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His Holiness The Late 16th Gyalwa Karmapa (Rangjung Rigpe Dorji)

- P. B. Chakrabarty -

The Karmapa Kagyudpa school of Mahayana Buddhism in Tibet (belonging to Mahayana Buddhism) is based on the famous Six Religious Doctrine (Chos, Drung, bcUs, Pahi and dritis) as propounded by the four celebrated Buddhist saints, Tilopa (975 A.D.), Naropa, Marpa and Milarepa (1052-1135 A.D.). The school stresses the metaphysics of "Sunnynatara" or the unqualified void which means undifferentiated unity, a unity between subject and object residing completely in itself. This concept was adopted by the early Vajrayana sect from the Sunyavadins and it formed the essential under current in the spiritual life of the Buddhist Tantricists in Tibet. The Kagyudpa School developed a special system of meditation as expounded and practised by the four Buddhist saints (Siddhas) mentioned in the foregoing.

The Divine Guru of Kagyudpa Sect, Dorje Chang (Dharma Kaya Vajra Dhara) had imparted the teaching of "Maha Mudra" meditation to Tilopa who conveyed it orally, as an esoteric doctrine to his disciple Naropa, the renowned Buddhist Pandit and Yogi who had been once the Chancellor at the ancient Nalanda University. The Six Doctrines of Naropa are the doctrine of Inner Fire (Tibetan - Tumo), the doctrine of Illusory-body (Tib-Gyu-Lu), the doctrine of the Dream State (Mi-lam), the doctrine of the Clear Light (Tib-Ho-Sal), the doctrine of Intermediate State (Tib-Bar-Doi) and the doctrine of the Tranference of Conciousness (Tib-Pho-Wa). Naropa had propagated the doctrine to Marpa, the great Tibetan Yogi and scholar-translator who having attained perfection in spiritual meditation and devotional practices and mastery over the sacred text (Sutras), transmitted the doctrine to Tibet for the first time. Marpa was followed by his illustrious disciple Milarepa whose fame as a towering Buddhist saint and yogi spread throughout the Mahayana Buddhist world in those times.

Milarepa's spiritual practice is in the Yoga of Inner Fire or 'Tumo'. Marpa gave him the religious texts on 'Tumo' along with Naropa's mantle as a symbol of spiritual supremacy. Milarepa had松弛 the knots of his own being and attained ultimate integration, the light of unified wisdom.

The great Tibetan saint-scholar Cho-je-Gampopa was Milarepa's chief disciple whose disciple Dhusum Khyanpa was the first Karmapa. By virtue of his attainment of the highest spiritual wisdom, the Karmapa became a seer of the
past, present and the future and gave indications of his being as incarnation (Avatar) of the Bodhisattava Avalokiteshvara, personification of boundless compassion who refused to attain Buddhahood (Nirvana) in order to dedicate himself to the delivery of living beings from the ills and sufferings of this world and to guide all human beings to the Path of Dharma.

The Karmapa Line began in 1110 A.D., with Dhusum Kyenpa of Dresod in east Tibet as the first Karmapa who had founded monasteries in eastern and central Tibet, including the Tsurpu Gompa where all the Karmapas lived. The Karmapas shine resplendent for their integrity of character, erudite scholarship and rare excellence in yogic practices. In human form they symbolised supreme compassion and kings, lamas and the lalty in Tibetan, the Chinese and the Mongolian communities honoured and followed their path.

The Karmapas travelled widely all over Tibet, China, Mongolia, Sikkim, Nepal, Bhutams and India. Mighty rulers, namely Kublai Khan of Mongolia, the Khaghan of Karakoram and the Emperor Toghan Temur would honour the Karmapas and listen to their teachings. Time and again the powerful rulers of Central Asia invited the Karmapas and accepted them as their spiritual Gurus. Sometimes those rulers even abandoned their plans of conquest on the advice of the Karmapas. The rulers of Sikkim (till 1975), Bhutan, Nepal and Ladakh also had been great devotees of the Karmapas. His Holiness the Dalai Lama both in the past and in the present recognised the Karmapas as the supreme heads of the Karmapa sect. In fact, the Karmapas of the Black Hat Sect always received the goodwill of the Dalai Lamas in their task of leading their followers to the goal of liberation, peace and tranquility. Some gompas in Sikkim, Bhutan, Nepal and Ladakh form the nucleus of the spiritual activities of the Karmapa sect.

It has been a traditional practice of all Karmapas to predict their next birth before their demise. The fifteenth Karmapa's prediction about his next birth came true in all details. His Holiness the Late 16th Gyalwa Karmapa was born in eastern Dokham in Tibet in 1923 Three days after his birth, the baby incarnation uttered the mantras of "Manjushri" (God of learning, Tibetan-Jampeyam) and Avalokiteshvara - Lotus in hand (In Mahayana Buddhist pantheon, Avalokiteshvara is the deity symbolising infinite compassion). At the age of eight, he was ceremoniously taken to Sharphul Palzang Chos Khorling in Khamp province in eastern Tibet where he was solemnly enthroned amid all the avatars, lamas, disciples, officers and laymen of Dokham-Chuushi-Gandruk and Tsurpu, the principal seat of the Karmapa Sect. Hundreds or thousands of devotees assembled there and had the first "Darshan" and his blessings. Thereafter the assemblage there, after all religious ceremonies, saw him off for Tsurpu. On his way, he called upon the 13th Dalai Lama, Thupden Gyatso who graciously recognised him as the 16th Karmapa. When he Tsurpu, the ceremony of recog-
nition was again performed. Representatives of the rulers of Sikkim, Bhutan, Ladakh and eminent Incarnate Lamas (Avatars) from all Kagyuupa monasteries attended the holy function. The Tibetan Government too sent its high dignitaries to be present on the solemn occasion.

Till the age of 13, His Holiness the Late Gyalwa Karmapa received teachings in different branches of Buddhism and Tantric practice. He then left for Sarpul Palpung in Kham and performed many a miracle on the way. At Dongtok he left on a stream on footmark which could be seen on the frozen river in winter even today. He was invited by the Li-Thang-Wa, a local ruler who was never at peace with the Chang-Zhang-Wa, another tribal ruler. The Gyalwa Karmapa’s arrival ended the dispute without any bloodshed. He left here another footprint which could still be seen at Li-Thang Pangsphuk monastery.

The Royal Government of Bhutan was represented by a large team consisting of the Representative of H.M. the King, Ashi Sonam and her husband, and other members of Bhutan’s Royal family.

During the cremation ceremony, a supernatural phenomenon was observed by all present at the occasion. While his mortal body was burning in the funeral pyre, a rainbow arched across the sunlit sky although it did not rain at all. It is a common knowledge that the rainbow, a physical phenomenon, is seen in the sky only when the sun shines after a shower. Yet the rainbow without any shower was seen by all. Another unusual phenomenon that took place was also mind boggling for the Karmapa’s heart, tongue and eyes remained unburnt. They have been kept along with his holy ashes inside a newly built stupa (Relic receptacle) made of gold. Thus passed away the 16th Karmapa, leaving behind his imperishable religious perfume to guide us to the path of virtue and Dharma.

His Holiness the 16th Gyalwa Karmapa dedicated his whole life to the noble cause of Buddhism to liberate all sentient beings from sufferings. By virtue of his fathomless compassion and dominant personality, he founded with the help of many Kagyuupa lamas, 240 Dharma Centres in the U.S.A., Canada, Europe, Latin America, India and Southeast Asia.

His Guru and prominent avatars (incarnates) gave him special initiations (Tibetan Initiation) in Kham in Tibet. At the age of 18, he left for Tsurphu and stayed there till 1944. He penetrated into the depths of Buddhist philosophy and mysticism and mastered canonical scriptures and meditation in all their branches. Quite some years ago being invited by the then King of Bhutan, he came to Bhutan and stayed with His Majesty for about 45 days, giving “Darshan” and blessings to the King, monks and laymen. Later on he made a pilgrimage to Nepal, visiting all the sacred places there. The Prime Minister of Nepal’s residence was graced by the solemn Vajra Mukut Ceremony (Thunderbolt Hat Cer-
emony). Following his Nepal visit, his Holiness visited all the sacred places of pilgrimage in India. On his arrival at Buddha Gaya, the then Chogyal (King) of Sikkim invited him to visit Sikkim. In Sikkim he gave “Darshan” and blessings to the lamas and the lalay. Before returning to Tsurphu, he visited Khunu and Kailash.

On his return to Tsurphu in 1953, the 16th Incarnate Gyalwa Karmapa ordered the rebuilding of the monastery of the Karnapas in Tsurphu and during the period between 1953-56, His Holiness the 14th Dalai Lama graced Tsurphu by his visit. Then H.H. Gyalwa Karmapa revisited India on a pilgrimage during 2500th Buddha Jayanti celebrations, returning to Tsurphu in Tibet via Sikkim in 1957. During this period Tibet was facing the onslaught of Chinese military occupation. Apprehending the calamity that was overshadowing Tibet after the Chinese invasion, he left Tibet and came to India via Bhutan in 1959, leaving almost everything at Tsurphu and bringing with him a large number of monks along with important images, scriptures and essential ceremonial objects. At the invitation of the then Chogyal of Sikkim, Late P.T. Namgyal, he stayed at the ancient monastery at Rumtek village, a few miles to the west of Gangtok for about four years until a new monastery complex was built in 1963 close to the old one for him and his disciples by the Government of India. Since then he had been staying in the new monastery till his demise. He founded the International Dharma Chakra Centre at Rumtek, his seat in exile since 1959.

The Karmapa, an incarnation of the Bodhisattva Avalokiteshvara, adopted the practice of giving darshan of the sacred Vajra Mukut (tamed Thunderbolt Crown). The original crown is said to have been woven out of the precious hair of 100,000 “Dakinis” or Celestial Beings and offered to Dhusun Khyenta, the first Karmapa who had sanctified and blessed it with the indescribable miraculous virtue of “Deliverance on Sight”. The “Vajra Mukut” was shown to the public during a special ceremony held on auspicious days at Rumtek monastery.

On November 6, 1981, H.H. the 16th Gyalwa Karmapa suffering from throat cancer for some time, passed away in Chicago, U.S.A.. His death plunged Buddhists all over the globe in deep grief. In keeping with the Buddhist tradition, religious rituals were held at Rumtek monastery where his body was kept embalmed for 49 days. The cremation ceremony was held on December 20, 1981, an auspicious day, in the presence of hundreds of devotees who had come from all over the world. Among distinguished personages present at the solemn ceremony were the then Governor of Sikkim, Homi J.H. Taleyar Khan, the former Governor, Bepin Behari Lal, Sikkim’s then Chief Minister, Nar Bahadur Bhandari and members of Sikkim Cabinet.

Under his guidance, 500 sets of the immortal Buddha’s Kangyur were printed and he donated this to monasteries of all sects and reprinted many valuable religious books to restore Losi Buddha’s teachings. He blessed countless neo-
ple regardless of race, caste and religion and many new monastic colleges and meditation centres came to be established through his direct and indirect influences.

There is a confidential and prophetic will left by His Holiness for the recognition of his new incarnation. Rumtek monastery is now the Dharma Chakra Centre and the International Kagyupa Headquarters.

FOOTNOTES

(1) The writer of this article has the good fortune to witness twice the most auspicious "Vajra Mahad Ceremony" (the sacred Thunderbolt Citisen Ceremony), performed by His Holiness the 16th Gyalwa Karmapa at Rumtek Monastery in Sikkim.

(2) Karmo Pehchi, the account Karmapa in theavage, convinced the Chinese Taoists of the excellence of Tibetan Buddhism with its yogic practices. He threw away the costly presents offered to him on his travel into a spring near Sheng Tu in China and recovered them both a pool near Inqgahu in Tibet. Miracles performed by the 5th Karmapa Dechen Sheyal are inscribed on a big tablet with seven fine languages. The Karmapas traveled widely over Tibet, China, Mongolia, Sikkim, Nepal, Bhutan and India, studied the rare religious manuscripts in ancient monasteries there and contributed their own spiritual experience and knowledge to Tibetan Literature.

(3) In 1952, Jigme 16th Gyalwa Karmapa accompanied the Dalai Lama on his political mission to China.
# The Karmapa Lineage

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<th>Period</th>
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<td>1110 - 1193 A.D.</td>
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<td>XI</td>
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<td>XII</td>
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<td>1924 - 1981 A.D.</td>
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Karma and Rebirth In Buddhism
- Thupten Tenzing -

A Summary Introduction to Karma
The doctrine of Karma is the foundation of Buddhist ethics. It maintains that the whole world is subject to the same kind of uniform law. It recognizes the rule of law both within and outside in inner life as well as in outward nature. Every action accordingly produces its effect not only in the physical world but also causes certain impression in the inner self of the agent. These impressions inevitably determine the future mode of existence of the agent and one cannot escape them. The present placement of an individual in a particular social situation and the association of a particular type of psycho-physical complex with it is all solely due to the past Karma of that individual. The past actions determine our present state of existence and our present actions would in turn determine our future state of existence.

The doctrine of Karma is therefore based on certain fundamental postulates: (i) It is the law of causality of cause-effect. All Karmas or deeds produce effect or bear results. In the case of volitional Karmas, they are classified as good and evil, right and wrong, just and unjust, depending on the intent of the doer. It is the motivation of one’s action which is important. (ii) It is the law of personal responsibility in which a doer himself must bear the consequences of his actions. Thus liability cannot be shifted. (iii) It is the law of retributive justice. There is no escape for doer from the consequences of his Karma. (iv) And the Karma is supposed to have no beginning, but it can have an end. The means of attaining that end, of destroying the working of Karma is the Eight Fold Path, as the Master set forth in his first discourse.

A Summary Introduction to Rebirth
The theory of rebirth envisages that all sentient creation is endowed with consciousness and this consciousness transmigrates at the time of death to a new birth. This transmigration is regulated by the accumulated Karmas which have yet to mature and fructify. The cycle of rebirth and the process of thought-formation are one and the same thing. In Buddhist tradition rebirth is an accepted fact. Jataka (Mzad-brgya - dpag -kams - khrig-shing) which narrates about the previous career of the Buddha as Bodhisattva bears an evidence of rebirth. It is also seen in that context that Bodhisattva was born in different forms of existence before becoming the

1 Reading the mind: Advice for meditators by Taj Chham Kor Khao - Saun-luung. The Wheel Publication 1993.
Buddha. Since he was always exerting for the benefit of all the sentient beings, his birth was always in a good state of existence. For example, the Body of Bliss (Sansk. Sambhoga-Kaya, Tib. Long-a-skjö) is regarded as the result of the previous virtuous deeds of the Buddha of the biotic force, which, owing to its sublime character, brings out the attainment of this highest of corporeal forms. But there are also number of peoples who suffer in many ways, who are born in various planes of existence.

Diverted Nature of Karmas

It is the doctrine of Karma that explains the difference among living beings. Once a young man named Subhūta went to Lord Buddha and put this question: Ven'ble Gojama. I see so many differences among living beings, and human beings for that matter some are born in rich conditions and others in poor conditions, some are intelligent and others are dull, some are lovely and others are repulsive, some live long and others die quite young. So what could be the reason for all these differences? Lord Buddha said that these differences are due to differences in actions. Similarly Mahājina Nikaya III, 204 says that it is Karma which divide people into high and low. Milindapāṇi elaborates, "it is through a difference in their Karma that men are not alike; some lived long, some lived short; some are healthy and some are weak; some wise and some foolish. Karma allots to beings meanness and greatness."

Constituent Factors

After examining the causation of Karmas, Buddha found that man is determined by one of the three factors: (i) external stimuli, (ii) conscious motives or (iii) unconscious motives.

External contact as a cause of Karma is explained as behaviour in terms of a stimuli-response sort of model, where reflex movement or behaviour follows sensory excitation. Conscious motives are those such as greed or attachment (Sansk. Raga, Tib. 'Dod-Chag), hate or aversion (Sansk. Doasa, Tib. LKhon-pa) and delusion (Sansk. Moha, Tib. Gti-mug). Generally it is evil behaviour that is produced by these motives, while morally good behaviour is motivated by the absence of greed, hate and delusion (anMahā, adosa and anahma). Thus Buddha emphasized the psychological aspect of behaviour and equated Karma with violation (Cetana). Among the unconscious motives are the desire to perpetuate life and the desire to avoid death; and desire for pleasure and aversion to pain. These motives, though unconscious, result from mistaken understanding of the nature of human existence. While human behaviour is itself conditioned by causes, it is followed by correlated consequences. This correlation

1. AshSamajalakumaka, VII, pg - 10,20
2. Cutakamamitakarṣa Sutta, Mahājina Nikaya, III, pg - 202-206
between action and consequence constitutes the doctrine of Karma in Buddhism.

Law of Cause and Effect
We are responsible for our actions. We are what we have made and we shall be what we make. Dhammapada (Chos-kyi-tseg-ched) asserts, "not in the sky, nor in the midst of sea, nor anywhere else on earth is there a spot where a man may be freed from the consequences of evil deeds". The text further says, "by oneself evil is done, by oneself one suffers, By oneself evil is undone, by oneself one is purified". Thus the doctrine of Karma became an unescapable law of personal responsibility and retributive justice based on one's action. Here we may take into consideration the nature of these actions. They are threefold: verbal actions, bodily actions and mental actions. Their moral significance is not the same. Verbal and bodily actions are physical in nature, and these actions are only the manifestations of thoughts. Therefore they assume their moral significance according to the thoughts that give rise to them.

Mind is the Foundation of all the Actions
As the Dhammapada says, "mind proceeds all unwholesome (Sansk. Akusala, Tib. Mi-dge-wa) states and is their chief; they are all mind-made. If with an impure mind, a person speaks or acts, misery will follow him. Similarly mind proceeds all wholesome (Sansk. Kusala, Tib. Dge-wa) states and is their chief; they are all man-made. If with pure mind, a person speaks or acts, happiness will follow him". It is something like this:

Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.

But thought is a general term which covers so many aspects of our mental life. In Abhidhamma (Chos-mngon-pa) they have analysed the functions of eighty nine consciousness in continuous process of birth-death-rebirth till the life process ceases. The Lankavatara sutra (Lang-kar-gshes-pa'-mdo) mentions in details regarding the functioning of mind and its relation with potential conciousness, otherwise known as store consciousness (Sansk. Alaya-vijñana, Tib. Kün-gzi mamb-pa'-sas-pa). The same sutra deals with the problem of the

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2 Visuddhimagga, pg. 454.

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mental state immediately before death and the desire for rebirth under the influence of karmic effect.

Among these mental states the most important one is known as Cetana i.e. volition including intention and motive. It is the intention or motive that determines the ethical nature of our action. Acts are divided into three categories in relation to doers having their respective effect: (i) acts resulting effects in this life of the doer (Dhitadharmavayadhatya Kamma), (ii) acts bearing results in the next life (Uppajajayadhatya Kamma), (iii) and acts having result in a future life (Apparaparayadhatya Kamma).

Generating Factors of Motivation

How the motivation or intention arises in the mental process? According to Abhidhamma, when an object which may be internal or external appears within the range of our mind, we first become conscious of it. Then we try to ascertain what it is in the light of our previous experience. Then we have some feeling towards it in the light of our relation or association with it. This is feeling (Sans. Vedana, Tib. Tshor-ba).

Upto this point the whole mental process is receptive. So far there is nothing wrong. They are said to be resultant (Sans. Vipaka, Tib. Rnam-smi). But then we do not stop here. After experiencing Vedana or feeling we take an attitude towards the object, pass judgement and take a decision what to do with it. This is the active or rather the reactive stage of mental process known as Javana leading to the formation of impression (Sans. Samskara, Tib. Dus-byas) involving volition (Cetana). In fact samskara is synonym for Cetana. So if our attitude is right then there is wholesome act (Sans. Kusala, Tib. Dge-wa), if it is wrong then there is unwholesome act (Sans. Akusala, Tib. Mi-dge-wa). It is this stage of the mental process that leaves Samskaras or impressions in our mind. And it is these impressions that give shape and form to our character. But then Samskara which keeps on multiplying are not of the same nature. They can be divided into three groups: (i) some Samskara are weak in nature and the impression left behind by them is like a line drawn in water, (ii) there are other Samskaras which are somewhat strong in their impression lasts for sometimes like a line drawn on sand, (iii) and there are still other Samskaras which are very strong in nature and they leave a lasting impression on the mind like a line cut into a rock with hammer and chisel.

Though we create all types of Samskaras in course of a day, we may remember only one or two which are very strong at the end of the day. So is the case at the end of a week, a month or a year. And at the time of death, the strongest Samskara gives a push to the life process and there is rebirth. So this

2. Puggalapannatti, pg – 32
cycle of birth and death keeps on revolving giving happiness and misery according to the nature of Samkara we create. In this context we can divide all persons into four categories according to their conduct: (i) one who goes from darkness to darkness; (ii) one who goes from darkness to light; (iii) one who goes from light to darkness; (iv) and one who goes from light to light.

So we know that Karma or act is actually the processing factor by which the clinging to life inherent in the beings continues.

Karma is not Bondage
However the theory of Karma should not be mistaken for fatalism. It does not regard the stock of past Karma as a dead weight lying on the shoulders of man, hindering his work and implying complete pre-determination as what the individual will be so. Instead it views the individuals as free agents who are not only supposed to have a capacity to distinguish between right and wrong but also have a capacity of a free choice. In fact if the doctrine of Karma were to advocate complete determinism it would have gone against the very spirit of the scriptures, which enjoin certain prescriptions and prohibitions, because if one is bound to do what one does all prescriptions and prohibitions would be rendered useless. Far from advocating determinism this doctrine highlights our free agency but in doing so it also makes us aware of our responsibilities and enlightens us towards our duties. Thus it links freedom with responsibilities.

We may sum up our analysis of the theory of Karma by restating that neither it stands for the denial of human freedom nor for discouragement in moral effort. It implies that we are at every moment making our character and shaping our destiny. As the Buddha said, "action is the field, consciousness the seed, and craving the moisture which lead to the rebirth of a being".

Rebirth
Many scholars held that the Buddhist did not believe in a transmigration of soul. The source of the doctrine of Anamavada or absence of soul is the Anatalakkhana sutta or the Vayavapitaka (Ou- wa: de-sm) which is the basis of the doctrine of Pudgalla sunyata (Gang-zag bdag-med). The doctrine of Anamavada (Bdag-med kyi 'ita-ba), these scholars say, leads to a very anomalous situation such as there is no actor apart from action. More importantly it repudiates the concept of transmigration and rebirth and of personal responsibility for Karmas without a person and its rebirth to experience the consequences of the Karmas is perplexing.

Transmigration of Consciousness
Buddha replaced the soul by the theory of mind-continuum, by a series of physical states rigorously conditioned as to their nature by the casual law governing

1. Sutta, II, pg. 17
2. Buddhist Philosophy: A Historical Analysis by David Kalupahana, third printing 1982
the-n (Dhama-sanketa). According to him this anore provides for progress (change, efficacy) and continuity (responsibility), as each succeeding state (good or bad) is the result of the previous state. Therefore rebirth does not mean that the soul bodily, as an identical individual essence, transports itself from one place to another. It only means that a new series of states is generated conditioned by the previous states. Nothing is lost, and a new birth is a result of the previous. The Salistamba sutra puts the matter definitely: "there is no element which migrates from this world to the other; but there is recognition (realisation) of the fruition of Karma, as there is continuity of causes and conditions.

Consciousness and Psychophysical Personality
The human personality is analysed into two ways: first, in terms of six elements-earth, water, fire, air, space and consciousness; and second, in terms of the five aggregates- material form, feeling, perception, disposition and consciousness. They all form a human personality by psychophysical personality (Sansk. Nama rupa, Tib. Ming-gzugs). The process of rebirth is therefore explained as the combining of the two factors, consciousness (Sansk. Vijana, Tib. Rnam-ses) and the psychophysical personality (Sansk. Nama rupa, Tib. Ming-gzugs). The psychophysical personality referred to here is the foetus formed in the mother’s womb (gabbha) and which represents the beginning of a new life span. Consciousness surviving from the past is said to become infused in this new personality, and thus continuity is maintained between the two lives. The latent dispositions in this surviving consciousness therefore determine to a great extent the nature of the new personality.

Thus three factors are generally taken as a necessary conditions for the birth of a being: (i) coitus of the parents, (ii) the mother being in the proper season to conceive, and (iii) the presence of a gandhabba. The first two factors go to produce what is called gabbha or foetus that is formed in the mother’s womb. This living organism is called Namrupa or the psychophysical personality. It becomes complete only when influenced by a surviving consciousness which in the above context, is represented by Gandhabba. This connection between a surviving consciousness and the psychophysical personality is emphasized in the casual sequence of the twelve dependent origination (Sansk. Pratityasamutpada, Tib. Rten-brel yan-lag bchu-gnyug) which shows nothing stands permanent like soul from ignorance to death. Whatever is originated under casual sequence is to perish. This is only the reality of moral consciousness and the efficacy of Karma.

The Sphere of Rebirth
In the Wheel of Life (Sansk. Bhavacakra, Tib. Stid-pa'i 'khor-lo) the continuous process of revolving state from one birth to another is depicted in the six re-

gions of rebirth ('Gro ba rig-drug) namely, the three higher realms of god (Sansk. Deva, Tib. Lha), human being (Sansk. Purusa, Tib. Mi), and titans (Sansk. Asura, Tib. Lha-ma-yin); and the three lower realms of hell (Sansk. Naraka, Tib. Dmyat-ba), hungry ghosts (Sansk. Preta, Tib. Yi-dvaigs), and animal (Sansk. Triyak, Tib. Dus-gro). The sphere of rebirth is further divided into three world system namely, the world of desire (Sansk. Kama-loka, Tib. 'Drod-khams), the world of form (Sansk. Rupa-loka, Tib. Gzugs-khams), and the world of formlessness (Sansk. Arupaloaka, Tib. Gzugs-med-khams) in which beings are born to these different planes of existence due to the force of Karma. Then there is intermediate state (Sansk. Antarabhava, Tib. Bardo) between birth and death. This intermediate state is generally believed to be consciousness (Sansk. Vijnana, Tib. Rnam-ses) that continues after death. This is in tune with the theory of unbroken continuity of life process (Avicchana) which became one of the major doctrinal standpoints of Santaraksita. It is in accordance with the theory of Vijnanavada which fundamental doctrine is the mind only (Sansk. Citta-matratra, Tib. Sems-tsam-pa) and it is the Vijnavadins that emphasises the concept of Antarabhava. They affirmed that matter (Sansk. Rupa, Tib. Gzugs) is a projection of mind and therefore there was an intermediate existence which consists of Vijnana only. The Lankavatara sutra says that but for Antarabhava (Bar-do), no consciousness (Sansk. Vijnana, Tib. Rnam-ses) will evolve in the earthly existence of womb-born (Sansk. Jarayuja, Tib. Mnal-skyes), the egg-born (Sansk. Andaja, Tib. Srong-skyes), moisture born (Sansk. Sams-vedaja, Tib. Dro-dskyes), and super-natural-born (Sansk. Upapaduka, Tib. Rzus-skyes). The Abhidhamma Kosa (Chos-mgon-pa's bzod) discusses the concept and gives many descriptive epithets for the intermediate state. It is said that it is Manomaya (product of mind). It searches deliberately for the world in which it is destined to be born. It feeds on smell (Sansk. Gandharva, Tib. Dri) and it lasts only for a time being. The same text also listed the Antarabhava as one of the seven existences.

In the Tibetan spiritual tradition there is a practice called 'Pho-ba' or 'the great transference'. This practice is designed to lead one to a good future life. After the dissolution of the elements, senses, and the sense objects, there is a space of time, just as the three last stages are about to begin. This space is the most efficacious moment to practice 'Pho-ba or transference. The individual goes into the post-death stage called 'Bar-do' which is of threefold division: (i) the Bar-do of dying, (ii) the Bar-do of the being of the Bar-do Chos-nyid, (iii) and the Bar-do of finding the place of rebirth. The duration of time it will take for each of these stages can vary widely from one individual to another and particularly the exact duration of each stage during the meditative or spiritual development of individual may change significantly. So whatever ordinary actions,  

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1 Origin and Doctrines of early Buddhist Schools by J. Massuda.  
2 Lankavatara Sutra
virtuous actions and unvirtuous actions an individual was accustomed to, he will see himself going through, again as a mental experience. For an ordinary person of no spiritual development this will go on for about forty nine days, through a variety of stages. A person of some meditative development may begin to understand this state as it goes on and thus escape from this delusory experience in the first two weeks.

Thus one can reborn in the higher realms by the force of virtuous acts of charity (Sans. Dana, Tib. Stbyin-pa), moral conduct (Sans. Sila, Tib. Tshuil-khrim) and contemplation (Sans. Samadhi, Tib. Trin-ge-zhin). The sum results of these virtuous acts is transferred to a formation of distinct consciousness. The consciousness from its embryonic stage in the mother’s womb gradually takes the shape of six sense organs and at the completion of ten months would appear in the external world in the shape of body and mind. But one can be condemned to the birth of three lower realms by the force of ignorance of one’s action in which a Karma is accumulated that will result in the formation of consciousness having a distinctive mark of various Karmic inclination (Vag-chags). Thus consciousness frequently cultivated by thirst and clinging leads to the three lower worlds of hell, hungry ghosts and animal.

Therefore, a being is reborn, according to the Karma and rebirth, as a result of ignorance (Sans. Avidya, Tib. Ma-rig-pa), craving (Sans. Tanha, Tib. Sred-pa), and the resultant grasping (Sans. Upadana, Tib. Nye-war len-pa).

**Extinction of Rebirth**

Freedom (Sans. Vimukti, Tib. Rram-par-grol-ba) is the attainment of Nibbana consists in eliminating these three causes by the development of insight or knowledge and elimination of craving and non-grasping. Therefore, the attainment of happiness in this present existence and the elimination of future suffering by putting an end to the vicious cycle of existence can be attained by the elimination of craving. But for achieving this one must emphasise on the practice of meditation, higher state of mental concentration and many other means of achievement. The attainment of Nibbana is the extinction of Karma and thereby no existence occurs. For this attainment two distinct courses of practice has developed, namely, practice enunciated in Paramita-way and practice as made in tantric way. Both ways aim at neutralisation of Karma with its effect by performing Karma producing good effect. For the neutralisation of Karmic effects simultaneous cultivation of wisdom (Sans. Prajna, Tib. Ses-rab) and compassion (Sans. Karuna, Tib. Sning-je) are essential according to both the ways. Through these practices one can achieve the cessation of life and death process symbolized by a full moon at the top, outside the circle of the Wheel of Life.

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20
Review of Socio-Political Development in Tibet (600-1950)

- Dr. Yeshi Choeden -

The political history of Tibet manifests the shifting basis of power and influence. For the earlier rulers, force or strength might have been the critical determinant of political domination. However, Tibetan society underwent revolutionary change with the introduction of Buddhism which gradually permeated every aspect of life. It provided conducive condition for the emergence of unique religio-political system which came to be known as Choe-si-nyiden form of government.

This paper attempts to trace the socio-political developments of Tibet in course of centuries and then deals with structure of government under Choe-si-nyiden form of government. The paper concludes with highlight of factors which could have evolved the ancient nation into a modern nation state.

Much before the Choe-si-nyiden form of government, Tibet had been governed by the monarchy system with unbroken line of forty two kings ruling over the ancient land of Tibet up to the ninth century. The recorded history of Tibet starts from the seventh century when Tibet emerged as a formidable military power in Central Asia under the thirty-third king, Song-Tsen-Gampo. Although the Tibetan kings represented the embodiment of power in its most primitive form—force, and although force was indeed the practical basis of their rule, it seems they could not do so on a long term basis without some justification to make use of force legitimate. So the earlier rulers claimed to be divine descendants and the possession of magical power. The first king Gnya-khri-tsen-po, believed to have descent from the "country of Gods" above the sky to rule the six tribes of Tibet, he and six of his successors were believed to have "returned to the sky when they died by means of a sky-cord". Similarly, when Tho-Thori Gnya-Tsan mysteriously received the first Buddhist text, it was believed to have "descended from the sky". These myths provided extra human sanction to legitimize their rule.

Song-Tsen-Gampo and successive kings fiercely competed with other nations for domination of Central Asia and laid the foundation of Tibetan Empire in Central Asia. At the same time Song-Tser-Gampo played pioneering role in establishing Buddhism in Tibet. The written script in Tibetan language was invented during his time to translate the Buddhist sacred books. He introduced legal code for the nation based on the teachings of Buddha. This period is
regarded as the dawn of Tibetan civilization. The imperial tasks and pious deeds initiated by Song-Tsan-Gampo were carried on by the successive kings. Despite their abiding sympathy for Buddhism, the successive kings had to allow both Bon, the indigenous religion, and Buddhism to exist side by side as Bon was too powerful to be ousted altogether. Subsequently, some elements of Bon religion had been absorbed and made subservient to the Tibetan Buddhism. However, Buddhism had not become a mass phenomenon during the reign of these kings. In fact, there seems to be no evidence to prove that any of the Tibetan kings has ever called himself or was called by his contemporaries as Cheogyal. It was an honourific title conferred posthumously to those Tibetan kings who were believed to have patronised Buddhism by the authors of Choe Byung works and by other lama scholars in gratitude.

Along with the establishment of an extensive empire, there developed constant rivalry among the noble families to have dominant influence in the court. The rival families employed religion as a pretext to justify their clash of interests. King Ral-va Can was murdered by his brother, Lang-dar-ma, who led the anti-Buddhist party. The Bon ministers helped Lang-dar-ma to succeed to the throne. They embarked on the task of destroying Buddhism almost to extinction. Eventually Lang-dar-ma was in turn assassinated by a Buddhist monk in 842. With him came to an end the imperial age of Tibetan history.

After the assassination of Lang-dar-ma, the Tibetan kingdom had been disintegrated into a number of principalities which were nearly always at loggerheads with each other. The rulers of these principalities regarded the patronage of Buddhism as a matter of social prestige and means of political rivalry. Thus this period witnessed not only renewal but also renaissance of Tibetan Buddhism. During this period the four major sects of Tibetan Buddhism, Nyingmapa, Kadampa, Kagyuapa and Sakyaapa took shape, most of the great lama scholars wrote their monumental works and also did the excellent translations of the Buddhist classics into Tibetan that fuelled the renaissance. Thus Buddhism was transformed from a courtly interest into social force which eventually engulfed the whole of Tibet. Rival royal families patronized various religious sects in a bid to regain their power and prestige. Thus once again the political struggle drew its vigour from rivalries between religious sects. The religious sects, having acquired by this time great authority, had become a new power in the politics of Tibet and were gradually replacing noble families in terms of influence and prestige in the society.

When the Mongols were carrying out their expansionist policy in the thirteenth century, Tibet was also invaded by Chhanggis Khan's second son, Godan Khan. In 1247, Godan Khan selected the most eminent Lama of the day, Sakya Pandita, as virtual ruler of Tibet. Godan Khan's choice of Sakya Pandita was deliberate as the Sakya Lama enjoyed high reputation in Tibet. Subsequent hereditary abbots of the Sakya Sect was recognised by the Mongol Yuan Emperors of China as the highest authority of Tibet. Thus began the system of ruler in whose hands earthly authority and the prestige of religious sanctity were united.
Ideas underlying the legitimacy of Sakya Lama's rule were complex amalgams of Bon, Buddhist myths as well as Chinese imperial notions. At the Buddhist level, the Sakya Lamas claimed to be the manifestation of Manjusri, the Bodhisattva of knowledge and wisdom. This claim probably originated with the Sakya Pandita's reputation for learning. Despite the fact that they used every conceivable idea to legitimize their rule, the priest-politician role was far from being accepted in Tibet. The lay nobility and other sects were "jealous of the supremacy of Sakya...". They grudgingly accepted the authority of the Sakya as long as the Mongols had to be feared and respected. The Sakya ruled over Tibet for about three hundred years. The Sakya Lamas remain the historic transition from royal authority based on force to Lamaist authority based on religious belief.

In 1358 the role of Sakya Lamas were overthrown by Chang-chub-Gyaltsen who brought nearly the whole of Tibet under his sway. This began the rule of Phamo Drupka period which lasted till 1434. The Phamo Drupka's family was closely connected with Sakya sects rival, Kargyupa sect. Lamenting over the weakened position of Tibet, Chang-chub-Gyaltsen embarked on the task of fostering a feeling of national unity and revived the tradition and glories of the early kings. Phamo Drupka's rule was eventually ousted in 1434 by the Rimpung princes who had the backing of the Karmapa sect. The influence of the Karmapa hierarchs was also important to the success of the Tsang kings who ruled Tibet after the Rimpung family.

These historical developments bear testimony to the fact that it was impossible for any non-priest, no matter how powerful he might have been, to rule Tibet without some religious sanction and active support provided by one religious sect or the other.

Gelugpa sect is the last major religious sect formed in Tibetan Buddhism. Tsongkapa (1357-1419), the founder of Gelugpa sect, aimed to reform Buddhism in Tibet by stressing on the need to return to greater austerity and spirituality. This new sect gained popularity not only within the country but also within a short span of time commended the spiritual allegiance of almost all the rival tribes of Mongolia. The success of the new monastic order created hostility. Gelugpa sect was harassed by the king of Tsang. The Gelugpa turned to the Mongol for help. In 1642, a Mongol prince, Gushi Khan, proceeded into Tibet where he defeated the king of Tsang and conferred on the head of Gelugpa sect, the Fifth Dalai Lama, the supreme authority over Tibet. Since then the ten successive Dalai Lamas ruled over Tibet.

The Dalai Lama has been believed to be the reincarnation of Avalokiteshvara, the Bodhisattva of compassion, who is regarded in Tibetan tradition as the founder and protector of Tibetan race. Although Gelugpa sect was not the first one to introduce the theory of reincarnation in Tibetan Buddhism, it proved to be of a decisive importance for the Tibetan polity as it legitimized the political succession since the seventeenth century. For over three hundred years, the successive Dalai Lamas have been the spiritual and the
temporal rulers of Tibet. He is recognized as such by other religious sects in Tibet. Thus the office of the Dalai Lama became the summit of the religio-political fabric of Tibetan system which brought into fusion the temporal and spiritual leadership and converted Tibet from a land torn by political and religious strife into a single nation under the central theocratic government.

Apart from the purely religious sanction, the Dalai Lama's indisputable authority rested on the military protection provided by Mongols and Chinese, while the pacificist nature of Buddhism killed the Tibetan martial spirit. The domestic political basis of the Dalai Lama's rule was provided by the large number of monks and monasteries. The spiritual and temporal ascendancy of the Dalai Lama also represents the culmination of the long process of rivalry and adjustment between the religious hierarchy and lay nobility.

Tibetan government established under the Dalai Lama's was described as Choe-si-nyiden. 'While in organizational sense it meant a dyarchy of clerical and lay elements, in ideological sense it meant a synthesis-harmonious blend of religion and politics'. The government was expected to work for the people's temporal happiness in this world and for spiritual happiness in the world thereafter. Throughout the complex government structure, religious and secular affairs were intricately intertwined.

At the head of the structure was the Dalai Lama. He was an absolute ruler with all authorities converging in his hands. During the time when a Dalai Lama had yet to be identified, and if he was a minor, his power was exercised by a regent, normally a high Lama chosen by the National Assembly. As regent lacked the Dalai Lama's ultimate authority and prestige, no regent could be as active and innovative as a Dalai Lama and consequently the rule of the regents was sometime characterized by political stagnation and also by corruption.

The Chikyab Kenpo, Lord Chamberlain, served as the Dalai Lama's link with both the religious and the secular administrative staff. He was selected by the Dalai Lama himself. His direct access to the Dalai Lama made him an influential person.

The secular administration was headed by a Prime Minister and a cabinet. The thirteenth Dalai Lama appointed three Prime Ministers, two layman and a monk who acted jointly in deciding matters of state. The fourteenth Dalai Lama appointed two Prime Ministers during his rule in Tibet, one monk and one layman, who also acted jointly. The Prime Ministers, in case of Tibet did not perform usual functions associated with a Prime Minister. They acted as liaison between the cabinet and the Dalai Lamas, as well as to assume some functions that the Dalai Lama wanted to avoid, such as final action in criminal cases. All final authority remained in the hands of the Dalai Lama. The position of Prime Minister was therefore not as important as the title implies, although the Prime Minister enjoyed considerable personal influence and held second rank in the hierarchical structure of the government.
Most of the executive work in the secular field was handled by the Kashag (Cabinet). It was composed of four Kalons (Ministers), three of these Kalons were lay officials and one was high-ranking monk official. The Kalons were appointed by the Dalai Lama or the regent. They held third rank. The Kashag had power over the internal administration of the country in the matters relating to politics, revenue and justice. No Kalon held any specific portfolio and they used to make joint decisions.

In accordance with the dual function of the Dalai Lama’s rule, the administrative structure of the government was divided into a religious and a secular segment. But these two segments were not exclusive as their functions overlapped with each other, especially the religious segment exercising power over the secular matters.

The religious administration was handled by the Tsytgtsang, the peak ecclesiastical secretariat, headed by four high monk officials who held the fourth rank. They handled the affairs of all monk officials and dealt with matters relating to monastic affairs. Their authority often extended into secular affairs in many crucial respect as well, such as adjudication of civil suits, their role as chairman of the National Assembly and so on.

The lay officials were derived from the aristocratic families, who were permitted to retain their estates in exchange for the obligation to provide at least one son per estate to serve as an official in the government. The candidates received practical training in the Tsikang, the office of Revenue and if found adequately prepared, the heads of the department recommended to the Kashag for appointment to official rank. From among them, the Cabinet selected its appointees to administrative positions in Central Government as well as in the province and district office. The ratio between the officials and people were very wide. The disproportion between the number of officials and the numbers of people whose affairs they were to manage, reflects the limited scope of governmental action. It indicates that social and economic affairs to a large extent were carried on outside the framework of the government and its officials.

The traditional structure also had the National Assembly which was regarded as representing the whole nation. The Assembly was composed of both lay and monk officials including abbots and representatives of the three great Gelugpa monasteries near Lhasa as well as representatives of every class and profession such as artists, craftsmen, soldiers and tradesmen- a total of about seven hundred people. It met only when called into sessions during times of crisis or to seek opinion before taking major decision by the government. Although it had no actual legislative function or control over the executive, its views were taken into account by the Dalai Lama and the Kashag while making policy decision.

(II)

Although the Dalai Lama had supreme authority in the country and the powers were centralized in the national government, Tibetan society in general was not
tightly controlled and regulated. Tibet had none of the complex organizations run by large bureaucracy, legal structures and above all state coercive power with which modern society functions. On the contrary, Tibet had small number of officials in proportion to the population and it was also known for the almost complete absence of any police force. The government was based on voluntary acceptance of its authority which was inspired by the religious faith of Tibetans. Due to the limited nature of the government activities, indomitable spirit of the Tibetans and existence of unique socio-cultural traditions, one could trace certain democratic elements in the traditional Tibetan society.

One such element is noticeable in the Buddhist religion in general and the Tibetan monastic organization in particular. Buddhism, which pervades every aspect of Tibetan life, preaches equality of all human beings. Indian history shows that Buddhism condemned the caste system and gave hope to the people in the lower social ladder. Through the doctrine of Karma, each individual is made responsible for his or her present life and life hereafter by his or her positive or negative deeds. Tibet's monastic system provided unrestrained opportunities for social mobility. Admission to monastic institutions was open to all and all class distinction in Tibetan society was overcome within the organization. The monasteries offered equal opportunities to all to rise to any height through their own scholarship. Thus a son of humble family could reach highest religious and administrative office if he had required capabilities and wisdom. There is a popular Tibetan saying: “If the mother's son has the knowledge, the golden throne of Gaden (the highest position in the hierarchy of the Gelugpa school of Tibetan Buddhism) has no ownership.”

The monasteries were also known for democratic management of their internal affairs. In a sense, administration of a monastery could be compared to that of constitutional monarchy, the head of the monastery was usually an incarnation lama or else an abbot, and in most cases he was appointed by the Dalai Lama from a number of candidates selected by a committee of monks of that monastery. Important matters of the monastery were decided in a formal assembly which was usually held once a month and chaired by a senior monk or in a special sessions called by the abbot. In small monasteries, all the fully ordained monks participated in the assembly; in large monasteries, each unit send a representative to the assembly. Some monks were incharge of religious activities and some were of economic activities of the monastery. All of them under the direction of the abbot and supervised by the assembly. Thus, monasteries of all sects had autonomy in managing their internal affairs and most of them had tradition of democratic management.

The Dalai Lama was found through a system of reincarnation that ensured that the rule of Tibet did not become hereditary. It had a great advantage over other available forms of succession: monarchical heredity or selection by aristocratic oligarchy. It is the monastic order which had the large degree of social mobility, that had the crucial role in selecting the Dalai Lama's incarnations. Most of the Dalai Lamas including the Thirteenth and the Fourteenth.
came from common peasant families in remote parts of Tibet. Once discovered, the Dalai Lamas had to undergo vigorous training and education to build up his charismatic qualities which needs to be proved and be recognised by his people.

In theory, Tibet had a centralized system of government with concentration of all powers with the national government at Lhasa. But the effective central control over the whole of the country was problematic because of the great distances between different parts of the country and the difficulty of pre-modern communication system on horseback or runners over large stretches of land with scarce population. Therefore in practice evolved a limited government not only in terms of central control but also control by region or local governments over the people. The traditional society developed high degree of social cooperation among the people in the community. It also provided scope for the development of indigenous leadership and organization to manage the affairs at village, town and city level. Further, the people were economically self-sufficient. So they could enjoy a large measure of social and political autonomy. The people's participation in the governance was possible because even the regional and local government agencies had to depend on the cooperation of the people to carry on its activities.

Important issues were discussed in the community meetings and if necessary petitions were sent by the community to the regional or central governments through their headman. If the government officials commits excess of power, misuse of authority or persisted in harassing the people, the Tibetans were quite capable of protesting and resisting and even resort to complain against the erring officials to the government at Lhasa or appeal directly to the Dalai Lama.

Democratic element is also reflected in the National Assembly which was regarded as representing the whole nation. Although its members were not elected through popular election, its members represented different occupations and classes. Its views were taken into account by the government while making major decisions.

Although, people voluntarily accepted the government authority, they had never acquiesced timidly to everything that was done by the government. The public opinion expected strict observance of customs and traditions; officials were expected not to transgress the bounds of their authority. As there was no newspapers nor broadcasting system nor other means of expressions, the people developed typical Tibetan ways to express their opinion through street songs and postures (yiggyur). These were the popular medium of expression of the public opinion. Through these medium of expression, people's grievances and protests became known not only in the whole community but also taken note of by the government authorities.

Traditional Tibetan society was, by no means, perfect and need for reforms were felt by some of the relatively young energetic officials. They realized the vast political changes outside Tibet and perceived the danger posed by
Tibet from China. These officials were of the opinion that unless they modernize the military and change socio-political system, it would be difficult for Tibet to face the challenge and safeguard its independence. The modernist movement was inspired and supported by both the Thirteenth and the Fourteenth Dalai Lamas. Under the guidance of the Thirteenth Dalai Lama, the military modernization was planned and promoted with a clear grasp of the needs for training, equipment and a financial basis. English schools were opened in Gyantse and Lhasa. A small police force was formed. A few Tibetans were sent abroad for technical studies. Although the modernist movement was neither strong nor widespread, in due course of time it could have developed in Tibet the political, economic and military infrastructure of a reasonably modern state. However, direction of socio-political developments in Tibet was reversed as conservative officials as well as monastic segment out maneuvered the modernist group. They saw in the modernist movement a shift to secularism and diffusion of alien ideas which would harm Buddhism and disrupt the traditional power balance in Tibet

When the Fourteenth Dalai Lama assumed full authority of the government in November 1950, he did not take long to realize the need for reform and change in the society. He attempted to introduce far-reaching administrative and land reforms. He created a special reform committee and authorized it to hear and redress complaints by individuals against the district or local authorities. He approved the proposal for debt exemption submitted by the committee. A law was made against the demanding of free transport by officials and the rate of interest charged by money-lenders was limited. He was also thinking of introducing modernization in the field of education and communication. However, due to the determined Chinese position, who had already occupied the country, these reforms could not be implemented. The Chinese had no intention of allowing the Tibetan Government to usurp their self-styled role as saviours of the working class.

The above discussion shows that different means were used at different phases of history to legitimize the authorities in Tibet. Since the thirteenth century, religious belief played a major role in acquiring the legitimacy. Not only the cultural foundation of the Tibetan society was fair by the religion but it also brought into existence a unique political system in which religious and secular affairs were intricately intertwined. It was not a static system but rather it was gradually evolving according to the changing need of time. There were also forces within the society which felt the need of modernization and change in the existing system. If Tibet were left to itself, it would have evolved into a modern nation-state competent to play its role in the comity of nations.
6. Chos-byung means history of religion. The authors of Chos-byung and other Lama scholars had written the ancient Tibetan history in the light of Buddhism and in terms of Buddhist logic during the Buddhist renaissance. The myth of Choegar is an intellectual legacy of this period. For detail see Dawa Norbu (1980), pp. 1-7.
11. The Karmapas were the first to use the Buddhist idea of reincarnation. For detail see Franz Michael, Rule by Incarnation (Colorado, 1982). See also Ram Rahil, The Government and Politics of Tibet (Delhi, 1969), pp. 5-21.
14. For detail of the Structure of the government see Franz Michael (1982), pp. 51-64.
20. Dala Taktsang, Freedom in Exile (Delhi, 1990), pp. 85-86.
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Boundless and transcending thought!
All Thy limbs are without blemish,
Faulless those who Thee discern.
Spotless, unobstructed, silent,
Like the vast expanse of space
who in truth does really see Thee
The Tathagata perceives.

As the moonlight does not differ
From the moon, so also Thou
who abound' st in holy virtues,
And the teacher of the world.
Those, oh pity, who came to Thee
Buddhaghauras heralding,
They will win with ease, O Gracious !
Majesty beyond compare.

Pure in heart, when once they duly
Look upon Thee, surely then,
Their complete success is certain
O, Thou fruitful to behold.
To all heroes who of others
Have the welfare close at heart
Than a mother, who doesn’t nourish,
Givest birth, and givest love.

Teachers of the world, the Budhhas,
Are Thine own compassionate sons;
Then art thou, O Blessed Lady,
Grandma thus of beings all.
All 'immaculate perfections
At all times encircle Tree.
As the stars surround the crescent,
O Thou blameless holy one!

Those in need of light considering,
The Tathagatas exult
These, the Single One, as many,
Multiformed and many-named.
As the drops of dew in contact
With the sun's rays disappear,
So all theorizings vanish;
Once one has obtained Thee.

When as fearful Thou appearst
Thou endanger'st fear in fools;
When benignly Thou appearst
Comes assurance to the wise.
How will one who no affection
Has for Thee, though yet you saved him,
Have, O mother, greed and loathing
For the many other things?

Not from anywhere Thou comest,
And to anywhere dost Thou go,
In nc dwelling place have sages
Ever apprehended Thee.
Not to see Thee in this manner
is to have attained to Thee.
Gaining thus the final freedom.
O how wonderful is this.

One indeed is bound who sees Thee;
One who seeks not is bound too;
One again is freed who sees Thee;
One who seeks not is too
Wonderful, Profound, Illustrious,  
Hard Thou art to recognise,  
Like a muck show Thou art seen and  
Yet Thou art not seen at all.  

By all Buddhas, Single Buddhas,  
By Disciple courted, too,  
Thou the one path to salvation,  
There's no other verily.
Saviours of the world, from pity,
So that men might understand,
Speak of Thee, observing custom,
Yet of Thee they do not speak.

Who is able here to praise Thee,
Lacking signs and featureless?
Thou the range of speech transcending,
Not supported anywhere.

Who is able here to praise Thee,
Lacking signs and featureless?
Thou the range of speech transcending,
Not supported anywhere.
In such works of current language
Constantly we laud Thee, whom,
None of our acclam conc rel;
So we reach beatitude.

By my praise of Perfect Wisdom
All the merit I may ree,
Let that make the world devoted
To this wisdom without peer.

In such works of current language
Constantly we laud Thee, whom,
None of our acclam conc rel;
So we reach beatitude.

By my praise of Perfect Wisdom
All the merit I may ree,
Let that make the world devoted
To this wisdom without peer.
NOTE:


The Tibetan version of the salutation occurs in Tanjur, Bstd-Tshogs/Silava samgrahah (Vol. Ka, F. 76 (a) - (b)); Another Tibetan version also occurs in Astasahasrika. Both the Tibetan versions tally with that of Sanskrit.

According to Dr. N. Dutt, the form of salutation 'Omn Namo Bhagvatayai Arya Prajnaparamitayai' is given only in Pancavimsatika, in all other manuscripts begins with 'Omn Namo Maitreyanathaya'.


This is not the place to discuss the sublime metaphysical aspects of Prajnaparamita / Transcendental wisdom. We quote hereunder a short passage from the work of Edward Conze Thirty Years of Buddhist Studies: Bruno Cassirer, Oxford, 1967, pp. 64 which, I think, will speak out the basic conception of perfection of wisdom: 'The unity of compassion and wisdom is acted out by the six perfections, or Paramita, 'methods by which we can go to the Beyond'. A person turns into a Bodhisatva when he first resolves to win full enlightenment for the benefit of all beings. Thereafter, until Buddhahood, he passses many aeons in the practise of the Paramitas. So important is this concept that the Mahayana often refers to itself as the 'Vehicle of the Paramitas'. The six are: the perfections of giving, morality, patience, vigour, concentration, and wisdom.'
The entire gamut of the collected works of His Holiness the 7th Dalai Lama are contained in 25 Volumes. The catalogue of the preceding 21 volumes (esoteric teachings) was already published in the Bulletin of Tibetology, New Series 1994 No. 2 in an article entitled 'Life of His Holiness the 7th Dalai Lama'. The catalogue of the concluding 4 volumes (Vol. Ka, Kha, Ga, Nga, No. 22, 23, 24, 25) of esoteric teachings of the collected works of 7th Dalai Lama, Ngag - Dba'g Blo - Bzang Rgya - Mtsho is as follows:
VOL. KA (1) - BKA'-BRGYA BDE-GSHEGS 'DUS-PAT LA'-BYANG KHRA-G' THUNG ROL-PAT GAD-RGYANGS BZHUGS.

VOL. KA (2) - GTER-KHA' GONG-MA'1 DRAG-PO BDE- 'DUS-KYI BSNYEN YIG ME-RLUNG 'KHUR-SG-'PA TSHA-NGAR BZHUGS-SO.

VOL. KA (3) - BKA'-BRGYAD GSANG-RDZOGS KYI LA'-BYANG L'HAN-THABS DGO-NGS-P'A KUN-RGYUN BZHUGS-SO.

VOL. KA (4) - ZHI-KIRO BKA'-BRGYAD GSANG-BA YONGS-RDZOGS SGRUB-CHEN GYI REG-ZIG 'KHRIU-DRU MTHONG-BAS RE-SKONG BZHUGS.

VOL. KA (5) - NYANG-LUOG DRAG-PO BDE-GSHEGS 'DUS-P'A RGYUN KYER RIGS 'Dzin BRGYUD-P'A ZHAL-LUNG BZHUGS.

VOL. KA (6) - GSANG-RDZOGS SGRUB-CHEN DANG SIMAN-SGRUB-KYI ZIN-RIS GANG-GA' CHU-RGYUN BZHUGS.

VOL. KA (7) - BKA'-BRGYAD GSANG-BA YONGS-RDZOGS KYI LA'-BYANG BKLAGS-CHOG DGO-NGS-P'A KUN-TSHANG BZHUGS.

VOL. KA (8) - BKA'-BRGYAD GSANG-BA YONGS-RDZOGS KYI DBANG BSKUR DUS-SGRUB-BUM DANG DBANG-BUM BSDEBS NAS CHU BABS SU BKOD-P'A YONGS-DUT 'KHRI-SHING BZHUGS.

VOL. KA (9) - BKA'-BRGYAD BDE- 'DUS-KYI (DANG-'KHRO-ROL-GLA ZIN-BRIS KUN-BZANG DGO-NGS-P'A ROL-MTSHO-BZHUGS.

VOL. KA (10) - BKA'-BRGYAD YONGS-RDZOGS KYI LAS-GZHUNG-GI BYANG-BU BZHUGS.

VOL. KA (11) - BKA'-BRGYAD YONGS-RDZOGS KYI ZH-B'A1 SYIN-SREG RIGS-DZIN KUN-D'A1 DOD-JO BZHUGS-SO.

VOL. KA (12) - BKA'-BRGYAD GSANG-RDZOGS KYI BRI-G'SHANG-D'ORI-B'A1 GSAL-BYED GSANG-GSUM MI-ZAD RGYAN-KHOR ZHES-BYAM BZHUGS-SO.
BULLETIN OF TIBETOLOGY

VOL. KHA(1) - 'BRUG-P A SPRUL-SKU RIN-PO-CHE MDZAD-PA'I TSHE-BDAG GI YIG-HAR RNAM-PAR DPYAD-PA YI-GE TSANG-MTSHA MS KYI NAD-GRYA 'JOMS-P A SMIB-GGIG-BZHUGS.

VOL. KHA(2) - 'PHAGS-P A 'JAM-DPAI MTSHAN-BRJOD-KYI YANG-SNYING BZHUGS-SO.

VOL. KHA(3) - 'JAM-DPAI TSHE-BDAG NAG-PO'I LAS-BYANG SRID-GSUM RNAM-RGYAL BZHUGS.

VOL. KHA(4) - 'JAM-DPAI TSHE-BDAG NAG-PO'I BSNYEN-YIG DNGOS-GRUB GTER-MDZOD BZHUGS-SO.

VOL. KHA(5) - THOD SKU-LA BRTEN-NAS TSHE-BDAG NAG-P O BSNYE-N-PA'I REG-ZIG MKHA'-GRO'I KHA-RLANGS BZHUGS-SO.

VOL. KHA(6) - 'JAM-DPAI TSHE-BDAG PHYAG-RGYA ZIL-GON-GYI LAS-BYANG GNAM-RCAGS 'KHOR-LO ZHES-BYA-BA BZHUGS-SO.

VOL. KHA(7) - TSHE-BDAG RNON-PO NAG-GCQO-KYI DBANG-GI CHOG SGRIGS NYA-RGYAS ZLA-BA'I DKYI-L-KHOR BZHUGS-SO.

VOL. KHA(8) - 'JAM-DPAI TSHE-BDAG GI ZHI-BA'I SERYI-SNREG GANG-GA'I CHU-RGYUN BZHUGS-SO.

VOL. KHA(9) - 'JAM-DPAI TSHE-BDAG NAG-PO'I MCHOD-RTEN BCAS CHOG GI RAB-GNAS BYIN-RLABS NYI-MA'I GZI -BAR BZHUGS-SO.

VOL. KHA(10) - 'JAM-DPAI TSHE-BDAG NAG-PO'I LAS-BYANG ZOR-LAS DANG BCAS-P A'I REG-ZIG ZHIB-MO RNAM-DAG BZHUGS.

VOL. KHA(11) - 'JAM-DPAI TSHE-BDAG NAG-PO'I LAS-MTHA YANG-BZLOG-MEI' SPU-GRUL LAS-BYANG RANG-GSHED DBANG-P A RDO-RJE'I PHA-LAM ZHES-BYA-BA BZHUGS-SO.

VOL. KHA(12) - 'JAM-DPAI-MEI' SPU-GRUL DMOD-PA ZOR-BSKJUL RDO-RJE PHA-LAM BCAS-P A BZHUGS-SO.

VOL. KHA(13) - 'JAM-DPAI TSHE-BDAG NAG-PO'I BZLOG-DKYIL-LA MKHO-BA'I SNGON-GRO'I CHO-GA NYUNG-DU RNAM-DSAL-BZHUGS.

VOL. KHA(14) - 'JAM-DPAI TSHE-BDAG NAG-PO'I ZOR-GYI LAS-RIM GNAM-LCAGS THOG-MDAI BZHUGS.

VOL. KHA(15) - 'JAM-DPAI TSHE-BDAG NAG-PO'I MnAN-P A THAR-MED LCAGS-KHANG NAG-PO CHU-SRIN MGRIN-P A RGYA-CAN ZHES-BYA-BA BZHUGS-SO.

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VOL KHA(16) - 'JAM-DPAL PHYAG-RGYA ZIL-GNON-GYI BSNYEN-YIG RDO-RJE RTSE-BRGYA-PAA ZHES-BYAA-BAA BZHUGS-SO.

VOL KHA(17) - ZIL-GNON PHRIN-LAS-KYI RNAM-NGES RIGS-DZIN 'CHI-MED DGA-STON RODRTS'I CHU-RGYUN ZHES-BYAA-BAA BZHUGS-SO.

VOL KHA(18) - 'JAM-DPAL PHYAG-RGYA ZIL-GNON-GYI DBANG-GI CHO-GA SNGAGS-'CHANG KUN-DAI 'DOD-'JO ZLA-SHEL GSA-PAA THIGS-PAA ZHES-BYAA-BAA BZHUGS-SO.

VOL KHA(19) - ZIL-GNON DRAG-POI SBYIN-SREG-GI LAS-BYANG DUS-KYI ME-LCEI PHRENG-BAA BZHUGS-SO.

VOL KHA(20) - 'JAM-DPAL RDZOGS-PAA 'CHEN-POI 'PHRIN-LAS DANG SMIN-BYED-KYI CHOG-SGRIGS SNGANG-STONG 'OD-JNGA'I RGYA-CAN BZHUGS.

VOL KHA(21) - 'JAM-DPAL ZHI-BAAI 'PHRIN-LAS SANGS-RGYAS MNGON-SUM STON-PAAI LAG-PBCANGS BZHUGS-SO.

VOL KHA(22) - YANG-BZLOG-MEI SPU-GRTI LAS-SBYOR-GYI SNGON-GROI BSNYEN-YIG BEE-DUR-YAI DO-SHAL ZHES-BYAA-BAA BZHUGS-SO.

VOL KHA(23) - YANG-BZLOG LAS-BYANG RDO-RJEI THOG-MDAI LHA-NTHAIS RIG-DZIN ZHAL-GYI DROD-RLANGS BZHUGS-SO.

VOL KHA(24) - YANG-BZLOG NAG-PO-MEI SPU-GRTI LAS-BYANG RDO-RJEI THOG-MDAI BZHUGS-SO.

VOL KHA(25) - YANG-BZLOG GTANG-RAG-GI MCHO-DAAI 'SUL-TSHUL BZHUGS.

VOL KHA(26) - YANG-BZLOG BZHUGS-SO.

VOL KHA(27) - YANG-BZLOG NAG-POMEI SPU-GRTI DRAG-POI SBYIN SREG-DUS-KYI BYIN-ZAAI PHYNG-PO BZHUGS.

VOL KHA(28) - RIGS-GSUM 'DUS-POI 'JAM-DPAL KHRO-CHU DUG-SDONG NAG-POI BSNYEN-PAAI YI-GE RIN-CHEN KE-TA-KA ZHES-BYAA-BAA BZHUGS-SO.

VOL KHA(29) - 'JAM-DPAL KHRO-CHU DUG-DSONG NAG-POI BRGYUD-'DEBS SMON-LAM DANG BCAS-PAA BZHUGS-SO.

VOL KHA(30) - GSHIN-RJE KHRO-CHU DUG-DSONG-GI RGYUN-GYI RNAI-BYOR SPPU-GRTI 'BAR-BAA BZHUGS-SO.
BULLETIN OF TIBETOLOGY

VOL KHA(31) - GSHIN-RJE KI-KANG DMAR-NAG GI RGYUD-DEBS BZHUGS.
VOL KHA(32) - GSHIN-RJE GZA'-GONG DMAR-NAG GI LAG-LEN SGO-'BYED LDE-MIG BZHUGS-SO.
VOL KHA(33) - GSHIN-RJE GZA'-GONG DMAR-NAG-GI LAS-BYANG MA-YIG DANG BU-YIG-TU MI-GSAL-BAI KHA-SKONG BDUD-DPUNG SNYING-RTSA 'BAR-BAI NGA-RO BZHUGS-SO.
VOL KHA(34) - GTANG-RAGS BZHUGS-SO.
VOL KHA(35) - JOMS-'BYED NYI-ZLA NAG-POI BRGYUD-DEBS BZHUGS.
VOL KHA(36) - JOMS-'BYED RTSAL-CHEN NYI-ZLA NAG-POI BKA'-GTAD SGOM-LUNG BYA-TSHUI MTHONG-BAS DON-LDAN BZHUGS.
VOL KHA(37) - LAS-KI GSHIN-RJE'I 'PHRIN-LAS 'CHI-BDAG DGYES-PAI RKAN-SUNA BZHUGS.
VOL KHA(38) - GSHIN-RJE DREGS-PA 'JOMS-'BYED-KI LAS-BYANG BDUD-LAS RNAM-PAR RGYAL-BA TSANGS-PAI RING-CHEN BZHUGS.
VOL KHA(39) - SBYIN-SREG-GI SGO-'BYED 'PHRUL-CI LDE-MIG BZHUGS.
VOL KHA(40) - RGYAS-PAI SBYIN-SREG DNGOS-GRUB NYIN-MOR BYED-PA ZHES-BYA-BA BZHUGS.
VOL KHA(41) - DBANG-GI SBYIN-SREG KHAMS-GSUM 'GUGS-PAI LCAGS-KYU BZHUGS.
VOL KHA(42) - DRAG-POI SBYIN-SREG BSKAL-PAI ME-DPUNG BZHUGS.
VOL KHA(43) - JAM-DPAL GSHIN-RJE DREGS-PA 'JOMS-'BYED-KI DRAG-PO ZOR-GYI 'PHRIN-LAS GNAM-LCAGS 'BAR-BAI THOG-MDA BZHUGS.
VOL KHA(44) - 'CHI-BDAG ZHAL-DBYE'I PHRIN-LAS RGYUN-KHYER TSHIG-NYUNG DON-GSAL-BA BZHUGS-SO.

VOL GA (1) - RGYAL-PO LUGS-KYI THUGS-RJE CHEN-POI LAS-BYANG NYI-MAI SNYING-PO BZHUGS.
VOL GA (2) - THUGS-RJE CHEN-PO RGYAL-PO LUGS-KYI-LAS-BYANG-DANG 'BREL-BAI TSHOGS-MCHOD BZHUGS-SO.

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THUGS-RJE CHEN-PO 'KHOR-BA DBYING-SGROL-GYI LAS BYANG 'KHURGS-BSDBS-SUKOD-PA BKLAGS-PAS DON-GRUB BZHUGS-SO.

THUGS-RJE CHEN-PO 'KHOR-BA DBYING-SGROL-GYI BSKYED-RDZOGS RDZOGS-PA CHEN-PO 'KHRIID-YIG RIGS-DZIN ZHAL-LUNG BZHUGS.

BYANG-GTER THUGS-RJE CHEN-PO 'GRO-BA KUN-GROL GYI LAS-BYANG PHAN-BDE'I BYUNG-GNAS ZHES-BYABA BZHUGS.

BYANG-GTER THUGS-RJE CHEN-PO 'GRO-BA KUN-SGROL-GYI LAS-BYANG-GI DON-TSHANG-ZHANG 'KHYER-BDE-BA PHAN-BDE'I BYUNG-GNAS ZHES-BYABA BZHUGS-SO.

PAD-MA DBANG-CHEN YANG-GSANG KHROS-PAI LO-RGYUS RIG-DZIN ZHAL-LUNG ZHES-BYABA BZHUGS-SO.

PAD-MA YANG-GSANG KHROS-PAI LAS-BYANG 'GYER-SGOM 'JIGS-MED RDO-RJET SGRA-DBYANGS ZHES-BYABA BZHUGS.

DBANG-CHEN YANG-GSANG KHROS-PAI LAS-BYANG SNYING-PO BCUD-BSDUS ZHES-BYABA BZHUGS-SO.

PAD-MA DBANG-CHEN YANG-GSANG KHROS-PAI BSNYEN-YIG RIN-CHEN DBANG-GI 'DOD-JO ZHES-BYABA BZHUGS.

PAD-MA YANG-GSANG KHROS-PAI SGRUB-BSNYEN-LA NYE-BAR MKHO BA'I DNGOS GRUB LEN CHOG YO ZHIN DBANG ROYAL BZHUGS.

PAD-MA DBANG-CHEN YANG-GSANG KHROS-PAI BSNYEN-PAI KHA-SKONC BCU-CHA'1 SBYIN-SVEG-GI CHOG-SGRIGS YE-SHES SNANG-BA RAB-BAR ZHES-BYABA B'ZHUGS.

DBANG-CHEN YANG-GSANG LHA-DGU1 SGO-NAS DRAG-PO ZOR-GYI PHRIN-LAS RDO-RJET PHA-LAM ZHES-BYABA BZHUGS.

GTER-KHA 'OG-MAI STA-NAC LCAGS-RAL-CAN-GYI LAS-BYANG NYI-MAI DGYIR-KHOR ZHES-BYABA BZHUGS-SO.

DPAL RDO-RJE PHUR-PAI SGRUB-CHEN-GYI CHOG-SGRIGS DNGOS-GRUB ROYAMSHO1 ROL-GAR ZHES-BYABA BZHUGS-SO.
BULLETIN OF TIBETOLOGY

VOL GA(16) - RAB-Ts'GNAS-Pa'i CHO-Ga DKRA-SHIS SUM-PHRAQ GSAR-DNGÖME ZHES-BYA-BA BZHUGS-SO.

VOL GA(17) - LHO-BHRAQ GTER-BYON-Gyi PHUR-PA LCASS-KHANG DRAK-SNGAIPP SPU-GR'I LAS-BYANG 'JIGS-MED RDO-RJE PHA-LAM BZHUGS.

VOL GA(18) - BYANG-GTER PHUR-PA LUGS-GSUM-Gyi BSNYEN-SGRUE LAS-SBYOR BYA-TSHUL BDLO-SDE'I GYUL-LAS RNAM-PAR RGYAL-BA ZHES-BYA-BA BZHUGS-SO.

VOL GA(19) - BYANG-GTER PHUR-PA LUGS-GSUM GANG-LA'ANG SBYAR-SCHOG-Pa'i Zhi-Ba'i SBYIN-SREG MJUN-SIEL 'CO-DKAR BZHUGS-SO.

VOL GA(20) - BYANG-GTER-Gyi, PHUR-PA KHRO-BO ROL-Pa'i GTOR-BZLOG BDUD-SDE PHYER-ThAG BZHUGS-SO.

VOL GA(21) - DPAL-CHEN PHUR-BU DMAR-CHEN GTOR-BZLOG GWAM-LCAGS THOJ MDA' BZHUGS.

VOL GA(22) - KHRO-BO ROL-Pa'i NGAG-DON BDUD-SDE'I GYUL-LAS RGYAL-Ba'i SGRA-DHYANGS ZHES-BYA-BA BZHUGS-SO.

VOL GA(23) - KHRO-BO ROL-Pa'i ZIN-BRIS RIGS-DZIN DCONGS-RGYAN BZHUGS-SO.

VOL GA(24) - GTER-KHA 'OG-Ma'i GSAH-DUS GZHUNG-DANG LEJ BRGYAD-Pa BSDEBS-Pa LAS-BYANG RTSAM-GSUM DGYES-Pa'i ROL-GAR BZHUGS-SO.

VOL GA(25) - DPAL-KUN-DU BANG-Pa'i 'CHAMS-Kyi BRJED-B'IANG LHA', ROL-GAR BZHUGS-SO.

VOL GA(26) - RUE-BTSUN BSAM-GTAN GUNG-Pa'i A-Ts'i CHOS-SKDR GYI DKAR-CHAG THEG-MCHOG RIN-CHEN DO-SHAL ZHES-BYA-BA BZHUGS-SO.

VOL NGA(1) - LEU-BDUN-MAY BRGYUD-DEBS BZHUGS.

VOL NGA(2) - BLA-MA KAR-MA GU-RU'I BRGYUD-DEBS BZHUGS.

VOL NGA(3) - BLA-MA KAR-MA GU-RU'I GYER-SGOM PHRIN LAS DZI-OD STONG-BAR BZHUGS-SO.
BULLETIN OF TIBETOLOGY

VOL. NGA(18) - KHRA-BRAG GTER-BYON-MAI DREGS-DUL BSNYEN-THABS RDO-RJE 'BAR-BAI GZI-BYIN BZHUGS.

VOL. NGA(19) - RDO-RJE GTUM-POI LAS-BYANG RGYUN-KHYER MTHONG-BA RNAM-GROL ZHES-BYA-BA BZHUGS-BO.

VOL. NGA(20) - RJES-GNANG RIGS-GTAD BYIN-RLABS-KYI MTSHAMS-SBYOR 'PHRIN-LAS CHU-RGYUN BZHUGS.

VOL. NGA(21) - LHA-BRAG GTER-BYON LAS KHYUNG-GI 'PHRIN-LAS GNAWCAGS RDO-RJE THOG-MDA ZHES-BYA-BA BZHUGS-So.

VOL. NGA(22) - SKAD-CIG NYID-LA BDE-CHEN-DU BGYOD-PAR BYED-PAI ZAB-LAM 'PHO-BAI GDAMS-Pa BZHUGS-BO.

VOL. NGA(23) - CLAGS-DRAI KHOR-LO'I SNAGS-BYANG BZHUGS.

VOL. NGA(24) - BTAGS-GROL-GYI DBANG-BSKUR-DANG RAB-GNAS-KYI CHOG-SGRIGS MU-TI-LA 'PHREN-BA BZHUGS-BO.

VOL. NGA(25) - MKHA'-GRO BSUN-BZLOG-GI BCA-GSHOM CI-DOD RTSE-OGA' GSAR-GLU ZHES-BYA-BA BZHUGS.

VOL. NGA(26) - BSUN-BZLOG-GI CHOG-SGRIGS 'CHI-BDAG GYUL-LAS RNAM-RGYAL ZHES-BYA-BA BZHUGS.

VOL. NGA(27) - PHYI-NAS MKHA'-GRO BSUN-MAI ZHI-BA BZHUGS.

VOL. NGA(28) - TSHOBS-MCHOD DOD-RGUR MCHOG-SBYIN BZHUGS.

VOL. NGA(29) - BSUN-BZLOG-GI ZOR-BYANG BZHUGS-BO.

VOL. NGA(30) - BRTAN-BZHUGS-KYI CHOG-SORIGS RAB-BRTAN RDO-RJEI 'PHREN-BA BZHUGS-BO.

VOL. NGA(31) - RIGS-DZIN SROG-SGRUB-KYI YANG-ZAB A-TI HR-YI GGCIG-MA SGGS RING-TSHI-TI TSHIGS-BCAD-KYI RIM-PA BZHUGS-BO.

VOL. NGA(32) - MCHOD-RTE-GYI STOD-SMAD BAR-GSUM BSGRG-PaI 'WAG-DON BZHUGS.

VOL. NGA(33) - RJE-BTSON SENG-FDENG NAGS-SGRIGS-LA BRTEN-PaI MDO-SCHOG MTHONG-BAS DON-GRUB BZHUGS-BO.

VOL. NGA(34) - TSANGS-SRAS BZHAD-PaI RGO-RJEU GSUNG-'BUM THOR-BU LAS DPA-LDAN 'DOG-KHAMS DBANG-PHYUG DMAG-ZOR RGYAL-MO-LA BSTOD-Pa NO-R-6U DBANG-GI RGYAL-PaI DO-SHAL ZHES-BYA-BA BZHUGS-BO.

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BULLETIN OF TIBETOLOGY

VOL.NGA(35) - DPAL-LDAN DMAG-ZOR-MA'I MINGA'-' GSOI BSAM-DON
LHUN-GRUB-MA BZHUGS-SO.

VOL.NGA(36) - LHA-MOI GSANG-MDOS BSNGO-THIG BZHUGS-SO.

VOL.NGA(37) - SGO-DBYE ZOR SRIN-MO ZA-LAM MA RNAMS
BZHUGS-SO.

VOL.NGA(38) - DDR-DKHAMS DBANG-PHYUG RE-MA-'TI DGYES-PA BSKYED-
PAR BYED-PATI MDOS-KYI PHRIN-LAS GYER-SGOM
RDO-RJE'1 SGRA DBYangs BZHUGS.

VOL.NGA(39) - GTER-SRUNG DPAL-MGON STAG-GZHON-GYI GSOL-MCHOD
BLKlags-CHOG KHYER-BDE BZHUGS.

VOL.NGA(40) - GTSAK-RGYUG GTER-GSAR BLA-MA ZHI-BRAG GNYIS-KYI
GTER-SRUNG MCHOD-PATI PHRIN-LAS BZHUGS-SO.

VOL.NGA(41) - SPRUL-PATI CHOS-REGAL CHEN-POI MDOS-KYI
GYER-GZHUNG BSAM-DON LHUN-GRUB BZHUGS.

VOL.NGA(42) - BYES-CHAS KE-TU1 LAS-BYANG SNGags-SGRigs
DGRA-SROG GCO-DI-PATI SPU-GRI BZHUGS-SO.

VOL.NGA(43) - DNO-SEYIN YA-BA SKYAI-BDUN-GYI MDOS-CHOG
DBANG-DRAg SGRUB-PATI DGA'-STON ZHESBYA-BA
BZHUGS-SO.

VOL.NGA(44) - DPAL-LDAN YANG-GAHA BZAI MDOS-KYI PHRIN-LAS
YID-BZHIN GTER-MDZOD BZHUGS.

VOL.NGA(45) - BOD-SKYONG BSTAN-MA BCU-GNYIS-KYI MDOS-KYI
PHRIN-LAS DPYID-KYI KHYAR-MOI GLO-DBYangs BZHUGS-SO.

VOL.NGA(46) - DRANG-SRUNG KHYAB-JUG BA-HU-LA1 LAS-BYANG
DUG-MDA' NAG-PO ZHES-BYAI BA BZHUGS-SO.

VOL.NGA(47) - KHYAB-JUG RTEN-MDOS-KYI PHRIN-LAS DRANG-SRUNG
KUN-TU DGA'-BAI ZLOS-GAR BZHUGS.

VOL.NGA(48) - DRANG-SRUNG LO-KA-TRI PA-LA1 LAS-RYANG CHOG-
SGRigs-GNAM-LCAgs RDO-RJE DRAPS-BE1 BZHUGS.

VOL.NGA(49) - DRANG-SRUNG LO-KA-TRI PA-LA1 SRUNG-BZILOG
THUN-MONG BA NYAMS-SU LEN-THIUL BTSAN-MKHAR
BSRUG-BAI PHRUL-SGYOGS BZHUGS-SO.
BULLETIN OF TIBETOLOGY

VOL.NGA(50) - SNGAGS-RGOD LO-KA-TRI HOM-GYI LAG-LEN NYI-MAI SNYING-PO BZHUGS-SO.

VOL.NGA(51) - LO-KA-TRI GTANG-RAG BZHUGS.

VOL.NGA(52) - SNGAGS-RGOD LO-KA-TRI PA-LA1 BZLOG-PA DANG BSAD-PA1 LAS-SBYOR-GYI GSAI-BYED YI-GE DIANG-SMYON SNA-RTSER BKOD-PA1 MTSHON-KHOR BZHUGS.

VOL.NGA(53) - GNYAN-CHEN THANG-LHA1 'PHRIN-LAS B6UD-RTS'I CHU-RGYUN BZHUGS-SO.

VOL.NGA(54) - STAG-GZHON RGYAL-CHEN SDE-BZHI BKA'-SRUNG BRGYAD-MCHOD THANG-LMA KHYAB-JUG RGYAL-BTSAN RDOR-LEGS ZHING-SKYONG MTHU-CHEN SDE-BZHI PHUR-SRUNG RNAMS-KYI GSOL-MCHON GZHI-BDAG GTOR-MA DANG BCAS-PA BZHUGS-SO.

VOL.NGA(55) - NAD-BDAG STOBS-JOMS-KYI CHOG-SGRIGS MI-MTHUN SMAG-RUM SEL-BAT BRGYA-PHRAG NYI-DNGOS BZHUGS.
A Brief Account of the Life of mNa'-bDag Sems-dPa' -Chen-Po
(1591 - 1656 A.D.)

- Dr. Rigzin Ngodub Dokham -

mNa'-bDag Sems-dPa' Chen-Po was born in the Iron-Female Hare year of the tenth sexantry (Rab-byung) corresponding to 1591 A.D. at Pho-drang Sags-Khi to a pious couple named Chogyal bKra-Shis Khi-bTs'en and bSod Nam-sGrol Ma. The father Chogyal bKra 'Shis was a descendant of the great Ti-
betan king Khri-Srong Idue-bTs'en. One of the successors of this king known as gLang-darma had two wives. A son was born to the younger queen who was named mNa'-bDag Hod-Srung. The elder queen who did not beget any issue adopted the son of a destitute couple who eked out their living by beg-
ging. She took this recourse in order to thwart the young prince from becoming heir to the throne. The adopted boy was named mNa'-bDag Yum-vsTen. It is well known in history that gLang-darma ascended the throne after assassinat-
ing king Khri Rai-Pa Chen and thereby became the most infamous apostate ruler. In the wake of his ignominious death at the hands of a priest Lha-lang dPal-lri iDo-rJe', the two princes fought as adversaries for a considerable period of time, each one contending his claim to the throne. This internecine struggle resulted in defeat of the younger prince who was the rightful heir by virtue of his royal pedigree. Thus Hod-Srung an his son and successor dPal-
Khor were vanquished. Those who belonged to dPal Khor's lineaged went to-
wards the upper part of Tibet like Mang-Yul, sPu-Rang, Las-tTed etc., and ruled these regions. Some generations of this family also settled down in the country called Guge. One of the kings of Guge named bKra-'Shis Khi-bTs'en and his wife Lha-gCig bSod-Nams sGrol-Ma were destined to become the parents of the Bodhisattva mNa'-Gdag Sems-dPa Chemo according to the prophecy of the saH teacher Chos-'Gyal sTag.-Sham-Chen. Accordingly, on the fifth day of the fourth month (Hor-Zia bZhi-pa) of the Iron female-hare year (ICags-Mo-Yes), mNa'-bDag Sems-dPa Chen-Po announced his advent on earth.
The new-born became the darling of all the courtiers and the cynosure of all eyes. On attaining the age of five, he manifested miracles which inspired awe and wonder amongst those who had the opportunity to experience them. For

1. Khri-Rai-Pa-Chen, The 41st King was the third and youngest son of 5ed-Na-Lega-Zin.
2. He was assassinated around c. 902 A.D.
3. This event took place in the year 906 A.D. according to the Tibetan Annals.
instance, many people perceived the precocious child sitting upright in a meditative posture while his mother, the Queen performed her daily ritual prayers. The prince was later brought to the presence of the preceptor Chos-rGyal sTag-Shams-Chen who performed the tonsure ceremony as ordained by tradition. He visited central Tibet during his twenty first year where he received initiations, empowerment and instructions pertaining to various tantric disciplines from a host of erudite Masters of his time as well as from his own preceptor.

One day while engrossed in penance in an empty quarter in the vicinity of his palace Pho-drang Sag-Khi, he attained Transcendental Wisdom of the Infinite Void. Following this sublimating attainment, the prince sought the permission of his father and set out in quest of teachers and holy grounds for more sustained practices. For fifteen long years, he performed the most arduous austerities, meditating in retreats and uninhabitable fearsome burial grounds, subsisting on air and elixirs extracted from elements of nature.

Commensurate with his high attainments and spiritual eminence, Chos-rGyal sTag-Shams-Chen recognised and consecrated him as his successor; eulogising him as a second Mila-res-pa. Thus, conferring fame and honour to his well deserving disciple, Chos-rGyal sTag-Shams-Chen also bequeathed to him all his personal belongings, the crucifix of which was the sacrosanct Vase of gTer-Bhum. It might be germane to quote at this juncture, an extract from the prophecy contained in the apocalyptical work of Guru Padmasambhava which was discovered from its hidden sanctuary by the gTer-Ton Ratna gLing-Pa:

"Among my four reincarnations who will be manifested in the hidden land Bas-Yul 'Bras-Mdo-long, one endowed with the long tresses of hair will appear from the western gate of the land.\n
"To this prophetic declaration, the chosen teacher arrived at Yul-khor in Western Sikkim on the 3rd day of the 8th month of the water-male horse year (Chu Pho-rTa) of the 11th sexantry corresponding to the year 1642 A.D. Here he conferred with his son who had accompanied him, regarding the founding of a monastery. In the 11th month of the same year on the 3rd day, the construction work of the monastic complex named as Lha-Khang dMar-Po, the first monastery of Sikkim was commenced. In due course of time, the work was completed along with the interior and exterior ornamentations. The images of Buddha corresponding to Hir body, mind and speech were too instilled and consecrated within its sanctum.

According to the prophecy of Guru Padmasambhava discovered by Rinchen-gLing-Pa, 'One among the four yogins -‘Nal-byor mChed bzhi will be a veritable lion among men, who by dint of his chivalry and sagacity will rule over the 3. This Vase is today enshrines at ‘Brag-dKar bkara Shis sDinggs (Dzagkar Tshhding) in Western Sikkim and since then, it is the fulcrum of an annual celebration held on the sixteenth day of the first month. For details please refer B.T. - Vol. 3:92
4. nBo-mTshar-gTer-mZod of Blama Jigs-Med-dPao. Fols.
5. ibid
sacred land. In keeping with this prediction, a resident of śGung-Tog (present day Gangpol) named Zhal-rNgo-lPhag-rDo-rje was preordained the seven objects of temporal power and the eight auspicious objects emblematic of prosperity, and thus blessed by the teacher to rule over the land. The king was also given a new name and hailed as Chos-rGyal Phun-tsogs-rNam-rGyal. The Teacher further predicted that eighteen generations of his successors will rule the land. Thus, the coronation (gSer-kön-mNga'-gSöl) was performed and a dynasty established.

The royal preceptor performed the first Mani Dhung-sGrub, the accomplishment of one hundred million recitation of the Avalokitesvara Mantra at Lha-Khang dMar-Po under the benevolent patronage of the King. This occasion was rendered more potent and significant by the consecration of the holy Vass which is known as Bhun-sGrub. The second Mani Dhung-sGrub was performed at Rinchen-sPung Likewise it was at Karma-Zom in sBar-sPong that it was accomplished for the third time. At the dGe-Lugs-d Gon in bKra-Shis-sdongs, the teacher undertook the fourth and fifth Mani Dhung-sGrub. As a result of such repeated and consistent observance of the million-fold recitation and consecration of the Vass which became an annual feature among the devout Buddhists, many miraculous and auspicious signs and symbols became visible as though to endorse such successful accomplishments.

Eight years after his first advent, the Teacher founded another monastery near bKra-Shis-sDings and gave it the name Zhig-Nmo-dGon-Po. Three years later, he once again conferred with his son and established a monastery called Byams-Pa-Lha-Khang within the portals of bKra-Shis-sDings. This monastery was aptly named after the principal deity Maitreya Buddha to whom it was dedicated. After completing the task of raising this chapel, he returned to Tibet for a brief period where he spent three years. Thereafter, he visited the kingdom of Nepal and performed austerities pertaining to Vajrayāna in the sacred rock cavern Yang-Le-Shod where Guru Padmasambhava too had meditated. He was blessed with a vision of Lord Vajrayāna and attained a high and sublime state of bliss. The monarch of Nepal became his ardent devotee and accepting him as his royal preceptor, invested him with religious authority.

Once again, the teacher came back to 'Bras-Ujong enroute the town of E'lam in Nepal. Arriving at bKra-Shis-sDings, he spent a decade and half propagating the Nying-Ma-Pa doctrines. The renaissance ushered in by the teacher during these fifteen memorable years was like the glorious sun-rise, brilliant and all-encompassing. As though guided by a presentiment that the end was drawing nearer, the Teacher one day addressed his disciples who were preparing for the sacrfa-
mental observance of the holy tenth day* in this manner:

"The Celestial Realms of Mighty Padma Hod,
The sacred Feet of Rig-Zin-Padma, His Presence Sublime;
Thither do I hasten verily as the arrow,
Sped from the bow held in titanic hands..."

While the Teacher uttered these parting words in the course of his last sermon, the disciples led by his own son Phun-Tshogs-Tshering-mNga-bDang sTen-Zin bade the Master to continue to live with them in the flesh as ever since his departure would virtually turn them all into destitute. The Teacher, moved by their impassioned importunity replied that he had already extended his life on earth by five years purely for the sake of 'bras-Mo-lJongs. Now that he had accomplished his terrestrial mission, he was spreading his wings for the final flight into the Ultimate destination. "Yet, I will live amidst you for five more days since you have prayed that I should prolong my life".

Having designated his son as his spiritual successor, the Teacher attained the Immaculate Sate of Dharmakaya on the fifteenth day. Nature paid her tribute to this great Master by revealing a cloudless sky on the day of cremation. Even as the flames licked the sacred body transmuting it into the elements, many devout ones observed the Master seated in the Lotus posture, levitating towards the heavens, while some others clearly perceived a stupa radiating great brilliancy from its spire, heading towards the sky.

Thus, on attaining the age of sixty five, this great Teacher passed away from the land of mortals at bKra-Shis-sDings. Following this, his son and successor Phun-Tshogs and nephew Sems-dPa-Rinchen-d Gon along with a host of learned disciples continued to disseminate the tradition founded and taught by the Master in a consistent and perennial stream. The tradition known as Byang-gTer or simply the tradition of mNga-bDag lives and still reverberates in the hallowed grounds of bKra-Shis-sDings, sNam-rTshil, Zil-gyon, etc. The relics of the Master are enshrined in the monastery of bKra-Shis-sdungs which is the priory monastery following the tradition of mNga-bDag -Sems-dPa'.

Chenpo.

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6. sBas-Yul' 'bras-Mo-lJongs Kyi-gNas-Yig Phen-Yon Dhang bChas-Pa-nGo mChar-gTer-rDzod of blama 'Jigs-Med-dPa'o.

9. The tenth day of every month is observed by all ardent Buddhists as the sacrosanct day when Guru Padmasambhava appears to bless his devotees.
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