

A NOTE FROM THE EDITOR



A serious student of Buddhism versed in Tantric Vajrayana can find a vast resource materials for study and research in the valley of Kathmandu.

Its abundant Tantric Buddhist scriptures dating as early as eleventh century archived at Nepal archeological department, Asha Saphu Kuthi, Keshar Library, National Library and with private collections are, indeed, treasure troves of Sanskrit Buddhist manuscripts in Nepal.

Before the dawn of democracy in 1951, during the Rana regime, there was no question of openly studying for furtherance and enhancement of Buddhist Studies. However, even during that period, the Newar Buddhists left no stone unturned for the upliftment, preservation and propagation of the Newar Buddhism.

Sri Chittadhar Hrdaya published his monumental work "*Sugata Saurabha*", Pandita Nisthananda published his monumental work of *Lalitavistara Sutra* together with *Bhadrakalpavadana*. Pandita Jogmuni Bajracharya published "*Astahasrika Prajnaparamita*" as well as *Gunakarandavyuha Sutra*. Pandita Ratna Bahadur Bajracharya published *Bodhicaryavatara of Shantideva* bridging a long gap of commentarial literature in the Newar Buddhism.

All Newar Buddhist giants adopted Buddhism as a life long practice earning their living through translation of Buddhist scriptures, and also teaching Buddhism to students. They felt satisfaction in their life contributing to Buddhist education and literature in Newar society. Leading a very simple life, they dedicated their entire lives to Dharma.

There was no dearth of Buddhist leaders such as Dharmaditya Dharmacharya who organized "All India Buddhist Conference" in Calcutta and published Buddhist India and also preached Buddhism even in that dark period of Rana Regime (1846-1950).

After the dawn of democracy, there were some waves of revival among Theravada traditions. There were conspicuous growth of Theravada monks and nuns the following years.

A study on the grown of Buddhist nuns in those formative years and their struggle for the individual identity came from Dr. Sarah Levine. A study on Tibet-Nepalese Buddhist history has been started by Mr. Hubert Decler, a long term residential Tibetologist in Nepal. His Tibetan version of *Atisa's Arrival in Nepal* is a welcome addition in the history of Buddhism in Nepal. His contribution in this theme is the most significant one for it has filled up the gap in the Nepalese Buddhist history.