOLENCE RESOLUTIONS

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

They were forwarded to the members of the bereaved families.
SRITOBS MEMBERSHIP DRIVE

[January-March, 1982]

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

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

Total Number: Life Members 4
- Institutional 9
- Ordinary 26

TOTAL: 30

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

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

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

iii) Bulletin of Tibetology containing a book on Buddhist Logic entitled Anubhamapariprdsa of Dharmapala, Sanskrit and Tibetan Texts with English translation by Shri N. Alimurani Sastry (Nos 1-3, 1961) was nearing completion.

iv) It had been decided to publish the first issue of the Bulletin of Tibetology (January-March, 1962) as Karmapa Commemoration Volume for which several learned Lamas and eminent scholars in the domain of Tibetology had been approached.

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

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

CRITICAL REVIEW OF SOME CHOSEN MANUSCRIPTS

The Executive Board, SRTIBS, held on the 24th March, 1962 discussed Dr. (Smt.) Kapila Vatsyan's letter in connection with certain proposals relating to the expansion programme, financing the Institute for development programmes from State Development fund and publication of the critical editions of some chosen manuscripts.

The following selected rare and very important texts were recommended for publication under the programme—
1. Kadlam Phachö, life and teachings of Atiśa-Dī conjunction
Srijanna, compiled by his chief disciple 'Brom-bston-
rgyal-ma'i, byung-gnas (one volume). 430 folios, full title:
'Brom-bston-pa-rgyal-ma'i, byung-gnas'i, skyes-rol-bka'-yda-
ms-bs-chos-bu'nyi-stu-pa (History of previous lives of
'Bromston).

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

Shri Vicrendra Nath, Assistant Educational Adviser, Ministry
of Education, Government of India, in place of Dr. (Smt.)
Kapila Vanyayan, attended the Executive Board meeting, held on
8th February, 1982 and suggested to fund the SRITORS from
the Plan instead of Non-Plan Budget where there was a limited
scope of expanding the budget.

EXPANSION PROGRAMME

The Executive Board, SRITORS, held on 8th February, 1982
discussed the proposal of construction of Guesthouse, Reading Room and
Library building for scholars and other visitors and tourists. Some
officers of the Sikkim Public Works Department had visited the spot
where the new building would be constructed and the estimate was
expected shortly.

KARMAPA COMMEMORATION LECTURE SERIES

At the Executive Board meeting, held on 8th February, 1982, it
was proposed that since the late lamented H. H. the XVI Gyalwa
Karmapa, Dharma Chakra Center, Rumtek was closely associated with
the Institute and contributed immensely towards the development of
the Institute, it was in the fitness of things that: “Karmapa Com-
memoration Lecture Series” be instituted in the Institute and every year
an eminent scholar would be invited to deliver the series in one of
the subjects of interest to the Institute.

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

Smt. Litha Pandhi

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

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

16th January, 1982,

L. K. ADVANI

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

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

Sd/ L. K. Advani
2—Rameshwor
3—Harilal
Gujarat

18th January, 1982,

S. V. SONALKER

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

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

19th January, 1987,

ALICE KHAN

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

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

21st January, 1982,

VI
MADHURI SHAH

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

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

2nd February, 1982.

C. S. NALLAIAH

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

Sd/- C. S. Nallaiain
Inspection General of Prisons
Karnataka, Bangalore.

3rd February, 1982.

K. L.N. REDDY

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

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

3rd February, 1982.
VIRESHORA NATH

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

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

9th February, 1982

N. R. LASKAR

I find this Institute very interesting.

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

19th February, 1982

DR K. BORA AND PARTY

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

Sd/- Dr. K. Bora, M. L. A., Assam
2. Dibeshwar Taati, MLA, Assam
3. Jagat Sagar, MLA, Assam
4. D. J. Aliuddin, MLA, Assam
5. Padmanabha Baoy, MLA, Assam
6. Nishit Ranjan Das, MLA, Assam

6th March, 1982

ANIL DEVAN

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

7th March, 1982.

Sd/- Anil Devan

VII
B. R. CHOPRA

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

Thanks,

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

14th March, 1982.

V. S. RAJU

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

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


R. R. SOOD

I am invigorated and fascinated.

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

26th March, 1982.

IX
<table>
<thead>
<tr>
<th>Srl. No</th>
<th>Year</th>
<th>Subject and Author</th>
<th>Folio</th>
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<tr>
<td>1.</td>
<td>1957</td>
<td>SKU PHRENG BCU BZHI PAI GSER KHIL NOA GSGL. Coronation story of H. H. the XIV Dalai Lama. Rani C. Dorjee (trans)</td>
<td>57</td>
<td>15.00</td>
</tr>
<tr>
<td>2.</td>
<td>1961</td>
<td>THE RED ANNALS parts. 1 (Tibetan text) Red' annals Holan deb ten (Deb-thar- dmam-po) as composed by Kunga Dorjee in 1346 A.D. underwent a redaction in 1538 A.D. While this revised version has been available in xylograph, handmade copies of the original have been rare. Kunga Dorjee</td>
<td>79</td>
<td>15.00</td>
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<td>3.</td>
<td>1964</td>
<td>BHADRACHARI (BZANG-SPYOD) Bhadrachari the Mahayana prayer book, well-known for its antiquity and popularity is presented in modern format with Indian text in Sanskrit script and translation in Tibetan script based on a xylograph from Nepal with certain features of its own, with an appendix extracted from Bodhiatvavacayavatana. Sunith Kumar Pathak</td>
<td>41</td>
<td>5.00</td>
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<td>4.</td>
<td>1961</td>
<td>PRAJNA (LENICON) Prajna the Sanskrit-Tibetan thesaurus of grammar, was compiled by Tenying Gyalthan in 1771 A.D.</td>
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<td>Srl. No</td>
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<td>5</td>
<td>1962</td>
<td>Art Book</td>
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<td>RGyan-drug-mchog-gnyis</td>
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<td></td>
<td></td>
<td>(Six ornaments and two Exquisites), on Mahayana Philosophy. (1670 A.D.) reproduces ancient scrolls depicting Buddha, Nagarjuna, Aryadeva, Atanga, Vasubandhu, Dignaga, Dharmakirti, Gomarpalba and Sakya-pralba reproductions are as per originals, the exposition in English presents the inconographical niceties and the theme of the paintings, viz., the Mahayana Philosophy. The treatment is designed to meet also the needs of the general readers with an interest in Mahayana Buddhism. A Sanskrit-Tibetan Glossary, a key to place name and a note on source-materials are appended. Five colours monochromes.</td>
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<td>The entire xylograph containing both lexicon and grammar parts is presented by offset (photomechanic) process.</td>
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<td>Year</td>
<td>Subject and Author</td>
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