

A NOTE FROM THE EDITOR

Over the last few decades Kathmandu valley has become the meeting place of Tibetan as well as western Buddhists for the Buddhist Studies. Renowned Tibetan Buddhist Masters were busy here offering initiations, conducting seminars and teaching sessions. In this year alone, more than thousand initiations on Rinchen Terdzod, Drub Thab Kun Tus, Nyingma gyud 'bum and others were offered covering a period of more than six months by eminent gurus like H. H. Sakya Trizin, H. H. Padma Norbu, His Eminence Chobgye Trichen Rinpoche. Those serious western Dharma practitioners participating in these initiations and seminars seem less aware of the existence of a strong Buddhist tradition practised by the Newars of Kathmandu valley. Very few of western Buddhists have thought of it necessary of exploring Buddhist traditions in the Kathmandu valley. Although Kathmandu has received a great many research scholars but the amount of work on Buddhism has been negligible if compared to the same effect on Tibet.

According to them, Tibetan Vajrayana Buddhism was in all respect exhaustive in character and some them held that the Newar Vajrayana Buddhism is only a corrupt form of Buddhism and hence needs no speculation, study and research. Of course this view is a gross mistake. One needs to explore it in a logical way before giving a hasty conclusion. The Newar Vajrayana Buddhism is also a valid and unique Sanskrit Buddhist tradition that has survived till today even after the fall of Nalanda and Vikramashila monastic universities in India.