

## 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 Karmapa (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 Aṣṭasāhasrikā 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 Amoghpaśa, 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 Lupon 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-spuñs 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 Hjam-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 Ņag-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 lāsya (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 Darpaṇācārya 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 (Śrīlāṅkā), 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 Abhayākara Gupta 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-ḥphrin-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
- 316-323. *Catalogue of the Mongolian Tanjur*, vols.1-8
324. *Catalogue of the Narthang Kanjur*
325. *Catalogue of the Lhasa Kanjur*
- 326-329. *Catalogue of the Peking Tanjur*, vols.1-4

- 1984
330. Amarakośa in Burmese  
 331. Saddharma-puṇḍarīka-sūtra (Sanskrit manuscript from Tibet)  
 332-334. Vedic Texts, vols.1-3
- 1986
335. Buddhist Iconography of Tibet  
 336. A Ninth Century Scroll of the Vajradhātu Maṇḍala
- 1988-89
- 337-340. Indo-Tibetica (English translation), 4 vols.  
 341. The Thousand-armed Avalokiteśvara
- 1990
342. Cultural Horizons of India (collection of Lokesh Chandra's articles), vol.1  
 343-352. Urga Kanjur, vols.1-10
- 1991
- 353-362. Urga Kanjur, vols.11-20  
 363. The Art and Culture of South-East Asia
- 1992
364. Cultural Horizons of India, vol.2  
 365. Tibetan-Sanskrit Dictionary, supplementary vol. 1  
 366-385. Urga Kanjur, vols.21-40
- 1993
386. Cultural Horizons of India, vol.3  
 387-390. Tibetan-Sanskrit Dictionary, supplementary vols.2, 3, 4, 5  
 391-400. Urga Kanjur, vols.41-50
- 1994
- 401, 402. Tibetan-Sanskrit Dictionary, supplementary vols.6, 7  
 403. Cultural Horizons of India, vol.4  
 404-450. Urga Kanjur, vols.51-97
- 1995
451. RaghuVira and Lokesh Chandra, Tibetan Maṇḍalas (of the Vajrāvalī and Tantra-samuccaya)  
 452-454. Urga Kanjur, vols.98-100
- 1996
455. Transcendental Art of Tibet  
 456. Iconography of the Thousand Buddhas
- 1997
- 457, 458. Cultural Horizons of India, vols.5, 6
- 1998
459. Cultural Horizons of India, vol.7  
 460-496. Narthang Kanjur, vols.1-37

1999

497. Dictionary of Buddhist Iconography, vol.1  
498. Kāraṇḍa-vyūha-sūtra or The Supernal Virtues of Avalokiteśvara  
499-540. Narthang Kanjur, vols.38-79

2000

541. Dictionary of Buddhist Iconography, vol. 2  
542. Society and Culture of Southeast Asia: Continuities and Changes  
543-564. Narthang Kanjur, vols.80-100.

2001

565. Dictionary of Buddhist Iconography, vol.3

2002

- 566-568. Dictionary of Buddhist Iconography, vols.4, 5, 6

2003

- 569-571. Dictionary of Buddhist Iconography, vols.7, 8, 9  
572. The Esoteric Iconography of Japanese Maṇḍalas

2004

- 573-576. Dictionary of Buddhist Iconography, vols.10, 11, 12, 13

ARTICLES OF LOKESH CHANDRA

1942

1. मोंगोलिया में भारतीय संस्कृति. Ajkal, New Delhi.  
Surveys Buddhism in Mongolia.
2. Tibet and India

1943

3. तिब्बत और भारत के सम्बन्ध. It outlines the Buddhist literature and archaeology of Tibet.
4. Cultural interflow between India and Cambodia.
5. कम्बुजदेश के इतिहास की झांकी. A peep into Cambodia's history.

1944

6. The Mani Stone. Forman Christian College Magazine, Lahore.

1948

7. Expansion of Dewey Decimal for Ancient Indian History.

1949

8. स्वतन्त्र भारत की भाषा.
9. द्विपद नाम पद्धति. Deals with the development of binomial nomenclature of botanical taxonomy in Hindi.
10. पत्थरों में परिणत पौधे. An introduction to fossils in Hindi.
11. प्राचीन काल में वृक्षरोपण. A history of tree-planting in India through the ages, written on the eve of Vana Mahotsava or national tree-planting festival.
12. The Cyavana-Vidanvat Legend in the Jaiminīya Brāhmaṇa, Journal of the American Oriental Society 69:84-86. Text as published by E.V. Hopkins in JAOS. 26 has been revised and re-edited with notes.
13. संयुक्ताक्षर तथा उपरि-रेफ एवं अधो-रेफ लिखने की पद्धति.  
A history of the conjunct consonants and the super-script as well as sub-script *r*.

1950

14. संस्कृत साहित्य में चन्द्रमा. 'Moon in Sanskrit literature', All-India Radio, Nagpur.
15. Kumārasambhava. A Hindi talk broadcast over All-India Radio, Nagpur.
16. पारसीक-चयनिका. A miscellany of Persian etymologies.

1951

17. जावा में भारतीय शब्दश्री. Sanskrit elements in Javanese.

1952

18. The Śāṅkhāyana Śrautasūtra, chapter I, being the major yājñika text of the Ṛgveda, translated into English in collaboration with W. Caland and RaghuVira. Annals of the Bhandarkar Oriental Research Institute, Poona, 32:174-197. Contains the English translation of the first chapter, with notes and parallel passages.
19. जावा में संस्कृत शब्दों का स्वीयकरण. Acculturation of Sanskrit words in Javanese.
20. Padmavat Retold. A Radio broadcast in English on the Hindi classic Padmavat by the sufi poet Malik Mohammad Jaisi. CHI.1.

1953

21. Studies in the Śāṅkhāyana Śrautasūtra, pp.1-24, IAIC. It gives grammatical peculiarities, lexicographica, corrections in the Śāṅkh. text and comm., inter-relationship of the Śāṅkh. with other Vedic texts, schemata, and a synopsis of the Śāṅkh.
22. Takṣaśilā (in Hindi), All-India Radio, Nagpur.

1954

23. The Confucian Analects. Broadcast over the All-India Radio, Nagpur on 1.2.1954.

1955

24. Studies in Jaiminiya Brāhmaṇa, Book I, in collaboration with RaghuVira. Acta Orientalia (Copenhagen) 22:55-74. Contains new emendations, parallels to other Saṁhitā and Brāhmaṇa texts, and references to previously published extracts.
25. Brahmanica, pp.1-8, IAIC. Discusses textual problems connected with the Jaiminiya Brāhmaṇa. ABORI. 35(1955). 67-72.

1958

26. The Authors of Sumbums, Indo-Iranian Journal (The Hague) 2:110-127. The sumbums are a very important genre of Tibetan literature, comprising the collected works of eminent polymaths.

1959

27. A newly discovered Urga edition of the Tibetan Kanjur, Indo-Iranian Journal 3:175-204. It includes the transcription of the introductory part of this edition.
28. A new Indonesian episode of the Mahābhārata-cyclus. Archiv Orientalni (Prague) 27:565-571 with 4 plates.
29. A note on the Gilgit manuscripts. Journal of the Oriental Institute (Baroda) 9:135-140.
30. Tibetan works printed by the Shöparkhang of the Potala. In Jñānamuktāvalī, Commemoration Volume in honor of Johannes Nobel, IAIC. pp.120-132.
31. Symbolical meaning of the Tibetan flag. CHI.1.234-235.

1960

32. Buddhism in Mongolia. Indo-Asian Culture (New Delhi) 8:266-275. CHI.1.246-254.
33. Unpublished Gilgit fragments of the Prātimokṣa-sūtra, Wiener Zeitschrift für die Kunde Sud- und Ostasiens und Archiv für Indische Philosophie (Vienna) 4:1-13.
34. Indian shipping with Mesopotamia.

1961

35. A conspectus of the Mongolian Tanjur, Ural-Altische Jahrbücher 33:36-40.
36. Les impriméries tibétaines de Drepung, Derge et Pepung. Journal Asiatique (Paris) 1961:503-517.
37. The Rin-lhan and Rin-ḥbyuñ. Oriens Extremus 8:188-207.
38. Tibetan woodcuts of Padmasambhava.

1962

39. The life and works of Ḥjam-dbyaṅs-bzhad-pa, Central Asiatic Journal 7:264-269.

1963

40. Tibetan Buddhist Studies of Kloṅ-rdol-bla-ma Ṇag-dbañ-blo-bzañ (preface to the edition of the Lhasa xylograph by Ven. Dalama, the Incarnate of Caghan obo süme).
41. See Books # 41.
42. A series of articles in Dharmayug on the author's father Prof. Dr. RaghuVira, with special reference to his contribution to the development of modern Indian languages and his expeditions to the various countries of Asia in search for India's archaeological and literary contacts.  
आचार्य रघुवीर भारतीय संस्कृति की खोज में। धर्मयुग 18.8.63.  
आचार्य रघुवीर की अन्तिम यात्रा के समय एक तारा टूटा था। धर्मयुग 25.8.63.  
राष्ट्रपति सुकर्ण के देश में आचार्य रघुवीर। धर्मयुग 17.11.63, 1.12.63, 15.12.63.
43. The Mongol Chronicle Altan Tobci (of Mergen Gegen of Urat), résumé. Indo-Asian Studies (IAIC) 1:i-iii.
- 43a. The biography of Mitrayogin, Indo-Asian Studies, New Delhi (IAIC) 2:1-38.

1964

44. Tibetan Buddhist texts printed by the Mdzod-dge-sgar-gsar Monastery. *Indo-Iranian Journal (The Hague)* 7:298-306.
45. My father is merged into the majesty of infinity. Reminiscences on his first annual śrāddha. CHI.1.97-104.
46. Contents of two classical hippological treatises. Analysis of the Śālihotrīya Aśvāyurveda-saṁhitā as preserved in Tibetan, and of the Rgya-gar-paḥi lugs bstun Rta-dpyad dpal-g.yaṅ by Sum-pa-mkhan-po.
47. In the Land of Vedic Studies. Narrative of a visit to Indological seminars in Germany. CHI.1.105-110.
48. The Three Hundred Icons of Tibet. Reproduction of a Peking xylograph which is referred to as sku-brñan brgya-phrag-gsum (f.2b) and sku-brñan sum-brgya (f.8b) in the preface. The preface was written by the famous Lcañ-skya Incarnate Rol-paḥi-rdo-rje or Lalitavajra who was the Preceptor to Emperor Ch'ien-lung. Lalitavajra lived from 1717 to 1786 AD, and so this pantheon is to be dated in the 18th century.

1966

49. Maṇḍalas of a Tantra Collectaneum. *Collectanea Mongolica, Festschrift für Professor Dr. Rintchen zum 60. Geburtstag, Asiatische Forschungen* 17:137-152.
50. बालिद्वीप की उपासना. *Kalyan* 40:1321-1331. Describes Balinese worship with 17 text-figures.
51. एशिया के हृदयांचलों में भगवान् राम, *Dharmayug* 23.10.66. Illustrated account of the Rama story in Asian countries.

1967

52. Unto the Shiva temple of Indonesia. Narrative of a journey to Indonesia in Jan-Feb. 1967 in search of manuscripts and visit to historic sites. CHI.1.212-218.
53. In search of Buddhist manuscripts in Eastern Siberia. A short report of visit to Buryatia, presented on the occasion of the XXVII International Congress of Orientalists held at Ann Arbor, Michigan (U.S.A.). CHI.1.255-268.
54. Sanskrit texts from the Ch'ien-lung period.
55. Borobudur: the overflowing of the spirit in endless reliefs. CHI.1.219-222.

1968

56. Stone inscription of Kulūta from Mathura. Presented to the Unesco Conference on the Kushana Period, Dushanbe (USSR). Published in: *Studies in Indo-Asian Art and Culture (IAIC)* 3(1974):77-82.
57. Hymn to Tārā, a trilingual edition of Namas-tār-aikaviṁśati-stotra in Sanskrit, Tibetan and Mongolian. IAIC.
58. Cultural Relations of India and Siberia. CHI.1.269-278.

1969

59. The Red Annals. History of Buddhism in Tibet. IAIC.
- 59a. The Rin-lhan Sādhanamālā.
60. आचार्य रघुवीर - एशिया में भारत-भारती की गवेषणा में. IAIC.
61. भारतीय बुभूषा के मनीषी आचार्य रघुवीर 17.3.69.

1970

62. Chronology of Buddhism in Siberian Buryatia. IAIC.

1971

63. An illustrated Japanese manuscript on mudrās and mantras. Presented to the International Congress of Orientalists, Canberra (Australia). CHI.2.
- 63a. Ramayana: the epic of Asia. CHI.1.223-233.
64. इंडोनीसिया में अन्तर्राष्ट्रीय रामायण-महोत्सव। धर्मयुग 26.9.71.
65. International Ramayana Festival in Indonesia. CHI.1.
66. भारत का सांस्कृतिक अक्षय-दीप। धर्मयुग 5.12.71.

1972

67. Gaṇeśa in Japan. Studies in Indo-Asian Art and Culture (IAIC) 1:121-146, CHI.2.  
67a. Gaṇeśa in Tibet. IAIC.  
68. Sanskrit culture in Turkish. IAIC.  
69. जापान में सिद्धनागरी. CHI.2.

1973

70. The Mongolian Meghadūta. Studies in Indo-Asian Art and Culture (IAIC) 2:99-122.  
71. Sarasvatī in Japanese Art. Studies in Indo-Asian Art and Culture (IAIC) 2:123-140. CHI.2.  
72. India and Japan: a cultural symphony. The Times of India Annual 1973:41-48 with colour illustrations. CHI.1.

1974

73. आचार्य रघुवीर बालि में। नवनीत 1.74.

1975

74. Hymn to Twentyone Tārās. Studies in Indo-Asian Art and Culture (IAIC) 4:57-80.

1976

75. = 51.

1977

76. Morphological typology in Buddhist iconography (Locanā). Studia Orientalia (Helsinki) 47:137-149. CHI.2.  
77. Tamil sound-sequence of the Japanese alphabet. Studies in Indo-Asian Art and Culture 5:103-108. CHI.2.  
78. Contents of the microfilms of Tun-huang Chinese scrolls in the Prof. RaghuVira Collection. IAIC.  
79. Māra-vijaya-stotra, reconstructed from its Chinese transliteration (Taisho 941). CHI.2.  
80. Surya in East Asia. Surya (New Delhi) July 1977. CHI.1.324-328.  
81. The iconography of Umā and Maheśvara in Japanese art. Annals of the Bhandarkar Oriental Research Institute 78.733-744. CHI.2.  
82. An Indonesian copperplate Sanskrit inscription cum drawing of Hārīti. Bijdragen tot de Taal-, Land- en Volkenkunde (The Hague) 133:466-471.

1978

83. Sanskrit studies in Classical Indonesia. Indologica Taurinensia (Torino, Italy) 6:113-123.

1979

84. Oḍḍiyāna: a new interpretation. Presented at the International Seminar on Tibetan Studies, Oxford. Résumé in: Tibetan Studies in honour of Hugh Richardson 73-78. Full version published by IAIC.  
85. Three Iranian words in Buddhist tradition. IAIC.  
86. Nīlakaṇṭha Lokeśvara as the Buddhist apotheosis of Harihara. Kailash (Kathmandu) 7:5-26: Origin of the Avalokiteśvara of Potala.  
87. Comparative iconography of the goddess Uṣṇīṣavijayā. Acta Orientalia Hung. 34(1980):125-137. CHI.2.  
88. Narrative art of Tibet. Kalaksetra (Madras) 1:27-30. CHI.1.  
88a. The Borobudur as a monument of Esoteric Buddhism. IAIC.

1980.

89. Vaiśravaṇa/Kubera in the Sino-Japanese tradition. Studies in Indo-Asian Art and Culture 6:137-148. CHI.2.  
90. The Indonesian sanctuary of Chandi Sewu as a stereomorphic Vajradhātu Maṇḍala. Indologica Taurinensia (Torino, Italy) 7:159-169.  
91. Rare Indian manuscripts in Asian countries. 18 April. CHI.1.

1981

92. The 108 forms of Lokeśvara in hymns and sculptures. IAIC. April.
93. Comparative study of an Uigur-Turkish invocation to Sarasvatī. IAIC. Nov.
94. The role of tantras in the defence strategy of T'ang China. IAIC. Nov. CHI.2.

1982

95. Gaṇḍavyūha and the Korean cave of Sokkur-am. May. CHI.2.
96. Indian mudrās in Japanese mantrayāna. CHI.1.
97. Iranian elements in the formation of Tantric Buddhism. IAIC. Nov.
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.
100. Hellenistic echoes in the legend of Kṛṣṇa. IAIC.

1983

101. Hymn to Nīlakaṇṭha in Vajrabodhi's version. IAIC. May.
102. India and Europe: an intercultural dialogue. June. CHI.1.182-185.
103. Iconographic types of Harihara. July.
104. Tibetan version of the hymn to Nīlakaṇṭha. Aug.
105. Was the Manchu Canon a Kanjur or a Tripiṭaka? Zentral-asiatische Studien 16:187-195. CHI.2.
106. Remarks on Kuñjarakarṇa. Bijdragen tot de Taal-, Land- en Volkenkunde, The Hague 139:363-365.
- 106a. Tṛitīya Viśva Hindi Sammelan
107. Tibet, the land of infinite possibilities. Nov.

1984

108. Secret services in ancient India. Preface. 14 April. CHI.1.86-90.
109. Ek desh, ek lakshya, ek prāṇ. Varnika 19 Dec. 1983.
110. German Indology, Lecture on 27 Jan.
111. Buddhism and the origin of printing technology. CHI.1.119-120.
112. Russian language. Lecture on 26 Feb.
113. Indo-China. Lecture on 2 March.
114. Laymen in Buddhism. Lecture on 9 March.
115. India's Democracy. Lecture on 10 March.
116. Translation. Lecture on 16 March. CHI.1.46-57.
117. Inscriptions. Lecture on 19 March.
118. Congress: the mind and horizon of India. Varnika 5 April.
119. Garbhadhātu maṇḍala: its structure. 2 April. CHI.2.
120. Alexander Csoma de Koros. 14 April. CHI.1.191-193.
121. Cultural interflow between India and Japan. CHI.1.
122. The cultural symphony of India and Greece. CHI.1.163-173.
123. Glimpses of the history of Indo-Tibetan Medicine. CHI.1.242-245.
124. The origin of Avalokita-svara/Avalokit-eśvara. Aug. IAIC.
125. Narrative art of Tibet. CHI.1.236-241.
126. Buddhist oikoumene. CHI.1.
127. Assimilation of deities into Avalokiteśvara.
128. Indira Gandhi.
129. Mexican culture
130. Hungary. CHI.1.



1985

131. Creativity and environment. CHI.1.19-24.
132. India and world literature. CHI.1.58-63.
133. Nalanda. CHI.1.121-122.
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.
140. Comparison of the Japanese and Tibetan versions of the Abhisambodhi-Vairocana maṇḍala. CHI.2.
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.
146. Ellora as śūnyatā and rūpaṁ. CHI.1.72-80.
147. Lokesh Chandra's biodata.
148. Challenge of education.

1986

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.
152. Nāma-saṅgīti
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.

1987

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.  
 183. = 140.  
 184. Japan, cuisine and culture. CHI.1.321-323.  
 185. Stotras.  
 186. Cultural Interflow between India and China. CHI.1.279-282.  
 187. Nikolai Roerich. CHI.1.199-204.  
 188. Indo-European, Sanskrit and Bulgarian. CHI.1.205-211.  
 189. The RaghuVira school of Mongolian studies.

1990

190. India and France.  
 191. Buddhism in the creative vision of Korea. CHI.2.  
 192. Japan: the multi-layered catalyst between East and West. CHI.2.

1991

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.)

1992

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.  
 207. Environment and the mind. CHI.4.  
 208. Nyai Lara Kidul: Goddess of the Southern Seas. CHI.4.198

1993

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.

1994

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.

1995

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.  
225. Imperial Ming jar with Sanskrit mantras. CHI.6.131.  
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.

1996

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.).

1997

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.  
247. Zero: concept and symbol.  
248. Zeus and the 'European' identity.  
249. India and Israel.  
250. Thirtytwo koṭi divinities.  
251. Nirvāṇa and mokṣa.  
252. Ayodhya as the value-oriented state in Classical Asia.

1998

253. Tibetan art.  
254. Globalisation to eurocracy.  
255. Kailash - Manasarovar.  
256. Lamps unto ourselves (Nov.).  
257. The Rising Sun, the Blooming Lotus, and the Enlightening Sensei (Dec.).

1999

258. The Buddhist concept of karma.
259. Vajravārāhī as the protectress of Khotan.
260. The art of Thailand.
261. Sanskrit in China.
262. Paganism as a metagrid of the future.
263. Samantabhadra.
264. Candi Sukuh
265. Ambulatory of the cella of Tabo.
266. Golden Jubilee of the Peoples' Republic of China.
267. Life acceptance in Hinduism.
268. Nibbana: the way of becoming.
269. Light is life.
270. The yonder within.
271. Ourselves.

2000

272. Musical deities in Buddhism.
273. The cousin cultures of India and Iran
274. Concept of the Adibuddha.
275. Caṇḍī: palladium, polity and poesy.
276. Closure of the library cave 17 of Tun-huang.
277. Classical Afghanistan.
278. India and Iran: a dialogue.

2001

279. The mind-ground of East Asian art.
280. Ahimsā in China.
281. Sanskrit and the cultures of the world.
282. An Indonesian inscription of Śaṅkara.
283. Interflow of art between India and Japan.

2002

284. Theo-diversity and humane values
285. India's contribution to civilisation (in Hindi)
286. Modernity, dogmas, and new horizons.

CHI = Cultural Horizons of India, New Delhi (Aditya Prakashan), vol.1 (1990), vol.2 (1991).

IAIC = International Academy of Indian Culture.