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

EDITORS

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<td>NIRMAL C. SINHA</td>
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4
INDIA IN 'DZAM-GLING RGYAS-BSHAD
—Lama Sherab Rhabd

The book 'Dzam-gling rGyas-bshad (Geography of the World) occupies an important place in Tibetan literature from the historical and positional points of view of world geography. The major part of the book is about India ('Phags-Yul); since the most important elements of Tibetan culture, namely, Dharma, and Akhara or Lipi, came from India. The learned author of the book Lama Tenpo was born near the famous mountain called Amnye 'Ma-Chen sPos-rin in Amdo. He is known as the pioneer writer on geography of the world in Tibetan literature. The author wrote about 1810 on the world outside Tibet in three chapters. In the first chapter he wrote about that part of the world in which great countries like India were situated. In the second chapter he wrote about the routes to India, the different holy places there, the people of India and their religions and customs. In the third chapter he wrote about the rest of the world in general terms. The India portion of 'Dzam-gling rgyas-bshad has not been translated into English. It is for me a matter of privilege and honour to attempt a translation of the introductory portions on India. I ardently hope that this humble attempt will be appreciated by scholars interested in Tibetan history and I request their advice on improvement in my rendering of the original text into English. I have also kept the notes at a minimum, but I hope to provide adequate annotations, when the entire translation is completed.

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

The Indians, themselves call (their country) Hindusthan. The Europeans (call it) यमदेव (Yin Te We Lang) and in China it is known as वैज्ञानिक बुद्धसमूह (Kavat Thyen Gruu Ko Ham Tse), Famous as भूमि (Thyen) (Arya)-this noble country of India, has the shape of a triangle (Chos bByung in Tibetan).

It is a vast (country) and in the north extends to the Himalayas or the snow covered ranges. In the other three directions it is mostly bounded by (different) seas and the narrow southern extremity extends far into the ocean. In the centre, between east, west and
south is Mount Vindhyā. In the black mountains 1 of the southern Himalayas there are some (important) regions of India, so the Acharyās have said. These countries are also described on the map. (Called Sa Yi Go Lā in Tibetan.) The country (of India) is plain for the most part and there are only a few mountains with forests, various flowering plants and many fruit-bearing trees.

The Ganga, the Sindhu, the Narmada, the Brahmaputra and the Yamuna commonly called Jumna and many other rivers, large and small, flow in all the four directions and there are (smaller) rivers in between. In this country in the time of spring and early summer the climate is hot. Some times, in the spring it is very windy but that is for short periods only. In late summer and autumn, due to torrential rains, the heat is not excessive. In the winter time, because it is quite warm, the springs do not freeze and snow does not fall. Frost some times occurs, but throughout the four seasons the fields (remain) cultivable and very many different kinds of grain are grown. भाजु (Salu) or white rice itself is known as भजुर (Thakur bhej), the food of rich people. It is fragrant, delicious and large-grained. Another variety called भजिसु (Ponali), i.e. rice colour is yellow, coloured rice. This thin rice is also fragrant. The rice called मुखवत (Sukh-hadalas) smells of the six medical herbs. The small grained rice called भजिसु (Bajishi) when boiled becomes fluffy, delicious and very soft. Thus there are more than a hundred different varieties of rice.

The best of the pulses are चन्दा (Chandā) or चन्द (Kulata) भजु (Monga) in Chinese called भजु (Lus Dvaoo) and चन्द (Masha) called चान (Shao Dvaoo in China) etc. Among the common pulses there are five colours of विदाथि (Vitaw-wat), three kinds of भज (Matar) white, black and variegated and mustard called in China चान (Shao-Dvaoo) of two varieties and so on. Thus there are many kinds of pulses. There are different kinds of माढ, known (in Tibet) as the crop which requires no cultivation भजु (Chena) and भजु (Kokumi) or in Chinese भज (Yueh) and (other) millets have more than a hundred varieties. That which is called भज (Basti) or barley is known as भजु (Kuo-Lang) in China. There are many varieties, white and black, big and small, good and bad. There is भज (Bajira or Baja) called भजु (Yueh-ku) in China and white and black भजु as well. White and black sugar cane, two kinds of cotton plant called भज (Narmu) and श (Pa Ae) and so on. 1 i.e. covered by forests.
The different kinds of crops are beyond counting. The fruit called बटाडर (Katabari) jackfruit is (as big as) a man can carry. The cover is blue green and contains many fruits yellow in colour, in size like a duck's egg and very sweet. It grows where the trunk joins the branches. The fruit called भर (mango) has twigs with three leaves each and is shaped like an apricot. Different in colour, taste, leaves etc. are mangoes of red, yellow, orange, blue, green and many other colours. In size they range between two folded hands pressed together and a hen's egg. The taste is of many kinds both sweet and sour. The trunk of the गेला (banana) tree is wrapped in leaves. The leaves are twice the span of a man's arms in length and one span in width. The fruit is shaped like लिंगा (male gender). In width it is between four or five fingers, and the length is a span or more. They grow connected at the stem in groups of two, three, seven eight etc. The taste is very sweet. In Tibet it is known as monkey's ear or India's hand. Other (fruits) are called गजल (Amrita fala) गजल (Jambu fala) गो वर (Aml) बुटर (Gulac) सनलिया (Anjita) or known in China as त्रिपल (Tori) बुटर (Sela) or सूतर (Lung yan in (Chinese)) गुलाब (Gula) गुल (Yalis) भुजर (Tsohara) or धनुर (Kharu pati) रोल Solo or गुल Gushi and different varieties of oranges known as जालिय (Naramgi). There are लिंगा लिंग (Shamkh Dharya) etc. and नायो (Nepo) of many varieties. Almonds are known as Gya-gur-Tar-ka (in Tibetan). गो वर (Tentu la fala) or in Tibetas Amor fruit is known in Amor as monkey's ear. There are also grown peaches, apricots, "three year peaches", pomegranates, green and purple grapes of many varieties, water-melon तनु (Shin Da) in China and (another melon) called बल (Kalin Ta or बला Ta-gva).

The last is not very sweet in flavour but otherwise similar to the former.

The importance of Musk-melon or called भुजर (Men Thyen Gva) in China is very sweet. गिर्ला (Kacharya) or गल (Shar-gya) in Chinese is about the size of a fist and white, yellow, blue, green-black or multicoloured. There are many varieties of colour, taste and shape of गल or cucumber in Chinese called गल (Shah Hulo). Some are sweet and some are not. There are of different sizes.

The गल (Go hum Ta) or गल. Lvo Gva is orange in colour. It's size varies from the size of a Tibetan water jar to that of a man's head. The गल (Site Go Hong Ta or गल दुग्गा) Dung Gva

2. Indian almond
(in Chinese) is light blue and about the size of a man's head. गोशा (La Au Ka) or हुसी(Hu Tsai) शुवी (Shui) तिता (Tita) नार (Nar) रिग्गु (Riggu) श्व (Shu) तिवारी (Tiwari) गोया (Goya), also called लाला (Lala) गोया (Goya) which means petals of the golden flower. गोशा (Gosa) or गोशा (Gosa) Chins is of several kinds white, blue, golden etc. तुतु (Tutu) or called हुसी (Husa) in Chinese, in Tibet is known as गोशा (Gosa) and so on. There are many varieties of fruit bearing plants. गोशा (Gosa) is called गोशा (Gosa) in China. गोशा (Gosa) is a root called गोशा (Gosa) (Pae Shun) in Chinese and is about as big as a medium sized radish. In favour and like Tibetan गोशा (Gosa) Groma, it has white and red varieties. The root called पुरारा (Purara) is not in flavour and about the size of a water jug. The root called आला (Ala) (Potato) various in size from about the same as a thumb to that of an earthen vessel and is sweet in taste. Otherwise there is गोशा (Gosa) (Gosa) or गोशा (Gosa) Phehes. गोशा (Gosa) (Salaga) called गोशा (Gosa) in Tibetan and various kinds of edible roots गोशा (Gosa) (Not Yi) गोशा (Gosa) (Bathuba), गोशा (Gosa) (Chandam-bathuba) and गोशा (Gosa) (Bosi) and so on in many kinds of vegetables. mKhal-nea Dzo-sha (mKhal-nea Dzo-sha) in Tibetan called गोशा (Gosa) Shima, there are large and small, white and black etc. various kinds. Likewise there are some varieties of पुरारा (Purara) or in Chinese called गोशा (Gosa) Kyang Hwa, गोशा (Gosa) Prepar and गोशा (Gosa) (Mith) or गोशा (Gosa) Shomuna etc.; many kinds of pulse can be prepared as vegetables. There are many edible flowers and roots which grow in water: white lotus, common pink lotus, हुसी (Husa) (Kumud) (water lily), red and blue गोशा (Gosa) (Utala) (a lotus) etc. and also there are गोशा (Gosa) (Chaupata in Tibetan) flower or called in Chinese गोशा (Gosa) (Yos Thang) गोशा (Gosa) (Kipata) or गोशा (Gosa) (Ling Tsao) गोशा (Gosa) (Kalamapa), गोशा (Gosa) (Sela), गोशा (Gosa) (Kulabra) or गोशा (Gosa) (Dzuu Chau Mix) कुलमेंगा (Kulmenta) or गोशा (Gosa) (Tichitoova) गोशा (Gosa) (Kulafato) or गोशा (Gosa) (Yos Chui Sang) गोशा (Gosa) (Bal) or गोशा (Gosa) (Chinayangbing) गोशा (Gosa) (Chanei) or गोशा (Gosa) (Momo- Ba) and गोशा (Gosa) (Mokara) or गोशा (Gosa) (Mik-khac). 3. mKhal-nea Dzo-sha is said to be kind of fruit of two species used in kidney disease.
Among the animals, the Ganj Raj is three to four times as large as the common elephant. In the Sutras it is referred to as गणजराज (Ganajraja) or Ba-glung (in Tibetan). The elephants which flourish on Mount Mulaya भारत are much larger than other elephants and are known as intense elephants. The elephant known as भूमि (Bhumis) has no tusks; in colour and form it is unpleasant and it is very fierce. The elephant which comes from the land of मग (Mag) is tame, small of stature with proper gait etc. The horse which can travel on the surface of the water is known as the finest horse. The horse called रथी गोरा (Thathi Gora) has a splendid body and having long legs like those of an antelope, travels by leaps and bounds. The horse called भृगु (Bhrigu Gora) (Thurky) is large booted. These days many come from यल (Yali). Apart from these, there are many kinds of horses called गोम शत्र (Gomshita), दम (Dum) and दानक (Kana Kye) etc. of small size. There are many kinds of cattle, including the cow which, while never giving birth, continually produces milk, known as wish fulfilling (cow). There are buffaloes; the one humped camel called बंगली (Bangli); the two humped चिड़ (Chiddi); mules; donkeys; goats; sheep and many other kinds of animals.

There are four varieties of Vajra Ratna. गुणमाद (Gunanad) is of the same material as पद्मराज (Padmin Rag), but white in colour.

4. Ba-glung is called Gaja in Sanskrit.
The jewel called पुष्प रज्ज (Pushpa Rajj) is of the same material as above but yellow in colour. Also प्रताल (Padma Rajj), प्रत्याय (Indra Neela), भौल (Margad), नाल (Nal), वाल (Vadurya) or greenish blue and ज्वरुष (Jvarushi) in colours: white, golden and blue respectively. There are five kinds of pearls and four corals. There is gold, पुर्तुमु (in Tibetan), silver, पुर्तुल (Purul) conches which turn to the right; तीव्र (Shaligram) etc. There are many kinds of jewels. The many varieties of silk include प्रोसा (Parpassa), विलाय (Khen Khab), सर्व (Sarv), शीत (Dhotama) शिराम (Thithian), मशैर (Mashir) etc. There are very many kinds of cotton, the best of which, costing hundreds of thousands (are known as) शीत (Shita), अवाल (Awala), and काज (Kaj) etc. Apart from these, there are many kinds of clothing such as लस (Lata), सोल (Sul), बाट (Banata), etc. There are very many kinds of wealth including gold, silver and copper coins etc. The animals of the forest: wild elephants, rhinoceros, forest buffaloes, wild horses, wild cattle, wild men and श्रीमाण (Krisnmasar) black antelope and many other kinds of deer.

There are birds of many kinds whose song is very pleasant and who are replete with feathers of (many) colours such as peacock, parrot, cuckoo, कोयला (Koyela) and गुरल (Gurling) etc. There are many kinds of wonderful birds such as the गुरु (Garuda), blue necked bird (i.e. नील-काटित) and the bird called ब्या वुला (Buga Vala) whose beak is one cubit in length. There are various kinds of carnivora: Tiger, Lions, Bears, Dred Mong, Leopards, गुंग (Gung), जाकल, शाबोगो (Shabog), शार्बी (Sharba) etc.

The dangerous and venomous snake called गुंग (Gung) is capable of swallowing a buli alive. The very venomous snake called चितप्राप्त (Chitraprapata) travels beneath the surface of the earth. The one called गुरल (Koota) has thickness of a pillar and as

5. पुर्तुमु (Purum) a kind of gem.
6. पुर्तुल (Purul) in Tibetan-It is not identified proper English word.
7. Bya Vu La, May be spelling mistake (Buga ?)
8. Dred Mong, a kind of bear in Tibet.
9. Gung a kind of cat.
long as seven or eight times a man’s length, as it travels it emits a hissing sound. The (snake) called शरारत् (Ghorakshita) is like the foregoing in size etc., it stays in trees called around them. There are many varieties of large snakes; one has one horn and sounds like a horse. There is a (snake) like animal called श्री (Bhoom.) with edible flesh. So I have heard. Apart from these, there are snakes of various sizes, from more than half the span (of a man’s arm) to the span of a man’s hand. There is a snake white in colour. The skin on its head has the shape of an umbrella, and inside its brain is the jewel called श्वेत (Svaramanj) with this jewel at night it appears that the make travels with a lamp. When it moves, it has the power to go as swiftly as an arrow. It is extremely poisonous, and called in Indian language, त्रास (Ghomwana). There is a snake called शरारत (Maho Rak) is colour either blue or red with many heads. It can take life with just a glance. The snake called श्वेत (Pauniy) is green in colour like a peacocks throat and is small in size. It is very poisonous. The one called श्वेत (Bhamin) has a head at either end. Also there is a seven step snake. The one called son of the wrathful one, is variegated or red in colour and is extremely venomous. There are many kinds of poisonous small creatures, such as the insect शिफर (Alim Kar), the scorpion, the त या (Bla), and leeches of two kinds, those which live in water and those which live on dry land.

There are many kinds of honey bees called र (Bhamas), दत (Dhati) बेरल (Bhringgi) etc., ants houseflies; and harmful insects of very many kinds in lakes and rivers. There are शतिश (Kolita) and (other) fish which are edible. There are inedible and interesting fish of many other kinds. There are many harmful crocodiles; कुमङ (Kumibhara), one crocodile: the killer of babies. द या (Gda) द का (Gayya), द क क (Suis), etc. There are many interesting (or wonderful) creatures such as snails making conches, turtles, oysters, cowries, crabs, water-snakes, mermaids, sea-horses, water-sheep, water-castle, etc. So I have heard.

In divisions of the country are villages, cities and towns. There are innumerable holy places of the leader of those who conduct "hither to freedom"; the King of the Sakya as well as of those Buddh
who came before him. There are thrones where they sat (and taught),
monuments reminding us of their activities and stupas containing their
relics in their interior. There are many holy places and monuments
where the highly attained Bodhisattvas (of the past) took whatever
form was appropriate to convert beings (such as) kings, ministers, mer-
chants, householders, teachers, brahmins, rishis, birds and animals etc.

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

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

There are the staying places and viharas of the highly attained
Pandits such as Sri Natha Arya Nagarjuna, the individual meditation
caves of शालिश्च (Saraha), नुजिग (Layipa), नालिग (Gurakkhapa)
etc. and of the eighty four Mahasiddhas and the places where
various signs of accomplishment were shown by them. There are foot
prints of Mahadeva and many other such gods; as also the places where
many Asuras were subdued and specially the Dwarf or वाचृ (Bhavon), i.e. Vaman Avatar, said to be the incarnation of Vaisravana,
the birth places of नरीष्ठु (Narasingha) or Miyl Seng ge (in Tibetan)
परशुराम (Parashuram) or dGa’ Byed sGra sTa Chan (in Tibetan),
रामराम (Rama) and ख्रम (Krishna) or black Brahmin.
There are also many (other) places where demons, Asuras, Yakshas
etc. were subdued. Moreover there are the places of origin of many
Rishis such as Kapila, Vyas, भर्तरी (Bhar-
dvija), Gautam etc., and places where various amazing things arose
from miracles and from the power of curses were witnessed. The won-
derful holy places of many Dakinis, both worldly and those passed
beyond the world11 who are openly dwelling or wandering (inside our world) is beyond counting. How can one describe them com-
pletely?

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

12
GLOSSARY

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

Rivers.
1. गंगा (Ganga) - Ganga
2. सिंधिया (Sindhi) - Sindhi
3. नरमदा (Narmada) - Narmada
4. ब्रह्मपुत्र (Brahmaputra) - Brahmaputra
5. यमुना घाटका गण्डुरा - Yamuna or Jamuna

Grains, Cereals
1. चावल (Chawal) संस्कृत: चावल - a kind of fine fragrant rice
2. ठोकुर चावल (Thokur Chawal) - the food of rich people
3. गोश्चिक - yellow colour rice, the thin is fragrant
4. सुगन्धपत्तिक - this rice smells of the six medical herbs
5. राजपत्तिक - when boiled becomes fluffy delicious and very soft, etc.

6. चिकू (Chiku) - pulse
7. बुरुल (Burul) - a kind of pulse
8. हूंगी (Hungi) - a kind of kidney bean
9. मांसर (Mansar) - a kind of pulse
10. हिल्डोर्फिक - there are five in colours

Fruits and vegetables.
1. कड़ाक्क (Kadakka) - jackfruit
2. मुंग (Munga) - mango
3. बैंग (Banga) - plantain, banana
4. जिल्हुल (Jilhul) - a bunch of grape or pear
5. बेल (Bela) - black plum
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<th>No.</th>
<th>Hindi</th>
<th>English</th>
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<tbody>
<tr>
<td>6.</td>
<td>धनिल (वृत्त</td>
<td>a wild fig tree</td>
</tr>
<tr>
<td>7.</td>
<td>कुरु (पुतली)</td>
<td>fruit of custard apple tree</td>
</tr>
<tr>
<td>8.</td>
<td>गुवा (गुडगुडा)</td>
<td>guava</td>
</tr>
<tr>
<td>9.</td>
<td>वापरित (वापरित)</td>
<td>not identified</td>
</tr>
<tr>
<td>10.</td>
<td>बूहुपुफ़ि (बूहुपुफ़ि)</td>
<td>seed of the poppy plant</td>
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<td>11.</td>
<td>सैंपो (सैंपो)</td>
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<tr>
<td>12.</td>
<td>मूलिक (मूलिक)</td>
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<td>13.</td>
<td>नालिम (नालिम)</td>
<td>orange</td>
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<td>14.</td>
<td>शेखवारा (शेखवारा)</td>
<td>not identified</td>
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<td>15.</td>
<td>मैथिली (मैथिली)</td>
<td>almond</td>
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<td>16.</td>
<td>नासिया (नासिया)</td>
<td>not identified</td>
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<tr>
<td>17.</td>
<td>बांदा (बांदा)</td>
<td>not identified</td>
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<tr>
<td>18.</td>
<td>गुलाबु (गुलाबु)</td>
<td>Diospyros Embryopteris, a tree of average size like ebony</td>
</tr>
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<td>19.</td>
<td>कंकू (कंकू)</td>
<td>water-melon</td>
</tr>
<tr>
<td>20.</td>
<td>काळिन (काळिन)</td>
<td>water-melon</td>
</tr>
<tr>
<td>21.</td>
<td>मक्कू (मक्कू)</td>
<td>musk-melon</td>
</tr>
<tr>
<td>22.</td>
<td>काल्य (काल्य)</td>
<td>not identified</td>
</tr>
<tr>
<td>23.</td>
<td>कन्याक (कन्याक)</td>
<td>cucumber</td>
</tr>
<tr>
<td>24.</td>
<td>गिलोदिलो (गिलोदिलो)</td>
<td>not identified</td>
</tr>
<tr>
<td>25.</td>
<td>गली (गली)</td>
<td>gourd</td>
</tr>
<tr>
<td>26.</td>
<td>गाढ़ (गाढ़)</td>
<td>not identified</td>
</tr>
<tr>
<td>27.</td>
<td>नाई (नाई)</td>
<td>snake-gourd</td>
</tr>
<tr>
<td>28.</td>
<td>फूड (फूड)</td>
<td>not identified</td>
</tr>
<tr>
<td>29.</td>
<td>शतेव (शतेव)</td>
<td>bitter gourd</td>
</tr>
<tr>
<td>30.</td>
<td>फूल (फूल)</td>
<td>not identified</td>
</tr>
<tr>
<td>31.</td>
<td>तुकु (तुकु)</td>
<td>not identified</td>
</tr>
<tr>
<td>32.</td>
<td>गुपुरा (गुपुरा)</td>
<td>not identified</td>
</tr>
<tr>
<td>33.</td>
<td>बांडाम (बांडाम)</td>
<td>sweet-potato</td>
</tr>
<tr>
<td>34.</td>
<td>पून (पून)</td>
<td>not identified</td>
</tr>
<tr>
<td>35.</td>
<td>शह (शह (शह)</td>
<td>-potato</td>
</tr>
<tr>
<td>36.</td>
<td>भोजी (भोजी)</td>
<td>the priyangu creeper</td>
</tr>
<tr>
<td>37.</td>
<td>भागल (भागल)</td>
<td>not identified</td>
</tr>
<tr>
<td>38.</td>
<td>भागल (भागल)</td>
<td>not identified</td>
</tr>
<tr>
<td>39.</td>
<td>बांड (बांड)</td>
<td>not identified</td>
</tr>
<tr>
<td>40.</td>
<td>गार (गार)</td>
<td>carrot</td>
</tr>
<tr>
<td>No.</td>
<td>Item (Sanskrit)</td>
<td>English Translation</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>41.</td>
<td>धनुकुल</td>
<td>not identified</td>
</tr>
<tr>
<td>42.</td>
<td>तेज (पुष्प)</td>
<td>radish</td>
</tr>
<tr>
<td>43.</td>
<td>नींदिस</td>
<td>not identified</td>
</tr>
<tr>
<td>44.</td>
<td>कुम्भ (कुम्भ)</td>
<td>the pot herb Chenopodium album</td>
</tr>
<tr>
<td>45.</td>
<td>वलया (वलया)</td>
<td>a kind of herb</td>
</tr>
<tr>
<td>46.</td>
<td>शेलक (शेलक)</td>
<td>poppy</td>
</tr>
<tr>
<td>47.</td>
<td>शूरी (शूरी)</td>
<td>not identified</td>
</tr>
<tr>
<td>48.</td>
<td>वाय</td>
<td>&quot;</td>
</tr>
<tr>
<td>49.</td>
<td>जसिम (जसिम)</td>
<td>a small plant, the leaves of which are used as vegetable, fenugreek</td>
</tr>
<tr>
<td>50.</td>
<td>तेजिय</td>
<td>not identified</td>
</tr>
</tbody>
</table>

**Flowers:**

1. कुम्भल (कुम्भल) - water lily.
2. चुंबन (चुंबन) - the blue lotus.
3. शंखपक | the champak |
4. किंद | not identified |
5. खड़मिय, (खड़मिय,खड़मिय) - the kadamba flower; the tree Nuxia cadamba, a tree with orange-coloured fragrant blossoms |
6. जीव | not identified |
7. खुदर | " |
8. जमलेस | " |
9. मुरलकिश | " |
10. जीर (जीर) - jasmine flower |
11. जमलेस, (जमलेस) | jasmine |
12. जीर | not identified |
13. खुदर | " |
14. खड़मिय | " |
15. खड़मिय | " |
16. जमलेस, (जमलेस) | " |
17. जमलेस | " |
18. फिलमा (फिलमा) | Bel fruit |
19. जीर | not identified |
20. जमलेस | " |
21. जमलेस (जमलेस) - the tree Bapsia lalifolia bearing sweet flowers which are used in the preparation of a spirituous liquor.
12. गुट, betel.
13. गुण, cane.
14. सागुफ, betel.
15. गुल - not identified
16. गुल (गुल) - seems S.l
17. गुली (गुली) " Sugen
18. गुलाभ (गुलाभ) - shalmali or a silk tree
19. गुलाव - buayan tree

Animals.
1. काकडगुल (काकडगुल) - a big elephant
2. गुलाब a kind of elephant and has no tusks.
3. गुलागुल a kind of horse, from Tadik.
4. सोलक गुलाब (सोलक गुलाब) a kind of horse, has a splen- dour body; of Turki stud
5. गुलाब a kind of horse
6. गुलाब not identified.
7. गुलाब "
8. गुलाब (गुलाब, गुलाब) - pony
9. गुलाब - the one humped camel
10. गुलाब (गुलाब) - camel
11. सोलक - deer
12. कुमारी - the spotted antelope, a kind of black antelope which is said to possess the heart of a Bodhisattva.
13. सोलक - not identified
14. गुलाब - a mythical deer with eight legs. A leopard.

Gems.
1. सोलक - pearl
2. सोलक - coral
3. सोलक - gold
4. सोलक - silver
5. सोलक (सोलक) - a gem or precious stone brought from the Himalayas and the Indus, described as being of four sorts, white, pale-yellow, red and dark blue.
6. सोलक - ruby
7. सोलक - topaz
8. झीरी - sapphire
9. सालें (सालना) - emerald (green)
10. नाइट - not identified
11. दीर्घ - "
12. शिवरंजन (सालिश्रय) - Vishnu's symbol in black stone.

Clothings
1. परोंद - not identified
2. गलव द्र - a brocade
3. स्वर - not identified
4. गोदाम (धोती) - "
5. तथाकार - "
6. सतित - "
7. सीमाह - "
8. जलाह - "
9. तली - "
10. ठप - "
11. लज - "
12. कलज - a broadcloth.

Birds
1. कोंक - a cuckoo
2. मुरुलङ्क - not identified
3. स्वप्नु (सुनां) - a bagula?

Insects
1. श्रमिष्य (श्रम्पार) i.e. python
2. निशाब्धिन - a very venomous snake
3. बगी - these are different kinds of snakes
4. बाप - "
5. भी - "
6. सोमनु - the jewel of the snake.
7. श्राब - different kinds of snakes
8. मुरुक - "
9. श्राय - "
10. लगिन - "
11. श्रावसित - "
12. भर - not identified
<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>13</td>
<td>पति</td>
<td>not identified</td>
</tr>
<tr>
<td>14</td>
<td>स्वस्थि (स्वस्वस्थि)</td>
<td>&quot;</td>
</tr>
<tr>
<td>15</td>
<td>ब्रज</td>
<td>conch</td>
</tr>
<tr>
<td>16</td>
<td>भूषा</td>
<td>turtles</td>
</tr>
<tr>
<td>17</td>
<td>शीत्र</td>
<td>oyster</td>
</tr>
<tr>
<td>18</td>
<td>तोरीर</td>
<td>oyster</td>
</tr>
<tr>
<td>19</td>
<td>बन्द्रत्र</td>
<td>crab</td>
</tr>
<tr>
<td>20</td>
<td>जल-विर</td>
<td>water-snake</td>
</tr>
<tr>
<td>21</td>
<td>महारा</td>
<td>mermaid</td>
</tr>
<tr>
<td>22</td>
<td>सोरो</td>
<td>sea-horse</td>
</tr>
<tr>
<td>23</td>
<td>जल-थे</td>
<td>water-sheep</td>
</tr>
<tr>
<td>24</td>
<td>जल-फै</td>
<td>water-cattle</td>
</tr>
</tbody>
</table>

**Fish**
1. राजा - a kind of fish
2. भूला - a kind of crocodile
3. गान्धा - seems a kind of crocodile
4. गाण्डा - not identified

**Saints.**
1. प्रति - Saraha
2. जीत्र - Luyipa
3. गारात्र - Gaurekha

**Epic heros**
1. वामन - Vaman Avatar
2. नारायण - Narasingha
3. नरसुरान - Parashurama
4. राम - Rama
5. कृष्ण - Krishna
6. अर्जुन - Arga
7. शुद्रवाज - Bharadvaja
8. कालित्ता - Kapila
9. त्यास - Yassa
10. पार्थ - Pārtha
11. गौतम - Gautama

18
THE DICTIONARY OF CSOMA DE KOROS

— Lama Chimpa

In 1967, we my colleagues and myself—were working on some Tibetan Texts at Kalmpong and used to consult various Tibetan dictionaries including that of Csoma De Koros. That was my first chance to read and realize the importance of the Tibetan - English Dictionary by Csoma de Koros. We got the English meaning of many strange Tibetan words from this dictionary. Since then I am using it with great respect for Csoma de Koros. We went to Darjeeling to pay our respects to the great Hungarian pioneer in Tibetology by way of visiting his grave in Darjeeling cemetery.

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

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

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

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

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

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

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

The only possible help Cosma de Koros obtained, it appears,
was from Tibetan to Tibetan and Tibetan to Mongolian dictionaries
and particularly the Mahayurupati, the Tibetan Sanskrit Dictionary
specially prepared for the good translation of Indian literature into
Tibetan. The present Tibetan Kanjur and Tanjur are the result of such
lexicoms, and such dictionaries of olden days which had no alphabetic
order properly. In modern sense, we can better call them vocabularies than dictionaries. So, if Gesar de Koros utilized them for his dictionary, he must have experienced enough hardship for bringing the words into proper order. And of course, giving suitable English equivalents of Tibetan words, without any consulting material to go by is itself the task of a great master.

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

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

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

The number of words collected by Gesar de Koros but neglected by the later Tibetan dictionary compilers are considerable. But since my scope is limited, I can mention only three such words here by way of illustration. I choose these three because they are different by nature. One is a common word, the other is a classical word, and the third is a word of historical value. Words such as following:-
(1) 'Ga Shig (Csoma) "Some anw, some". Das dropped.
(2) gTan-tshigs-rig-pa, (Csoma) "dialectic; logic; philosophy."
   gTan-tshigs-rig-pa, Das dropped. (not given the word itself).
(3) Za-hor or Sa-bor (Csoma) "name of a place or city in Bengal". Das, "a corrupt form of Sahar, signifying a city or town. According to some, the present Madhi...".
   He has given no more meaning, but a comment of his own.

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

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

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

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

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

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

Lately, I shall quote the following from the Preface of the Tibetan English Dictionary by Csoma de Koros for obvious reason:

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

—J.K. Rechung

Even before the institute of Tibetology was established, His Holiness The Dalai Lama presented Buddhist Texts printed from the blocks housed in Shol-Parkhang, the printing house below Potala, Lhasa. The books presented were that of the Lhama Edition, such as Brak-Ma-Hgyur, the works of Bu Ston, Tsongkapa, Rgyalshab Rje and Mkdhas Dru Ri, the lives and works of the thirteen Dalai Lamas, etc. Recently His Holiness The Dalai Lama has presented the Institute of Tibetology with a set of complete works of BODONG which is rightly described in English as Encyclopaedia Tibetica, through the Ven. Dobcom Rampoche, Director, Tibet House, New Delhi. It is a mammoth collection consisting of 137 volumes.

The author of the Encyclopaedia was BODONG PHYOG LAS RNAM RGYAL, who was also known as 'Bzang-Mdzes Drags Pa. BODONG PHYOGLAS RNAM RGYAL was born in the Wood Hare year of the Tibetan Calendar corresponding to 1172 of the Western Calendar, near a place called mount Lhakapa or in the north of Mount Parnass in Western Tibet. His father was a holyman, a skilled craftsman and a great poet known as Chos Dbyang Rgyal Mtschan. His mother Dbyang Chub Sdro is a pious and learned lady.

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

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

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

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

At the age of thirteen, he made up his mind to write Commentaries on all the Sutrae and Tantras. While contemplating over the mantra, Vajrasattva and Vaip Yugin, appeared to him in Real Form and told him to write Commentaries on TATURUSSANGSA of Sambhushana. Once he sawLotsava Drakpa Gyalshe in his dream telling him to correct the text of Swam 'byed rgya mtsho in which Lotsava Drakpa Gyalshe felt that he had made some mistakes. BODONG was asked not only to correct mistakes and also to write a commentary on the subject.

At the age of sixteen he went to Sakya to have discourses on Pramana Vartika Karika (TSHAD MA KNIAM GREL) with some great scholars. The scholars were impressed with him. Although having not studied Poetry, he composed a Poem in praise of Lord Buddha’s Twelwe Deeds. He even wrote sonnets on some deities. He became renowned poet like Pandita Nysargd. He studied subjects like Praynapramita, Madhyamaka etc; and did the Oral Test on all the subjects with his Teacher Kusaspa Choog.

Young BODONG wishing to obtain advanced knowledge of such subjects as Tamrasthana and Satrasana went to CHIPOS EBING Monastery to propitiate DRANGS CHEN MA (Goddess Saraswati). He went back, returned, and said before long Goddess Saraswati appeared...
to him holding a SGRA NYAN (stringed instrument) from which emanated melodious sounds of DHARMA. From then onwards the Goddess often appeared to him and gave him guidance. He composed a poem in praise of Goddess Saraswati. The title of the poem is BLING BAI GLU BBYANG (Song of the Bees) and records the composer's name as Dbyang Chen 'Dogs bai Paninta, meaning the Pandita who adores Goddess Saraswati.

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

Within a short while he had full knowledge of the texts on Vinaya, Abhidharma, Pramana, Prajnaparamita and Madhyamika composed by Nagyujana, Maitreya, Asanga, Vasubandhu, Dignaga, Dharmakirti, Chandrakirti and Guna-prabha. He read these texts in original (Sanskrit) and translation in (Tibetan). He was able to learn the texts by heart by going through the texts only thrice. He went to Central Tibet to have discussions with great scholars. The scholars, after debating with the young scholar, were amazed and pleased with his knowledge. He received initiation and expositions of Chatur Vitha Tantra from Lotsava Drakpa Rgyal Mthshan and especially on the subject Yogasutra, Lotsava Drakpa Rgyal Mthshan gave him teachings on Gubyasamaj (Gang-ba-ldupsa), the Six Doctrines of Naropa (Naro Chhos Drag), the Chakra Sambhara and Lam lhra. He also received teachings from different learned scholars on different subjects. He had acquired perfect knowledge of the subjects that were taught to him.

Once while studying in a place called SMAN GRONG near Kyidung, he ritualised Lama Shonggot Dorje Gyaltsen (GSHONG STON RDO RJE RGYAL MTSHAN) shorn in the robe of a Pandita, with religious texts locked on several Elephants. The Lama seated on the throne read all the texts to the author one by one, and told him that he had imparted all the knowledge of Buddhism to him, and that the author should realize all meanings in order to be able to propagate Buddhism. He was blessed and consecrated by the Lama. From the time of this vision the author could write on all aspects of Buddhism. Learned Lamas like GYAG TIG PA and RONG TIG PA were defeated in debate by the author. On receiving an invitation from the
SITU RAB ISTAN PA of GTSHANG district, he went to RGTAL TSE
preaching religion all along his way. On the way evidently a rain of
flowers showered from the sky. The flowers were of white, red and
blue in colour, and could be seen and touched by the people, who were
amazed. Likewise several miracles occurred on several occasions.

BODONG had many saintly and learned disciples. When
above seventy, he had the mind to leave the world, so he preached to
his disciples according to their individual aspirations. During his
stay at Shelar (SHEL‘DKAR) a place in Western Tibet he told his disci-
ple BODONG DURVA (BODONG SGRUB PA) that the time had
come for him to go to Delha Kuelchor (Dag Pa mkha’ spyod), Heaven
of Vajrasattva. He also stated that he was going to leave for Choang
Monastery, which was established by him, in order to complete his
incompleted works, before leaving for the heavens of HOG MIN.

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

At the age of seventy-seven on the 30th day of the second
month of the Fire-Sheep year of the Tibetan Calendar (1461 of Wes-
tern Calendar), he left for, heaven (DAG PA MKHA’ SPYOD) lying
on his right side with his eyes focused on the sky.

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

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

While legends and miracles are for believers, the undisputed
fact is on firm record that BODONG PHYOGS LAS RNAM RGYAL
was an encyclopaedic scholar of the East born in 1335, who attained the

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peak of his scholarly career in his twenties, when he began his writing on not only DHARMA but also on subjects like science and technology. A brief survey of the contents of the GSUNG HRUM is made here.

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

CONTENTS OF GSUNG BUM

The works of Bo-dong Phyogs-los Ra'm-Rgyal consist of over 955 texts included in 117 volumes. Apart from his immense contribution on Dharma, both Hinayana and Mahayana, BODONG also composed works on technical subjects, such as, History of Buddhism, Biography, Poetry, Kalpa Grammar, Lexicon, Medicine, Astronomy, Mathematical Calculation, Astrology, Art, Religious paintings, etc.

Hereunder are mentioned some of the important works subject wise:

Hinayana
- Hinayana Account of the Buddhism, Ordination Ritual—Vinaya, Sramanera ordination etc.

Mahayana
- Prajnaparamita Sutras, Abhidhamkosa, Abhidharma Samuccaya etc.

History
- Bu-ston-Rinchen-grub's History of Kalachakra tantra.
- Biography
- Sixteen biographies including Bo-dong Phyogs-los Ra'm-Rgyal, Logic
- Four works on Hindu and Buddhist logic
- Philosophy
- Including Jaina, Mīmāṃsā, Saṃkhya, Vaiśeṣika and Vedānta
- Technical subjects

Kosa (Aramkosa), Grammar (Kalapa), Sanskrit Poetics (Kavyadarsa), Nitisutra, Ayurveda (Astangahridayasaṃhitā), Astrology, Astronomy.
ABOUT DIPANKARA ATISA

— Nirmal C. Slaha

Panjita Srijana Dipankara, famous in Tibet as Jo Atsa or Jowo Atisa, was born in 982 A.D. In 10th-11th centuries known to Tibet and Tibetans as Vangala. Vangala later came to be called Bangala under the Muslim Sultans and Nawabs, and thereafter under the British, was called Bengal.

The area and boundaries of Vangala, Bangala and Bengal changed a number of times between mid 10th century and mid 12th century, Tibetans all through these ten centuries stuck to the term Vangala. Hence Benson, Tanathu, Sumpa Khempo, Lama Tsappo or Geshe Chkhoda cannot refer to the same region with the same boundaries. I write this to contend that any discussion about Atisa being a Bengali or Biharis diverts us from more important points about this great Panjita.

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

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

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

According to Satat Das, Shambhula was probably the metropolis of Bactrian Greeks where Mahayana flourished in the first century.
B.C. and first century A.D. Shambhala as a place in or around Bactria (Skt. Abbotts) cannot be ruled out. While Sarat Das would locate Shambhala in the Ous valley, Geoma de Korous (half a century earlier) would locate this in the Jaxarka valley and Helmut Hoffmann (half a century after Sarat Das) would locate the place in the Tarim basin, that is, eastern Turkistan.

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

Indian tradition—Puranas, Tantras, and legends and fables in vernaculars—preserves the memory of a Sambala/Shambhala situated in the direction of Punar. The mystic saints of India, who brought the lore of Sambala/Shambhala, probably founded seats of this new learning (Kalachakra) and named the seats Shambhulapura (in vernacular Sambulpur). Even today two townships, Sambalpur (B偶像a) of Uttar Pradesh and Sambalpur of Orissa, are known to have been centuries ago centres of Tantra.

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

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

Guru Padmasambhava and Acharya Santarkshita founded the Gedun (Sangha) in Tibet around 746; the first seven Tibetan monks ordained by Padmasambhava and Santarkshita are celebrated as the first Lamas of Tibet. The Order thrived well without dependence on
monks from India but with the assassination of the great Chogyal Ralpa-chen (around 830) and the reign of the aportate Lang Darma, the systematic persecution of the Dharma and the Lamas in particular was begun. This continued for long after Lang Dharma was assassinated by a monk (c.842); often Bon rituals infiltrated into Buddhist households and Buddhist temples. A century later loyal and devout Buddhists living mostly in obscure and distant places (particularly in Western Tibet) started despatching emissaries to Nalanda, Odantapuri or Vikramasila to invite saints and scholars to visit Tibet and preach the Sutthartha (Pure Doctrine) there. It was in pursuance of such invitations for several generations that eventually Srijñana Dipankara came to Tibet.

Atisa, travelling through Nepal, arrived in Western Tibet in 1043 and, after spending three years in the west, he went to Central Tibet and lived the rest of his life there, passing away in 1044. He indeed preached the Pure Doctrine both in the Western and Central Tibet; that is, he ruthlessly eradicated the Bon infiltrations and the lax morals thriving under the cloak of Tantras. By example as well as precept, Atisa made clear that monastic power rested on monastic discipline; celibacy and discipline like plain living and high thinking were to go together. Atisa's disciples and their successors naturally commanded respect of all, loyal as well as ambivalent devotees. Abbot and incarnations would thus become the refuge, in true sense, both for spiritual and material needs, when the remnants of monarchy and feudal houses could not provide leadership to the community.

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

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

Atisha readily approved the prefix of “I take refuge in the Guru (Lama)” to the Triple Refuge, and also sanctioned the occurrence of Nirmanakaya (Tulku) in Tibet. Atisha himself an incarnation of Amoghasiddhi, recognized the Tibetan tradition that Song-ten Gampo was an incarnation of Avalokitesvara and prophesied that the same Bodhisattva would appear successively in the lineage of Dronron, the great disciple of Atisha.

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

The prerogatives of the Sangha and the paramount position of the Sangha are well-known features of Theravada ( Hinayana) tradition. In India, even in Pala Vangyasa, such concepts did not thrive in Srijapa Dipankara’s time. Did he then notice these concepts growing or flourishing in Samanadipa where Mahayana and Hinayana co-existed at the time? Whether Srijapa Dipankara realized the potentialities of the Sangha from the facts in Swarupadipa or from his studies of the Pali Canon or from his vision of Shambhala Dharmarajika, Atisa in Tibet inspired the rise of an ecclesiastical polity which saved the Dharma in Tibet and Mongolia from the mystic of Han hegemony, and eventually preserved the independence of both countries.
Restoration of *Bodhipathapradaipa*, from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars. No less academic or patriotic would be a probe into Atisa's legacy in Inner Asia. The probe involves researches into the past of India, Burma, Malaysia, Indonesia, Nepal and the Oxus-Jaxartes valley besides Tibet. It is time Indian scholars realize that Dipankara Atisa was a great Asian, much greater than a Pandita from Vasupala.
GEOGRAPHICAL NOTICES OF INDIA

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

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

HISTORIC PLACE NAMES

In the same connection it may be noted that many place names in India are repeated or have migrated. Kamboja first occurs in the Hindukush-Pamir, and last beyond the eastern most boundaries of India in theestuary region of Mekong river. Pragjyothi now in north eastern India (Kamrup, Assam) was in ancient days in north western India, towards Karakoram region. Oddiyana/Urgyen, famous in Tantra, had locations in north, central, and south India. Zahor/Shalar occurred in Riwalsar (Himachal), Bhagalpur (Bihar), Jessore (Bangladesh) and Dacca (Bangladesh). The mythical land Shishigala, first reported across the Pamirs, was later reported from places in north India and Nepal. Some of these historic places are referred to by Lama Chimpa and N.C. SInha in this number of the Bulletin. More on these place names will be presented in future from Tibetan sources.

JKR: NCS

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BOOK REVIEWS


In Tibet Buddhist monks had the same rights as the ayumen to be appointed state officials both military and civil”. Thus wrote in 1389 the official chronicler for the Yuan dynasty. The ‘barbarian’ dynasty was overthrown by a Han dynasty in 1368. The official chronicler though a ‘barbarian’—a Mongol (Yuan in Han diction)—conformed to the Confucian tradition in letter and spirit. The presence of monks in official ranks, both civil and military, was no doubt a barbarian affair and the Han scholars and bureaucrats have through centuries maintained an attitude of contempt, hostility and indifference towards the Tibetan political system. Nothing unusual for a people who called all foreigners barbarians and designated their land as ‘celestial’. It is relevant to recall that even in the most prosperous days of Buddhism in China, that is, the Tang Period, Gautama Buddha was described by the Confucian literati as a barbarian who ‘wore a barbarian dress and taught a barbarian doctrine’. The Han traditionalists were no doubt relieved when Buddhism ceased to be a dominant religion in China and never again any Han dynasty sought salvation outside ancestor worship and Confucian code.

The confrontation later was outside China, in Tibet and Mongolia. The confrontation was mainly on the material plane involving economic and political interests of the Celestial Empire. On intellectual or academic plane there was not much contact not much information about Lhasa or Lama polity. ‘The Confucian literati’s indifference about Tibet or Mongolia came to be accepted by Western scholars; Sinologists in particular have evoked the same temper—contempt and hostility—about “barbarian peoples” now designated “national minorities”. It is therefore a break with tradition that a leading Sinologist with devotion and loyalty to Confucian culture and Confucian literature would spend several years (?) a decade in a study of Tibetan tradition and Tibetan political system. Professor Franz Michael claims no proficiency in the language and has no direct access to literary sources in Tibet. It is however evident from the book he has written that in his years of retirement, after teaching Chinese history and culture for three decades, he has put in such hard work which would put to shame many young scholars who claim to break new grounds.

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

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

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

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

I admit that the account presented by Franz Michael suffers from a number of errors and omissions; several may be termed major. Yet I would say without hesitation that Franz Michael's study is one to be reckoned with and no reader interested in Tibet and Tibetan political institutions can afford to ignore the book. I would discuss at length my differences with the author on several points later in the pages of this journal or elsewhere. In this introductory notice I highlight the
The most important contribution of the author is that though not well grounded in the language, he has ably exposed the misgivings of Western experts on Tibet. A social scientist close to Max Weber, the author rejects the label feudal or feudalism as altogether inapplicable to traditional Tibet. The author finds adequate and authentic data to challenge the English rendering of the Tibetan word 'minor' into 'serf' and in my opinion rightly substitutes the terms 'subject' or 'commoner'. With the consolidation of Buddhist church, that is, Lamaist Order, the old aristocrats became public servants or servants of the state and eventually the monks became superior to the aristocrats. When the Yellow Sect hierarchy, the Dalai Lama, emerged as the temporal as well as spiritual ruler of Tibet, the aristocrats, old or new, would cultivate good relations with the monastic leaders to have their sons admitted into government ranks. The admission tests and training courses, however, would do credit to a bureaucratic system and the author has no hesitation to call the Tibetan polity a bureaucracy. I may add that no amount of cultivating the monks would ensure finds of incarnations in aristocratic families. As is borne out from facts of all sects of Tibet, incarnations have generally been found in ordinary, if not poor, families. Of the 14 Dalai Lamas only three were found in aristocratic households.

"Rule by Incarnation" is the main title of the book. As the author has found, the first lot for temporal rule by a monastic head, the Sakya hierarchy, did not go far while the rule by the Karma. Incarnations introduced a spiritual sanction. The first Gyalwa Karmapa was born in 1110 and the first Gyaltse Karmapa (Dalai Lama) was born in 1391. When the lineage of Dalai Lama was indisputably recognized as the lineage of Avolokiteshvara (Chen-rez-ki), rule by incarnation was a fait accompli and this phenomenon continued undisturbed till the middle of this century.

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

I conclude with author’s reference to the Western scholar “Excessive disregard of the oral tradition in non-Western societies”. I congratulate a Western Sinologist who has studied Tibet with sympathy.

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

Nirmal C. Staha


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

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

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

Lokesh Chandra in his paper "Oddiyana: a new interpretation’ contends, with reason, that the first or original Oddiyana/Urgh-yen was in South, India, not far from Kanchipuram. It may be noted that Nagarjuna, who discovered the Prajnaparamita texts, came from the South. ‘The oldest of the texts of its genre the Astasahasrika Prajnaparamita clearly states that the Paramitayana originated in the South and spread to the east and later flourished in Uttarakatha.'’

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

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

The three papers, I have chosen to notice, bring to light the many languages, the many countries and the many traditions which form the essentials of Tibetology. A few scholars have studied the many aspects or the many issues of Tibet, past and present. Among these few, there is one who has great command over the language, colloquial and classical, and who has adequate on-the-spot knowledge of Tibet and her two neighbours, India and China. It was truly a happy idea that the proceedings of the Seminar should be dedicated as Festschrift to this scholar, Hugh Edward Richardson, to celebrate his seventy-fifth birthday (1980). David Snellgrove writes "An Appreciation of Hugh Richardson"; and 'a complete bibliography' of the writings of Hugh Richardson illustrates the diverse contents of Tibetan studies. I would suggest to the enterprising and competent scholars, Michael Aris and Aung Sang Suu Kyi, that the scattered articles, papers and book reviews of Hugh Richardson be collected and published as a homage in his eightieth year (1989). These articles, papers and book reviews would most ably project the polychrome of Tibetology.

Nirmal C. Sinha

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Bulletin of Tibetology
Three issues in the year
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