Review of Literature
Buddhism and Lamaism of Tibet

L- Augustine Waddell

Heritage publishers,
New Delhi, India 1979.
First pub 1895, London.
Total pages 600.

It is earliest extensive and all encompassing compendium on the origin, philosophy and expansion of Lamaism in Tibet after "Emile Schlagintweit"s" book Buddhism in Tibet published in London in 1863. Mr. Waddell's present book comprises 600 pages and treats its subject scholarly. It is based on his extensive researches in Tibet, Ladakh and other Buddhist centers of learning. By its own account the work while embodying much original research brings to a focus most of the information on Lamaism scattered through formal publications. The special characteristics of the book are its detailed account of the external facts and curious symbolism of Buddhism and its analysis of the internal movements leading to Lamaism and its sects and cults.

The author had to work overtime to overcome one of his handicap- the language barrier. He remained in Tibet for many years and lived with the actual practitioners of the tradition and earned for himself the title of "The Reflux of the Western Buddha Amitabah". He endeavored to understand the scriptures Kagyur and their exegesis under the guidance of Lamaist teachers. He accepted after shifting and segregating superfluous and late interpolations from the apparently genuinely preserved literature "Most
as the chief internal movements of Lamaism are for the first time present in an intelligible and a systematic form”.

The book comprises twenty-one (21) chapters divided into eight (8) sections with two (2) Appendices.

I. Introductory-Division as subject.

A. Historical
II. Changes in primitive Buddhism leading to Lamaism.
III. Rise, Development, and spread of Lamaism.
IV. The sects as Lamaism.

B. Doctrinal
V. Metaphysical sources of the Doctrine.
VI. The Doctrine and its morality.
VII. Scriptures and literature.

C. Monastic
VIII. The order of Lamas.
IX. Daily life and Routine.
X. Hierarchy and Re-incarnate Lamas.

D. Buildings.
XI. Monasteries.
XII. Temples and cathedrals.
XIII. Shrines and Relics (and pilgrims).

E. Mythology and Gods.
XIV. Pantheon and Images.
XV. Sacred symbols and charms.

F. Ritual and Sorcery.
XVI. Worship and Ritual.
XVII. Astrology and Divination.
XVIII. Sorcery and Necromancy.

Review of Literature
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

G. Festival and Plays.
XIX. Festivals and Holidays.
XX. Sacred Dramas, Mystic Plays and masquerades.

H. Popular Lamaism.
XXI. Domestic and popular Lamaism.

Appendices.
I. Chronological Table
II. Bibliography.

The book is well documented and explanatory notes have been added wherever needed. Nothing has been left to imagination. Book has an important two page note on pronunciation of Tibetan terms which are otherwise very difficult to pronounce and understand.

The book is sympathetic to Tibetan Buddhism without being partial or prejudicial towards it. The myths, legends and folk versions have been explained away with reference to the available scriptures and actual practices popular within monasteries. The introductory chapter provides with the geographical locale of the religion. First chapter opens with the advent of Buddha and the schism into doctrinal divisions of Mahayana and Hanayana. He discusses the impact of yogacarya. Impact on Buddhism which paved the way for the introduction of Tantrism. He discusses without mincing words, the distorted form of Buddhism as introduced in the Tibet in the seventh century A.D (7th A.D). He speaks about the emergence of vairocane, Amitabah and Avlokateshvar. Along with yogachar Buddhism accepted Kala-cakra and vajracarya and treats Lamaism as the mystical type of vajrayana.
Under the historical account of spread of Lamaism its sectarian developments and the changes leading to the emergence of *Lamaism* the author analyses both esoteric and exotic practices and inherent contradictions within the body of scriptures which kept its practitioners ever-busy to find out the solution to the contradictions their in. He explains the monastic life in detail, discussing order of Lamas, their daily life and routine and the hierarchy. It is here that one wishes that our author should have given the daily expenditures, source of revenue and the items of expenditure as well within monastery. He unfortunately misses to mention the quality and the measure of the lands attached to the monasteries. He also skips the mention of political clouts which the Lamas have and their connections with the bureaucracy at that time.

In the fourth section of his compendium, he discusses the establishment of monasteries, their locations in space, and their architecture. He pains takingly discusses the ground plan of a monastery and other architectural feats thus achieved. The author mentions the mythology, rituals and sorcery especially as he has himself witnessed them. He has added maps, charts and sketches of *yantras*. Festivals and plays have been described in detail. The last chapter deals with popular Lamaism. Book is an authentic study on Lamaism in Tibet.

While discussing the various facets as *Lamaism* in Tibet the book does not miss to relate to the laity. In fact *Lamaism* is rooted in the social life as the region concerned.
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

Ladakh

Physical, Statistical and Historical

Alexander Cunningham

Pub. In London
1853

The Book has seventeen chapters spread over 496 pages of 8 x 22 size. It has thirty one very important photographs depicting the material culture of the people of the region and the racial features. The book is a geopgraphical contribution to Ladakh but there are three chapters which are of our interest. These chapters are:


Chapter 12th - History : tread in i) under native rulers ii) conquest of Ladakh iii) conquest of Balti iv) invasion of Tibet by Zoravar Singh.


Cunningham’s work is first authentic and comprehensive work is first authentic and comprehensive work on Ladakh and Buddhism. It is the product of his field study conducted in the region in 1846 and 1847. These were the fateful years when Kashmir was bestowed on raja Gulab Singh on the consideration of 75 lakh rupees under the now notorious treaty of Amritsir by the east India company. It was not a simple land deed but a well thought, well planned strategy to combat Russian expansionist
policies in central Asia through proxy. Gulab Singh was considered and created for the necessary alibi to camouflage the would be British spying activities in the central Asia.

Cunningham was present in Kashmir and Ladakh when it all happened and he is nearly an eye witness to the Dogra repressions and atrocities committed on the people of Ladakh in order to obtain the desired results which was mainly hard-cash. The work not only considers the written historical material but also the folk lore of the region to develop a historical past of the people concerned.

Cunningham was a better trained, numismatic export and well versed in drawing the sketches of whatever caught his eye. He was also an explorer with a keen eye. He creates the history of the region in the background of its geography. The races and sects which ever visited or settled in Ladakh are sympathetically treated.

Cunningham studies Ladakh as an entrepot of trade and commerce and draws tables to show the amount and kind of the articles in trade passing through Ladakh. Most of the trade was with Yarkand and Tibet an important product were shawl wool, horses, Namdas, tea, tabacoo, sulphur, silk and opium while from India goods exported to it were shawl-goods, papper, tamarinds, turmeric, gur, Leather shoes, etc.

Cunningham also speaks about the roots leading to and from Ladakh to various destinations like china, Tibet, Khotan, Yarkand, Gilgit, Askardhy, Kashmir, and other Indian cities and Afghanistan. These roads were always kept busy by the travelers, traders and missionaries of various creeds. Ladakh was known as Large Tibet and had deep commercial and cultural contacts with India from
ancient period. While Cunningham deals with the advent of various races into Ladakh he speaks about the faiths and creeds which these people were associated with. Cunningham expertly gives the racial characteristics of various communities in Ladakh along with the demographic changes in the shape of advent of diseases like small pox, wars, racial migrations etc.

The chapters of our interest which shed light on the advent of Buddhism, its reception, its spread and its schism are only three which cover hundred pages of the book. Cunningham traces the history of the people their manners and customs, their superstitions and relation with Bon-pas, Shamanism and Enemism of nomad tribes living around Ladakh. In this chapter the psyche of the people and its expression in their material culture are mostly dealt with. The chapter gives an idea of the people who are wedded to Buddhism there.

The chapter on history traces the formation of Ladakh state and the kind of rulers which it encountered. The various racial or political groups which subjugated Ladakh have been discussed to show the emergence of various traditions in the face of the geographical and political obstacles. Cunningham speaks about the invasion of Ladakh during the time of sikh rule by Zoravar Singh who was a close ally of Gulab Singh who then was in the service of Ranjeet Singh.

Cunningham mentions the massacre, loot and plunder of the people and their religious establishments at the hands of the foreign invaders. Prior to this he does mention the muslim Balti invasion of Ladakh and the attempt of the rulers to change the religious character of the region which failed to bear fruits because of the faith.
and consistency in their faith which the people of Ladakh has had.

The 13th chapter studies the early religion of Ladakh, its intellectual relations with Tibet and borrowings from local traditions as well as from regions afar. The early religion of the region is studied as an indigenous product with its ramifications into the present religion of the region. Under the heading Tibetan system of Buddhism Cunningham speaks about the scholars, historical or semi-historical which contributed to words it. It also deals with the various components of Buddhist system like Dharma, Sangha and Buddha as a supreme being. He does not ignore to give authentic references for the scriptures in his support. He quotes original sources from Tibetan and Sanskrit. While speaking about the scholars he mentions the emergence of Lama-cult and the books which helped its development.

Various symbols associated with Lama-hood and though essential in the life of a Buddhist are also elaborately mentioned and explained. The significance of the book is increased by the viewed description of the icons popular in Ladakh Cunningham describes the ichnographic details and the religious significance of the various principal Buddhas and Buddhist vas. These details help the researcher in understanding the various features of Buddhist sects. While giving the details about such images as i) Shakya - thubba, ii) Chhos - konchok, iii) Gedun - konchok, iv) Thushak and vii) Grolma, x) Tantrika, varghchuk or ishwar, xi) Tantrika, Todde - phagnocor kali), Cunningham speaks about their representative features, fabrication, material used, size and colour.
Author hardly forgets to mention their establishment in a historical period. He also mentions their establishment in a historical period. He also mentions their evolution and their connection with their original places of birth e.g. he mentions two granite mica slate slabs on the Leh – Srinagar road at Drass which carry a women's figure with inscription in what Cunningham calls kashmiri Takri, by kashmiri Takri he perhaps means the script which is khrosht, language being the sanskrit. About these figures – the four armed figure deity known as a chomo by the locals is identified by him as a work fabricated by kashmiri artisans. He writes, "From the style of these figures, as well as from the nature of the alphabetical characters, I have no hesitation in stating my opinion that they are Brahminical statues erected by some kashmirian Hindus. This opinion is strengthened by the fact that there is a third undoubted Hindu pillar standing close to them, which I believe to be a sati pillar. On one side is sculptured a horseman, which is the usual emblem, placed on the pillar of a Rajputni sati, to denote that her husband was a soldier. On the back of the pillar there is an inscription of eight lines in kashmirian Takri" (p.380). But Cunningham is mistaken in identifying the women and the horsemen and erroneously calls it the sati pillar but the pillar actually belongs to Maitreya as also recognized by Francke. Cunningham has not been able to translate the inscription which as now been translated by Prof. B.K. Kaul Deambi, the inscription actually reads as "Hail to Lokeshvara (?). this statue of Maitreya was installed (for the increase of the religious merit) of all living beings by Arya called?) Dra ala.

Rites and ceremonies are the other important feature of the Book. Cunningham while describing the ceremonies
mentions occasions and the actual mantras to be recited also. He also gives an elaborate description of ritualistic symbols used both by Lamas and commoners. He mentions the religious importance of Darge (scepter), mane-chhos-kker (prayer cylinder), drilbu (bell), and gives their sketches as well.

The book is still very useful and unique contribution to Ladakh studies despite the Lapse of 160 years. However the constitution of Book demanded that the author should have elaborated upon the importance, function and status of Lama in the Ladakh society which he has only cursoly dealt with.
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

The religions of Tibet

Giuseppe Tucci

Year of pub. 1970

G. Tucci is one of those scholars who have devoted their whole energies to the study of Buddhism. He is a Tibetologist for excellence, his critical and analytical studies have led to the better understanding of Buddhism both in its historical and conceptual perspective. Tucci deals with the material from various points of view. He uses traditional and non-traditional sources of information with equal ease. The present book consists of various topics regarding the religions of Tibet prevalent before the advent of Buddhism there and about the Buddhist sects which emerged due to various politico socio religious factors there. He understands the early forms or religion as simply state and folk lore cults pertaining to beliefs and practices as schamanism, animism and Bon cult. The important chapters of the book deal with the advent of Buddhism in Tibet during early historical periods which he calls the first diffusion and its second diffusion during 7th century A.D.

Author pains takingly defines the broader contours of Buddhism in Tibet, its metamorphosis into Lamaistic cults and their segregation into various cults. About the general characteristics of Lamaism author writes, "Lamaism had reached its definitive form, and its doctrinal structures and ritual by the end of the 15th century. All of the schools and doctrinal movements had taken part in this evolution which had lasted for several centuries, and in its course they too reached their full maturity." (p.29)

Author rightly traces the development of Buddhism of Tibet erroneously called Lamaism to two distinct sources 1) The Indian source comprising Buddhist scriptures
particularly Mahayanistic, Tantric books as assimilated into Buddhist cults 2) The pre - Buddhist cults, traditions, taboos, demonologies and spirit worship as practiced in pre - Buddhist Tibet. More ever, he also takes note of those missionaries who reached Tibet from Kashmir with their roots in Schivism, which believed in Shakti cults (women power). The presence of these mother goddess cults surfaces in Tibet in the form of white and blue Tara. He write that the monastic Lamaism both in its teachings and its ritual procedure needs to be considered in relation to the Buddhist traditions both found in China and India. Lamaism is not an anomaly in the whole Buddhist system but a necessary corollary of its interaction with various discussions on the conceptual from works.

The author briefly states the arguments which led to the formation of lamaistic creed in Tibet, he discusses the relevance these innovations to the Tibetan society under the conditions prevalent there.

Author further discusses the emergence of various Buddhist schools in Tibet and classifying them according to their particular traditions, the schools cultivated. He discusses their emergence in an historical perspective besides commemorating their esoteric and exoteric features. The important schools which Mr. Tucci describes are sa-skya-pa, Jo-namg-pa, shangs-pa, and Bri-gung-pa. These schools are associated with and their names derived from the names of places or monasteries. However kar-ma-pa and Bu-lugs-pa are named after their teachers and bi0-gdens-pa, Dzoys-chen, R. hyag-chen and Zhi-byed-pa refer to the school’s secret initiatory doctrines.
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

Ladakh: Cross Roads of High Asia

Janet Rizvi

Oxford University press
New Delhi, 1983

Book is a product of a long study of Buddhist Society and a comprehensive field study of the region concerned. In her preface the author writes, "This book is intended as a back-ground and an introduction to a little known corner of the Buddhist world existing in Isolation in India."

The book deals in main with aspects of Ladakh society in relation to its religion and treats the Gompas as a living heritage. It has twelve chapters constituting three sections. In order to build a comprehensive point of view about the life and culture of Ladakh author describes the history and geography of the region. The intellectual background of the society thus created merges with the people. Buddhism is dealt with an under-standing to bring out its relevance to the society which is other wise deprived most of its facilities.

The history portion vividly describes the emergence of ruling families their interests and their endeavors to propagate their creeds in the region. The narrative helps one to understand the characteristics of a Ladakhi in the face of eminent danger and adversaries. The consistencies which are hallmark of Ladakh societies are elaborated in the description of their attitudes towards hostile forces, religion and domestic life. It is a mostly anthropological and sociological study of the region.
In most of its themes concerning daily rounds, native genius and change of direction the narrative is analytical and descriptive. M. Janet treats the subject from a humanistic point of view. The way she has utilized her material speaks volumes of her understanding of the subject and her interests.

However, she has mostly ignored the life of a Lama within the monastery. She has only dealt with the historical part of it. Monasteries and their evolution in a period of time though authentic is wanting in most of the aspects peoples relations with a monastery, their problems, and deprivities have all been suppressed or lightly treated. In the chapter where she treats the Gompas as a living heritage whe completely misses to project the role of a Lama in the Ladakh Society. Monasteries as we understand are not simply the museum of Ladakh history and culture but also and primarily an institution which governs anddirects the life of a Ladakhi. It is socio-economic, political centre and always in the centre of whatever goes in Ladakh.

However, many of the important aspects of Ladakh society are dealt with competence. The common Ladakhi has been portrayed mainly from his religious point of view.

Development of Buddhism in Ladakh is not the main concern of the Book though it does speak about the broader contours of the problem. The Buddhist sects which are presently popular in Ladakh have been dealt with in their esoteric characteristics and that too within a scope of thirty pages.
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

The functions of a monastery have been summarily dealt.

Importance of book is enhanced by its select glossary and Bibliography though a few of the books mentioned in the bibliography have not been take a note of in the main text.

The book has an important sub-chapter on the brokpas of Ladakh. There are very little studies as comprehensive and analytical as this one. The author has described not only their physical features but various other issues as well which went into making of their character. The book has been authentically written and serves its purpose well.

Illustrations, introduction: and three sections first section comprising Ladakh: Mountain and valley contains three chapters

1. Approaches
2. Profile of a Landscape
3. Creatures of the wild.

Second section Ladakh past contains the old kingdom, A change of Direction and Hazardous Trails. Third section Ladakh present contains the Daily round, Polyandry and polo, the Native Genius, change, Buddhists, Muslims, and Christians and the Gompas, a living Heritage. This book has two hundred eighty pages.
Buddhist Savants of Kashmir
Their contributions abroad
Advaitavadini Kaul
Utpal Publication, Sgr. Kashmir
First pub. 1987

The book comprises four chapters 1) Buddhism in Kashmir 2) Buddhist Scholars of Kashmir 3) Contribution of kashmiri scholars to the Buddhist literature 4) Buddhist metaphysics – As expounded in vijaptimatrata – Siddhi of vasubandhu.

Second and fourth chapter has couple of sub-chapters as well.

The book is based on the original Buddhist scriptures in Sanskrit as produced in Kashmir and India. Besides the scriptures the author has consulted many apigraphical and numismatic sources as well. Prior to this book not much is written on the subject dealt with in the book. Though there are numerous works, some of very high standard and authentic, which have in general treated the development and propagation of development of Buddhism in Kashmir but there was no attempt by the earlier scholars to write on the contribution of kashmiri scholars to the Buddhist literature. However Indian, Tibetan and Chinese sources are replete with the instances associated with the kashmiri scholars who not only taught translated the Buddhist works and propagated their creed within the valley and away from their homes. The kashmiri savants helped preserve and produce literature which is now the authentic sources of our studies on Buddhism. Buddhist Acceryas of Kashmir loomed large on the map of central Asia where they established new schools of Buddhist learning and helped in its propagation. Chapter on which deals with the
Introduction of Buddhism in Kashmir also traces its history through various historical phases on the basis of written historical records and inscriptions. Second chapter is completely devoted to the life and works of those kashmiri Buddhists and non-buddhists who have been instrumental in carrying the creed of Buddha to Tibet, Ladakh and central Asia. The chapter is not a simple narrative of historically authenticated names but an account of the change modification and innovations which were effected by the kashmiri mind. These changes were not arbitrarily introduced but were the outcome of the discussions held with the scholars of the other sects. The book alludes to the logical necessities which made these modifications necessary. The book under review also speaks of the scholars who came from outside to study Buddhism at the feet of their kashmiri gurus.

Chapter three traces the systematic progress of development of Buddhist literature through various schisms which emerged in a period of time. The sectarian developments have been traced to the metaphysical arguments which emerged with the interaction with the scholars of other faiths. The chapter narrates the contribution of kashmiri scholars to the formation and fabrication of etymological dictionaries in Chinese and Tibetan languages. Third chapter becomes significant by the edition of a discussion on the Gilgit manuscripts. Chapter also makes a brief study of such works as Kapphinabhuyudaya and Avadanakal – palata which are the political composition of sanskrit on Buddhist theory.

Last chapter more importantly deals with works of vasubindhu. His vijnaptimatrata-siddhi is critically studied.
The work is an important contribution to the Buddhist studies in Kashmir, but it has mainly ignored the development of vijnanavada into the tantric cults which changed the complete Buddhist cenerio of Ladakh and Tibet. The Tantric Buddhism has many important traits which associate it with Kashmir. The book had an occasion to present a comparative study of Shivism and Buddhism Kashmir but has fail to do so.
Lamayuru Monastery of Ladakh

Pream Singh Jina, Revikonchok Namgyal,
Om Publications, Faridabad, India. 1999.

Pream Singh Jina, the principal author of the book under review, a promising and fast emerging scholar with deep roots in Buddhism is presently actively associate with the would be Buddhist University "The central Institute of Buddhist studies" Choylamsar Leh Ladakh. His co-author is also a well known Buddhist Scholar. Dr. Jina studies Buddhism not only an historian but as a sociologist interested in the present affairs, status and relevance of Buddhism to the Ladakh society and culture. His articles appearing in various reputed gernals of Buddhism have created a better understanding of present Buddhist affairs and issues at hand.

"Lamayuru monastery of Ladakh" deals, as the title goes with the monastery at Lamayuru, a famous Buddhist monastery built around the mouth of mountain cave during early 10th century. The cave was, as per the folk history associated with it, occupied by the indigenous non-Buddhist Bon-Chos who were converted to Buddhism. The monastery was built by the yellow sect. the monastery is variously known as Yung - Drung, Yung - drung - Thor - Pa - lingo. It is situated on a mountain cliff in between Bodhkharbu andKha-pa-che along the Leh-Sgr. road, 120 km away from Leh. The Lamayuru monastery is in lower Ladakh, which was once under sea. There was then no signs of inhabitation Nagas were living with full power. During Buddhas period, there was a great lake at Lamayuru. The water of this lake was crystal clear and Nagas were then staying there with full strength."
The authors painstakingly trace the history of Buddhism in Ladakh and its establishment *Lamayuru* through the efforts of *Arhat Madhyentaka* in the 6th century B.C. To quote the relevant folk lore material augmented with the other historical data in their support. Though the historical material other than the scriptural records does not favour the author's presumptions regarding the advent of Buddhism at so early period in history. As per his narrative it is believed that the *Lamayuru* monastery was a *Bon* shrine prior to the advent of Buddhism. In the early 11th century A.D *Naropa* from Kashmir came here and mediated in the cave which is still preserved in New *Dukhang* of the Monastery. Immediately after *Rin-Chen-bzang-po* came and established five *Lha-Khangs* and many chortens. Thereafter the monastery was influenced by different sects according to religious movement in Tibet.

According to Tibetan History *Lamayuru* Monastery had a valuable contribution in the politics of lower Ladakh. It was the centre of great influence and rulers could hardly afford to ignore it. In the early 13th century A.D. changes took place in Tibet, many new Buddhist orders were established. Like wise when Zorawar attained supremacy in Tibet, *Lamayuru* Monastery also adopted zorawar order. *Lama Rangdol Nima* also has found many headgears of this tradition in the main building of the *Lamayuru* Monastery. But the order was followed by for a few years only.

During 15th century Lamayuru Monastery was again significantly considered a holy site. Kings and Buddhists of the neighbouring countries used to visit the monastery and offered prayers.
In the 16th century A.D. it became permanently the centre of Drigung – Kargyur - pa order and took under its control phyang Monastery of Ladakh.

The author further discussed about Lama Tradition in Lamayuru Monastery.

Most of the Ladakhi Buddhist families under tradition donate their children to their respective monasteries. At the monastery girls became chomos (Nuns) and boys became ‘Lamas’ (Monks). They fully dedicate their life to the monastery and Buddhism as well. At present, the Lamayuru monastery has only lamas and no chomos.

Author further discusses the life of a Lama in the Monastery.

In the monastery all senior lamas normally get up early in the morning, and pray in their own cells. Thereafter they teach young novices. Time to time villagers call upon the monks to perform Pujas whenever are needed especially if there has been severe illness of a person in a family. Author further discusses about income and expenditure of the monastery. In Lamayuru Monastery, the Head Lama appoints one senior lama to keep proper land records. The monastery lets out its land on contract to the villagers, normally on the condition that the contractor shall give half of the produce to the monastery in cash or kind. Besides, the lamayuru monastery gets revenues from buildings, which are given on rent. The monastery also earns money form ritual activities.

We learn from the book that, in general practice, Lamas donate fifty percent of their earning from funeral ritual rites to the monastery. The Lamayuru Monastery gets food-grains from ‘kanji’, apricot oil from Le-Do and
These things meet the daily expenses at the monastery upto some extent.

At present about 35 villages in shyam side of lower Ladakh are under the supervision of Lamayuru Monastery.

The Lamayuru Monastery has 160 Lamas. 10-20% of them stay in the monastery. The Central Institute of Buddhist Studies, Leh has opened its sister concern at the Lamayuru Monastery. At this school about twenty lamas of the monastery get education upto fifth standard. For this purpose, one Lama teacher, Lama Rizgin has been appointed by the institute. All Young Lamas who are getting education at the Lamayuru Gonpa school get stipend from the Central Institute of Buddhist Studies.

In the year 1959-60 the total pop. Of lamas in Lamayuru monastery was 90, in 1970 it increased to 100, during 1980 it increased to 120. And in 1990 it increased to 150, in 1996 it increased to 160.

The increasing trend of lama population in the monastery indicates that the villagers who are under the Lamayuru Monastery have strong faith on lama tradition.

All the Young Lamas below 15 years attend the gonpa school. Those who are more than 16 years either go to some Buddhist institutes out side Ladakh, or in Ladakh or go to some senior lama teachers and study Bodh vidyas and Buddhist Philosophy.

This book further deals with the festivals and rituals of Lamayuru Monastery.

The annual festival at the monastery is known Yuru-ka-brGyat. It takes on the fifth month of the Tibetan calendar, usually in June. Earlier it was organized on the second month of the Tibetan calendar i.e on March. While they provide a great opportunity for villagers to socialize,
their principal purpose is the performance of the ‘chams’ or cham. The religious tantric dances, a method of vajrayana realization practice.

‘Chams’ is popularly known as the lama dance. During the Lamayuru annual festival some chosen lamas of the monastery perform this tantric dance. On the first Day’s chams twelve types of dances or ‘chams’ are played. On the second day of ‘chams’ thirteen types of “chams” or dances are played.

This book further deals with the Meditation centre of Lamayuru.

It is popularly known with Drup-Khang and was founded by famous Siddha Khyung-Ka-Rinpoche in 1977. At present Lama Sonam, Lhopon of the monastery look after the meditation centre. The meditation centre has two poles and many statues. In the meditation centre there are about seven Thankas.

Besides near the meditation centre there are twelve separate rooms for meditation. Here, Lamas according to their respective room practise meditation independently. However, during some rituals such as phagmo, Achi skangdos etc they all together offer their prayer.

For the study of philosophy and other related matter, one library is also established beside the meditation centre. There sixteen volumes of parmita and some books of ritual works are placed.

As for my observation the authors have tried their best to furnish information on each and every aspect of Lamayuru Monastery. I think this is one of the best books on the Lamayuru Monastery.
Gompas in Traditional Tibetan Society

M.N. Rajesh

Book is a comprehensive study of monastic life in Tibet and by implication that of Ladakh too. The book deals with the multiple aspects of monastic life of its inmates whether male or female. The book traces, in the first chapter, the emergence of monasteries right from the Buddha's Enlightenment and calls it the rudimentary beginning of a settled monastic life. As is evident by the life of and the goals set by the Buddha decimation of Education was always the first priority of the Buddhists. Mr. Rajesh ascribes the foundation of early Gompas to the patronage of Post Gupta rulers, these were called Mahaviras. But it was Mahayana Buddhism which systematized and institutionalized the monastic life and devised curriculum for the would be student monks.

Rajesh writes that, "Education was organized on a standard pattern with each seat stressing their own teachings." Among the early subjects taught in the monastery medicine, astronomy and painting formed an important triad, besides logic was always the singly most important subject taught in the monastery. Rajesh rightly says that monastery as an social institution of education was in the centre of the society, but was as an institution of individual meditation secluded and detached from the society.

It is the first work of its kind which provides a coherent and interrelated history of a gompa, Buddhist scriptures, architecture of Gompa and its wall paintings as a unified whole. He writes, "the Gompas were the primary patrons and repositories of art in pre-modern Tibet with an end less list of subject matter ranging from the Buddha,
Bodhisatvas, Taras, Mahasiddhas, Arhats and other Indian and Tibetan masters." The author enumerates the Buddhist motifs commonly present in any Buddhist murals or painting like wheel of life, sipaho, medicinal Tankas, maniwalls, ritual accessories and kankonis (gate ways). He also discusses their genesis, evolution and relivence in the life of a buddhist. Author writes that, the monastic architecture in general followed the great tradition of Tibetan society. Author tries to re-construct the cultural language of Tibetan society in order to show the emergence of present architectural motifs and patters of Tibet. The earlier pre-Buddhist motifs have also been considered, he find san occasion to discuss the non-Buddhist deities which found their way into Buddhism. The author has a keen eye to locate the Indian and Chinese influences and distinguish profitably the identity features. The various schools of paints which emerge in Tibet have been shown to have their roots in the Tibetan culture in its relation with its neighbouring civilizations.

The most important feature of the Book is the chapter on "socio-economic role of Gompas." Author writes that, Tibetan society followed two forms of production, the agrarian and the pastoral, both nestled in their respective eco-zones. The government, the monasteries and the aristocrats levied taxes on the lands that fell in their respective jurisdictions and also on the cattle they owned.

The book discusses the financial position and its sources for monastery. The taxes have been shown as an pleasant burden on the laymen in the interests of his own religious benefits. But the taxes which he thus mentions with full details amount to nearly 50% of the earning of the tax payer. During earlier times when state was the
embodiment of both spiritual and temporal life and the ratio of population to monastery was nearly 6:1, the monasteries were in reality less coercive and more beneficial to the society. For the monastery as the government in function undertook all the welfare schemes for the people.

It is pertinent to mention here that the later day monasteries were simply treasure troves and guarded their estates firmly, people were deprived of their money benefits of their labour and their time in the name of religion.

Author rightly points out that the livestock and cash, including living Buddha as well were counted as an economic asset. Many of the Gompas also indulged in money-lending activities.

Surplus was invested by the gompas in conducting festival and religious services for the betterment of all and more importantly channelized in the direction of building newer and more gompas. The ultimate ideal was to ensure more and more monks who would lead to salvation from the cyclic existence of birth and rebirth.

The book finally discusses the relationship between monasteries and the people and locates the monastery as the most beneficial institution in the life of Tibetan people under the prevailing circumstances.