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TANTRIC BUDHISM

INTRODUCTION OF BUDDHISM INTO TIBET

It is a matter of common knowledge that a few centuries before the reign of King Song-btsen-sgam-po, the warlike Tibetans were extending their sway over Kashgar, Kucha, Kan-sar-har, and Khotan, and had occupied, though temporarily, those four garrisoned cities by defeating the Chinese army. Their occupation of Central Asia up to the borders of China is amply proved by the existence of a large collection of Tibetan manuscripts in the Chinese cave temple of Tun-huang. The district of the Central Asian inscriptions of the 7th Century A.D. discovered at Niya and other sites is also intermixed with Tibetan words. Now there can be no doubt that the Tibetans extended their territory before the 7th century A.D. not only to Central Asia but also up to Bactistan and Gilgit (Biru-sha). Here evidently they came across Buddhist monks and monasteries, and realized the importance and wide popularity of the religion. At this period, the form of Buddhism prevalent there was mainly Tantric, and so it is quite likely that Tantric Buddhism percolated into Tibet before King Song-btsen-sgam-po established it in his realm formally. His Nepalese queen brought with her the images of Akshobhya, Maitreya, and Tara, that is, the gods worshipped by the Tantric Buddhists, and so it is evident that the form of Buddhism first introduced into Tibet from Nepal and Central Asia was Tantric. King Song-btsen-sgam-po’s descendant Khi-srong-lde-brtan at the advice of Santarakshita invited the famous Tantric teacher Padmasambhava from Uddiyana of the Swat Valley on the K. W. borders of India (now West Pakistan). In order to re-orient the religion in his realm the sect started by Padmasambhava, known as Nying ma pa, thenceforth became the recognized and state-patronised religion of Tibet.

TANTRIC BUDDHISM IN INDIA

In India, Tantricism has a long history. It may be as old as Vedicism, for in the Atharvaveda there are incantations which are believed to produce supernatural effects. The belief in the efficacy of mantras has been prevailing in India from time immemorial and it is still prevalent widely among the Indians.

The mantras (mrigs-skyong stags-pa) do not perhaps always carry a meaning
but their correct intonation was and is still considered and believed to have an effect. The earliest form of such mantras in the Buddhist literature is known as Dharani (द्हरणी) which are found in very early Mahayana texts. The corresponding compositions in Pali are called Parittas (paṭipanna-vaddhāna).

Asanga in his *Bodhisattvabhumi* (Ch. XVII, p.185) offers an exposition of the term Dharani. He states that Dharani means that a Bodhisattva 'preserves' in his memory Dhamsa, its saṅgha and the mantras for an unlimited period of time. The first and second Dharana-dharani and Artha-dharani mean that a Bodhisattva remembers the texts (sanghas) as well as their meaning (śāstrānta) on account of their sharp and excellent memory. The third is Mātra-dharani, by which he means that a Bodhisattva, in account of his control over meditations, can relieve the sufferings of beings by uttering spells (mantras), and the fourth is Kṣanti-jābhaṇya-dharani (क्षणिजाब्हण्याकरण) bind-ahāraṇa) by which it means that a Bodhisattva, who leads a highly restrained life, learns some spells by which he perfects himself in perseverance (क्षणिजा). The spells are like this mitti śālā-bhāni kṣāntipadāni svaha (धर्मा विद्यानिधिः विद्यानां विद्यानिधिः), though the words of the mantra do not convey any particular meaning, a Bodhisattva realizes their intrinsic value, viz., the nature of their indescribability (निरावरणं निभसनं), and hence he does not seek their literal sense. From such interpretations, it appears that the efficacy of a mantra depends more on the will-power of the mantra-seeker, who knows how to control his thoughts, than on the actual words composing the spells. The intonation and repetition of the spells may have a value of their own.

**TANTRICISM**

Tantricism is essentially an esoteric form of religion in which meditation forms the core. The meditations were not of the type found in early Buddhist texts but needed many artificial aids such as posture and direct supervision of a perfect spiritual guide (guru-bhuma). There are five sections in the Tantric spiritual culture viz. (i) rites and ceremonies (puja-buddi), (ii) meditational practices and observances for external and internal purity (śāra lañcartha), (iii)finger gestures and physical postures (maṇḍapākara), utterance of spells (śārpa-vipraha), (iv) meditations (śīla-lañca) and (v) higher types of meditations (śākthi-buddha-buddhi-buddhi-buddhi) to realize the oneness of the diverse beings and objects of the universe, that is, एकत्वम्.

The minimum requirements of a Tantric adept are the knowledge
of spells and their correct intonation, the various finger-strokes and sitting postures and various diagrams (मंडल māndal) for the purpose of initiation as also for security from evil forces and lastly for formal initiation (सा॒रण saurāraṇ) by a spiritual preceptor (Guru) into form of spiritual culture.

According to the Tantrics, the human body is the microcosm which contains the lowest and highest form of conceivable worldly existence. It can be turned into a hellish or a heavenly state. The process by which a human being can be raised spiritually is centred round the three veins in the backbone (cerebro-spinal axis) called in Hindu Tantras: Ida (िda), Pingala (िग्ला) and Susumna (सुसुम्ना), of which the corresponding Buddhist terms are Lalana (ललना), Rasana (रसाना) and Avadhuthika (अवधुधिका). Ida is on the left side and Pingala on the right side of the central vein Susumna. The two side veins entwine the central one. Ida from left to right and Pingala from right to left without touching the Susumna. All the three, two of which in a spiral form rise from the anus (नुजन) to the centre of the eyebrows, that is, Pinna Gland (िग्ला). In between the two there are four stations known as Lower Lumber region (लोकलंकन), Lumber region (लंकन), Middle Thoracic region (रात्रिक्ष) and cervical region (मूच्छ). The two side veins in Buddhist Tantras represent knowledge (स्वाध्याय) and expediency or compassion (स्वारंवर्त्स). The latter is dynamic representing worldly forces and the former is static (inert) knowledge. The central vein Susumna or Avadhuthika, represents Bodhicitta or Vajra. In which the functions and effects of the two side veins are united into one, the perfect unity taking place when the mind force reaches through the central vein to the centre of the eyebrows. At this point oneness of the worldly forces and the Truth is fully realized. The Tantric adepts practice meditation with the artificial aids to push up the mind-force from the lowest (muladhara) to the highest (ajna) point and thereby achieve perfect knowledge or salvation. The merging of the two, Prajna and Upaya, at the top in Avadhuthika (स्वारंवर्त्स) is represented for example of Yab yum in Tibet. It denotes the perfect Bodhicitta of Vajra, in which disappears the distinction between worldly activity and transcendental knowledge.

What has been stated above briefly may be explained in further details. The central object of Tantricism is the realization of worldly existence (स्वारंब) as non-existent in reality (राज्यभूता mय-ध्यान-क्ष-विन-प्रय) by means of breath-control and regulation (प्रवाहिन्त) combined with concentration of thoughts. The philosophy of the identity of Samara and Nirvana was first propounded by Nagarjuna in his Madhyamaka-karika.
The Tantric saints adopted this philosophy and devised the psycho-physical process of identifying samadhi and nirvāṇa with the two veins on the right and left of the central vein. The right vein Rasana (रसानी—rasāṇī) represents worldly existence (samsarā). It is this vein through which a Bodhisattva exercises his compassion (प्रेम—prāmaṇa) for his own spiritual advancement as well as for the good of the worldly beings, which really have only conventional existence. Without the assumption of such existence a Bodhisattva cannot develop his compassionate mind, which must have a basis. The left vein Lalana (ललाना—lañā) represents Nirvāṇa, the culmination of soul-lessness (विनिर्वाण—vinirvāna) and substancelessness (स्वरूपानांतः—svāroopa-antaḥ) of worldly existence. The means for attaining Nirvāṇa is knowledge (Prajñā) of real state of worldly objects and beings. A Bodhisattva develops Prajñā through the left vein. By means of breathing exercises a Bodhisattva makes compassion and knowledge descend along the two veins to commingle at the bottom of the cerebro-spinal axis and ascend upwards through the central vein, Avadhūti (=Sūsumna) to the Brahmānandāra where the two forces, karuna and prajñā, in union, produce the Bodhicitta (वहि-सु-बुद्धिः—vahi-su-buddhaḥ) for supreme enlightenment. It is this seed which fructifies into Sambodhi, making a fully enlightened Samyak Sambuddha.

In the Tantric texts the above mentioned process of the union of compassion and knowledge has been explained by metaphors, similes and symbols taken from unsophisticated and vulgar language, being wild string to an average reader, who is prone to interpret them literally or etymologically.

For example the term Candali does not mean a woman of Candal caste but the highest stage of perfection. Candali is a combination of Candari (चन्दरी—candari) and Ali (vowel system—अली). It denotes the union of Upaya and Prajñā or Samāra and Nirvāṇa, producing the Bodhicitta, for which the term Bij is used. In short, Bij is produced by the union of Candari and Ali. The saintly authors of the Tantric texts did not adhere also to the grammatical rules, particularly those of gender. They used, as and when necessary to suit the purpose of expressing their ideas, feminine terms for masculine and vice versa. A few instances of such uses are given below:—

i. विकल्पमानान्तः—विकल्पमानान्त—कीर्ति—कीर्तिः (क्षेत्रस्त्र—सागर) — सागरः

ii. सागरामान्तः—सागरामान्तः—पूर्णः—पूर्णः (क्षेत्रस्त्र—सागर) — सागरः

iii. नायक—नायकी—वीरचिर्य—वीरचिर्य (स्त्री—वीर) — वीरः

[भौम] is rendered in Tibetan in three forms: skye-rdo-rje, dges-pa-rdo-rje, dpyus-pa-rdo-rje].
IDENTITY OF THE WORLDLY FORCES
AND THE TRUTH

The Buddhist Tantricism may have borrowed the lines of spiritual practices from the Hindus but it retained the Mahayanaic philosophy of ॐ ॐ ॐ (Characteristics-lessness) or बुद्धव्यत्न (Thinness / Sameness) or श्वेतभूमिः / स्वरूपमण्यिक (Pure Consciousness apart from Sense-consciousness). In the Guhyasamaja, an early Tantric text, Vajra is defined as the Reality or the highest Truth. It is explained as the oneness of the diverse objects and beings of the universe, i.e., Thinness of the Madhyamika. It says that in reality, there is no such distinction as male and female, good and bad, foul and sweet. The distinction made between one object or being and another is conventional. Likewise the distinction made between a householder and a recluse is conventional. This realization of oneness of everything of the universe is the aim of a Vajrayanist, to whom the phenomenal world of desires derived through the six sense-organs is identical with the Reality/the Truth/the Sunyata. As space exists everywhere and is neither contaminated nor uncontaminated by foul odour or sweet scent so does the Truth/the Vajra which remains ever unaffected by worldly enjoyments or aversions to same. A Bodhisattva must attempt to develop a mental state (Bodhicitta—Vajra) in which will vanish the distinction between the two opposite extremes. He should realize that acts of passion are not apart from the Truth and so it is stated in the Tantric texts that hatred, delusion and attachment as well as the practices (śramaṇa) for realizing the Truth and the Truth (Vajra) constitute the five means of escape from the world of desires (स्वरूपमण्यिकाः).

The Guhyasamaja offers a detailed exposition of the oneness of the diverse universe and the highest Truth. Its contention is that the universe with its multiform objects and beings as also their activities good or bad is an emanation of the Adi-Buddha, Vairocana. Hence, a person's acts of merit or commission of offences have only a conventional value of their own in this world of existence, though they have none in reality. It is this fact that the text wishes to drive home into the minds of Tantric adepts and ascetics. The text abounds in passages depicting the most unsocial and immoral life of a person as well as the extreme lie of asceticism of a Tantric adept to show that in reality there is no difference between the two modes of life. A few extracts are given here by way of illustration:
[Transl. A Tantric ascetic, who can partake of urine and excrement as food becomes spiritually advanced even if he kills living beings, speaks falsehood, becomes prone to stealing other's properties and keeps himself immersed in worldly pleasures.

The wise, who is free from all misconceptions, attain Buddhahood by desiring to enjoy the mother (i.e. Prajna or Prajnaparamita) of the Lord, the Buddha but without clinging to her (i.e. wisdom knowledge) as something to be attained.]}

The underlying idea of these extracts is that killing and stealing are as much conventional (non-existent) as is the acquisition of knowledge (prajna).

In the same text there are also numerous passages giving an exposition of the Madhyamika philosophy. One or two extracts are given below by way of illustration:

अनुच्छास इमेदाहारा न धर्म, न बधर्महा।
अनुच्छास नैराश्यमिति बहिर्मेयस इमेदाहारा।
अनुच्छास िरूहारा नैराश्यमिति बहिर्मेयस इमेदाहारा।
अनुच्छास इमेदाहारा नैराश्यमिति बहिर्मेयस इमेदाहारा।
अनुच्छास इमेदाहारा नैराश्यमिति बहिर्मेयस इमेदाहारा।

(गौड़समग्र : GOS. p. 12)

[Transl. All that exist are without origin, hence there are neither objects nor their inherent nature. Substancelessness is similar to open space; this is the firm law of Bodhi. All objects are non-existent and bereft of characteristics as they are produced from "non-substance" (नैराश्यम); this is the firm law of Bodhi. Objects without origin can neither have existence nor be objects of thought, it is by using the word "open space" (अकाल) that existence is attributed to it.]
APOTHEOSIS OF PHILOSOPHICAL CATEGORIES

The important terms used in Buddhist philosophy like शत्रुः, नरः, इत्यादि and शत्रुः, नरः, इत्यादि (constituents of a being, elements and sense-organs, stages of spiritual progress, knowledge, and moral virtues and impurities) have been apotheosized into Buddhahs, Vajras, Saketas, goddesses and Bodhisattvas. By such apotheosis it is indicated that everything worldly issued out of Adi-Buddha, it can be compared to Vedantic conception of the identity of the universe and the Brahman.

In the Guhyasamaja and Nizpennayogasutta almost all Charnas of any importance have been apotheosized and their location in the Mandala have been determined with description of their form, colour and mudra. A few of these are mentioned here:

ELEMENTS (मूर्तिः = Akṣaras):

पञ्चविंशती is represented by तन्त्र / tātan
कला - do- वास्तवी / vās-ta-vī
खण्ड - do- नामाकरणांकी / na-mā-ka-panīka
समुद्र - do- चन्डा / chanda

SENSE OBJECTS (चिन्तन = skt: mātāl):

का is represented by अर्चित / ar-chi-ta
कड़ - do- लोकाभियोग / lo-kā-abhi-yoga
काय - do- अवैधायिक / avai-dhā-ya-vi
काव्य - do- राय / ra-yā

CONSTITUENTS OF A BEING (भौतिक = Pārāśāsana):

का is represented by अर्चित / ar-chi-ta
कड़ - do- भौतिक / bhā-ya-ti
काय - do- अवैधायिक / avai-dhā-ya-vi
काव्य - do- राय / ra-yā

DOORS OF ACTION (कार्य = kāryā):

का is represented by अर्चित / ar-chi-ta
कड़ - do- अवैधायिक / avai-dhā-ya-vi
काय - do- राय / ra-yā

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ROOT CAUSES OF IMPURITIES (dug-gto-ma)

In this way there are apotheoses of the Bhumi (stages of spiritual progress), Paramitas (perfect virtues), Vastus (controlo obtained by a Bodhisattva) and so forth.

By making worldly forces and factors as emanations of the Adi-Buddha attempt has been made to impress upon the Tantric adepts that they should develop such a mental state that they would not distinguish between samsara and nirvana. In order to realize such one-ness an adept should be well trained in meditation. As a matter of fact, the Tantrik method produced quick effects and helped many saints to realize the Truth. It also conferred many supernatural powers on many adepts who could not rise up to the highest spiritual stage. Many of these succumbed to the worldly temptations and indulged in drinks and debauchery. It is this class of false Tantrics who debased the religion and its sublime esoteric practices.

Bla-ma

To guard against the pitfalls, to which a Tantric adept is liable, directions are given in the texts about the duties and functions of a spiritual guide (guru = scarya = satrī). An scarya specializes in certain Tantric methods and practices and so he is directed to take only those disciples, who are inclined to the Tantric practices followed by him. The preceptor is required to put forth his best energies to protect his disciples from evil forces by mantras and mantras and to train them up in the rituals and forms of worship, in which he is proficient. He is to watch his disciples closely so that they may not slip away from the right course. He is to impart instruction to them in meditational exercises and in the philosophy of the oneness of the universe and the Truth.

Padmasambhava succeeded in training up a number of Tibetan Lamas who rose to the highest stages of perfection. For his saintliness and masterly expositions Padmasambhava is revered by the Tibetans as the Second Buddha. Through the help and guidance of these Lamas the Tantric religion became popular all over the country.
In later times many of the adepts failed to imbibe the true spirit of Tantricism and abused their privileges. To counteract such abuses in Tibet, Tsong-kha-pa made an attempt to reform the religion by eliminating the chances of lapses and making monks observe strictly the ecclesiastical laws of the pre-Tantric period of Buddhism. Tsong-kha-pa did not decry Tantricism as a whole and was fully aware of its noble ideal and quick method of realization but he felt that it would be difficult for the young trainees to keep the actual object in sight, and hence the esoteric system might do more harm than good for the lack of true spiritual guides. For this reason he and his disciples started the Ge-lug-pa sect.

**MANTRA OF SIX SYLLABLES**  y-ge-drug-ma

The wide prevalence of Tantricism in Tibet is proved by the fact that the Mantra ग्युम्स-ग्ते-न्म-डुर्ज-मा (Om-ma-ni-padme-hum) is on every body’s lips and is found to be written at all religious sites. The Mantra appears for the first time in the Sanskrit text Karandavyuha in which the following interpretation of the Mantra is given: Mani = Perfect Knowledge (Prajna or Vajra) the producer of Tathagatas, who are seated on Padma = Lotus = Avalokitesvara. The Mantra of six syllables is the innermost core (गोक्षुगोक्षु) of Avalokitesvara. It is also called ग्युम्स-ग्ते-न्म-डुर्ज-मा “the queen of knowledge consisting of six letters”. It is believed that its repeated utterance induces concentration of mind and brings about spiritual elevation and leads even to the highest knowledge. To the householders its utterance confers all the conceivable earthly and heavenly blessings.

**TANTRIC IMAGES**

In India from the 7th century onwards Perfect Knowledge (Prajna) derived from the well-known text Prajnaparamita was deified into a goddess called Prajnapradasi (pram-chen-ma). An alternative name of this goddess was Tara, that is, she who rescues beings from the ocean of misery. Thus Prajna which makes a being a Buddha became the goddess Tara and was regarded as the mother of Buddhas. In consequence of such deification there was, at this time an exuberance of Tara statues.

Another very popular god of the Tantrics was Bodhisattva Avalokiteshvara the embodiment of eminence (राजस-पे) and compassion (संवृत्ति प्रेम). The Bodhisattvas after initiation are asked to develop Bodhicitta i.e. the resolution to attain Bodhi and for that to dedicate the life to the service of others, in other words, they are not only to fulfill the first
five perfections (paramitas) but also to exercise amity and compassion to all beings. So long they exercise these two functions they retain the notion of the world (samsara) and its beings and objects. By gradual extension of the scope of amity and compassion towards all beings of the four corners of the world, they realize the sameness of all beings. Through this realization they are in a fit and proper mood to acquire perfect knowledge (prajnaparamita) or the Bodhi. In early Buddhism there is the prescription for monks to practise “four immeasurables” (maha-sampu-sampad) viz. love (Pali, compassion (Sanskrit) joy at others’ success (sukha), and equanimity (upeksha). A monk is required to extend these four mental states towards all beings including his enemies and thereby realize that he is identical with others. Out of these four immeasurables the Mahayanists picked up only the first two. All of these are meant for adepts only who are struggling to rise above worldly discrimination. The Tantrayanaiks retained the underlying principles and magnified their importance and diffused them as Avalokitesvara who is believed to have preferred to remain a Bodhisattva in order to be able to render service to all worldly beings through the exercise of amity and compassion. Consequently he continues to be ever in Samsara and does not aspire to attain Nirvana or Sunyata in which case he would cease to be active. He therefore represents worldly altruistic activity. All Bodhisattvas aspiring to attain Bodhi must at first go through this training of exercising universal amity and compassion, which practices are called Expedient (Upaya) in Tantric texts. In other words he engages himself in altruistic functions in the world. It is after attaining perfection in these that he may unlike Avalokitesvara aspire to attain perfect knowledge (prajna) represented by the goddess Tara. It follows therefore that the worldly means (Upaya) and or merge in perfect knowledge (Prajnaparamita) when one is said to attain Bodhi and become a Buddha. This merging of Upaya in Prajna is the Ideal of the Tantrayanaiks, who, however as explained above, widened the scope of worldly activities but retained the underlying principle.

In Hindu Tantra also there is similar conception. Sakti, the female god, is represented as the cause of liberation while Siva, the male god, represents the forces of bondage (samsara) corresponding to Tara and Avalokitesvara respectively of the Buddhist Tantra. These two parallel conceptions in the Hindu and Buddhist Tantric systems brought about the coalescence of the two systems in South-East Asia. In India particularly it is one of the many causes for the merging of Buddhists in Hinduism leading ultimately to the disappearance of Buddhism from
With this introductory paper by Professor Nalinaksha Dutt we open in these pages a symposium on the Tantras: the different systems and their contents, their origins and affinities. Contributions on the various issues and facets will be published from time to time.

Dutt is categorical about exchange of ideas between mystics of different schools. Buddhist and Brahminical (later Hindu). Some Western scholars (e.g. Leone Anagarika Govinda: Foundations of Tibetan Mysticism, London, 1958) reject the possibility of exchange between Buddhist and Hindu systems as in their opinion the nature and the purpose of the two are fundamentally different. Such scholars reject the description of the deity Prajna as Sakti (e.g. Snellgrove: Heruka Tantra, London, 1959). On the other hand some Western scholars describe the female consort of Buddhist Tantra as Sakti without any reservation (e.g. Hoffmann: The Religions of Tibet. London, 1961, Marco Pallis: Peaks and Lamas. New York, 1949, and Nebesky-Wojkowitz: Oracles and Demons of Tibet, London, 1956).

Scholars who reject the possibility of the two Tantras influencing each other do not notice the coalescence in South-East Asia and the active exchange between mystics of India and Tibet independent of their denominational labels, as pointed out by many Indian scholars (e.g. Bagchi: Studies in the Tantras, Calcutta, 1939).

Recently exchange between Indian (Buddhist as well as Hindu) and Chinese (Tao) esoteric systems have been emphasized (e.g. Needham: Science and Civilisation in China, Cambridge, 1954-56 and Sunith Kumar Chatterjee's Address at the XXV International Congress of Orientalists, Moscow, 1960). Dutt's "A Note on Mahacinataras" is appended at the end of this issue of the Bulletin.

Our obituary on Dr. Benoychosh Bhattacharyya also contains relevant matter. — NCS
Recent Russian Studies on Tibetology

—A Bibliographical Survey—

—Jean M. Perpin

Following in the steps of Tibetologists and travellers like I. J. Schmidt, G. T. Taybakov, P. K. Kozlov, N. Y. Kushner, F. I. Scherbatksy, N. A. Nevsky and others, a new generation of Tibetan scholars has arisen in Russia, chiefly under the influence of the late George Nikolayevich Roerich (1902-1980). That is why most articles or books on Tibetan studies have been published since his return from India in 1957.

BIBLIOGRAPHICAL WORKS

Russian libraries contain important collections of Tibetan and Tangut manuscripts and xylographs. Most of them are kept in Leningrad and at Ulan Uda.

The library of the Leningrad branch of the Institute of the Peoples of Asia of the Academy of Sciences of the USSR contains up to 30,000 Tibetan titles. The first Tibetan manuscripts were brought there in 1720 from the Ablayn hit monastery. In 1902, the Tibetan fund enriched itself with 333 books, which constituted G. T. Taybakov’s collections, gathered in Amdo and Central Tibet. Soon after, the collection brought by B. Baradin from Kumbum and Lebrang was added to the fund. G. N. Roesch himself has left a collection of about 250 manuscripts and xylographs in the cabinet which bears his name at the Institute of the Peoples of Asia in Moscow.

A summary list of the contents of the above mentioned collections is given by V. A. Bogoslovsky in a volume devoted to “the oriental funds of the main public libraries in the Soviet Union”5. The Leningrad fund possesses several editions of the Tibetan Tripitaka from Peking, Derge and Narthang6 and also many gsung-bum.

1. Gonbrajab Tsibkib (1873-1930) was a Buriat.
However, the most interesting collection of Tibetan works is the one gathered at Ulan-Ude, in the Buriat Institute for Scientific Research. This Institute was reorganized in 1958. It has now become one of the main if not the most important centre for Tibetan studies in the Soviet Union. The first task of the specialists working at the Institute—B. V. Sushchov, B. D. Dandarov, G. N. Rumiantsev—is to make an inventory and a description of the collection which amounts to more than 6000 titles, edited in Tibet, China, Mongolia and Burait, Mongolia.

The fund contains almost 150 catalogues (dzkar chag), editions of the ñkön-’gyur from Peking, Nantang and Derge as well as one of the three manuscript editions of the Mongolian ñkön-’gyur known to exist in the world. It contains treatises on language grammar, dictionaries, works on Buddhist philosophy, logic, ethics, Vinaya, history of Buddhism, biographies, arts and medicine. A catalogue of the first 126 titles has been edited by B. D. Dandarov.

Some Tibetan manuscripts and xylographs may also be found at the Salkhit-Shekhrom public library in Leningrad. These, which include two chapters of Geser, were presented by G. N. Potapov. Some other 320 titles are also kept in the Leningrad University Library, at the Oriental Dept. of the Gosky Library.

In the post-war period, Soviet specialists have devoted their time mostly to the study of modern geography and history of Tibet. However, since 1940, mainly under the inspiration of the late G. N. Rosiau, more works have been published on the history of Tibet, the structure of the traditional society, ethnography and language.

HISTORY

Among Russian scholars, V. A. Bogosloovsky takes a prominent place in the field of analysis of the structure of the Tibetan society since ancient times. In a few articles he tried to define the social terminology of ancient Tibet, for instance such words as khon-yul.


5. Opisanie tibetskikh rukopisnykh xylografov Burjatskogo kompleksnogo Nauchno-issledovatelskogo Institute, v. i. I. Moscow, 1960 (70 p.)
which he describes as a land given in tenure. He criticises Richardson's and Tucci's translations "servants and property" and agrees with Bacoit's translation by the word "fiat". He defines other terms as *je-shing* (pp. 74-78) *phying-ril* (pp. 78-79).

In another article "Two extracts of the Tibetan apocryphal book: The Five Tales", he translates and analyses the contents of the *bka’-shing-sa-lha* and especially two texts: *rgul-po bka’-shing-yid* (legend on the kings) and *blo-gros bka’-shing-yid* (legend on the councilors). The first of these was reputedly written by order of King Tri-de-song-ten.

However, Bogoslovsky's main work is his "Outline of History of the Tibetan people", published in 1962, in which using the matter of his previous articles and analysing again historical texts some of which were translated by European scholars (Lauffer, Tucci, Thomas, Roerich, Bercott, Miss Latous), he gives a comprehensive picture of the social structure of ancient Tibetan society from the VIIIth to the IXth centuries. At the same time he analyses sources made available by such Hungarian scholars as Uray and Rona Tas. The main subjects studied in the book are land property and land tenure, the situations of the 'bangs' (free subject) and the *bran* (dependent subject, later "servant") and the political structure of the society.

Bogoslovsky draws the following conclusions from his study: "In the field of political-economic relations, the Tibetan society is characterized by the appearance and the consolidation of private property with regard to tools and means of production taking into account the primary factor in production which is land. Landed property can be envisaged as state property (the *je-shing* lands and the *khul-yul* lands: these being transmitted as a possession to persons under conditional holding), and as inherited clan property of various aristocratic families.


"Tally-stick and divination-dice in the iconography of Lhanna" *Acta Orientalia*, Budapest 1958, vol 6 fasc. 1-3 (p. 163)

Uray—"The Four Hongs of Tibet according to the Royal Annals" *Acta Orientalia Hungarica* t. X, fasc. 1. (pp. 39-52), 18
which formerly was the property of the whole “clan-tribe” (rod-plmya) and at end of the period under consideration appears as monastic ownership on land. In the VII-VIII centuries a class of exploiting—land owners—and an exploited class, the natural producers, till the state lands as well as privately owned lands (the brah) are formed. The forms of exploitation of the natural producers allow us to deduce the presence in the VII-VIII centuries of a class society where relations of production, peculiar to a feudal society, predominate.

“In the field of political relations, Tibetan society in the VII-VIII centuries characterized by the following main features: the country which was divided according to clan-tribal system becomes divided into territories; one observes a radical change in the function of the old ruling elements inherent to the “clan-tribe” structure with the creation of new ones, typical of a class society, with the appearance of a particular category of officers and institutions in charge of various sectors of the economic and political life of the country; the creation of a fixed law, the presence of a sufficiently elaborate tax system, and the registration of people eligible to pay taxes. All these signs allow us to consider Tibet in the VII-VIII centuries as a state in possession of all the attributes inherent to a state no longer as a tribal organization.”

“During this period, the first state in the history of the Tibetan people plays an important role in the history of the whole Central Asia, it is also the time when Buddhism is introduced and obtains its first successes.”

In 1961, B. I. Kuznetsov published a translation of the “Brilliant mirror of the history of Buddhism and of the royal genealogier” (rgyal-mrabs chos-hyung gsal ba’i mdo-lung), the author of which is Sa-skya Bson-nams Royal-mtshan (132 - 1375). Though the xylotgraph, which belongs to the library of the Leningrad University, is dated 1478, Kuznetsov is of the opinion that the manuscript was completed in 1368. In this his opinion differs from Tucci’s who thinks that it was written in 1508 (The Tombs of the Tibetan Kings, Rome, 1950, p. 79). The work consists of eighteen chapters the last of which is devoted to a description of historical events in Tibet from the middle of the VIIIth century till the XIVth century, including a history of Sino-Tibetan relations between the VIIIth and the XIIIth century.

However, the main study to be published on Tibetan historical texts in doubt “Tibetan Historical Literature”, by A. I. Vostrikov [19]
(1904-1537), published posthumously in 1962. The author who, during his life-time, published only a few articles, had become a great specialist of the history and philosophy of India, Mongolia and Tibet when he died untimely in 1937. He has left a work, which, edited under Roerich’s direction, brings an immense contribution to research in the field of Tibetan historical literature. The writer devotes the first chapter of his book to the most ancient historical literature of Tibet, then analyses the contents of apocryphal books (the gser-chas or hidden books) such as:

bka’-chams ba-khe-me
padma bka’-thang
thang-yig gser-phreng
bka’-thang sde-rigs
masi bka’-bum

In a third chapter he endeavours to establish a distinction between the various genres of historical literature, which he divides as follows: historical works on genealogy, dynastic and clan chronicles, rgyal-rabs, jü-rabs and gsum-rabs: monastic chronicles (gdon-rabs); histories of reincarnations (khris-kungs-rabs) chronological literature (bstan-rigs); history of the religion (chos-byung); biographies: the gnam-thar, the thab-yig and the gsum-yig; list of names or titles (ming-gis bnga or stobshten-tha); and finally, historical tales or legends (jü-legs and gsum-rgyas). The last two chapters of the books are devoted to the catalogues (dkar-chog) of the bka’-’gyur and of the bstan-’gyur and to a particular form of the historical-geographical literature which describes monasteries, temples, icons stupas, etc. These last texts bear the same name of “catalogues” (dkar-chog). The book contains a table of conversion from Tibetan into European calendar from 1027 to 1926. Tibetan names are transcribed with their pronunciation.

Still in the historical field, two articles by G. N. Roerich are devoted to Mongol-Tibetan relations in the XIIIth and XIVth centuries, and later in the XVIIIth-XIXth centuries (see bibliography).

ETHNOGRAPHY

With the help of Chinese sources, Russian specialists have tried to classify the ethnic groups of Tibet itself and neighbouring areas and have started to make an ethnographic study of these areas. Zhuaveilov’s articles provide us with figures indicating the number and the distribution of the Tibetans and related minorities, mostly taken from the 1953 Chi-
These data furnish elements for making an ethno-linguis-
tic map of these people. A description is given of the people living
in the Sino-Tibetan marches, that is, the Si-Fan, the Jyachung whom
Chinese scholars distinguish from the Tibetans while Russian specialists
believe that they constitute a section of the Tibetan ethnic group, the
Chiang the Nu, the Tulung and the Lo-pa (Klo-po). Zhuravljov thinks
that from an ethnographic point of view the Tulung, the Lo-pa and
the certain extent the Nu tribe are rather related to the Burmees and
the Yi (former Lolo) group. though their languages may be nearer to
Tibetan. An abbreviated translation of Zhuravljov's articles was publi-
shed in the Central Asian Review, 1962, vol X No. 4 under the title
"The Ethnography of Tibet" (pp. 383-397).

LANGUAGE

As G. N. Roerich points out in an article devoted to the classi-
fication of Tibetan dialects, the fundamental problems or Tibetan lan-
guage studies are:

(1) The study of modern dialects and the preparation of a lin-
guistic map of the area;
(2) The phonetic structure of ancient Tibetan;
(3) The evolution of literary Tibetan and its relation to the
colloquial language;
(4) The Tangut problem; and
(5) The comparative study of Tibetan dialects.

In this article and also in a book on the Tibetan language Roerich endeavours to establish a classification of Tibetan dialects with
the aim of drawing up a linguistic map of Tibet. (pp. 19-25.)

1. Dialects of Central Tibet: U (dchu) and Tsang (tsang). The
U-ke (thubtenku) or Lha sa'i ke (cho-sa'i ke), the Lhasa language, in its turn
is divided into several local dialects such as the Phen-yal (pham-yal),
valley dialect to the North of Lhasa and the Lho kha the southeastern
valley dialect. The Tsang-ke spoken in Shigatse offers very archaic
features. It is nearer to the Tibetan literary language; Buddhist schol-

7. G. N. Roerich "The fundamental problems of Tibetan philology" in:
"Sovetskoye Vostokovedenie" 1958, No. 4 (pp. 102-112)

21
tures were translated from Sanskrit into Tibetan mostly by natives of Tsang. A special epistolar style was also developed in Tsang under the influence of officials of the Sak'yé (sa-sk'yi) monastery, former residence of the Tibetan governors in the Yuan period.

2. Dialects of Southern Tibetans: Lho-ke (lho-sk'yi), the dialects spoken in Tromo (pro-mo), also known as Yetung, in Sikkim and in Western Bhutan, West of the Pélé-la (spal-la-la).

3. South-Western Dialects: spoken in the North-eastern part of Nepal, such as Sherpa. It is to be noted that these dialects have been subjected to the influence of the environment either local Tibetan-Burman languages or Munda languages. In the article (5, 104), Roe-rich explains that Tibetan tribes settled in Nepal in the VII-VIII centuries at the time of Tibetan expansion. Therefore, according to him the name "mager" is actually dang-sp'ar or a military camp whereas "Tamang" means rta-mang or cavalry. This etymology is much subject to dispute but no final explanation has been found yet.

4. Western Tibetan Dialects: they are divided into two sub-groups the Tsak (tsam-sk'yi) or language of Upper Tibet, spoken in Ngari (mgyar-mo) and the Spit dialect, which are intermediary between the Central Tibetan and the Fai-Western dialects. These dialects which constitute the second subgroup, are those spoken in Baltistan, Ladak, Zanskar, Purig and Garja (upper course of the Chandrabhaga), Balti being the most archaic.

5. Dialects of Northern Tibet: they are spoken in the Chang-thang (byang- thugs) and include those spoken by the Nub Hor or Western Hor, the nomads of Jyade (byas-ma), Nagchen (mngag-chen) and the Chang-pa (byang-pa) nomads in the Ngap-tsang (ngap-thugs) area. The dialect of the Dam-thok (dam-thog), literally the Mongols of Dun, descendants of Gushi Khan's Hoshut Mongols in the Xth century, belongs to this group.

6. The North-Eastern Dialects: this group is said to consist of three dialects: Amdo (rul-nag), Danag (gsa-rag) and Golok (khu-rag), which in Roe-rich's opinion may be called Tangut dialects. These dialects

9. "Tangut" is a Russian distortion of the Mongolian word 'Tangu', which designates the nomads of North-Eastern Tibet known to the Chinese as Si-ts'i.
have retained many archaic features. Roerich thinks that their study is important for solving the problem of the Tangut-Min-yag (Si-hia) kingdom, which since 1037 had its own hieroglyphic script. Their descendants, the Chang Min-yag (byang-mi-nag) are still nomadizing in the Nan-shan mountains.

7. The Dialects of Eastern Tibet: they are known to other Tibetans under the general appellation of Kham language or Chama-kha (kham-skul). They include the dialects of Changdo (chah-miog Tseya (tsung-yuub), Markham (maa-kham), Derge (se-dga), Hor (Hor-sde-ba) and Be-lh-thang (bo-lha-thang) that is, Bethang and Li-lhang.

8. The Far-Eastern Dialects: these may be considered as peripheral Tibeto-Burman languages spoken in Western Szechuan, between K’ang-ting (Dartsendo) and Lung-pa. They constitute what Chinese scholars call the Chi-lang languages. Jyarung (ju-pa-rung) belongs to this group. Jyarung and especially Rme or Rma (Chi-lang) differ considerably from Tibetans.

9. The South-Eastern Dialects: they are spoken in Kong-po, Mon-yul, Upper and Lower Po (spo-stod) and spo-med and also in Za-yul (bra-yul). The Southern Kong-po dialect is distinguished by the archaism of its vocabulary. These dialects have been little studied or not at all.

The languages spoken by what the Tibetans call the Lo-po or Lo-wa (lo-po) that is, the people living on the North-Eastern Frontiers of India (Mishmi Abo, Mar, Dalia, Aka, etc.) offer a special interest, being languages of an intermediary type.

There is also what is called drel-ba (drag-stod) or language of the nomad herdsmen. All over Tibet, it is known for the archaic type of its phonetic structure and of its vocabulary.

As far as grammar is concerned, we disagree with Roerich presenting Tibetan with an inflected morphology of nouns with eight cases for which moreover only four “case-endings” are given. These “case-endings” are in fact separate particles. Even if it is convenient for a Russian speaker to think in terms of declension and if also Tibetan

10. For instance, the use of the form “dong-wa”, written ’dong-la’ and ‘dong-ba’, instead of the usual “do-wa” written ‘gro-ba’
grammarians have borrowed their terminology from Sanskrit, this description can hardly be accepted, and the principle of establishing grammars of languages of the Sino-Tibetan family on the model of Latin grammatical frame should be abandoned as contrary to the expression of the particular genius of these languages. A special study of Tibetan particles should be made within the frame of the language itself. This does not make Roerich's remarks less valuable.

DICTIONARIES

The Siberian Institute of Scientific Research of Ulan-Ude published in 1953 a Tibetan-Russian Dictionary, under the direction of Y.M. Parfionovich. It is come more than a century after the Publication in 1843 of Y. Schmidt's Tibetan-Russian Dictionary in St. Petersburg.

The new dictionary contains 21,000 words. Its novelty consists in that it is chiefly aimed at reflecting the Tibetan language as it is spoken and written today. The authors have gathered vocabulary from the new periodical press published from 1955 to 1981, from literature edited in Lhasa or Peking, and also from Tibetan dictionaries recently published in China, especially the Tibetan-Chinese Dictionary by Teaden Jep.chung (Tse-tan Zhebs-drung), published in 1956. To meet the needs of contemporary life, new words have been created either by using Tibetan roots or by borrowing phonetically from the Chinese language administrative, political and scientific vocabulary. The Dictionary does not contain the philosophical and religious terminology used in the classical Tibetan literature. A phonetic transcription of the Tibetan words should have been added, but Roerich's death prevented it. On the other hand Roerich's own dictionary remains to be published.

Prof. A. F. Gummerman and B. V. Semichov have also published at the Burjet Institute of Ulan-Ude a Tibetan-Latin-Russian dictionary of medicinal plants. Following the example of India and China, the Russian Research Institute on Medicinal Plants has created a laboratory in order to study Chinese medicine. In 1958, the Medical Council of the Ministry of Health decided to study Tibetan medicine.

The tradition says that king Songtsan Gampo's physician Jaba Gonbo, having received a medical education in India, decided to unify the medical schools of India, China and Iran. He as well as the Chinese

physician Henta-Linhani and the Persian physician known as Dagtsigla established a common pharmacopoeia to which many more items were added later by Chinese physicians. This tradition is known as the "old medical school." A "new medical school" arose under the influence of Indian medicine on the occasion of the translation of the Sanskrit Buddhist canon into Tibetan.

The present dictionary is the result of collective work started in the nineteen-thirties. It gives the names of plants used in Indo-Tibetan medicine. These names were gathered during expeditions in Buria-Mongolia and by the study of botanical collections kept in Leningrad.

TANGUT (SI-HSIA)

Russian scholars have become great specialists in Tangut studies. The greatest of them is without doubt Nikolaj Alexandrovich Naivy (1892-1936). More than twenty years after his untimely demise, the Leningrad branch of the Institute of Oriental Studies edited some of Naivy's published and unpublished papers under the title "Tangut philology research and dictionary." The main part of the work is his Tangut dictionary, reproduced photographically. This monumental work, consisting of two books, brings us a sum of knowledge about the ancient Si-hsia kingdom, its civilization and its language.

Book I contains reprints of articles published before the Second World War and difficult of access. Among them are "On the name of the Tangut kingdom" (pp 33-51), "The cult of heavenly bodies in the Tangut kingdom of the XIIIth century" (pp. 52-73) and some articles on the Tangut language, its script, its pronunciation and its grammar.

G. N. Roerich has also paid some attention to the Tangut problem. In his article "Fundamental problems of Tibetans philology" p. 112, he expresses the opinion that the Tangut language was akin to the Dialects of North-Eastern Tibet, and he adds: "The Tibetans tlam-

12. Mongolian transcription.

13. Mongolian transcription; "Dagtsigla" means Tedijk.

14. Analysis of several texts, including a Tangut translation of the वहा श्रीशिवास्ती one of the sutras contained in the ज्ञान.
selves have always felt a blood kinship with the Tangut-Minyyag people whom they called "Pa-Minyyag" (Pud-mi-rnyag), that is, the Tibetan Minyyag people. Tangut culture, which was introduced at the time of Tibetan expansion into Eastern Turkestan and Western Kansu in the VIII-Xth centuries, 

Nevsky's pioneer work is being continued by a new generation of Russian scholars, among whom are Ms. Z. I. Gorbacheva and E. I. Kychanov.

Their first task was to compile a catalogue of the manuscripts and xylographs kept in Leningrad at the Institute of the Peoples of Asia. These books were found by P. K. Kozlov in, in 1908, at Khara-Khoto. The fund contains 80,000 texts of which 3,000 have been inventoried. In a catalogue published in 1963, Gorbacheva and Kychanov give us a description of 405 books. 16

Lately E. I. Kychanov has published an article "On the structure of the Tangut script", which constitutes a guide for the study of this script. 17

The following bibliography of titles published after the Second World War shows that the last years, especially the period from 1958 to this day have been very productive in the field of Tibetan studies and also that the young generation of scholars continues with no less success the task undertaken by the elders.

15. "Tangut manuscripts and xylographs" Moscow, 1963 (170 pp.)

16 In: "Kratkie soobshcheniya Institutu Narodov Azii" No. 68, Moscow, 1964 (126-140 pp.)

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The records of the East India Company contain a good number of letters in Bengali addressed by the kings and chiefs of Eastern Himalayas to the British authorities in Bengal. Several letters are from Buxton. The Des Rajah's letter dated Vaisakh 1 Royal Year 303, corresponding to April 1812, refers to the journey of Thomas Manning to Lhasa. In this letter, however, the designation of Manning is described as HACHA. While editing the Bengali letters from the Company's records (Aruna Bangala Patri Samkalan, University of Calcutta, 1964), Surendra Nath Sen sought to identify Hacha as Lhasa (Ibid. Part I page 239; Part II, page 55). A well-known historian and archaeologist, Sen was also a competent and careful scholar of early Bengali literary forms. He had deciphered the letter correctly but would not dogmatically assert that Hacha was identical with Lhasa. He only suggested this.

In Bhotanese language Lhasa is known as Lhasa and the usage Hacha in the letter was no doubt in conformity with the then Bengali style. The writer for instance, begins thus—7 Str-Iri Hawramah Saranam.

If Hacha is identical with Lhasa we have to attribute the change to acculturation and corruption in the course of migration of the word from north to south. Besides in different Bengali dialects 'sa' or 'sha' are often pronounced with local accent, So Lhasa becoming Lhacha is not strange. But one has to account for Lha (Hla) turning into simple Ha.

In the Shad (shad) inscription on the south there is a reference to the Toston conquest of Ha-Sha (Ha-sha) from the Chinese. This territory of Ha-Sha, according to Hugh Richardson "may have extended from the Ilop country to the Koko Nor" (Ancient Historical Edicts of Lhasa, London, Royal Asiatic Society, 1962 page 73). It is not certain whether this Ha-Sha (Ha-sha) can be called Ha-Sa (Ha-sa), that is, the country of barbarians (Ilo-klo). For the Central Tibetans of the time of Shad, adject (764 A.D.) the entire region from the Ilop Nor to the Koko Nor could have been the land of barbarians.

At the time of British expansion across the East Himalayas (1770s) the Indian merchants, Hindus and Muslims, had extensive contacts with Central Tibet from where goods of Indian origin were transshipped farther north (up to Mongolia). It is not unlikely that these merchants knew the designation of their goods as Ha-Sa or Ha Cha for Lhasa and beyond.

Hacha / हेचा
The is however a conjecture and this point is submitted to provoke a discussion on this matter.

Shabbi-Le, an Indian (aged 71) settled in Sikkim and doyen of Indian merchants trading between Kalimpong and Lhassa, tells me that in his boyhood he had known Indians failing to pronounce Ha-Sa and saying instead Ha-Sa. Shabbi-Le would not confine this habit to Bengal or eastern India and affirms that this was not unknown even in his home, Kashmir.

'Sa' or 'Sha' is often pronounced 'Char' in eastern most India. Hess could have easily become Hacha in Doors (Assam and Bengal).

NIRMAL C. SINHA
OBITUARY: BENOY TOK BHATTACHARYYA

Dr. Benoytok Bhattacharyya, generally known as Bhattacharyya of Baroda, died on 22 June 1964 at his residence near Calcutta.

Born on 6 January 1937 in a family devoted to Sanskrit learning, Bhattacharyya had his first lessons in Sanskrit with his father Mahamahomedtya Hariprasad Shastri—a great scholar in different branches of Sanskrit literature and an antiquarian. In 1919 he took a first class M.A. in Sanskrit from Calcutta University and in 1925 Th. D. the first such, from Dacca University. While his father had guided him through the different branches of Sanskrit literature, young Bhattacharyya had in Professor Alfred Foucher his preceptor in matters relating to ancient art forms and archaeology of India. He spent some years studying Sanskrit manuscripts in Nepal. While just thirty he made his mark as a scholar of Tantra and Pratima.

In 1924 Maharaja Sayaji Rao Gaekwad, a great patron of learning and scholarship, took Bhattacharyya to Baroda to be the General Editor of Gaekwad’s Oriental Series and after three years made him the Director of Oriental Institute, Baroda, and the General Editor of the Oriental Series and the Director of the Oriental Institute, Bhattacharyya showed extraordinary organizing abilities as well as erudition. Part of his time was devoted to lectures to degree students. The Gaekwad recognized his merits by conferring on him the titles of Rajya Ratna and Jnana Jyoti. He retired in 1952.

Among his publications are: *The Indian Buddhist Iconography* (Oxford 1924; revised edition Calcutta 1958); *Sadhanamala* (Vol. I Baroda 1926 and Vol. II Baroda 1928); *Twin Vajrayana Works* (Baroda 1929); *Guhyanamata Tantra* (Baroda 1931); *An Introduction to Buddhist Esotericism* (Oxford 1932); and *Nispannayayavali* (Baroda 1949).

In his study of the Tantras Bhattacharyya began with no particular sympathy for the mystic practices and rituals as is evident from his earlier writings. With the progress of his studies in Brahmanical, Jain and Buddhist sources he came to an acceptance of the higher values of the Tantras. While he was among the first to assert that the Hindu Tantra borrowed much from the Vajrayana and even debased many Vajrayana practices, Bhattacharyya very firmly held that later Mahayana pantheon deliberately and consciously incorporated a number of Hindu
daities. From medieval Hindu tradition he identified the Mahayana deity Prajna with the Hindu deity Sakti. He was as firm on this as about the nomenclature Diyani Buddha being ancient and correct.

The symposium on Tantras opened in this number of the Bulletin will no doubt be poorer because Bhattacharyya can no longer join issue. He had also advised us to organize in our pages a probe into the nomenclature Diyani Buddha. Namgyal Institute of Tibetology benefited much from his advice regarding identification of images and figures on scrolls. The publication RGYAN-DRUG-MOYOG-DIVIS had his guidance as our next publication on iconography was to have the same.

In retirement, that is since 1962, Bhattacharyya spent his time on finding remedies and systematic cure for physical and mental ailments in the Tantric lore. A large number of difficult cases were cured, Bhattacharyya claimed to have fairly used Hindu and Buddhist, Indian and Tibetan, formulae and spells. He published some books on tele-therapy: *The Science of Thabha* (New York 1951), *Gem Therapy* (Calcutta 1958; 1963), and *Magnet Dowsering* (Calcutta 1980). For strictly academic class he wrote a paper entitled "Scientific Background of the Buddhist Tantras" in Buddha Jayanti Special Number of the *Indian Historical Quarterly* (Calcutta 1986).

As an academician of highest discipline and as an authority on Indian esoteric systems and iconography Bhattacharyya was held in esteem in connected circles all over the world. Those who came into intimate contact with him found him more a Bodhisattva than a Pandita.

NCS
A NOTE ON MAHACINATARA

The goddess Tara or Pārijñākā is worshipped both by the Hindus and the Buddhists. In Buddhism, deification of Pārijñāpāramita into the goddess Tara is not at all unusual, but the inclusion of a non-Vedic goddess into the Hindu pantheon indicates apparently partial absorption of Buddhism into Hinduism in the early medieval period. The Hindu authors have tried to explain, how the worship of the non-Vedic goddess Tara came into vogue among the Hindu Tantrics. The explanation is found in the कृत्तिका (Rajahah, 1913): कृत्तिकासत्तास्य (Ch. XVII). कृत्तिकासत्तास्य (Ch. I-II), and कृत्तिकासत्तावाच. The tradition preserved in these texts is as follows:

Ascertained, sage Vasistha took the necessary instructions from his spiritual preceptor Brahama for visualization of the goddess Tara, but he failed to visualize the goddess, inspite of his long and arduous attempts through severe austerities and meditations in the Himalayas. He made another attempt on a sea-coast, probably in Assam and he could not succeed the time also. In disgust he began to curse the goddess Tara, when the goddess condescended to appear before him and advised him to go to Mahacina, where he would find Buddha, an incarnation of Visnu. It is from him, that he would obtain the necessary instructions. Sage, Vasistha then proceeded to Mahacina and found there his right spiritual preceptor, Sudhida. Evidently the Buddha, referred to in later texts of the medieval period cannot be the founder of Buddhism, but very probably a Buddhist saint like Bodhidharma, who became famous in China in the 6th Century A.D. as a patron of ascetic practices. The conversation the sage Vasistha had with the so-called Buddha is given in these words in the दर्शितासत्तास्य (Ch. XVII: दर्शितासत्तास्य):

[वसिष्ठ सत्तास्य दर्शिता सत्तास्यकेशिक्षा।
कृत्तिकासत्तास्य दर्शितासत्तास्यकेशिक्षा।
चंद्र देवो दशरथं देवो दर्शितासत्तास्यकेशिक्षा।
सरस देवो दर्शितासत्तास्यकेशिक्षा।
नारद देवो दर्शितासत्तास्यकेशिक्षा।
एकाकास्मिनं दर्शितासत्तास्यकेशिक्षा।
सत्तास्य दर्शितासत्तास्यकेशिक्षा।]

[Vasistha asked Buddha how can a person attain perfection without recourse to Vedic rituals.

In reply Buddha said, O Vasistha listen, there is the excellent path of the Kastes (a Tantric system), by knowing which a person becomes in a moment a god with a frightening look,]
[A person should stay in a lonely place and get rid of desires and anger, and practise meditations without a break and remain always firm in accumulating experiences of meditations.]

The above tradition evidently has no historical basis but it has been invented to explain the importance of the Tantratmanam as also to offer an explanation for incorporating a non-Vedic goddess into the Hindu pantheon. This will be apparent from the stanzas quoted below from the Tantratmanam, in which Siva explained to Parvati how the Tantratmanam was learnt by Buddha and gave Vastishta and what benefits they derived from the same.

मेवते तथा पति माता देवी इस्मानीय ज्ञानायः।
लक्ष्मी नारायण देवास (५) परिवर्ध च।
एकतादयकाविष्ठा च अग्रासर्वय यो।
श्रीसागरे इत्येवर्ध्यमय स्वरूपात्मुक्तिस्वायः॥

[He is the greatest god, Vishnu (Janardana) in the form of Buddha, by meditation and repetition of Ugratara-ahamantra, he became the Lord, the Creator of the Universe and attained immortality. Vastishta also by invoking her (through her mantra) was re-born in the sphere of stars.]

In his Indian Buddhist Iconography (pp. 189-190) Dr. B. Bhattacharyya has referred to the Buddhist and Hindu conceptions of the image of Mahacintesara, that is, Ugra-Tara as given in the Sathahamsyam and the Tantrasara of Krishnananda Agamavagira of the 16th Century. He points out how the Buddhist conception was modified by the Hindu Tantrics.

In a few hymns invoking Tara and particularly in the hymn of Tantrarshiya it is clearly indicated that Tara was identical with Prejnaparamita and this was recognized by the Hindus and the Buddhists alike.

The Hindu Tantras may have borrowed a few gods and goddesses from the Buddhists but their ways and methods of practices were different from those of the Buddhists. The propounder of the Hindu Tantras was invariably Siva, who is referred to in these texts as Bhairava. Likewise the interlocutor was always Parvati or Sakti who is referred to as Bhairavi. Hence the Hindu Tantras owe their origin solely to Bhairava and Bhairavi. In later days there appeared a number of authors and saints, to whom also is attributed the authorship of many Hindu Tantric texts.

Nalinaksha Dutt
ROYAN, DRUG MCHOG-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dharmakirti, Gampabrha and Sakyaprabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings namely the Mahayana philosophy the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana, A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended illustrated with five colour plates and thirteen monochromes. Price: Rupees Twenty Five (India, Pakistan, Ceylon, Nepal, Bhutan and Sikkim) or Fifty Shillings (other countries).

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