SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
&
OTHER BUDDHIST STUDIES
GANGTOK : INDIA
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.

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PREFACE

Since the inception of the Bulletin of Tibetology, more than a decade and a half year 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.

Its popularity 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.

The Journal which was formerly published thrice a year is now being published as a quarterly journal as per direction of His Excellency Shri Homi J. H. Taleyar Khan, the Governor of Sikkim, President, SRITOBS, who has been taking keen interest in the overall activities of the Institute.

This is the third issue of the Journal (July-September, 1982) which is now being presented to our members, subscribers and the like.

Two learned papers apart, it contains an account of the functions and activities of SRITOBS and a list of books and Tibetan xylographs published so far.

Dr. Anikul Chandra Banerjee

Director,
Sikkim Research Institute of Tibetology
&
Other Buddhist Studies,
Gangtok,
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Buddhism moulded the thought, ideals and literature of the entire South-East and North-East portion of Asia from the 3rd Century B.C. to the 12th Century A.D. Tibet also came into contact with India through Buddhism whose contribution to the cultural advancement of Tibet is highly noteworthy.

The Tibetan dPal-brtan-los-son of Sum-pa-mKham-po-yeshes 'dpal-bbyar and Kun-dga-rDo-je's Deb-thar dam-po' give us a long list of Indian teachers who visited Tibet to propagate the sublime teachings of Buddha and participated in the Tibetan translation of the Buddhist works. Bu-ston\(^4\) also provides us with a list of teachers who visited Tibet. According to S.C. Das\(^5\) not less than eighty-nine teachers were invited to preach Buddhism in Tibet. They were further employed with the co-operators of the Tibetan teachers to translate the Sanskrit texts into Tibetan. They were indeed the spiritual teachers of the Tibetan Buddhist world but our knowledge of their life and career is very scanty. We know practically nothing about them beyond that they visited Tibet and took part in the translation works. We have positive evidence of only very few eminent teachers. The most eminent of them was Santarakṣita. Here is a brief account of this teacher:

Santarakṣita was born in the royal family of Zahor. In Tibetan he is called Zhi-ba-ts'o (lit. Santi-jiva). He is also known in Tibetan as Santaraksita and

1. P. 480.
2. PP. 128f.
3. The History of Buddhism in India and Tibet by Bu-ston—translated from Tibetan into English by E. Ghent-Cole, part II, pp. 276f.
4. Indian Pandits in the Land of Snow, p. 53.
5. In Bengal or near Lahore at some site not yet identified.
Acarya Bodhisattva. He was born during the reign of Gopala (680-705 A.D.), the founder of the famous Pala dynasty of Bengal and died at the time of Dharanapala who ascended the throne in 785 A.D. The dPag-bSam-IJon-bZang records that he must have lived between King Gopala and King Dharanapala. He was a distinguished teacher of the Yogacara school of Buddhist thought and the Professor of Nalanda University, the "Oxford of Buddhist India".

King Khri-Srong-IDen-bTsan (756-787 A.D.) was a staunch admirer of Buddhism and directed all his efforts to further the consolidation of Buddhism in Tibet. With this purpose he invited the famous Indian teacher Santarakshita to Tibet to spread the genuine teachings of Indian Buddhism among his people, Santarakshita came to Tibet and was warmly received by the people there "with all the honours due to his high position as the spiritual teacher of the king of Magadha".

Arriving in Tibet Santarakshita began to preach the fundamental teachings of Buddhism. He dwelt elaborately on the Buddhist code of morality consisting of the ten basic points of the virtuous life (Dasa Kusalan) and the chain of casual relation (PratyayasaMutpad) explaining the misery of the mundane existence, S. C. Das1 writes that 'Santaraksita introduced the observance of the ten virtues2 and Dharma which teaches the real state of the eighteen physical and corporeal regions with the eight prohibitions such as killing, the taking of what is not given, the commission of foul action, lying, drinking, dancing and singing and sitting on lofty seats'3.

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1. The History of Buddhism in India and Tibet by Bu-ston—translated from Tibetan into English by Obermiller, Part II, p. 187.
2. P.112.
4. i) not to commit murder, ii) not to commit theft, iii) not to commit adultery, iv) not to utter lies, v) not to speak evil nor utter abusive language. vi) not to tell falsehood, vii) not to steal, viii) not to be covetous, ix) not to think an injury, x) not to be averse to truth.
Santarakshita's eloquent sermons fell on deaf ears. His new code of moral conduct came in sharp conflict with the age-old theory and practices of the Bon religion. This enraged the malignant deities and devils of Tibet. The consequence had been that Tibet was visited by all kinds of bad calamities like storms, and epidemics raged horribly. "The great gods and demons of Tibet became wrathful. Lightening struck the palace of dMar-po-ri, and the royal palace of 'Phan-than' was carried away by water. Harvest was damaged and a great epidemic took place'. "When", says, S. C. Das1, "the mighty local gods and genii who delight in sin found that men were proved to virtue they became enraged and one of the most wrathful among them named 'NyetChin-Than hurled a thunder-bolt on the Marpori hall. Another frightful demi-god named Yar-Lha-Shan-po cast down the place of Phan-Lham of Yar-Lung. The fierce female spirits called "'Amsa" spread plagues and maintain all over the country". The adherents of Bon with the active support of the King's uncle invoked the people by alleging that this calamity was due to the wrath of the gods at the introduction of this form of religion and also for the presence of this alien teacher in Tibet. Undoubtedly this accusation caused a serious set-back to the propagation of Buddhism.

At the advice of the king Santarakshita had to flee Nepal for the time-being to evade the Bongo indignation. But subsequently the king invited him back to Tibet. Again the people began to offer opposition in his preachings of Buddhism. He then thought that a teacher possessed of supernatural powers and mystic charms would be able to move deeply the people of Tibet, steeped in sorcery, exorcism and the like. Accordingly, he advised the king to invite the celebrated Buddhist teacher Padmasambhava to come to Tibet and subdue the Tibetan devils and demi-gods.

On the advice of Acarya Santarakshita king Khri-Strong-jde-btsan

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3
sent messengers to bring Padmasambhava to Tibet. He accepted
the invitation of the king and escorted by messengers
came to Tibet in 747 A.D. With his siddhi power
he subdued all the local evil spirits of Tibet. This
indeed contributed to the re-assertion of Buddhism in Tibet.

The king built Sam-Ye monastery, the first Buddhist monastery in
Tibet and Acarya Santarakshita was appointed the head of the mona-
stery. Bus-ton¹ observes that Padmasambhava
"subdued all the Tibetan demons. Thereafter the
teacher (Santarakshita) was invited to Sam-Ye and
established his residence there". With the construction of this
monastery Buddhism made a steady progress in Tibet.

Santarakshita delivered many religious discourses to the Tibetans
and the king. The Blue-Annals¹ records that "many Tibetans took up
ordination and propagated the doctrine of the Vinaya". He conferred
the monk-vows first on the "Seven men on Tinla" (Gad-mi-mi-dun). "The seven most distinguished
and talented among the young Tibetans who were
selected by king Khri-Srong-Lde-btsan to be trained as monks by
Acarya Santarakshita, were thoroughly instructed in religion and
sacred sciences. The three elder ones among them were: Manjusri
of dPa', Devendra of rTsans, Kumudika of Bzan, while the three
junior ones were: Nagendra of 'Khon, Vairocana-rakta of P暴风
and acarya Rinchenchog of rMa a n d an internediate one was
Katana of gLan". Bus-ston² also tells us that "12 monks of the
Sarvastivadin were invited and it was put to the test, whether
the Tibetans could become monks or not. For this purpose seven men
were selected and ordained as monks".

After this a few Indian teachers like Vimalamitra, Buddhaguhya, Santis-
graha and Visuddhasimha were brought to Tibet. They translated

1. History of Buddhism in India and Tibet by Bu-ston, translated into English by
Oebber, v. II, t. 189.
2. p. 106.
3. The story of Buddhism in India and Tibet, Bu-ston, Pt. II, p. 190.
the Buddhist works into Tibetan in cooperation with those initiated before. Thus in the time of Santarakṣita there commenced the systematic translation of Buddhist works into Tibetan.

Santarakṣita was the author of several philosophical and logical works. In the Tibetan Tanjur a number of works are attributed to him among which the Vādāyāvartīvibhūvaṅcita and Tattvasamgraha (Tattvasamgrahakarika) deserve special mention. The first work is a commentary on the Vādāyāvartī of Dharmānanda. The Sanskrit original of this work is lost.

But the Tibetan translation still exists. The second one contains memorial verses of a summary of the Tattvas. It criticizes the moral and disciplinary part of the Buddhist and non-Buddhist systems. His other works are preserved in Tibetan translations, the Sanskrit originals of which are lost.

He worked hard for thirteen years in Tibet but then died suddenly of an accident "having been kicked by a horse, he went to his rest". Lastly, it may be observed that Santarakṣita was a Buddhist teacher in the real sense of the term who worked assiduously to give a solid foundation for Buddhism in Tibet. His contribution to the cause of Buddhism is indeed unique and highly praiseworthy.
Did Atisa-Dipankara Srijñana
Visit Sikkim?

Bibhutish Chakraborty

Today India's foreign policy is primarily based on immediate monetary and political gains. Probably for that reason, India mostly sends her traders, bureaucrats, politicians and musicians abroad with a view to establishing her favourable trade and political relations with other countries. This approach may earn dividend for her temporarily but this may not sustain in the long run. On the contrary, India, in the past, believed in maintaining cultural understandings with other countries on permanent footing. She, therefore, used to send her learned scholars, philosophers, saints and social reformers with missionary outlook abroad in order to propagate her thoughts and to maintain lasting cultural understandings with those countries. Although these dedicated Pandits had no such ambition like earning money, false reputation or to conquer other countries by force but to spread their knowledge, they used to accept such offers knowing fully well the rewards of such tours. They used to earn respects from the kings and the people alike in foreign lands for their exceptional qualities. They also upheld prestige of India so high in abroad that foreigners used to look forward to India for spiritual guidance.

Since the time of the first Tibetan polyglot, Thon-Mi-Sam-Bhout (632 A.D. onwards), a galaxy of saints and scholars from different universities of India visited Tibet for propagation of Buddhism. Atisa—Dipankara Srijñana (982-1054 A.D.)

was one of them. His role as a scholar, teacher and a reformer who intensified the cultural ties with eastern Asia including Tibet can hardly be exaggerated. He travelled Burma to

1. Pradip Chandra Guha, Forming Atisa-Dipankara Srijñana Millennium Celebration Committee, First Edition, April 8, 1982. But according to '\textit{Saran Chandra Das} Atisa was born in 980 A.D.

2. Ibid.
Tibet on foot and contacted people despite his old age and frail health. He preached Buddhism and popularised the cultural heritage of his country in these areas. He is, therefore, remembered in these countries even today—one thousand years later, with reverence. He was also regarded as the greatest scholar of India in his time. Hence, kings and people of Tibet made efforts and sacrifices to bring Atisa in their country in order to reform and re-invigorate the old religion of the land which had then become lax and corrupt. Although Atisa was worried by one of his well-wishers that his life would be shortened by twenty years if he dared go to Tibet, he decided to visit this land of snow at the age of 50 for he had a strong sense of social responsibility. He thought, "if I be of service to Tibet even if my life be shortened by going there I should not mind it". He believed that longevity should be subordinate to that of good of the world and his love for other things should prevail over his self-love.

Atisa established Kadampa (bKah—gdams) sect which literally means who knows how to translate every single word of Buddha into practice. (The religious discourses delivered by him at the request of his chief disciple, Domtongpa, are collectively known as Kadam Phacho consisting of 26 chapters). He wrote several valuable books including Dodhipathapradipa, Ceyasangrahapradipa, Satadvayavatara, Madhavamopadesa, Sanggaragbha, Hridayanisita, Bodhisattavavamanyavali, Bodhisattva-kramadigarvataratna, Saranagatadesa, Mahavanyapathasadhana-avatara, Mahayavanpathasadhanasangraha, Sutrattahasaccharavatara, Dasakusalakarmopadesa, Karmanyahya, Samadhisambhavapravritti, Lokottarasaptakavibhuti, Gurukyakarma, Cittopadatrayammersi and Sikkham, Sikkha nuchoiya-abhisamayya and Vimalarantralekham.

2. Swat Chandra Das, Indian Pandit in the Land of Snow.
3. Ibid.
He also trained scholars how to translate Sanskrit and Pali books verbatim into Tibetan and thus saved our sacred and rare books from extinction (most of our original Sanskrit books had been destroyed later by foreign invaders in India). Western historians and scholars were unwilling to accept India’s glorious past till recently in the pretext of non-availability of evidence. After discovery of these translated and some original Sanskrit books they were, however, obliged to accept India’s philosophy and civilisation seriously.

As Atisa-Dipankara was the spiritual guide of Nalisan, the founder of the grand hierarchy of Tibet, he is still remembered in Sikkim with profound respect. His personal belongings have been jealously guarded by the Lamas in various monasteries since long. Talung Monastery is one of them which is situated at the periphery of Kanchenzonga National Park, the second highest National Park in the world, in a remote area in Dzongu, reserved for the local Lepchas. One has to take one full day jeep drive from Gangtok via Mangan and then he has to walk on foot to reach to this secluded three hundred years old monastery. The monastery is opened to devotees once in three years for only one day (sometime in January and February as per Tibetan lunar calendar). One Foot-print thanka (scroll) of Atisa has been preserved by the Lamas of the monastery secretly for centuries. The Sikkim Forest Minister, Mr. Atup Lepcha who visited the monastery during the festival in 1981 confirmed me about the existence of the thanka which he saw there during his visit.

The monastery was constructed by the first Lama of Sikkim (Lhoh sang Ghampa) who came to Sikkim from a monastery in eastern Tibet where Atisa stayed (Tholing monastery) for sometime. The Lama constructed the original monastery somewhere in West Sikkim (probably Dubhi Rabdenchi). He, however, shifted all valuable articles including the footprint of Atisa to this new place just before Gorkhas invaded Sikkim. The invaders captured the whole of West Sikkim and plundered houses of Sikkimese and also demolished the original monastery abandoned by the Lama. It is said that the Lama
came to know about the Gorkha invasion well in time with his Tantric power and accordingly warned the first king of Sikkim (Thinsuk Namgyal) to take necessary actions. But the Chogyal did not believe the Lama’s forecast and did not take any precautionary measures to intercept the invaders. The Lama cursed the Chogyal and warned him that if any member of the Royal family would ever dare enter into the monastery he along with his family for generation would suffer his curses for not believing his forecast. Since then, as story goes, no member of the Royal family has ever visited the monastery.

The famous Rumtek monastery is also preserving the original signature of Atisha. The present Regent of the monastery, H.H. Samarapa Rinpoche has also confirmed this to me recently. It is reported that the rare and the sacred chanka was shown to the first Governor of Sikkim, Mr. B.B. Lal a few years back by no less a person than the late H.H. Gyalwa Karmapa XVI.

Many Sikkimese believe that some of the old monasteries still possess some personal belongings of Atisa and the Lamas guard them secretly for fear of theft. It is also commonly believed in this area that Atisa like Guru Padmasambhava visited Sikkim. An exhaustive survey is needed to reveal the truth.
Functions and Activities
Of
SRITOBS

Visit of Revenue and Planning Minister, Himachal Pradesh
Shri Sat Mahajan, Minister for Revenue and Planning, Himachal Pradesh paid a visit to this Institute on 17th September, 1982. He was warmly received on his arrival at the Institute by the Director, Dr. A. C. Banerjee and other members of the staff.

He was shown valuable and rare collections of xylographs, manuscripts and other art objects of the institute. He took keen interest in the research activities of Tibetology and discussed with the Librarian and Lama scholars on different aspects of Buddhism and Tibetology.

Maj. General Hanut Singh, Area Commander visited the Institute on 21st August, 1962. He was received on his arrival at the Institute by the Director, A. C. Banerjee and other members of the staff.

He and his family members were shown round the Institute’s rare and antique collection of Mahayana Buddhist art and other antique objects.

Observance of Drukpa Tsahi
Drukpa Tilishi (Drug- pa-Tilshi) literally means observance of Fourth day of Tibetan sixth month. On this occasion Lord Buddha gave his first sermon at Samsth on the Four Noble Truths (the Noble Truth of Suffering, the Noble Truth of the origin of Suffering, the Noble Truth of cessation of Suffering and the Noble path leading to the end of Suffering) to His five disciples at Sarnath ‘Mngadva ( Dver Yarik) after his enlightenment at Bodh-Gaya, under the Bodhi Tree.
On this auspicious day Buddhists celebrate this memorable occasion in all Sikkim monasteries and Lhakhangs. Lama and devout Buddhists offer butter lamps, incense and Khadis (scarves) to the deities therein.

Our Lamas and other staff members of SRITOBS also observed this festival in a very simple and solemn manner in the Central Hall (1st floor) of the Institute by chanting special prayers, offering Khadis and burning butter lamps and incenses.

Publications

The materials for the third issue of Bulletin of Tibetology (July-September 1982) are being prepared and will be sent to the President Sritoibs for approval.

The second quarterly (April to June, 1982) is already out.

In the meeting of the Executive Board, SRITOBS held on Wednesday, the 18th August 1982 with H. E. Governor of Sikkim/President Sritoibs on the chair, fixation of the price of the Bulletin was discussed and the following decision was taken.

In view of the great demand from the foreign countries for the Bulletin, the Board decided that it might be sold to the foreigners on annual subscription of $9 including postal charges.

As per President's directive the Editorial Board of Bulletin of Tibetology had been formed with Director, Dr. A. C. Banerjee, Deputy Director, Shri J. K. Rechung and Shri B. Shosh, Librarian.

As per President's directive a committee consisting of the following members had been set up to consider reprints of the back numbers of the Bulletin:

1. Justice Shri A. M. Bhattacharjee
2. Dr. A. C. Banerjee, Director SRITOBS
3. Shri J. K. Rechung, Deputy Director, SRITOBS
4. Yarpa T. S. Gyaltshen

Blockprints of six Tibetan xylographs were in progress.

Project for translating the works of Atisa-Dipankara Srijana from Tibetan

A Committee consisting of the following members had been set up for translating Atisa-Dipankara Srijana from Tibetan into English in the meeting of the Executive Board on 29th June, 1982.

1. Sri Justice A. M. Bhattacharjee Chairman
2. Dr. A. C. Banerjee, Director, SRITOBS Member
3. Shri J. K. Rechung, Deputy Director, SRITOBS Member
4. Shri B. Ghosh, Librarian, SRITOBS Member
5. Mrs. A. M. Bhattacharjee Member
6. Ven. Khenpo Lhodo Zangpo Member

The above six-member committee met and discussed the matter on 17th July, 1982 with Justice Bhattacharjee on the Chair.

The Director, SRITOBS also asked the following members of the staff to attend the meeting:

1. Shri Kunga Yonten Hochotshang, Research Officer, SRITOBS
2. Shri Jampa Yeshe. Research Assistant, SRITOBS
3. Shri Rinzing Ngodup, Museum Assistant, SRITOBS
4. Shri Samten Gyatso, Tibetan Librarian, SRITOBS

The Chairman of the translation committee after discussion on the matter approved the English translation of Kadam Pacho, dealing with Atisa’s life and teachings.

The Chairman further proposed that an expert committee would be constituted for translation of Kadam Pacho,

A translation Committee was formed consisting of nine members.
1. Dr. A. C. Banerjee, Director, SRITOBs Chairman
2. Shri J. K. Rechung, Dy. Director, SRITOBs Secretary
3. Ven. Ngawang Rinpoche, Lama scholar, SRITOBs Member
4. Ven. Khempo Lhodo Zangpo, Lama scholar, SRITOBs...
5. Shri Kunga Yonten Hochotshang, Research Officer, SRITOBs...
6. Shri Jampa Yeshe, Research Assistant, SRITOBs...
7. Shri Samten Gyatso, Tibetan Librarian, SRITOBs...
8. Shri Rinzing Ngodup, Museum Assistant, SRITOBs...
9. Shri B. Ghosh, Librarian, SRITOBs...

The Chairman proposed that Shri J. K. Rechung, Deputy Director, SRITOBs would act as the Secretary to the translation committee.

The Chairman further asked Shri J. K. Rechung and Shri B. Ghosh for submission of approximate financial involvement for publication.

As directed by the Chairman an approximate cost for publication of the Kadamb Phacho was submitted at a later date.

The Chairman told the members that he would shortly submit the report to the President, SRITOBs.

Chair of Buddhist Studies and award of two Research fellowships, Recognition of the Institute as a Centre of Research studies:

Regarding the Chair of Buddhist Studies and award of two research fellowships, Justice Shri A.N. Bhattacherjee, Chairman of the Committee told the Director in the meeting of Executive Board SRITOBs held on 18th August, 1982 that it would be advisable to announce our decision in this regard after recognition of the Institute as a Centre of Research Studies by the U. G. C.

The Director placed before the Board the proposal to North Bengal University for recognition of the Institute as a Research Centre.

The Board asked the Director to send immediately an application along
with relevant papers to be forwarded by H. E. the Governor, President, SRITOBs to the Vice-Chancellor, North Bengal University for recognition of the Institute as a Research Centre.

Mural Paintings

As directed by the President, SRITOBs, four new paintings were completed on the wall of the staircase leading to the first and second floors. These symbolic pictures depict: (a) Eight Auspicious Offerings (Tenchi Ze Gyu); (b) Dharma-pati, Ya-kka—The demon- Lord of riches (Nod gön 'Nordak); (c) Kirtimukha—symbol of prosperity and (d) Dharmachakrapavartana—Turning of the wheel of law (Hyday Chokkor).

These were painted by Lema Karjam Atsen, a scholarship holder Lhasari (Artist) attached to the Institute.

Domestic and foreign visitors to SRITOBs

During this quarter foreign and domestic tourists visited the Institute. A good number of them evinced keen interest in the rare collection of manuscripts, xylographs and other antique objects and consulted the books of the Library.

SRITOBs MEMBERSHIP DRIVE
(JULY-SEPTEMBER, 1982)

During the period (July-September, 1982) our membership drive had produced excellent results. Persistent efforts made by way of publishing appeal for membership and membership application form in the issue of Bulletin and sending from along with membership Rules and Regulations to various institutions. As a result the number of members increased to fiftyone belonging to different categories. Names of the members are regularly published in the Functions and Activities section of the Quarterly Journal. Below are given the
names of the members who had applied for the membership during the quarter according to categories:

<table>
<thead>
<tr>
<th>Name</th>
<th>Category</th>
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<tbody>
<tr>
<td>1. Shri M. D. Joshi, Proprietor, Josse &amp; Josse, Lai Market Road, Gangtok.</td>
<td>Institutional</td>
</tr>
<tr>
<td>2. Shri Taga Khampa, Managing Director, Sikkim Times Corporation Ltd., Deorali, Gangtok.</td>
<td></td>
</tr>
<tr>
<td>3. The Managing Director, Sikkim Jewels Ltd., Manufacturer of Industrial Jewels Bearings, Jewel Centre, Gangtok, Sikkim.</td>
<td></td>
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<tr>
<td>4. The Managing Director, Denjong Agricultural Co-operative Ltd., Elephant Mansion, Deorali, Gangtok.</td>
<td></td>
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<tr>
<td>Name</td>
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<td>7. Shri P. D. Rai, Managing Director,</td>
<td>Institutional</td>
</tr>
<tr>
<td>Sikkim Flour Mill Ltd., Tadong Industrial Estate, Gangtok.</td>
<td></td>
</tr>
<tr>
<td>8. Shri Karna Bahadur Chetri, Managing Director, State Bank of Sikkim, Gangtok.</td>
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<tr>
<td>10. The Manager, United Commercial Bank, Gangtok Branch, Gangtok.</td>
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<tr>
<td>11. Shri S. Norden, General Manager, Government Fruit Preservation Factory, Singtam, Sikkim.</td>
<td>Ordinary</td>
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<tr>
<td>Total Number</td>
<td>3</td>
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<td>29</td>
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<td>Total</td>
<td>51</td>
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Total amount of Membership fee received and deposited by cheque and cash Rs. 34,500/- (Rupees Thirtyfour Thousand Five Hundred) only.
DISTINGUISHED VISITORS TO SRITOB5
(JULY - SEPTEMBER, 1982)

During the period a few distinguished persons visited the Institute of Tibetology and Other Buddhist Studies. Here are given their names as also a few selected observations (July-September, 1982).

Shri Satpalji Maharaj on 18. 7. 82, Shri Bhumwant Singh on 20. 7. 82, Shri Subhash J. Rele, Editor - Industrial Times, Bombay on 22. 7. 82; Shrimati F. N. Bilmora on 31. 7. 82; H. H. Zongsar Jamyang Khenpo Thubten Chokyi Gyaltshen Rimpochhe, Tshuklakhang, Gangtok on 0. 8. 82; Shri Vivenda Prapat, MGO Branch, Army AVT New Delhi on 1. 8. 82; Shri Mahendra Prasad, M. P., 2, Duplex Lane, New Delhi on 21. 8. 82; Maj. Gen. Hanut Singh, 17 Mt. Div, HQ, Gangtok on 4. 8. 82; Shri K. R. Sood, Officer on special duty, National Library, Calcutta on 15. 9. 82; Shri A. Basu, Deputy Chairman, ITC Ltd., Calcutta on 15. 9. 82; Shri Sat Maharaj, Hon’ble Minister for Revenue and Planning, Himachal Pradesh on 17. 9. 82; Shri U. P. Sawjney, Joint Secretary, Department of Economic Affairs, Government of India, New Delhi on 28. 9. 82; Deputy Secretary, Department of Economic Affairs, Government of India, New Delhi on 28. 9. 82; Shri T. D. Kansara, U. A, May Fair Garden, Bombay on 28. 9. 82; President, Vivekananda Committee, Karnataka and Shri A. Nanda, M.L.A., Karnataka, Shri Welingkar, M.L.A., Karnataka on 28. 9. 82; Shri Gian Prakash, CAG of India on 30. 9. 82.

During this quarter (July - September, 1982) 1013 tourists including foreigners visited the Institute.

OPINIONS OF THE DISTINGUISHED VISITORS TO SRITOB5

SATPALJI MAHARAJ
My blessings,

Sd/- Satpalji Maharaj
16. 7. 1982

17
BHAGWANT SINGH
Home of knowledge of Tibetan language and literature.
It has been my privilege to visit and be conducted in
most engrossing manner.
Sd/- Bhagwant Singh,
20. 7. 1982

SUBHAS J. RELE
I was highly impressed with the rare collections.
Sd/- Subhas J. Rele,
Editor-Industrial Time,
Bombay
22. 7. 1982

MRS. F. N. BILMORIA
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It's an honour to visit this vast ocean of knowledge.
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and how proud also of these ancestor of ours who in
the wisdom decided on leaving this written knowledge
for the prosperity.
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28. 9. 1982
A. V. AINPANDAI
A highly emotion and devotion evoking place. Indeed was facinated to be here to learn something of Tibetan religion.

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Deputy Secretary, Deptt. of Economic Affairs, Govt. of India, New Delhi.
28. 9. 1982

T. D. KANSARA
This is my first visit to this Museum. I wish I have come here decades ago (I am now 77). I would then have been able to learn Tibetan and derived benefit of inspira-
tion from a study of the ancient scriptures in stare here. The loss is entirely mine. I hope, I shall have an opportunity in my rest life, which is no more than 15 years away according to my astrologer.

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   Karnataka.
3. Wainganker, M.L.A.
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21
GIAN PRAKASH

I was happy to have gone round this Institute. It has a wealth of Buddhist literature. Tibet has preserved the literature on Buddhist culture, religion and its various beliefs. It is a paradise for philosophers and thinkers. Greater use of the facilities have to be made.

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Tenzing Gyaltshaman

Art Book

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