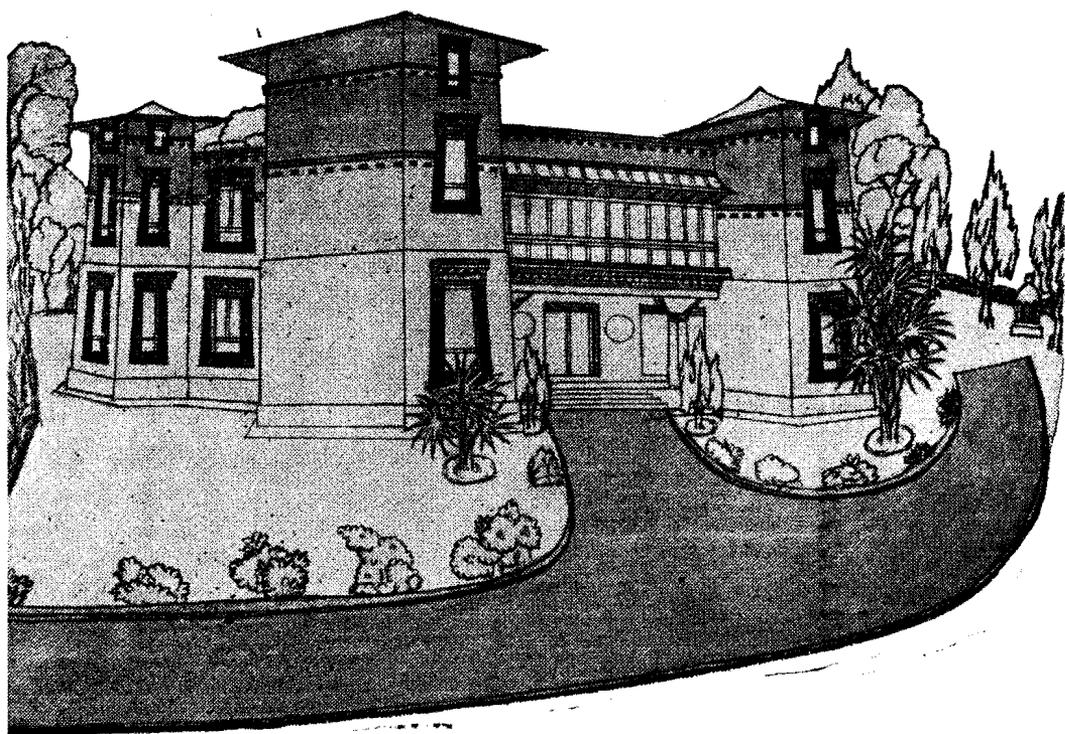


BULLETIN OF TIBETOLOGY

KARMAPA

COMMEMORATION VOLUME



NEW SERIES

1982

No. 1

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
&
OTHER BUDDHIST STUDIES
GANGTOK, SIKKIM

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

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*His Holiness the XVI Gyalwa Karmapa
(1924 - 1981 A. D)*

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PREFACE

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

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

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

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

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

Dr. Anukul Chandra Banerjee

Director,
Sikkim Research Institute of Tibetology
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The Godliness of Buddhism

H. E. Homi J. H. Taleyarkhan

Governor of Sikkim/President: SRITOB.S.

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

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

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

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

All sorts of legends are woven round the life of Buddha. It is said that when he was born “light flooded the world. The blind suddenly saw. The deaf heard. The maimed ran. The new born infant suddenly spoke and said, This is my last birth. Henceforward, there will be no more births for me”.

The century in which he was born, the Sixth Century B.C., was full of extraordinary intellectual genius borne of discovery for every ancient civilization.

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

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

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

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

Buddha never denied the existence of God. He never admitted it. He never disrespected those who had faith in Him. Buddha concerned himself with the suffering of humanity and how to relieve it. That has also been the line of pious thinking and action and sacrifices of all Prophets.

It was succession of sights of such human suffering, a man broken by old age, another suffering from leprosy, a third dead, that changed the course of his life and perhaps one facet of the course of history. His Charioteer Channa told his lord, the Prince then as Buddha was till about the age of 29, "this, my lord, is the way of life and this is the end of life" as they came to the corpse.

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

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

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

Buddha himself had never desired to be so considered, never wanted to be deified. Yet he was, like in the case of so many other religious leaders even among the living Sai Baba today has repeatedly said, he is not Bhagwan and his followers should not so address him. Yet out of sheer reverence for him they insist on doing so and he cannot prevent them, however much he says he is merely the interpreter of God.

In the case of Buddha after he left the sadhus creed of superstitions and rituals which divided the people into social castes, ranging from Brahmins to the untouchables, an evil which even today, inspite of all the exhortations and teachings of Mahatma Gandhi and his living along with the Harijans, the respectability of the name he gave them, it still painfully persists in our society, he sat struggling in the suspense of doubt and loneliness, when suddenly a great peace descended on him. When he rose at dawn, he was no longer Gautama the sceptic, but Buddha the Enlightened.

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

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

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

Shunning the concept of personal immortality which has been eventually thrust on him, he preached that he who subordinates his little personal self to the larger interests of humanity is ready at last to end his long pilgrimage from life to life by attaining Nirvana of eternal rest, “the Heaven of Peace”

Buddha and Mahatma Gandhi both preached tolerance, respect for all creeds, respect for all men of all races and of all creeds. Both taught self-control against self-indulgence and repaying hatred with kindness, keeping forbearance in the forefront. Both showed the power of love in an endeavour to flush the world with love. Both taught the heroism of suffering without inflicting pain and the courage of dying without killing, "the knighthood of hateless chivalry".

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

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

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

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

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

I am sure it will make a distinguished contribution to the vast storehouse of Buddhist thought and literature.

Life Story of His Holiness the XVI Gyalwa Karmapa

Venerable Jamgon Kongtrul Rinpoche

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

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

His Holiness was born at Den.Khok in Khams, near the river Yangtse, on the full moon day of the sixth month of the year of the Wood Mouse (1923 A. D.). He was born in an aristocratic family named Ah. Thub. His father's name was Tshe. dbang.Nor.Bu, and his mother's name was Kal. bZang.Chos.lDan. The birth of a great bodhisattva in the Ah.Thub family had been previously predicted by rDzogs. Chen. sPrul.sKu.Chos.Kyi.rDo.rJe, head of the famous rNying.Ma Monastery of rDzogs.Chen. Acting on his advice, the mother had given birth in the nearby cave of Padmasambhava, called the "Lion Sky Castle".

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

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

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

Two months later, His Holiness and Si Tu.Rin.Po.Che. accompanied by a monastic camp of a thousand people, set out for mTshur.Phu. His Holiness' love of animals was very evident on this long Vajra Crown ceremony journey and many guineapigs were presented to held for first time Him as pets, Along the way, His Holiness performed the Vajra Crown ceremony for the first time in His lifetime at Gyi.Na.Gang. After this auspicious event, the party visited Nyen. Chen.Thang-Lha, an environment symbolically dedicated to the energy of the Karma. bKa'. brGyud tradition. On His subsequent arrival at mTshur. Phu, His Holiness was welcomed by dPal sPungs.' Jam.mGon.Kong.sPrul. Rin.Po.Che, dPa.bo.Rin-Po.Che and rGyal.Tshab.Rin.Po.Che.

After a short period of time, His Holiness visited His Holiness the Thirteenth Dalai bLa.ma. Thub.bsTan.rGya.mTso, in Lha.Sa. During this visit, the Dalai bLa.ma perceived the Vajra Crown, woven from the hair of one hundred thousand dakinis above His Holiness Karmapa's head. After His return to mTshur.Phu, His Holiness was given a second golden throne ceremony by Si. Tu. Rin. Po. Che. and 'brug. Chen. Rin. Po. Che, Mi. Pham. Cho. Kyi. dbang.po.

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

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

When His Holiness finally arrived at dPal. sPungs monastery, He was welcomed by Si. Tu. Rin. Po. Che. Subsequently, Si.Tu.Rin.Po.

Che instructed His Holiness in 'Jam. mGon. Kong. sprul. bLo., gros. mTha. 'Yas's profound works, bKa.' brGyud. sNgags, mDzod and gDams. Ngag. mDzod. On a visit to sPang. Phung monastery, His Holiness and Si. Tu. Rin. po. Che left their footprints on stone, while outside the temple, His Holiness' dog and horse also left clear footprints on the rock.

At the Dzong. gSar monastery of mKhyen. brTse. Chos. Kyi. bLo. gros, the great Ris. Med scholar, His Holiness performed the Vajra Crown ceremony. mKhyen. brTse. Rin.Po.Che envisaged the spiritual form of the Vajra Crown floating about eighteen inches above His Holiness' head. In addition, he saw His Holiness in the form of Dus. gSum. mKhyen. Pa, the First Karmapa. On His return to dPal. spungs, His Holiness received the empowerments, transmissions and instructions of the collected spiritual practices of the Sa. sKya tradition.

In the ninth month of the year of the Iron Dragon (1940 A. D.), His Holiness began the journey back to mTshur. Phu. On the way, He visited Ben. Chen monastery, where , on His arrival, a statue of the horse on which the Dharmapala prithavapati was seated, His Holiness' back began to neigh. After a journey lasting eleven Journey to Tshurphu, months, His Holiness and His entourage reached pilgrimage to Samye mTshur. Phu. For the next three years, His Holiness entered into intensive practice, while new construction work was carried out on the monastery. In 1944 He went on pilgrimage, firstly to bSam. Yas monastery and then on to Lho. brags, the home of Mar. Pa. Lo. Tsa. wa. That same year His Holiness visited Bhutan at the request of His Majesty the King, Jigs. Med. rDo. rJe. dbang. Phyug. During His stay, He performed the Vajra Crown ceremony several times and gave many empowerments.

In the following year, the aged Si. Tu. Rin. Po. Che travelled to mTshur. phu to give further teachings to his Full ordination of spiritual son, His Holiness, then twentythree years H. H. Karmapa old, received full ordination as a monk from Si.Tu. Rin. Po. Che. In addition, his guru instructed Him in the rGya. Chen. bKa.' mDzod collection of 'Jam mGon. Kong. sprul. bLo 'gros. mTha. Yas and the gCig. Shes. Kun. grol collection

of the Ninth Karmapa, dbang. Phyug, rDö. rJe. From O. rGyan. sPrul. sKu, His Holiness received the complete empowerments and transmissions of gTer. sTon. Chog'Gyur. gLing.Pa's teaching. This teaching has in fact exerted a powerful influence on both the bKa.' brGyud and rNying. Ma traditions in the modern period.

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

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

His Holiness invited 'Jam mGon. Kong. sPrul. Rin. po. Che. of dPal. sPungs to come to mTshur. Phu and give Him further teachings, 'Jam. mGon. Kong. sPrul. Rin. Po. Che gave Him the Rin. Chen. gTer. mDzod, which is a sixtythree volume collection of rNying, Ma. Pa. gTer. Ma Karmapa received the Rin. Chen. gTer. mDzod, which is a sixtythree volume collection of rNying, Ma. Pa. gTer. Ma mudra and six Yogas texts, and instructions in Mahamudra and the Six of Naropa from Jamgon Yogas of Naropa. At the completion of His studies, His Holiness received the transmission of the lineage from 'Jam. mGon. Kong. sPrul. Rin. Po. Che and Si. Tu. Rin. Po. Che. To celebrate His Holiness' mastery of Mahamudra,

dPal. sPungs. 'Jam. mGon. Kong. sPrul. Rin. Po. Che composed a poem, in which he praised Him as a perfect holder of the Mahamudra lineage.

In 1953, His Holiness gave the empowerments and transmission of bDe. Chen. mChog. 'Gyur. gLing. Pa's gTer. Ma teaching to sMin. grol. gLing. Chung. Rin. Po. Che, who as head of the important sMin. grol. gLing monastery was in effect the senior bLa. Ma of the rNying. Ma tradition.

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

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

In 1956, His Holiness visited 'brug. bDe. Chen. Chos. 'Khor. gling' the principal 'brugs. Pa. bKa. 'brGyud Monastery. He gave teachings and also

performed a purification rite. From there He travelled to Sikkim, where He again met the Chos.rGyal.bKra.Shis.rNam. Gyal. Karmapa's pilgrimage to India during 2500th Anniversary of Buddha's Parinirvana party extended their journey into India and Nepal where they visited all the sacred places of pilgrimage. During this journey, His Holiness was asked to visit Rum.bTeg Monastery in Sikkim, which had been established during the lifetime of the Ninth Karmapa. However, His Holiness declined the invitation, saying that He could be coming to it in the future, when He had need of it.

When His Holiness returned to mTsur, Phu early in 1957, serious hostilities had broken out again in Khams. A stream of refugees was pouring into Central Tibet. Among these refugees were many bKa., brGyud, bLa. Mas such as the Ninth Sangs. rGyas. sNyan. Pa. Rin. po. Che. and the Twelfth Si.Tu.Rin.Po.Che, both of whom came to mTshur. Phu. During this time, His Holiness recognized the Twelfth rGyal. Tshab.Rin.Po.Che incarnation and the new dPal,sPungs. 'Jam.mGon.Kong.sPrul.Rin.Po.Che.

From Ze.Chen. Kong,sPrul.Rin.Po.Che His Holiness Himself received the transmissions and teachings of the kLong. Chen. mDzod. bDun, the profound seven-volume work of kLong. Chen. Pa. which deals with Maha Ati Yogas.

Inexorably, the conflict spread from Khams into Central Tibet. His Holiness sent Si. Tu. Rin. Po. Che, Sangs. rGyas. sNyan. Pa. Rin. Po. Che. and the venerable meditation master Ka. Lu. Rin. Po. Che. to Bhutan. The young dPal sPungs. 'Jam. mGon. Kong. sPrul. Rin.Po.Che, was sent to Kalimpong in India to stay with his family, the Sa.'Du, wealthy merchants. However, His Holiness Himself decided not to leave at that time, saying that

He would come to Bhutan if the situation deteriorated. It was His intention to stay behind at mTshur,Phu until the last possible moment to render assistance to the refugees.

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

Subsequently, in the middle of the fourth night of the year of the Earth Pig (1959 A.D.), His Holiness, dressed in lay clothing, together with a party of one hundred and sixty people, left mTshur, Phu. The party included incarnate bLa,Mas, monks and lay people. With His Holiness were the Thirteenth Zhwa, dMar, Rin. Po. Che, the Twelfth rGyal, Tshab, Rin, Po, Che, the meditation master grub, dPon, bsTan 'Dzin, Rin, Po, Che, and the saintly fourth consort of the Fifteenth Karmapa, mKha', Khyab. rDo, rJe, mKha.' gro, Chen, Mo. The party's escape route lay over the Himalayas into Bhutan.

As all the successive Karmapas had been the head gLamas of the Kings of Bhutan and Sikkim, they always enjoyed a close Dharma connection. And thus the Chos, rGyal of Sikkim, bKra, Shis, Nam, rGyal, and His Majesty the King of Bhutan, Jigs. Med. rDo, rJe, dbang, Phyug extended their invitations to His Holiness and His followers to take up residence in their respective countries. The Government of India also extended an official invitation to His Holiness, as they had made preparations for receiving and resettlement for His Holiness the Dalai bLa, Ma and all the eminent bLa, Mas who were fleeing Tibet.

However, in His perfect wisdom, His Holiness perceived that Sikkim, the 'holy land of Guru Padmasambhava,' was the ideal place for the preservation of the precious and noble Dharma. And thus, He proceeded to Sikkim.

H.H.'s decision to take residence in Sikkim (India)

The Chos.rGyal of Sikkim offered 74 acres of land at Rum.bTeg to His Holiness, and having gathered together more than 500 followers, tulkus, monks and lay disciples, His Holiness cared for them all, providing their material needs as well as their spiritual need. He gave numerous empowerments, transmissions and teachings on the bKa.' brGyud.sNgags.mDzod, and gDams. sNgags. mDzod, collections of 'Jam.mGon.Kong.sPrul.bLo. 'gros.mTha'Yas comprising 13 volumes, and performed many Vajra Crown ceremonies.

Upon His arrival in Sikkim, His Holiness initiated the building of the root monastery of bKa'. 'brGyud tradition' the Main Seat, H.H. initiated construction of Kagyu Shedrup Chokhor Ling at Rumtek

known as Shedrup Chokhor Ling. The construction commenced in 1963 and was completed in 1967. More than 250 tulkus, lamas and monks are constantly engaged with performing pujas there in the traditional manner for the flourishing of the Dharma and the benefit of all limitless Mother sentient beings.

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

In recent years, at the instruction of His Holiness, Venerable Chogyam Trungpa Rinpoche, Venerable Kalu Rinpoche and numerous tulkus and lamas have gone abroad to elucidate the teachings and presently there are more than 300 bKa'. brGyud monasteries and Dharma Centres in various countries throughout the world, such as, America, Canada, Europe, Asia and Australia.

At the request of the devoted benefactors and followers, His Holiness visited all the monasteries of Nepal, Ladakh and the Himalayan region. For the benefit of all, His Holiness gave empowerments, transmissions and teachings. During His visit to Nepal, the Shri Karma-raja Mahavihara monastery at Swayambhunath was particularly blessed, as His Holiness arranged for its complete renovation and refurnishing.

Also, the Late King of Bhutan, His Majesty Jigs. Med. rDö. Rje. dbang. Phyug, extended a yearly invitation to His Holiness to visit and bless his country. His Holiness visited all parts of the country imparting blessings, refuge vows, transmission of the Six-Syllable Mantra, and empowerments and teachings according to the needs and requests of the people.

Later, Tashi Chholing Dzong in Bumthang and Kunga Rabten Dzong were offered to His Holiness by the Late King, and at his request, His Holiness constructed a large monastery at Tashi-chholing, to house more than 300 monks. There after, at the request of many tulku and lamas of all sects, His Holiness conferred the empowerment, transmission and teachings on rGya. Che. bKa' mDzod, a collection of the First 'Jam. mGon. Kong sPrul, and gChig. Shes. Kun. grol, a collection of the Ninth Karmapa, and on Mahamudra and the Six Yogas of Naropa, the main teachings of the bKa' brGyud Tradition, which continued for three months.

At the same time, His Holiness completed the unfinished Dharma activities for the Rum. bTeg monastery, such as, the making of one thousand Buddha statues of clay with gold-plating, 8 inches in height, each consecrated and containing a precious bone relic of Lord Sakyamuni Buddha. These statues are the main devotional objects in the monastery.

In 1974, at the invitations received from various Dharma Centres, His Holiness went abroad for the first time. During His H.H.'s visit to Dharma five-month tour, His Holiness visited America, Chakra Centres abroad Canada and Europe, bestowing teachings and instructions for the future at each Centre. During His Holiness' visit to Arizona, one of the States of America, the Hopi Indians were most grateful to His Holiness for performing the miracle of bringing rain to the parched land, afflicted by a drought.

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

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

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

Soon after returning from the Dharma tour, His Holiness took up the project of printing some one hundred very rare texts, commentaries of the bKa' brGyud Tradition, and printed 500 sets of the 'Derge Edition' of the Kangyur in 102 volumes, making it available to all monasteries and libraries irrespective of sects. Subsequently, these precious texts have become the indispensable objects of devotion for all benefactors, monks and lay people.

In 1976, His Holiness paid a visit to Nepal at the requests of various monasteries there. During this visit, His Holiness consecrated the newly founded Ka-Nying Shedrup Ling monastery and gave teachings to tulkus, lamas and lay people numbering over 100 for an entire month. His Majesty the King of Nepal, Maharaja Birendra, was present for the opening ceremony of the monastery, and His Holiness requested the King to take the monasteries and Dharma people of Nepal under his government's protection and assistance. His Holiness visited a number of monasteries, and returned to India by way of Lumbini.

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

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

At the end of 1978, His Holiness returned to India. Upon arrival, His Holiness began renovation of the Calcutta Monastery and sent 30 Lamas abroad as resident teachers for Centres, to instruct and guide the many disciples along the Path of Dharma,

In 1979, the Government of India gave official confirmation of the allotment of land for the construction of the New Delhi Monastery. And on 28th November 1979, in the presence of the Honourable Vice President of India and host of other government officials and dignitaries and devoted benefactors, His Holiness and His Excellency the President of India, Shri Neelam Sanjiva Reddy, laid the cornerstone of Karmae Dharma Chakra Centre.

Shortly thereafter, His Holiness became suddenly ill. At the request of His Excellency the President and His Excellency the Former Governor of Sikkim, Shri B. B. Lal, His Holiness was admitted in to All India Institute of Medical Science, New Delhi, for examination and treatment. Comprehensive treatment was offered and within a month's time His Holiness had fully recovered. Thereafter, He returned to His Main, Seat, Rumtek.

At that point in time, due to the liberalization policies of the Chinese Government, communication was opened with Tibet. Many people in Tibet requested His Holiness to recognize the rebirths of the tulkus who had passed away in Tibet over the past 20 years. And subsequently, His Holiness recognized thirtytwo.

In 1980, His Holiness made His Third World Dharma Tour. He was admitted in to several world-renowned hospitals for check-up, and gradually was able to visit all the Centres and universities which had extended invitations. A hearty welcome was extended to His Holiness upon His arrival in Washington, D C, the Capital of America, and the Government expressed in a letter its gratitude to His Holiness for coming to the country. Above all, Senator Charles H. Percy of Illinosi and his family arranged a luncheon in honour and devotion to His Holiness at the Capital Building. In a speech to the official dignitaries, His Holiness spoke extensively on the Dharma and on world peace and happiness.

Later, as per the request of the Hong Kong Buddhist Association, His Holiness proceeded to Hong Kong and spoke to those present stressing the importance of mutual understanding among the various Buddhist traditions existing there. He established a new Tibetan Dharma Centre in Hong Kong.

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

The Government of Sikkim made special arrangements for His Holiness to proceed to Hong Kong, and provided a physician to accompany Him. Later, at the advice of a Hong Kong doctor, His Holiness went on to America, where the American International Clinic, Zion, Illinois, Chicago, offered their treatment. However, eventually, His Holiness chose to leave His body and passed to the Dharmadhatu. He remained in samadhi for three days, after which the Precious sKu.gDung was transported to Rum.bTeg, and approximately 500 tulkus, lamas and monks performed the 49-day pujas.

During this time, hundred and thousands of people came to receive blessings and pay their tribute to the Precious sKu.gDung. The holy cremation ceremony was performed on 20th December, 1981. At that time thousands of people paid tribute to the precious mortal remain the great multitude had the blessed opportunity of witnessing the miraculous signs which expressed the noble qualities of His Holiness, the Living Buddha. This invoked and

strengthened their devotion in the noble Dharma. His Holiness' devotees and followers all offered and continued to offer constantly their heartfelt prayers for the quick rebirth of His Holiness' next incarnation, the Protector of all sentient beings.

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

His Eminence Jamgon Kongtrul Rinpoche-

A brief life sketch

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

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

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

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

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

The Kargyupa Sect

Dr. Anukul Chandra Banerjee

A hundred years after Buddha's Mahaparinirvana dissension arose among the monks in regard to the actual words of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism, all aiming to have preserved his original teachings. And within a few hundred years after the demise of the Great Teacher as many as twenty sects or more came into existence—although a few of them disappeared shortly after their appearance. But in regard to the origin of Buddhist sects in Tibet, the case has been quite different and about ten sects came into being there in course of time. The Tibetan sects came into existence with a view to preserving the purity of the Buddhist teachings and doing away with the degrading practices, superstitions, beliefs and the like then prevalent prior to the Buddhist doctrines. Waddell¹ writes that the sects "arose in revolt against the depraved Lamaism then prevalent, which was little else than a priestly mixture of demonolatriy and witchcraft. Abandoning the grosser charlataism the new sects returned to celibacy and many of the purer "Mahayana rules". "Buddhist Religion" observes S.C. Das² "progressed more and more, so as to branch out into numerous different sects as a result of the extraordinary growth. These, like the eighteen divisions of the Vaibhasika school of ancient India were designated after the names of respective teachers and places of origin. Some of the Tibetan Lamas who had derived their religious knowledge from Indian Pandits; feeling great veneration for the theories themselves, named their respective sects after them. They did not follow the Indian patriarchs in their nomenclature, for all the Indian Buddhist Schools were designated after the general sense of their philosophies". Inded, it was through the efforts of these sects, Buddhism was widely spread and occupied the position it did in Tibet.

1. The Buddhism of Tibet or Lamaism, pp. 74,75

2. JASB, part II p. 5

There were no sects in Tibet prior to the eleventh century A.D. Buddhism as already observed, suffered a violent setback for the time-being because of the King Glang-dar-ma's ruthless persecution. Thus came the great disaster to Buddhism. It was virtually annihilated in Tibe. According to the Tibetan historians "the doctrine was rooted out". The period which followed the year of the persecution of the doctrine is one of the darkest in the whole history of Tibet".

In the 11th century A.D. King Ye-ses-hod who was one of the pious kings of Tibet and to whom Buddhist renaissance owed much invited Atisa (Dipankara Srijnana) to come to Tibet from India to propagate Buddhism there. Since Atisa came to Tibet he corrected, rectified and systematised the Buddhist teachings then prevalant. He reformed the Sangha in Tibet and brought a great renaissance in the religion.

With his reformation originated the Kadam -pa sect, the first sect of Tibetan Buddhism as against the unreformed type of Buddhism called Ning-ma-pa "the old ones" founded by Padmasambhava, better known as Guru Rinpoche. T.W. Shakabpa¹ writes that "the teachings of Atisa were subjected to a reformation movement by Drom and, as a result, a new school of Buddhism came into being in Tibet. To distinguish themselves from the unreformed followers of Padmasambhava, the followers of Atisa and Drom were called Ka-dam-pa (one of the doctrine) while the unreformed monks were called Nying-ma-pa (one of the old)." Thus Tibetan Buddhism developed into various sects from the time of Atisa. In other words Tibetan sects traced their heritage to the great Acarya Dipankara Srijnana late sometime in the latter part of the 11th century A.D. "All contemporaneous and later sects without exception were influenced by the teachings of the Bkah-dam-pa sect." "No sects" observed Waddell, "appear to have existed prior to Lan-Darma's persecution, nor till more than a century and a half later. The sectarial movement seems to date from the reformation started by the Indian Buddhist monk Atisha".

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1. Tibet : A Political History, pp. 59,60
 2. The Buddhism of Tibet or Lamaism, p. 54

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

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

The Kargyud-pa (bKa-brgyud-pa) has two main schools: the Shangs-pa bKa'-brgyud- (Shangpa-Kargyud-) and Dvags-po-bKa'-ud- Dagpo-Kargyud-pa).

(1) The Shangpa Kargyud—was established by the great Yogi and Siddha Khyung-po-rNal-a'Byor (978-1079 A. D.). He spent fifty years in studying Sutra and Tantra texts in India, Nepal and Tibet. Among his teachers were Nigu (the consort of Mahasiddha Naropa), Sukhasiddha and Rahualgupta. He built about a hundred monasteries including his own principal monastery Zhang-Zhong in Shangpa Kargyud Shangs valley and that is also known as Shangpa Kargyud. He taught for about thirty years and had eighty thousand disciples. His teachings were based on the five Tantras, viz., Samvara, Hevajra, Mahamaya, Guhyasamaja and Vajrabhairava. He also taught the teachings of Nigu and Sukhasiddha as also the doctrine of Mahamudra. This system is not at present wide-spread as a school.

(11) The Dag-po-bkah-brgyud- [Dagpo Kargyud]— it means the transmission of the order of Dag-po, which is the name of a great scholar-ascetic who lived in the Dagpo valley. It spread widely and is one of the four major schools of Tibet. It may be pertinent to note here that now Dagpo Kargyud is the only Kargyud (bKah-rgyud), since Shangpa Kargyud

the first one is not well-known— it is now almost extinct. (Marpa - Lo-tsa - wa), Chos - kyi - Blo-gros (Chogyi Lodro), is the founder of this school in the 11th century A. D. He studied first with a'Brog-mi-lo-tsa-ba (Drogmi-Lotswa) and then visited India thrice and Nepal four times, He received the teachings of Tantras from the renowned teachers such as Naropa and Maitripa. Specially he obtained the absolute realization of Mahamudra mysticism from the teaching of Maitripa. In Tibet, he transmitted the teachings of Samvara, Guhyasamaja, Hevajra, Mahamaya and other Tantras to his disciples, so called four pillars, viz., rNgog, Chhos-SkurDo-rJe (Ngogton - Choku - Dorje), mTshur - ston - dBang - Ngo (Tshurton-Wang-Ngo), Mes-sTon Tshon-po (Meton - Tshonpo) and Mi-la-Ras-pa (Milarepa), the great hermit-poet of Tibet. This esoteric doctrine was thereafter orally transmitted to Bu-ston, the eminent scholar and authoritative historian of Tibet and Tson-Kha-pa, the great Tibetan reformer 'in whose hands this tradition gained extensive prevalence and unbroken continuity down to the present time !

From this Dagpo Kargyud arose four major sub-sects and eight minor sub-sects from one of its sub-sects latter on. The four major sub-sects are: Karma Kargyud (Kamtshang Kargyud), Kargtru Kargyud, Tshalpa Kargyud and Barompa Kargyud.

(a) **Karma Kargyud** was founded in the middle of the 12th century A. D. by Karmapa Dus-gSum-mKhyan-pa (Du-sum-khyenpa). He studied the various doctrines with Dagpo-Lhaje and Rechungpa. He built monasteries at Karma Lha-Iding and in Tshur-phu (Tshu-phu) for the great benefit of the people. He died at the age of eighty.

Since Karmapa Dusum Khyanpa the heads of Karma Kargyud this sub-sect have been the uninterrupted rein-

carnation of him till the present time. His next reincarnation was Karma Pakshi. Thence, after Pakshi, this

sect was also called the "Black Cap Sect" (Shwa-nag-can)". The XVIth Karmapa Rigpai Dorje (Rig-pa'i Rdo-rje) who used to live at Rumtek, Sikkim, passed away on 6.11.81 in Chicago, USA.

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

(b) **Phagtru Kargyud (Phag-gru-bkhab-brgyud)**— it was founded by Phagmo- Trupa Dorje, Gyalpo (Phag-mo-Gru-pa-rDo-rJe - rGyal-po) who was born in the southern part of Kham in 1110 A.D. He studied the various teachings under different teachers. Afterwards he learnt the Mahamudra (doctrine of the great symbol) from Dagpo Lhaje at Sgam-po monastery. Phagtru Kargyud He constructed a monastery at a place called Pha-mo-gru in South Tibet (now known as Densa-Thil-gDan-sa-mThil) to propagate the doctrine and was hence called Phamo-Trupa. He died at the age of sixtyone in 1170 A. D. He had a large number of disciples which formed many sub-sects later on.

(c) **Tshalpa Kargyud (Tshal-ba-kagyud)**—the founder of this sub-sect was Zhang-Dar-matrog (Zhang Darma Grags) who was born in 1122 A.D. His main preceptor was Wongom Tshultrim (dBon-bsGom Tshul-khrims sNying-pa) who was a disciple of Dagpo. Later on he founded the Gungthang monastery to popularise the doctrine and Tshalpa Kargyud to convert the people. He died at the age of seventyone in 1193 A.D.

(d) **Barompa-Kagyud (Sbab-Rom bKa-brgyud)** Darma Wangchug (Dar-Ma-dBang-phyug) was a disciple of Dagpo. He studied all the doctrines, both exoteric and esoteric, under him and Barom Kargyud attained all excellent virtues. He built the Barom monastery in the North and hence his tradition was known as the Barom Kargyud.

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1. To pay his homage to the IXth Gyalwa Karmapa Wangchuk Dorje, Gyurmed Namgyal, the ruler of Sikkim constructed the first Karmapa monastery at Ralang in Sikkim in about 1730 A. D.

We have seen before that the eight minor sub-sects issued from the Dagpo Kargyudpa. But rightly speaking, they originated with the Phagtru Kargyud. In other words, they traced their heritage to the disciples of Phagmo Trupa. They are :—

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

(2) Taglung Kagyud (sTag-Lung bKa'-brgyud-) — it was founded by Taglung Thangpa Trashipal (sTag-Lung-Thang-pa bkra-shi - dpal), who was born in 1142 A.D. He became an attendant of Phamo Trupa who taught him all his doctrines. He built a monastery at Taglung (sTag-Lung) valley for propagation of Buddhism and to his tradition became known after it.

(3) Yamzang Kargyud (gYa'-bZang bKa'-brgyud) — it was founded by Ye-She-Sang (Ye-Shes-Sange), a disciple of Pagmo Trupa and a native of Mon-hgar. He got the highest realisation just at the sight of his guru (preceptor). His foremost disciple was Yamzang (gYa'-bZang-pa) who built the Yamzang monastery there. He trained many disciples. Their tradition was named Yamzang Kargyudpa.

(4) Throphu Kargyud (Khro-phu-bKa-brgyud-) — originated with two brothers¹. Rinpoche Gyal-tsha and Kunden Rogpo, disciples of

1. According to some nephew and uncle.

The former built the Throphu monastery. Their nephew was Throphu Lotsawa who was ordained as a monk by Throphu Kargyud his uncle and learnt extensively all the teachings from them. He invited many Indian teachers including the great Pandita Sakyasri of Kashmir. He built a temple at Throphu monastery and installed a big image of Maitreya Buddha therein. He also wrote a number of books. Their tradition was thus known as Throphu Kargyud.

(5) Shungseb Kargyud (Shugs-Sgeb-bKa'-brgyud) — originated with Chokyi Senge (Chos-kyi-senge), a disciple of Phagmo Trupa. He built Nyephu Shugseb (sNye-phu-Shugs-gseb) monastery and gave religious discourses to the people. His tradition was known as Shugseb Kargyud.

(6) Martshang Kargyud (sMar-tshang) — This tradition was started by Marpa Rinchen Lodro (sMar-pa-Rin-chen-Blo Gros).
Martshang Kargyud

(7) Yepa (Yelpa) Kargyud — this tradition was established by Yelpa Yeshe Tseg (Yel-ba-ye-shes-brtsegs). He built Shar sDorje Dzong (Shar-rDo-rJe-rDzong). Lho-Yel-phug (Lho-yel-phug) and Chang Tans (Byang-rTa-rNa) monasteries for propagation of his teachings.

(8) Drukpa Kargyud (sDrun-pa-bKa'brgyud) — this Tradition was established by Phagmo Trupa's disciple Tsangpa Gyare (gTsang-par Gya-Ras). Later it divided itself into three sub-schools, viz., the middle Drukpa, Lower Drukpa and Upper Drukpa.

(a) The Par-Druk (Middle Drukpa Kargyud) (Bar-dBrug) — Ling-repa Padma rDo-rJe (Gling-Ras-pa-Padma - rDo-rJe) was a highly enlightened disciple of Phagmo Trupa. He built a monastery at Nagphur (sNa-phur). Among his disciples, Tsangpa-Gyare (gTsaug-pa-rGyur-Ras) was a famous teacher. He built Longdorl (Klong-rDol) and Ralung (Ralung) monasteries.

Then he went to a place called Namkyi phu (gNam-Gyi-phu) to build a monastery. Along with his party when he reached there they saw nine Druks (a'Brug—Dragons) flying into the sky with roars. He took it to be a good omen. And he called the name of the monastery as Druk(a'Brug,) and Druk Sewa Chang chub Gon as also Namdruk (gNam-a'Brug). It is that is why this tradition was known as Druk and his followers as Drukpa. There is a Tibetan proverb which means as follows:—

“Half of the people are Drukpa Kagyudpas,
 Half of the Drukpa Kagyudpas are beggars,
 And half of the Beggars are Drubthobs (Siddhas)”

Later on, in this tradition appeared many disciples. Among them there was Padma Karpo (Padma dKar-po), also known as Kun Khyen (Kun-mKhyen—Sarvajna), who founded the Sang Ngag Choling (gSang-sNgas Chhos-gling) monastery near the border of Assam (in Tibet) and it became the seat of the Druk-chhen incarnations. Tibet apart, this sub-school is very popular in Bhutan. It is because of this Bhutan is called Druk (a'Brug).

(b) Med-Druk(Smad-a'Brug - lower Druk)—Lorepa Darma Wangchuk (Lo-Res-pa-Dar-Ma-dbang-phyug) was a disciple of Tsangpa Gyare and others. He led a very humble and disciplined life. He built Wuri (dBu-Ri) monastery and then made Sang-Ri as his seat

Med Druk (residence). His tradition was known a Med-Druk.

(c) Tod-Druk (sTod—a'brug -- Upper Druk), Godtshanpa Gompo Dorje (rGod--Tshang-pa mGon-po-rDo-rje) was a distinguished disciple of Tsangpa Gyare. He had many disciples. Later in this tradition

Baraba Gyaltshen Palzang (a'ba-Re - Ba-rGyal mTshan—dPal—bZang) wrote numerous works.

Ogyenpa Rinchenpal who was a disciple of Odshanpa was a great Siddha and visited Bodh-Gaya, Jalandhara, Ordiana (Ujjan) and China. Among his disciples were Karmapa Rangchung Dorje (Rang-Byung-rDo-rje), Kharchupa (mKhar-Chhu-pa) and Togden Dasegn (rTogs-Den-Zla-seng).

At present among all the Kargyudpa sub-schools Karma Kargyud (Darma Kamtshang) is the most widely spread sub-school and comes first, the Drukpa Kargyud comes second and Drikung Kargyud counting third.

Lastly, the Kargyudpa generally follows the tradition of Kadampa on doctrinal matters. But they further practise the four Tantras, viz., Kriyatantra, Caryatantra, Yogatantra and Anuttaratantra of the New Translation Tantras. Its special teachings are Naro-Chodruk¹ of Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maitripa.

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

MEMORIES OF TSHURPHU

Mr. Hugh. E. Richardson

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

The first was in 1946 on a journey from Lhasa to Gyantse by way

First visit to of Tolung and Nyemo. I was met some four
Tshurphu miles from the monastery by the Chandzo who
escorted me to the Rinpoche's summer house in a
pleasant grove of willows a little way from the monastery. A very
large and comfortably carpeted tent had been pitched with, in the middle,
a massive brass bedstead standing like an island in an ocean. The
Yab Kusho, the Rinpoche's father, entertained me to lunch after which
I was received by the Rinpoche himself in his bright, gleaming room
looking out on a little flower garden in which stalked a fine peacock.
His room was full of clocks of all kinds and was hung with cages of
the birds he loved--budgerigars and canaries.

The Rinpoche was then about 23 years old, a large, calm young
man with a ready smile and sense of humour. We enjoyed a long
friendly conversation; and then, as I had to leave early on the following
day, there was time for only a short visit to the
Meeting with monastery. On the next day I found that the
Rinpoche Rinpoche's kindness had preceded me and that
tents were pitched for my party at the halting
place in Kharkha Drok, a wide upland grazing ground scattered with yaks.
To the west, not far from my camp, the Lhorong Ma—chu flowed northwards
towards the Karmapa Zhamar monastery of Yangpachen about 30 miles
distant and too far for a visit. Beyond the river on the far side of the plain,
plumes of steam rose from geysers of hot water. The region is now a source of
geothermal power for Lhasa.

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

Visit to Tshurphu, I was able to do so in 1950 to say farewell
1950 to His Holiness before finally leaving Tibet.

After so many years my memory, even with the help of notes made

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

In the meanwhile, let me attempt to describe what I can. Although I have heard no definite news of the fate of Tshurphu in the " Cultural Revolution ", I fear that the past tense must be used. The monastery stood in the shelter of a scrub-covered hill on the north side of a high, bare and narrow valley. In front, flowed a small tributary stream of the Tolung river. After passing through a narrow gate in the high wall surrounding the monastery one came to

Description of Tshurphu monastery a wide paved courtyard with building on three sides, the west side being open. In the centre stood a stone pillar dating from the reign of Ralpachan and describing the foundation of a temple at Changbu in Tolung. It is opposite a flight of steep stone steps leading to a doorway, with a chain curtain, into what was perhaps a Gonkhang. I wondered whether this was the original site of the early temple but was told later that the pillar was formerly opposite the main assembly hall, further inside the monastery. No one seemed to know about the Ralpachan's temple or the name Changbu.

The principal temple, lofty and dark, contained the famous brass image of Shakya Muni, known as the Ornament of the World, made in about 1265 on the instructions of the second Zha-Nag hierarch, Karma Pakshi.

It is was about 60 feet high and enshrined relic of the Buddha and of several early religious teachers. I had the impression that its head was rather flat. There is a well-known story that Karma Pakshi found the image was leaning to one side and that he sat in meditation beside it and by inclining his body brought the image to follow his movement back to the perpendicular.

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

such roof looted from India by the Mongols and abandoned by them near the China border. Karma Pakshi found it but could not bring it all; the portion he did manage to bring was adapted to cover the head of the great image, its rather dark colour was said to be

due to its many vicissitudes. In the main temple there is a small chapel of Dus-sum Khyenpa, the first hierarch and founder of the monastery which is perhaps the oldest part of the whole series of buildings.

Another gilded roof surmounts a great hall in which were many Choten tombs containing the ashes and other relics of former hierarchs and other Karmapa Lamas. Fourteen of them were tall and massive, perhaps 40 feet high. That of Dus-sum Khyenpa with a simple clay-covered dome decorated lightly with painted figures reminded me of the tomb of Atisa at Nyethang. Round its base were some ornamental vases. Karma Pakshi's tomb was even more austere

and its uncoloured clay dome was without any sort of decoration. The tombs of later hierarchs were rather more elaborate but were mostly of black-painted clay with golden ornamentation, much simpler and more impressive than the lavish golden tombs of, for example, the Drigung lamas at Yangri Gumpa or Drigung Thil. There were also tombs and reliquaries of some Red Hat Karmapas and some of the Pawo incarnations including the great historian Tsuglag Threngwa.

I was also shown many fine gilded images including one of the Ninth Zha-mar-pa (Red Hat) Lama said always to radiate noticeable warmth; also one of Lama Zhang who at one time created difficulties for the Karmapas but was reconciled to Dus-sum Khyenpa; and a very gaunt image of Milarepa said to be self-created, very different from the sturdy figure carved in rhinoceros horn by a previous incarnation and kept with other precious images in the Rinpoche's private rooms.

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

Over the entrance to the principal temple is a wooden tablet painted blue and gold, given by the Chinese emperor Yung Lo and inscribed

with his name. The Emperor had a special devotion for the fifth incarnation, De-shin shek-pa as can be seen in the remarkable painted scroll depicting the fifth incarnation described and translated in the Journal of the Royal Asiatic Society, 1959. It is about 50 feet long by $2\frac{1}{2}$ feet in height and has panels of elegant painting illustrating the miracle performed by the Lama on each of 22 days during his visit to China in 1407; alternating panels in gold lettering describe in five languages the subject of each painting.

There are also treasures from the earlier connection of the Zha Nag Lamas with the Mongol Yuan dynasty—porcelain Vases, a carved ivory panel in the Rinpoche's room, bronze images, and a great gold seal inscribed in "llor-yig", with a dragon on the handle. This seal is, I believe, safely preserved at Rumtek and examination should discover whether it is that given by Mongke Khagan to Karma Pakshi and later taken from him by Kublai and restored to the Lama Rangchung Dorje by the Emperor Togh Timur in 1331. I was also shown letters from Chinese Emperors and many other treasures including palm-leaf manuscripts.

One lasting memory of my second visit is the graciousness of His Holiness in offering to perform the wearing the Black Hat for our party. It is now fairly wellknown in Europe and America but at that time in was something of a mystery even in Lhasa; and my staff were awed and delighted by the ceremony performed. We were all deeply impressed by the solemn ritual with its bursts of thrilling music and by the grave concentration with which the Rinpoche performed it. At the end, when he gave me a scarf of blessing, which I still have, I was greatly surprised and moved to be greeted by him with the touching of foreheads (dbu-thug). And with that in my mind I join the myur-du gsol-'debs, the prayer that his reincarnation may speedily appear for the benefit of sentient beings.

The XIV Gyalwa Karmapa— His Divine Personality

B. Ghosh

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

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

The supreme head of Siddha of Kargyu school was born at Denkhok in Dergye [Kham--Eastern Tibet] on the full moon day of the sixth month of the Male-wood mouse year corresponding to 1924.

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

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

Here we are not going to elaborate his life and various activities to understand this divine personalities he represents. From 1924 to 1981 the divine personality of H.H. blazed with actions,

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

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

This historically and spiritually important school of Siddhas has an important place in Buddhism. The Tantric practices (Sadhanas) and sublime doctrine from the primordial Buddha Vajradhara (Rdo-rje-hchang) transmitted the esoteric teaching to Tilopa. The female divinities, MKhah-hgromas are said to have been responsible for the communication. First transmission of doctrine was by Dakinis to Khyenpo, the second to a Bengali ascetic Tilopa 975 A. D. from Buddha Vajradhara and Tilopa communicated the same to Naropada (Tib. Narota, Naropa, Naro) who was a Junitor of Nalanda Mahavihara 1039 A.D.

He communicated the sublime teaching to his Tibetan disciple Marpa (Marpa Lotsawa --Marpa the Translator) 1012-96 A. D. and Marpa passed on the esoteric doctrine to celebrated Tibetan wizard turned Yogi--Milarepa, the Cotton-Clad Mila, Naropa preached six different kinds of doctrine, popularly known in Tibet as "Naro Chos Drug" six doctrine of Naropa.

Bhutanese bKah--brgyud-hbrugpa text mentions the Kagyupa sect, It is stated therein that in its earlier period Marpa, Mila and successive disciples wore white robes and that is why, they were called "White Ones" from the word "dKar" meaning "White". It may be recalled that the white robes in ancient times were distinctive garb of the Yogins (Naljorpa) in Tibet. The word "dKar" it appears to has been replaced by the word "bKah" meaning "Command", has

been adopted. The term bKah-brgyud means “Oral Tradition”, the succession of those who transmitted the orally available teaching of the Master—The Buddha Vajradhara and the like.

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

	1. Shangspa	bKah brgyud
Sects and Sub-sects	2. Dwagpo	bKah brgyud
of the school	3. Karma	bKah brgyud
	4. Hbahram	bKah brgyud
	5. Phagmo	bKah brgyud

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

Following sub-sects issued out from the Phagmo-bKah brgyud (No.5) Hbrigung sub-sect, Staglung sub-sect, Khro Phu sub-sect, Hbrugpa sub-sect, Smartsang sub-sect, Yelpa sub-sect, Gyab-bzang sub-sect and Chujgseb sub-sect.

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

Next in the line is the Milarepa’s celebrated and learned disciple Choje Gampopa, a great exponent of Buddhist philosophy and meditation, who was the Guru of first Karmapa Dhusum Khyenpa (1110-1193 A. D.) It was Gampopa, who Karmapa by Gampopa recognised Dhusum Khyenpa as first Karmapa, a manifestation of Avalokitesvara, whose existence has been prophesised by Buddha himself in the Samadhirajasutra. He laid special emphasis on meditation within the Kagyu order.

Etymologically Karmapa means one who manifests the action-aspect of all the Buddhas. The late lamented Gyalwa Karmapa, Rang-hbyung-rig-pai rdo-rje, was the 16th in the succession of incarnation. He embodied, represented and guided the accumulated spiritual energy. According to tradition the Karmapa has been universally reputed to have passed and demonstrated in action the supreme spiritual power of predicting their next birth of the succeeding Avatars. Prior to their demise, on each successive occasion, the prediction

provided full information, such as, the names of the would-be parents, the place, date and time of birth. It is also well-known that the present one had left behind some indications of forthcoming reincarnation.

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

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

It may be pointed out here that nine incarnated Lamas composed most appealing religious prayers, individually indicating complete theory of Trikaya concept and reincarnation thereof.

It would not be out of place to discuss briefly the Buddha-Kaya concept for clear understanding the Karmapa as an embodiment of supra-mundane cosmic manifestation as celestial Bodhisattava and mundane human Buddha.

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

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

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

It may be pointed out in this context that conception of Tulku (sprul-sku) in Tibetan answers to that of the Nirmanakaya

The Buddha in Kaya concept is not completely three different entities three aspects of one Buddha concept. From absolute universal point of view, he is the transcendent, Dharmakaya; from the point of view of ideality he is Sambhoga-Bodhisattva to help sentient being; from human point of view he is the Nirmanakaya the Sakyamuni, son of King Suddhodana who attained bodhi and entered into Nirvana (final bliss).

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

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

Six Yogas of Naropa

Ringu Tulku

Mahamudra and Six Yogas are quintessence of Kagyudpa tradition of Tibetan Buddhism. The Six Yogas or Six Dharmas (Chos-drug) are meditation techniques which enhance the practice of Mahamudra (Phyag rgya-chen po) at certain points and under special conditions i. e., at that level of practice which is known as the Perfect stage (Sampannakrama, rzdogs-rim) of the Anuttara Yogas such as like Guhyasamaja, He-vajra, Chakrasamvara and Kalacakra, etc.

Tilopa (988-1069 A.D.), the first Guru of the Kagyu lineage, received the teaching of the Six Yogas from various Gurus. He received the teachings of Illusory Body and Transference of Consciousness from Nagarjuna and the teachings of Dream and Intermediate state from Charyapa; the teachings of luminosity from Lawapa (Dombupa) and the teachings of Candali (mystic heat) from Yogini Sumati (Sudhagini). As the four oral traditions merged into one, Tilopa's lineage came to be known as Kagyu (the oral tradition). Naropa (1016-1100 A.D.) received the lineage of six Yogas from Tilopa and he along with his sister Niguma expounded the teachings so much so that the teachings became known as the Six Yogas of Naropa and Six Yogas of Niguma, both of which are still preserved in Kagyu teachings.

Marpa, the translator (1012-1097 A.D.), carried them to Tibet and through his noted disciple the saint poet Milarepa (1040-1123 A.D.) spread to all sub-sects of Kagyu School. The teachings have been zealously guarded and secretly transmitted for the last thousand years. They are still preserved in the original form as an oral tradition which is transmitted only after thorough preparation so that they may not be wasted or confused. The Ahapramana-samaya-nama-dakini-upadesa (bka-yong-dak-pa' i-tshed-ma-don-gyi-yige-gsang-ba-mkha'-gro' i-man-ngag) with its commentary by Marpa, forms the principal work of the Six Yogas. Among the 30 odd different kinds of literature on this topic available in India are the earlier and later Kapes (bka'-dpe) written by Tilopa and Naropa respectively.

Tibetan saints and scholars, of course, wrote many commentaries later on. But it should be pointed out here that despite the vast literature available one cannot practise the Six Yogas without the assistance of an experienced duGur.

Here is given a general idea of the Six Yogas of Naropa without going into the esoteric aspect of the Teachings—Candali or Tummo means 'fierce' or 'wrathful'. A kind of psychic heat is generated and experienced through certain meditative practices. This heat serves to burr up all types of obstacles and confusion. It is a fierce or wrathful fire. Although the heat generation is given emphasis (gtum-mo—candali) Candali does not deal with heat generation alone. Another important part of this Yoga is the practice of nadi, prana and bindu. (Tib.rtsa, rlung, thigle) practice helps one to attain realization by synchronising body and mind.

The Tantric texts describe prana as the horse, mind-consciousness as the rider, nadis as the pathway and bindu as mind-nourishment. The prana functions in the left and right channels called Symbolic representation lalana and rasana and therefore our mind conceives of Prana, Mana and the things in duality. In other words, we lapse Nadi in Tantric text into duality because the prana functions in lalana and rasana. These two channels represent the subjective objective activities and Karmic activities. If the prana functions in the central channels (Avadhuti) the prana transforms into wisdom-prana.

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

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

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

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

The first stage of dream practice is to recognize dreams during the time of dreaming. The next stage is to use the dream as a means to practise various spiritual exercises including that of illusory body. Dreams are then transformed into the practice of luminosity. A constant practice on dream will have great effect on waking hours. There will be a time when the learner will see no distinction between the dream, waking hours and the death. The Practice of luminosity is believed to be the essence of the path. Luminosity in Tantra is the spontaneous, self illuminating enlightened (Hod-gsal, prabhasvara Buddha -nature which could be seen only with the ultimate intuitive perspective or the deepest meditation. Though a momentary flash of luminosity appears when dying, fainting, yawning and copulating, it is not recognized, as such. The technique here would help to recognize those moments especially in dreams. It is therefore said that a Yogin is meditating even when asleep. Luminosity is regarded as the last stage of Sampannakrama of Anuttarayoga Tantras and its practice leads directly to the experience of Sambhogakaya and Dharmakaya.

Intermediate state has been classified into many different ways. Of that, the most popular one is Marpa's classification where the bardo is classified into three types—the intermediate state between birth and death (lhc), the intermediate state of dreams; and intermediate state of becoming (between death and rebirth). The practice of Bardoyoga is the last stage.

The intermediate state after death is called 'the mind body'. This

is an important stage as a strong reaction at this period will have an immediate effect in deciding the realm into which the person will be reborn.

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

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

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

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

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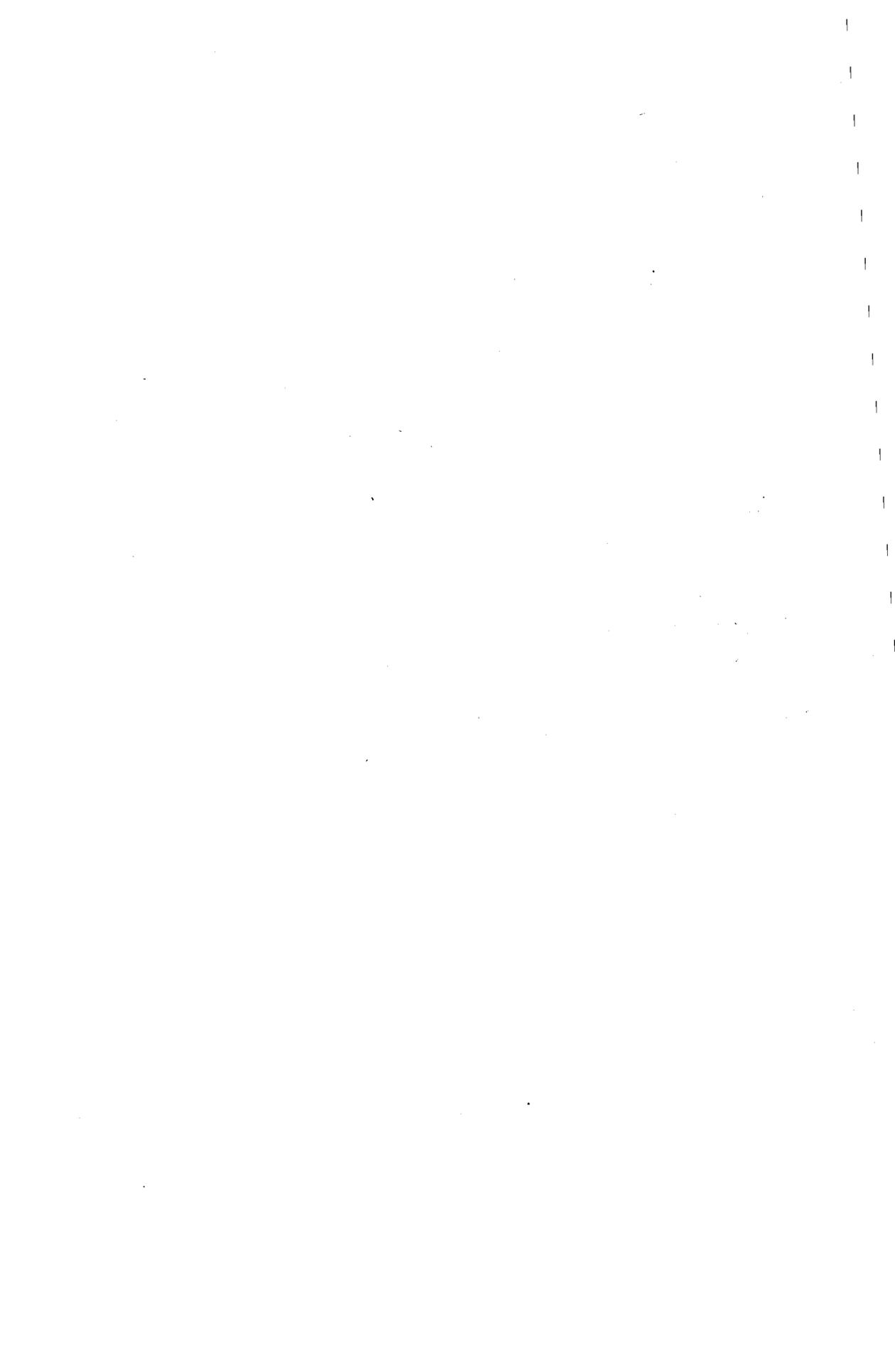
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A NOTE
ON THE PAPER
A BRIEF HISTORY OF KAGYUDPA

ven. Chimed Rinzing Lama

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

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



དབལ་རྒྱལ་བ་ཀུན་པ་བཅུ་རྒྱལ་བ་ཚེན་པོ་མཚོག་གི་རྣམས་པ་
 མུར་ཏུ་འབྱེན་པར་གསོལ་བ་འདེབས་བ་ནི།

**Prayer For The Rapid Reincarnation of H. H. Rang Jung
 Rigpai Dorje. The 16th Karmapa.**

ལྷོ་མ་བཅོས་ལྷོས་ལལ་ལྷ་མ་ཚོས་ཀྱི་རྒྱ།

Hung-Ma-bChos-sPros-Bral-bLa-Ma-Chhos-Kyi-Ku
 HUNG/MA CHO / TROTRAL / LA MA / CHOKYIKU

unartificial, free from all Guru, / Dharmakaya
 without art/ dual and rela-/ Master
 fice tive positions.

Hung. The Guru without artifice, free from all relative positions,
 is the Dharmakaya.

བདེ་ཚེན་ལོངས་སྤོན་ལྷ་མ་ཚོས་ཀྱི་རྗེ།

bDe-Chhen-Longs-sPyod-bLa-Ma-Chhos-Kyi-rJe
 DE CHEN / LONGCHO / LA MA / CHOKYIJE

enjoying great / Sambhogakaya / Guru/ Lord of Dharma
 happiness

The Guru of great happiness, the Lord of Dharma is the Sam-
 bhogakaya.

པད་སྤོང་ལས་འབྲུངས་ལྷ་མ་སྤུལ་བའི་རྒྱ།

Pad-sDong-Las-'Khrungs-bLa-Ma-sPrul-Pa'i-sKu
 PAE DONG / LAE/ TRUNG / LA MA / TRUL PAI KU

lotus stem / from / born/ Guru/ Nirmanakaya
 (symbol of unchanging purity)

The Guru born from the lotus stem is the Nirmanakaya.

སྐུ་གསུམ་ལྷོ་ཇི་འཆང་ལ་གསོལ་བ་འདེབས། །

sKu-gSum-rDo-rJe-'Chhang-La-gSol-Ba-'Debes

KU SUM / DOR JE CHANG/ LA/ SOLWA DEB

Three Kayas/ Vajradhara, / to/ praise

The supreme, original
and eternal Buddha.

I praise the Vajradhara who has the three Kayas.

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

ཁྱེད་བདག་སྐུ་བཞིའི་དབང་ལྷུག་ལྷོ་ཇི་འཆང་། །

Khyab-bDag-sKu-bZhi'i-dBang-Phyug-rDo-rJe-'Chhang.

KHYABDAG/ KU ZHI/ WONG CHUK/ DOR JE CHANG

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

Dorje Chang, pervading Lord with the power of the four Kayas;

སྤྲེན་བཅེ་བྱུགས་ཇི་འི་གཏེར་ཆེན་ཏེ་ལོ་པ།

mKhyen-brTse-Thugs-rJe'i-gTer-Chhen-Te-Lo-Pa

KHYEN/ TSE/ THUG JEI / TER CHEN/ TE LOPA

understanding,/ compas-/ compassion/ great / Telopa
true knowledge sion Treasure

Telopa, the great treasure of compassion, having true knowledge and compassion ;

བླ་བས་ཡིད་ཀྱི་གདུང་སེལ་ན་རོ་བ། །

Dran-Pas-Yid-Kyi-gDung-Sel-Na-Ro-Pa
DREN PAE- / YID KYI DUNG/ SEL / NA RO PA
remembrance/ mental trou-/ clearing, / Naropa
bles, afflictions removing

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

མཉམ་མེད་དབལ་ལྷན་ཚེས་ཀྱི་རྫོགས་ལྷོས་ཇེ། །

mNyam-Med-dPal-IDan-Chhos-Kyi-bLo-aGros-rJe
NYAM-ME /PAL - DEN/CHHOS-KYI-LO-GROS-JE
unequaled, / glorious / Marpa Lotsawa
Unequaled, glorious, most kind Chhos-Kyi-Lo-Gros (Marpa)

བྱིན་གྱིས་རྫོགས་ཤིག་བཞུད་བའི་དོ་རྗེའི་དབལ། །

Byin-Gyis-rlobs-Shig-bShad-Pa'i-rDo-Je'i-dPal
JIN GYI LOB / SHIK / SHAD PAI RDO RJE PAL
bless / you / Milarepa
must

And must grant us your blessings—Oh Milarepa.

ཉིད་དང་དབྱེར་མེད་མཇོད་ཅིག་གླམ་པོ་བ།

Nyid-Dang-dByer-Med-mDzod-Chig-sGam-Po-Pa
NYID DANG / YER ME / DZO CHIK / GAM PO PA
we and / without difference / make please / Gampopa
you or separation

Please make us without difference from yourself—Oh Reverened Gampopa.

བདག་སོགས་སྤྱིང་ནས་གསོལ་བ་འདི་བས་ལགས་ན།

bDag-Sogs-sNying-Nas-gSol-Ba-'Debs-Lags-Na
DAG SOG / NYINGNAE / SOLWA DEB / LAG/NA
we / from the heart / pray / do/ if
(all being who i.e. sincerely
suffer in Samsara)

If we pray to you from the heart,

སྐད་ཅིག་ཙམ་ཡང་འབྲུལ་མེད་རྗེས་བརྒྱུང་ཤོག །

sKad-Chig-Tsam-Yang-'Bral-Med-rJes-Zung-Sog.
KE CHIG / TSAM YANG / TRAL ME / JE ZUNG /SOG
instant / even for an / without / hold as disciples may
moment separating (take responsibility
for our welfare)

You must hold us as disciples without separating from us even for an instant.

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

བསྐྱུ་མེད་བདེན་བའི་འབྲས་བུ་ཡོལ་མེད་དུ།

bslu .Med-bDen-Pa'i-'Bras-Bu-Yol-Med-Du
LU ME / DEN PAI / DRAE BU / YOL ME DU
undeceiving, / truth / result / not late,
never cheating . (benefit for us) on time

May the result of your unfailing truth be timely.



ལེགས་པར་སྐྱེ་ལ་ཞིག་འོད་སྣང་མཐའ་ལས་དབལ། །

Legs-Par-sTsol-Zhig-Od-sNang-mTha-Yas-dPal
LEG PAR/ TSOL ZHIG / OD NANG THA YE PAL

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

རེ་བ་སྐོངས་གིག་སྐྱུན་རས་གཟིགས་དབང་མཚོག། །།

Re-Ba-sKongs-Shig-sPyan-Ras-gZigs-dBang-mChhog
RE WA / KONG SHIG / CHHAN RAE ZIG WANG CHHOG
hopes / fulfill / Avalokitesvara
Grant us our hopes, you who are the Avalokitesvara.

གསོལ་བདབ་འབྲས་བུ་སྐྱོལ་ཞིག་བརྒྱ་འབྲུང་། །

gSol-bTab-'Bras-Bu-sTsol-Zhig-Padma-'Byung
SOL TAB/ DRAE BU/ CHOL ZHIG / PAD MA JUNG
prayer / result / please / Padmasambhava
Please grant us the results to our prayers, Padmasambhava.
May the result of your unfailing truth be timely in bringing
benefit for us, Amitabha. grant us our hopes, you who are the
Avalokitesvara. Please grant us results to our prayers, Padma-
sambhava.

ས་བཅོས་རང་བྱུང་ཚོས་ཀྱི་བྱིངས་ཀྱི་ངང་། །

Ma-bChos-Rang-aByung-Chhos-Kyi-dbYing Kyi-Ngang
MA CHO/ RANG JUNG/ CHO KYI YING/ KYI/ NGANG
unartificial, / naturally/ Dharmadhatu/ of/ nature
uncontrived occuring
From the nature of the uncontrived, naturally occuring Dhar-
madhatu.

རིག་པའི་རང་ཅལ་ལས་ཤར་རྗེ་རྗེས་སུ།

R'g-Pa'i-Rang-rTsal-Las-Shar-rDo-rJei-sKu

RIG PAI / RANG TSAL/ LE SHAR/ DOR JEI KU

awareness' / wave/ arise/ Vajrakaya

The wave of awareness arose as your Va'arakaya.

སྐྱེ་འགགས་གནས་བྲལ་གློང་དུ་རང་ཐིམ་པ།

sKye-aGags-gNas-bBral-kLong-Du-Rang-Thim-pa

KYE/ GAG/ NAE/ TRAL LONGDU/ RANG THIM PA

birth/ death/ staying / without/ inside / naturally melts
start—ending (i.e Sunyata)

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

འགགས་མེད་སྐྱལ་པའི་རང་ཅལ་སྐྱར་འབྱོན་མཛོད།

aGags-Med-sPrul-Pa'i-Rang-Shal-Myur-aByon-mZod

GAG ME/ TRUL PAI/ RANG ZSHAL/ NYUR/ JON DZO

ceaseless/ incarnation/ form / quickly/ please show

Nirmanakaya or come

May the form of your ceaseless incarnation quickly appear.

བདག་སོགས་འགོ་དོན་ལྷོབས་ཆེན་བྱེད་པར་ཤོག ། །

bDag-Sogs-'Gro-Don-sTobs-Chen-Byed-Par-Shog

DAG SOG DRO / DON/ TOB CHEN/ JED PAR/ SHO

beings, those/ benefit/ very/ do, act/ You must
moving in strongly
samsara

You must strongly act for the benefit of those moving in samsara.

བྱང་ལྷུབ་སེམས་དཔའི་སྤྱོད་པ་བྱེད་པར་ཤོག ། །

Byang-Chhuub-Sems-dPa'i-sPyod-Pa-Byed-Par-Shog

JANG CHUB SEM PAI/ CHOD PA/ JED PAR/ SHO

Bodhisattva's/ conduct, deeds/ do/ You must

You must perform the deeds of a Bodhisattva.

གཞན་དོན་དགེ་བ་རྒྱབས་ཆེན་གྲུབ་པར་ཤོག ། །

gZhan-Don-dGe-Ba-rLabs-Chhen-Grub-Par-Shog

ZHAN DON / GE WA/ LAB/ CHEN / DRUB BAR/SHO

other's benefit / virtue/ wave/ great/ accomplish/ You must

You must accomplish a great wave of virtue for the benefit of others.

འཁོར་བ་དོང་ནས་སྤྱུག་པའི་མཐུ་ཐོབ་ཤོག ། །

'Khor-Ba-Dong-Nas-sPrug-Pa'i-mThu-Thob-Shog

KHOR WA/DONG / NAE / TRUG PAI / THU / THOB/ SHO

samsara/ turn upside / then/ empty com-/ effective/ get/ You
down pletely power must

(like inverting a cup and pouring out all its contents)

You must gain the effective power to upturn and empty samsara.

Then, from that time on you must strongly act for the benefit of those moving in samsara. You must perform the deeds of a Bodhisattva. You must accomplish a great wave of virtue for the benefit of others. You must gain the effective power to upturn and empty samsara.

ལྷགས་བྱ་ལོའི་མོད་ལྷོ་དགུ་བའི་ཚེས་བཅུའི་སྐབས་བསོལ་བ་བཏབས་
བ་འཛི་མེད་སྲིག་འཛིན་གྱིས་སོ།།

This prayer is composed by chhi-Med Rig-'Dzin on the tenth day of the tibetan nine month of the iron-Bird (2107 Tibetan Era) Year.



བཅིམ་པ་རྒྱལ་པོ་བཀའ་རྒྱུད་ཅི། མར་པ་པོ་ཅུ་པ་ཚེས་ཀྱི་སྒོ་བྱོལ་ལས་
 རྒྱུད་པ་ཡིན་དེ། དང་པ་བཞེས་མི་རྒྱུད་པོ་ཅུ་པ་སྐྱེ་བམ་གྱི་གར་ཀྱི་མེད་ས་ཤུས་ས་
 དང་པ་པོ་འཕེང་ས་པ་ལྷི་ལྷོ། པན་ཚེན་ལྷོ་པོ་པ་མཁའ་པར་ག་མི་དྲི་པ། དཔལ་
 ཡེ་ཤེས་སྒྲིང་པོ། ལུམ་ཚེན་ལོ་པ་མཁའ་པོ་མོགས་མཁའ་ལུམ་ཀྱི་སྒོ་མ་པ་ལྷོ་ཅོ་
 རྒྱུད་ལ་གཏུགས། བསམ་འདུས་མོགས་ནལ་འཕོར་རྒྱུད་ཀྱི་པ་འདྲ་པ་གར་སམ་འག་
 ལག་ལེན་དང་བཅས་པ་པ་མཁའ་པར་རྒྱུད་ས། མི་དྲི་པ་འཕམ་ལ་གཏུགས་ནས་
 ལུམ་གྱི་ཚེན་པོ་རྒྱེགས་པ་མཁའ་ལུམ་པ་འཕུངས། སྒོ་པོ་མའི་གཅོལ་ལོག་ཚེན་
 པ་ལྷོ་ནི། རྒྱེགས་ཚེས་སྒྲིང་ལོ། མཚུར་རྒྱེན་དཔའ་ལ། མེས་ཚེན་ཚེན་པོ། མེ་ལ
 འས་པ་ནམས་པོ། དེ་ནམས་ལས་མེས་རྒྱེགས་མཚུར་གསུམ་ལ་བའདྲ་རྒྱུན་གྱི་
 བཀའ་པལས། སྒོ་པོ་པ་རྒྱུད་རྣམས་ཀྱིས་གསའ་འདུས་པར་མཚམ། འབྲེས་པ་རྒྱེ།
 བཀའ་པ་ལོ། མཇུ་མ་ཡ་མོགས་ཀྱི་དཔའ་དང་རྒྱུད་ཀྱི་པ་འདྲ་པ་གྱི་ཚེན་གནང།

མཚུར་རྒྱེན་ལས་བརྒྱུད་པ་འཕམ་པ་འདུས་པ་འཕམ་དང་དང་རྒྱུད་ཀྱི་པ་འདྲ་པ་
 ལུ་ཚེན་པལས་ཅན་མཚུན་པ་དང་ཚེ་པོ་ཚེ་ཅོང་ཁ་པ་ཚེན་པོ་ལ་གྱོན་པ་ཡིན་ནོ།

རྒྱེ་བུ་རྒྱུན་མི་པ་འས་པ་པ་ལྷུ་པ་འཕམ་པ་འཕམ་པ་པོ་ཅུ་པ་པལས་པ་པོ་ལྱང་.....
 མར་ཀྱི་འཕུངས། ལུ་ཚུང་ལུ་ཚུ་པ་པ་ལ་ལེགས་པས་མ་ཁུ་དང་ཨ་ནེས་ཤིན་ཀྱི་མཚར་
 པས་ལུགས་མ་པ་ལོད་པར་མཇུ་བསྐྱེད་ས་ནས་དག་མང་པོ་བདུ་པ། སྐད་ནས་རྒྱུག་
 པ་འགས་ཚེན་ལྷོ་ལུགས་པ་པོ་རྒྱུད་ཀྱི་ལྷོ། མི་ག་ལྷོ་ལྷོ་ལྷོ་ལྷོ་གནང་པ་འི་
 ལྷོ་ལུགས་ལས་མོགས་པ་ཀའ་རྒྱུད་མང་པོ་ལྱིད་ཀྱི་བུལ་ནས་ལས་སྐྱོ་པ་དཔག་རྒྱེས་.....
 དཔའ་དང་གར་སམ་འག་རྒྱེགས་པ་པ་གནང།

ལ་པ་ནམས་ལ་བཀའ་གནམས་ཀྱི་ཚེས་མང་ཏུ་གསལ། རྗེ་མི་ལའི་མཚན་རྣམས་པས་
 རྒྱགས་འཕྲོག་ཕྱི་མཇལ་ཏུ་བྱོན་པས་དབྱེས་བཞིན་ཏུ་རྗེས་སུ་བརྒྱུད་ཕྱི་གནམས་འག་
 བམས་ཅན་རྗོགས་པར་གནང་ཞིང་བརྗོད་པས་དེ་གསལ་པ་རྒྱུད་བར་ཅན་རྒྱགས་ལ་
 འདུངས། བཀའ་གནམས་ཀྱི་ལམ་རིམ་དང་མི་ལའི་ཕུག་ཚེན་ཀྱི་གནམས་འག་
 གཞིག་ཏུ་བྱིལ་ནས་ལམ་རིམ་བར་རྒྱན་མཛད་དེ་ནས་བརྒྱུད་བཀའ་བརྒྱུད་ཕུག་ཚེན་ཅུ་
 བོ་གཞིག་འདྲེས་སུ་བྱུང། ཕུག་རྒྱ་ཚེན་པོ་རྣམས་ཅིག་རྒྱ་རྒྱུ་ཏུ་བྱི་ཁྱིད་རིམ་བྱིས་སློབ་
 མ་བཞི་བར་མཛད། མཉམ་མེད་དུགས་པོ་རྩ་རྗེ་རྗེས་འབྱེད་ནམས་ལ་དུགས་པོ་
 བཀའ་བརྒྱུད་པ་ཞེས་ཟེར་ཞིང་། དེ་ལ་ཡང་དབྱེ་ན། ཀམ་བཀའ་བརྒྱུད་དང་།
 བག་བྱུ་དང་། ཚལ་པ་དང་། འཕྱི་བྱུང་པ་དང་། འབྲུག་པ་དང་། ལྷག་
 རྒྱུད་དང་། འབབ་རྗེས་དང་། གཡའ་བརྒྱུད་དང་། རྗོ་རྒྱུ་ཏུ་བཀའ་བརྒྱུད་ནམས་
 ཡོད་པོ། འདེ་ལས་ཀམ་བཀའ་བརྒྱུད་ནི། མཉམ་མེད་དུགས་པོ་རྩ་རྗེ་སློབ་
 མ་ཀམ་པ་དུས་གསུམ་མཚུན་པའམ་མཚན་གཞན་ལ་ཁས་པ་བརྒྱུ་མེ་ལས་བརྒྱུད་
 པའོ། དེ་ནི་དབྱུང་པོ་བཅུ་དུག་པ་ལ་དེ་པོ་མཚོག་གི་རྒྱ་མ་ལས་རབ་དུ་བྱུང་།
 རྗོ་པོ་རྗེ་སློབ་མ་ཡོལ་ཚེས་དབང་བཅུ་ནམས་རྗོ་པོ་རྗེ་ནས་བརྒྱུད་བའི་གནམས་པ་
 མང་པོ་གསལ། དབྱུང་པོ་བཅུ་དབྱུང་པ་ལ་དབྱུང་སུ་བྱོན་ནས་ལྷོད་ལྷང་བྱུ་དམར་པ་
 དང་། ཕུ་བ་ཚོས་ཀྱི་མེད་གི་ལས་ལུ་མས་ཚོས་དང་དབྱུ་མ། ཚད་མ་མཁས་བར་
 བསྐྱབས་དགོ་བཤེས་ག་ར་པ་ལས་བཀའ་གནམས་ལམ་རིམ་དང་པ་ཚབ་ལོ་རྩ་བ་
 ལས་དབྱུ་མ་གསལ། མལ་འདུལ་འཛིན་ལས་བརྗོན་པར་རྗོགས་གིང་འདུལ་བ་

ལྷན་ཅིག་ཅེས་ཡང་འདྲ་ལ་མེད་རྗེས་བརྒྱུད་ནས། །
 བརྒྱུ་མེད་བདེན་བའི་འདྲ་ས་ལྷ་ཡོལ་མེད་དུ། །
 ལེགས་པར་ཚོལ་ཅིག་འོད་སྐྱོད་མཐའ་ཡས་དབལ། །
 རེ་བ་སྐོངས་ཤིག་སྐྱུན་རས་གཞིགས་དབང་མཚོག། །
 གསོལ་བརྟལ་འདྲ་ས་ལྷ་ཚོལ་ཞིག་བརྒྱུ་འདྲུང་། །
 མ་བཅོས་རང་ལྷུང་ཚོས་ཀྱི་དཀྱིངས་ཀྱི་རང་། །
 རིག་བའི་རང་ཅེས་མས་ཤར་དོ་རྗེས་སྐྱ། །
 ལྷེ་འགགས་གཉམས་ལུང་སྐོང་དུ་རང་མིམ་ག། །
 འགགས་མེད་སྐྱུལ་བའི་རང་ཞལ་ལྷུང་འདྲེན་མཚན། །
 བརྟལ་ལོགས་འགྲོ་དོན་ལོ་བས་ཚེན་མཚན་ལྷིང་དུ། །
 ལྷུང་ལུང་མེགས་བའི་སྐྱོད་བ་མཚན་པར་ཤོག། །
 གཞན་དོན་དགོ་བ་ལྷུངས་ཚེན་འདྲུབ་པར་ཤོག། །
 འགྲོ་བ་དོང་ནས་སྐྱུག་བའི་མཐུ་ཤོབ་ཤོག། །

ལྷགས་ཀྱི་ལོ་ལོར་རྒྱ་དབུ་བའི་ཚོས་བཅུ་རྒྱུ་ས་
 གསོལ་བརྟལ་བ་འཚེ་མེད་རིག་འཚེན་ཀྱིས་ཤོ།

AN OUTLINE
ON THE PAPER
A BRIEF HISTORY OF H. H.
GYALWA KARMAPA

Shri Tashi Tsering

1. Past, present and future lineages of Karmapa.
2. Meaning of the word 'Karmapa' and significance of the Vajra-Crown.
3. The 16 successive Karmapas, their names and dates.
4. Short biography of the late 16th Karmapa,
5. Footnotes.



ལྷོན་པ་དག་ལས་ལྷང་གིས་རྩིན་པ་ནི་ཚད་མར་བྱེད་དོ། རྟེན་ལང་བསྐྱེད་པ་བཟང་པོ་
 འདི་ལ་སངས་རྒྱས་ལྷོང་འབྱོན་པར་གསུངས་པའི་རྣམ་འདྲེན་བཞི་བའི་རང་ཅག་གི་...
 ལྷོན་པ་ཐུབ་པའི་དབང་པོ་འདི་ཉིད་ཡིན་ལ། ལྷ་པ་ནི་བྱམས་པ་མགོན་པོ་ཡིན་ཅིང་
 རྒྱལ་བ་བྱམས་པའི་རྗེས་སུ་དེ་བཞིན་གཤེགས་པ་སེང་གེས་མཚན་པ་བཅུ་གཉིས་ཀྱི་...
 ཚུལ་བསྟན་ནས་སེམས་ཅན་གྱི་དོན་མཚན་པར་གོང་སྟོན་གྱི་ལྷང་ཁག་དང་། མདོ་སྟེ
 རྒྱལ་བཟང་། ལང་ཀར་གཤེགས་པའི་མདོ། གསང་བ་བསམ་གྱིས་མི་རྣམ་པའི་
 མདོ། ལྷིང་རྗེ་པད་དཀར་སོགས་ལས་གསུངས་པས་བསྐྱེད་བཟང་གི་སངས་རྒྱས་ལྷོང་
 གི་ནང་ནས་རྒྱལ་བ་ཡིན་ཞིང་མཚན་ལ་སེང་གེ་ཞེས་བྱ་བས་རྒྱལ་བ་སེང་གེར་གྲགས་ ུ
 མོ། དོན་མཚན་ལ་ཀམ་བ་གསོལ་དགོས་པ་དང་འདྲིན་ལས་གྱི་གཙོ་བོ་མགོང་གོལ་
 ལུ་ནག་རིན་པོ་མེ་ཡིན་པའི་ཚུལ་རྗེ་ལྷུང་ཞེས་ན། ལྷོགས་བཅུ་འི་སངས་རྒྱས་དང་
 ལྷང་ཚུལ་སེམས་དབང་ཐམས་ཅད་གྱི་འདྲིན་ལས་གྱི་བདག་པོར་མཚན་པར་དབང་.....
 བསྐྱེད་ནས། སངས་རྒྱས་ཐམས་ཅད་གྱི་འདྲིན་ལས་པར་མངཉ་གསོལ། དེའི་འདྲིན་
 ལས་པར་མཚན་པའི་བདེ་དབུ་ལུ་མཐོན་ཐོང་གི་མདངས་ཀྱིས་མཚོས་པ་འདི་ཉིད་དུ་འདི
 གཙོག་དུ་བཞེད་པས་ན་སྦྱིད་འི་སྐད་དུ་ཀམ་ཞེས་པ་བོད་སྐད་དུ་ལས་ཞེས་བྱ་བར་.....
 བསྐྱེད་དགོས་པས་སངས་རྒྱས་ཐམས་ཅད་གྱི་འདྲིན་ལས་པ་ཡིན་པའི་དོན་གྱིས་ན་ཀམ
 བཞེས་གྲགས་ ་ པའོ། མགོང་གོལ་ལུ་ནག་དེ་ལ་ནི་འགའ་ཞིག་གིས་ལྷོན་སྟེན་པས་
 གཞིགས་གྱི་ནས་འདྲུལ་དྲང་སོང་དགོན་པ་སྟེས་ ུཞེས་བྱ་བ་དོ་རྗེ་ལྷུ་ལྷའི་དྲིང་འདྲིན་...

བཅུ་འབྲུག་བའི་རྒྱལ་པོ། འབྲེལ་ཚུན་རྟོན་ལྷན་གྱི་དོ་སྙམ་ཚུ་སོགས་གསལ་བའ་བརྟན་
 བ་དང་། ཚོས་རྒྱལ་སྲོད་བཅུན་ལྷན་པོས་ལྷན་རྟོན་ལྷན་རལ་གཞིགས་གྱི་རྒྱུ་ལ་བར་
 ཡོངས་སུ་གྲགས་ཤིང་བཅུ་ཚེན་གྱི་ཕྱི་དང་སྐྱེ་མ་ལྷན་གསུ་གྲགས་བསམ་མ་འོངས་...
 སངས་རྒྱལ་ཏུ་ག་བ་སེང་གའི་རྣམ་འཕྲུལ་ཏུ་ལྷན་བརྟན་ ༡༩ བ་བཀའ་བརྒྱུད་ལྷན་ཐོབ་
 རྒྱ་མཚོ་རི་སྤྱི་མེས་ཀྱང་རབས་ན་རིམ་གྱི་རྣམ་ཐར་སྤྱི་ནང་གསང་གསུམ་ལས་ནང་དང་
 གསང་བའི་རྣམ་ཐར་ནི་འཕགས་ཚེན་རྣམས་ཀྱིས་ཀྱང་གཞལ་བའ་དཀའ་ན་བདག་འདྲ
 སོ་སྤྱི་ག་ལ་ཉུས། འོན་ཀྱང་ལྷན་མོང་སྤྱི་རི་རྣམ་ཐར་ཡང་རྒྱ་མཚོ་རྣམ་ཚུང་ཚད་མེད་བ་
 ལས་ཅུ་ཐོགས་ཅམ་གྱིས་བོན་ཞིག་བརྗོད་ན། ཀམ་པའམ་ལྷན་གསུ་ཅན་ ༡ ཀམ་པ་ཏུས་
 གསུམ་མཆོན་པ། ༡༡༡༠—༡༡༢༩ ༢ཀམ་པ་བཤྱི། ༡༢༠༦—༡༢༤༩ ༣ཀམ་པ་དང་
 འབྲུག་རྟོ་རྗེ། ༡༢༤༠—༡༢༩༢ ༤ཀམ་པ་རོལ་བའི་རྟོ་རྗེ། ༡༣༠༠—༡༣༤༩
 ༥ཀམ་པ་དེ་བཞེན་གཤེགས་པ། ༡༣༤༠—༡༣༧༥ ༦ཀམ་པ་མཐོང་བ་དོན་ལྷན།
 ༡༣༧༥—༡༣༧༩ ༧ཀམ་པ་ཚོས་གྲགས་རྒྱ་མཚོ། ༡༣༧༥—༡༣༨༠
 ༨ཀམ་པ་མི་བརྗོད་རྟོ་རྗེ། ༡༣༨༠—༡༣༨༥ ༩ཀམ་པ་དབང་ལྷན་རྟོ་རྗེ།
 ༡༣༨༥—༡༣༩༩ ༡༠ཀམ་པ་ཚོས་དབྱིངས་རྟོ་རྗེ། ༡༤༠༠—༡༤༠༥
 ༡༡ཀམ་པ་ཡེ་ཤེས་རྟོ་རྗེ། ༡༤༠༥—༡༤༠༩ ༡༢ཀམ་པ་བྱང་ཅུབ་རྟོ་རྗེ།
 ༡༤༠༩—༡༤༡༩ ༡༣ཀམ་པ་བྱུང་འབྲུལ་རྟོ་རྗེ། ༡༤༡༩—༡༤༢༤ ༡༤ཀམ་
 པ་ཐོག་མཚོག་རྟོ་རྗེ། ༡༤༢༤—༡༤༣༤ ༡༥ཀམ་པ་མཁའ་ལྷན་རྟོ་རྗེ།
 ༡༤༣༤—༡༤༣༩ ༡༦ཀམ་པ་དང་བྱང་རིག་བའི་རྟོ་རྗེ། ༡༤༣༩—༡༤༤༧

ལྷན་གྲོལ། དགོ་ལྷན་སྐྱོད་ཆེན་དགོན། འཕྲོད་ཚོ་དགུའི་འབྲུང་དཀར་དགོན།
 ཕྱོགས་འཕྲོད་འབྲེལ་མཚམས་སྐྱོད་ཚོང་དགོན་སོགས་གནས་དགོན་ནམས་ཞབས་ཀྱིས་
 བཅག་ནས་ལྷ་བ་བཅུ་གཅིག་བའི་ཚོས་བཅུ་བརྒྱན་ཉིན་མཚུངས་ཕྱི་གདན་ས་ཆེན་པོར་...
 ཕྱག་འཁོར། དེ་ལྷན་གྲོལ་ཁ་དང་ལྷན་ཚོས་གསར་བཞེངས་གནང་། ཅུ་ལྷན་
 ༡༦༣༩ ལྷ་བ་བཞི་བའི་ཚོས་བཅོ་བརྒྱད་ལ་ལྷ་ལྷན་དུ་ལྷོང་ས་ཐངས་ཅན་མཁུན་...
 གཞིགས་ཆེན་པོ་འི་ཞལ་ལྷ་ནས་དབལ་དུས་ཀྱི་འཁོར་ལོ་འི་སྐྱིན་གྱོལ་གྱི་བརྒྱད་ཅེ་སྲུང་
 བར་ཕྱག་འདེག ལྷ་བ་བརྒྱད་བའི་ཚོས་ཉེར་ལྷན་གདན་སར་ཕྱག་འཁོར་ནས་སྐྱིན་གྲོལ་
 སྐྱི་ཆེན་གཙུང་འིན་པོ་ཚེར་མཚོག་གྲོང་གདེར་ཚོས་ཡོངས་རྫོགས་ཀྱི་དབང་ཁྲིམ་ལྷན་
 བཅས་ལྷན་གྲུབ་ནས་བཀའ་བརྒྱུད་སྐྱོད་སྐྱོབ་ཀྱི་མཐའ་བྱུང་པ་བཅས་སྟུལ། ཤིང་ད་
 ༡༦༣༠ ལྷ་བ་དུག་བའི་ཚོས་བཅུ་བརྒྱན་ཉིན་རྒྱ་དམར་གྱིས་བཅོན་བརྒྱལ་བའི་ས་ཏེ་...
 ལྷོང་ས་སྐྱབས་མགོན་ཆེན་པོ་མཚོག་གིས་དབྱུང་བོད་ཀྱི་ལྷ་དཔོན་ཆེ་ལྷགས་ནམས་ལྱ་
 ཉག་དུ་ཐེབས་དགོས་ལྷན་བ་བཞེན་ཕྱག་འདེག ཤེ་ཅིང་དུ་བརྒྱགས་པམས་སེ་དུ་འུན་
 བོ་ཆེན་ཡང་སྤྱིར་བོས་འཛོན་ལྷན་བརྒྱན་སྟུལ། ཡར་ལམ་ལྷོང་ས་སྐྱབས་མགོན་
 ཆེན་པོ་འི་སྐུ་ཅན་དུ་མཐོ་ཁམས་གར་རྒྱོ་འི་སྤེས་མེད་དགོན་ཁག་མང་པོར་ཞབས་...
 སོར་བསྐྱོད་དེ་དུས་བརྒྱན་གར་ཅི་འི་ཚོས་སྤྱིར་ཀའར་སྐྱོབ་དང་སོ་སོ་འི་བརྟེན་ཆོས་...
 ཀྱི་ཆོས་པར་མཚུངས། ཞར་དུ་དབལ་སྐྱོངས་དུ་ཞབས་སོར་བགོད་དེ་སྤྱི་དུ་བད་མ་

མོས་འཁོར་གྱི་དང་། འཁོར་མེ་ནང་གཞིན་ཆགས་མོ་སོར་ཞབས་ཀྱིས་བཅག་།
དེ་ཞེས་དམ་ཉོར་ཀྱང་གནས་བའི་མོར་མི་སེར་སྤྱོད་པོར་སྤང་། མོར་གཞུང་ལམ་གྱིས་
བཞོ་བུ་ མོར་གཞུང་གིས་རིག་སྒྲོལ་བུ་བཅས་པར་མི་བས་སྤྱད་པ་ཀའ་ཀྱི་བཞུང་གི་འཇ
༡༩༦༤ མོར་ལུས་བཞེགས་ཀྱི་སྐོར་སྤྱད་པ་ཀའ་སྐོར་མེ་དེ་རེ་མོར་ཞབས་ཀྱི་དང་གར་དང་
གཞུང་བཞུང་ཀྱི་སྐོར་ འཁོར་ལངས་ བམ་ཀྱང་གནང་ཉམས་སུ་མེ་དེ་རེ་ལུས་ལྷན་སྤྱད་པ་
པར་གསུམ་སྐོར་ཀྱིས་ཀྱང་བ་དང་བུ་དྲ་མོ་མོས་སྐོར་དམ་འཁྱུར་ཞེས་ཀྱང་འཁོར་བ་...
དེ་སྐོར་ཉམས་སུ་བོགས་མེད་མོབ་ བའི་མོ་སྤྱོད་མ་ བཀས་དེ་ཀྱང་མྱོ་ མོར་མོ་གསུམ་...
འཁོར་མང་པོ་ཁ་གཅིག་བསྐྱུལ་མོར་སྤྱོད་པོར། ༡༩༧༣ ཅེ་སྐོར་ཕྱི་ལྷོ་ ༧ མོས་ ༢༡
ཉིན་དབལ་ལུ་འཁྱུག་ལུ་མོ་མེས་བཞེགས་སྐོར་འཁྱུག་སྐོར་དྲ་སྐོར་མོ་མོ་སྐོར་...
མམ་བཞུལ་པར་དམ་པའི་མོས་ཀྱི་བུ་དྲ་མོ་ཅན་འཁོར་མེ་དེ་རེ་ལུས་ལྷན་སྤྱད་པ་ ཕྱི་སྤྱོད་མ
རི་ཀྱིས་ལྷན་མང་ཀྱང་སྤྱོད་པ་བུ་གཅིག་པ་མོས་ཀྱི་སྐོར་མོས་ ༡༩༩༠ བཞོས་དྲན་ལྷན་
ཕྱི་ནང་གི་རིགས་མང་པོས་གནས་ཀྱི་ཉམས་མེད་མང་བུ་དྲན་མང་ལྷན་པ་ཞེས་བཞེས་མཚན
ཉམ་ ༡༩༧༠ མོར་ཉམས་ཕྱི་ལྷོ་ ༡ མོས་ ༡༤ ལ་ལ་རི་མོ་ཞབས་མོར་འཁོར།
༡༩༧༠ ཕྱི་ལྷོ་ ༡ མོས་ ༢༡ ཉིན་ལ་རི་མོ་དྲན་ལྷན་སྐོར་སྤྱོད་པོར་སྤང་ ཀྱིས་དབུ་ལྷན་མཚན་གྱིས་
རི་མོ་མོ་བོག་མང་མཚན་བའི་བསྐྱུལ་བཅའ་གི་གི་སྐུལ་བོག་པོ། ༡༩༧༤ མོར་ཕོ་ས་...
ཕྱི་ལྷོ་ ༦ མོས་ ༢༠ ཉིན་དོར་སྐོར་ཀྱི་ཉེ་མ་ལ་ལ་ལ་རི་མོ་བཞུང་ཀྱི་ནང་བའི་མོས་ཚེགས
ཉམས་མོ་སྐོར་བཞུང་ལྷན་ ཀམ་པ་འཁྱུག་ལུས་པ་ལྷན་དོར་སྐོར་ཀྱི་མི་བས་བཞུང་གཞུང་།

༡༦ རྒྱ་གར་ལྷོ་ཕྱོད་ལྷན་པོའི་གསུང་། འོག་གྲངས། ༡༦༢ རྒྱ་གར་ འོག་ས་གཞི་ས་
ལྷན་གྲུབ་སྤྱི་ལོ་༡༩༩༩ ལོ་ལྷན་གྲངས། ༡

༡༧ འོག་ས་གཞི་ས་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༢

༡༨ ལྷན་གསལ་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༠ འོག་ས་གཞི་ས་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༠

༡༩ འོག་ས་གཞི་ས་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༠

༢༠ ལྷན་གསལ་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩—༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ ༡༩༩༩ ལོ་ལྷན་གྲངས། ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩—༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩

༢༡ ལྷན་གསལ་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩

༢༢ ལྷན་གསལ་ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩
ལྷན་གྲུབ་སྤྱི་ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩ ལོ་ལྷན་གྲངས། ༡༩༩༩

གི་ལྷན་པ་ལྷན་པ་ཞེས་པའི་དམིགས་པ་ལྟར་། ༡༩༧༠ ལོར་ཉམ་ཚཱ་ཀམ་གསུང་།

འཕྲིན་ལས་ཀྱིས་གསར་འཛིན་གྱི་ཀམ་པ་བཅུ་ལྷན་གྱི་ལྷན་པ་བས་ཅེས་པ་

གཞིན་སྐབས་འདིར་བོད་ལྗོངས་གྲོང་རྒྱུས་མ་གྲོལ།

༡༤ ལྷན་དབང་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་། ༡༩༥༥ ལྷན་པོ་ ༥ ཚེས་ ༢༢ ཉིན་

འགྲུབ་ལ། ༡༩༥༥ ལྷན་པོ་ ༩ ཚེས་ ༩ ཉིན་འབྲེལ་ལྷན་པོ་བཅུ་གཞིན་པའི་

གསེར་ཁྲི་མངའ་བའོ། ༡༩༥༥ ལྷན་པོ་ ༡ ཚེས་ ༢༩ ལོ་གསེར་ལ་

མངས་ལྷན་པོ་ལྷན་པོ་གསེར་ལ།

༡༥ ལྷན་པོ་གཞིན་ལྷན་པོ་བཅུ་ཚེས་འཁོར་ལོ། འགྲུབ་ལས་པ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་། ལོ་གསེར་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ ༡༧: ༧ — ༡༧༣༣ ལྷན་པོ་

དབང་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ ༡༧༠༣ — ༡༧༣༣ ལྷན་པོ་

མཚོན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

༡༧༧༩ — ༡༩༠༣ ལྷན་པོ་མཚོན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

Functions and Activities

SRITOBS

VISIT OF THE CHAIRMAN, UNIVERSITY GRANTS COMMISSION

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

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

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

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

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

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

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

CONDOLENCE RESOLUTIONS

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

They were forwarded to the members of the bereaved families.

SRITOB'S MEMBERSHIP DRIVE

[January-March, 1982]

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

Name	Category
1. Shri Sanchaman Limboo Hon'ble Minister for Health, Education and Industries, Government of Sikkim	Life
2. Mrs. Debala Mitra Director General and Ex-Officio Secretary, Archaeological Survey of India, Janpath, New Delhi-110011	Institutional
3. Shri Tashi Paljor Additional Principal, School of Buddhist Philosophy, Leh, Ladakh	Institutional

Total Number—Life Member	4
„ —Institutional	9
„ —Ordinary	26

TOTAL	39
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N. B. Eight all India Institutions have become institutional members so far.

PUBLICATIONS

- i) A pamphlet entitled "A Guide to Sikkim Research Institute of Tibetology & Other Buddhist Studies" had been printed for free distribution among the tourists and visitors.
- ii) Its Hindi and Nepali versions had also been printed for distribution. A Lepcha translation was now under preparation.
- iii) Bulletin of Tibetology containing a book on Buddhist Logic entitled *Alambanapariksa* of Dignagacarya, Sanskrit and Tibetan Texts with English translation by Shri N. Aiaswami Sastri (Nos 1-3, 1980) was nearing completion.
- iv) It had been decided to publish the first issue of the Bulletin of Tibetology (January-March, 1982) as Karmapa Commemoration Volume for which several learned Lamas and eminent scholars in the domain of Tibetology had been approached.

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

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

CRITICAL REVIEW OF SOME CHOSEN MANUSCRIPTS

The Executive Board, SRITOBS, held on the 24th March, 1982 discussed Dr. (Smt.) Kapila Vatsyayan's letter in connection with certain proposals relating to the expansion programme, financing the Institute for development programmes from State Development fund and publication of the critical editions of some chosen manuscripts.

The following selected rare and very important texts were recommended for publication under the programme :—

1. **Kadam Phacho**, life and teachings of Atisa-Dipankara Srijnana, compiled by his chief disciple 'Bron-bton-rgyal-wai'-byang-gnas (one volume) 400 folios, full title: 'Brom-bton-pa-rgyal-wai'-'byung-gnas-kyi-skyes-rabs-bka'-gdams-bu-chos-bu'-nyi-shu-pa (History of previous lives of 'Brom-ton).
2. Works of the Thirteenth Dalai Lama, Thub-bstan-rgya-mtso, five volumes, containing philosophy, history, religion, Tantricism, general aspects of Buddhism and the like.

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

EXPANSION PROGRAMME

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

KARMAPA COMMEMORATION LECTURE SERIES

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

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

VISITORS' VIEWS

Smt. Litha Pandhi

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

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

16th January, 1982,

L. K. ADVANI

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

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

Sd/ L. K. Advani
2—Rameshwar
3—Harilal
Gujrat

18th January, 1982.

S. V. SONALKER

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

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

19th January, 1982.

ALICE KHAN

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

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

21st January, 1982,

MADHURI SHAH

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

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

2nd February, 1982.

C. S. MALLAIAH

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

Sd/ C. S. Mallaiah
Inspector General of Prisons
Karnataka, Bangalore.

3rd February, 1982.

K. LN. REDDY

It is a great privilege given to me to visit this great Institute of Tibetan Studies in Gangtok. This Institute, which was started due to the great interest in preserving Tibetan Culture taken by our Pandit Nehru, 1st Prime Minister of India. The relics preserved here are of great value for the scholars to study Tibetology in the work. I thank Shri B. Ghosh, Librarian who took us around and Shri Banerjee, Director of this Institute for giving this opportunity.

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

3rd Febraury, 1982.

VIRENDRA NATH

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

Sd/ Virendra Nath

Assistant Educational Adviser
Department of Culture,
New Delhi.

9th February, 1982

N. R. LASKAR

I find this Institute very interesting.

Sd/ N. R. Laskar

Minister of State, Home Affairs,
Government of India, New Delhi

19th February, 1982

DR K. BORA AND PARTY

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

Sd/ Dr. K. Bora, M. L. A., Assam

2. Dibeshwar Tanti, MLA, Assam

3. Jagat Satgin, MLA, Assam

4. D. J. Allaudin, MLA, Assam

5. Padmatucten Baus, MLA, Assam

6. Nishith Ranjan Das, MLA, Assam

6th March, 1982.

ANIL DEVAN

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

7th March, 1982.

Sd/- Anil Devan

B. R. CHOPRA

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

T anks,

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

14th March, 1982.

V. B. RAJU

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

Sd/ V. B. Raju
Member of Parliament
New Delhi

21st March, 1982.

R. R. SOOD

I am intrigued and fascinated.

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

26th March, 1982.

Sikkim Research Institute of Tibetology Publications

Srl. No.	Year	Subject and Author	Folio	Price
		Biography		
1.	1957	SKU PHRENG BCU BZHI PAI GSER KHRI NGA GSOL. Corona- tion story of H. H. the XIV Dalai Lama. Rani C. Dorjee (trans)	57	15.00
		History		
2.	1961	THE RED ANNALS part. 1 (Tibe- tan text) Red annals Hulan deb ther (Deb-ther dmar-po) as compo- sed by Kunga Dorjee in 1346 A.D. underwent a redaction in 1538 A.D. While this revised version has been available in xylograph, handmade copies of the original have been rare. Kunga Dorjee	79	15.00
		Prayer Book		
3.	1961	BHADRACHARI (BZANG-SPYOD) Bhadrachari the Mahayana prayer book, well-known for its antiquity and popularity is presented in modern format with Indian text in Sanskrit scripts and translation in Tibetan scripts based on a xylograph from Nepal with certain features of its own, with an appendix extracted from Bodhisattvacaryavatara. Suniti Kumar Pathak	41	5.00
4.	1961	PRAJNA (LEXICON) Prajna the Sanskrit-Tibetan thesau- rus cum-grammar, was compiled by Tenzing Gyaltshan in 1771 A. D.		

Srl. No.	Year	Subject and Author	Folio	Price
		The Lexicon portions are now presented in modern format with Sanskrit works in Sankrit script and Tibetan works in Tibetan script. Tenzing Gyaltshan	223	25,00
5.	1962	Art Book RGYAN-DRUG-MCHOG-GNYIS	54	
		rGyan-drug-mchog gnyis (Six ornaments and two Excellents), on Mahayana Philosophy. (1670 A. D.) reproduces ancient scrolls depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha and Sakyaprabha reproductions are as per originals, the exposition in English presents the iconographical niceties and the theme of the paintings, viz., the Mahayana Philosophy. The treatment is designed to meet also the needs of the general readers with an interest in Mahayana Buddhism. A Sanskrit-Tibetan glossary, a key to place name and a note on source-materials are appended. Five colours monochromes.		
		1) Silk binding		80.00
		2) Cloth binding		75.00
6.	1962	PRAJNA (Xylograph)	683	50.00
		The entire xylograph containing both lexicon and grammar parts is presented by offset (photomechanic) process. Tenzing Gyaltshan		

Sri. No.	Year	Subject and Author	Folio	Price
7.	1946	PHAGS PA BZANG PO SPYOD PAI SMON LAM GYI RNAM PAR BSHAD PA KUN TU BZANG PO'I DGONGS PA GSOL BAR BYED PAI RGYAN. The commentary on Samantabhadracaryapranidhanaraja. Lcangkya Rolpa'i Dorjee Philosophy	61	3.00
8.	1964	VIMSATIKA VIJNAPTIMATRATA SIDDHI. Originally composed by Va- subandhu (4-5 Century A.D) consists of two parts: Karika (verse) and Svavritti (Autocommentary). This work was rendered into Tibetan by Jinanitra and Silendrabodhi and Lotsava Zhuchen, Lotsava Bande yeshes sdes. The object of the treatise is the establishment of the idealistic doctrine of the Yogacara School of the Mahayana. N. A. Sastri.	109	8.00
9.	1966	Medicine GSO DPYAD RGYAL POI DKOR MDZOD. This offset print of So Chad Gyal poi Kor zod is made from the set preserved in the Sikkim Research Institute of Tibeto- logy. Jetsun Drags pa Gyaltsan completed this volume on medicine (12 Century A. D.), This treatise consists of 43 tracts and pamphlets on different diseases, the prescriptions cover not only medicines from soil, rock, plants and processes like massage and Venesection but also spells and charms.	197	

Srl. No.	Year	Subject and Author	Folio	Price
		Jetsun Dagpa Gyaltshan		
		1) Cloth binding		30.00
		2) Paper binding		25.00
		Poetics		
10.	1968	RGYAN GYI BSTAN BCHOS ME LONG GI HGREL CHEN. The commentary on first chapter of Kavyadarsa of Dandin, a work on Sanskrit poetics.	115	
		Ugyan Kunzang Tenzing		
		1) Cloth binding		30.00
		2) paper binding		25.00
11.	1976	GSANG SNGAGS SNGA 'GYUR THUN MIN LUGS KYI BSLAB BYA. Tantric Doctrine according to Rnyingmapa School.	41	6.00
		rDo grub Chen Rinpoche (Kham, Golok)		
12.	1976	A SHORT ACCOUNT OF MONA- STIC LIFE IN RDO GRUB (Golok) Khritho Derge and Kyibuk Tshang Monasteries.	66	6,00
		1. rDo grub Chen Rinpoche		
		2. Khenpo Lodos Zangpo		
		3. Kyibuk Rinpoche		
13.	1979	SO SOR THAR PA'I MDO'I RNAM BSHAD THAR LAM BZANG PO'I THEM SKAS. The Vinaya text dealing with the rules and regulations guiding the life of the monks.	82	6.00
		Khenpo Lodos Zangpo		
		History/Philosophy		
14.	1976-78	RINCHEN TERZOD (palpung Kham) in 61 volumes of Xylographs, palm leaf pattern of which only set avail- able outside Tibet in Sikkim		

Srl. No. Year	Subject and Author	Folio	Price
	Research Institute of Tibetology Collections. Rinchen Terzod (precious Hidden Treasure) contains the teachings of Guru Padmasambhava and others is Encyclopaedic Nyingmapa canonical works. Five volumes of RINCHEN TERZOD including the index vol. in (Karchag) were reproduced per photomechanic process.		
	Index volume ka 1976	891	
	" " Kha 1977	843	
	" " Ga 1977	919	
	" " nGa 1978	876	
	1) Cloth binding/copy		450.00
	2) paper binding/copy		350.00
	Biography		
15. 1977-81	KADAM PHA CHO: Teachings of Atisa Dipankara Srijnana and his biography of his chief Tibetan disciple Dom Tonpa-hbrom ston rGyal ba'l byung gnas.		
	Part—I, II & III	895	
	1, Cloth binding per copy		125.00
	2, Paper binding per copy		100.00
1964-81	Bulletin of Tibetology (A QUARTERLY PUBLICATION) (English) it contains learned papers on various aspects and topics of Buddhalogy, Tibetology, Hymes and the like notes & topics, book reviews etc. Sanskrit-Tibetan texts are also published herein. Price Rs. 10/- per price & rs. 40/- for annual subscription.		
	Total copy in a set	41	
	Total Price per set		380.00

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