

PROF. LOKESH CHANDRA

## BIO-DATA OF PROF. LOKESH CHANDRA

Lokesh Chandra, M.A., D.Litt.

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Telephone: 2651.5800, 5571.2680

Born: 11 April 1927 at Ambala (India)

Son of: eminent Indologist late Prof. RaghuVira

Studied at Forman Christian College, Universities of Lahore and Utrecht (Netherlands)

Publications: 576 books; and 286 articles

Travelled extensively in Asia, Europe, USA and Russia for inter-cultural relations

Languages: Hindi, Sanskrit, Pali, Avesta, Old Persian, Japanese, Chinese, Tibetan, Mongolian, Indonesian, Greek, Latin, German, French, Russian, etc. (20 languages)

## IMPORTANT POSITIONS HELD IN INDIA

Member of the Parliament of India 1974-80

Member of the Parliament of India 1980-86

Member of several committees of Parliament on Education, Official Language, Heavy Industry, Tourism and Civil Aviation, Defence, Science and Technology, etc. etc.

Jawaharlal Nehru Fellow (1974-75)

Life Trustee of the Jawaharlal Nehru Memorial Fund, once presided over by the Prime Minister of India

Vice-President, Indian Council for Cultural Relations (Ministry of External Affairs)

Advisory Committee, Encyclopaedia of Dravidian Languages

Inter-Religious Council for Peace and Understanding, presided over by the Lord Bishop of Delhi.

World Conference on Religion & Peace, Catholic Bishops Conference, New Delhi.

Member of the Indian National Commission for Cooperation with Unesco

Member of Court of the Jawaharlal Nehru University (1980-84)

Member of the Visva Bharati University, Santiniketan

Govt. nominee, Indian Historical Records Commission

Honorary Doctorate (Vidyā-Vāridhi) awarded by the Nalanda University

Chairman, Indian Council of Historical Research (1982-85)

Director, International Academy of Indian Culture, New Delhi (1963-)

Prof. Lokesh Chandra was born in 1927 at Ambala in the Haryana state of India in an illustrious family of educationists. His father Prof. Dr. RaghuVira was a scholar and thinker of world renown who made signal contributions to the understanding of Asian culture and to India's linguistic development. Under his guidance, Prof. Lokesh Chandra studied Sanskrit the classical language of India and its derivatives Pali and Prakrits, besides Classical Greek, Latin, Chinese, Japanese, Avesta of the Parsis, Old Persian and other languages of cultural importance. In 1943 he helped his father in the translation of a "Chinese Dictionary of Indian Geographical Names" which was compiled in 517 AD from Chinese literature and accounts of travellers.

Prof. Lokesh Chandra studied several Indian languages like Bengali, Uriya, Gujarati, Kannada, Tamil and Malayalam. During his university days he collaborated with his father in the scientific terminology for Indian languages in chemistry, physics, mathematics, botany, zoology and their ramifications.

His brilliant academic career culminated in a Master's degree (M.A.) in 1947 from the Punjab University at Lahore. His two years 1948 and 1949 were taken up by Vedic researches. He critically edited the Gavāmayana portion of the Vedic work Jaiminīya Brāhmaṇa with the help of newly discovered manuscripts. This Brāhmaṇa had already attracted great attention towards the end of the 19th century. European scholars had published extensive extracts but they found it impossible to edit the text as a whole. Prof. Lokesh Chandra spared no labour and time to restore this text to its original purity. In recognition of these contributions he was awarded the degree of Doctor of Literature and Philosophy by the State University of Utrecht (Netherlands) in 1950. At Utrecht, Lokesh Chandra studied Old Javanese with the leading authority, Prof. Jan Gonda.

Four years later in 1954, he completed a critical edition of the entire text of the Jaiminīya Brāhmaṇa. In the mean time he also edited the first English translation of the Śāṅkhāyana-śrauta-sūtra which was left half done by the eminent Dutch Vedist W. Caland.

From 1955 to 1960 Prof. Lokesh Chandra prepared a "Tibetan-Sanskrit Dictionary" in 12+7 supplementary volumes. Twelve main volumes were reprinted by Rinsen Shoten, Kyoto (Japan). For it he has drawn upon the vast canonical literature of Tibet. Every entry is followed by exact references to texts. Terms of specialized subjects like astronomy, medicine, iconography, metrics, prosody, philosophy have also been included. It is the first comprehensive lexicographical effort to understand Tibetan literature and culture whose sway extended into the remotest inhabitations of Higher Asia. It is unique in including more than a thousand illustrations from original xylographed iconographic manuals. It has been acclaimed throughout the academic world as "a splendid work and indispensable for all scholars." The late Prof. F.D. Lessing of the University of California wrote: "I am amazed at the wealth of material you were able to get together and I am sure it will mean a gigantic step forward in the field of Sanskrit-Tibetan studies."

Prof. Lokesh Chandra has edited several volumes of Tibetan historical texts. They include a history of Samye the first monastery of Tibet, built as a great cosmogram symbolising her entry into a new cosmic order. He has brought out a study on 19 Mongolian polymaths, besides "The Golden Annals of Mongolia" by Tsawa Tamdin.

His three-volume "Materials for a History of Tibetan Literature" brings into view the vast dimensions of the intellectual life of the Land of Snows and the Mongolian steppes through the march of centuries.

Prof. Lokesh Chandra collaborated with his father Prof. RaghuVira and completed the "New Tibeto-Mongol Pantheon" in 20 volumes. It provides a wealth of information on the unexplored aspects of the iconographic art of trans-Himalayan Asia as far as the Siberian and Volga regions.

Prof. Lokesh Chandra completed a facsimile edition of the Complete Works of Bu-ston in 28 volumes in the huge format of 11×18 inches. Bu-ston is one of the greatest representatives of Lamaist thought: there is scarcely a branch of the ancient disciplines that he did not cultivate.

Starting with an understanding of the most ancient of India's spiritual expression enshrined in the Vedic tradition, Prof. Lokesh Chandra has moved on to the interlocution between India, Tibet, Mongolia, China, Korea, Japan, South East Asia, Indonesia, and the Philippines. His edition of the 108 large volumes of the Mongolian Kanjur or Buddhist Canon was recognised as an outstanding achievement by the Hungarian Academy of

Sciences, which elected him an Honorary Member of the Academy. It is after a hundred years that an Indian has been honoured to be its Academician.

At present Prof. Lokesh Chandra is the Honorary Director of the International Academy of Indian Culture which is a premier research institution for Asian cultures. Speaking at the occasion of laying the foundation-stone of the Academy, H.E. Dr. Rajendra Prasad, the first President of India, said: "I believe there are some other institutions also carrying on researches in Indology and other branches of ancient thought, but I do not think any one of them has been able to cover such a range of subjects and such a wide field as to include South-East Asia, the Middle East and Central Asia as the International Academy of Indian Culture. Seeing the importance of this work, it seems essential that the Academy should be encouraged in its work as far as possible. I hope this important work will continue and the gaps which exist today in our knowledge of ancient history and literature will be bridged by the publications of the International Academy of Indian Culture."

Prof. Lokesh Chandra's interests also extend into the domain of natural sciences. He has edited the international research journal "Advancing Frontiers of Plant Sciences" (vols.1-30) which includes original work on plant morphology and physiology, systematic botany, phytopathology, economic botany, plant cytology and genetics, agronomy, horticulture, paleobotany and other domains of plant sciences.

Prof. Lokesh Chandra has travelled widely all over Europe, Asia, and Russia. He has participated in several international conferences. He is actively continuing the "work that Prof. RaghuVira has inaugurated and brilliantly pursued for many years (and which) is consequently as important as it is vast in its conception. All those who share his interest in the civilization of India and her neighbours will fervently hope that the International Academy of Indian Culture, now under the able direction of his son, will be able to proceed along on the paths mapped out by its great founder, and to bring to completion the valuable work to which he devoted so many years of fruitful labour." (Prof. D.S. Ruegg, University of Leiden).

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Men over various regions of the world and over millenia of time have shared the dynamic interflow of culture. This cultural interflow vibrates to the hidden impulses that govern the breath of Life. The historic migrations and movements of ideas have had universal implications, embracing every form of human activity. They have led to epic of ideas, the universality of the message of Wisdom and Compassion, and the serenity of the golden mean. The pain of strife and strain has become the poem of coming together. Continental influences in the domains of art and thought have given rise to the deep solitudes of literature, and the silent rapture of live sculptures in their kissed limbs. The study of the convergence and creativity of various cultures in different parts of the world has been the life-long dedication of Prof. Lokesh Chandra. His concern has been the cultural universalism of Hellas, Rome and Buddhism: all profound movements kissing the hearts of men, and leading to ever-renewing peace.

The epic of man's march over the centuries—in remote grasslands, lands of ice, expanses of sand and vales of magic charm—is chronicled in 576 large and learned volumes of the published work of Prof. Lokesh Chandra. His researches make us alive to the immensity of ideas in the vastness of time, and at the same time they betoken a vibrant hope of a dynamic future in an ever-evolving time-space continuum.

The annals, texts, pantheonic scrolls, cosmographic maṇḍalas, annotated and evaluated by Prof. Lokesh Chandra, are laden with rich treasures of art, philosophy, science, literature and all else that sheds effulgence on ages when India's sages and savants toasted with the hordes that raced from the shores of the Amur and the Baikal to the shores of the Volga and the Caspian; the ages when the Hun, the Uigur, the Tokhar, the Scythian, the Sogdian, the Kuchean, the Agnian, the Mongol and the Manchu had paid homage to ageless wisdom, the ages when ācāryas had dawned serenity into lands that lie in the lap of the Himalayas and beyond, or when their boats braved the perils of the sea to the southeastern climes.

The oeuvre of Prof. Lokesh Chandra enchants while it illumines the dark, dateless and undefined unknown. You can get lost in travels with him into the spacious majesty of Angkor Vat, where monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain, masonry masses mingle into the fantastic flowering of the jungle. The shrines seem to have been transported by divine magic. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a nāga slithers over the sensuous limbs of an apsarā petrified in a seductive pose of her dance in honour of a Devarāja of lost Angkor.

The writings of Prof. Lokesh Chandra span several languages of Asia wherein he discusses with critical acumen finer points of Sanskrit, Pali, Chinese, Japanese, Mongolian, Tibetan, Indonesian, Persian, Arabic in intercultural contexts.

The work of Prof. Lokesh Chandra has revolutionised the understanding of the evolution of several countries of Asia as he has opened up unknown texts, facts and evaluations, tempting the scientific world to the light that keeps vigil on the far horizon, deep in history. The timeless toil of Prof. Lokesh Chandra transcends exigencies and circumstances into the web of abiding international understanding. He has attended several international conferences and travelled extensively in remote corners of the world in search of frozen levels of culture pulsating in the warm reality of life.

Sharing of minds is a must for a balancing of nature and the Human Imperative; lest modern man burn his hands in the fire he has kindled by allowing himself to forget who he is. Lalleshvari, the poetess of Kashmir, has spoken of the synchronicity of the rim and the axis: “From the outward enter into the most inward part of thy being.” The synchronicity of the sublime and the secular is man’s hope. Prof. Lokesh Chandra hopes that the rich wisdom of all men will evoke the light and lyricism that lives on in our life.

The work of Prof. Lokesh Chandra is a passion and concretisation of a common human destiny in a shared plenitude. The East and West are not shredded fragments of continents. The destinies of the East and West are no longer closed systems. In every one of us there is an East and a West. Each person has an East, a horizon he never reaches, a beyond where the sun rises, a dimension of hope. Every human being has a dimension of the West, of maturity, where values materialise. The East and West can be harmonised in the microcosm of ourselves alone. We are the chasm and we likewise are the bridge.

Prof. Lokesh Chandra’s work is an affirmation of the vitality of dialogue. The word dialogue is Greek *dialogos* or piercing the *logos* to reach the dia-logical or trans-logical realm, allowing for the emergence of a catalyst that would break through its regional and civilizational entrapments, freeing it to function in a global matrix.

## INTERNATIONAL CONFERENCES AND HONOURS

- 1964 International Congress of Orientalists, New Delhi (Jan.)  
Permanent International Altaistic Conference, Oosterbeek, Netherlands (Aug. Sep.)
- 1966 Permanent International Altaistic Conference, Germany
- 1967 Field studies in Indonesia to survey historic sites  
Led an Indian Buddhist Delegation to Buryatia, USSR to collect scientific data on Buddhist manuscripts, paintings and statues.  
XXVII International Congress of Orientalists, Ann Arbor, Michigan (Aug.)
- 1968 Permanent International Altaistic Conference, Horsholm, Denmark (June)  
UNESCO Conference on Kushana History, Culture, Art and Archaeology, Dushanbe (Tajikistan, USSR), as a special invitee of the Oriental Institute, Moscow (Sep.)
- 1971 XXVIII International Congress of Orientalists, Canberra, Australia (Jan.)  
International Ramayana Festival in Indonesia, Jakarta, Pandaan, Denpasar (Aug. Sep.)
- 1972 International Conference on Japanese Studies, Kyoto, Japan (Nov. Dec.)
- 1973 XXIX International Congress of Orientalists, Paris (July, Aug.)
- 1976 Indian Parliamentary Delegation to Indonesia (July)  
XXX International Congress of Human Sciences in Asia and North Africa, Mexico (Aug.)
- 1980 Committee of Parliament on Official Language, to inspect the various Government of India offices in Japan (Sep.)
- 1981 Conference on "Indology in India and Germany: problems of information, co-ordination and co-operation", held at Tübingen, Germany (Apr.)  
Visited South Korea to study Buddhist monuments and monasteries, museums and universities (May)
- 1982 International Conference on Buddhist Art, University of California, Berkeley, USA (Nov.)
- 1983 World Peace Council, Geneva (Feb.)  
Member of the delegation of Prime Minister Indira Gandhi to the "Dialogue-Congress Western Europe-India", Alpbach, Austria (June)  
Visited China to study Buddhist monuments (Sep.)
- 1984 International Seminar on "Literature in Translation", New Delhi (Mar.)  
Greek-Indian Symposium, Delphi (June)  
Member of the Hungarian Academy of Sciences, Budapest (Sep.)  
International Conference on Buddhism and National Cultures, New Delhi (Oct.)
- 1984-5 Member of the Council of the Asiatic Society, Calcutta
- 1985 International seminar on 'India and World Literature', New Delhi (Feb.)  
VII Conference of the International Association of Buddhist Studies, Bologna, Italy (July)  
Polish-Indian Symposium to mark the Centenary of the Indian National Congress, Warsaw, Poland (Nov.)
- 1986 XXXII International Congress for Asian and North African Studies, Hamburg, Germany (Aug.)  
International seminar on 'Inner and Outer Space', organised by the Indira Gandhi National Centre for the Arts, New Delhi (Nov.)
- 1987 VII World Sanskrit Conference, Leiden, Netherlands (Aug.)
- 1988 International seminar on 'Towards New Beginnings', arranged by the Indira Gandhi Memorial Trust (Jan.)  
Conference "Parallels and Interactions between the Peoples of India and Soviet Union from Ancient Times to Our Days", Moscow (May)  
Symposium of Friends of Bulgarian Literature, Varna and Sofia, Bulgaria (June)  
Japan Foundation Special Prize, Tokyo (Oct.)  
Exhibition cum seminar 'Ākāra', organised by the Indira Gandhi National Centre for the Arts, New Delhi (Nov. Dec.)
- 1989 International seminar on 'The Making of an Earth Citizen', organised by the Indira Gandhi Memorial Trust, New Delhi (Jan.)  
Member of the General Assembly of the Indian Council for Cultural Relations, June 1989–May 1992.  
International Exchange Assembly at World Design Expo, Nagoya, Japan (July)

- 1990 Centenary of the Toyo University, Tokyo, Japan (June)  
 International Seminar on “A Message to connect different cultures—a basis for culture exchange between East and West” on the centenary of the Toyo University, Tokyo (17-19 June)  
 Chairman, Advisory Committee, National Museum, New Delhi (1984-1990)  
 Institute of Oriental Philosophy Scholarly Achievement Award, Tokyo  
 Lectures at the Bhutan-India Friendship Association, Paro, Bhutan (Oct.)  
 Member of the Consultative Committee of the International Association of Sanskrit Studies, Stockholm  
 International Seminar on Time /Kāla, organised by the Indira Gandhi National Centre for Arts, New Delhi (Nov.)  
 International Seminar on “Art in Himalaya”, New Delhi (5-27 Nov.)  
 Symposium on the 750th anniversary of the Secret History of the Mongols, Indian Council of Historical Research (29 Nov.)
- 1991 Member of the Advisory Panel for South and Southeast Asia, Indian Council for Cultural Relations, New Delhi  
 Symposium to commemorate the 30th Anniversary of the Institute of Oriental Philosophy, Tokyo (14-24 Oct.)
- 1992 Golden Jubilee of the Ramakrishna Centre of South Africa (1942-1992), Durban, Inaugural address on 16 Feb.  
 Member of the Organizing Committee of the First South Asian Festival of SAARC Countries, Ministry of External Affairs  
 19th International Ramayana Conference, held at Denpasar, Bali, Indonesia (3-6 July)
- 1993 Lecture tour at the invitation of the Korea Foundation, Seoul (21-26 Oct.)
- 1994 Member of the General Council of the Sangeet Natak Akademi, 1994-96
- 1995 Member of the National Commission for History of Science, New Delhi, 1995-1999  
 Holding Trustee of the Jawaharlal Nehru Memorial Fund, 1995 till life
- 1997 3rd International Conference on the Great Religions of Asia—Concept and Practice of Truth, Modipuram, India (21-22 Nov.)
- 1998 Friendship Medal of Mongolia, presented by the President and Prime Minister of Mongolia, through the Ambassador (12 Jan.)  
 Member of the Implementation Committee for the Commemoration of the 50th Anniversary of India’s Independence, New Delhi  
 Honorary Doctorate conferred by the Soka University, Tokyo (2 Dec.)
- 1999 Member of the Court of the University of Delhi, 1999-2004, nominated by the Vice-President of India.
- 2000 2000 International Conference on Dunhuang Studies, Dunhuang, China (26 July–4 Aug.)



## LIST OF WORKS BY LOKESH CHANDRA

1950

1. *Gavāmayana of the Jaiminīyas*, being Jaiminīya Brāhmaṇa II.1-80 containing the year-long sacrifice Gavāmayana, critically edited with a long introduction and copious notes.

1953

2. *Khanij Abhijñān*, a handbook in Hindi on the identification of common minerals of India by their lustre, streak, hardness and specific gravity, with an elaborate introduction explaining the principles of the formation of scientific names of minerals; in collaboration with Prof. Dr. RaghuVira, Prof. N.L. Sharma and Dr. S.D. Limaye.
3. *Dictionary of Indian Mammals*, giving the Indian names of all the suprageneric, generic, specific, and sub-specific names of the mammals of India; in collaboration with Prof. Dr. RaghuVira and K.N. Dave.
4. *Śāṅkhāyana Śrautasūtra*, English translation by the late Prof. W. Caland, edited by Lokesh Chandra with a detailed introduction. The first English translation of a Vedic śrauta text.

1954

5. *Jaiminīya Brāhmaṇa*, complete text reconstituted for the first time, in collaboration with Prof. Dr. RaghuVira. This Brāhmaṇa had already attracted great attention towards the end of the last century. Professors Oertel and Caland had even published extensive extracts, but it was not found possible to edit the text as a whole. With the discovery of new manuscripts after a long and arduous search in Jaiminīya families, it has been possible to bring out a complete text. In importance it rivals the Śatapatha Brāhmaṇa.

1955

6. *Comprehensive English-Hindi Dictionary*, in collaboration with Prof. Dr. RaghuVira.
- 7-15. *Tibetan-Sanskrit Dictionary*, Parts 1-9.
16. *Dpag-bsam-ljon-bzañ* of Sumpa mkhan-po Ye-śes-dpal-ḥbyor, containing a history of Buddhism in China and Mongolia, preceded by the chronological tables or *reḥu mig*, a “fundamental basis for Tibetan chronology” (G. Tucci).
17. *Mkhas-paḥi-dgaḥ-ston*, Part 1, the chronicle of Buddhism by Dpaḥ-bo-gtsug-lag, an incarnate Lama of the Karma-pa sect. The unique value of the work may best be illustrated by reference to the rgyal-rabs, vol. ja. It contains a verbatim quotation of the 9th century inscription on the rdo-riñ at Bsam-yas, the only such example seen in any Tibetan historical work. It draws extensively on the old records of the most ancient of Tibetan monasteries and sometimes quotes from them word-by-word.
- 18, 19. *Gilgit Buddhist Manuscripts (facsimile edition)*, Parts 1, 2 in collaboration with Prof. RaghuVira. It will give a reliable base for the critical study of Buddhist literature.
20. *Vaidūrya-ser-po*, Parts 1, 2. Beside being a chronicle of the leading Tibetan monasteries, it is an inexhaustible mine of information about the religion, culture, history and geography of Tibet.

1960

21. *Bhoṭ Śikṣak* (in Hindi): a grammar of modern Tibetan (pages 1-121), with conversation (pp.122-238) and selections of modern prose (pp.239-346).

1961

- 22-24. *Tibetan-Sanskrit Dictionary*, Parts 10, 11, 12.
25. *Mkhas-paḥi-dgaḥ-ston*, Part 2. It contains chapters on the history of Kadampa (p.278), Kargyupa (p.347) and Karma-pa (p.425) sects. The chapter on the Karmapas is naturally the longest and most detailed, as the author was an Incarnate Lama of the Karmapas.
26. *Mkhas-paḥi-dgaḥ-ston*, Part 3. It completes the chapter on Karmapas, and chronicles the Ḥbri-khuñ bkaḥ-rgyud and other sects. The chapters on Khotan, China, Mi-ñag and Mongolia, and on the development of sciences are of special interest.



27. *Mkhas-paḥi-dgaḥ-ston*, Part 4. The chapter JA is reproduced photomechanically. The accuracy of details and the authenticity of its quotations have been attested by originals. It is a most reliable source for a better comprehension of the vital Council of Samye, which laid the foundation of Tibetan Buddhism.
28. *The Samye Monastery*. Samye is known as one of the most ancient temples of Tibet, where the edict of King Khri-sroñ-lde-btsan establishing Buddhism as the state religion was promulgated. Samye is the earliest monastic complex of Tibet, built as a great maṇḍala symbolizing her entry into a new cosmic order. The present text is a reproduction of a historic guide of this great monastery. It sheds welcome light on the various historical aspects of the Land of Snows. It has a foreword by Prof. G. Tucci.
29. *Eminent Tibetan Polymaths of Mongolia*. It is based on the Gñen-ḥbrel-dran-gsoḥi-me-loñ of Ye-śes-thabs-mkhas. It contains a detailed English résumé, the original Tibetan text and alphabetic index of works written by the great polymaths. After outlining the three periods of the propagation of Buddhism in Mongolia, it records short biographies of 19 polymaths followed by complete lists of their collected works. Never has such a Tibetan history of Buddhist literature been published. Though it deals with a specific area it opens before us a new genre of Tibetan literature.

1962

- 30-36. *A New Tibeto-Mongol Pantheon*, Parts 1-7 in collaboration with Prof. Dr. RaghuVira. It reproduces Buddhist divinities from the Mongolian Kanjur, vols.1-108.

1963

37. *A New Tibeto-Mongol Pantheon*, Part 8, depicts the pantheon of 500 deities based on the *Rin-lhan* of the Panchen Lama Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal. The entire collection is divided into 23 sections, followed by two appendices delineating the Snar-thañ brgya-rtsa and the Vajrāvalī of Abhayākaragupta. The first 13 sections are covered in Part 8, and the rest in Part 9.
- 38-40. *Materials for a History of Tibetan Literature*, Parts 1-3. The titles of 17,478 texts have been incorporated: all new to research. They are only non-canonical works, that is, those texts which are outside the Kanjur and Tanjur. Raria from Tibet proper, Kham, Amdo, Inner and Outer Mongolia, have been utilised. The third part includes the outstanding Tibetan bibliographical work Dpe-rgun-dkon-pa-ḥgaḥ-zhig-gi-tho-yig of Akhu Rimpoche Śes-rab-rgya-mtsho (1803-1875), which is valuable for its classified and extensive list of rare works.
41. *Lcañ-skyā Khutukhtu Lalitavajra's Commentary on the Samantabhadra-caryā-praṇidhāna-rāja*, edited with an introduction. Namgyal Institute of Tibetology, Gangtok (Sikkim). 4+xviii+62 pages.

1964

42. *A New Tibeto-Mongol Pantheon*, Part 9. See Part 8 for description.
43. *The Golden Annals of Lamaism*, being the original Tibetan text of the Hor chos-ḥbyuñ of Blo-bzañ-rta-mgrin (1867-1937). The golden age of Mongolian chronicles of dharma closes with the Golden Annals in the twenties of the 20th century. It narrates the Early, the Middle, and the Later Propagation of the dharma in Mongolia. The final chapter is devoted in particular to the Khalkha country. On folio 190 the author gives his source-materials, some of which have been lost.
- 44-45. *A New Tibeto-Mongol Pantheon*, Parts 10, 11 reproduce 340 remarkable rubbings of Arhats from the Lung-ch'uan ssu or "Dragon Spring Monastery" obtained from a monastery in Mukden (Manchuria). Its simple lines marking the folds of garments are in contrast to the powerful rendition of the visage against a void background.
46. *The Amarakośa in Tibet*, being a new Tibetan version by the great grammarian of Situ in the 17th century. It is far superior to the canonical translation of Yar-luñs lotsava. The facsimile edition is preceded by a detailed introduction of 56 pages. Amarakośa and other Sanskrit lexicons inspired a sizeable genre of Tibetan lexicons. The Mñon-brjod Mkhas-paḥi rna-rgyan is one of the most widely used. It is also reproduced in facsimile in this edition.
47. *Sanskrit Bījas and Mantras in Japan*, reproduces the rich heritage of bījas, varṇapāṭha, and entire mantras written in Siddham script, in the perfection of their calligraphic art by eminences of Japan's cultural evolution, like Kōbō daishi (774-835 AD), Chishō daishi (814-891), Hui-kuo (746-805), Denkyō daishi (767-822), and several others. In the preface all the Siddham graffiti are transcribed and dated.

- 48-51. *The Collected Works of Bu-ston*, Parts 1-4. Bu-ston (1290-1364 AD) is one of the greatest representatives of Tibetan thought; there is scarcely a branch of the sacred disciplines that he did not cultivate, and the entire spiritual tradition which was transmitted to Tibet was systematically arranged, discussed and sifted by him. He covered the entire field of Buddhism, from tantrism to logic, from dogmatics proper to grammar and rhetoric. Some of his works are important for the history of Lamaist art and iconography: the same is true of him in every other field.

1966

- 52, 53. *The Kālacakra-tantra and other Texts*, Parts 1, 2. It comprises, *inter alia*, the fundamental Kālacakra-tantra in Sanskrit, Tibetan and Mongolian. The Sanskrit text is based on two Nepalese manuscripts, one of which is dated 1446 AD. It is in grand format of 28 cm×30 cm. It is the basic text of the vast Kālacakra literature in Tibetan and Mongolian.
- 54-57. *Sanskrit Texts from the Imperial Palace at Peking*, Parts 1-4. It is an encyclopaedic quadrilingual collection of Sanskrit dhāraṇī-mantras in four languages in an intentional sequence of: Manchu the language of the Emperor, Chinese the language of the Empire, Mongol the language of the Imperial Preceptor and editor of the work, and Tibetan the language of Dharma. The mantras are in transcription. The collection was compiled by the Imperial Preceptor Lalitavajra during the reign of Emperor Ch'ien-lung in 1759 AD, and xylographed in 1773 on the 80th birthday of the Emperor's Mother. This collection of dhāraṇī-mantras reproduced here points to a fascinating investigation into the role of the Emperor's Mother, during the long reign of her great son Ch'ien-lung, in the efflorescence of the cultural trinity of art, literature, and architecture, emanating the three planes of kāya, vāk and citta.
58. *The Collected Works of Bu-ston*, Part 5. It brings to a close the fundamental works of Bu-ston on Kālacakra literature. It comprises studies on the stotra, maṇḍala, sādhana, homa and other rites which were described in the Larger Mūla Kālacakra, which is not extant now.
59. *The Collected Works of Bu-ston*, Part 6. It contains the exegesis of the Laghu Saṃvara-tantra in 700 granthas, derived from the now-lost stupendous Mūla-tantra in 300,000 granthas.

1967

60. *The Collected Works of Bu-ston*, Part 7, with a Foreword by H.H. the Dalai Lama. It continues to deal with the Saṃvara cycle: its sādhana, maṇḍala, homa, technical terms, abhiṣeka, pūjā, abhisamaya, etc.
61. *A New Tibeto-Mongol Pantheon*, Part 12. It depicts the 26 maṇḍalas of the Vajrāvalī as detailed in the Niṣpannayogāvalī of Abhayākara Gupta, a teacher at the Nalanda University. These are supplemented by eight more maṇḍalas. The Preface (pages 1-80) identifies each and every deity in the maṇḍalas with the help of charts. The structural analysis and index afford a key to the unravelling of the deigraphic complexes in art and architecture.
- 62-64. *A New Tibeto-Mongol Pantheon*, Parts 13-15 illustrate 132 maṇḍalas pertaining to all the classes of tantras, namely the kriyā, caryā, yoga, anuttarayoga, advaya, and āmnāta tantras. The original thaṅkas come from the Monastery of Nor, a subsect of the Sakyapas. It is the first time that this rare series has been illustrated completely, providing an abundance of iconographic data, leading to a deeper appreciation of the art heritage of India, Tibet, and Mongolia.
65. *A New Tibeto-Mongol Pantheon*, Part 16 illustrates icons from the Lhasa xylograph of the Bhadrakalpika-sūtra, ending with the Eight Great Caityas. From the Aṣṭasahasrikā pantheon are illustrated the Twelve Buddhas, Mahāsiddhas, Eight Vidyādhara, Teachers of the Lam-rim tradition, and eminent gurus.
66. *A New Tibeto-Mongol Pantheon*, Part 17 depicts the lines of transmission of tantric texts. It begins with the Guhyasamāja which stands at the head of the anuttara tantras. The presiding deities and teachers of the Saṃvara, Bhairava, Cakrasaṃvara Heruka, Bhaiṣajyaguru traditions appear in print for the first time.
67. *The Collected Works of Bu-ston*, Part 8 begins with a sub-commentary on the scholium of Hevajra-tantra by Gags-pa-rgyal-mtshan of the Sa-skyapa sect. It is followed by a short analysis and detailed commentary on the Samputa-tantra and three shorter treatises connected therewith.
68. *The Collected Works of Bu-ston*, Part 9 comprises four exegetical works on the Guhyasamāja, which represents the Mahāyoga upāya class of tantras.

69. *The Collected Works of Bu-ston*, Part 10 continues the exegesis of the Guhyasamāja-tantra. Maṇḍala, stotra, homa, sādhana, adhiṣṭhāna, mystic dance, pañcakrama and balividhi of Guhyasamāja form a rich contribution to its literature. From p.349 onwards we find works on the Vajrapāṇi group of anuttara yoga tantras. It is followed by texts on various rites of the Yamāri group of tantras—its abhisamaya, maṇḍala, bali, homa, yantra and pūjā.

1968

70. *Sanskrit Texts from the Imperial Palace at Peking*, Part 5. Rituals of Amoghapāśa, and a dhāraṇī of Thousand-armed Avalokiteśvara.
71. *Sanskrit Texts from the Imperial Palace at Peking*, Part 6. A collection of dhāraṇīs to the Thousand-armed Avalokiteśvara, Cintāmaṇi-cakra, Eleven-faced Avalokiteśvara, Mañjuśrī, Ṣaḍakṣara, Saptakoṭi-Buddha-mātrkā Cundī, etc. and chapters 1-3 of the Dhāraṇī-saṅgraha.
72. *Sanskrit Texts from the Imperial Palace at Peking*, Part 7. Chapters 4-12 of the Dhāraṇī-saṅgraha.
73. *Sanskrit Texts from the Imperial Palace at Peking*, Part 8. Dhāraṇī-saṅgraha ends and there are several dhāraṇīs to Saptabuddha, Sumukha, Mahāmāyā, Mahādharma-dīpa-dhāraṇī-sūtra, etc.
74. *Yuthok's Treatise on Tibetan Medicine*. It reproduces the *Cha-lag bco-brgyad* in 18 chapters by gYu-thog the Younger who lived in the 11th century. It is a premier work of Tibetan medicine. Its first chapter gives the history of Āyurveda.
75. *History and Doctrine of Bon-po Niṣpanna-yoga*, with the collaboration of Lopon Tenzin Namdak. Fundamental Bonpo texts on the transmission, teaching, rites and deities of Bonpo Rdzogs-chen are reproduced. The first text is a series of important biographies of Bon-po lamas of the Rdzogs-pa-chen-po Zhañ-zhuñ.
76. *Tibetan Chronicle of Padma-dkar-po*. It is a history of the Ḥbrug-pa bkaḥ-brgyud-pa sect, written by Padma-dkar-po in 1575. It contains material that is not found in any of the available chojung, esp. information on the special esoteric teaching of the Kargyupa sects. It will throw light on the development of the Gorakhnāth tradition.
77. *The Collected Works of Bu-ston*, Part 11, deals with the yoga class of tantras. The first work is a comprehensive introduction to the teachings of the yoga tantras. The second work is a detailed (pp.185-832) sub-commentary on the Vajrodaya scholium on the Tattva-saṅgraha. It details the rites of the Vajradhātu-maṇḍala.
78. *The Collected Works of Bu-ston*, Part 12, continues to elucidate the yoga tantras, whose basic tantra is the Tattva-saṅgraha. It summarises the Tattvālokaḥ, has a number of works on the rites and delineation of the Vajradhātu maṇḍala, stotras, pūjā-vidhi, and different types of Vajradhātu homas, etc.
79. *The Collected Works of Bu-ston*, Part 13, deals with the explanatory tantras of the yoga class. The fundamental text is the Vajraśekhara-tantra. Besides, there are texts dealing with the Paramādyā-tantra, and the Sarva-durgati-pariśodhana and its Sarvavid maṇḍala.

1969

80. *Prof. RaghuVira's Expedition to China*, in collaboration with Mrs. S.D. Singhal. Travel diary and photographs of Prof. RaghuVira's expedition to China and Chinese Central Asia.
81. *The Autobiography and Diaries of Si-tu Pañ-chen*. It is one of the important sources for the intellectual history of the 18th century Lamaist world. Situ's life-long interest was śilpaśāstra, the techniques of painting and casting, grammatic sciences, history, astronomy and astrology. Situ's careful scholarship is attested by the enormous task of editing and correcting the Derge edition of the Kanjur in 1731-33. His work throws light on the history of Nepal, where he was received by king Jagajjayamalla of Kathmandu (1722-1736). It is an unusual Tibetan historical document.
82. *A 15th Century Tibetan Compendium of Knowledge*. It outlines the physical world, sentient creatures, royal lineages, tribal structure of the world, eighteen lands of Jambudvīpa, the geographical divisions of Tibet, the myriarchies of Central Tibet, the languages and physical types of man, the origins and concepts of Buddhism, astrology, Bon religion, medicine, esoteric practices of Mantrayāna, philology and linguistics, importance of rhetoric and public speaking, types of songs, etc.
83. *The Life of the Saint of Gtsaṅ*. Gtsaṅ-smyon (1452-1507) is the most significant of the well known smyon-pa, a phenomenon in reform and innovation. His 12-volume collection of *Sñan-brgyud* is a signal contribution to Tibetan literature. His biography in the present volume is reproduced from 16th century blocks (1547 AD).

84. *The Collected Works of Bu-ston*, Part 14 describes vidhis of the maṇḍalas of Navoṣṇīṣa, Mṛtyuñjaya, Vajrapāṇi, Akṣobhya, Dharmadhātu-Vāgīśvara, Abhisambodhi-Vairocana, Raśmi-vimala, Amoghapāśa, etc.; and summarises Mañjuśrīkīrti's commentary on the Nāmasaṅgīti. It is basic for the understanding of maṇḍalas. At the end (pp.843-1013) is a treatise on the classification of tantras.
85. *The Collected Works of Bu-ston*, Part 15 elaborates the characteristics of the four-fold classification of the tantras and their further sub-divisions. In fact, the whole volume is devoted to this topic and comprises only two titles, one of extensive (pp.1-610) and the other of medium length (pp.611-913).
86. *The Collected Works of Bu-ston*, Part 16 gives the genealogies of the transmission of various schools of tantras besides mantras of 355 divinities, culled from different tantras. All the mantras are in Sanskrit and thus they constitute interesting Sanskrit texts from Tibet.
87. *The Collected Works of Bu-ston*, Part 17 is a rich source of information on the mural art of Tibet. It describes at length the paintings that adorned the walls of different buildings at the Zha-lu monastery in Western Tibet where Bu-ston lived and which was the seat of his life work. The descriptions of maṇḍalas of different classes of tantras (namely, yoga, caryā and kriyā) add to better comprehension of the cosmics of Indo-Tibetan expression.

## 1970

88. *Kongtrul's Encyclopaedia of Indo-Tibetan Culture*. Koñ-sprul Blo-gros-mthaḥ-yas (1813-1899) produced during his lifetime an astonishing literary output of more than 90 volumes in the Dpal-spuṅs edition of his collected works. He represents the most important development in the new movement in the 19th century Lamaist world. The three volumes of the *Śes-bya-kun-khyab* reproduced herein compress the totality of Lamaist scholastic knowledge. The concise and authoritative statements of this Encyclopaedia must now become the starting point for future research, whether it be Tibetan painting or medicine, the knowledge of Sanskrit grammar in the Land of Snows, or obscure points of esoteric Buddhism. A detailed introduction of 87 pages is followed by a photographic reproduction of the three original xylographed volumes comprising 604+785+763 pages.

## 1971

89. *The Collected Works of Bu-ston*, Part 18 is an extensive sub-commentary on Haribhadra's vṛtti on the Abhisamayālaṅkāra (Tanjur 3793) popularly known as Bu-ston phar-phyin. It was a textbook in the monastic universities of Tibet, Mongolia and Transbaikalian Siberia.
90. *The Collected Works of Bu-ston*, Part 19 continues the exegesis of the Abhisamayālaṅkāra and its relationship to Prajñāpāramitā literature. The major work in this volume is a detailed commentary on the Bodhicaryāvatāra.
91. *The Collected Works of Bu-ston*, Part 20 contains a study of the Tathāgata-garbha theory, commentary on the Abhidharma-samuccaya (pp.79-748) and an exposition of Praṭītya-samutpāda or Conditioned Origination.
92. *The Collected Works of Bu-ston*, Part 21 is mainly devoted to the general exposition of the Vinaya and a detailed commentary on the Vinaya-sūtra of Guṇaprabha (Tanjur 4117), as also a commentary of the Ekottara-karma-śataka of the same author.
93. *The Collected Works of Bu-ston*, Part 22 continues treatises on the Vinaya: practical rules for novices, discipline for the laity and the nuns. The fourth and last is an extensive (p.211-622) life of Lord Śākyamuni compiled from canonical texts.
94. *The Collected Works of Bu-ston*, Part 23 relates anecdotes about the behaviour of monks (pp.1-838) and nuns (pp.839-955), culled from the Vinayapiṭaka.
95. *An Illustrated Japanese Manuscript on Mudrās and Mantras*. It pertains to the Mahākāruṇika-dhāraṇī (*Daihisin da-ra-ni*) translated into Chinese by Amoghavajra (705-774) during the T'ang dynasty. It is a eulogy to Avalokiteśvara, the great Lord of Compassion. The Japanese manuscript depicts the objects held in the forty hands, followed by mantras of each of them written in the Siddham script.
96. *The Collected Works of Bu-ston*, Part 24 comprises commentaries on Dharmakīrti's Pramāṇa-viniścaya, Yogaśataka, and Bu-ston's famous history of Buddhism in India and Tibet.
97. *The Collected Works of Bu-ston*, Part 25 is Bu-ston's extensive treatise of 1086 pages on Durgasimha's commentary on the Kalāpa system of Sanskrit grammar.
98. *The Collected Works of Bu-ston*, Part 26 has the epistles of Bu-ston and his fundamental catalogue of the Zhalu Tanjur and also of the Rgyud-ḥbum.

99. *The Collected Works of Bu-ston*, Part 27 has the works of Sgra-tshad-pa, especially his sub-commentary on Bu-ston's exegesis of the Kālacakra-tantra.
100. *The Collected Works of Bu-ston*, Part 28 contains the minor writings of Bu-ston's disciple Sgra-tshad-pa. The major works herein are the explanation of the Tathāgata-garbha theory, and the Tanjur catalogue. This part brings to a close the Collected Works of the polymath Bu-ston and his disciple Sgra-tshad-pa.
101. *Sanskrit Manuscripts from Tibet*. A facsimile edition of two Sanskrit manuscripts from the Narthang monastery, namely Kālacakra-tantra and Suvarṇavarṇ-āvadāna. This Kālacakra manuscript is the earliest known.
102. *An Illustrated Tibeto-Mongolian Materia Medica of Āyurveda*, edited from a xylograph in the collection of the Buddhist Patriarch of the Soviet Union. The author Ḥjam-dpal-rdo-rje belongs to the early 19th century. The illustrations are valuable for the identification of herbs. The depiction of various surgical instruments used in Āyurveda is unique.
103. *The Esoteric Iconography of Japanese Maṇḍalas*, reproduces the woodcuts of the deities of the Mahākaruṇā and Vajradhātu maṇḍalas, which go back to Ken-i's monochrome copy done in 1035 AD. A long introduction deals with various facets of the history of the Esoteric Art of Japan.

1972

- 104, 105. *Sanskrit Manuscripts from Japan*, vols.1, 2. Facsimile edition of 55 Sanskrit manuscripts written in the Siddham script. These manuscripts belong to the Shingon tradition of Mantrayāna which was introduced into Japan in 806 by Kōbō Daishi. In the last century Prof. Max Müller had obtained and published a few Sanskrit texts from Japan. Thereafter no scholar undertook to search out Sanskrit manuscripts in Japan; hence the historic significance of the present discovery.

1973

106. *Buryat Annotations on the Lam-rim*, is a rare exegesis on the system of 'Graduated Path' of Buddhist insight, experience and realisation introduced into Tibet by Atīśa Dīpaṅkaraśrījñāna in the 11th century. The work of Atīśa was restructured by Tsoṅkhapa in his Lam-rim chen-mo which is profoundly abstruse. It was commented upon by the first Panchen Lama (1567?-1662). The present work is a collection of notes on it made by Śes-rab-rgya-mtsho in 1908 in a Siberian monastery.
107. *Buddha in Chinese Woodcuts* reproduces the woodprinted Shih-chia ju-lai ying-hua shih-chi, a Chinese biography of Lord Buddha. The meaning of the title is: 'Deeds of Śākyamuni the transformation-body of Tathāgata'. The illustrated biography was xylographed in 1787-1793 under the patronage of the Manchu Prince Yung-shan, a great grand-child of Emperor K'ang-hsi who ruled from AD 1661 to 1722. It was based on an earlier work of the Ming Period (AD 1368-1664). The biography comprises quotations and illustrations on opposite pages. It runs into 200 pages: with 100 pages of full-size woodcut illustrations of important episodes in the life of Lord Buddha and the spread of his Dharma.
108. *Collected Works of Longdol Lama*. Longdol Lama Ṅag-dbañ-blo-bzañ lived in the 18th century and dealt with a variety of disciplines. The information or elucidations given by him are not available anywhere. His collected works form a thesaurus of the riches of Buddhist philosophy, technical terms of Mantrayāna, Kālacakra, architecture (of the Dhānyakaṭaka stūpa), transcendental philosophy of the Prajñāpāramitā, logic, grammar, kāvya, metrics, lexicography, explanations of scientific terms in technological, medical, astrological and astronomical works. The thob-yig provides invaluable materials for the development of art and philosophy. On pages 1150-1214 are given the genealogies of eminent scholars of India and Tibet. Pages 1458-1463 deal with methods to test jewels.
- 109-118. *Mongolian Kanjur*, vols.1-10. The 108 volumes of the Mongolian Kanjur symbolise the cultural symphony of India and Mongolia over the centuries, embodying the Mongolian versions of 1161 Sanskrit works, most of which have perished in India. "There are more than six thousand Sanskrit texts preserved in the Mongolian language, ranging from Pāṇini's grammar, Amarakośa, Kālidāsa's works, Āyurvedic treatises, to Bodhicaryāvatāra. The Mongolian people regard these Sanskrit works as the 'pearl of their literature'. The American Mongolist Dr. Stanley Frye wrote: "I wish to congratulate you on the wonderful work you have done. As I wrote to you previously, this edition of the Kanjur now being made available to scholars all over the world is certainly the greatest contribution to Buddhist studies of this century. Buddhist scholars will be grateful to you for centuries to come."



1974

- 119-123. *Gilgit Buddhist Manuscripts*, vols.6-10 reproduce the lost Sanskrit texts of the Vinayavastu, Mahāpratisarā, Ratnaketu-sūtra, avadāna texts which are a mine for the evolution of Sanskrit prose, Bhaiṣajyaguru-sūtra, Samādhi-rāja, Saddharma-puṇḍarīka-sūtra (or Lotus Sutra) and several other works which became the foundation of the vast Buddhist literary heritage of the Chinese, Korean, Japanese, Tibetan, Mongolian and Indonesian peoples. Their relevance for Asian culture is unique.
- 124, 125. *Sādhanamālā of the Panchen Lama*, vols.1, 2. Reproduction of the Rin-lhan of the Panchen Lama Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal (1781-1852). This voluminous work is a source for Trans-Himalayan pantheonic albums. It puts their apparent amorphousness into well-knit structure, inspiring their delineations with life. It affords a deeper understanding of the meditational contexts which gave rise to the scintillating world of Vajrayāna art.
126. *The Blue Annals* (Deb-ther-sñon-po) were completed by Ḥgos lotsava Gzhon-nu-dpal in AD 1478. Ever since, it has been a fundamental work on the history of Buddhism in Tibet, extensively cited by Tibetan historians and modern European scholars. Its English translation by George Roerich published in 1949 and 1953 has further rendered it indispensable for several Asian disciplines. The Tibetan text in original is reproduced here for the first time.
- 127-130. *Mongolian Kanjur*, vols.11-24 comprise text nos.130-744.

1975

- 131-139. *Collected Works of Sum-pa-mkhan-po Ye-śes-dpal-ḥbyor* (1704-1788) include his well-known history of Buddhism in India, Tibet, China and Mongolia. "Sum-pa-mkhan-po was one of the outstanding scholars of the Lamaist world, a man of great learning and one with a critical mind. The study of his works is indispensable for a better knowledge of Lamaist scholarship in the eighteenth century". (J.W. de Jong). Reproduced from xylographs obtained from the Üsütü-yin sume monastery of Koke-khota the capital of Inner Mongolia. The present edition will help to understand history, geography, philosophy, scapulomancy, medicine and other disciplines of 18th century Transhimalaya.
140. *Sudhana's Way to Enlightenment*. It reproduces two Chinese works on the pilgrimage of Sudhana throughout India, to 52 teachers in search of Supreme Enlightenment. The depiction of this spiritual journey of Sudhana was the prime expression of the Avataṃsaka school and enjoyed wide-spread popularity from Indonesia to Khotan in Central Asia, China and Japan. The earliest representations are the Indonesian reliefs on the Borobudur (about AD 800). The present work reproduces Fo-kuo's work entitled Wēn-shu chih-nan t'u-tsan "pictures and eulogies of (Sudhana's journey) in accordance with the guidance of Mañjuśrī". He wrote this work around AD 1101. It is the earliest surviving illustrated Chinese work on the Gaṇḍa-vyūha and an outstanding specimen of the developed technique of printing during the Sung dynasty.
- Another text reproduced here is the Kanon dai-shi ji-yo gojusan gencho, comprising 53 illustrations of Avalokiteśvara in graceful lāsyā (*ji*) style(*yo*). It is a late attempt at syncretism of the Avataṃsaka-sūtra and Avalokiteśvara. Lovely apparitions of supernatural radiance.
141. *Dharmatāla's Annals of Buddhism*.
- 142-144. *The Ocean Annals of Amdo*, vols.1-3. The Deb-ther rgya-mtsho or Amdo chojung reproduced from the original xylographs obtained in Siberia. It was written by the Zhabs-druñ of the Labrang monastery in 1833, enlarged in 1849 and supplemented in 1865. It is a general history of Buddhism in Amdo from the earliest times and comprises detailed annals of monasteries on the northern and southern sides of the Rma-chu river.
145. *Mañjuśrī-nāma-saṅgīti*, Sanskrit text in Soyombo and Tibetan transcription and Tibetan translation. Reproduced from a Siberian xylograph. It is the only known instance of a Sanskrit text in Soyombo script which was created on the basis of Devanagari in the 17th century by the Jibcundampa of the Mongols.
- 146-152. *Mongolian Kanjur*, vols.25-31 comprise texts nos.745-751.

1976

- 153-166. *Sanskrit Texts from the Imperial Palace at Peking*, vols.9-22: a quadri-lingual encyclopaedia of Sanskrit dhāraṇī-mantras compiled by Lcañ-skya qutukhtu Rol-paḥi-rdo-rje (1717-1786) the illustrious preceptor of the Manchu Emperor Ch'ien-lung. The mantras are transcribed in Manchu, Chinese, Mongolian, and Tibetan. This collection

provides a mine of information to evaluate and verify the reconstruction of early Chinese phonology worked out from other sources. It can afford an approximate phonetic value of ideographs in various periods of Chinese speech, in the context of their correct Sanskrit pronunciation being known.

The Dhāraṇī-collection can be worked into a corpus of fragments of lost Sanskrit texts, which will aid critical editions of Sanskrit citations in Central Asian, Tibetan, Mongolian, Sino-Japanese, Indonesian and other literatures of Asia.

167. *Kashgar Manuscript of the Saddharma-puṇḍarīka-sūtra*, is one of the earliest complete Sanskrit texts to be discovered from the sands of Central Asia. Prof. Heinz Bechert hails it in the following words: “‘The publication of a facsimile edition of the famous Kashgar manuscript of Saddharma-puṇḍarīka is a most important event in the history of Buddhist studies as well as of Indology. Professor Lokesh Chandra deserves high praise for his continuous efforts which have resulted in the publication of this book. The Lotus Sutra i.e. the Saddharma-puṇḍarīka needs no introduction. It is, together with the Bhagavad Gītā, the New Testament and the Koran, one of the greatest books of the religious history of mankind.”
168. *Bodhicaryāvatāra* (i) pre-Canonical Mongolian text and (ii) Tibeto-Mongolian commentary by Blo-bzañ-dpal-ldan. It is the earliest known complete Mongolian text of the great didactic work of Śāntideva. It is very close to the 16th century fragments excavated from a ruined stupa at Olon sume-yin toor in Inner Mongolia.
- 169-175. *Mongolian Kanjur*, vols.32-38, include *inter alia*, the Śatasāhasrikā Prajñāpāramitā in Mongolian.

## 1977

176. *Buddhist Philosophical Systems*. It is a reproduction of the Grub-mthaḥ by the Second Lcañ-skyā qutukhtu Rol-paḥi-rdo-rje, who lived from 1717 to 1786. He was a close confidant of the Emperor Ch'ien-lung (1735-1796) with whom he had studied. In 1745 Lcañ-skyā bestowed upon the Emperor the tantric initiation of Cakrasaṃvara. During the period between 1736 and 1746 Lcañ-skyā began writing his philosophical masterpiece, the present Grub-mthaḥi rnam-par-bzhag-pa gsal-bar bśad-pa thub-bstan lhun-poḥi mdzes-rgyan. The initial stimulus was perhaps his interest in vijñānavāda philosophical traditions preserved by the Chinese Buddhist schools. The present reproduction is of inestimable value for the understanding of Buddhist philosophy.
177. *Laṅkāvatāra-sūtra*, original Sanskrit text. It is the fundamental text of Zen Buddhism which was given by Bodhidharma to his chief Chinese disciple Hui-k'e as containing the essential teachings of Zen.
178. *Kriyā-samuccaya* by Jagaddarpaṇa alias Darpañcārya is a major compendium on Tantric ritual. It is important for monastic architecture, the drawing technique of maṇḍalas, and various Tantric initiations. It has extensively influenced the Tibetan exegetical tradition. The Samuccaya was translated into Tibetan by Mahāpaṇḍita Mañjuśrī of the Vikramaśīla university and lotsava Blo-gros-rgyal-mtshan. The facsimile edition will initiate new studies on art and architecture.
179. *Studies in Indo-Asian Art and Culture*, edited by Lokesh Chandra. It contains articles by Pentti Aalto (Finland), Damdinsuren (Mongolia), Milena Hübschmannova (Czechoslovakia), Leon N. Hurvitz (Canada), Yukei Matsunaga (Japan), Lokesh Chandra (India), A.D.T.E. Perera (Śrīlaṅkā), Rinchen (Mongolia), Valentina Stache-Rosen (Germany), Mark Tatz (Canada), Gy. Wojtilla (Hungary), Kamala Ratnam (India), and Eleanor Moron (USA).
180. *Vajrāvalī*, facsimile edition. It was written by Abhayākaragupta in the twelfth century. He was the abbot of Vikramaśīla during the reign of Pāla king Rāmapāla (1084-1130). Tibetan scholars risked the hazards of perilous journeys to study under him. The Vajrāvalī was translated into Tibetan by Ḥkhor-lo-grags under the guidance of the author himself. It is a prime text in Tibet and Mongolia for the ritual and painting of maṇḍalas on scrolls.
- 181-190. *Mongolian Kanjur*, vols.39-48. Comprises texts bearing the consecutive numbers 759-796. Some of the texts are very long, for instance, the Pañca-vimśati-sāhasrikā Prajñāpāramitā extends into four volumes (38-41) and runs into 2700 pages.

## 1978

191. *Mudrās in Japan*, symbolic hand-postures in Japanese Mantrayāna or the esoteric Buddhism of the Shingon denomination, in collaboration with Sharada Rani. It is a manual of mudrās for the 18-step rite, Vajradhātu and Garbhadhātu-maṇḍalas, Acala homa, and its other half illustrates mudrās to various deities as well as dhāraṇīs and sūtras. It opens up a new field of comparative studies in ritual, Tantric Art and the Performing Arts.
- 192-220. *Mongolian Kanjur*, vols.49-77, comprise texts nos.797-956.



1979

- 221-222. *Multilingual Buddhist Texts*, vols.1, 2, in Sanskrit, Chinese, Tibetan, Mongolian and Manchu. These manuscripts and xylographs have remained hidden away in the Imperial Palace at Peking. Their publication opens up a new vista in the study of cross-cultural literary developments.
- 223-253. *Mongolian Kanjur*, vols.78-108 comprise texts numbered consecutively from 957-1161. It completes the Mongolian Buddhist Tripiṭaka. These works are implicit with deep meaning for India and many other countries, supplying historic evidence of shared cultural interdependence of values and forms, whose manifold strands today lie disseminated far apart. It will usher in a new order in the academic world wherein precision will replace over-generalisation.

1980

- 254-263. *Multilingual Buddhist Texts*, vols.3-12. The international journal *Manjurica* has welcomed the project: "This unique material will fill the gap in our knowledge of Manchu Buddhist literature".
264. *Studies in Indo-Asian Art & Culture*

1981

265. *Abhidhānottara-tantra*
266. *Sarva-durgati-pariśodhana-tejorāja-kalpa*
267. *Aṣṭa-sāhasrikā Prajñāpāramitā*
268. *Pañca-rakṣā*
269. *Kāraṇḍavyūha and Other Texts*
270. *Sarva-tathāgata-tattva-saṅgraha* (facsimile edition)
271. *Pañcaviṃśa-Brāhmaṇa* with the commentary of Sāyaṇa (facsimile reproduction of a Devanagari manuscript)
272. *Sanskrit-Japanese Dictionary of Dhāraṇīs*
273. *Vibrations of Ahimsā in China*
274. *Quadrilingual Mahāvvyutpatti* (Sanskrit-Tibetan-Chinese-Mongolian lexicon of Buddhist terms)
- 275-278. *Collected Works of Jaya-pañḍita Blo-bzañ-hphrin-las*, vols.1-4
279. *Sanskrit Texts on Phonetics*

1982

- 280-286. *The Collected Works of Dalai Lama XIII*, vols.1-7
- 287, 288. *Four Tibetan-Mongolian Lexicons*, vols.1, 2
289. *Works of Bstan-dar Śnags-rams-pa*
- 290, 291. *Rāmāyaṇa of Vālmīki*, vols.1, 2
292. *Life and Works of Jibcundampa I*
293. *Biography of Jibcundampa IV*
294. *Biography of Dam-tshig-rdo-rje*
295. *Indian Scripts in Tibet*

1983

- 296-304. *Sanskrit Texts from Kashmir*, vols.1-9
- 305, 306. *Early Buddhist Texts in Mongolian*, vols.1, 2
307. *Buddhist Iconography in Nepalese Sketchbooks*
308. *Drāhyāyana-śrauta-sūtra*
309. *Kātyāyana-śrauta-sūtra and other Vedic Texts*
- 310, 311. *Bkaḥ-thaṅ-sde-lña* (Dgaḥ-lan-phun-tshogs-gliṅ and Zhö editions)
- 312-315. *Biography of Atiśa and his Disciple Ḥbrom-ston* (Tashilhunpo and Zhö editions), vols.1, 2 each
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- 63a. Ramayana: the epic of Asia. CHI.1.223-233.
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66. भारत का सांस्कृतिक अक्षय-दीप। धर्मयुग 5.12.71.

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95. Gaṇḍavyūha and the Korean cave of Sokkur-am. May. CHI.2.  
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 98. Notes on Central Asian Buddhist iconography. Dec. CHI. 2.  
 99. Cultural contacts of Indonesia and Srilanka in the eighth century and their bearing on the Barabudur. IAIC.  
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101. Hymn to Nīlakaṇṭha in Vajrabodhi's version. IAIC. May.  
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 114. Laymen in Buddhism. Lecture on 9 March.  
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 119. Garbhadhātu maṇḍala: its structure. 2 April. CHI.2.  
 120. Alexander Csoma de Koros. 14 April. CHI.1.191-193.  
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 130. Hungary. CHI.1.

131. Creativity and environment. CHI.1.19-24.
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134. The Borobudur is a maṇḍala and not a stūpa.
135. Indo-Soviet symposium. 12-13 Apr.
136. The Great Wall of China
137. Tamil.
138. The princely portrait of Mastana
139. Emerging paradigms. CHI.1.35-38.
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141. Emperor Hsüan-tsung and Vajrayāna. CHI.2.
142. = 52.
143. Brahmana in the East Asian tradition. CHI.1.283-285.
144. Sindhi palaeography
145. India's thought and human destiny. CHI.1.69-71.
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149. Kashmir and Central Asia in the first millenium. CHI.1.143-147.
150. Pagan bronze image of Vajrāsana-Buddha.
151. Kanchi and the cultural efflorescence of Asia. CHI.1.128-139.
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153. Lithuanian and Sanskrit. CHI.1.154-181.
154. = 178.
155. नवोदय का मास.
156. Life, space and structures. CHI.1.
157. Sanskrit in the renaissance of European languages. CHI.1.156-162.

158. Mahābhārata in Asia. CHI.1.
159. Pao-ssu-wei = Cintāmaṇi. CHI.2.
160. Jaka Dolog Inscription of Kṛtanagara.
161. Acarya RaghuVira. A.I.R. 8 May
162. India and Greece.
163. Dance: the divine art. CHI.1.64-68.
164. Jalalabad: the final repose of Badshah Khan. CHI.1.
165. Environment and Man. CHI.1.25-27.
166. Dhyana to Zen. CHI.1.312-320.
167. = 73.
168. Address to the Japan Foundation, on 1 Oct. CHI.1.
169. Amitābha. CHI.2.
170. Aryans.
171. Kakrak. CHI.2.
172. Buddhism and women. CHI.1.123-127.
173. Towards new beginnings. CHI.1.
174. Nichiren.
175. Indian art.
176. The Letter A. CHI.2.

177. Calligraphy. CHI.1.39-45.  
 178. Science and Consciousness. CHI.1.  
 179. Asiatic Society.  
 180. Shared Earth. CHI.1.28-32.  
 181. Yeats. CHI.1.194-198.  
 182. Identification of the Nāñjuk maṇḍala.  
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 191. Buddhism in the creative vision of Korea. CHI.2.  
 192. Japan: the multi-layered catalyst between East and West. CHI.2.

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193. The flesh and blood of Time.  
 194. Role of the Lotus Sutra in the twenty-first century. CHI.2.  
 196. The vision of President Daisaku Ikeda (16 Oct.) CHI.3.351.  
 197. The Silk Route: The Beyond Within. CHI.3.259.  
 198. Avalokiteśvara in Tun-huang paintings. CHI.3.273.  
 199. Twentyfirst century: convergence in polycentrism (19 Nov.)

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200. President Ikeda: the mind of yonder time (1 Jan.). CHI.3.361.  
 201. South Africa (16 Feb.)  
 202. The new paradigms of Mongolia. CHI.6.  
 203. The eternal melody of the poetic spirit, by President Daisaku Ikeda on Lokesh Chandra. CHI.3.378.  
 204. New sources of Buddhist iconography (24 Mar). CHI.6.  
 205. The eternal Yogīśvara (3-6 July). CHI.4.183.  
 206. The Buddhist bronzes of Surocolo. (Maṇḍalas of Vajrasattva and Hevajra). CHI.4.121.  
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 208. Nyai Lara Kidul: Goddess of the Southern Seas. CHI.4.198

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209. Morning calm and the pensive beyond (19-21 Oct.).  
 210. Padmapāṇi with twelve emanations (26 Jan.). CHI.6.  
 211. Devadvīpa Bali (1 Feb.).  
 212. Marc Aurel Stein (23 Mar.)  
 213. Identity. CHI.6.  
 214. Pensive images and martial traditions. CHI.6.  
 215. Decline of Buddhism in India. CHI.6.  
 216. President Daisaku Ikeda.  
 217. The Śailendras of Java. CHI.4.205.  
 218. From the goddesses of Plaosan to the Dhāraṇī-maṇḍala of Alchi. CHI.4.167.

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219. Alchi monastery: the cosmic sparkling in silence (Dec.)  
220. The fire of form (11-12 Feb.) and the calligraphy of Prof. Nagara (Sep. 1994). CHI.6.

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221. The Tibetan State and Buddhist culture. CHI.6.  
222. Translation (13 Mar).  
223. Buddhist colossi and the Avataṃsaka sutras. CHI.6.1.  
224. The Thousand-armed Mañjuśrī. CHI.6.  
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226. The Classical art of Indonesia (6-8 Nov.).  
227. The art of Vietnam and Cambodia. (8 Nov.).  
228. Indonesia in the fourth century (14 Nov.). CHI.7.  
229. संस्कार और स्वभूति की सरिता - हिन्दी  
230. Meditative architectonics and the Borobudur (18 Dec.). CHI.7.

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231. The Heritage of Cambodia (12-14 Feb.).  
232. The golden vesture of the palladium in Champa (9 Mar). CHI.7.  
233. Devarāja in Cambodian history (1 May). CHI.7.  
234. State system in ancient Cambodia. CHI.7.  
235. India and China: the beyond and the within.  
236. The cherry blossoms and the lotus (6.4.1993).  
237. Mongolia (23-25 Dec. 1992).  
238. The cultural linkages of India.  
239. The Olympic flame (3 Aug.)  
240. भारतीय अस्मिता.  
241. The doctrinal and political role of the Tabo monastery (Oct.).  
242. India and Japan (Nov.).

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243. Globalism: the grammar of siege.  
244. Central Asia and India.  
245. King Dharmavaṃśa Tēguh and the Indonesian Mahābhārata. CHI.7.  
246. Champa, foreword to the Hindu Temples of Champa by J.C. Sharma.  
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CHI = Cultural Horizons of India, New Delhi (Aditya Prakashan), vol.1 (1990), vol.2 (1991).

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