

Book Reviews

John Bray, with Nawang Tsering Shakspo, *A Bibliography of Ladakh*, Warminster: Aris and Phillips, 1988, 153 pp.

Certains terrains sont l'objet d'un grand engouement. On a souvent noté le nombre élevé d'ethnologues qui travaillent chez les Yanomani du Venezuela. Mais s'il y avait un record homologué, c'est sûrement le Ladakh qui le détiendrait. On a rarement vu autant d'écologistes, de linguistes, de géographes humains, de médecins, d'historiens et surtout d'ethnologues se pencher sur une région. Prolongement géographique du Tibet occidental, Etat indépendant jusqu'en 1834, le Ladakh a eu, à partir de 1974, le privilège d'être une région lamaïste largement ouverte aux chercheurs alors que les portes du Tibet, du Mustang, du Bhoutan, du Sikkim, etc. étaient sinon hermétiquement closes, du moins à peine entr'ouvertes. Ceci n'explique pas cela car d'autres régions comme le Lahoul, aussi parfaitement ouvertes, ne semblent pas attirer grand monde.

Devant l'impressionnante masse de communications, articles, notes, rapports, thèses, livres, etc. une clarification était devenue indispensable. Et nul n'était mieux placé pour une telle tâche que John Bray. Parlant couramment le français, l'anglais et l'allemand, il s'est assuré la collaboration de Nawang Tsering Shakspo pour le tibétain, et a su s'entourer de collaborateurs compétents afin qu'aucune référence en ourdou, hindi, japonais, italien, etc. ne manque. D'autre part, J. Bray poursuit lui-même des recherches sur les missionnaires, a participé aux différents colloques sur le Ladakh (Constance, R.F.A. 1981, Pau, France, 1985, Hernhut, R.D.A., 1987 et Bristol, G.B., 1989) et est déjà le traducteur, de l'allemand vers l'anglais du célèbre livre de Ribbach¹.

Le Ladakh fut fermé aux étrangers de 1947 à Septembre 1974. Les travaux peuvent donc se classer en deux.

Avant 1947 on trouvera beaucoup de récits de voyages (Desideri, Moorcroft, Vigne, Cunningham, etc.) la plupart en anglais. Leurs descriptions sont plus souvent orientées vers la géographie, l'économie, les sciences naturelles, voire la démographie, que vers l'ethnographie, la langue, la religion. Un deuxième groupe d'avant 1947 s'était par contre intéressé à ces derniers points: les missionnaires moraves dont l'oeuvre est considérable: Francke, Marx, Heber et Ribbach dont le livre publié en 1940 peut être considéré comme le couronnement de cette première période.

La seconde période est marquée par l'incursion de premiers ethnologues dès l'ouverture. Un groupe d'étudiants de Cambridge m'avait rejoint pour publier les deux premiers rapports qui furent suivis par les travaux de M. Brauen, E. Dargay, etc. A partir du premier colloque sur le Ladakh, le nombre de publications augmente en même temps que les sujets se diversifient. A chaque colloque le nombre de disciplines représentées croît: écologie, développement, médecine, etc. La linguistique est surtout représentée par S. Koshal, tandis que les japonais s'intéressent avant tout aux rituels bouddhiques. Les tibétologues (D. Shuh, H. Uebach) s'ancrent dans l'histoire et font la chasse aux manuscrits.

Cet aspect multidisciplinaire ressort de la Bibliographie de J. Bray. Et si la plupart des travaux concernent les Ladakh bouddhistes, les musulmans et les Dardes bouddhistes (étudiés par R. Vohra) ne sont pas oubliés.

Par sa richesse et sa complétude (il y a plus de 700 entrées, et sur les sciences humaines seulement) la bibliographie de John Bray sera désormais un instrument de travail indispensable pour tout étudiant travaillant de près ou de loin sur l'Himalaya ou le Tibet. L'auteur a pisté le moindre petit article de trois pages datant du XIXe siècle. Large d'esprit, il n'a pas voulu faire de sélection. Tout y figure y compris les ouvrages partiellement consacrés au Ladakh (dans ce cas les chapitres ou les numéros de pages sont indiqués). Chaque titre fait l'objet d'un commentaire de quelques phrases permettant au chercheur de situer l'intérêt de l'ouvrage. Le tout est complété d'un solide index. On aimerait que l'auteur fasse école. A quand des bibliographies détaillées sur les Newars, les Sherpas, et tous les autres peuples qui font l'objet d'études intensives?

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NOTE

1. S. H. Ribbach. *Droga Namgyal. Ein Tibeterleben*. München. Planegg - 1940 (Otto Wilhelm Barth Verlag) English translation under the title *Culture and Society in Ladakh*. Ess Ess Publication. New Delhi 1986.

Bri-gung Chos-rje 'Jig-rten-mgon-po, et al., *Prayer Flags* (trans. Khenpo Rin-poche Könchog Gyaltzen), Ithaca, NY: Snow Lion Publications, 1985, 95 pp. Kun-dga'-rin-chen, *The Garland of Mahamudra Practices* (trans. Khenpo Rinpoche and Katherine Rogers), Ithaca, NY: Snow Lion Publications, 1986, 139 pp.

It was certainly a pleasure to learn that two books in English devoted to one of the least known traditions of Tibetan Buddhism had appeared. As if to show that the fullness of time has come for 'Bri-gung Bka'-brgyud-pa studies, two learned articles on 'Bri-gung-pa philosophy and history have also been published recently (Leonard van der Kuijp, "An Early Tibetan View of the Soteriology of Buddhist Epistemology: The Case of 'Bri-gung 'Jig-rten-Mgon-po," *Journal of Indian Philosophy*, vol. 15 [1987], no. 1 [March], pp. 57-70; Elliot Sperling, "Some Notes on the Early 'Bri-gung-pa *Sgom-pa*," contained in Christopher Beckwith (ed.), *Silver on Lapis*, The Tibet Society, Bloomington [1987], pp. 33-53). Although the fortunes of this sect have varied during different phases of Tibetan religious and political history, we may hope that this sudden surge in interest will be sustained by more translations and close studies in the near future.

Since the two works under review are translations, I intend to treat them as such. I will concentrate particularly on questions of clarity and accuracy. Arrogating to myself the position of a "consumers advocate," I will consider how well these translations fulfill their promise to "deliver the goods" to us as English readers. I will have less to say about *Prayer Flags*, simply because the short texts of 'Jig-rten-mgon-po which form the bulk of it are very difficult to locate in the five volumes of his *Collected Works*, and the translator has not helped us by indicating his sources. The abbreviated retelling of the life of 'Jig-rten-mgon-po (pp. 29-46), extracted from the 'Bri-gung history (written in 1800 A.D.) by the Fourth Che-tshang Rin-po-che (b. 1770 A.D.) is a valuable addition to the knowledge of his life. One might note that the song of 'Jig-rten-mgon-po entitled "The Song of the Five Profound Paths of Mahamudra" (on pp. 55-6) is entirely cited by Kun-dga'-rin-chen in *The Garland of Mahamudra Practices* (pp. 39, 49, 59, 72, 97). It would have been helpful if the translator had supplied some references to show this. The short text on pp. 72-86 of *Prayer Flags* should be read together with *The Garland*, since the former (besides being older) provides a concise summary of the material covered in much more detail in the latter.

I reserve the bulk of my comments for *The Garland of Mahamudra Teachings* since it was possible (although not especially easy) to locate a Tibetan text. The Tibetan title of this work by Kun-dga'-rin-chen is *Lnga-lan Nor-bu'i 'Phreng-ba'i Gsal-byed*. It is found reproduced in a volume with the cover title *'Bri-gung Bka'-brgyud-pa Exegesis of Mahāmudrā and Nā-ro Chos Drug Practice* by Kun-dga'-rin-chen and Rin-chen-phun-tshogs (D. Tsondu Senghe, The Bir Tibetan Society, Bir [1982], pp. 1-105). The following notes are the result of a close comparison of that same Tibetan text with the English translation. As will become clear presently,

the translators of *The Garland* did not use this same publication as the basis for their English version, and this creates problems for criticism, since one cannot be certain which problems might have been occasioned by variants in their Tibetan source (which they do not identify). Quotations below from *The Garland* will be given in double quote marks, while my own suggested readings and translations will be enclosed in single quotes. Page and line references to my text (following Arabic, rather than Tibetan, pagination) are enclosed in square brackets.

On the first page of the translation, p. 21, the "nine graceful states" have no footnote, and are not explained until p. 52, where they are even less correctly called the "nine gestures":

"He makes the nine gestures: the three of body—graceful, heroic, and ugly; the three of speech—laughing, fierce, and frightening; the three of mind—compassionate, frightful and peaceful."

The Tibetan expression is *gar dgu'i nyams* (= *gar-gyi nyams dgu*), and sometimes only eight are given (*nyams brgyad*), in which case the last two are replaced by 'marvelling' (*rmad-byung*). The translations "graceful states" and "gestures" fail to tell us something significant about the nature of the visualized deities and their iconography, and that is that their expressions and gestures must have been consciously stylized to accord with categories shared with Indo-Tibetan traditions of dramatic and poetic 'science' and criticism. These translations are also unsuccessful in conveying a sense of what the "Victorious Complete Enjoyment Body" which possesses these 'dramatic attitudes' (which is certainly a preferable translation) is supposed to be. It is the level where the richness and power (*longs-spyod*) of the Buddhaspeech (*Gsung*) finds its fullest expression, and it is on this level of (pre-)manifestation that the Buddhas are represented with 'adornments' (*rgyan*—the word may also be drawn from literary science, meaning 'poetic device', and as such inclusive of the 'dramatic attitudes') of the royal type. The Buddhas/deities of the "Enjoyment Body" (which I would prefer to render 'Perfect Assets Body', or 'Complete Resources Body') are the most richly represented in Tibetan art and, I think not incidentally, the most diversified 'dramatically' speaking.

On p. 22, the author was *not* saying, "The essence of the Buddha's teaching *can* be shown by the delineation of these four validities." (emphasis mine) What he says is that he (the author) himself 'will teach by establishing [the teachings] through the four truth tests.'

Also on p. 22, the "grey wings of the fivefold path" (*Lnga-ldan Shog-khira-ma*) is, to the contrary, a reference to a manuscript of the *Fivefold Path* which was written on 'multicolored paper' (*shog khra*).

The “Drukyamo” (Gru-skyamo) quoted on p. 22 and again on the following page is another of the many names of Zhe-sdang-rdo-rje (=Ngo-rje-ras-pa/Bal-bu-gongs-pa), credited with authorship of one of the most important early texts of the ‘Bri-gung tradition, the *Theg-chen Bstan-pa’i Snying-po* (= *Bstan Snying*). This Zhe-sdang-rdo-rje was a direct disciple of ‘Jig-rten-mgon-po. See “Dru Kyamo” in *Prayer Flags*, pp. 39–40.

For the quote from the *Uttaratantra* on p. 22, see Maitreya/Asaṅga, *The Changeless Nature*, tr. by Ken & Katia Holmes, Karma Drubgyud Darjay Ling (1985), p. 12.

“Individual liberation” on p. 24 will puzzle readers who do not know that monastic vows of the *Pratimokṣa* are being indicated. This is perhaps not even a very accurate rendering of the book title, which could just as well mean ‘against being tied up’ or, simply, ‘renunciation’ (more to the point, although this remains a scholarly conundrum).

On p. 27, for “sevenfold posture of concentration”, my text has *bsam-gtan-gyi yan-lag lnga* [8.3], which must be, contrary to the explanation on p. 79 (to which the footnote refers us), the five ‘limbs’ of the first (of four) meditative absorptions: conceptualizing, analyzing, happiness, comfort and single pointedness. Of course, the text used by the translators may have read differently here, but we have no way of knowing this.

On p. 27, “created things” is an unfortunate choice of words for ‘compounded things’ (*’dus-byas*). See my comments on p. 99 below. The quote on p. 27 is given without rendering the name of the sūtra, which is *Mtshan-ma Bzang-po’i Mdo* [8.3–4], Tohoku nos. 313, 617, 974(?). My text reads ‘great wellbeing’ (or ‘comfort,’ *bde-chen*) where the translators’ text must have read ‘jigs-chen (“great fear”), and this put their translation of the final two lines in great doubt. Without consulting the quote in its proper context in the sūtra (which is generally advisable), I would provisionally translate, ‘The lord of death is no helper [no respecter] of either your great well-being or of you yourself.’

On p. 28, again, the name of the cited scripture (beginning, “Hell beings are tortured . . .”) is omitted. It is the *Mdo-sde Dran-pa Nyer-bzhag* [9.2]. In the quote itself, I would read ‘wearied,’ or ‘worn out’ instead of “tortured” (for *nyams*), and lines 6 to 7 I would translate:

‘Humans are wearied by shortages in (means and goods for) livelihood.
Divinities are wearied with luxurious living.’

instead of,

“Human beings [are tortured] by dissatisfaction. Gods are tortured by nonawareness.”

On p. 29, the "16 virtues" would seem to be referring explicitly to the sixteen laws (*mi chos bcu-drug*) which form the basis (the constitution?) of the traditional Tibetan legal system, but the contents of the two lists differ. The statement refers back to the quotation and does not belong at the head of the following paragraph. 'One must meditate on the 16 virtues' which are listed in the quotation.

On p. 29, "The verbal expression of this is" should instead be read, 'One must pronounce the following words out loud.'

The passage on p. 32, "Through ignorance, I fall away . . ." is a 'prayer' (*gsol-'debs*), not just a "thought" and it is supposed to be said 'between meditation sessions' (*thun-gyi bar-du*), an expression mysteriously dropped from the translators translation (or was it missing from their text?).

"Precious jewels" on p. 32, is not an accurate translation for *rin-po-che* since this word includes also gold and silver (most likely intended here). A *sor* is not exactly an "inch" and a *khru-gang* is a 'full cubit,' somewhat more than a "foot."

On p. 33, between "all the wealth of gods and human beings is piled up" and "Then say," two lines of text [19.5–6] were dropped.

On p. 34, read for "the Buddha," the 'Mother of (all) Buddhas' (*Rgyal-ba'i Yum*), a common name of the *Prajñāpāramitā* text which is the source for the quote which follows. After that, to my embarrassment, my text is missing the entire section on Guru-yoga which begins on p. 34 and ends on p. 38 [which should be inserted in my text at p. 21.3].

On p. 39, the text cited as "*The Song of Realization of the Fivefold Path*" should, according to my text, be the *Lnga-ldan Dper-brjod-ma*, which was rendered on p. 22 as "setting an example of the fivefold path." Also on this page, read 'seven' for "several" (the seven topics are then listed and discussed one by one).

The quote from Nāgārjuna on p. 41 is from his *Dbu-ma Rin-chen 'Phreng-ba*. The "eight qualities of love" should, but do not, add up to eight.

On p. 44, for "the Buddha said," read, 'It says in the *Sūtra Requested by Maitreya*' (*Byams-pas Zhus-pa'i Mdo*), Tohoku nos. 85, 86, 149(?).

A few lines of my text [30.2–5] are missing in the translation on p. 45 following the line of quote at the top of the page.

On p. 49, "Element of qualities" does not carry much conviction as a translation of *Chos-dbyings* (*Dharmadhātu*). It is better translated 'Realm of Knowable Objects' or something similar. On p. 98, it is rendered "Sphere of reality."

The long quote in the middle of p. 50 should end with the words "generate the five perfections." The remainder is Kun-dga'-rin-chen's explanation [34.1]. The "perfections" (*byang-chub-pa*) are the five 'visible

modes of enlightenment' (*mngon-byang*, =*mngon-par byang-chub-pa*) and should be translated in this or a similar manner, otherwise we might confuse these five "perfections" with another, quite different 'five perfections', the *phun-tshogs lnga* (= *phun-sum-tshogs-pa lnga*). The 'visible modes of enlightenment' concern the gradually more complex visualizations of the *yi-dam* in generation stage meditations.

On p. 51, for "On top of this is a five-spoke vajra" read instead, 'On the right is a double (i.e., crossed) vajra.'

On p. 52, read 'grunting' for "rumbling" (do pigs *rumble*?). The translators delicately avoid a polite expression for 'sexual congress' (*snyoms-par zhugs-pa*) twice on this page. This word is also used for the peaceful coexistence of subject and object in contemplation. Footnote 51 obfuscates the distinction (which of course needs to lead to nondistinction) between the wisdom and pledge entities.

On p. 53, for "dissolve within you," read 'while they are dissolving within you, self-empowerment is necessary.'

On p. 54, "sources" is too weak and general a translation for *skye-mched*, the internal and external sensory potentialities, those factors which 'give rise to' (*skye*) and 'intensify' (*mched*) sensory experience. "Three of 12" should read 'three or twelve.' "Composite" would be better translated 'having weight' (*brdos-bcas*, = *gdos-bcas*) or 'material, substantial.' "Composite" should be reserved for translating '*dus-byas*' (see comments on p. 99 below).

On p. 55, my text reads *Lta-ba Mdor-bsdus* [43.3], where the translation reads "Naropa said." Quotes from the same text, again without supplying the title, are found at the top of p. 73 [65.3] and on following pages.

On p. 56, my text is lacking the entire sentence beginning, "This is an unswerving attention . . ." [43.5] The metaphor of "mist on a mirror" would be more clearly (and literally) translated 'breath on a mirror' (*dbugs ni me-long-la*).

On p. 57, the fish 'emerge' (*ldang-ba*) just as the illusion net 'emerges' (for the image, see Per Kvaerne, *An Anthology of Tantric Songs* [Bangkok 1986], p. 32).

On p. 58, the quote from the *Hevajra Tantra* may be traced at pt. I, chap. 8, verse 36 (David Snellgrove, *Hevajra Tantra*, Oxford 1980).

On p. 61, the set of verses beginning, "I offer praise to you . . ." omits about half of the verses in my text [50.1-2]. The arrangement of this and the following page could have been clarified by more explicitly stating in the beginning that prostration (with its three branches) and offering (with its three branches) are the first two of the 'seven limbs' (as listed later on p. 62) which, to add to our confusion, are called "seven-branched offering" at the same time that one of these seven is "offering" as well.

The 'seven limbs' (*yan-lag bdun*) are seven sections included in the body of almost every Buddhist ritual performed in Tibet (source: *Samantabhadra-praṇidhāna-rāja?*). My text follows the seven one by one without awkwardly placing a list in the middle, as does the translation (without always indicating with *which* of the seven limbs any particular passage might be concerned). 'Limb' is preferable to "branch" as a translation for *yan-lag*, since human 'limbs' form the concrete basis for the derived categorical abstraction. Similar to the English word 'limb,' it may also (but secondarily) be applied to the main appendages of trees (more properly, *yal-ga*).

On p. 63, the translation "natural state without having any thought at all" sounds like the controversial teachings of the Chinese master Hwa-shang Ma-ho-yen, while my text [53.3] has only one word, *ma-bcos-par*: 'without tampering or conscious interference, settle the mind.' Later, on p. 70, the same word is better rendered, "natural, unartificial state."

The Anglicized, Tibetanized Sanskrit of the lengthy lineage prayer on pp. 64–66 is perhaps useful for chanting, but at least my text gives an interlinear Tibetan translation so that it is easier to identify the Tibetan teachers who are named there. [55.3–57.1] The translation omits the directions following the lineage prayer, that one should offer a *mandal* with the seven-limbed worship.

On p. 67, "Set your mind in the nonduality of the mahamudra state" is replaced in my text with 'Be mindful. Keep an even-toned attitude. Keep a distance from anxieties' (*dran-pa rgyag/ ro-snyoms byed/ re-dogs phral-la bzhaḡ*).

On p. 68, the "great bliss and emptiness" is 'great bliss [deriving from] embracing' (*kha-sbyor bde-chen*) in my text [58.5].

On p. 70, "conditioned" should be 'unconditioned' [61.5].

On p. 71, "unceasing" should be 'unobstructed' [63.6]. "Without duality" should be 'without added conceptualization' (*rtog-med*). The "three spheres of conceptuality" are not explained here. They are the action, the thing acted on, and the actor. They do make an appearance later on—pp. 98, 100, and note 110.

On p. 76 to 77, I would have preferred a more literal rendering of *shor-sa* as 'places where one might get lost' instead of "ways of misunderstanding" and of *gol-sa* as 'side-routes' rather than "places of possible error." These go with an extended Path metaphor in Buddhism which is better if kept. "Mistaking the nature of emptiness" should be 'getting lost thinking that emptiness has the same nature as knowable objects (*shes-bya*),' and thus the general point of this paragraph is missed. It ironically falls into the same error that is warned against: "the nature of the object to be known—emptiness." The point is that emptiness is not just another

knowable object. “*Mistaking the antidote*” should be ‘getting lost thinking of emptiness as an antidote.’

The quote from the work of Naropa started on p. 77 does not end until the words “free from the conventional nature” on p. 78. The quote following “As the Buddha said” on p. 78 is from the *Laṅkāvatāra Sūtra* (Tohoku no. 107).

On p. 79, “*The Technique of Time of Practice*” paragraph is found in my text [75.3] as the third, not the second, subsection. Still, this apparent rearrangement may have been intended to give the translation a more logical order than is actually found in the text (although this cannot be known without consulting *the translators’* text).

On p. 80, “pay no attention to it” is better if made more literal—‘do not follow after it’ or ‘do not pursue it’ (*rjes-su mi ’brang-bar* [76.5]). On the top of p. 87, it is better translated. “Forehead” should be ‘top of the head’ (*spyi-bo*).

The story about ‘Jig-rten-mgon-po’s mother on p. 82 is rather remarkable in that it has clearly undergone some changes in the retelling since the version in the biography by Sher-’byung, the nephew of ‘Jig-rten-mgon-po. In our text it is said that a neighbor woman’s husband died, while in the biography the problem was that the neighbor woman had no children (see *The Collected Works of ‘Bri-gung Chos-rje ‘Jig-rten-mgon-po* [N. Delhi 1969], vol. 1, p. 46.5 ff.). The two stories are identical otherwise, although not entirely identical in wording; the moral remains the same.

Replace “no method” on p. 83 with ‘no way to do it’ (*bya thabs med* [80.4]).

‘Diligence’ seems a better translation for *brtson-’grus* (on p. 84) than does “effort,” especially since the emphasis is on the long term and “effort” as such is counterindicated in Mahāmudrā works. *Lta-stangs* in the quote from Tilopa means the ‘fixed gaze’ cultivated by yogins, not “attaining the view.” This is proven also by the explanation following the quote.

On p. 86, “accepting some and rejecting others” should more accurately be ‘promoting some and hindering others’ [84.5]. One wishes that the “text called *Seven Ways of Settling the Mind*” could have been identified. One might suspect that in actuality seven different texts are being referred to (just as the ‘seven texts,’ *sde-bdun*, in logical works refers to seven books considered essential to the understanding of logic). My text reads *ma-bcos-pa-la grub-pa sde bdun* [84.6]. Kun-dga’-rin-chen would seem to be saying that these texts form the basis for his discussion of ‘untampered’ (*ma-bcos-pa*). It is more likely, however, that it is not a question of texts at all; he is referring to the ‘seven types of attainments,’ the seven topics just discussed by him, and that ‘untampered,’ among

the seven, forms the basis (*gzhi*), while, as he says in what follows, the first topic (“not taking things to mind”) *subsumes* the other six.

On p. 87, “seeing faults in conceptual thought and seeing good qualities in nonconceptual thought” should read ‘Do not view mental conceptions as faults and do not view nonconceptuality as a positive quality.’ [86.2] The work by Tilopa quoted here is his *Phyag-chen Gang-ga-ma* [86.4], his precepts to Naropa given on the banks of the Ganges. “One’s own birth and death” is a mistake. This line should translate, ‘They [thoughts, conceptions] produce and dissolve themselves like water waves,’ (*rang-byung rang-zhi chu’i pa-tra ’dra*), but my text for this entire quotation is quite different from the translation, leading us to suspect textual disparities.

On p. 88, “the Buddha said” refers to the *Nanda Staying in the Womb Sūtra* (*Dga’-bo Mngal Gnas*), Tohoku no. 57. The passage beginning, “The teachings of the Buddha” and ending “will be liberated” is a quotation masquerading as the words of Kun-dga’-rin-chen. The sūtra source is the *Meeting of Father and Son* (*Yab Sras Mjal-ba*) [88.2], Tohoku no. 60.

The quote introduced by “The Buddha said” on p. 89 is from the *Sūtra on Meditating Well on Faith in Mahāyāna* (*Theg-pa-chen-po-la Dad-pa Rab-tu Bsgoms-pa’i Mdo*), Tohoku no. 144.

The quote from Gampopa (Sgam-po-pa) on p. 91 should be translated

‘The mind as it actually is, naturally-arrived-at, is the light of dharmas (knowable objects).

Therefore appearances and mind are an inseparable pair.’ [92.2]

instead of

“Mind is the innate Truth Body;
Form is the light of the innate Truth Body.
Thus, form and mind are inseparably united.”

The final quote on p. 94 is from the *Sūtra Assuaging the Grief of the Great King Ajātaśatru* (*Rgyal-po Chen-po Ma-skyes-dgras ’Gyod-pa Bsal-ba’i Mdo*) [97.3], Tohoku no. 216.

On p. 97, the quote from the “Prajñāparamita Sutra” is, to be more exact, from the *Ratnaguṇasamcayagāthā* (*Mdo Sdud-pa*). The quote beginning, “Dedication in which . . .” on p. 98 is also from this sūtra.

The quote at the very end of p. 98 beginning, “the innate root . . .” is from the *Bodhisattva Confession* (*Byang-chub Ltung-bshags*).

On p. 99, “caused phenomenon” should be ‘compounded thing’ (*’dus-byas*) [100.2]. “Cannot produce an effect” should be ‘is meaningless’ (*don-med yin*). “Noncreated object” should be ‘uncompounded thing’ (*’dus ma byas*). “Nonproduct” should also be ‘uncompounded thing’ (*’dus ma byas*). Translating what amounts to the same term three different ways on the same page makes it difficult to follow the argument, and creation

is a very problematic concept for Buddhist philosophers. "The Buddha said" refers to the *Bhadracaryāpranidhānarāja* (*Bzang Spyod*) [101.1], Tohoku nos. 1095, 44 (pt. 4), 4377.

"The Buddha says" on p. 100 refers to a tantra, the *Secret Moon Spot* (*Zla Gsang Thig-le*) [102.6], Tohoku no. 477.

The "female water-sheep" year is 1523 A.D. Thus we know that it is a work of Kun-dga'-rin-chen's mature years. Few readers will know how to transform Tibetan years into Christian era years, so it is important to translate this as well.

If we consider all these observations together, most of them are questions of clarity rather than of accuracy. Serious inaccuracies are few and far between, but I hope they will be carefully reconsidered in the second edition. I believe that this translation is one of the best of its genre to appear so far. Given a small amount of interest and patience, it is remarkably readable, and the reading will certainly prove its worth to anyone who is interested in Buddhism and its tantric component in Tibetan Buddhism. In fact, if I did not believe that it was both a good translation and a good book to translate, I would not have taken the effort to examine it so closely.

My main criticism, which is not specifically aimed at this book, is that translators should show more respect for the Tibetan texts on which their translations are based. If the text cannot be reproduced, at least a very clear bibliographical reference with the original Tibetan language title (including a description of the text in the case of manuscripts or blockprints) must be given. This information is important not only to librarians and bibliographers, but to the growing number of people who might want or need to consult the original Tibetan text. Needless to say, this is also important for criticizing translation work, and there has never been a translation that could not benefit from criticism. I hope that in the future those publishers such as Snow Lion who are giving the most support to translations from Tibetan will make full bibliographic details a prerequisite for publication.

I hope those same publishers will begin showing the respect due to the Tibetan authors and start putting their names in a prominent place on the front cover. Hiding the names of Tibetan authors has become a publishing tradition, but it is a wrong tradition. Could anyone imagine giving Voltaire or Lévi-Strauss such shabby treatment? Finally, it will be important for future students of these books to be able to fully identify the sūtras and tantras quoted within their pages rather than disguising them, as this book so often does, under so many vague references to what "The Buddha said."

Dan Martin
Jerusalem

Rohit Vohra, *The Religion of the Dards in Ladakh: Investigations into Their Pre-Buddhist 'Brog-pa Traditions*, Luxembourg: Skydie Brown International, 1989, 165 pp.

This volume gives a useful compilation of ethnographic observations on the Indo-Aryan speaking groups of the Dah and Hau Valleys of the north-eastern Pakistan Karakoram. Vohra here is to be complemented on his assiduous descriptions of festivals, which in detail fully match those of Francke. The book makes the point that since these groups have been only marginally Islamicized or influenced by Buddhism and might be held to represent a clue to the past, they are of major anthropological interest.

Some might regard the bibliography as making omissions, but this is not such a critical matter for a volume perhaps primarily intended as an ethnographic and historical monograph. However, the linguistic gaps on common Tibetan terms should be corrected: for example, while we are told that '*brog-pa*' is an occupational name used for some Dard as if it could help clarify the matter of ethnic identity, the fact that it is the common and widely-known Tibetan term for pastoral people is omitted; similarly the fact that '*go*' is the Tibetan *mgo* does not seem to be noted.

The major conceptual problems of speculative reconstruction are well-known to the comparativist and sociologist, but the present work does not face the same squarely. Instead of critical analysis, the closest of detailed material descriptions goes hand in hand with the most speculative of cultural and evolutionary reconstructions and comparisons. In practice, the work moves around cultural material by connections at times variously genetic, historical, contiguous and structural, amplified by references to 19th century literature; the theoretical background appears to be some historical idea of ethnicity, but neither this nor the 19th century literature is treated critically. For example, while in one place Vohra notes that one has to differentiate between the term "dard" as it is used in modern literature and the folklore on "the Daradas", the book does not follow this distinction.

In this volume the advances of twentieth century anthropological theory and ethnographic method (especially the more recent critical literature on ethnicity and its relation to state formation), are not fully taken advantage of. While the presentation here exacerbates this shortcoming, overall this is not so much the problem of Vohra alone as with this school of German Ethnology, in which not only the subject matter but also at times the very style of analysis are reminiscent of a bygone era. In a subsequent publication it is to be hoped that the analysis and presentation might be refined both for clarity and to make the work of

more general interest than to specialists on north-west Himalayan peoples and Indo-Aryan mythology alone.

Graham E. Clarke
Oxford

Dieter Schuh, *Urkunden und Sendschreiben aus Zentraltibet, Ladakh und Zanskar*, 1. teil (Monumenta Tibetica Historica, Abt. III, Bd. 2), Sankt Augustin: VGH Wissenschaftsverlag, 1976, 324 pp.

Dieter Schuh und L.S. Dayab, *Urkunden, Erlasse und Sendschreiben aus dem Besitz sikkimesischer Adelshäuser und des Klosters Phodang* (Monumenta Tibetica Historica, Abt. III. Bd. 3), Sankt Augustin: VGH Wissenschaftsverlag, 1978, 415 pp.

Seit 1976 werden im Rahmen der Monumenta Tibetica Historica (MTH) tibetische Geschichtsquellen, die im allgemeinen nur schwer zugänglich sind, für die westliche Wissenschaft zugänglich gemacht. Die Texte werden ediert—für eine qualitativ einwandfreie Faksimile-Edition erweist sich das Großformat (DIN A4) der einzelnen Bände als besonders günstig—, beschrieben, analysiert und teilweise oder zur Gänze übersetzt. Somit bleiben sie nicht der kleinen Anzahl von Spezialisten vorbehalten, sondern werden einem größeren Kreis von Tibetologen, aber auch von Historikern, Kulturhistorikern und Soziologen zugänglich gemacht, die sich mit der Geschichte Asiens beschäftigen.

Als Herausgeber sowohl der gesamten MTH als auch deren einzelner, thematisch gegliederter Abteilungen konnten mit D. Schuh, L. Petech, R. A. Stein, G. Uray, R. O. Meisenzahl und H. R. Kämpfe namhafte Gelehrte gewonnen werden.

D. Schuh fungiert dabei nicht nur als Herausgeber der gesamten Serie, sondern auch der Abteilung I (Scriptores) sowie der Abteilung III (Diplomata et Epistolae), der die beiden vorliegenden Bände zugehören.

Obwohl die Bedeutung dieser Gruppe von Quelltexten in der europäischen Geschichtsforschung seit langem bekannt ist, fanden sie im Rahmen der Tibetologie bisher kaum die entsprechende Beachtung. Schuh kommt das Verdienst zu, diesen Texten größere Beachtung verschafft zu haben und eine Anzahl davon in vorbildlicher Weise in Edition, Analyse und Übersetzung wissenschaftlich erschlossen zu haben.

In Band 2 dieser Abteilung, *Urkunden und Sendschreiben aus Zentraltibet, Ladakh und Zanskar*, 1. Teil: *Faksimiles*, publiziert Schuh 96 Dokumente

auf 267 Faksimiletafeln + 4 beigelegten, doppelseitigen Ergänzungstafeln (diese Dokumente sind ediert in MTH III, 4, 1979; eine Übersetzung ist geplant). Es handelt sich dabei um Herrscher- und Privaturkunden, die während zweier Forschungsreisen im Raume Darjeeling (1973) und Ladakh-Zanskar (1975) gesammelt und verfilmt wurden.

Die Einleitung (S. 1–56) bietet eine Inhaltsangabe und äußere Beschreibung der Urkunden, sowie einen kurzen Bericht über die beiden Forschungsreisen, insbesondere der Ladakh-Zanskar Expedition des Jahres 1975, illustriert durch 37 ganzseitige Fototafeln (S. VII–XLIII).

Die Urkunden umfassen den Zeitraum von 1642 (Dokument 50) bis zum Beginn des 20. Jhs und sind ihrem Fundort nach geordnet: Herrscher- und Privat-“Urkunden der Kirchenadelsfamilie ‘Gro-mgon bla-brañ’, die insbesondere als Quellen für die Sozialgeschichte des Sa-skya Fürstentumes von Interesse sind (Dokumente 1–38);

“Urkunden der Bauernfamilie bKra-sis rtse” aus Darjeeling (Dokumente 39–41);

“Urkunden der ‘Library of Tibetan Works and Archives’ in Dharamsala” (Dokumente 42–46);

“Urkunden aus Ladakh” (Dokumente 47–80);

“Urkunden aus Zanskar” (Dokumente 81–96).

Band 3 dieser Abteilung, *Urkunden, Erlasse und Sendschreiben aus dem Besitz sikkimesischer Adelshäuser und des Klosters Phodang*, beinhaltet 54 Dokumente vom 18.–20. Jh., die von Schuh anlässlich einer Forschungsreise 1977 gesammelt wurden. Sie sind sowohl als Faksimiles (von erstklassiger Qualität) als auch in Umschrift, streng diplomatisch, ediert und genau beschrieben und analysiert. Vom Typ her unerschlossene, historisch besonders interessante sowie sehr kurze Dokumente sind weitgehend in sorgfältiger Übersetzung vollständig wiedergegeben. Von den übrigen sind historisch bedeutsame Passagen übersetzt, der Rest ist durch detaillierte Inhaltsanalysen erschlossen.

Die Urkunden sind thematisch nach folgenden Gesichtspunkten zusammengestellt:

“Herrscherurkunden zur Überantwortung von Ländereien und Privilegien, Erlasse (Dokumente 1–14);

“Ernennungsurkunden” (Dokumente 15–19);

“Sendschreiben von Herrschern” (Dokumente 20–23);

“Private Sendschreiben” (Urkunden 24–33);

“Klosterurkunden” (Dokumente 34–35);

“Spendenaufrufe” (Dokumente 36–37);

“Unkostenaufstellungen und Quittungen” (Dokumente 38–53);

“Sonstiges”, i.e. eine Eidesleistung der verschiedenen Adelshäuser Sik-kims zur Wiederherstellung der alten Rechtsordnung (Dokument 54).

Besonders hervorzuheben sind die beiden Indizes, die den Band beschließen. Das "Verzeichnis der wichtigsten orthographischen Abweichungen" (S. 399–404) gibt alle in den publizierten Dokumenten vorkommenden wichtigen Abweichungen von der normierten Orthographie des Schrifttibetisch an, zusammen mit den jeweiligen 'korrekten' Formen. Ein "Tibetischer Orts- und Namensindex" (S. 404–415) verzeichnet neben geographischen und Personennamen auch wichtige und seltene *termini technici*, deren Bedeutung in den gängigen tibetischen Wörterbüchern nicht verzeichnet ist.

Abschließend bleibt nur, der Hoffnung Ausdruck zu verleihen, daß der hohe Standard bei der Edition und Bearbeitung historischer Urkunden, der von Schuh und den MTH vorgegeben wurde, zukünftigen Publikationen als Maßstab dienen möge.

*Helmut Tauscher,
Wien*

Derek Waller, *The Pundits: British Exploration of Tibet and Central Asia*, Lexington, KY: University Press of Kentucky, 1990, 327 pp.

One aspect of Tibet even debunkers find hard to downplay is its geography. Others are those stories of courage, danger and espionage in Tibet's exploration by foreigners. There is comedy, tragedy and fascination in the 19th century tales of imperialist machinations.

Derek Waller has combined these aspects in a well researched and referenced yet fast reading summary. He has emphasized the activities of the non-European explorers employed by the British Raj. He has clearly pictured the contrasting ideas and attitudes of the participants on the British side. There were those interested solely for the sake of science or excitement. Others were concerned primarily with prestige or cost/payoff questions.

Waller has not watered down the dramatic aspects of espionage and explorations. But he has focussed more narrowly than some specialists would prefer, citing almost solely British views and references. Other references, all but exclusively European, are almost entirely in English. But while others, whom Waller cites, have written about the pundits, this book is the first to draw together and index the major portion of all published details. Much of this material is not readily found. So the volume serves its purpose.

Serious Tibetologists know that the study of the geography of Tibet did not begin with the British. Vasilieva, beginning about 1840, trans-

lated the Tibetan geography of Smin-grol-sprul-sku. When this was published in Russian, the names of places were given not only in Russian phonetic transcriptions but also with Tibetan characters. In 1792, Lu Hua-chi published a geography of Tibet (*Wei-tsang t'u-shih*). In 1831, Father Hyacinth Bitchourin published a map with his geographical memoirs in Russian (*Istoria Tibeta i Khukhunora*). Prior to the first work of the Pundits, the Abbe Huc and Pere Auguste Desgodins had already made and published their travels. Their works are referenced only in English.

But it is probably unfair to fault an author for not doing what he never intended. His memoir does present a fairly complete picture of the activities of the Pundits, the so-called "native" (i.e. Hindu, Muslim and Buddhist) explorers. The only legitimate complaint has to do with the quality of the maps. Unfortunately, the best map with the book is on the dust cover. One has only to compare the area of Yamdrok-tso there and in the inside maps to see what is missing. There are many better maps available, and the serious reader might prefer having at hand one of Edward Stanfords International maps. South-Central Tibet is available in a 2nd edition, published in 1989.

It is instructive to follow the conflicts in thinking of the various participants in the explorations. Captain Thomas George Montgomerie, who master minded many of the British efforts, had noted the Chinese geographical successes using Jesuits. So he felt the British might "get at least as good work out of some of the natives of Hindostan." John Hudson sent a Brahmin posing as a physician "with medicine for those who are so unfortunate as to become his patients."

Few agents proved unreliable. Most, like Abdul Hamid, Nain Singh, Hari Ram, Ugyen Gyatso (U. G.), Kishen Singh (A. K.), Abdul Subhan (the Munshi), Rinzing Namgyal (R. N., actually Kunlay Gyatso Laden La), Sarat Chandra Das and Hari Ram did remarkable work under trying and perilous conditions. Not all survived.

The furor about espionage charges, involved with the release and exchange of geographical information involving the Russians, is well covered by Waller, at least from the British side. Questions of leaks and secrecy continue to plague the world when developments in knowledge involve the safety or death of people and organizations. Facts are durable and the truth will out, express possibly a too optimistic view of reality in an imperfect world. So it is instructive to read about "publish and perish" problems in the past.

A final word is to express pleasure that the book is printed on acid free paper, and the price a relatively modest \$30.

*Braham Norwick
New York*

Ken Winkler, *A Thousand Journeys: The Biography of Lama Anagarika Govinda*, Dorset: Element Books, 1990, 182 pp.

It may be unfair for one unrewarded by strong mystical experiences to review this biography. For Govinda and his biographer belong to that significant coterie of western Tibetologists who not only consider themselves as Buddhists, but appear to accept the reality of aspects others consider dubious. This book will surely appeal to those who share such beliefs. It has value also for those who met and admired Govinda's charismatic character.

Ken Winkler has done a reasonable job for one who, like his protagonist, gives indications of floating through the air. He seems to have made many trips and checked the records where his own recollections of Govinda did not suffice. But even he has had to face the fact that Govinda remains a somewhat mysterious figure.

Govinda was a mystic. Though he worked with Sanskrit and Tibetan documents, he felt that any "philologically objective and correct translation" wasn't sufficient to express their essentials. So some of his work seems oneirocritical rather than objective. His published diagrams and structures seem at times to resemble Boolean geometry as much as the underlying Buddhist philosophy.

Govinda's credos went beyond those of the average scholar. For example, he claimed that "for me, rebirth is neither a theory, nor a belief, but an experience." He then went on to write that his known (but unnamed) precursor had passed away about 100 years before. Could he have meant his namesake, the Ernst Hoffman famous for the *Tales of Hoffman*? For Govinda had been born Ernst Lothar Hoffman, in Kassel, some time about the beginning of this century. It is perhaps significant that no exact date of birth is given, though it must have appeared on official documents which burden all world travellers.

One finds in this biography a series of fascinating details of the international travels and friendships Govinda, and his wife, Li Gotami (nee Rati Petit), made in their active lives. Govinda himself had studied art in Italy, worked for the International Buddhist Union, and taught in various places in India. He had travelled in Ceylon and Burma.

Just prior to WW II, in the area of Almora, he and Li Gotami had been guests of the Boshi Sens and of Walter Evans-Wentz. Shortly after the war, Govinda and Li Gotami went on prolonged pilgrimages into Tibet. The resultant books, *The Way of the White Clouds* (Shabhala Publications), by Govinda, and *Tibet in Pictures*, by Li Gotami, are both of value. The two volumes of *Tibet in Pictures* (Dharma Publishing) have unusually clear photographs of people, monasteries and images destroyed not long after.

Also of interest are some of the stories of Govinda's contacts with the Hippies, the Zen groups, and others who were in those multidimensional consciousness movements so strong in the post WW II period. The biography indicates the problems faced by a contemplative with a successful desire to spread the doctrine. The book has about two dozen illustrations and photographs which give a visual clarity to the passage of years and the varied encounters of Govinda and his wife.

*Braham Norwick
New York*
