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**Alexander Csoma De Kőrös on Buddhist Heritage of Bamiyan: A Source of Study of the History and Cultural Tradition of Central Asia**

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### *Abstract*

Csoma De Kőrös was one of the explorers of World culture, who found that the Orient has assimilated much of the thinking of the major traditions of Asian culture. Through his studies, he opened the doors for dialogue between East and west and has provided important resources on the history and culture of the world. Csoma De Kőrös was also a genius scholar in the field of Buddhism. He has explored many truths about Buddhism, including Buddhist tradition, texts, archaeological sites etc. On the great heritage of Bamiyan, he says- “There is yet in ancient Bactria, at Bamiyan, on the road between Cabool and Balk, a large colossal statue, with two others of smaller size at a certain distance from the first, hewn in the mountain-rock. It is very probable this was a representation of Buddha, or Shakya.” Csoms de Kőrös has also given his opinion about the spirit of Buddhism, as “on the love of all men.” The moral principles of Lord Buddha formed an ideal system of the world. Buddhism is recognized as a major global religion and system of religious practices with a complex history, system of beliefs, variety of traditions, manners and practices. We find major Buddhist traditions, schools and systems around the world. The basic aspects of humanism and human values of Buddhism were established through simple ideas which have inspired millions of people around the world and inspired by the ideas, many individuals accepted the path of Buddha and contributed for the development of Buddhism. Therefore Csoma De Kőrös has also given special emphasis on the “search after the ancient state of the Buddhists” and “to respect a religion which is founded on the same moral principles.” The objective of the present research is to highlight the glory of Buddhism and Buddhist Heritage of Bamiyan as explored by Csoma De Kőrös.

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Keywords: Csoma De Kőrös, Buddhism, Bamiyan, Iconography, paintings, moral values, Buddhism in the modern world

### **Alexander Csoma De Kőrös on Bamiyan:**

Alexander Csoma De Kőrös was one of the explorers of Asian Culture, who found that the Orient has assimilated much of the thinking of the major traditions of Asian culture, as his main objective was “for the development of some obscure points of Asiatic and European history.” Through his researches, he opened the doors for dialogue between East and west with an objective of Transcreation and Cross-cultural interaction. A specimen of his findings may be seen in his observations on the Buddhist Cultural Heritage of Bamiyan, which he wrote to Captain Kennedy in 25<sup>th</sup> May, 1825- “There were in ancient times in many countries of Europe and Asia several representations of Buddha (Odeu or Wodeu of the Goths and Germans, &c.) by statues; xxxxxxxxxxxxxxxx. There is yet in ancient Bactria, at Bamiyan, on the road between Cabool and Balk, a large colossal statue, with two others of smaller size at a certain distance from the first, hewn in the mountain-rock. It is very probable this was a representation of Buddha, or Shakya, with his disciples represented in painting on both sides of the wall. The painting is in the same style as is usual amongst Tibetans or amongst the Christians of the Greek Church, to represent saints, with the radiant or solar circle round the head. It was so indeed, as he lived eighty years, and was a genius of his age; but afterwards, his moral principles and his doctrine being formed into an ideal system by his disciples, his followers worshipped him like Christians do Jesus. That the doctrine of Buddha must have been diffused among many people, is evident from a similarity of terms in denomination in many languages of a spiritual head or chief ecclesiastic; thus ‘Buddha’ in Sanscrit, ‘peer’ in Persian, ‘sheik’ in Arabic, (presbyter) in Greek and other European languages. I mention all these facts to excite the curiosity of the learned to search after the ancient state of the Buddhists, and to respect a religion which is founded on the same moral principles with our own, namely, on the love of all men.<sup>1</sup> The observation of Alexander Csoma De Kőrös on Bamiyan chiefly focused on worldwide representation of Buddhist Statues, Buddhist cultural Heritage of Bamiyan, Sculpture & Paintings of Bamiyan, Lord Buddha as the founder of Buddhism, Religious and moral Philosophy of Buddhism and his approach regarding search for the ancient state of the Buddhists.

## **Worldwide Representation of Buddhism:**

Buddhism is the religion which provides the path of practice and spiritual development which leads to the true nature of reality. The teachings and practices of Buddhism are the means for changing oneself in order to develop the qualities of awareness, kindness and wisdom. The teachings of Lord Buddha are applicable for all people irrespective of race, nationality, religion and caste. King Ashoka (273-232 BC), founder of the Mauryan dynasty, demonstrated his conversion to Buddhism by vigorously promulgating the religion across India.<sup>2</sup> Further Buddhism was spread almost all the parts of Asia and silk route played an important role for the dissemination. Representations of Lord Buddha was found in different parts of Asia and Europe, as Alexander Csoma writes- “There were in ancient times in many countries of Europe and Asia several representations of Buddha (Odeu or Wodeu of the Goths and Germans, &c.) by statues”. The simple, holistic and spiritual ideas of Buddhism addresses itself to all people irrespective of race, nationality, caste, which enable people to realize and use its teachings in order to transform their life. In the origin and evolution of Buddhism, it is found that Buddhism never developed a missionary movement, the teachings of Lord Buddha spread far and wide on the Indian subcontinent and from there throughout Asia. At present three major forms of Buddhism survive, i.e. Hinayana also known as Theravada, Mahayana and Tibetan Tradition. The Theravada tradition spread from India to Sri Lanka and Burma in the third century BCE, and from there to Yunnan in southwest China, Thailand, Laos, Cambodia, South Vietnam and Indonesia. Pockets of Indian merchants practicing Buddhism were soon found on the coast of the Arabian Peninsula and even as far as Alexandria, Egypt. Other forms of Hinayana spread from that time to modern-day Pakistan, Kashmir, Afghanistan, eastern and coastal Iran, Uzbekistan, Turkmenistan and Tajikistan. These were the ancient states of Gandhara, Bactria, Parthia and Sogdia. The expansion of Buddhism throughout most of Asia was peaceful and occurred in several ways. Lord Buddha, being the primarily a teacher traveled to nearby kingdoms to share his insights also instructed the monks to realize the truth and expound his teachings. The spread of Buddhism in Asia was shaped by the Buddhist Savants, Missionaries and Monks, who extensively traveled from India to

different parts of Central Asia and china.<sup>3</sup> These Buddhist monks traveled from India to Central Asia and China (in the middle of the Second Century A.D.) and spread the message of Lord Buddha and translated so many texts into Chinese and most of the Central Asian languages. During the course of time, the Buddhist civilization was transmitted from India to Central Asia. In this context, the names of few Buddhist Missionaries including their work may be discussed here. Samghabhuti (Chinese Seng-kia-po Cheng or Chonghien), the Kashmirian Monk, who traveled from Kashmir and known as the earliest Kashmirian monks. He translated some of the Buddhist texts into Chinese, i.e. Arya-Vasumitra-Bodhisattva-Samgati-Sastra, Abhidhamma-Vibhasa-Sastra and Samgharaksa-sancaya-Buddha-carita-Sastra. Buddhayasas visited Central Asia and translated texts, like- Dirghagama, Akassagraha-Bodhisattva- Sutta and Vinaya text of the Dharmagupta School. Vimalaksha (Pi-mo-lo-cha) the Kashmirian Monk translated a number of works into Chinese. He has also commentated on the works of Kumarajiva. Dharmamitra (T'an-mo-mi-to) has translated twelve Buddhist texts into Chinese. Dharmakshema (Central India, Madhya Pradesh) visited Central Asia in 421 A.D. A comprehensive list of the Buddhist Monks is mentioned in the Chinese work, i.e. Kao-seng-chuan (Biographies of Eminent Monks) etc. Sometimes the Buddhist merchants visited and settled in different lands, in such a process Buddhism spread most of the Asian continent through the silk Road.<sup>4</sup> In this process, several representations of Lord Buddha were found in Asia and Europe and the study of Buddhist art has discovered some of the world's most famous and beautiful statues. Buddha statue, Bamiyan; Tian Tan Buddha Statue (Lantau Island, in Hong Kong); Monywa Buddhas (central Myanmar located on the banks of the Chindwin River); Ayutthaya Buddha Head (Thailand); Hussain Sagar Buddha Statue (Hyderabad, India); Viharaya (north central Sri Lanka, Polonnaruwa); Ushiku Daibutsu (Ushiku in Japan); Temple of the Reclining Buddha (Bangkok, Thailand); Great Buddha of Kamakura (Kamakura in Japan); Temple of the Emerald Buddha (Wat Phra Kaew, the Temple of the Emerald Buddha, Bangkok, Thailand) and Leshan Giant Buddha (Sichuan, western China) etc. are some of the examples of the representations of Buddha statue in different countries of Asia.

## **Buddhist cultural Heritage of Bamiyan:**



(Fig.1. Landscape of Bamiyan Valley, ACSAA Collection, Indira Gandhi National Centre for the Arts, New Delhi, India)



(Fig.2. Statue of Lord Buddhas, Bamiyan,  
ACSAA Collection, Indira Gandhi National Centre for the Arts, New Delhi,  
India)





(Fig.3. Map of Bamiyan)

Bamiyan presents the grand cultural heritage of the Great Buddhas and Gandhara school of Buddhist art (Fig.1 & Fig.2). The symbolic function, deep reflection of phenomenon, structure of architectural schema and its methodology of consecrating Buddhist beliefs, intellectual tradition with artistic excellence recorded in the statues of the great Buddhas of Bamiyan.<sup>5</sup> Considering the greatness of “Bamiyan”, UNESCO<sup>6</sup> declares- “The Cultural Landscape and Archaeological Remains of the Bamiyan Valley represent the artistic and religious developments which from the 1st to the 13th centuries characterised ancient Bactria, integrating various cultural influences into the Gandharan school of Buddhist art. The numerous Buddhist monastic ensembles and sanctuaries, as well as fortified structures from the Islamic period, testify to the interchange of Indian, Hellenistic, Roman, Sasanian and Islamic influences. The site is also testimony to recurring reactions to iconic art, the most recent being the internationally

condemned deliberate destruction of the two standing Buddha statues in March 2001.

Criterion (i): The Buddha statues and the cave art in Bamiyan Valley are an outstanding representation of the Gandharan school in Buddhist art in the Central Asian region.

Criterion (ii): The artistic and architectural remains of Bamiyan Valley, an important Buddhist centre on the Silk Road, are an exceptional testimony to the interchange of Indian, Hellenistic, Roman and Sasanian influences as the basis for the development of a particular artistic expression in the Gandharan school. To this can be added the Islamic influence in a later period.

Criterion (iii): The Bamiyan Valley bears an exceptional testimony to a cultural tradition in the Central Asian region, which has disappeared.

Criterion (iv): The Bamiyan Valley is an outstanding example of a cultural landscape which illustrates a significant period in Buddhism.

Criterion (vi): The Bamiyan Valley is the most monumental expression of the western Buddhism. It was an important centre of pilgrimage over many centuries. Due to their symbolic values, the monuments have suffered at different times of their existence, including the deliberate destruction in 2001, which shook the whole world.”

Afghanistan was the ancient Bactria under the Persian Empire under the Achaemenids and the region was then ruled by Alexander the Great, the Seleucid dynasty and the Maurya dynasty of northern India. Further, the Kushanas ruled from the 2<sup>nd</sup> century BCE- 2<sup>nd</sup> Century CE, Sassanids (from the mid-3<sup>rd</sup> century), Central Asian Nomads (5<sup>th</sup> century), Sassanids, Western Turks (Mid-6<sup>th</sup> century), The Saffārid ruler Ya‘qūb ibn Layth (871); Mongol invader Genghis Khan (in 1221) etc. Bamiyan, the Place of Shining Light is one of the provinces of Afghanistan, has several famous historical sites, i.e. the Buddha statue with more than 3,000 caves, the Band-e Amir National Park, Dara-i-Ajhdar, Gholghola and Zakhak ancient towns, the Feroz Bahar, Astopa, Klegan, Gaohargin, Kaferan and Cheldukhtaran. Bamiyan is located in the central Afghanistan and a world Heritage



site, where elements of Greek and Buddhist art were combined into unique style, Greco-Buddhist art.

### **Iconographical details of Bamiyan: A Study**

Alexander Csoma De Koros informs about the iconographical details and the painting styles of Bamiyan- “There is yet in ancient Bactria, at Bamian, on the road between Cabool and Balk, a large colossal statue, with two others of smaller size at a certain distance from the first, hewn in the mountain-rock. It is very probable this was a representation of Buddha, or Shakya, with his disciples represented in painting on both sides of the wall. The painting is in the same style as is usual amongst Tibetans or amongst the Christians of the Greek Church, to represent saints, with the radiant or solar circle round the head.”<sup>8</sup> Bamiyan valleys presents cultural landscape and archaeological remains which are the development of Buddhist art of Gandhara School. There are numerous Buddhist monastic ensembles and sanctuaries and fortified structures of the Islamic period are remains in the Bamiyan Valley. Buddhism in the Bamiyan Valley was introduced by the Kushanas who were responsible for the development of Buddhist art in the Bactrian style influenced by Hellenistic art, and the Sasanians. The Buddha Statue of Bamiyan (fig.4) is also representation of Buddhist art of Bamiyan- “Two enormous figures of the Buddha were created there in the 4th and 5th centuries; the larger was 175 feet (53 metres) high, and the smaller was 120 feet (about 40 metres).<sup>9</sup> The statues were carved from the living rock and were once finished with fine plaster and painted. When Xuanzang saw the figures, they were also decorated with gold and fine jewels. The two Buddha figures, together with numerous ancient man-made caves in the cliffs north of the town, made Bamiyan a major Afghan archaeological site. The large colossal statue, representation of Buddha, or Shakya, with his disciples represented in painting on both sides of the wall of the Bamiyan cave also presents the unique similarities between the painting style used by the Tibetans (fig.5 & fig. 6) or among the Christians (fig.7, fig.8, fig.9. & fig. 10). Similar kinds of iconographical details may also be seen in the icons in Jainism (fig.11). The Buddhist heritage of Bamiyan is considered as one of the important centre for the spread of Buddhism in Central Asia, including socio-cultural and intellectual history of Buddhism.



(Fig.4. Statue of Lord Buddha, ACSAA Collection, Indira Gandhi National Centre for the Arts, New Delhi, India)

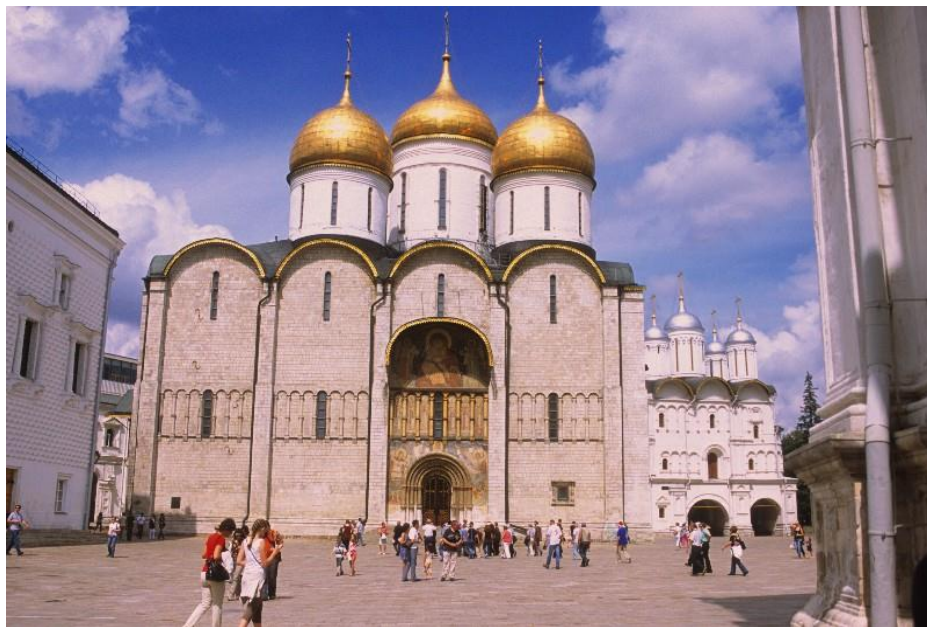


(Fig.5. Russia. Ulan Ude, Indira Gandhi National Centre for the Arts, New Delhi, India, Photograph by Benoy K Behl)



(Fig.6. Russia. Ulan Ude, Indira Gandhi National Centre for the Arts, New Delhi, India, Photograph by Benoy K Behl)





(Fig.7. Russia. Moscow, Kremlin, Indira Gandhi National Centre for the Arts, New Delhi, India, Photograph by Benoy K Behl)



(Fig. 8. Russia. Moscow, Kremlin, Indira Gandhi National Centre for the Arts, New Delhi, India, Photograph by Benoy K Behl)

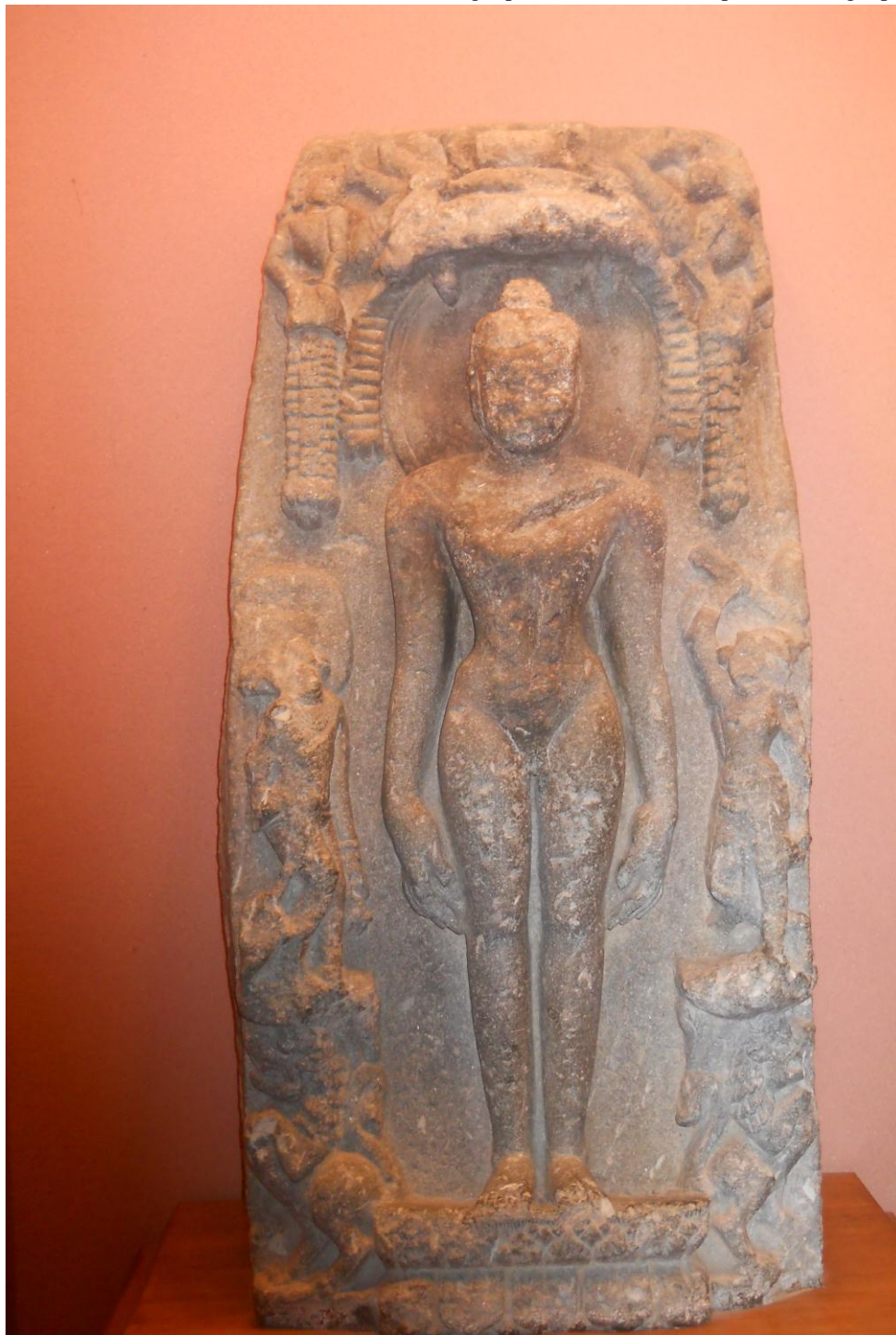


(Fig. 9. Russia. Moscow, Kremlin, Indira Gandhi National Centre for the Arts, New Delhi, India, Photograph by Benoy K Behl)



(Fig. 10. Russia. Moscow, Kremlin, Indira Gandhi National Centre for the Arts,  
New Delhi, India, Photograph by Benoy K Behl





(Fig.11. Mahavira (24th Tirthankara), Find Spot- Charampa, Bhadrakh, Odisha, India, Dated- Circa 8th Century A.D.)

## **Lord Buddha as the founder of Buddhism:**

Csoma de Korso was fascinated by the holy teaching of Lord Buddha, as he says "It was so indeed, as he lived eighty years, and was a genius of his age; but afterwards, his moral principles and doctrine being formed into an ideal system by his disciples, his followers worshipped him like Christians do Jesus. That the doctrine of Buddha must have been diffused among many people, is evident from a similarity of terms in denomination in many languages of a spiritual head or chief ecclesiastic; thus 'Buddha' in Sanscrit, 'peer' in Persian, 'sheik' in Arabic, 'presbyter' in Greek and other European languages." <sup>10</sup> In Tibetan Buddhism we find seven Chief emanations or incarnations of the Supreme Being, of whom, Sakya is frequently called as Gautama. His family name was Gautama and Siddhartha was the given name. He was from Sakya clan and commonly called as *Shakyamuni* (The wise of the Shakya clan). He is also known as *Tathagata* ("thus-gone"); *Arhat* ("worthy"); *Samyaksambuddha*; "fully and completely awakened"; *Vidyacaranasampanna* ("accomplished in knowledge and virtuous conduct"); *Sugata* ("well-gone"); *Lokavid* ("knower of worlds"), *Anuttarah purusadamyasarathih* ("unsurpassed guide for those who need restraint"); *Sasta devamanusyanam* ("teacher of gods and humans"); *Buddha* ("awakened") and *Bhagavat* ("blessed") etc. The moral principles and doctrines of Lord Buddha being formed into an ideal system by his disciples and the doctrine of Buddha must have been diffused among many people. Lord Buddha realized the essential unreality of the world and propagated the ultimate bliss of Nirvana. Thus after his enlightenment he taught the world how to escape the endless cycle of birth and death. He taught his realizations in simple and practical mode, like many spiritual teachers taught in different traditions. His teaching goes beyond religion and can be considered more of a philosophy or the holistic science of life. The basic characteristics of the ideal system of Buddhism are to lead a moral life, to be mindful and aware of thoughts and actions and to develop wisdom and understanding through Eightfold Path, the Four Noble Truths and the Five Preceptions. It also explains a purpose of life and provides a code of practice or way of life that leads to true happiness, unity, peace compassion and human dignity.

## Religious Philosophy of Buddhism:

Alexander Csoma De Koros was a great follower of Buddhism and we find the influence of Buddhist Philosophy in his writings. The moral teachings of Lord Buddha show that it is a religion based on love and peace,<sup>11</sup> as Csoma writes- “to respect a religion which is founded on the same moral principles with our own, namely, on the love of all men” & “I mention all these facts to excite the curiosity of the learned to search after the ancient state of the Buddhists.” The basis of Buddhism is spiritual enlighten for the mankind and the mystic cults, symbolism and moral values are the source to achieve peace, unity, compassion and harmony.

<sup>12</sup> The four noble truths of Lord Buddha, i.e. all of life is marked by suffering, suffering is caused by desire and attachment, suffering can be stopped, and the way to end suffering is to follow the Noble Eightfold Path, are considered as the fundamental belief for all the branches of Buddhism. The Noble Eightfold Path, i.e. Right knowledge, Right intention, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration opens the door for permanently escape sufferings. The religious philosophy and morality of Buddhism presents the philosophical wisdom and highest level of metaphysical experiences by which the humanistic religion can be experimented, experienced and developed. Csoma De Kőrös in His treatise, “The Sanskrit-Tibetan dictionary of Buddhist terminology”, has systematically mentioned about the different aspects of morality, i.e. ten Religious Practices (*Lekhana* (writing), *Pujana* (sacrificing or worshipping), *Dana* (almsgiving), *Sravana* (hearing), *Vacana* (reading, preaching), *Udgrahana* (perceiving, comprehending), *Prakasana* (instructing others), *Svadyaya* (repeating (prayers) with a loud voice, *Cintana* (meditation) and *Bhavana* (recollection [contemplation]),<sup>13</sup> and names of the three things to be (or maxims) to be learned (*Adhisilam* (increase in good moral [D. training in the higher morality], *Adhicitam* (increase in meditation [D. training in the higher thought] and *Adhiprajna* (increase in understanding [d. training in the higher learning])).<sup>14</sup> Buddhism as a religion based on love and peace reveals highest and subtlest experiences and symbolically reveals the aspirations, inspirations, revelations, intuitions and integral knowledge of the Lord Buddha. The ultimate aim morality and philosophy of Buddhism is to establish a divine life based on perfection and the religious doctrines are the evidence of advanced thinking,

deeper realizations and experiences of Lord Buddha. Buddhism is recognized as a global religion and system of religious practices with a complex history, system of beliefs, variety of traditions, manners and practices. The founder of Buddhism, “Buddha” (Siddhartha Gautama) enlightened the world with special emphasis on practical application of philosophical thoughts by which the normal life can be enlightened and suffering from the life can be removed. Morality in Buddhist tradition indicates that ethical aspect of life is also important for the divinity and integrity of perfection. It provides ample advices by which the negative aspects of life can be removed and the holistic approach can create the path for better life management. The moral wisdom and values of Buddhism belongs to the heritage of mankind and it presents the experiences that are still valid and capable of enriching humanity. The moral principles of Buddhism are traditionally based on the teachings of Lord Buddha and the moral instructions were handed down through tradition and recorded in the Holy Scriptures. An Encyclopedia of the World’s Faiths Living Religions opines that “Buddhism generally focuses on earthly suffering and its cure. Many religions offer comforting supernatural solutions to the difficulties of earthly life. Buddhism is quite different: in its tradition from, it holds that our salvation from suffering lies only in our own efforts. The Buddha taught us that only in understand how we create suffering for ourselves can we become free.”<sup>15</sup> Csoma’s observation on Buddhism focuses that the moral principles of Buddhist religion are founded with our own, namely, on the love of all men. He has given special emphasis on the humanistic values of Buddhism which can bring peace, harmony and unity. He is a shining symbol of peace, compassion, humanism, harmony and amity. The essence of findings of Csoma can played a valuable role both for the monastic and lay societies a millennium ago and he is a unique face in Buddhist tradition. On the basis of his observations, we may learn that the ideals of Lord Buddha and the moral values of Buddhism provides the unique thoughts by which we can fulfill our unique purpose and mission in life and the fullest expression to the inherent treasure of human dignity may be achieved.

## **Conclusion:**

The wide diffusion of Buddhist religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished Orientalists. As far as the observation of Csoma on the Buddhist cultural heritage of Bamiyan is considered he has given special emphasis on the greatness of the grand cultural heritage of the Buddhas of Bamiyan. From the above discussions, we may come to the conclusion that the ideas of Csoma not only reveal the spirit of the Buddhist tradition of Bamiyan; but also it creates a kind of awareness for the learned to search after the ancient state of the Buddhists. His opinion on the world wide spread of Buddhism, especially on the representations of Lord Buddha in many countries of Europe and Asia opens the door for interdisciplinary and cross-cultural studies in the area of Buddhist heritage. The geographical details on Bamiyan provide description about ancient routes and networks by which the teachings of Lord Buddha transmitted in different countries. One of the important factors of his observations is on the statue of Lord Buddha with his disciples, which also focuses on the iconographical and painting styles and similarities as is usual among Tibetans or amongst the Christians of the Greek Church, to represent saints. A comparative study in this connection will bring not only the similarities between the artistic traditions between Buddhism and other religions of the world; but it provides the methodology for comparative study which may bring new findings related to dialogue between the ancient civilizations. He was fascinated by the teaching of Lord Buddha and considers that the “moral principles and doctrines being formed into an ideal system” and “the doctrine of Buddha must have been diffused among many people”. Csoma has also given his opinion “to respect a religion which is founded on the same moral principles with our own, namely, on the love of all men.” And more specifically, his appeal to the modern generation “to excite the curiosity of the learned to search after the ancient state of the Buddhists” is a humble approach for the preservation of the grand cultural heritage of the Buddhas of Bamiyan. The essence of findings of Csoma can played a valuable role both for the monastic and lay societies a millennium ago and he is a unique face in Buddhist tradition.<sup>16</sup>

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2. "In the annals of kingship there is scarcely a record comparable to that of Ashoka, both as a man and as a ruler. xxxxxxxx; in his patronage of Buddhism, which helped to transform a local in the world religion." R. K. Mookerjee (1986), Ashoka, p.1
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## CV

Dr. Kishor Kumar Tripathy is Editor, Cultural Informatics, Indira Gandhi National Centre for the Arts, Ministry of Culture, Government of India. He obtained his Doctoral degree from Utkal University, India. His fields of interest include subjects, like Cross-cultural Studies, Indian Art & Culture, Asian Studies, Heritage Studies and cultural dialogue. He is actively involved in interdisciplinary study, research and dissemination activities with special emphasis on socio-cultural dimensions of traditional knowledge system through cross-cultural interactions and organized networking. Dr. Tripathy has been engaged in research, documentation, publication and outreach activities related to Indian Art, Culture, and Area Study Programmes include East Asia, South East Asia, Central & West Asia. He has been associated with international projects, i.e. Asian Encounters: Networks of Cultural Interaction, ABIA South and Southeast Asian Art and Archaeological index, Buddhist Transcreations in Tibetan Literature and Art, Cham Art Heritage of Vietnam: Ecological, Cultural and Art Historical Traditions, Indian Shilpa and Cultural Resurgence from the Sassanids to Seljuquids, Nizami Ganzavi and India, and Indo-Mongol Colloquium: Some Unexplored Areas of Research. Having research, curatorial and management skills, Dr. Tripathy was part of the curatorial team for organization of exhibitions, i.e. Indologists: Who Shaped India (2014); Gurudev Rabindranath Tagore: A Visionary, Artist & Poet, (2011); An exhibition of Paintings from the collections of Victoria & Albert Museum, British Museum and British Library (2010) and Images of India: a fascinating Journey through Time (2010). He has participated in many national and international conferences/workshops both in India and abroad and has written extensively on inter-cultural and cross-cultural interactions. Dr. Tripathy is associated with many reputed institutions, and also Editor, Lokaprajna- Journal of Indology, Sarasvati (Sanskrit Academy of Research for Advanced Society through Vedic and Allied Tradition of India), India and Member of the Editorial Board, Ladakh Review, Centre for Research on Ladakh, India.

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