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Table des Matières récapitulative des nos. 1-15



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des numéros 1-15*



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Directeur : Jean-Luc Achard

Comité de rédaction : Anne Chayet, Pierre Arènes, Jean-Luc Achard.

Comité de lecture : Pierre Arènes (CNRS), Ester Bianchi (Dipartimento di Studi sull'Asia Orientale, Venezia), Anne Chayet (CNRS), Fabienne Jagou (EFEO), Rob Mayer (Oriental Institute, University of Oxford), Fernand Meyer (CNRS-EPHE), Françoise Pommaret (CNRS), Ramon Prats (Universitat Pompeu Fabra, Barcelona), Brigitte Steinman (Université de Lille) Jean-Luc Achard (CNRS).

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Table des Matières récapitulative des numéros 1-15

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avec la généreuse collaboration (par ordre alphabétique) de :

Oriol Aguilar, Pierre Arènes, Ester Bianchi, Zeff Bjerken, Anne-Marie Blondeau, Etienne Bock, Cathy Cantwell, Anne Chayet, Kuzang Choden, Bryan Cuevas, Hildgard Diemberger, Janet Gyatso, Amy Heller, Nathan Hill, Guillaume Jacques, Samten Karmay, Lara Maconi, Dan Martin, Rob Mayer, Ferran Mestanza, Santiago Lazcano, Shen-yu Lin, Yasuhiko Nagano, Françoise Pommaret, Françoise Robin, Tenzin Samphel, Daniel Scheidegger, Peter Schwieger, Helga Uebach, Roberto Vitali, et Richard Whitecross.



Sommaire

Numéro 1	11
Pierre Arènes: "Herméneutique des <i>Tantra</i> : les "Six extrêmes (ou possibilités alternatives)" (<i>saṅkoṭi</i> ; <i>mtha' drug</i>). A propos d'un exemple de prégnance des modèles exégétiques des <i>sūtra</i> "	11
Jean-Luc Achard: "La Base et ses sept interprétations dans la tradition rDzogs chen"	11
Jean-Luc Achard: "La liste des Tantras du <i>rNying ma'i rgyud 'bum</i> selon l'édition établie par Kun mkhyen 'Jigs med gling pa"	12
Numéro 2 — Spécial Lha srin sde brgyad	14
Pascale Dollfus: "De quelques histoires de <i>klu</i> et de <i>btsan</i> "	14
Françoise Pommaret: "Etres soumis, Etres protecteurs : Padmasambhava et les Huit Catégories de Dieux et Démons au Bhoutan"	14
Samten Karmay: "Une note sur l'origine du concept des huit catégories d'esprits"	15
Brigitte Steinmann: "Les <i>Lha srin sde brgyad</i> et le problème de leur catégorisation — Une interprétation"	16
Numéro 3	17
Anne Chayet: "A propos des toponymes de l'épopée de Gesar"	17
Brigitte Steinmann: "La naissance de Lhasin Devge Dolma : une genèse affective du social"	17
Jean-Luc Achard: "Rig 'dzin Tshe dbang mchog grub (1761-1829) et la constitution du <i>rNying ma rgyud 'bum</i> de sDe dge"	18
Numéro 4	19
Pierre Arènes: " De l'utilité de l'herméneutique des <i>Tantra</i> bouddhiques à propos d'un exposé de l'appareil des "Sept Ornaments" par un doxologue érudit dge lugs pa dBal mang dKon mchog rgyal mtshan (1764-1863)"	19
Dan Martin: "Bon Bibliography : An Annotated List of Recent Publications"	20
Jean-Luc Achard: "Contribution aux nombrables de la tradition Bon po : <i>L'Appendice</i> de bsTan 'dzin Rin chen rgyal mtshan à la Sphère de Cristal des Dieux et des Démons de Shar rdza rin po che"	20
Numéro 5	22
Brigitte Steinmann: " The Lost Paradise of the Tamang shaman — Origins and Fall"	22
Anne Chayet: "A propos d'un premier inventaire des monastères bon po du Tibet et de l'Himalaya. Notes de lecture"	22
Jean-Luc Achard : "bsTan gnyis gling pa (1480-1535) et la Révélation du <i>Yang tig ye shes mthong grol</i> "	23

Numéro 6	24
Zeff Bjerken: "Exorcising the Illusion of Bon "Shamans": A Critical Genealogy of Shamanism in Tibetan Religions"	24
Françoise Pommaret: "Rituels aux divinités locales de Kheng 'Bu li (Bhoutan central)"	24
Nathan Hill: Compte rendu de : "Paul G. Hackett. A Tibetan Verb Lexicon: Verbs Classes and Syntactic Frames. 2003"	25
Numéro 7	26
Cathy Cantwell: "The Earth Ritual : Subjugation and Transformation of the Environment"	26
Françoise Robin: "Tagore et le Tibet"	26
Santiago Lazcano: "Ethnohistoric Notes on the Ancient Tibetan Kingdom of sPo bo and its Influence on the Eastern Himalayas"	27
Jean-Luc Achard: "Le mode d'émergence du Réel — les manifestations de la Base (<i>gzhi snang</i>) selon les conceptions de la Grande Perfection"	28
Numéro 8	29
Ester Bianchi: "Sādhana della divinità solitaria Yamāntaka-Vajrabhairava — Traduzione e glossario della version cinese di Nenghai (Parte I)"	29
Daniel Scheiddeger: " Lamps in the Leaping Over "	30
Oriol Aguillar: " Los linajes de transmisión de Nyag bla Padma bdud 'dul "	30
Ferran Mestanza: " La première somme philosophique du bouddhisme tibétain. Origines littéraires, philosophiques et mythologiques des "Neuf états de la Voie" (<i>theg pa rim pa dgu</i>)"	30
Numéro 9	32
Anne Chayet: "Pour servir à la numérisation des manuscrits tibétains de Dunhuang conservés à la Bibliothèque Nationale : un fichier de Jacques Bacot et autres documents"	32
Numéro 10	33
Ester Bianchi: "Sādhana della divinità solitaria Yamāntaka-Vajrabhairava — Traduzione e glossario della version cinese di Nenghai (Parte II)"	33
Bryan Cuevas: "Some Reflections on the Periodization of Tibetan History"	33
Cathy Cantwell & Rob Mayer: "Two Proposals for Critically Editing the Texts of the <i>rNying ma'i rGyud 'bum</i> "	33
Anne Chayet: "Pour servir à la numérisation des manuscrits tibétains de Dunhuang conservés à la Bibliothèque Nationale : II. Un fichier de Marcelle Lalou"	34
Nathan W. Hill: "The Old Tibetan Chronicle — Chapter I"	35

Numéro 11 — The sGang steng-b rNying ma'i rGyud 'bum manuscript from Bhutan	36
Cathy Cantwell & Rob Mayer: Introduction	36
Cathy Cantwell, Rob Mayer, Michael Kowalewky & Jean-Luc Achard: The Catalogue section	36
Numéro 12	37
Guillaume Jacques: "Le nom des <i>nakṣatrāṇi</i> en tibétain"	37
Oriol Aguillar: "La Roca Blanca de Lhang lhang — Un santuario en Nyag rong"	37
Daniel Scheiddeger: "Different Sets of Channels in the Instructions Series of Rdzogs chen"	37
Brigitte Steinmann: "De la cosmologie tibétaine au mythe de l'Etat — Historiographie rnyingmapa tamang (Népal)"	38
Thubten Gyalcen Lama: "Tamang jātibāre sangkshipta śabda citra « Traité sur l'origine de la caste tamang » (trad. Brigitte Steinmann)"	38
Thubten Gyalcen Lama: "Book List of Tibetan History for Tamang Study"	39
Shen-yu Lin: "The Tibetan Image of Confucius"	39
Numéro 13	40
Guillaume Jacques: "Deux noms tangoutes dans une légende tibétaine"	40
Etienne Bock: "Coiffe de paṇḍit"	40
Richard W. Whitecross: "Transgressing the Law: Karma, Theft and Its Punishment"	41
Jean-Luc Achard: "L'irruption de la nescience — la notion d'errance saṃsārique dans le rDzogs chen"	42
Numéro 14 — Tibetan Studies in Honor of Samten G. Karmay — Part I. Historical, Cultural and Linguistic Studies — Edited by Françoise Pommaret and Jean-Luc Achard	43
Françoise Pommaret: Préface	43
David Snellgrove: "How Samten came to Europe"	43
Françoise Pommaret: "The Messed Up Books (<i>Pecha trok wa la</i>). A personal recollection of Samten G. Karmay and the O rgyan chos gling catalogue (Bhutan)"	43
Dan Martin: "Veil of Kashmir — Poetry of Travel and Travail in Zhangzhungpa's 15th-Century Kāvya Reworking of the Biography of the Great Translator Rinchen Zangpo (958-1055 CE)"	43
Helga Uebach: "From Red Tally to Yellow Paper — The official introduction of paper in Tibetan administration in 744/745"	44
Anne Chayet: "A propos de l'usage des termes "nyin" et "srib" dans le <i>mDo smad chos 'byung</i> "	44
Janet Gyatso: "Spelling Mistakes, Philology, and Feminist Criticism: Women and Boys in Tibetan Medicine"	45

Yasuhiko Nagano: "A preliminary note to the Gyarong color terms"	45
Amy Heller: "Observations on an 11th century Tibetan inscription on a statue of Avalokiteśvara"	46
Lara Maconi: "Au-delà du débat linguistique : comment définir la littérature tibétaine d'expression chinoise ? "Spécificités nationales" et "spécificités régionales"	46
Tashi Tsering: "sMar kham s 'bom rnam snang ngam / lha 'dus rnam snang gi skor la cung zad gleng ba"	47
Numéro 15 — Tibetan Studies in Honor of Sam-ten G. Karmay — Part II. Buddhist & Bon po Studies — Edited by Françoise Pommaret and Jean-Luc Achard	48
Anne-Marie Blondeau: "Contribution à l'étude des huit classes de dieux-démons (<i>lha srin sde brgyad</i>)"	48
Anne-Marie Blondeau: "Le Réseau des mille dieux-démons : mythes et classifications"	48
Tenzin Samphel: "Les <i>bKa' brgyad</i> — Sources canoniques et tradition de Nyang ral Nyi ma 'od zer"	49
Matthew Kapstein: "The <i>Sun of the Heart</i> and the <i>Bai-ro-rgyud-'bum</i> "	50
Cathy Cantwell & Rob Mayer: "Enduring myths: smrang, rabs and ritual in the Dunhuang texts on Padmasambhava"	50
Kunzang Choden: "The Malevolent Spirits of sTang Valley (Bumthang) — A Bhutanese account"	50
Peter Schwiieger: "Tuvinian images of demons from Tibet"	51
Hildegard Diemberger: "The Buddhist princess and the woolly turban: non-Buddhist others in a 15th century biography"	51
Tandin Dorji: "The Cult of Radrap (Ra dgra), "nep" of Wangdue Phodrang (Bhutan)"	52
Donatella Rossi: "mKha' 'gro dbang mo'i rnam thar, The Biography of the gTer ston ma bDe chen chos kyi dbang mo (1868-1927?)"	52
Roberto Vitali: "A tentative classification of the <i>bya ru can</i> kings of Zhang zhung"	52
Henk Blezer: "sTon pa gShen rab : six Marriages and many more funerals"	54
Charles Ramble: "A nineteenth-century Bonpo pilgrim in Western Tibet and Nepal: Episodes from the life of dKar ru grub dbang bsTan 'dzin rin chen"	55
Jean-Luc Achard: "Le Corps d'Arc-en-Ciel (<i>'ja' lus</i>) de Shardza Rinpoche illustrent la perfection de la Voie rDzogs chen"	55
Tsering Thar: "Bonpo Tantrics in Kokonor Area"	55
Contributeurs	57



RET — numéro 01

Octobre 2002 — 89 pages.

1. Pierre Arènes : “Herméneutique des *Tantra* : les “Six extrêmes (ou possibilités alternatives)” (*saṅkoṭi ; mtha’ drug*). A propos d’un exemple de prégnance des modèles exégétiques des *sūtra*”, p. 4-43.

Cet appareil herméneutique lié au cycle du *Guhyasamājantra* et à l’école Ārya (*’Phags lugs pa*), semble avoir fait preuve, au cours des siècles, dans la tradition herméneutique Tibétaine — sans doute en raison de l’importance des procédures de transmission des enseignements écrits et oraux — non seulement d’une remarquable pérennité mais aussi d’une grande stabilité malgré quelques variantes apparemment mineures si bien que l’on est conduit à se demander si l’appareil des *Sept ornements* — échappant à cette tension entre tradition et innovation si souvent à l’œuvre dans l’histoire des textes et des idées — ne constitueraient pas une sorte de type herméneutique faisant autorité dans l’ensemble des traditions.

Afin de tenter de vérifier, tout en mesurant la pérennité et le degré de diffusion de cet appareil, Pierre Arènes, dans son article, étudie l’une de ses variantes apparaissant dans un document récent, contemporain, l’exposé consacré à l’herméneutique des *tantra*, composé par le grand maître rnying-ma-pa, Dudjom Rin po che, dans son *sNga ’gyur nying ma pa’i bstan pa’i rnam gzhag legs bshad snang ba’i dga’ ston*.

Dans cet exposé, il s’attache plus particulièrement à étudier l’explication par intention spéciale utilisée pour des énoncés paradoxaux.

Introduction	4
Analyse de l’exposé de bDud ’joms Rin po che	12
Bibliographie	37



2. Jean-Luc Achard: “La Base et ses sept interprétations dans la tradition rDzogs chen”, p. 44-60.

This paper deals with the seven interpretations of the notion of Base (*gzhi*) as it is discussed in the literature of the Great Perfection. According to these modalities of interpretations, the Base of the natural state of the individual is either: 1. primordially pure (*ka dag*), 2. spontaneously accomplished (*lhun grub*), 3. indeterminate (*ma nges pa*), 4. determinate (*nges pa*), 5. likely to transform into anything (*cir yang bsgyur btub pa*), 6.

likely to be affirmed as being anything (*cir yang khas len pa*), and 7. defined as being variegated (*sna tshogs*). Klong chen pa (1308-1364) demonstrates that all these perspectives are defective (*skyon can*), and he formulates an authentic definition about the Base which is that of the undifferentiation of Primordial Purity (*ka dag*) and Spontaneity (*lhun grub*).

Introduction	44
1. La notion de Base dans le rDzogs chen	46
2. Les sept affirmations sur la Base	49
i. L'affirmation de la Base comme étant spontanée (<i>lhun grub</i>)	52
ii. L'affirmation de la Base comme étant indéterminée (<i>ma nges pa</i>)	53
iii. L'affirmation de la Base comme étant déterminée (<i>nges pa</i>)	53
iv. L'affirmation de la Base comme étant capable de se transformer en toutes choses (<i>cir yang bsgyur btub pa</i>)	53
v. La position voulant que la Base soit affirmée comme étant toutes choses (<i>cir yang khas len pa</i>)	54
vi. L'affirmation de la Base comme étant multiple (<i>sna tshogs</i>)	54
vii. L'affirmation de la Base comme étant primordialement pure (<i>ka dag</i>)	55
3. La formulation réelle de la Base: Pureté Primordiale et Spontanéité	55
Bibliographie	60



3. Jean-Luc Achard: "La liste des Tantras du *rNying ma'i rgyud 'bum* selon l'édition établie par Kun mkhyen 'Jigs med gling pa", p. 62-89.

This paper discusses the list of Tantras that 'Jigs med gling pa (1729-1798) prepared for an edition of the *rNying ma'i rgyud 'bum*. It contains a description of the doxographical structure of 'Jigs med gling pa's approach to the *rNying rgyud*, as well as the complete list of the Ancient Tantras (*Mahāyoga*, *Anuyoga* and *Atiyoga*) that he wanted to collect, including numbers of chapters and translators (when known).

Introduction	62
Les Tantras Anciens	62
I. Les Tantras de l'Atiyoga ou rDzogs chen	64
a-1. Les Traités de la Section de l'Esprit (<i>Sems sde</i>)	64
a-2. Les Traités de la Section de l'Espace Abyssal (<i>Klong sde</i>)	64
a-3. Les Traités de la Section des Préceptes (<i>Man ngag sde</i>)	65
II. Les Tantras de l'Anuyoga	66
III. Les Tantras du Mahāyoga	67
Doxographie synthétique du NGB de 'Jigs med gling pa	69

Table récapitulative

13

Catalogue de l'édition du NGB de 'Jigs med gling pa
Bibliographie

70

88



RET — numéro 02

Numéro Spécial *Lha srin sde brgyad* — Avril 2003 — 92 pages.

1. **Pascale Dollfus:** “De quelques histoires de *klu* et de *btsan*”, p. 5-39.

Introduction	5
Les <i>klu</i>	9
Habitants des entrailles de la terre et des eaux du sous-sol	9
Les <i>klu</i> , une espère de “propriétaires du sol”	12
La riposte de <i>klu</i>	15
Les <i>klu</i> , maîtres de l’eau vive et des précipitations	17
Grenier ou maison: les autels dédiés aux <i>klu</i>	20
Femmes et <i>klu</i>	21
Les <i>btsan</i>	23
Des êtres rouges et sans dos	23
Des ennemis sans toit ni loi	25
<i>Btsan rdo</i> , <i>btsan mdos</i> et <i>btsan gto</i> : les mesures prise à l’encontre des <i>btsan</i>	28
Les <i>btsan</i> et la couleur rouge	30
Les <i>btsan lha</i> au Ladakh, des protecteurs venus du Tibet	32
Références	35



2. **Françoise Pommaret:** “Etres soumis, Etres protecteurs : Padmasambhava et les Huit Catégories de Dieux et Démons au Bhoutan”, p. 40-66.

This article focuses on the symbolic role played by one form of Guru Rinpoche (Padmasambhava) and the Eight Categories in Bhutan as well as on the religious and historical context. This form of Guru Rinpoche is usually wrathful and red or black, surrounded by flames. He has nine heads and eighteen arms, which hold various weapons.

I tried to demonstrate that there is no definite name as such for this figure. The names are slightly different according to the place and the transmissions. They are usually and interchangeably composed of Guru, or O rgyan – which is another name for Pamasambhava – and a religious epithet taken from the *bSam pa lhun grub* text: Guru Hor Sog dmag zlog (“Guru who which repels the armies of Hor and Sog”), Guru Hor Sog 'jigs pa (“Guru and the frightening Hor and Sog”), Guru srin po (“Guru and, or as, the *srin po* demon”) and O rgyan lha srin sde brgyad (“O rgyan and the Eight

Categories of Gods and Demons"). However, if this figure seems to be known by different names, it has one definite role, which finds its origin and legitimacy in various "Treasure texts" (*gter ma*) and especially in the the *bSam pa lhun grub* text.

The first part of the article is a brief survey of some of the texts relating to Guru Rinpoche and the Eight Categories of Gods and Demons being used as magical weapons. The second part is a study of this esoteric and divinised form of Guru Rinpoche in several temples in Bhutan, as well as the historical and religious context of its representation.

Introduction	40
1. Les sources écrites	41
2. La figure d'O rgyan lha srin sde brgyad: une étude préliminaire	44
2-a. Description iconographique	45
2-b. La représentation et l'appellation "O rgyan lha srin sde brgyad": quelques indices	47
3. Les temples et leur contexte historique	52
sTag tshang (Bhoutan de l'ouest)	53
gTam zhing	54
O rgyan chos gling	55
sKu rjes (Bumthang)	56
rKag lung (Bhoutan de l'est)	58
Yong legs (Bhoutan de l'est)	60
Conclusion	62
Bibliographie	63



3. Samten Karmay: "Une note sur l'origine du concept des huit catégories d'esprits", p. 67-80.

In Tibetan religious literature, both Bonpo and Buddhist, the concept of eight categories of spirits known as *lha srin sde brgyad* plays an important role particularly in rituals. The article tries to trace back in time since when the Tibetans talk about these spirits. It is found out that the concept in fact goes back to ancient sources such as the Dunhuang manuscripts and Buddhist sutras translated into Tibetan in the 8th and 9th centuries, but the list of the eight categories of spirits itself has been through much change and has become almost radically different from the earlier ones.

Introduction	67
<i>lha et sku bla</i>	68

<i>gnyan et klu</i>	69
<i>dri et btsan</i>	70
Conclusion	77
Références	78



Brigitte Steinmann: “Les *Lha srin sde brgyad* et le problème de leur catégorisation — Une interprétation”, p. 81-91.

Position du problème: le cadre épistémologique	81
Les listes de <i>lha srin</i> comme appareil de repérage et instruments de la perception sociale	85
Bibliographie	90



RET — numéro 03

Juin 2003 — 90 pages.

1. Anne Chayet: “A propos des toponymes de l'épopée de Gesar”, p. 4-29.

Les noms de lieu ont une importance considérable dans les divers chapitres et versions de l'épopée de Gesar. Leur fonction était manifestement de créer un décor et un aide-mémoire pour l'auditoire ou les lecteurs, mais aussi d'animer le récit, de définir des hiérarchies entre les "scènes" du drame et les personnages, d'en déterminer le caractère sacré. La première partie de l'article est une tentative de définition des "genres" de ces toponymes : toponymes réels, les plus rares, toponymes se référant à la tradition bouddhique, toponymes archétypaux communs à plusieurs chapitres et versions de l'épopée, toponymes particuliers à un chapitre de l'épopée, épithètes en forme toponymique. La seconde partie est une liste de ces toponymes, relevés dans trois chapitres de l'épopée et assortis de comparaisons.

Introduction	4
Toponymes réels	7
Ethnonymes	8
Toponymes de la tradition bouddhique	9
Toponymes d'auteur	10
Index des toponymes et formes toponymiques dans la version de dBang chen Nyi ma	13
Ouvrages cités	29



2. Brigitte Steinmann: “La naissance de Lhasin Devge Dolma : une genèse affective du social”, p. 30-42.

Le dossier des <i>lHa srin sde brgyad</i> chez les Tamang	30
Chimie et genèse spatiale: le problème de la première génération	32
Les racines de l'arbre Koko mhendo (<i>Oroxylon indicum</i>)	35
Une approche psychanalytique de l'espace “ <i>lha srin</i> ”	39
Bibliographie	42



3. Jean-Luc Achard: “Rig ‘dzin Tshe dbang mchog grub (1761-1829) et la constitution du rNying ma rgyud ‘bum de sDe dge”, p. 43-89.

This paper is concerned with the catalogue of the sDe dge edition of the *rNying ma'i rgyud 'bum* (NGB) with references to the 'Jigs med gling pa catalogue published in *RET* no. 1. It clearly shows that the sDe dge edition of the NGB is clearly that of dGe rtse Rin po che, with a different doxographical presentation, starting with the *Yang ti* tantras of the *Man ngag sde* class. The catalogue includes the number of chapters as well as translators (when known).

Introduction	43
1. Biographie de Tshe dbang mchog grub	44
2. Lignée d'incarnations des dGe rtse rin po che	47
3. Doxographie synthétique du NGB de dGe rtse rin po che	48
Les Tantras de l'Atiyoga	48
Les Tantras de l'Anuyoga	48
Les Tantras du Mahāyoga	49
4. La liste des titres du NGB selon l'édition de sDe dge	49
Bibliographie	88



RET — numéro 04

Octobre 2003 — 148 pages.

1. Pierre Arènes: “ De l’utilité de l’herméneutique des Tantra bouddhiques à propos d’un exposé de l’appareil des “Sept Ornaments” par un doxologue érudit dge lugs pa dBal mang dKon mchog rgyal mtshan (1764-1863)”, p. 4-60.

Pierre Arènes présente et traduit, dans cet article, un exposé du plus usité des appareils herméneutiques bouddhiques appliqués aux *tantra*, les "Sept ornements" intitulé "Exposé des *anuttarayogatantra* et instructions concernant les méthodes d'explication des *tantra*" extrait d'un ouvrage plus vaste lui-même intitulé *Exposé du sens général de quatre classes de tantra appelé "Porte des mantra"* de dBal mang dKon mchog rgyal mtshan (1764-1863) éminent polygraphe de l'école dGe lugs pa, 24^e abbé du célèbre monastère de l'Amdo, Bla brang bKra shis khyil, disciple du 2^e Jam dbyangs bzhad pa et contemporain du fameux érudit Gung thang 'Jam pa'i dhyangs, 21^e abbé du même monastère.

Les exposés détaillés des Sept Ornaments ne sont pas très nombreux : comparé aux quelques exposés un peu détaillés qui existent tels que ceux de Candrakīrti ou de Śraddhākaravarman, celui de dBal mang dKon mchog rgyal mtshan a plusieurs qualités. Il est l'un des plus clairs et d'une longueur telle qu'on peut aisément en avoir une vue d'ensemble. C'est, en outre, un remarquable exemple de cette "inculturation" réussie dont parle D. Seyfort Ruegg (1995) à propos du bouddhisme tibétain, de cette aptitude à penser le "*dharma*" dans un style typologiquement indien".

Pierre Arènes fait le point sur le sujet et examine l'hypothèse d'instrumentalisation du système d'interprétation à des fins sectaires et la réalité de l'importance de la "mé-sinterprétation", éventuelle des textes mise en doute par Ronald Davidson dans son article "gSar ma Apocrypha" (2002).

Il montre que le fait que le défaut d'interprétation ait été mis en avant pour justifier une mise à l'index à des fins éventuellement autres que le souci des êtres immatures (*balin*), ne signifie pas pour autant que ce défaut n'ait pas eu d'existence historique dans la réalité socio-religieuse de l'Inde comme du Tibet. Si nombreuses, en effet, sont les dénonciations de pratiques erronées dues à une absence d'interprétation des textes ou à leur interprétation grossièrement ou subtilement fautive, due à l'ignorance des textes et commentaires, qu'il est impossible de mettre en doute l'utilité, voire la nécessité de l'herméneutique.

1. L'Herméneutique bouddhiste	5
1-1. Utilité et Fonction de l'herméneutique bouddhiste	5

1-2. Hermétisme et <i>tantra</i>	12
1-3. Les "sept ornements"	14
1-3-1. Origine	14
1-3-2. Nature et emploi	17
2. Un exposé de l'appareil des "Sept Ornements" par dBal mang dKon mchog rgyal mtshan (1764-1863)	20
3. L'exposé de dBal dKon mchog rgyal mtshan et la tradition des Sept Ornements	33
3-1. Les "quatre modes d'explications"	33
3-2. Les "six extrêmes", ou "six possibilités alternatives"	39
3-3. Les ornements non directement herméneutiques	42
Bibliographie	49



2. Dan Martin: "Bon Bibliography : An Annotated List of Recent Publications", p. 61-77.

A Bibliography concentrating on journal articles (rather than monographs).



3. Jean-Luc Achard: "Contribution aux nombrables de la tradition Bon po : L'Appendice de bsTan 'dzin Rin chen rgyal mtshan à la Sphère de Cristal des Dieux et des Démons de Shar rdza rin po che", p. 78-146.

This paper is concerned with the numeral classifications of traditional Bon representations (*bon gyi rnam grangs*). It is entirely based on an interesting work by bsTan 'dzin Rin chen rgyal mtshan who annotated one of Shar rdza Rin po che's masterpiece on higher tantric practices dealing with the Generation and Perfection Stages (*bskyed rdzogs*), as well as with basic rDzogs chen teachings: *The Crystal Sphere of Gods and Demons (Lha gnyen shel sgong)*.

1. Introduction	78
2. La signification du titre <i>Lha gnyen shel sgong</i>	79
3. Les deux versions de l'ouvrage et son <i>Appendice</i>	80
4. Les principes des deux Phases (<i>rim gnyis</i>)	81
4-1. La Phase de Développement	81
4-2. La Phase de Perfection	85
5. Un exemple de présentation non-conforme à la tradition	87

5-1. Disjonctions extérieures du Saṃsāra-Nirvāṇa	88
5-2. Disjonctions intérieures du Saṃsāra-Nirvāṇa	88
5-3. Entraînement des trois portes	88
6. La liste des nombrables	88
Les nombrables en deux (<i>gnyis</i>)	89
Les nombrables en trois (<i>gsum</i>)	90
Les nombrables en quatre (<i>bzhi</i>)	97
Les nombrables en cinq (<i>lnga</i>)	106
Les nombrables en six (<i>drug</i>)	114
Les nombrables en sept (<i>bdun</i>)	116
Les nombrables en huit (<i>brgyad</i>)	118
Les nombrables en neuf (<i>dgu</i>)	123
Les nombrables en dix (<i>bcu</i>)	130
Les nombrables en onze (<i>bcu gcig</i>)	130
Les nombrables en douze (<i>bcu gnyis</i>)	131
Les nombrables en treize (<i>bcu gsum</i>)	131
Les nombrables en quinze (<i>bco lnga</i>)	132
Les nombrables en seize (<i>bcu drug</i>)	132
Les nombrables en dix-huit (<i>bco brgyad</i>)	133
Les nombrables en vingt-quatre (<i>nyi shu rtsa bzhi</i>)	135
Les nombrables en vingt-huit (<i>nyer brgyad</i>)	136
Les nombrables en trente-deux (<i>so gnyis</i>)	137
Les nombrables en trente-trois (<i>so gsum</i>)	138
Les nombrables en trente-sept (<i>so bdun</i>)	139
Les nombrables en quarante (<i>bzhi bcu</i>)	140
Les nombrables en soixante-quatre (<i>drug cu rtsa bzhi</i>)	141
Les nombrables en quatre-vingt (<i>brgyad cu</i>)	142
Les nombrables en quatre-vingt un (<i>gya gcig</i>)	143
Les nombrables en quatre-vingt deux (<i>gya gnyis</i>)	143
Les nombrables en quatre-vingt quatre mille (<i>brgyad khri bzhi stong</i>)	143
Bibliographie	144



RET — numéro 05

Avril 2004 — 100 pages.

1. **Brigitte Steinmann:** “ The Lost Paradise of the Tamang shaman — Origins and Fall”, p. 4-34.

Vishnu Tamba's song, the techniques of its composition and transmission	5
The different parts of the song	6
The caesura of time	8
Two orders of time and space: the question of substances	9
An oriented temporal schema, a shortened spatial frame: the proper space of the shamanic cure	15
Conclusion: a second and final inversion, the space of modern therapeutics	16
The song of Vishnu Tamba, from Kanigaon (Nepal)	17
Glossary of the tamang terms (with terms borrowed from Nepali)	26
Bibliography	34



2. **Anne Chayet:** “A propos d'un premier inventaire des monastères bon po du Tibet et de l'Himalaya. Notes de lecture”, p. 35-57.

Compte rendu de l'ouvrage édité par Samten G. Karmay et Yasuhiko Nagano, dans la Collection des Bon Studies, *A Survey of Bonpo Monasteries and Temples in Tibet and the Himalayas*, Osaka, National Museum of Ethnology, 2003. L'analyse de cette importante publication est complétée par des références à certains principaux travaux parus récemment sur le thème, en Chine et en Occident, afin de faire ressortir la contribution exceptionnelle à la connaissance de la diffusion du Bon que constitue le *Survey*, ainsi qu'à un texte ancien, le *mDo smad Chos 'byung*, qui mentionne un nombre, réduit des établissements étudiés dans le *Survey*, mais plus important qu'on ne pourrait le supposer d'un ouvrage rédigé en milieu dge lugs pa.



3. Jean-Luc Achard: “bsTan gnyis gling pa (1480-1535) et la Révélation du *Yang tig ye shes mthong grol*”, p. 58-96.

This paper is concerned with the life of bsTan gnyis gling pa, an important *gter ston* belonging both to the rNying ma and Bon po traditions. It is particularly centered on one of the major revelations of this *gter ston* : his famed *Yang tig ye shes mthong grol* which, as its title indicates, belongs to the rDzogs chen tradition of *Yang ti/tig* teachings. It also contains an analytical description of all texts belonging to this revelation.

I. Vie de bsTan gnyis gling pa Padma Tshe dbang rgyal po	58
1. Notice biographique	58
2. Un problème de dates	62
3. L'identification des noms du <i>gter ston</i>	66
II. Le cycle du <i>Yang tig ye shes mthong grol</i>	66
III. L'histoire du <i>Yang tig ye shes mthong grol</i>	69
IV. Analyse descriptive du <i>Yang tig ye shes mthong grol</i>	74
Appendice — Tableau récapitulatif de deux éditions du <i>Yang tig ye shes mthong grol</i>	93
Bibliographie	95



RET — numéro 06

Octobre 2004 — 101 pages.

1. Zeff Bjerken: "Exorcising the Illusion of Bon "Shamans": A Critical Genealogy of Shamanism in Tibetan Religions", p. 4-59.

The purpose of this article is to explore the interplay between Tibetan and western categories in the evaluation of Bon "Shamanism" as an object of study. This essay asks why the category shamanism has been used to characterize Bon and what discursive purposes it has served. Although a number of well-known Tibetologists have dismissed "shamanism" as inappropriate for describing Bon, I will not simply rehearse their objections but offer a critical genealogy of the term. "Shamanism" is a remarkably complex, multivalent term that has informed our interpretation and evaluation of Tibetan religion, and especially the relationship of Bon to Buddhism. What makes the Bon shaman such an interesting image to track, from the benighted primitive to the post-modern visionary, from the diabolical priest to the New Age spiritual healer, is that it serves as a mirror that reveals much about those who have sought the shaman. Despite the strenuous efforts by textual scholars of Bon to exorcise the illusion of "shamanism" from scholarship on Tibetan religion, the term has reappeared in the work of anthropologists, new age enthusiasts, and even among the Bonpos themselves. The Bon shaman has been represented according to the changing social needs of the investigators.

Introduction	4
The Pioneers Who Mapped Tibetan Bon as Shamanism	8
Shamanism Afloat A Sea of Family Resemblances	30
Exorcising the Shaman from Bon Studies	43
Soundings of Tibetan Shamanism by Anthropologists	50
Mirroring and Intercultural Mimesis in Discourse about Bon Shamans	55



2. Françoise Pommaret: "Rituels aux divinités locales de Kheng 'Bu li (Bhoutan central)", p. 60-77.

These rituals from the village of 'Bu li, in the ancient region of Khyeng, today Zhemgang district, in south central Bhutan are dedicated at different times of the year to three local deities: the *mtsho sman* who is the deity of the territory (*yul lha*) and lives in a lake ; the *btsan* , "Ap" Rong lha *btsan dkar po*, who is the birth deity (*skyes lha*) and lives in a rock; and lastly the **nep* (*gnas po*), without a particular name who is the

helper of the bstan and lives in a grove facing the rock near the village.

'Bu li rituals demonstrate the juxtaposition of religious rituals and beliefs (Buddhist and non-Buddhist) that is also found in other villages in Bhutan. In the case of 'Bu li, it is probable that Buddhism and therefore the entry in a "civilised area" of this "wild region" was effective only at the end of the 15th century, at a time when Padma gling pa (1450-1505) or his disciples visited the area,

Introduction	60
Rituels aux divinités locales	64
1. Rituel d'été	64
2. Rituel d'automne	66
Pouvoirs et divinités locales	67
1. Bon po et dpon po "officiant et seigneur"	67
2. Les divinités locales de 'Bu li: essai d'interprétation	70
Conclusion	75
Bibliographie	75



3. **Nathan Hill:** Compte rendu de : Paul G. Hackett. *A Tibetan Verb Lexicon: Verbs Classes and Syntactic Frames*. 2003, p. 78-98.

This book review discusses Hackett's approach to syntax in the context of his predecessor Wilson, the indigenous grammatical tradition, and the structural approach of modern linguistics. A case is made for a simpler and more empirically factual description of Tibetan case morphology and verb syntax. The review explains how to convert Hackett's system into this simpler and more accurate system.



RET — numéro 07

Avril 2005 — 99 pages.

1. Cathy Cantwell: “The Earth Ritual : Subjugation and Transformation of the Environment”, p. 4-21.

Contains a case study from the Dudjom Phur pa corpus and its relationship with other texts.

Introduction	4
Examining and Requesting the Site	6
Requesting the Site from the Earth Goddess	9
The Offering to the lesser Earth Masters and Mistresses and the Treasure Vase	12
Cleansing the Earth	12
Holding and Protecting the Earth	14
Concluding Remarks	17
Bibliography	19



2. Françoise Robin: “Tagore et le Tibet”, p. 22-40.

Since the mid-1980s, Tibetans both in exile and in China have taken upon the task of translating works by the Bengali writer Rabindranath Tagore (1861-1941). For instance, the celebrated *Gitanjali* has been translated partially or in integrality at least five times; one novel (*Gora*) has been translated, as well as four short stories. This makes R. Tagore one of the most popular foreign writers in Tibet today. This article analyses the possible reasons accounting for his popularity, and ends with Tagore's indirect influence on the correspondence and links between the Thirteenth dalai-lama (1875-1933) and Gandhi (1869-1948).

Introduction	22
Œuvres de Tagore traduites en tibétain	23
Pourquoi cet intérêt pour Tagore ?	26
Tagore le Nobelisé	26
Tagore l'écrivain lyrique et engagé	27
Tagore et la Chine	29
Tagore l'Indien	30
Tagore le mystique moderne	32
Tagore et le Tibet	33

Références bibliographiques

37



3. Santiago Lazcano: “Ethnohistoric Notes on the Ancient Tibetan Kingdom of sPo bo and its Influence on the Eastern Himalayas”, p. 41-63 (Translated from Spanish by Rita Granda).

The article explores the ethno-history of the semi-independent kingdom of sPo bo, with regards to its role in the Tibetan political and religious history and its influence in the Eastern Himalayan zone. It tries to shed light on the obscure origins of the kingdom and on the rise and evolution of the figure of Ka gnam sDe pa. Likewise it studies the relation of these rulers with the discoverers of spiritual treasures (*gTer ston*) who arrived in their lands in search of the Promised Land of Padma bkod. It also approaches the uneasy relation of the sPo ba government with the Klo pa and Mon pa tribes and the authority that it exercised over them, which in some cases served as protection for the pilgrims who got to Eastern Himalaya in search of the sBas yul of Padma bkod. Lastly it explores the tense relations of sPo bo with the government of Lhasa as well as with China and the progressive decadence that would lead to the final collapse of the kingdom in the third decade of the twentieth century.

Introduction	41
Origins of the sPo ba Monarchy	42
The Emergence and Consolidation of the Institution of the Ka gnam sde pa	44
The Search for the Promised Land, and the Splendour of the sPo ba Dynasty	46
The Beginnings of the Kingdom’s Decline	49
The Political and Social Situation in sPo bo at the Beginning of the 20th Century	51
Political and Cultural Expansion Southward	53
Invasions and the End of Independence	56
Conclusion	60
Bibliography	61



4. Jean-Luc Achard: “Le mode d’émergence du Réel — les manifestations de la Base (*gzhi snang*) selon les conceptions de la Grande Perfection”, p. 64-96.

This article discusses the manifestations of the Base (*gzhi snang*) according to the specific representations of rDzogs chen thought. It follows a previous paper dealing with the seven interpretations of the Base (*gzhi bdun*) published in issue 01 of the *RET*. It describes the hierarchical arising of the epiphany of the Base with its four main modalities: 1. the abiding mode of the Essence (*ngo bo*) of the Base, 2. the Eight Doors of Spontaneity (*lhun grub sgo brgyad*), 3. the great Manifestations of the Base (*gzhi snang chen po*), and 4. the manifestations of the Body of Perfect Rapture (*longs sku'i snang ba*). It also discusses the principles of liberation and delusion (*grol 'khrul*), including the manner in which Samantabhadra reached liberation (*kun bzang grol tshul*).

Introduction	64
1. L'émergence des manifestations de la Base	65
2. Le jaillissement des huit modes de la Spontanéité	70
i. Le mode d'émergence en tant que Compassion	71
ii. Le mode d'émergence en tant que lumières	72
iii. Le mode d'émergence en tant que Non-dualité	72
iv. Le mode d'émergence en tant que Corps	72
v. Le mode d'émergence en tant que Sagesse	72
vi. Le mode d'émergence en tant que Liberté-des-Extrêmes	73
vii. Le mode d'émergence en tant que Porte du Samsâra impur	73
viii. Le mode d'émergence en tant que Porte de la pure Sagesse	74
3. La résorption des visions au sein de la Base primordiale	78
4. La Liberté et l'égarement	81
1. Le mode de libération de Samantabhadra	81
2. La manière dont il s'est installé au coeur de l'Espace après s'être libéré	87
3. Ses oeuvres altruistes	89
4. L'égarement des êtres animés	91
Conclusion	92
Bibliographie	93



RET — numéro 08

Octobre 2005 — 106 pages.

1. Ester Bianchi: “Sādhana della divinità solitaria Yamāntaka-Vajrabhairava — Traduzione e glossario della version cinese di Nenghai (Parte I)”, p. 4-39. — Voir également no. 10, p. 4-43.

In these two articles, Ester Bianchi proposes an Italian translation of the *Sādhana of the Solitary Hero Yamāntaka-Vajrabhairava* (*Wenshu Daweide Jingang benzun xiuxing chengjiu fa* 文殊大威德金剛本尊修行成就法, also known as *Daweide yizun chengjiu fa* 大威德一尊成就法). The text was translated from Tibetan into Chinese by the so-called “Chinese bla ma” Nenghai 能海 (1896-1967), one of the principal personalities who permitted the spreading of Tibetan dGe lugs pa teachings among Han Chinese in the first half of the 20th century. At ‘Bras spungs, Nenghai had studied under Khang sar (Kangsa 康薩) *rinpoche*, who had bestowed on him a tantric transmission belonging to the “Supreme Vajrayāna lineage of Yamāntaka-Vajrabhairava” (Ch. *Daweide wushang micheng fatong* 大威德無上密乘法統). Thus, among his tantric works, those related to the Vajrabhairava cycle occupy a prominent position. The Chinese text of Nenghai’s *sādhana*, which belongs to the “generation stage” (Ch. *shengqi cidì* 生起次第; Tib. *bskyed rim*) of the *Anuttarayogatantra*, is very close to a Tibetan *sādhana* by sKyabs rje Pha bong kha bDe chen sNying po (1878-1941); therefore, in the footnotes the author compares Nenghai’s version with this Tibetan text. Furthermore, the footnotes also provide references to other Tibetan works and commentaries related to the same tantric cycle and to the *Introductory notes on the practice of Mañjuśrī Vajrabhairava* (*Daweide Wenshu chengjiu fangbian lüeyin* 大威德文殊成就方便略引), a Chinese translation by Nenghai of a commentary to the same *sādhana*. A final glossary lists the Chinese terms together with the Tibetan equivalents in Pha bong kha’s text. This analysis reveals that the Chinese translations present a kind of ‘censorship’ regarding sexual and excessively gruesome contents, which are carefully concealed, while for the rest they seem to be very close to the Tibetan texts. The main aim of the present work is to give a concrete example of Nenghai’s teaching strategies, which were meant to make dGe lugs pa doctrines acceptable and comprehensible to his Chinese disciples.

Introduction	4
Sādhana della divinità solitaria Yamāntaka-Vajrabhairava	6
I. Preliminari generali	6
II. Preliminari specifici	15
III. Vera pratica	23



2. Daniel Scheiddeger: “Lamps in the Leaping Over”, p. 40-64.

The subject of this article are the lamps (*sgron ma*) of the Leaping Over (*thod rgal*). As their main characteristic it features the “inseparability of clarity and emptiness” (*gsal stong dbyer med*) which is circumscribed as “that which makes itself clear” (*gsal ba*), i.e., that which actualizes itself in and as visionary experience of form, colour, sound, etc., without losing its quality of being empty of any concreteness. Moreover, different sets of lamps are discussed briefly to elucidate the multivalence of the term “lamp” (*sgron ma*).



3. Oriol Aguillar: “Los linajes de transmisión de Nyag bla Padma bdud ‘dul”, p. 65-83.

Este artículo forma parte de mi tesis doctoral, *El Loto del Nyag rong*. Un estudio sobre la vida de Nyag bla Padma bdud ‘dul y su transmisión del conocimiento, defendida en la Universidad de Barcelona en noviembre de 2005. La tesis está centrada en la traducción de la biografía de Nyag bla Padma bdud ‘dul (1816-1872) y su análisis en el marco de la antropología religiosa. El artículo aquí expuesto presenta la información concerniente a los maestros y discípulos directos de este maestro y yogui tibetano, situándolo en los linajes de transmisión del vajrayana presentes en Khams en el s. XIX, especialmente en su vertiente rNying ma pa. Ampliamente reconocido como un gran yogui que realizó el “cuerpo de arco iris” (*‘ja’ lus*), la pervivencia de su memoria y de sus enseñanzas pervive en Khams, en un modo particularmente vivo en la comarca de Nyag rong.

Sobre la biografía	65
Maestros y discípulos de Pdma bdud ‘dul	66
Los maestros	68
Los discípulos	73
Lista de maestros y discípulos y enseñanzas transmitidas	75
Bibliografía	83



4. Ferran Mestanza: “La première somme philosophique du bouddhisme tibétain. Origines littéraires, philosophiques et mythologiques des “Neuf états de la Voie” (*theg pa rim pa dgu*)”, p. 84-103.

The *Commentary on the ‘Essential precepts of the Garland of Views’* (*Man ngag lta phreng gi ‘grel pa*) by the late 11th-early 12th century scholar Rong zom Chos kyi bzang po

represents a key text in the scholastic systematisation of the Rnying ma doctrines and practices. Following the pattern of the Indian literary genre of Philosophical Summas (*siddhānta-saṅgraha*), Rong zom Paṅḍita presents the Great Perfection teachings as the summit of all non-Buddhist and Buddhist doctrines, in what represents the first original doctrinal sum of Tibetan Buddhism, i.e. the Nine Graded Vehicles (*Theg pa rim pa dgu*).

Rong zom traces back the doctrinal origins of the *Theg pa dgu* system to the *Tantra of the Secret Essence* (*rGyud gsang ba snying po*) and its commentary attributed to Padmasambhava, the *Essential precepts of the Garland of Views* (*Man ngag lta ba'i phreng ba*). But we can also see a link with the origin myth of the Heavenly Ladder (*mtho ris them skas*) through which the first Tibetan kings descended to the peak of mount Sumeru. In this sense, it is in the 14th century that Klong chen pa gives to the Nine Graded Vehicles its definitive symbolism as a nine-step ladder or a mountain leading to the Great Perfection.

1. Origines littéraires	84
a. Questions préliminaires	84
b. Les sommes philosophiques	86
2. Origines philosophiques	88
a. La composition d'une somme philosophique originale	88
b. Le <i>Gsang ba snying po</i>	90
c. L'herméneutique de la voie en neuf parties	91
d. Le surpassement des voies par le Dzogchen	93
3. Origines mythologiques	96
a. L'échelle à neuf marches	96
b. L' <i>A ti bkod pa chen po</i>	99
Bibliographie	100



RET — numéro 09

Décembre 2005 — 110 pages.

1. Anne Chayet: “Pour servir à la numérisation des manuscrits tibétains de Dunhuang conservés à la Bibliothèque Nationale : un fichier de Jacques Bacot et autres documents”, p. 4-105.

Le fonds tibétain de Dunhuang est entré à la Bibliothèque Nationale (aujourd'hui Bibliothèque nationale de France / BNF) en 1911. Jacques Bacot en dressa rapidement un inventaire sommaire. Un travail plus ambitieux fut plus tard mis en chantier, et donna lieu à l'*Inventaire des Manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale*, de Marcelle Lalou, en 3 volumes, 1939, 1950 et 1961. Entre ces deux étapes, les recherches furent multiples. Le fichier de J. Bacot présenté ici, même s'il est incomplet, témoigne des analyses successives dont le fonds fut l'objet. Il permet d'abord de reconstituer une partie des numéros provisoires que reçurent les manuscrits (parfois plusieurs pour un seul manuscrit) au cours des diverses opérations de classement et de restauration. Yoshiro Imaeda a publié en 1998 une liste de 200 de ces numéros, la liste publiée ici en première partie (p.10-36) vient la compléter, sans pour autant couvrir la totalité du fonds. La seconde partie est un catalogue du fichier, comprenant pour chaque fiche conservée, d'une part un relevé du texte et des mentions diverses, de l'autre l'indication du numéro définitif du manuscrit concerné (quand il a pu être trouvé) et l'indication des éléments qui ont permis cette identification (p. 36-107).

Introduction	4
I. Liste de concordances	10
II. Le “fichier Bacot”	36



RET — numéro 10

Avril 2006 — 104 pages.

1. Ester Bianchi: “Sādhana della divinità solitaria Yamāntaka-Vajrabhairava — Traduzione e glossario della version cinese di Nenghai (Parte II)”, p. 4-43.

Voir la présentation de la première partie de cet article *supra* in RET no. 08.

[Continuation de la traduction]	4
Glossario	33



2. Bryan Cuevas: “Some Reflections on the Periodization of Tibetan History”, p. 44-55.

An overview of Tibetan periodization schemes in Tibetan and Western historical sources, with the suggestion of a new model for the history of Central Tibet.



3. Cathy Cantwell & Rob Mayer: “Two Proposals for Critically Editing the Texts of the *rNying ma'i rGyud 'bum*”, p. 56-70.

This paper proposes two new methods for critically editing Tibetan texts that take advantage of contemporary electronic developments in presentation of data, and in collaborative workings (“e-Sciences”). While developed in the course of practical work editing canonical *rNying ma'i rgyud 'bum* texts, these methods might nevertheless be of interest for editors of texts of other kinds, in different languages. The first proposal is for a mark up system at once more flexible and also more focused than that of TEI. Unlike TEI, this mark up system is specifically designed to facilitate the work of textual scholars, rather than increasing their workload in the hope of pleasing their readers: nevertheless, we believe it will also deliver more value to their readers than TEI does. The second proposal is for the transparent presentation of the normally obscured background workings of critical editing. This can be easily realised with electronic editions, and will be greatly facilitated by use of the mark-up system discussed above. It represents a culture change, away from the magisterial attitude of traditional textual scholarship, towards a more collaborative approach.

Electronic innovations in textual criticism	56
The simple application of categories	58
1. Codicological	59
2. Stylistic	60
3. Punctuation	60
4. Metrical	61
5. Permissible Alternatives	61
6. Verb forms	61
7. Spoonerisms	62
8. Eyeskip	62
9. Homophones	63
10. Simple orthography or spelling	63
11. Recensional	63
12. Omissions and 13. Additions	64
14. Dittography and 15. Haplography	64
16. Visual error	65
17. Literary criticism	65
18. Psychological	66
19. Editorial notices	67
20. Archaisms	67
Foregrounding the background	67



4. Anne Chayet: “Pour servir à la numérisation des manuscrits tibétains de Dunhuang conservés à la Bibliothèque Nationale : II. Un fichier de Marcelle Lalou”, p. 71-88.

Ce fichier fragmentaire (308 fiches), de la main de Marcelle Lalou, paraît, plus que le fichier de Jacques Bacot présenté ici en 2005, révélateur des méthodes de travail qui ont permis la réalisation des trois volumes de *l'Inventaire des Manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale* (1939, 1950 et 1961). Il n'a pas permis de compléter la liste de concordance entre numéros provisoires et définitifs, mais il apporte de nombreuses informations sur les classements et regroupements qui ont été effectués et permet, éventuellement, de reconstituer des fragments de mentions qui ont disparu des manuscrits depuis 1911 ou sont devenus peu lisibles.

Introduction	71
Fichier “Lalou”	74



5. Nathan W. Hill: “The Old Tibetan Chronicle — Chapter I”, p. 89-101.

This new translation of the first chapter of *Old Tibetan Chronicle* attempts to combine previous Western scholarship on the text with a growing body of Tibetan language scholarship, and insights from the author's own work on Tibetan grammar. Originally conceived of as the first of several installments, in light of Brandon Dotson's forthcoming definitive translation of the entire text the other installments were foregone. Although this translation resolves or sheds new light on several thorny problems its results are provisional and should be consulted with care.

Preamble	89
Translation	89
References	99



RET — numéro 11

Juin 2006 — 145 pages.

The sGang steng-b rNying ma'i rGyud 'bum manuscript from Bhutan

1. Cathy Cantwell & Rob Mayer: Introduction, p. 4-15.

The sGang steng-b manuscript of the *rNying ma'i rgyud 'bum* is one of two *rNying ma'i rgyud 'bum* manuscripts held at sGang steng monastery, in Bhutan. This special issue presents a catalogue of this valuable edition in 46 volumes, preceded by 14 pages of introductory material. Text titles and complete colophons are given for all 924 texts within the collection.

The <i>rNying ma'i rgyud 'bum</i>	4
Introductory	5
Basic structure	6
Doxography	6
Textual affiliations	6
History of the Bhutanese NGB's	7
Is sGang steng-a the parent of mTshams brag?	9
Is it a 'good edition'?	10
Codicological features	10
Advantages of colour reproduction	13
Bibliography	14



2. Cathy Cantwell, Rob Mayer, Michael Kowalewky & Jean-Luc Achard: The Catalogue section, p. 16-141.

Atiyoga Section	16
Anuyoga Section	64
Mahāyoga Section	68



RET — numéro 12

Mars 2007 — 133 pages.

1. Guillaume Jacques: “Le nom des *nakṣatrāṇi* en tibétain”, p. 4-10.

This paper discusses the etymology of the *rgyu-skar* (*nakṣatrāṇi*) in Tibetan. It shows that eight out of the 28 *rgyu-skar* have names which are translations from their Indic equivalents, while four of them (*nabs-so*, *sa-ri*, *sa-ga*, *bra-nye*) are phonetic loans from a non-identified Prākṛit, where intervocalic stops became voiced.



2. Oriol Aguillar: “La Roca Blanca de Lhang lhang — Un santuario en Nyag rong”, p. 11-23.

Este artículo reúne información sobre lHang lhang, una montaña sagrada situada en la comarca de Nyag rong, en Khams. La mayor parte de la información proviene de la guía del templo de bsKal bzang, escrita por Shes rab ‘od zer, y de la biografía de Nyag bla Padma bdud ‘dul, con pasajes traducidos provenientes de ambos textos. El templo de bsKal bzang fue fundado por Padma bdud ‘dul en 1860 en la falda de la montaña, siendo la sede que centraría su actividad al final de su vida. En las cuevas de la montaña de lHang lhang es donde este maestro permaneció en retiro y descubrió sus tesoros espirituales (*gter ma*), los cuales componen gran parte de su legado. El artículo contiene también diversas consideraciones acerca de la geografía sagrada en el vajrayana.

1. Introducción	11
2. La situación geográfica y cultural de lHang lhang brag ri	13
3. La montaña de lHang lhang desde la geografía sagrada	15
4. La percepción de la geografía sagrada en la biografía de Nyag bla Padma bdud ‘dul	18



3. Daniel Scheiddeger: “Different Sets of Channels in the Instructions Series of Rdzogs chen”, p. 24-38.

This article sheds some light on one of the most distinguished contributions of Rdzogs chen to Tibetan Buddhism, namely, its theory of light-channels (*‘od rtsa*). Brought into focus are the specific locations and functions of some of them and some preliminary remarks about the frequency their occurrence in texts of the Instruction Series (*Man*

ngag sde) of Rdzogs chen are given.



4. Brigitte Steinmann: “De la cosmologie tibétaine au mythe de l’Etat — Historiographie rnyingmapa tamang (Népal)”, p. 39-70.

Position du sujet historien dans le cadre du bouddhisme tibétain des Tamang	40
Annales indiennes et historiographie tibétaine	41
Les réinterprétations tamang des généalogies indiennes	41
Composition du manuscrit : les textes, sources et critiques	43
Chefferies tamang, revendications nationalistes et théorie marxiste	53
L’originalité stylistique de la composition	57
Le degré de création littéraire dans l’historiographie tamang	58
Illustration de l’histoire par le mythe : modèle analogique	59
Les idéaux types tamang	60
L’exemple et la satire dans la vie et l’œuvre de l’auteur	61
Intervention de la philosophie du Bon comme ciment politique et principe de lutte	65
Remarques conclusives	66
Ouvrages cités	68



5. Thubten Gyalcen Lama: “*Tamang jātibāre sangkshipta śabda citra* « Traité sur l’origine de la caste tamang » (trad. Brigitte Steinmann)”, p. 71-102.

Table des Matières	71
Naissance de la caste tamang	73
Sur la conception de « nourrir et assister »	74
Autres histoires au sujet de la caste Bhote	75
Premiers clans (gotra) des Tibétains	77
Les divinités lignagères des Tamang	85
Entrée des Tamang au sud de l’Himalaya	86
Les acquis et les conséquences du régime de Mukhiyā	93
Base idéologique des changements sociaux et politiques	97
Analyse des classes du Tibet ancien	100



6. Thubten Gyalcen Lama: “Book List of Tibetan History for Tamang Study”, p. 103-105.



7. Shen-yu Lin: “The Tibetan Image of Confucius”, p. 105-129.

A visible figure which frequently appears in the texts for Tibetan *gTo*-rituals is Kong tse 'phrul gyi rgyal po. He is regarded as the innovator of the *gTo*-rituals and is often referred to as an authoritative personage, whom the evil beings should regard with reverence and awe. According to the Tibetan tradition, Kong tse 'phrul gyi rgyal po is the Tibetan equivalent of the Chinese philosopher Confucius (551-479 B.C.). How the Chinese sage Confucius was adapted by Tibetans and transformed into Kong tse 'phrul gyi rgyal po is an interesting question. Studies on Tun-huang documents, literature of Bon and Buddhist traditions are consulted in this article, in which related depictions of the designation “Kong tse” in the Tibetan literature are analyzed to trace the development of the image of this figure in the Tibetan history. The image connected with the appellation “Kong tse”, which originally directly referred to the Chinese sage Confucius, evolved and changed with time and tradition. The result of this investigation demonstrates the creativity of the Tibetans in shaping a personage of their own system based on the Tibetan image of Confucius.

Early Tibetan literature on Kong tse	106
Bonpo tradition	115
Buddhist tradition	120
Conclusion	129



RET — numéro 13

Février 2008 — 112 pages.

1. Guillaume Jacques: “Deux noms tangoutes dans une légende tibétaine”, p. 4-10.

This paper presents an etymological hypothesis concerning two Tangut names preserved in Tibetan historical materials from the 14th century. It points out that the clan name Nog snu'i and the mountain name Si-no'i zhanh may originate from the Tangut forms *ŋwe2snu2 and *sji2niow2šiã1 respectively.



2. Etienne Bock: “Coiffe de paṅḍit”, p. 11-43.

Cet article, basé sur les travaux de maîtrise (master) de l'auteur, aborde le thème des chapeaux religieux dans la culture tibétaine et plus particulièrement dans le bouddhisme. Objet rituel emblématique du bouddhisme vajrayana, les coiffes intriguent par leurs formes, couleurs et variétés. Cet intérêt n'est pas exclusivement le fait des Occidentaux, ce sont avant tout les Tibétains qui se sont intéressés à leur symbolisme et leur histoire. Ainsi, une partie de la littérature leur est consacrée, sous forme de traités. L'accent est ici mis sur la coiffe des paṅḍits car elle est la plus emblématique parmi les chapeaux religieux : on la retrouve dans toutes les écoles du bouddhisme tibétain, elle a donné lieu à des variantes et serait originaire de l'Inde.

Ce travail est basé sur des textes aussi bien anciens que récents, allant des traités religieux (Sangs rgyas gling pa, bKra shis rgya mtsho, etc.) aux réflexions plus modernes comme chez dGe 'dun chos 'phel et Dung dkar Blo bzang phrin las. L'analyse se divise en parties consacrées à la forme du chapeau, sa symbolique, ses origines et ses variantes.

Forme	12
Symbolique	13
Origines	15
<i>Paṅ zhva</i> indien et tibétain	17
Les façons de le porter	19
Chapeau rouge et chapeau jaune	20
Le chapeau de Klu mes	21
Les variantes	24
Les chapeaux sa zhu	24
Les chapeaux dGe lugs	26

Chapeaux de paṅdit paṅ ring et paṅ thung	26
Terminologie	27
Conclusion	28
Extraits	29
Bibliographie	32
Illustrations	35



3. Richard W. Whitecross: “Transgressing the Law: Karma, Theft and Its Punishment”, p. 45-74.

This paper examines the role of Buddhism in shaping the Bhutanese state's approach to crime and punishment. Focussing on provisions around the penalties for theft, the paper offers an overview from the eighteenth to the twentieth century and highlights the important, at times contradictory, role of Buddhist teachings on karma. It demonstrates the on-going influence of Buddhist teachings on the development of the modern criminal laws whilst at the same time locating the laws against a changing social and political context.

PART I — Law Codes and the Dual System	46
<i>Lo rgyus</i> – insights to the use of violence	47
<i>bKa' khrims</i> - Upholding the Dual System	49
Dharma, Laws and Happiness: the Raison d'Être of the Dual System?	50
Theft, Brigandage and Breaking the Vinaya: Signs of Degeneration	51
Karma: <i>Mi chos bcu drug</i> and <i>dge ba bcu</i>	53
<i>Thrimzhung Chennmo</i> : the Supreme Law Code	55
The Land Act (<i>Sa Yig</i>) 1979	57
The Penal Code 2004	58
PART II — Sacred Sites and Sacrilege: “heinous” crimes and their punishment	60
Violating the Sacred: murder, theft and “treason”	63
Capital Punishment: Second Strike Rule and the National Assembly	65
Conclusion: Religious and Secular Values in the Twenty First Century	69
APPENDIX 1 — Selected sections of the Penal Code 2004	70
APPENDIX 2 — Capital punishment abolished in Bhutan	72
Bibliography	73



4. Jean-Luc Achard: "L'irruption de la nescience — la notion d'errance saṃsārique dans le rDzogs chen", p. 75-108.

This paper deals with the arising of ignorance (*ma rig pa*) and delusion (*'khrul pa*) according to the conceptions of rDzogs chen teachings. It is the continuation of a paper published in issue 07 of the RET. It describes the three kinds of ignorance (*ma rig pa gsum*) and the four circumstances (*rkyen bzhi*) in order to explain how delusion into transmigration occurred for sentient beings. It shows that the delusion mode is based on the twelve interdependent links and explains particular instructions — given in an elliptic, allegorical mode — which ultimately lead to liberation (*grol ba*).

Introduction	75
1. L'action des trois ignorances et des quatre circonstances	77
2. L'égarement dans la transmigration	83
3. L'émergence des douze liens interdépendants	85
4. La formation de l'existence conditionnée	88
5. Les six modalités de l'ignorance	90
6. Les instructions transcendantes permettant de renverser l'égarement	93
6-1. La cultivation de l'état naturel de l'Eradication de la Rigidité	94
6-2. L'application des points-clefs du Franchissement du Pic	94
6-3. La Contemplation du Corps de Sagesse	95
6-4. L'émergence des deux Lampes	96
6-5. La Contemplation de la Quintessence	96
6-6. La Contemplation des Champs Purs	97
6-7. L'émergence de la Réalisation	97
6-8. La réalisation des visions naturelles	98
6-9. L'évidement des manifestations erronées	98
6-10. La rencontre avec la Réalité	99
6-11. Le développement des Prouesses	99
6-12. L'approche des accomplissements	99
6-13. Le rayonnement du Discernement	100
6-14. La perfection du Don	100
6-15. La découverte du principe naturel	101
6-16. L'obtention du Fruit	101
6-17. Le Plein Eveil Authentique et Manifeste	102
6-18. L'accomplissement d'oeuvres vertueuses	103
6-19. La réalisation de la Grande Perfection Naturelle	103
Conclusion	103
Bibliographie	105



RET — numéro 14

Octobre 2008 — pp. 1-195.

— **Tibetan Studies in Honor of Samten G. Karmay** —
Part I. Historical, Cultural and Linguistic Studies

Edited by Françoise Pommaret and Jean-Luc Achard

1. Françoise Pommaret: Préface, pp. iii-v.

A short life story of Samten Karmay to whom this volume was dedicated.



2. David Snellgrove: “How Samten came to Europe”, pp. 1-6.



3. Françoise Pommaret: “‘The Messed Up Books’ (*Pecha trok wa la*). A personal recollection of Samten G. Karmay and the O rgyan chos gling catalogue (Bhutan)”, pp. 7-11.

This short article is the narrative of the cataloguing of the 511 books in O rgyan chos gling, Bumthang (Central Bhutan) by Samten Karmay. This was done in difficult material conditions due to the remoteness of the place in the early 2000s.



4. Dan Martin: “Veil of Kashmir — Poetry of Travel and Travail in Zhangzhungpa’s 15th-Century Kāvya Reworking of the Biography of the Great Translator Rinchen Zangpo (958-1055 CE)”, pp. 13-56.

Perhaps the first study of any length ever devoted to one of the more significant poetic works in the development of the Tibetan *snyan-bsngags* (Sanskrit: *kāvya*) tradition, this essay takes a literary-historical approach to the text. The first two-thirds of the text, the part concerning his childhood and his first journey to Kashmir and Magadha, is translated here. A comparative text edition is supplied. The narrative poem is analyzed not so much for gaining information about its subject, the Great Translator Rinchen Zangpo, but instead to learn more about the background, motivations and aims

of the composer. A special effort is made to understand his place in the history of Tibetan poetry and whether he contributed anything new to it or not.

Introduction	13
Indianness	22
Tibetan composition of <i>kāvya</i>	22
Tibetan knowledge of Indian epic	23
Some observations on influence and style	24
Zhangzhungpa's poetic lineage	25
A note on the translation	30
A text edition with a translation	30
Appendix — A preliminary listing of works by Zhangzhungpa	49
Bibliography	51



5. Helga Uebach: “From Red Tally to Yellow Paper — The official introduction of paper in Tibetan administration in 744/745”, pp. 57-69.

An investigation into the Tibetan term *khram dmar-po* ‘red tally’ in the Old Tibetan Annals. In Tibetan military administration the term first served to denote incised or inscribed wooden tablets (*byang-bu*) used in conscription which by decree of the *btsan-po* in 744/745 were substituted by paper.

<i>khram</i> ‘tally’	57
<i>khram dmar-po</i> ‘the Red Tally’, n. of a conscription	59
<i>khram-skyā</i> ‘the Whitish Tally’, n. of a conscription written [in black and white] on paper	62
<i>shog-shog ser-po</i> ‘yellow paper’	64
References	65



6. Anne Chayet: “A propos de l’usage des termes “*nyin*” et “*srib*” dans le *mDo smad chos ‘byung*”, pp. 71-79.

Le *mDo smad chos ‘byung* de Brag dong pa dKon mchog bstan pa rab rgyas (1800-1866), outre son importance bien connue pour l’étude de l’histoire de l’Amdo, présente une précision et un systématisme de rédaction remarquables, particulièrement en ce qui concerne la description géographique des régions, ainsi que la nature et la localisation des toponymes. Toutefois, l’usage assez régulier qui est fait des termes *nyin* et *srib* / *sribs*, qui désignent le versant ensoleillé et le versant à l’ombre d’une montagne ou

d'une vallée mais n'impliquent pas en principe d'indication cardinale, ne simplifie pas toujours la lecture du document. Ces termes, inclus dans un grand nombre de toponymes, sont parfois associés à des indications cardinales (surtout nord et sud) ou aux termes *stod* et *smad* sans être toutefois, en général, confondus avec eux. La comparaison avec les notions de *xiang* et *bei* et de *yin* et *yang* du chinois aide à comprendre certaines implications de *nyin* et *srib* dans l'usage tibétain.



7. Janet Gyatso: “Spelling Mistakes, Philology, and Feminist Criticism: Women and Boys in Tibetan Medicine”, pp. 81-98.

This essay studies a puzzling discrepancy in the spelling of the word “woman” (*bud med*) in varying versions of the *rGyud bzhi* medical treatise. The discrepancy occurs in the *rGyud bzhi*'s chapters on sexual prowess and fertility. Through a close philological analysis of the word's alternation with its homonym *bu med* (“no son”), we can recognize signs of patriarchy and androcentrism in this foundational 12th century work. The text deems sons to be more desirable than daughters, and advises husbands to seek a second wife if their first one does not bear them a son. The article also proposes that the method by which we can best analyze this spelling discrepancy entails leaving open the possibility that the ambiguity was fortuitous, if not intentional. That in turn means that neither spelling can be said definitively to be the original, or more correct one. The author of the essay suggests that such an approach in this case be called feminist.



8. Yasuhiko Nagano: “A preliminary note to the Gyarong color terms”, pp. 99-106.

This small paper is a humble contribution to the lexical semantics of Gyarong language, which was left unstudied, aiming at describing analytically the color terms of the language.

Applying the linguistic criteria for basic color terms, I recognized WHITE, BLACK, RED and GRAY as the language's root-morphemic and mono-significant terms. All these lexical items are prefixed by *kə-*, which means they behave as verbs. This structure corresponds to Stage II of color terms' "universal evolution" presented by Kay & McDaniel, except for GRAY.

1. Physics of color	99
2. Description	99
2-1. Etymology of the lexical items	101

2-2. Brightness check	102
2-3. Saturation check	102
3. Structural analysis	102
4. Developmental analysis	103
5. Universal evolution?	103
5-1. Berlin and Kay's hypothesis on evolution of color terms	103
5-2. Gyarong's basic color terms and their evolution	105
6. Epilogue	106
References	106



9. Amy Heller: "Observations on an 11th century Tibetan inscription on a statue of Avalokiteśvara", pp. 107-116.

This article reviews the dedicatory inscription carved on the base of a metal statue of Avalokiteśvara previously studied by Sanskritayana (1957), Kvaerne (1994), and Thakur (1998). Thanks to comparative photographs, here I present a new reading and interpretation of this inscription, which sheds light on the identification of the officiant of the consecration ceremony, Paṇḍita Vīryabhadra, who collaborated with Rin chen bzang po, thus establishing the chronological context of this statue c. mid-11th century. To my knowledge, this inscription is one of the most complete Tibetan consecration inscriptions of the early *phyi dar* period because it comprises the name of the subject of the statue, the donors, the officiant and the circumstances of the creation of the image. The craftsmanship of this exceptionally beautiful statue and its iconographic context are also discussed.



10. Lara Maconi: "Au-delà du débat linguistique : comment définir la littérature tibétaine d'expression chinoise ? 'Spécificités nationales' et 'spécificités régionales'", pp. 117-155.

In the circles of Tibetan contemporary literature in the PRC a long-standing debate has existed since the 1980s about what actually is Tibetan literature and what are its specificities. This debate has been particularly controversial when dealing with Chinese-written Tibetan literature. Thus what should exactly be the specificities of contemporary literature written by Tibetans to be considered as 'genuine' Tibetan literature? More precisely, how to define literature written in Chinese by Tibetan national writers? Can Chinese-written Tibetan literature be considered as a part of Tibetan literature? Diverse literary actors in this debate agree that the issue of the definition of Tibetan literature is primarily a question of language (I had the opportunity to ex-

tensively explore this very much sensitive question in a previous article, see L. Hartley & P. Schiaffini-Vendani eds., *Modern Tibetan Literature and Social Change*, Duke University Press, 2008). More generally speaking they assume that contemporary literature written by Tibetans has to feature so called ‘national specificities’ or ‘national characteristics’ (Ch. *minzu tese*, Tib. *mi rigs kyi khyad chos*) to be considered as ‘true’ Tibetan literature, and language is one of those. But the question remains: beyond language, what are those « national specificities »?

In this paper, I analyse the evolution of the notions of ‘national specificities’ and ‘regional specificities’ in the Sino-Tibetan literary environment in the PRC from the 1980s till the early 2000s. I particularly focus on the debates which those notions have aroused and their peculiar relations with the ‘changing weather’ of the PRC literary-cultural policies in those years. My article is mainly based on Chinese sources.

I. Spécificités nationales et/ou spécificités régionales ? Lignes évolutives des débats	119
II. Autour de « <i>minzu xing</i> » : les « spécificités nationales » de la littérature tibétaine d’expression chinoise	122
II-1. La création des revues littéraires des nationalités	124
II-2. Evolution de la critique littéraire : des « spécificités tibétaines » aux « spécificités chinoises »	125
II-3. Les spécificités nationales en littérature : quelles sont-elles ?	132
III. Autour de « <i>diyù xing</i> »: littérature tibétaine et « littérature western »	135
III.1 La politique de « grand développement de l’Ouest » et la littérature tibétaine	136
III.2 « Littérature western » et littérature tibétaine : le débat des années 1980s	137
Conclusion	144
Bibliographie	145



11. Tashi Tsering: “sMar khams ‘bom rnam snang ngam/ lha ‘dus rnam snang gi skor la cung zad gleng ba”, pp. 157-195.



RET — numéro 15

Novembre 2008 — pp. 197-552.

— Tibetan Studies in Honor of Samten G. Karmay — Part II. Buddhist & Bon po Studies

Edited by Françoise Pommaret and Jean-Luc Achard

1. Anne-Marie Blondeau: “Contribution à l’étude des huit classes de dieux-démons (*lha srin sde brgyad*)”, p. 197.



2. Anne-Marie Blondeau: “Le Réseau des mille dieux-démons : mythes et classifications”, pp. 199-250.

Dans le prolongement de l’article de Tenzin Samphel (voir ci-après article no. 3), cette contribution est consacrée à l’analyse du tantra *Réseau des mille dieux et démons* (*lHa 'dre stong gi dr[wa] ba'i rgyud*) dans le *rNying ma'i rgyud 'bum*, tantra qui semble correspondre au huitième Enseignement de Padmasambhava (*bKa' brgyad*) : la louange et la propitiation des dieux mondains (*'jig rten mchod bstod*). L’étude est centrée sur les classes et nomenclatures de *numina*, ainsi que sur les fragments de mythes qui leur sont attachés, dont une tentative de traduction est fournie. La confrontation des trois versions les plus courantes du *rNying ma'i rgyud 'bum* montre à la fois l’extrême variabilité du tantra et la mauvaise conservation du texte.

Même si, parfois, la classification des *numina* en huit catégories (*sde brgyad*) paraît sous-jacente, ce n’est pas elle qui préside à l’organisation du panthéon foisonnant décrit dans ce tantra, dans lequel apparaissent des catégories inconnues par ailleurs. Il en va de même pour les noms des *numina* ; ceux-ci, comme les fragments de mythes qui les décrivent ou évoquent leur origine, semblent avoir gardé la mémoire d’un fonds proprement tibétain. La présence de l’Inde et du bouddhisme est en effet très discrète dans ce tantra.

1. Le tantra	200
2. Les numina	203
2.1 Les the'u rang	207
2.2 Les rgyal po	215
2.2.1 Invocation aux quatre frères rgyal po, maîtres de la vitalité	216
2.2.2 Les dpe dkar, maîtres des richesses	221

2.2.3 Les quatre rgyal po Sad	222
2.3 Les btsan	227
2.4 Les treize ya bdud	230
2.5 Les treize ma bdud	233
2.6 Les ja la ma	234
2.7 Les mtsho sman	237
2.8 Les klu btsan	240
2.9 Les douze bstan ma	243
2.10 Les sa bdag	243
2.11 Les lte dkar	245
Conclusion	245
Références	246



3. Tenzin Samphel: “Les *bKa’ brgyad* — Sources canoniques et tradition de Nyang ral Nyi ma ‘od zer”, pp. 251-274.

Participant d’une recherche collective sur les huit classes de dieux-démons (*lha srin sde brgyad*), cet article examine la tradition des Huit enseignements de Padmasambhava (*bKa’ brgyad*) sur le sujet. Après avoir précisé les sources canoniques des *bKa’ brgyad* – tantra qui se retrouvent dans le *bKa’ ‘gyur* – la tradition de Nyang ral Nyi ma ‘od zer, telle qu’elle est transmise dans la collection du *bKa’ brgyad bde gshegs ‘dus pa* est plus précisément analysée. Outre l’origine et l’histoire de la transmission des Huit enseignements à Padmasambhava, on y trouve les mêmes tantra, mais dont la traduction est attribuée à Padmasambhava lui-même et à quelques-uns de ses disciples, au 8e siècle. Avant de discuter la classification des *lha srin sde brgyad* et leur propitiation selon le *bKa’ brgyad bde gshegs ‘dus pa*, une synthèse rapide présente la tradition historiographique tibétaine sur les subjugations successives des démons.

1. Les sources canoniques des <i>bKa’ brgyad</i>	251
2. Subjugation des huit classes (<i>sde brgyad</i>) et leur orientation dans le <i>maṇḍala</i> , selon le Nyang ral <i>bKa’ brgyad bde gshegs ‘dus pa</i>	255
3. Synthèse des traditions tibétaines sur la subjugation des dieux-démons	256
4. La classification des huit classes de dieux-démons d’après le Nyang ral <i>bKa’ brgyad bde gshegs ‘dus pa</i>	264
5. La propitiation des dieux et démons	267
Conclusion	270
Bibliographie	271



4. Matthew Kapstein: “The *Sun of the Heart* and the *Bai-ro-rgyud-'bum*”, pp. 275-288.

Background	275
The <i>Sun of the Heart</i>	276
Implications	282
References	285



5. Cathy Cantwell & Rob Mayer: “Enduring myths: *smrang*, *rabs* and ritual in the Dunhuang texts on Padmasambhava”, pp. 289-312.

This paper looks at some strategies used in Post-Imperial Tibet to indigenise Indian Tantrism, creating a form of Vajrayāna with suitably Tibetan characteristics, which eventually evolved into what is now known as the rNying ma school. It takes as its starting point Samten Karmay's well known analysis of the role of myth in indigenous Tibetan ritual. Examining two Dunhuang texts that feature Padmasambhava, PT 44 and PT 307, this paper shows how they use a distinctive three-part literary structure to express clearly discernible Buddhist calques on indigenous ritual structures described by Karmay, including *rabs*, *smrang* and *dpe srol*. The immense success of the indigenising strategies reflected in PT 44 and PT 307 is made clear by their continuation more or less unchanged into modern rNying ma ritual, in such ubiquitous rites as the offerings to the *brtan ma bcu gnyis* and the Phur pa protectors.

Introduction	289
Historical context	289
Samten Karmay's understanding of myth and ritual	292
Overview of indigenising strategies in myth and ritual	295
Tibetan personages, places and deities, incorporated into an indigenous style mythic account (<i>rabs</i>) used to underpin tantric ritual: PT 307 and PT 44	296
PT 44	301
Bibliography	308



6. Kunzang Choden: “The Malevolent Spirits of sTang Valley (Bumthang) — A Bhutanese account”, pp. 313-330.

This article gives an account of the beliefs and practices relating to the malevolent spirits among some communities in Tang Valley in Central Bhutan. People believe

that illnesses are caused by malevolent spirits. The particular harm causing spirits are identified by the symptoms they manifest in the patients. Each spirit must be appeased by feeding rituals. The knowledge and customs of feeding the spirits and the "correct food" are still a part of the oral tradition of these communities.

Introduction	313
Identification: Who are they and how can we tell?	314
Food and ritual: "Whoever you are and where ever you come from"	317
Spirits in sTang valley	318
bLama: Shel brag	321
Ladum (Bum.) (Short arm) : Sarmed	322
Nam lha karmo (White divinity in the sky)	323
Takseng (Bum.) (Yoke) : Pralang and Bebzur.	323
"Go away like dirt washed off, go away like you have been plucked off": Tukpo (Rags) (B.): Tangsud and O rgyan chos gling	325
Choedam (Bum.) (Buckwheat dough): Tasur.	326
Chudung (Bum.) (Blow Pipe): Narut	327
Wali (Bum.) Pangshing	327
Reclaiming and identifying a malevolent spirit	329
Conclusion: Changes and Territorial Continuity	329
References	330



7. Peter Schwieger: "Tuvinian images of demons from Tibet", pp. 331-336.

This paper presents a series of fifteen drawings from Tuwa, Russia, depicting demons from the context of Tibetan Buddhism who are generally summarized as the fifteen great *gdon* of children (*byis pa'i gdon chen bco lnga*), that is to say a group of demons who especially afflict children.



8. Hildegard Diemberger: "The Buddhist princess and the woolly turban: non-Buddhist others in a 15th century biography", pp. 337-356.

This paper explores the biography of the Gung thang princess Chos kyi sgron ma (1422-1455) focusing on passages that refer to 'Bonpo'. These passages provide remarkable examples of how the ancient Indian notion of 'heretics' (*mu stegs pa*, Skt. *tīrthika*) could be merged with terms that refer to Tibetan non-Buddhist practices and of how

references to real local practitioners could be used to substantiate a blanket category that identified, from a Buddhist point of view, the non-Buddhist 'other'.

Chokyi Dronma and her Bonpo husband	338
The power of literary tropes	343
A court priesthood devoted to ancestral cults?	345
A Bonpo prince in a Buddhist family?	349
The construction of the non-Buddhist 'other'	351
Conclusion	353



9. Tandin Dorji: "The Cult of Radrap (Ra dgra), "*nep*" of Wangdue Phodrang (Bhutan)", pp. 357-369.

Introduction	357
Historical background of Radap	357
Radrap: his manifestations	360
Bala Bongko - an annual festival	362
The finale: 20th day of the first month	363
The tour of the villages	366
Other rituals to the deity	367
Conclusion	368
References	369



10. Donatella Rossi: "*mKha' 'gro dbang mo'i rnam thar*, The Biography of the *gTer ston ma bDe chen chos kyi dbang mo* (1868-1927?)", pp. 371-378.



11. Roberto Vitali: "A tentative classification of the *bya ru can* kings of Zhang chung", pp. 379-419.

The case of the *bya ru can* kings of Zhang chung is a pertinent example of the obscurity that surrounds the knowledge of proto-historical Tibet. The mystery surrounding these rulers makes dealing with them a tantalizing endeavour, especially due to the wide-ranging implications engendered by the headgear they seemingly wore, which points to a cosmopolitan milieu. It is also a baffling subject to tackle because it is difficult to place these kings in a historical context that stands up in absolute terms in an

analysis restricted to events on the Tibetan plateau.

Mentioned in two lists of the late Bon po source *Ti se dkar chag* by dKar ru bsTan 'dzin rin chen (19th century) and indirectly placed in an disputable religious milieu by the older *'Dul ba gling grags* (12th century), the *bya ru can* kings are recorded in documents extremely distant from the events that unfolded in Zhang zhung.

Beyond accepting that these kings existed, doubts, problems and limitations mar any study of them, particularly concerning their relative chronology, hierarchy and division of power, and order of succession. The exercise I propose here is thus an attempt to detect in these lists a thread that links them logically.

The religious implications of the *bya ru* headdresses have already been stressed by Dan Martin in the section "Birdhorns" of his Ph.D. dissertation *The Emergence of Bon and the Tibetan Polemical Tradition*. Here I attempt to fix a *terminus ante quem* for the attribution of secular significance to these insignia. This change of perspective is provided by *Grags pa gling grags* which describes the extraordinary costumes of *gshen-s*, awarded for their heroism in war.

Having sorted through their forms which can be reduced to a minimum of distinctive traits — radiant (an Iranian feature) and zoomorphic; all made of precious materials — I look into the coinage with zoomorphic royal paraphernalia from a wider area, but one that is contiguous to Zhang zhung.

My article also proposes an analysis of aspects of royal geography which is important in as much as dKar ru's two lists of *bya ru can* kings record a territorial composition of Zhang zhung (Gangs Ti se and Khyung lung; Pu mar hring; Tsi na; Kha yug; Kha sgyor; the areas of Da rog/Ta rog mtsho and sTa sgo; La dwags and Ru thog). I dedicate a section of my paper to the identification of these obscure lands, their rulers and some of their distinctive features. This impinges on dynastic issues, too. For one, signs are given in the lists that some *bya ru can* kings ruled in the same areas and wore the same form of *bya ru*. This may imply that fragments of different genealogies are recorded in some cases, and single entries of rulers in others.

dKar ru attributes sponsorship of religious activity to the *bya ru can* kings. However the structural and conceptual tidiness of the classifications in his lists, supported by accounts of the political developments in the contiguous Indo-Iranic borderlands, does not help to remove doubts about the historical authenticity of these rulers' patronage of monastic discipline, something nowhere stressed by *'Dul ba gling grags*.

Finally external evidence is instrumental in attributing a tentative period to the *bya ru can* kings as mentioned in the literary references. An approximate assessment assigns the regnal period of the last of them to around the third quarter of the 1st century BCE. However even this material is not of much help in establishing whether they were historical rulers.

Literary passages related to the <i>bya ru can</i> kings	380
The <i>bya ru</i> crown	388
Morphologies	390

Coins from North-West India	392
Royal geography	395
Lands of Zhang zhung in the lists of the <i>bya ru can</i> kings and <i>sPyi spungs khro 'grel</i>	398
The lists of the <i>bya ru can</i> kings: myth or history? A classification of these rulers	400
The alleged 'Dul ba Bon masters	400
<i>Bya ru can</i> kings and alleged 'Dul ba Bon masters	401
The <i>bya ru can</i> kings of Gangs Ti se	403
The <i>bya ru can</i> kings of Tsi na	405
The <i>bya ru can</i> kings of Pu mar hring	406
The <i>bya ru can</i> kings of Kha yug	406
The <i>bya ru can</i> kings of Khyung lung and the local seats of secular and religious power	407
The <i>bya ru can</i> king of Ru thog	409
Some speculative observations on the <i>bya ru can</i> kings	410
Bibliography	416



12. Henk Blezer: “sTon pa gShen rab : six Marriages and many more funerals”, pp. 421-480.

First Part: A Brief Survey of Early Developments In Narratives on <i>gShen</i> and <i>Bon</i>	421
<i>gShen</i> and <i>Bon</i> in Dunhuang Sources	421
1. A Brief Note on <i>Bon</i>	426
2. A Brief Note on <i>Bon po</i>	429
3. A Brief Note on <i>g-Yung drung Bon</i>	434
Continuing the Discussion: <i>gShen</i> and <i>Bon</i> in Early Bon Sources	438
Second Part: The <i>gShen rab</i> Marriage Stories in the <i>mDo 'dus</i> :	
The Expanded 'Expedition Abroad' Narrative	443
<i>gShen rab</i> in rKong po	444
<i>gShen rab</i> (s) in rTsang: Hos dang ba yid ring, rTsang Ho de'i hos bdag and His po his bdag?	447
The Open Ends of <i>Hos</i> and <i>Bon</i>	449
Conclusions	452
Abbreviated Bibliography	454
Appendix I	458
Appendix II	466



13. Charles Ramble: “A nineteenth-century Bonpo pilgrim in Western Tibet and Nepal: Episodes from the life of dKar ru grub dbang bsTan ’dzin rin chen”, pp. 481-501.



14. Jean-Luc Achard: “Le Corps d’Arc-en-Ciel (*ja’ lus*) de Shardza Rinpoche illustrant la perfection de la Voie rDzogs chen”, pp. 503-532.

This paper describes the notion of Rainbow Body (*ja’ lus*) as a result manifesting at the end of the Path of rDzogs chen. It is described not as an end in itself but rather as a sign indicating the realization of the Perfection Body (*rdzogs sku*). The manner in which Shar rdza Rin po che reached that Body at the end of his life is described in order to illustrate the peculiar processus that takes place when rDzogs chen adepts reach the Fruit (*bras bu*) in their lifetime.

Introduction	503
I. Les instructions Dzogchen menant au Corps d’Arc-en-ciel	504
II. La Vision du Paroxysme du Discernement	507
III. Les divers Corps d’Arc-en-ciel	511
IV. Le contexte spirituo-littéraire de l’époque	512
V. Le Corps d’Arc-en-ciel de Shardza Rinpoche	516
Bibliographie	529



15. Tsering Thar: “Bonpo Tantrics in Kokonor Area”, pp. 533-552.

gSas-khang	535
Reb-gong Bon-mang	541
The Remaining Bon-mang	546
Some related points	549
Abbreviations	551



Contributeurs

Achard Jean-Luc

Docteur de l'École Pratique des Hautes Études (Sciences Religieuses), chercheur CNRS (UMR 8155).

Aguilar Oriol (1965)

Doctor en antropología cultural por la Universidad Autónoma de Barcelona. Especialista en antropología religiosa en el ámbito cultural tibetano.

Arènes Pierre

Professeur agrégé de Lettres Modernes; diplômé de l'Institut National des Langues et Civilisations Orientales; Docteur en Études indiennes l'Université de la Sorbonne Nouvelle (Paris III); Chercheur associé à l'UMR 8053, 7129, 8047 / CNRS / Collège de France / E.P.H.E. / Université de Paris VII. Directeur du programme de recherche Histoire et interprétation des textes et des doctrines (jusqu'en septembre 2003); membre du conseil scientifique du centre d'études Tibétaines des Instituts d'Extrême-Orient du Collège de France (1997-2003)

Bianchi Ester

Ester Bianchi holds a Ph.D. in 'Indian and East-Asian Civilization' from the University of Venice (co-tutorial Ph.D. received from the Ecole Pratique des Hautes Études, Section des Sciences Religieuses of Paris). She is the author of *The Iron Statue Monastery, Tiexiangsi: A Buddhist Nunnery of Tibetan Tradition in Contemporary China* (Firenze, 2001) and of several articles mainly focused on Chinese and Tibetan Buddhism. She is presently research fellow and assistant professor of Chinese Language and Literature at the University of Perugia.

Blezer Henk

Henk Blezer, as principal investigator, leads a small research programme at Leiden University, on the formation of the cultural identity of a minority religion called Bön, at the turn of the first millennium AD in Tibet and the Himalayas. The programme is jointly funded by the Dutch Research Council (NWO) and Leiden University. His academic background is in classical Indology and in Buddhist and Tibetan Studies. He has a special interest in rNying ma, bKa' brgyud and Bön traditions, with a thematic focus on literature on Great Perfection and death. He acted as convener to the *Ninth Seminar of the International Association for Tibetan Studies*, which convened in Leiden in 2000 (hosted by the *International Institute for Asian Studies*), and he published its proceedings. More recently, Blezer also engages comparative work on broader topics of emerging religions and the framing of discourse.

Blondeau Anne-Marie

Directeur d'études émérite à l'École pratique des Hautes Etudes, section des Sciences religieuses. Elle reste en charge du Centre de documentation sur l'aire tibétaine (EPHE) et participe à l'élaboration du dictionnaire français-tibétain du tibétain parlé (programme de l'UMR 8155).

Bock Etienne

Etudiant des Langues Orientales de 1999 à 2006. Sous la direction d'Heather Stoddard, il consacre son mémoire de maîtrise (master I) aux coiffes, mémoire intitulé *Les Chapeaux religieux et leur symbolisme dans le monde tibétain* en 2003. En 2006, il s'oriente vers le domaine de l'art avec un DEA (master II) sur la classification traditionnelle des statues dans *La Perception tibétaine de l'art bouddhique indien, étude des sources anciennes et modernes sur les supports du corps (sku rten) à travers l'analyse des statues métalliques li ma*. Depuis 2002, il fait partie du comité de traduction Vairo-Ling et travaille avec Tenzin Samphel à la traduction de textes bouddhiques, plus précisément sur les objets rituels. Il collabore également avec le monde du marché de l'art (collectionneurs, restaurateurs, galeristes).

Cantwell Cathy

Cathy Cantwell is a Research Officer, and Member of the Buddhist Studies Unit, at the Oriental Institute, University of Oxford. She has specialised in Tibetan tantric ritual, working mainly as a textual scholar but also drawing on her earlier anthropological training. Recent research projects have included critical editing of *rNying ma'i rgyud 'bum* texts, studies of Dunhuang tantric texts and early *rNying ma* tantric traditions, and contemporary *bDud 'joms gter ma* rituals.

Chayet Anne

Directeur de recherche au CNRS, UMR 8155, Paris.

Cuevas, Bryan

Bryan J. Cuevas is John Priest Associate Professor of Religion at Florida State University. He specializes in Tibetan Buddhism, Tibetan history and culture. His books include *The Hidden History of the Tibetan Book of the Dead* (Oxford, 2003) and *Travels in the Netherworld: Buddhist Popular Narratives of Death and the Afterlife in Tibet* (Oxford, 2008), and he is the editor, with Jacqueline I. Stone, of *The Buddhist Dead: Practices, Discourses, Representations* (Hawai'i, 2007). His current work focuses on Tibetan sorcery and demonology, particularly in relation to the rituals and politics of war from the sixteenth to eighteenth centuries.

Diemberger Hildegard

Hildegard Diemberger is the Director of the Tibetan Studies Programme at the Mongolia and Inner Asia Studies Unit (MIASU), Department of Social Anthropology, Uni-

versity of Cambridge, and is research associate at the Austrian Academy of Sciences and the Italian Ev-K2-CNR committee. She has published extensively on the anthropology of Tibet and the Himalayan regions, including the monograph *When a Woman becomes a Dynasty: the Samding Dorje Phagmo of Tibet* (Columbia University Press 2007) and, with Pasang Wangdu, the translations of the *dBa' bzhed* (Austrian Academy of Sciences Press 2000) and the *Shel dkar chos 'byung* (Austrian Academy of Sciences Press 1996).

Gyatso Janet

Janet Gyatso is a specialist in Tibetan studies and Buddhist studies. She has a Ph.d in Buddhist Studies from the University of California at Berkeley. Her books include *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*; *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*; and *Women of Tibet*. She is currently working on a book on the intellectual history of Tibetan medicine in early modernity, and its relation to Buddhism. She has also been writing on conceptions of sex and gender in Buddhist monasticism, and on the current female ordination movement in Buddhism. She was president of the International Association of Tibetan Studies from 2000 to 2006, and is now co-chair of the Buddhism Section of the American Academy of Religion. She taught at Amherst College before taking up her present position at Harvard University as the Divinity School's first Hershey Professor of Buddhist Studies.

Heller Amy

Amy Heller has been affiliated with UMR 8155 (Paris, CNRS) since 1986. She is visiting Professor at the Centre for Tibetan Studies, Sichuan University, Chengdu, 2007-2010. Author of *Tibetan Art, Tracing the Development of Art and Spirituality in Tibet*, (1999, Jaca Book), and *Early Himalayan Art* (2008, Ashmolean Museum), she has also written numerous articles on Tibetan art, history and rituals.

Hill Nathan

Nathan Hill did his graduate work at Harvard University under the supervision of Leonard W. J. van der Kuijp, graduating in 2009 with a dissertation on Old Tibetan phonology. He currently works as 'senior lector in Tibetan' at the School of Oriental and African Studies, University of London. His research focuses on Old Tibetan grammar, the interpretation of Dunhuang documents and Tibetan inscriptions, and Tibeto-Buman comparative linguistics.

Jacques Guillaume

Guillaume Jacques étudie les langues qianguiques du Tibet oriental (rgyalrong, pumi), le tangoute et les langues tibétaines. Il s'intéresse en priorité à la documentation ethnolinguistique, la littérature orale des régions tibétaines et à la linguistique historique. Il est l'auteur d'une grammaire du rgyalrong japhug et d'un recueil de textes tan-

goutes.

Karmay Samten G.

Directeur de Recherche Eméritat, Centre National de la Recherche Scientifique (CNRS), Paris. He has published a number of books and articles on Tibetan religions, culture and history in French, English and Tibetan including *The Great Perfection, A philosophical and Meditative Teaching of Tibetan Buddhism*, Leiden: E.J. Brill 1988 (reprint 2007), *Secret Visions of the Fifth Dalai Lama, The Gold Manuscript in the Fournier Collection*, London: Serindia 1988 (reprint 1998) and *The Arrow and the Spindle, Studies in history, Myths, Rituals and Beliefs in Tibet*, Vol. I, Katmandu: Mandala Publishers 1998 (reprint 2009), Vol. II, 2005.

Kowalewski Michael

Michael Kowalewski, born 1951, studied Anthropology in Cambridge and Tibetan and Buddhism at SOAS, London. Has spent time in Bhutan and written articles and given talks on the country and its religion. Contributed to *Encyclopaedia of Asia* and *Encyclopaedia of China*, published by Berkshire. Currently working on connections between Tibetan religion and other culture, especially Islamic and Orthodox.

Kunzang Choden

Kunzang Choden as born in Tang Valley in central Bhutan. She studied in India and have degrees in Psychology and Sociology. She is an independent researcher and a writer. Her focus is on oral traditions, folktales and women. She has written on folktales, women and fiction.

Lazcano Santiago

Santiago Lazcano is a social anthropologist and a passionate student of the Tibetan and Himalayan world. He is especially interested in the ethno-history of Khams, Amdo and the Eastern Himalaya.

Lin Shen-yu

Ph.D. in Tibetan Studies at the University of Bonn in Germany. She is the author of *Mi pham's Systematisierung von gTo-Ritualen* (IITBS, Germany, 2005). Her areas of interest are religious culture and history of Tibet, particularly the integration of Buddhism into the indigenous Tibetan culture, and the cultural relationship between Tibet and China as well as between Tibet and India. She is currently a postdoctoral research fellow of Institute of History and Philology at Academia Sinica in Taiwan and an adjunct assistant professor at National Taiwan University.

Maconi Lara

Lara MACONI earned her Ph.D. in Oriental languages, literatures, and societies in 2008 at the INALCO Institute of African and Oriental Studies in Paris, where she has

been teaching Tibetan classical grammar and the history of Tibetan literature since 1998, and literary theories since 2007. Having graduated in Chinese studies from Ca' Foscari University in Venice, she focuses her present research on contemporary Tibetan literature, especially works written in Chinese, and issues of identity, agency, locality, and diglossia.

Mayer Robert

Robert Mayer has been on the faculty of Oxford University since 2002. Recent publications include *The Kīlaya Nirvāṇa Tantra and the Vajra Wrath Tantra: two texts from the Ancient Tantra Collection* (OAW, Wien 2007) and *Early Tibetan Documents on Phur pa from Dunhuang* (OAW, Wien 2008), both co-authored with Cathy Cantwell.

Mestanza Ferran

BA in Humanities (UPF, Barcelona), BA in Tibetan Studies (INALCO, Paris), MA in Asian Studies (EPHE, Paris) and Ph.D. candidate in Science of Religions (EPHE/UPF). Teacher of Buddhism (Universidad de Salamanca) and Classical Tibetan (*Devanāgarī*).

Nagano Yasuhiko

Degrees: B.A. Tokyo Univ. of Foreign Studies 1969; M.A. Univ. of Tokyo 1971; Ph.D. Univ. of California, Berkeley 1983. Career: Assistant professor, National Museum of Ethnology (Osaka) 1980-85; Associate professor, National Museum of Ethnology (Osaka) 1985-95; Professor of linguistics, National Museum of Ethnology (Osaka) 1995-2005; Deputy director-general, National Museum of Ethnology (Osaka) 2003-05; Executive director, National Institutes for the Humanities 2005-2008; Professor of linguistics, National Museum of Ethnology (Osaka) 2008-.

Pommaret Françoise

Françoise Pommaret, PhD, is an ethno-historian, Director of Research at the CNRS (National Centre for Scientific Research, Ministry of Research and Higher education), Paris. She has been associated with Bhutan in different capacities since 1979 and has published numerous articles and books, such as *Les revenants de l'au-delà dans le monde tibétain*, Editions du CNRS, Paris 1989 and was the editor of *Lhasa in the seventeenth century, the capital of the Dalai-Lamas*, Brill, Leiden, 2003. Besides she has lectured intensively in numerous academic institutions around the world and has been guest-curator for several exhibitions on Bhutan. She is now also advisor at the Institute of Language and Culture Studies (ILCS), Royal University of Bhutan.

Robin Françoise

Françoise Robin is assistant professor of Tibetan language and literature at INALCO (Paris). Her research mainly deals with contemporary cultural and social issues in today's Tibet: fiction and free verse, women writers, Tibetan cinema, as well as the contemporary social crisis. She also researches traditional printing techniques.

Samphel Tenzin

Né en exil. Après sa scolarité en Inde, a fait ses études au *bshad grwa* de mKas btsun bzang po Rinpoche, où il a obtenu le titre de *mkhan po*. Arrivé en France en 1987, il a obtenu une maîtrise de philosophie à l'université de Paris III et un DEA de langue et civilisation tibétaines à l'INALCO où il a enseigné le tibétain. Il poursuit ses recherches sur les biographies de Vairocana et collabore à l'élaboration du dictionnaire français-tibétain du tibétain parlé (programme de l'UMR 8155).

Schwieger Peter

Peter Schwieger, Professor of Tibetan Studies at Bonn University in Germany, worked for the Union Catalogue of Oriental Manuscripts in German Collections, a research project of the Göttingen Academy of Sciences, took part in research activities on oral Tibetan literature and the history of the Tibetan Himalaya. Together with the Archives of the Tibet Autonomous Region (TAR) and the Library for Tibetan Works and Archives (LTWA) he initiated joint efforts to digitize Tibetan legal documents. He published books on the literature of the Tibetan Nyingma school, on Ladakhi history, Tibetan oral literature and on the grammar of Tibetan language.

Uebach Helga

Helga Uebach (Ph.D., Ludwig-Maximilians-Universität, Munich) is a former researcher at the Central Asiatic Studies Committee of the Bavarian Academy of Sciences and Humanities.

Vitali Roberto

An independent scholar whose field of study is the ancient history of Tibet.

Whitecross Richard

Richard Whitecross, a political and legal anthropologist, is Honorary Fellow in Social Anthropology at the University of Edinburgh. His doctoral study, *The Zhabdrung's Legacy: State Transformation, Law and Social Values in Contemporary Bhutan* was the first anthropological study of law and legal change in Bhutan. Drawing on the interrelationship between modern forms of the state and traditional political and legal structures, he explores the role of Buddhism and traditional values in shaping Bhutanese understandings of law and the change nature of the Bhutanese state. Subsequently, he has written on various aspects of Bhutanese law and the legal system, including forthcoming papers on the Bhutanese constitution.

