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Abstracts



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‘Who is a Real Monk’? Monastic Practice and Ideas of Lineage in Ulaanbaatar

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Opinions about what constitutes monastic life reflect broader questions about lineage and tradition amongst Buddhists in Ulaanbaatar. Partly due to the ‘domestication’ of religion during the socialist period, the majority of the Mongol Sangha do not follow full monastic vows. In opposition to this, new ideas about monastic discipline are being imported by global Buddhist organisations and are influencing lay perspectives of Mongol monastics. Both global and local forms of Buddhism argue that they are following ‘tradition’ in various ways.

After 1990 many old men, who had been part of monasteries as young men before the socialist period, once again identified as lamas, shaved their heads and started to wear robes. These lamas had been forced to disrobe during the 1930s and when they reclaimed their role as lamas many already headed a household. Some of these lamas had been practicing in secret during the socialist period and they saw no contradiction in being a Buddhist lama and maintaining a family. These lamas have taken on students who, following their teachers’ examples, have a girlfriend or a wife and practice as lamas. Additionally, due to a lack of temple resources, these lamas cannot live inside the temple where they work and have to ‘return’ to society after working hours like any other householder. As local Buddhist practitioners became public lamas, international Buddhist organisations connected to the Tibetan diaspora came to Mongolia with the hope of ‘reforming’ and helping to spread Buddhism in Mongolia. There are several international Buddhist organisations in operation in Mongolia and these often send Mongol monastics to India or Nepal to receive a comprehensive Buddhist education and learn to live within strict monastic vows. Some of these organisations prioritise lay education and charity, such as the Foundation for the Preservation of the Mahayana Tradition’s (FPMT) centres and Jampa Ling. Others, such as Bakula Rinpoche’s monastic legacy Betüv Khiid and the FPMT’s Dara Ekh Khiid, stress monastic education and discipline. Over the summer months numerous Tibetan Rinpoches and respected foreign teachers visit Mongolia to give teachings to lay Buddhists and monastics and to conduct ritual tantric initiations. Some Theravada monks, who have taken an interest in the growth of Buddhism in Mongolia, also visit the country at various times in the year.

If local lamas returning to public practice see themselves as returning to an authentic tradition of Mongol Buddhism, global Buddhist organisations, connected to the Tibetan diaspora, see ‘tradition’ as reconnecting Mongols to the written doctrine and living lineages of Mahayana Buddhism. These global institutions encourage lay Buddhists and monastics to learn about the dharma and Buddhist transformative practices, as well as reuniting practitioners to the transmission lineages necessary for tantric initiation. Local Buddhists also see themselves as reconnecting with the ‘traditional’ Mongol Buddhism that was lost during the socialist period. This paper will examine how discussions about monasticism have an influence on laypeople’s ideas about Buddhism and how a ‘real’ lama should behave. The central concerns that I noticed when I spoke to lay Buddhists were based on celibacy, the consumption of alcohol, education, money, whether their lineage allowed women to become monastics and whether they were following Mongol tradition. These concerns reflect wider discussions about nationalism, uncertainty and the complexities of lineage and heritage at a time when Mongolia is rapidly changing.

The basic principle of morality in Tibetan Buddhism

Dulma Aiusheeva

The main criterion for ethical behavior committed by a man is the presence of kunlon or the presence motivation to perform good deeds in conscious. According to the Tibetan Buddhists kunlon is the complete state of consciousness in which the domination of concrete quality (good, not good) is combined with its peculiar installation of making good or not good actions. From this definition it follows that the direct aim of moral practice should be consist of full disposal from not good kunlon and cultivation exceptionally good.

The Tibetan teachers recognize that in the spiritual relation all people, believers or not, have the same nature. Building the system of non-religious ethics offered for modern western mentality, Dalai Lama XIV extends the concept of kunlon to not religious people, recommending to them to pay special attention to development of good motivation.

First of all the Tibetan Buddhists suggest to cultivate so called “four immense”: immense kind-heartedness, immense compassion, immense pleasure and immense impartiality. The realization of the relation of equal interest, love, compassion to all living beings, without any exception, is the powerful weapon against immorality, forming strong good kunlon, allocated with strong installation to make the moral action.

On the Acceptance of the Two Truths Theory in the Early Period of the Second Diffusion in Tibet - rGya dmar ba, Phya pa, and Dar ma bkra shis

Ritsu Akahane

The *Satyadvayavibhaṅgavṛtti* (SDVV), which was written by Jñānagarbha (ca. 700 CE) in India, is generally known as *dBu ma bden gnyis* in Tibet and is often cited as one of the most important texts when Tibetan Buddhists refer to the Two Truths theory in their texts. In *bKa' gdams gsung 'bum*, which was first published in 2006, we can find two commentaries on SDVV, the one being the *bDen gnyis rnam dbye bshad pa*, written by rGya dmar ba Byang chub grags (ca. 1100 CE), who is known as the specialist in Logic and Mādhyamika, and the other, the *dBu ma bden gnyis kyi 'grel pa*, written by Phya pa Chos kyi seng ge (1109-1169 CE), who is known as one of the most important and famous Tibetan Buddhists and as the most intelligent student of rGya dmar ba. In addition, I explore another one, the *bDen gnyis rnam 'byed kyi bshad pa*, written by Dar ma bkra shis (ca. 1200 CE), who is thought to have come from the same lineage as Phya pa. These three commentaries are important because we can find the earliest models of the Two Truths theory in Tibetan Buddhism in them, and the Two Truths theories shown by later famous Tibetan Buddhists like Tsong kha pa (1357-1419 CE) are likely to have been influenced by them. Thus, I will explore how the Two Truths theory was accepted and explained in the early period of the second diffusion in Tibet, and how it was developed step by step from rGya dmar ba to Dar ma bkra shis, through comparing these three commentaries with each other and using other texts which were written by rGya dmar ba and Phya pa.

Cultural responses to monsoon changes in far western Tibet, AD 1250-1450

Mark Aldenderfer

There is clear evidence of a significant transformation of the Indian Summer Monsoon between the years AD 1250-1450 (Ashish et al 2011; Conroy 2011). Instrumental records from India, as well as evidence from lake cores from western Tibet, indicate the severe drought affected much of the Himalayas, especially during the period AD 1350-1420. Shorter periods of extreme drought are also recorded from ca. AD 1280-1295 and AD 1440-1455. The Indian historical literature describes a series of famines that were of major regional significance from roughly AD 1350-1410. Unfortunately, there appears to be only anecdotal reference to possible climatic changes in the Tibetan literature of the era, and thus, to gauge the effect on peoples living in western Tibet and the Himalayas at this time, it is necessary to turn to archaeology for answers. Archaeological surveys around the former capital of the Guge polity, Tsaparang, show that extensive systems of agricultural fields, dependant primarily upon springs, were abandoned some time after AD 1300, and possibly somewhat later. There appears to be a clear correlation between spring retraction or collapse and the continued incision of the Sutlej River. As the river deepened its channel, most likely in response to an abrupt change in precipitation frequency and intensity, springs dropped below the level of the agricultural fields and the hydraulic systems that fed them, thus making the fields unusable. Although some occupation continued to persist in the Sutlej valley after this, it appears that outmigration -possibly to valley systems such as Upper Mustang, which sees a significant influx of population from AD 1200-1600, as well as settlement relocation into the interior to more reliable sources of water - took place during this period.

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The Colonel A.D. Khitrovo, the Last Kyachta Border Commissioner, and Mongolia (1905-1917)

Khamaganova Elena Aleksandrovna

The Colonel A.D. Khitrovo (1860-1921) was one of the new breed of bright Russian Army's officers who along with his successful military and intelligence work contributed a lot to geographical, political, economical and ethnographic studies of Mongolia. During the Russo-Japanese war, he was dispatched to Eastern Mongolia as the head of the "Trade-geographic expedition" (1904-1905) with special military and intelligence missions. Crossing the country in various directions, observing and studying different sides of inner life of nomads Khitrovo collected a vast range of materials and made over 1000 photographs on Mongolia.

After the war, Russia focused its attention on working out the effective policy towards Mongolia. One of the first steps towards extending of Russia's presence in this region was the creation of Mongol Agentura in Harbin in 1906 under the guidance of Khitrovo as one of the competent officers in Mongolian affairs. Khitrovo's intimate knowledge of Mongol people, their culture, traditions, his wide and friendly ties with Mongol Banner Princes, famous Togtokho, his contacts with the XIIIth Dalai Lama, and personal popularity among the nomads ("his name opened all the doors in Mongolia") made him the ideal liaison between the Russians and the Mongols. Using various groups of traders and moving posts Khitrovo's Agentura investigated commercial possibilities of Mongolia. In his reports A.D. Khitrovo gave the profound analysis of trade possibilities of Eastern Mongolia considering this region as the important potential market for Russia's goods. So, it was Khitrovo's Agentura that gave a good start to the development of the new Mongol-Manchurian market, promoted the appearance of the Russian trade companies and entrepreneurs in Mongolian market and the involvement the Mongol nomads into market relations along the Railway: they began to deliver cattle, wool, and horses, which they had previously shipped to Tientsin, to the Railway's trade centres.

Dealing with the activity of Khitrovo as Kyachta's Border Commissioner (since March 1909) it should be marked that his activity was not limited with the inspection of Kyachta border region and was extended by far.

The aim of this article is to introduce into scientific use the Khitrovo's heritage (analytical notes, reports, critical articles and rough notes) stored in the Russian archives, which are very important for the reconstruction of Mongolia's history of this period.

Ligdan Khan's *Altan Kanjur* in the Library of the Academy of Social Sciences of Inner Mongolia (China)

Kirill Alekseev

Scholars of Mongolian culture have long been intrigued by the Ligdan Khan's *Altan Kanjur* kept in the Library of the Academy of Social Sciences of Inner Mongolia. Apart from the fact that this collection is in itself a valuable literary monument, being a unique manuscript, the time and status of which are very well known, it could help to shed light on many issues related to the history of the *Kanjur* and link together its different redactions and versions.

In the summer of 2012, the authors of this paper had the unique opportunity to study the text of the *Altan Kanjur*. The results of this work are presented in this paper.

The fact that the *Kanjur* was written in gold is described in several historical records. Having been written down, it was kept as one of three relics of the Mongols together with the golden statue of Mahākāla and the jade state seal of the Yuan dynasty. After the Ligdan Khan's death in 1634 his nearest circle surrendered to the Manchus and passed the relics to the Emperor Hong Taiji. The Mahākāla image and *Altan Kanjur* were enshrined in the Mahākāla Temple built in the Manchu capital of Mukden in 1638. In 1957, a certain Jodba brought 20 volumes of the *Altan Kanjur* from the temple to the Library of the Academy of Social Sciences. The fate of the other volumes is uncertain. The 20 volumes and volumes' fragments preserved in the library are written with gold on soft fourlayer Chinese paper. The 1v folios of the volumes are illuminated with skilful images of the Buddhist deities. The manuscript demonstrates the ductus and orthography characteristic for the first half of the XVII cent. Three folios added to the Vol. ka of the *Dandira* section contain a colophon to the entire collection comprising the names of the patrons and executors of the project.

The order of works and their number in the volumes of the *Altan Kanjur* are absolutely identical to those in the St. Petersburg *Kanjur* (*PK*). The texts of the works with the exception of those compounding the *Pañcarakṣā* are also very close to those in *PK*.

All the characteristics of the manuscript collection kept in the Library of the Academy of Social Sciences indicate that it is the Ligdan Khan's *Altan Kanjur* completed in 1629. Taking into account the similarities between the *Altan Kanjur* and *PK*, together with the fact that the year of the yellow snake when the translation project was completed as well as the creation of the *Altan Kanjur* itself are mentioned in the colophons of *PK*, it is unlikely that *PK* is a draft copy written down some time before 1629, as has been suggested in some works on Mongolian studies. Instead, it would appear to be a copy which was created after the *Altan Kanjur*, with the old translation of the *Pañcarakṣā* being replaced with a newer one.

**The gDong dkar la edition of the *rNying ma rgyud bum*: A New Link in the History of the Transmission of the
*Collection of the Ancient Tantras***

Orna Almogi

Recently two further hitherto inaccessible manuscript editions of the *rNying ma rgyud -bum* were digitised by the research project “Doxographical Organisational Schemes in Manuscripts and Xylographs of the *Collection of the Ancient Tantras*” (which operates within the framework of the Centre for the Study of Manuscript Cultures, University of Hamburg) in cooperation with the “Preservation of Bhutan’s Written Heritage,” Thimphu, Bhutan.

The first is the collection found in sPa sgar monastery, which, like the other Bhutanese editions accessible so far, consists of 46 volumes. Since this set, too, is obviously a copy of one of the known Bhutanese sets (or of one similar to them), it does not offer any new information as regards the transmission of *Collection of the Ancient Tantras*, although it may be of importance from the point of view of textual, philologically oriented studies. Unfortunately, the set was completely destroyed by the big fire that razed to the ground great parts of sPa sgar monastery on 29.02.2012, and the digital images is only what has been left of it.

The second set digitised is the one preserved in gDong dkar la monastery. As anticipated - based on the basic information provided by the catalogue of the survey of manuscripts and blockprints in Bhutan conducted by the National Library of Bhutan - this set is unique, as it comprises 28 volumes and arranged according to different organisational scheme, and thus seems to present a line of transmission of the *rNying ma rgyud -bum* that has been hitherto unknown. In my paper I shall present my new findings connected to the gDong dkar la edition and attempt to place it within the overall history of the transmission of the collection.

**Meanings and Psychological Issues in gZhon-nu bLo-gros's Commentary on
"Abhidharma-samucchava-shastra"**

Batsuuri Amgalan

Yogachara philosophy and teachings are regarded as Mahāyāna Yogācāra Abhidharma in Buddhist Literatures and the main texts on these teachings are Maiteriya, Asanga, Vasubandhu and commentaries on them.

"Abhidharma-samucchava-shastra" by the Indian sage Asanga is an important root text for the Abhidharma teachings. Many sages from different eras wrote commentaries on this text. One of them is "Dam pa'i chos mngon pa kun las btus pa'i rgya cher 'grel pa'i legs bshad pa'i rgya mtsho" by gZhon-nu bLo-gros (1349-1412), who was the guru of Je Tsong Khapa. The aim of this paper is examine the psychological aspects and related notions of this text. According to the text, the dharma is merely a designation for bundles of qualities that are subject to change, namely the five aggregates called, (1.Skt. rūpam,Tib. gzugs; 2. Skt. vedanā,Tib. tshorba; 3.Skt.samj c ā,Tib. 'du shes; 4. Skt. saṃskārā,Tib. 'du byed, 5. Skt.vijcānaṃ, Tib. rnamshes).

The Post-Colonial Marking of Indo-Tibetan Boundary

Dibyesh Anand

The emerging powers of China and India have a disputed boundary and Tawang under Indian control is one of the flashpoint of the dispute. Tawang tract, part of Monyul, was neither Indian nor Chinese before 1950. It was Tibetan. It was not only part of a Greater Tibet but had close religious, political and economic relationship with Lhasa. In 1914 the Tibetans did agree to an Indo-Tibetan boundary through a secret deal with the British in which Tawang became part of British India. Why did Tibet give up Tawang at this Simla Conference in this one-sided deal? This was linked with promises of friendship and support from a greater 'civilised' power of Britain. That these promises to help Tibet assert itself as an international actor against China proved to be ephemeral is the focus of this paper. The paper will examine the geopolitics of boundary making through which Tawang was lost to Tibet between 1914 and 1951. 1951 is when India occupies Tawang, thus completing the disputed de jure (disputed since the third party at the Simla Conference refused to sign) into de facto control. This study of boundary making highlights continuities and discontinuities between the colonial and the postcolonial and assesses its impact upon Tibet's limits in its south as well as Tibet's status in international relations. The current discourse of guru-chela (teacher-disciple) that the Dalai Lama uses to signify India-Tibet relations will also be examined. Rather than rejecting the discourse as problematic, the paper will argue that this is a political strategy to ensure the survival of Tibetans in exile and to seek Indian sympathy. The hope for recovering Tibetan territories is replaced by the hope for continuing 'hospitality' in India.

Tshogs zhing in Tibetan Buddhism

Walter Arader

In the majority of contemporary Tibetan Buddhist traditions, specific sets of “preliminary” practices or sngon ’gro are considered to be of the highest importance for both fledgling and advanced Tantric practitioners alike. Often, the successful repetition of literally hundreds of thousands of these practices is deemed a necessary foundation for more advanced Tantric meditation. Yet if one examines the root Tantras, the early Tibetan commentaries, or the hagiographies of the Indian Mahasiddhas and the early Tibetan masters, no mention of the sngon ’gro as a coherent and standardized system, much less the extensive repetition of the practices, is to be found. Furthermore, at moment, there is no known sanskrit equivalent for the Tibetan term sngon ’gro in the Indian sources. The lack of evidence for an established system of sngon ’gro in the early sources coupled with the widespread employment of such practices in contemporary settings calls for an exploration of the codification and rise to prominence of the preliminary practices.

This paper will explore the larger question regarding the origin, standardization, and proliferation of the sngon ’gro practices by focusing on the tshogs zhing or “field of accumulation” practices. The tshogs zhing is the most common element of sngon ’gro suites and thus provides an ideal focal point through which to investigate the sngon ’gro as a whole. In this paper, I will first lay a foundation by examining the correct translation of the term tshogs zhing and debunk a number of widespread yet incorrect renderings. Subsequently, I will explore the tshogs zhing of the most prominent contemporary Tibetan Buddhist sngon ’gro and trace their development back through time in order to establish a chronology of elaboration, proliferation, and incorporation as an essential element of sngon ’gro literature.

The paper will focus on the bla ma mchod pa of the dge lugs, the ninth Karmapa’s phyag rgya chen po ma rig mun sel, bsod nams grags pa’s tshogs zhing offering, and grags pa rgyal mtshan’s skyabs su ’gro ba dang sems bskyed pa’i chog bzhugs.

Putting Lhasa on the map: 19th and 20th artistic representations of the city

Brid Arthur

There is a curious type of *thang kha* found among the world's Tibetan art collections: the map-like paintings of Lhasa's monuments. These works are colorful, large and lively depictions of the Tibetan capital's major religious buildings and institutions, its visitors, inhabitants and environment, all reproduced in fascinating detail. While captivating and fun to look at, the Lhasa *thang khas* pose many questions about their creation, purpose and place in Tibetan culture. My project draws together for the first time numerous examples of these paintings and analyzes them comparatively. In this paper I will present some of these findings and will consider these works within a wider context of art history, pilgrimage, foreign interest and cartography.

My study draws on examples of Lhasa *thang khas* from the Musée Guimet, the Royal Ontario Museum, the Rubin Museum, the Museum der Kulturen in Basel, and the Zanzabar Museum of Fine Arts in Ulaan Batur, among others. As a group, the paintings are not particularly cohesive. The works vary in terms of style, size and format; and inscriptions may be in Tibetan, Devanagari, Mongolian, Chinese or English. There is some evidence that these pieces may have been produced for a variety of patrons and perhaps even created outside Tibet itself. Further, through comparison it is clear that artists employed a number of techniques including direct observation, copying and photography.

Despite these disparities, the paintings agree in their main subject matter: the sacred nature of Lhasa as a pilgrimage destination and center of religious authority. All these works feature the Potala and Jokhang prominently, accurately rendered and often in juxtaposition. Many also include the three monastic seats (Drepung, Sera and Ganden), other religious buildings on the Lhasa circuit, the annual Monlam Chenmo celebration and sometimes the Dalai Lama himself. Gene Smith has called these paintings "pilgrimage souvenirs", and indeed it seems likely that these were produced for and collected by pilgrims to the city. As such they fit into a long-standing Buddhist tradition of depicting the act and locus of sacred pilgrimage in art. And yet, pilgrimage may be only part of the story.

The significance of the Lhasa paintings lies not only in their link to pilgrimage, but also in the other ways they may have been used or perceived. In particular, I wish to highlight the importance of these works to non-Tibetans, including their possible use by Chinese court cartographers and architects, their role in British surveillance work north of the Himalayas, and above all the enthusiastic collection of these paintings by European explorers and traders, including Sven Hedin and Jacques Bacot. What did Lhasa mean to these diverse audiences and how did the paintings serve to promote or mediate that meaning? This fun but odd little group of paintings lies at the center of a number of key issues concerning early modern Tibet. It is my hope that this paper will lay out the parameters of this sub-genre and begin to elucidate the multivalent functions of these rich works.

Kham Tibetan Muslims: Shaping and Shifting of Indigenous Conceptualizations of Authority, Trade and Culture along the Sino-Tibetan Ethnic Corridor by a Religious Minority

David Atwill

When most people first encounter the term ‘Tibetan Muslim’ there occurs a moment of cognitive dissonance. To be Tibetan, it is commonly thought, is to be Tibetan Buddhist. Isolated and confined to one of the world’s highest plateaus averaging an altitude of over 16,000 feet, Tibet is typically portrayed as ethnically and religiously monolithic. Separated from Nepal, India, Bhutan and Burma by the Himalayas and from China by high passes and a vast barren plain, Lhasa is depicted in many western accounts almost as a Tibetan Buddhist Mecca; a sacred city where only Tibetan Buddhists are allowed to enter the city gates and forbidding entry to all foreigners and unbelievers. The reality is something quite different. It is the aim of this paper to explore the diverse experience of two Tibetan Muslim communities - not in Lhasa - but along its eastern edge in the southeastern Diqing region of Kham in order to better delineate how competing sources of authority shape and newly emergent forces in the 19th century to the present contours Islamization, religious pluralism and acculturation in the Tibetan context.

Historical evidence suggests that unlike central Tibet that saw a large influx of Muslims from South Asia and Northwestern China in the seventeenth century, Kham’s Muslim population grew primarily in the mid-to-late nineteenth century when several groups of Muslim Chinese migrated to the northwestern highlands of Yunnan province as a result of the Panthay (Du Wenxiu) Rebellion (1856-1872). While some of these settlements could possibly have been initiated as a result of the ascendant position Muslims held under Du Wenxiu’s regime it is far more likely they were fleeing the bloody ethno-cleansing that occurred as imperial troops swept back into the province to firmly reassert imperial control over the distant border province - exacting a savage revenge on the Muslim population for their disloyalty and pushing many Muslim Yunnanese communities far into the borderlands. These ethnically diverse areas provided safe haven since they were often days, if not weeks, from the provincial capital and other administrative centers demographically dominated by potentially antagonistic Han Chinese.

In northwestern Yunnan, in territory that was largely, though not exclusively, inhabited by Tibetan peoples, two Muslim communities emerged near the towns of Deqin and Haba the northern and southern extremities of what is today Diqing Tibetan Autonomous Prefecture and the southern most reaches of Kham. They initially worked several nearby silver and gold mines. According to local oral histories, initially there was considerable tension and even hostilities between the new settlers and local populations. By the early 20th century, however, the Muslim Chinese began to learn Tibetan, often adopted the Tibetan manner of dress and even inter-married with local Tibetan (and other ethnic minority) women. Not surprisingly, many of the descendants of these initial settlers, though almost always being labeled by their Tibetan neighbors as ‘Tibetan Muslims,’ began to shed many of their Islamic practices while adopting the Tibetan Buddhist traditions.

By the 1950s when the Chinese government carried out ethnic categorization campaigns (*minzu shibie*) that sought to divide China’s population into the 56 authorized ethnic groups, many of the Muslim Chinese Hui some even in the same extended family were categorized as Tibetan. Throughout the various political campaigns that

followed, many Tibetan Muslims strategically jumped between categories attempting to select the ethnic group most beneficial to their well-being.

In the late 1980s, as the central Chinese government began to loosen restrictions on movement, both the Deqin and Haba Tibetan Muslim communities sought out religious assistance from other Muslim communities within the province. In response, ahongs (imam) were dispatched to the towns and began to hold regular prayer services, teach Arabic classes for the youth and offer opportunities for children to receive an Islamic education outside their villages (even as far away as Singapore). Yet the long-term results of these two “Islamic revitalization” efforts precipitated starkly different results. They also suggest the outer limits of Chinese and Tibetan cultural, commercial and religious spheres and their ability to orient these communities to different ethno-religious centers.

The paper also addresses the broader question of how did these two Tibetan Muslim communities integrate themselves into indigenous commercial, political and cultural space? As a numerical minority in both the Tibetan and Chinese cultural spheres, why did re-Islamization become linked to the Chinese cultural sphere? The multi-ethnic context of the Sino-Tibetan borderlands and the increasingly powerful ability of the state to frame the question of being Tibetan and being Hui as a question of *ethnicity* not *religion* requires one to approach the question of conversion outside the normative category of religion as often characterized in traditional Islamic and Christian narratives. However, the crucial role that the Tibetan Muslims played in the regional commercial and often as linguistic and cultural intermediaries led them to carry an authority that far outsized their demographic presence. To this end, this paper seeks to show the complex intersections of Kham networks, power and ethnicity.

Authorizing Compositional Profiles in the Tale of Dri gum btsan po

Fran Ayllón

This paper summarizes a latest doctoral thesis on the compositional authoritative features present in the narrative of Dri gum btsan po and Lo ngam rta rdzi. The academic community has long been calling for a comprehensive study of the tale of Dri gum btsan po. In the latest decades, our understanding of this story widened as the textual sources already known to refer to it became available, together with the outcrop of relevant Bon sources, all of which finally is rendering the task possible. The doctoral dissertation here presented, a comparative examination of a dozen ancient and modern Tibetan sources, is an effort in that direction, although a partial one, because it has examined only a selection of sources that was deemed a sample sufficiently ample for the specific purpose pursued, and because of the particular approach chosen. The investigation was based on the paradigm of postmodernist approaches to the discipline of history; situated in the realm of cultural and comparative studies, and undertaken within the scope of historiographical representation. It has focused on narrative aspects of the story of Dri gum, and on authority as a social background that necessarily shapes any historical narrative. Dri gum's story was selected for its condition of a long-living narrative - ranging from protohistoric settings to present-time Tibet, and likely to have circulated orally during a significant period -, and an ideologically disputed one, thus having potentially preserved authoritative discourses reflecting social, cultural, religious or political constrains of diverse origins and ages. Correspondingly, the quest was aimed to a) develop a methodology for the study of historical consciousness in historiographical representation and b) identify authoritative compositional profiles. In a first step, the research has revealed the great internal diversity of Dri gum's narrative when viewed in a broad enough spectrum of sources, as might be expected of such a long-lived, disputed account. In a second phase, revolving around the key ideas of performativity and authority, and with the argument that, on account of them, a story like this shares with ritual a number of features, I have tried to identify a recognizable spectrum of authorizing compositional profiles likely to have acted as to infuse trustworthiness into each traditional account of Dri gum's legend. In the texts, ten of these profiles are described, which reflect a) various cognitive modes of consciousness of reality culturally transmitted, b) modes of social and political authority and c) patterns of more complexly organized inculcation of formal ideologies. Monarchial (related with the person of the King) and Majestic (related with Monarchy as State power) are two of the profiles identified. The result of this research is offered as a distributional catalog of the forms of historical consciousness preserved through in the age-old narrative of Dri gum and Lo ngam, a catalogue bearing an array of clues that, it is hoped, may encourage further in-depth investigations into a variety of topics of a philological or more directly historical or religious historical significance.

The Peculiarity philosophical training of Sera Monastery (Tibet)

Tushikhbayar Baasan

The Choir Datsan School of the Gelugpa Tradition of Tibetan Buddhism offers a complete course on Buddha Sakyamuni Dharma and Sutrayana Enlightenment study. It is believed that there were seven different schools of Mahayana Buddhism in ancient Tibet. Three of them are still in practice in modern Mongolia. These are found in the monasteries, which reintroduced old traditions. In particular, the school of the founder of Sera monastery in Tibet - Javzun Choiji Jaltsan Lama (1469-1541) - is practiced by Yadgaachoinzinlin Datsan of Gandan monastery in Ulaanbaatar, Dashchiompil Datsan practicing school of Gunchin Jamyanshadvadorj Lama (1469-1541) and Gungaachoilin Datsan practicing school of Panchin Sodnomdagva Lama (1478-1554). This is clear evidence that three key schools of Tibetan Buddhism are being revived currently in Mongolia.

Each school completely studies five volumes of sutras of the Sutrayana, such as Prajna Paramita, Concept of Neutrality, Abhidharma, Logic, and Vinay. The study requires word-by-word memorizing of each volume and offers unique methodology for debate.

Choir Datsan enrolled children of the ages six to seven years. Mongolian children studying domestically are able to attend urban and rural monastery datsans. However, Mongolian children studying in Tibet have age requirements. The requirement is imposed because of the considerable distance between Tibet and Mongolia and climatic and geographical challenges, namely high mountainous environment, which is difficult for young children to adjust to. Therefore, children of the twelve to nineteen age group were allowed to go to Tibet. Yet, there were no age requirements for those who will to enroll at any Choir Datsan. While there are certain similarities between these schools, each school has own specific characteristics, such as:

1. Duration of study: Due to the extensive content of Prajna Paramita study at Sera schools, two more years of study are required compared with that of the Gunchin school. Sera school regards this as its advantage.
2. Content: Choir study of Sera school focuses mostly on “Heart decoration of teachings” by Jaltsavj Gegeen and Parchin by Jevjunba Lama, where as Gunchin school strictly follows the traditions of the “Golden Book” sutra by Je Tsongkhapa.
3. Specifics of Panchin school: Since there is no sutra on Seventy Contexts, which is a summary of Clear Theory Decoration, the Panchin school focuses on Panchin sutra only.

Yet, Zavaa Damdin Gavj (1867-1937) of Mongolia had first introduced it. It is still unclear whether the Panchin school had a sutra on the Seventy Context in the first place or if it was destroyed due to natural disasters, war and destruction of monasteries throughout history. There is a fundamental question that arises in this research: Why don't these three Mahayana Buddhism schools focus on the teachings of Je Tsongkhapa, the Great Teacher of Mahayana Buddhism? The answer might be that Je Tsongkhapa and his followers studied in different schools, which had their own specific characteristics and focus. At the same time, Mongolian datsan schools studied the books of traditional core teachers and their own faculty and staff.

There are slight differences between the schools; however, regardless of these differences they all guide students to enlightenment at the time of awarding a degree. One might notice another difference between the schools - a student of a particular school can be mentored by a teacher of another school. However, a particular school cannot invite a teacher from other school to lecture. Yet, there are some instances of gathering together and launch a discussion on general substance of a book.

The relationship between knowledge and reality in the Tibetan Buddhist and Indian Vedanta philosophy

Munkhjavkhlan Baatar

In this article I have tried to elucidate the chief epistemological ideas of Tibetan and Mongolian Buddhism influenced by the ancient Indian philosophy. I mainly considered the epistemological teaching of Early Vedanta philosophy in comparing with some Tibetan Buddhist thoughts based on Upainshad. I consider that the theory of knowledge and theory of reality are interconnected. As the chief character of Indian thought is life centric, the aim of knowledge is thus to know what actually human reality is. I also argue that the concept of cognition of reality in both philosophical approaches are similar in terms of knowing and while they are different in terms of being an instrument of knowledge.

The source of knowledge is pramana. There are several pramanas such as inference, perception, verbal testimony, comparison and postulation in the theory of knowledge in Indian philosophy. They mainly argue with verbal testimony or authentic knowledge as valid instrument of knowledge. The Indian logic school has much to offer for knowing reality and validity of knowledge. A comparison with mysticism can be brought as rational knowledge also challenges skepticism, which is that the view of true knowledge is impossible to obtain. But one must not try to compare these philosophical thoughts mechanically. There is question whether humans actually get what they want - and avoid what they do not want. Thus, human concepts are shaped by human desires. From here, one might find a parallel between this value of mystical experience and the value of sense experience in revealing physical reality. In this way, I consider the some ideas of teaching of reality and knowledge in Indian and Tibetan philosophical thoughts. The significance of studying this aspect is to show epistemological concern set the framework within which the ontology and the metaphysical aspects of Indian philosophy in comparing with an epistemological view of Tibetan thinkers.

Historical relations of the Sakya tradition and the Mongols

Otgonbaatar Badam

There are four main traditions in Tibetan Buddhism Nyingma, Kagyu, Sakya and Gelug. Between them, the Sakya tradition was of central importance to Buddhism and took root in Mongolia during the 13th century. In some of the Mongolian historical sources such as Sakya's *Dunrav Ngo Tsar Banzoi*, the Sakya's history with Mongols started when Chinggis Khaan sent a letter to Sachen Dagva Gyaltsen inviting him to a meeting.

“Holy one! Well did I want to summon you; but because my worldly business is still incomplete, I have not summoned you. I trust you from here, protect me from there.”

At the time Sachen Dagva Gyaltsen did not venture to visit Chinggis Khaan due to old age, but he promised that his grandson Kunga Gyaltsen would fulfill his wish.

The Mongolian court was still interested in Buddhism and one of Chinggis Khaan's grandsons, Godan Khaan, invited the great Sakya scholar Kunga Gyaltsen (better known as Sakya Pandita) to come to Mongolia and teach Buddhism. He duly arrived in 1244 and the seeds of Mongolia's Buddhist culture were sown. That was the first time a Tibetan lama came to Mongolia. Sakya Pandita never went back to Tibet and devoted his teachings and life to the Mongols. Some nine years later Sakya Pandita and Godan Khaan both passed away.

When Chinggis Khaan's other grandson Kublai Khaan established the Yuan Dynasty of the Mongol Empire and made Beijing a capital city, he invited in 1260 Sakya Pandita's nephew, Drogon Chogyal Phagpa, to the Mongolian court and Buddhism became the official state religion. As well as teaching and helping with the establishment of Buddhism, Chogyal Phagpa first taught and developed Tantra to the Mongols and also created a script called the Square Alphabet for the Mongolian language. Phagpa lama taught the He Vajra Empowerment to Kublai Khaan. As a thanksgiving offering Kublai Khaan presented Phagpa lama thirteen thousand *lans* (weight) of silver. Secondly, he presented the traditional Conch shell once belonging to the Buddha. Kublai Khaan united three separate parts of Tibet and made Phagpa Lama a Governor or King of Tibet. Since then the practice of uniting political and spiritual leadership under one institution became a tradition in Tibet. Thirdly, Kublai Khaan wanted to hear Phagpa lama's own wishes and Phagpa Lama explained how Buddhism values human life and teaches humanity, compassion and forgiving. Phagpa Lama requested him to stop killing ordinary Chinese people by throwing them into the river or ocean. Kublai Khaan accepted his proposition and stopped the killings, which brought more peace to the people. Kublai Khaan further strengthened their relations by marrying Godan Khaan's daughter to Phagpa lama's younger brother Chagna Dorjee. After Phagpa Lama's death the practice of inviting eminent Sakya scholars to Mongolia continued for a hundred years during the Yuan dynasty. With the decline of the Mongol Empire there was a break in contact between Mongolians and the Sakya tradition. The next big period of growth in Mongolian Buddhism was inspired by the Gelug tradition in the 16th century, with the prolific temple building of Ochirbat Tusheet Avtai Sain Khaan. After meeting with the Dalai Lama in 1577, Avtai Sain Khaan was inspired to help Buddhism in Mongolia and he returned from his visit with an important statue of Gombogur (Gurgi - Gonbo or Black Mahakala) which is Sakya's main srungma (protector of the religion) as was advised by the 3rd Dalai Lama. The advice was given on the basis

that the Mongol Emperors were following the Sakya tradition of Buddhism and therefore Gombogur srungma was the most appropriate to worship in the first monastery. As well as building temples he established the first monastery in central Mongolia - Erdene Zuu - and the statue of Gombogur is still the main statue in the monastery's main temple today. That is the only reminder of the Sakya tradition in Mongolian Buddhism, as afterwards from the 17th century Zanabazar brought the Gelug tradition to Mongolia, which remains dominant today.

The Literary Culture and Stylistic Features of “*Shurenchimeg*” written in Tibetan by Ishdanzanvanjil

Enkhee Badarch

The Mongolian scholar, *Ishdanzanvanjil* (1854-1907), renowned as *Gungiin Zuunii Gegeen*, has written many poems and teachings in both the Mongolian and Tibetan languages. Among these works, a Mongolian traditional medical prescription called, “*Shurenchimeg*” (in Tibetan, *Jurudoshil*) had been very popular among Mongolian traditional doctors and it has been used for generations. Due to the fact that it not only has medical significance, but also is an important Mongolian literary source, the author aimed to study its cultural characteristics through literary means, specifically through the study of manuscripts in an effort to inspire further scientific inquiry on the subject.

The materials examined in this paper are two handwritten copies of the same manuscript by *Ishdanzanvanjil*: (1) “*Ishdanzanvanjilyn Emchilgeeni Zui Zasal*” (*Ishdanzanvanjil’s Treatment Procedures*), a manuscript copy, published by Inner Mongolian researchers *Narandalai* and *Altansumber* in 2004 in the compilation of “*Gungiin Zuunii Gegeen Ishdanzanvanjilyn Sargaal Shuleg and Emchilgeenii Zui Zasal Orshvoi*” (the Teaching Poems and Treatment Procedures of *Gungiin Zuunii Gegeen Ishdanzanvanjil*) and (2) “*Ishdanzanvanjilyn Zokhiol Buteeliin Ysen Biiriin Bichmel Sudruud* (2006)” (*Ishdanzanvanjil’s Sutras* handwritten by Hairy Brush), a photo copy, published by Inner Mongolian researchers *Namjil* and *Sainjargal* in 2006 in “*Ezen Khoroo Khoshuny Soyol*” *tsuvral bichgiin 1-r boti* (*Culture of Ezen Khoroo Khoshun*” Serial, No. I). These two copies were analyzed using the method of textual analyses.

This manuscript was written in the Tibetan language at the end of the XIX century by *Danzanvanjil* (*Ishdanzanvanjil*) (1854-1907) from *Ezen Khoroo* of *Ordos*, the fifth Reincarnate *Gegeen* of *Gungiin Zuu* Monastery and the renowned Mongolian medic.

The manuscript contains the start and end poems, including 99 sections concluding with a brief poem. Regarding its content, the manuscript has a concise and easily comprehensible introduction on the most prevalent diseases, the composition of *tan* (medicine taking after boiling it with water) and *talkh* (powdered medicine taking with water) and methods for “mortifying” medicines. It contains over 200 formulations of medicine, over 100 methods of treatments used daily, and over 40 methods for “mortifying” medicines.

Within the framework of the manuscript, the author reached the following conclusions: The Mongolian medical source, “*Shurentsetseg*,” is an example of the important heritage of Mongolian literature and of handwritten original manuscripts, and it requires further and more detailed study and exploration. With respect to its content, it has many elements of symbolism as well as deep meanings pertaining to the culture and livelihood of Mongolians. With respect to stylistics, it strictly maintains the duality of teachings or instructive writings of the Mongolian tradition, incorporating both Indian and Tibetan influences.

Biographies of the Oath-bound Protectors: Liberation Stories from the Dark Side

Cameron Bailey

My paper intends to be a genre study of a series of stories, compiled by Sle lung bzhad pa'i rdo rje in Tibet in the early eighteenth century. Entitled *Dam can bstan srung ma rgya mtsho'i rnam thar*, or *The Biographies of the Ocean of Oath-Bound Protectors*, this collection represents a kind of black sheep of the *rnam thar* genre. Ultimately, I will argue that many of the stories in this collection at least complicate, if not outright invert, the structure of the standard *rnam thar*, which are ordinarily understood to be the stories of exemplary lives, in a positive sense.

While the study of Tibetan literature is still in its infancy, Tibetan studies scholars speak with relative confidence about certain types of Tibetan writing. One such type is the *rnam thar* or “liberation story,” which scholars have translated as “biography” or “hagiography,” as it is usually applied to the life stories and miracle tales of historical (or at least semi-historical) Buddhist saints and adepts such as Mi la ras pa and Padmasambhava. There are various sub-types of *rnam thar*, including outer, inner, and secret biographies which can range from more objective, verifiable historical accounts of a particular person’s day-to-day activities, interactions with other historical figures and so forth, to wholly subjective accounts of visionary experiences.

However, it is generally understood that *rnam thar* are almost always in some sense edifying, describing the life of someone who successfully attained the goal of Buddhist soteriology and whose example, at least theoretically and ideally, if not practically, should be followed. At the least, *rnam thar* tend to focus on displaying the exemplary deeds of its protagonist. The *rnam thar* stories in *Oath-bound Protectors*, often go against this general understanding. I will argue that there are a number of elements that make these *rnam thar* unusual. While there are other cases of deity *rnam thar* in Tibetan Buddhism, this is rare, especially when it comes to protector deities, many of whom are exemplary only in the sense of their extreme sinful behavior. While certain *rnam thar* are filled with violence and other morally dubious behavior, as in the (in)famous case of Rwa lo tsā ba, these activities are usually mitigated by the protagonist’s implied pure intentions. Many of the protectors’ biographies, however, are structured so as to purposely show how impure, in the extreme, their subjects are. They are “liberation stories” only because their monstrous protagonists are eventually forcefully subjugated and “oath-bound” by some higher authority. Their past sinful, afflictive behavior is never reformed or transcended, as in some *rnam thar*, most famously in later versions of Mi la ras pa’s biography, but merely redirected. Thus, by examining several stories in this collection, I hope to reveal the true dark side of *rnam thar*, and further nuance the study of this complex genre of Tibetan literature.

The paper will include my own translation and analysis of several stories from the *Oath-bound Protectors*, focusing mainly on the deities Rā hula and Rdo rje legs pa.

Devotion for Tibetan Buddhism, in the Chinese Area

Padma'tsho (Baimacuo)

With the intermingling and exchanges of the Tibetan and Chinese cultures, Tibetan Buddhism has now spread to inner areas of China. This includes such areas as Shenzhen, Guangzhou, Zhengzhou, Chengdu and others. There are now many believers who are not Tibetan in these big cities. In fact, most of these new believers are Chinese.

This article is based on the results of my research questionnaire, given during 2012-2013 in some Chinese cities. The article discusses why Chinese people become Tibetan Buddhists, and what benefits Chinese people get from Tibetan Buddhism. The article also points out what understanding the Chinese people have for the main symbols and content of Tibetan Buddhism. The article contains a classification and analysis of the research questionnaire, viewing three aspects: 1. The appearance and action of Chinese Tibetan Buddhists; 2. The primary cause of Chinese devotion for Tibetan Buddhism; and 3. The understanding and acceptance of Tibetan Buddhist symbols and content by Chinese.

Henan-Oyrat: An Extinguishing Variety of Mongolian

Mátyás Balogh

Henan-Oyrat is an isolated and extinguishing variety of the Mongolian language, more precisely a sub-dialect of Oyrat. Henan-oyrat is still spoken in some parts Henan Mongol Autonomous County, which is the southernmost county of Huangnan Tibetan Autonomous Prefecture in Qinghai Province of China. The Hoshuud branch of Oyrat-Mongols migrated from Jungaria to the northern part of the Tibetan-Plateau (Now Haixi and Haibei prefectures of Qinghai province) in 1636-37. After three decades a group of them from Haibei wandered further south-east in quest for fertile pastures, and settled down in what is Henan County today. The population of the adjacent counties is predominantly Tibetan and therefore it is not surprising that Tibetan language has exerted a strong influence on this Mongolian idiom. The first language of virtually everybody in the county (except for the few Hui and Han residents) has already become Tibetan, and currently there are only two townships out of the six, where Henan-Oyrat is still spoken typically by the bilingual oldest generation. In the summer of 2012 I visited one of the two Henan-Oyrat speaking areas in an attempt to find speakers and interview them in Henan-Oyrat. My paper is an outline of the idiom's characteristic features.

On the Influence of Buddhism on the tradition of Mongolian folk songs

Haiqing Bao

The influence that Buddhism has on the tradition of Mongolian folk songs is not only an important part of the relational problems between Mongolian folk songs and religions, but also the main part of folk-oriented and Mongolia-oriented issues of Buddhism. The influence of Buddhism on the tradition of Mongolian folk songs doesn't come into existence by certain social power. All factors such as the Buddhism ideas in Mongolian folk songs are not created casually, but the real performance of Mongolians religious emotion at a certain moment and the folk-oriented and popularization of Buddhism. Mongolian folk songs are affected by Buddhism culture in both its content and forms.

This paper holds a discussion mainly from three aspects, namely forms, topics and concept infiltration of Buddhism culture. First, with the infiltration and influence of Buddhism culture, new forms arise in Mongolian folk songs, such as Buddhist music and irony songs. Then, during the inheritance of Buddhism culture, in neoteric and modern Mongolian society, many love songs related to Lama came into being such as East Kerr Big Lama, Beijing Lama and Wanli, enriching and developing the topics of Mongolian folk songs. At last, with the spread of Buddhism culture, elements and ideas related to Buddhism culture and Tibetan culture infiltrate Mongolian folk songs. Buddhism world view, Fung shui and Buddhism tower building all appear in folk songs and well match with Mongolian cultural factors, forming a new symbol. For example, Mongolian hero worship, Tellus Mater worship factors and Tibetan nibdeg shibdig worship and the Fung shui factors of ethnic Han well integrate, forming a new symbol of motif Heroes come from the Good Landscape Geomancy. In conclusion, the influence of Buddhism on the tradition of Mongolian folk songs is not only superficial and simple, or confined to a specific aspect, but holistic and structural. The problems involved are very comprehensive and important, including theoretical problems on the forms, topics and types of Mongolian folk songs, theoretical problems on the oral spread of Buddhist sutras, and religious theoretical problems on the folk-oriented and popularization of Buddhism.

On Mongolian Translations of the “Tarpa Chenpo Sutra”

Chaolunbagen (Erdene-Uul) Baoshan

“Tarpa Chenpo Sutra” was translated in into Mongolian the language by Ayush guush of Kharchin for the first time between the late 16th Century and the early 17th Century. Later it was translated by other translators of different eras like Gungaa-Odser Pandita, Zaya Pandita Namkhajamts of Oirat, Dad Ba Erkhleg, Jamyan Dampilnyama of Alshaa, etc.

This paper aims to compare these translations with the original Tibetan text and clarify mistakes and meanings.

Outcomes of research show that it is very fruitful to compare the original Tibetan text with various translations of the “Tarpa Chenpo Sutra” in order to discover both gross and subtle mistakes in them. It is also extremely beneficial in educating us in the art of translation.

The Tenth Khalkha Jetsundampa - Gelugpa or Jonangpa? Tibeto-Mongolian religious contacts re-examined in a global context

Agata Bareja-Starzynska

The recognition of the Tibetan Jonangpa incarnation called Jetsundampa in the Khalkha lands in the 17th century was a turning point in the late diffusion of Buddhism among the Mongols. The so-called First Khalkha Jetsundampa (Öndör Gegeen Zanabazar, 1635-1723) was a person of not only religious but also political influence and since then the Jetsundampa incarnations have played an important role in Northern Mongolia resulting even in the election of the Eighth Jetsundampa as head of the Mongolian state, under the title of Bogd Khan. The First Jetsundampa was the first among Jetsundampas to be educated mainly by the Gelugpa masters, including the Fifth Dalai Lama and the First (Fourth) Panchen Lama and undoubtedly affiliated with the Gelugpa school of Tibetan Buddhism which then started to dominate among the Mongols. This school was represented by the whole line of the Jetsundampa incarnations in Mongolia.

Development of Buddhism in Mongolia was interrupted by the communist revolution of 1921. It resulted in purges in the 1930s and caused almost complete destruction of Buddhism including the position of the Jetsundampas. With the democratic changes in the 1990s, however, religious freedom let the Mongols revive their Buddhist activity. Global trends including Western Buddhism appeared in Mongolia, as well. Recognition of the Ninth Jetsundampa, a Tibetan by birth, was confirmed by the Dalai Lama and let him become the leader of Mongolian Buddhists. At the same time the Fourteenth Dalai Lama appointed the Jetsundampa to represent the Jonangpa school of Tibetan Buddhism. After passing away of the Ninth Bogd Gegeen the Tibetan, Mongolian and Western Buddhists alike are awaiting his reincarnation.

The present paper focuses on some of the aspects of the Tibeto-Mongolian relations on the example of the Jetsundampa line of incarnations bringing information about diffusion of Buddhism in Mongolia up to modern times and about Buddhist revitalization. It discusses the question of tradition and modernity and in which ways patterns from the past and global interactions influence the current situation. The contribution is based on the biographies of the Jetsundampas including an interview with the Ninth Jetsundampa, materials from the W. Kotwicz Private Archive in Cracow and field research in Mongolia.

Close Encounters of the Filmic Kind: Narratives of Ethnic Contact in Chinese Cinema

Robert Barnett

The early dealings of the CCP with Tibetans, Mongols and other non-Chinese peoples were the main topic of the first wave of so-called “minority films” (*shaoshu minzu dianying*) made after the CCP came to power in 1949. This paper looks first at the themes and images used by filmmakers in the 1950s to portray these narratives of contact, a kind of CCP version of salvage anthropology. But what is intriguing about these stories is their persistence: film-makers return to them again and again. They recur in films of the late 1970s like *YaYa*, and again two decades later in the profusion of lavish TV dramas set in the 1940s. And they are accumulating: more and more are being produced today. What are the changes in these early, middle and later versions of contact-narrative, and what should we make of their recurrence?

Local and the Transnational Influence on Contemporary Vegetarianism in Kham

Geoffrey Barstow

One of the most interesting aspects of the revival of Buddhism in contemporary Kham has been the rapid rise of vegetarianism. Over the last five to ten years, several charismatic religious leaders have made this practice, once rare among Tibetans, increasingly popular. Drawing on a year of fieldwork in the region as well as an analysis of the textual record, this paper will seek to understand the origins of this movement, and, more specifically, the degree to which it has been driven by contact with the concerns of transnational communities of Buddhists and animal welfare advocates.

The first potential source for such influence is the western animal rights movement. While direct contact with western ideas is relatively limited in Kham, many of these ideas reach the region indirectly, often filtered through Tibetan exile communities. A second, and far more important transnational influence comes from both the Chinese mainland and Taiwan. Vegetarianism has been normative for centuries among Chinese Buddhists, and many of the leaders of the vegetarian movement in Kham have large numbers of Chinese disciples, allowing for the easy transmission of religious ideals such as vegetarianism.

Given this contact, both direct and indirect, with these transnational communities, it would make sense to find their concerns driving the shift towards vegetarianism in Kham, and there is evidence to suggest that such influence is playing a role. The nature of the discourse on vegetarianism in Kham, however, differs in important ways from the debates surrounding vegetarianism in the west and in China, suggesting that we are not simply seeing the importation of foreign ideas into a Tibetan milieu. Instead, the arguments made by contemporary leaders echo traditional Tibetan arguments for vegetarianism. While vegetarianism was never widespread in pre-modern Tibet, it has always existed. Further, the practices of contemporary vegetarianism, as well as the discussions that surround it, align closely with these pre-modern practices and debates.

Ultimately, then, this paper will argue that this shift in Tibetan religiosity, the rise of vegetarianism in Kham, draws primarily upon Tibetan discourses for its support. Transnational influences are present, but their influence has been limited to playing a supporting role. Instead, Tibetan religious leaders in Kham are drawing on native Tibetan ideals and cultural models to support their vision of Buddhist vegetarianism. As we witness the rise of globalization and the spread of information along transnational networks, it is important to remember that change can come from within communities, as well as from without.

Gender Distinction in Tibetan Households and the Promise of Upward Mobility in Amdo

Patrizia Bassini

Tibetan studies have prevalently depicted Tibetan women in authoritative roles. This portrayal led to the idea that Tibetan society is fundamentally egalitarian. Through the analysis of anthropological literature on Tibetan women and my own field work findings in Amdo, I shall show that this assumption is not entirely justified and probably the outcome of a marked scholarly interest oriented towards Tibetan religious institutions. Thus, in order to challenge this stance, my enquiry starts from home based practices which shape gender roles in Tibetan households. This approach shows how in actual fact a large majority of ordinary Tibetan women inhabiting rural Qinghai lead disadvantaged lives, which are largely interpreted as female karmic predisposition and accepted with religious resignation.

Tradition of Tibetan-Mongolian Glossaries

Nyammyagmar Batbayar

A significant number of Tibetan and Mongolian dictionaries have been composed and printed over the centuries. Such dictionaries typically include descriptive glossaries, wherein they explain the more difficult terms of particular texts in an order they occur in those texts. The aim of this paper to deal with these glossary components of Tibetan and Mongolian dictionaries. I have attempted to outline the tradition of Tibetan-Mongolian glossaries and survey the general methods and principles of numerous glossary materials in Mongolia, both in the forms of manuscripts and woodblock prints, focusing on the 10 best-known of these, and in particular the glossary for the "Hundred Thousand Songs of Milarepa".

As soon as the "Hundred Thousand Songs of Milarepa" was written and printed in the 11th century, Mongolians translated the text into Mongolian and locally printed both Tibetan and Mongolian versions. An abundant amount of research has been conducted in relation to this text and its translation. Mongolian authors created a translation dictionary specifically for this text and wrote commentaries on some of its songs. The Milarepa story has also been staged in Cham dance ceremonies. In other words, there is a complete cultural tradition related to this particular text.

The significance of this research paper lies in presenting to a scholarly audience new facts and documents resulting from an analysis of the specific features of Tibetan vocabulary and their Mongolian correspondences in the "Hundred Thousand Songs of Milarepa".

Many glossaries for the "Hundred Thousand Songs of Milarepa" are known in Mongolia, both in manuscript and in woodblock print forms. In this paper, I focus on three glossaries found from Umnugobi Aimag, Khentii Aimag and Arvai Kheer Press. As for the selection of words, those are mostly difficult to find in dictionaries, and include: (1) ancient words; (2) local dialects; (3) phrase idioms; (4) foreign words; (5) ethnic words; (6) honorific words; (7) names of places, individuals, etc. Regarding Mongolian translation correspondences, we can find examples of: (1) religious and philosophic formulations; (2) descriptive words; (3) onomatopoeia; (4) some explanatory parts.

The Tibetan-Mongolian glossary played an important role as a manual for those studying the Tibetan language. Even today, it can be useful those who are engaged in translation of the Dharma into foreign languages. I hope from this example a clear picture will emerge of the principles, methods and purpose of the Tibetan-Mongolian glossaries that were widely used in Mongolia.

The unique aspects of the “The Golden Chronicle” by Zawa Damdin, historian and Mongolian saint

Soronzonbold Batdeleg

The Mongolian saint, the holder of the *gabju* degree title, and the historian Zawa Damdin (1867-1937) composed the history of Mongolian Buddhism in “The Melody of White Dharma Conch” and its comprehensive version, “The Golden chronicle,” in 1931. This chronicle is well known by the name of “Horchoijun” among Tibetan and Mongolian scholars. In addition to Zawa Damdin’s work, there are several other “Horchoijun,” the history of Mongolian Buddhism, written by Sumbe Khambo Ishbaljor (1704-1788), Tsembe Guush, the translator and Darmadala.

The one of the unique aspects of this book is how Zawa Damdin divided the history of Mongolian Buddhism into the three periods. During the first period Buddhism spread to Mongolia from India via the land of Li and western Turkestan during the Xiongnu period (200 BC), the Uyghur period and the Turkic period (552-745CE). In the second period, the lamas from Sakyapa and Kagyu spread Buddhist teaching in Mongolia during the time of the Great Chinggis Khan until the time of Togoontumur Khan (XIII-XIV centuries). In the beginning of the third period, Altan Khan invited Dalai Lama III Sodnamjamts (XVI century) to Mongolia.

The other unique aspect is that the book discusses facts related to the early spread of Buddhism in Mongolia. He mentioned that there is a lot of evidence of the spread of Buddhism in Mongolia long before its spread in China and Tibet, such as the presence of monasteries and temples, shrines, and holy objects in Mongolia.

He also cited that there are many words in Mongolian common speech with Sanskrit origins, which is an example of early usage of Sanskrit Buddhist terminology.

During the 1920 and 1930s, Zawa Damdin was working at the former Mongolian Academy of Science and met several western scholars such as Stcherbatsky, Oldenbrg, Simic, and Tseveenzhamsranov. He learned from their experience of scientific research. His experience with western scholars differentiates his work from other historical chronicles written in Tibetan by Mongolian saints. While other chronicles focus more on Inner Mongolian Buddhism, he focuses more on the land of present-day Mongolia.

Zawa Damdin’s work is a historical monument of the cultural and religious history of Tibet and Mongolia.

**On a single volume of the collected works of Jibzundamba VIII, Agvaanchoijinma, the last emperor of
Mongolia**

Iderbayar Batsukh

My aim is investigate Jibzundamba VIII' s collected works and all of his decrees as well as other statements, and offer it as a body of work for further scientific research, as it is a topic that has not been investigated enough. The primary source is a 460-page sutra written in the Tibetan language and published in the IkhKhuree. The research process involves the translation of the whole text and the associated commentaries.

The research method applied is: 1. The study of the sources and textology 2. Analyze of the variation of history 3. Analyze and summarize

The collected works of BogdJibzundambaAgvaanLuvsanChoijiNimaDanzinVanchugBalsanbu, the last emperor of Mongolia, began with the book named "The Title of the Collected Works and Decrees of BogdJibzundambaAgvaanLuvsanChoi-jiNimaDanzinYanchugBalsanbu, the ChakravartinRaja of Meditation, the North Patron Lord of Religion and All Senti-ent Beings - The Clear Crystal Mirror". There is no record of the publishing place, date, etc. By analyzing separate 56 books, we were able to find the exact date. Almost all of the works included in this collected works are written in the Tibetan language. Several sources are written in Mongolian. For instance, the conclusion of the advice book named "The ChintamaniOrnament of Heart"states that the book was translated from Mongolian to Tibetan.

The JibzundambaKhutagt VIII was high ranked as an incarnated lama and obtained a very advanced education. This is why his works in the Tibetan language, which consist of advice and instruction to lamas and laypeople, prayer and praise with deep Buddhist philosophy, and ritual sutras are considered to be one example of the Mongolian contribution to Tibetan literature.

In the collected works, there are 57 sutras, which include two biographies, fifteen instruction letters, three discipline orders, sixteen wish prayers, seven meditation methods of the spiritual teacher, six request prayers, one concise sutra of the Medicine Buddha, one name mantra of the Buddha and bodhisattva, one ritual sutra and one thousand-offering sutra to the eight Bogd lamas. All written sources can be divided into following categories:

1. The relationship between the government and citizens, the traditional twin political system
2. The tradition of the discipline principles of the monasteries and temples
3. The ethics of ordained lamas
4. The morals and deeds of laypeople
5. Ritual sutras
6. Request and long life prayers

While advice and instruction books are written in prose form, all other prayer and praise books are written in a poetic style. One very interesting book is about the discipline order, which is written in a poetic style. This kind of work is very rare.

New homes, new lives - The social and economic effects of resettlement on Tibetan nomads (Yushu Prefecture, Qinghai Province, PRC)

Kenneth Bauer

This paper reports on the effects of resettlement among Tibetan nomads in Qinghai Province, China. It employs both qualitative and quantitative methods to evaluate the social, cultural, and economic repercussions of state-driven resettlement. Specifically, using a survey instrument, this research measures the impacts of resettlement on household incomes and expenses; interactions with markets; employment and patterns of labor allocation; changes in infrastructure and built environments; access to government services; and cultural identity and social reproduction. Participant observation and interviews elicited the different strategies used by pastoral households to avail themselves of economic opportunities and government services consequent to resettlement, as well as the anticipated and unintended impacts of resettlement on their lives. Questions probed the effects of resettlement on patterns of consumption and savings (especially with changes in the size and structure of livestock herds); health seeking behavior (including funds spent on health care as well as health-related rituals); labor allocation (particularly when changes in residence occur simultaneously with mandatory schooling); and the ways Tibetan families are handling debt burdens from investments in new capital assets (transportation, media, utilities, etc.) and technologies (e.g., mobile phones, televisions). Research and popular reportage on resettlement, particularly among Tibetan populations in China, has been politicized and biased by pro- and anti-government agendas. This research draws upon mixed methods to ameliorate the dearth of empirical data about what Tibetans are actually doing in the face of state-sponsored resettlement, how they feel about this transition, and what they are gaining or losing in material and less tangible terms. Moreover, this research provides a bridge between micro-scale socio-economic and cultural analysis of households and macro-scale examination of state making processes occurring at different rates and with distinct rationales across western China. Resettlement in Tibetan areas is envisaged as one element in much broader processes of modernization and urban development. The Chinese government asserts that resettlement will bring material benefits to Tibetan nomads by giving them better access to markets for their products - and therefore higher incomes. One of the primary policy-level rationales for resettlement is to improve access to social services, especially education and health care. Analysis of my interview and survey data shows that many Tibetan who are resettled do, in fact, have better access to healthcare and schooling along with improved mobility and communications. Today, more Tibetans are getting an education - on Chinese terms, of course - than their parents or grandparents could ever have dreamed of. Critically, however, my data also show that educational attainment does not correlate with employment outside the pastoral sector or increases in household wealth. Furthermore, in some cases it precipitates new inter-generational tensions, shifts in the use of Tibetan language, and contrasting value systems.

The Invisible Genius: mKhan-po gZhan-dga' and His Reform of Higher Education in the Early Twentieth Century

Achim Bayer

The eastern Tibetan scholar mKhan-po gZhan-dga' (1871-1927) was keen on keeping a low profile in his literary heritage. He actively discouraged his students from writing his biography and his *magnum opus* consists of a collection of Indian treatises which gZhan-dga' edited, inserting explanations from Indian commentaries “without mixing even a single hair” of his own opinion or that of other Tibetan scholars. This lack of a biography and extensive original writing has led to a rather limited appreciation of gZhan-dga's work and its ingenious approach. Going back to the Indian roots of Tibetan Buddhist scholasticism, gZhan-dga' compiled the textbooks for a comprehensive curriculum appropriate for students from all Tibetan traditions. By including only Indian commentaries, gZhan-dga' steered clear of those doctrinal disputes that had defined and separated Tibetan scholarly traditions, thus laying the foundation stone for a true non-sectarian scholasticism at a time when the non-sectarian movement flourished in eastern Tibet. In this paper, I would like to analyze some crucial turning points in gZhan-dga's outstanding scholarly career.

On the transliteration of Mongolian Ganjuur and Danjuur into Dyrillic script

Darambazar Bekh

The Ganjuur and Danjuur, which were translated from Tibetan into Mongolian by our ancestors, are among the precious treasures of our cultural and historical heritage. Our cultural centre named “Tsogt Tsagiin Khurden” (Shri Kalachakra) is working on the transliteration of these texts from our traditional Mongolian script into the modern Cyrillic script, which is the most commonly read system of writing in contemporary Mongolia. The reasons for this project are first, that opportunities to obtain and study the Mongolian Ganjuur and Danjuur are limited for the general public; and second, these texts are difficult for the modern public to understand as they are written in the ancient Mongolian script, from which arises the necessity to transliterate these texts into modern Cyrillic script for the purposes of restoring our traditional heritage and for public study.

In this article, we discuss our transliteration process, identifying the problems we encountered and the solutions we devised. It is obvious that multifaceted knowledge and education are required for transliteration work, since the greater and lesser five sciences are included in the hundreds of volumes of the Ganjuur and Danjuur. This task requires deep knowledge of the traditional Mongolian script and basic familiarity with Sanskrit, Tibetan, Uighur and Chinese languages.

In the transliteration process, we follow the following principles:

1. Transliterate the original text as-is.
2. Separate the poetic and prose forms.
3. Identify carefully the Sanskrit, Pali and Tibetan terminology based on the corroboration of at least two or three sources.
4. Transliterate the long and short mantras according to the mantra recitation technique (sngags klag thabs).
5. Mark the beginning of each original text with a soyombo symbol (when in doubt, one could check the original text).
6. Follow the grammar of Cyrillic script.

In the transliteration process, we corrected or retranslated some missing lines or pages in the Mongolian version by consulting the original Tibetan version of the text.

We are working hard to complete the transliteration in the coming years. After the completion, we believe that the transliteration of the Mongolian Ganjuur and Danjuur will be available as a major research resource for Tibetologists, Mongolists and orientalists of world.

Prospects for the conservation of the best preserved all stone corbelled residential structures in Upper Tibet

John Bellezza

This paper identifies the best preserved all stone corbelled residential structures in Upper Tibet and discusses prospects for their conservation and rehabilitation. These ancient temples, hermitages and citadels constitute an extremely important cultural and archaeological resource in Tibet. In the Changthang and Toe regions (Upper Tibet), there are three or four archaic such edifices that have remained remarkably intact. Dating to the protohistoric period (100 BCE-600 CE) and early historic period (600-1000 CE), these structures should be formally protected and possibly rebuilt to enhance the credentials of the PRC as a country that actively propagates Tibetan cultural heritage. A well designed program of conservation could also aid in building up the region's tourist industry.

Kóngchen's soldiers and local guardian deities: Ritual protection, sacred landscape and royal patronage in the religious tradition and political history of Dzongu (North Sikkim)

Jenny Bentley

The paper is based on fieldwork conducted among the Lepcha community of Sikkim since 2006. The Lepcha are a Tibeto-Burman speaking minority group living in the southern Himalayas in India (Sikkim, West Bengal), Nepal (Ilam) and Bhutan (Samtse). The paper draws on present-day ritual performances and oral traditions. In this sense, it shows contemporary Lepcha ritual practice. At the same time it traces ritual changes which occurred during the formation of the Sikkimese kingdom, and sheds some light on the political history of Dzongu, North Sikkim. It belonged to the Sikkimese queens in succession and is presently a Lepcha reserve protected by a royal proclamation from 1956. Dzongu, therefore, has a long, but relatively unknown historical connection to the royal family of Sikkim which can be retraced in the present-day ritual practice and cosmology of the Lepcha community.

The first part of the paper will discuss two annual community rituals performed by the specialists (*mun* and *bóngthíng*) of Lepcha religious tradition in Dzongu. They are called *Sátáp rum fát* and *Cirim*. The former protects the harvest and people from hail and other natural calamities, the latter from diseases. As an ethnographic example I will focus on the village of Lingthem and describe the sacred landscape activated in these two annual rituals. Thereby, I will unravel two spatial dimensions crucial in Lepcha cosmology. We find a circular summoning of local supernatural residing along the boundaries or within the vicinity of the village. They are responsible for the protection of the village and often described as guards or owners of the land (*Lungji langnóng*, *Lyáng dók úng dók*). Each religious specialist is only competent to perform rituals for his specific village and solely carries the responsibility for this demarcated area and its inhabitants. Their activities and powers are therefore very localised. The circular spatial dimension is embedded in a cosmological notion of 'up' and 'down' and a vertical movement along this axis which incorporates entire Dzongu and the Lepcha territory. It is common among Himalayan ethnic groups that 'up' is equated with 'north', the high mountains and the domain of benevolent spirits and ancestors, while 'down' is aligned with 'south', the plains and the underworld. The Lepcha are no exception, even though a closer examination shows ambivalence within the notion of malevolent or benevolent supernatural beings. The main guardian deity of the Lepcha is Kóngchen, a mountain deity with its abode in the mighty Mount Kangchendzonga. He is the main protector of the north, the almighty ancestor and the chief of all the other lesser supernatural embodied in the landscape. He is surrounded with an entourage called the *Kóngchen vík*, his soldiers, who find their abodes in the surrounding mountain peaks. Once a year these soldiers move down to *Chádóng rázu* (*chádóng* means war), a very vaguely defined supernatural being residing somewhere in the south. During this journey they bring diseases down along with them. The annual community rituals are performed at the time when Kóngchen's soldiers are on the move. The local deities are asked for protection and the soldiers are requested not to bring harm and pass by fast.

In a second part, the paper will show how the vertical axis is closely connected to a lineage of Lepcha religious specialists who used to perform a royally funded ritual to appease Kóngchen. This lineage belongs to a clan linked to this main protective mountain deity and his soldiers through mythological kinship. The ritual has been discontinued

since the demise of the Sikkimese kingdom, but was described by the anthropologist Halfdan Siiger who observed it in the late 1940s. Based on comparison of present-day ritual recitations, origin mythologies of the respective rituals, historical material and interviews with the *bóngthing* who held the lineage until his death in 2011 and other elders who had participated in the Kóngchen ritual, the paper will shed new light on the ritual and especially on its positioning in the annual ritual activities of Dzongu. It can be assessed that an older form of ritual practice among the Lepcha was changed when it came under royal patronage. Lepcha mythology connects the beginning of this royal funding with an alliance of the Dzongu people with the Sikkimese king during a time of war. It will be discussed, how these ritual and political changes influenced the cosmology, future ritual practice and politics of the entire region. In a third part, the paper will look into the history of this region as little is known on how and when Dzongu became a royal estate. Relying on analysis and comparison of the origin mythology of Cirim, the origin mythology of some Lepcha clans, other related historical oral narratives on wars waged in Dzongu as well as archaeological evidence, a tentative timeframe for the war mentioned in one origin mythology of the annual community rituals of Dzongu and therefore of the initial integration of the Lepcha of Dzongu and the adjacent areas under the dominion of the Namgyal dynasty is given. Further, the circumstances under which the alliance or subjugation occurred will be discussed.

Tibetan rituals of weather-making through the worship of Tsongkhapa

Daniel Berounsky

There is no need to introduce the renowned Tibetan master Tsongkhapa (*Tsong kha pa /Blo bzang grags pa/*, 1357-1419). In the Gelugpa surrounding he is mentioned often as “Second Buddha” (*rgyal ba gnyis pa*) in some parallel to the role of Padmasabhava for the “Old sect” (*rnying ma pa*) and his most common appellations are “Incomparable One” (*Mnyam med*) or “Precious Lord” (*Rje rin po che*). He remains to be viewed mostly as a influential thinker within the discipline of Madhyamaka in the West. For the present paper it is important that he composed also rather detailed ritual text causing rain to fall.

The main topic of the paper deals with the role, which Tsongkhapa plays in the wider society of Tibet. It might appear as contrasting with his fame of an expert on the nuanced scholarly problems connected with Madhyamaka, but it seems that this is not contradiction in Tibet.

The initial impulse for this paper came several years ago through reading parts of *The Rise of Doctrine in Amdo* (*Mdo smad chos 'byung*). Rather frequent references about the high-standing masters causing rain to fall through the prayer (or, in fact, mantra) to Tsongkhapa appeared there. It should be highlighted here that such rituals were not performed by some local weather-makers, but by some highest standing monks.

The paper thus firstly deals with origins of Tsongkhapa's mantra *Migtsema*. According to the legendary account it was composed by Tsongkhapa himself in order to praise his master Remdawa (Red mda' ba, 1349-1412). But it was Remdawa himself who changed the verses and praised his disciple instead. The oldest hagiography of Tsongkhapa, however, does not contain this story. An alternative story on the origin of *Migtsema* appears in the Bonpo sources. It is explained that *Migtsema* was composed by his Bonpo contemporary Sherab Gyaltshen (1356-1415) and Tsongkhapa himself authored similar praise in order to praise the Bonpo scholar. This praise plays important role for followers of Bon and its role is comparable with *Migtsema* within the Gelugpa sect. *Migtsema*, however, gained its strong ritual importance only through the Great 5th Dalai Lama, who composed commentary on it. One can observe a gradual process of deification of Tsongkhapa. He becomes a deity more and more and corresponding *sādhana*s for his tantric ritual appear.

Next step was undertaken through composition of rituals based on *Migtsema*, among which the most influential was large collection of 11 ritual texts (*las tshogs*) by Panchen Lama Lobsang Palden Yeshe (*Blo bzang dpal ldan ye shes*, 1738-1780). It contains also the ritual text causing rain to fall and protecting from hail. This collection probably served as an examples for the later Gelugpa authors. The paper intends to place an important master into the context of his perception in Tibet and to raise questions concerning the status of masters in Tibet.

Aspects of the tradition of the Five Long-life Sisters (tshe-ring mched lnga)

Geza Bethlenfalvy

Aspects of the tradition of the Five Long-life Sisters (tshe-ring mched lnga) The paper presents the various traditions of the origin of these goddesses, with special attention to the mahasiddha lineages, the religious protecting services rendered by them, and their relation to other female deities, like the Go-ba'i lha lnga and the twelve "Tenma" goddesses (bstan-ma bcu-gnyis). The tradition of the important places, where they have appeared will be studied, and the cult of the holy mountains which are connected with them, too. The very interesting "folk-religious" cult of the sky, and the mountains will be discussed too. A few pictures of the "Five Long-life Sisters" will be projected and the iconographical aspects discussed.

The Year of 1206 AD and Tibet

Rgya ye bkra bHo

There were great historical events happened in each of South Asia and North Asia in 1206 AD. Delhi Sultanate was newly founded by Qutbuddin Aybak, the ruler of its grand Northwestern regions in India. Mausoleum Dynasty was there to start reign the entire India. Genghis Khan was forcefully defeating all the Mongol tribes to set up the great Mongol Empire. Due to these two events, the year of 1206 AD is a significant turning point of historical development in the World history and Asian history. It seems that Tibetans and those who are interested in Tibet have not yet thought of that whether this special year and those two events have impact on Tibet. In fact, the year and the events closed the “South gate” of Tibet and opened its “North gate”. The two great events happened in one year in Asian history would have much impact on Tibetans and its regions rather than any other regimes that once had. This paper discusses how the year of 1206 AD and the two great events happened in it have been related to Tibetan society, history, culture and so forth to make a clarification about how those events impacted or even changed the way of Tibetan historical development. The paper starts addressing how those events that once happened outside of Tibet and seemingly have not been related to Tibet, but eventually impacted on the great changes of Tibet itself and the paper also discusses other relevant historical outcomes.

Thinglish, the Triple Heritage of Tibetan English Writer in India

Shelly Bhoil

Language is the vehicle of culture, and culture is where identities are rooted. Thinglish- the queer mix of Tibetan, Hindi and English in exile- signifies the Tibetan identity's passage from its traditional 'being' to 'becoming' hybrid in exile. While the Tibetan Government in Exile (TGIE) has made successful efforts to preserve the Tibetan language and culture, the forces of acculturation have been inevitable for a people who have had a need to introduce their hitherto forbidden country to the world, and who have been seeking livelihood in host countries. India, which houses TGIE and most of the Tibetan refugees, was itself negotiating with its dual heritage of the Indian and the British in cultural spheres at the time when the Tibetans arrived in 1959. After about five decades of socio-cultural interaction, 'hinglish' - the Indian mix of English and Hindi, has become a part of the lives of Tibetans in India.

New Tibetan Literature in English (NTLE) is emblematic of the experiment in 'tibetanizing' English. One of the earliest Tibetan novel in exile to have nativized English and Hindi was Dr Pemba Tswang's *Idols on the Path* written in 1962. It was followed by the literary journal *Young Tibet* in 1978. The most promising works have come in the last two decades such as Jamyang Norbu's *The Mandala of Sherlock Holmes*, Thubten Samphel's *Falling Through the Roof*, Tsering Wangmo Dhompa's *Rules of the House and other anthologies of poems*, Tenzin Tsundue's *Kora*, Buchung D. Sonam's *Songs from Distance*, etc.

This paper is a study on the use of 'thinglish' in NTLE. In the first part, I shall sample the borrowings from Tibetan and Hindi in terms of lexical items, roots and affixes, loan words, sounds, collocation, neologism, translation and even grammatical processes from the texts mentioned above. In the second part, I shall discuss the negotiations involved in using 'thinglish' for literary expression such as between strategic essentialism and cultural appropriation, loss of tradition and voice of reason among the new generation of Tibetans, estrangement and redefinition of the concepts of nation and freedom, filiations with the parent culture and affiliations with the host culture, and between reconciliation with the long-lasting nature of exile and resistance to any cultural hegemony. In the concluding section, I shall establish 'thinglish' as the triple heritage of the Tibetans exiled in India, and NTLE as symbolic of an 'emerging culture' among the new generation of Tibetans in exile, and as a space where the latter play their apprehensions and hopes.

***Bum chu* occasion at the Tashiding Monastery, West Sikkim**

Hissey Wongchuk Bhutia

The *Bum chu* is an auspicious occasion held annually at the Tashiding monastery in West Sikkim. It is celebrated with great faith and glory by pilgrims from all over Sikkim and the Himalayas. From the 8th day until the morning of the 15th of the first lunar month, the *Thugs rje chen po 'khor ba las sgröl* text is recited for 6 days prior to the distribution of the sacred water on the 15th (in earlier days, the rituals were started on the 1st day of the month). In the morning of the 15th, the most auspicious event takes place where the sacred *bum pa* or vase is removed from its casket. This is solely witnessed by aristocrats, officials and high lamas. As per tradition, only three cups of sacred water are removed: the first is for the royal family, the second for the lamas, and a third is for the public which has gathered for the occasion. These three cups of water are replaced by fresh water from the rivers, Rathong chu and Riney chu, which are believed to be blessed rivers of Sikkim. In ancient times, the water fetchers had to bring some evidence from the Rathong and the Riney chu in order to prove that the water had been brought from those rivers. They had to produce a leaf of a particular tree, which was found only at that place, or they had to bring a river stone to convince the lamas of the monastery.

It is believed that important predictions for humanity are read from the 21 cups of water held in the sacred vase. The water level is not stable and may fluctuate: some years, it may increase, other years it may remain at the same level, while other years the level may decrease and become cloudy. When the water increases and is crystal clear, it means that the year will be peaceful and prosperous, thus promising a good harvest and good health. If the water level remains the same, it predicts that the year will be satisfactory and peaceful. On the other hand, if the water level decreases and is cloudy, it indicates the year ahead will be filled with conflict and unrest. It has been observed that the predictions of the sacred vase have always come true.

People from all over the Himalayas and beyond come to participate in this auspicious occasion. Lamas, nuns and pilgrims from Sikkim, Nepal, Bhutan and beyond jointly participate to make the *bum chu* ceremony a success. Most pilgrims circumambulate the surrounding monastery and stupas, while some recite mantras or offer butter lamps.

My paper will introduce the *bum chu*, discuss the myth surrounding it, present the process of water distribution, the contribution of the Sikkimese Chogyal to the rituals and offer some preliminary conclusions.

Buddhism in modern Tuva

Uliana Bicheldey

Tuva entered the Soviet Union in 1944, during a the time of warming relations between the state and traditional religions. In 1946, near the Chadaana settlement, the first prayer yurt opened, but was soon closed in early 1960s. Despite the ban on religion and cult activities of religious parties, Buddhism did not disappear completely from the region. From the early 1960s until the middle 1980s, the activity of the clergy was held to be mostly illegally. Buddhist lamas in Tuva lived at their patrimonial places and continued to engage in ceremonial activities although not as frequently. Moreover, the interaction of lamas and believers had been continuing at the Buddhist center in Buryatia at the Ivolginsky Datsan. Religious organizations in general were under the strict control of the Council for Religious Organizations Affairs, the Council of Ministers, the Regional Party Committee and other authorities.

The first half of the 1980s is characterized by the strengthening of the atheistic work among the population. In 1989, throughout the republic there were about 15 Buddhist clerics involved in religious activities. In August 1990, near the building of the Regional Executive Committee of the Ulug-Khem district, a religious festival was organized and dedicated to the Buddha Maitreya.

In the late 1980s and early 1990s, the population of Tuva openly invited lamas to oversee funeral rites. On January 25, 1990, the Council for Religious Affairs officially registered the Tuvan Buddhist Society, which included 25 people. The main goal of the society was to raise funds for the construction of a Buddhist temple in the capital of Tuva. The Tuvan people gradually formed an interest in traditional religious rights with the rise of religious societies. At that time the traditional New Year holiday, Shagaa, was included in the Tuvan holiday calendar.

In 1990 the Kamby-Lama, head of Tuvan Buddhists, was officially elected for the first time after a long break from formal religious activities. The first Buddhist temple, which marked the revival of Buddhism in Tuva, appeared at the end of 1990 in the Bay-Taiga district of Tuva.

In May 1991, the first issue of the newspaper “Erege” (“Rosary”), an organ of Tuvan Buddhist Society, was published. In September of 1992, the Dalai Lama XIV Tenzin Gyatso visited Tuva and gave a lecture to a large gathering of people. In February of 1997, five Tuvan boys were sent to study in the Drepung Gomang Monastery and in September of 1997 the Founding Congress of Tuvan Buddhists was held. Currently, there are more than twenty dugans (Buddhist chapels) and five monasteries. About 120 suburgans (Buddhist stupas) have been built. In recent years the development of Buddhism in Tuva has been a long and difficult journey. In the Republic of Tuva, Buddhism plays an important role as well as other religions such as Christianity, Shamanism and Tengriism, and helps to educate people in religious tolerance.

Obligation Contracts (*gan rgya*) and their use for Tibetan social history

Jeannine Bischoff

The objective of this paper is to show the value of obligation contracts between the monastery as estate lord and its dependent farmers (*mi ser*) for Tibetan social history. Around 90% of the Tibetan population before 1959 were *mi ser*. That makes them the biggest component of the Tibetan population and really worth a closer look at their perspective of society. By presenting this paper I will argue that it is possible to deduce from these documents aspects of society on a small-scale level that have not been presented before, thus contributing to the “bigger” image of what Tibetan society before 1959 was.

Private legal documents, being concerned with the population group of dependent farmers are available in quite a big quantity and have not been studied much, despite the recently published work of Hanna Schneider. The period in question for this research are the 17th to 20th centuries, which correspond to the so-called dGa' ldan pho brang government. The sources used for this paper mainly originate from a corpus of more than 2700 documents originally preserved in Kun bde gling monastery, which have been digitized in the course of a cooperative project of the University of Bonn and the Archives in Lhasa. Within this huge amount of documents there are several different types of private legal documents, concerned with the exchange or release of *mi ser* or with levying of new taxes or lists of water usage during the summer. The focus of this paper are *gan rgya* documents, meaning contracts or agreements, dealing with obligations one or more *mi ser* committed to fulfil by signing it. The archival material at hand will enable us to discover new findings regarding the actual socio-economic situation of dependent farmers within the frame of Tibetan monastic economy. Due to their normative character documents aim at being kept as receipts for legal actions that have taken place and to be referred to whenever these decisions were challenged.

The reason to concentrate on obligation contracts is obvious. Compared to other types of private legal documents they do contain much social information, like the character of the relationship between estate lord and *mi ser*, as well as intra family orders. They especially reveal the circumstances that led to signing the contract, as well as detailed enumerations of obligations that had to be fulfilled by *mi ser* of various social ranks. Thus the benefit from analysing them under the perspective of the socio-economic situation of dependent farmers is twofold. On the one hand we get to know specifics on types of taxes and corvée labour, for example the exact amount of milk from *mdzo* that peasants had to hand over to their lord within one year. On the other hand, they also provide detailed information on reasons why people could not fulfil their obligations. To pay off their debts *mi ser* had to commit themselves to new obligations, which could not only mean a larger amount of taxes, but could also lead to a dramatic change of their social status from dependent farmers to life time servants of the *bla brang*. As a result of legal actions like that any claims of still outstanding debts the family may have had, expired. In case third parties tried to contest the contract, they had to pay a fine of various amounts.

In the course of the paper I will present outstanding examples of style and contents from *gan rgya* documents that will show their immanent importance to defining the social order of pre-1959 Tibet in a more detailed picture. It combines socio-economic mechanisms and a perspective of a history from below, especially on social, economic and

political implications by the interrelation between the monastery as estate lord / economic space and its dependent farmers.

A cross-area approach to routes of communication

Chen Bo

Methodologically speaking, this paper sheds light on the field of Area Studies by combining a cross-area approach with an approach based on routes of communication. Historians and archaeologists are no strangers to long-distance routes of communication and, on the contrary, they are proponents of a cross-area perspective to help identify the historic connections along communicative routes. According to this view, cross-area is not limited to its geographical meaning but, as Levi-Strauss (1961) once stated, it implies across time, space and culture. Communication routes mean the flow of goods, currency, knowledge, beliefs, values, and men from one space to another. However, the communication-route approach, especially the trading-route approach, fully addresses only a few of these flows and exchanges. The cross-area approach might then offer what the communication-route approach fails to provide. This paper further develops this idea, following on from Geoffrey Samuel (1982) who touched on this topic three decades ago.

To illustrate the complementary relationship between both approaches, this paper presents a set of cases spanning the eastern edges of the Tibetan plateau, such as the Xi-dao-tang Muslims and their trade activities in Tibetan areas, Kham pa trading activities with Han Chinese, Tibetans, and other ethnic groups along the long-distance horse-tea trade roads, Chinese business networks and secret societies, and militarily-controlled routes that overlapped travel routes and trading routes, especially those in Kham areas. The focus is particularly on a comparison between Xi-dao-tang traders and Kham pa businessmen.

Xi-dao-tang, which originated in Linxia, Gansu Province, is a denomination of Islam in China that sought to accommodate Muslim values and beliefs with Chinese civilization. Having settled in a multi-ethnic area in north-west China, generations of Xi-dao-tang Muslims invented a lifestyle for themselves among Tibetans by taking part in long-distance trade. They adopted the Tibetan language and called both their own and local hierarchical leaders Tulku, go-wa (vgo-pa), hong-bu (dpon-po). Their relationship with local Tibetan tribal chiefs to whom they paid tribute differed from that with common people with whom they did business. Given their success in the Kham area, they extended their trade to cities in eastern China, as far away as Beijing and Shanghai.

Although they held different beliefs, Kham pa businessmen engaged in similar activities to Xi-dao-tang traders: they honored Tulkus giving large donations and sent gifts to local chiefs. They did business with various communities across different regions, with their trade networks extending to Yunnan, Sichuan, and South Asia. In addition, they could be promoted within the Tibetan social hierarchy, something that Xi-dao-tang people could never achieve. In terms of kinship practices, Muslims traders and Kham pas traders can also be contrasted, with mainly monogamous marriages for the former, and usually a form of cross-area polygyny for the latter, with varying forms of residence patterns.

Soldiers travelling military routes are of particular interest because they embodied an allegiance to the Chinese Emperors, catering to Tibetan lamas and chiefs, doing business with Kham pas, Chinese, and Muslims businessmen, and marrying local women. Given that they had to follow and observe their hierarchy and to fulfil their military

obligations, they could not venture along those routes as freely as they would have liked, and their economic mobility was also very limited. For these reasons, many of them spent the rest of their lives among locals.

By making such comparisons, I intend to draw a picture of Kham that sheds light on its diversity and on the people's open-mindedness towards other civilizations, cultures, religions, and ethnicities. It highlights social dynamics and exchanges that, in my opinion, contribute to the emergence of a model for building society.

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Institutionalisation or marginalisation of local practices in the Monyul Area: a case study from eastern Bhutan and western Arunachal Pradesh

Tim Bodt

Till date there has been a wide range of studies on the surviving pre-Buddhist animistic and shamanistic practices of the Himalayan region not typically associated with the canonized liturgy and ritual practice of one of the Buddhist schools and sub-schools. This paper will present information collected as part of linguistic studies in eastern Bhutan and western Arunachal Pradesh.

The first practice that this paper will discuss is the reverence and invocation of a wide plethora of local deities that in all probability predate the advent of Buddhism to the area. In this regard, a dichotomy can be observed between the situation in eastern Bhutan and the situation in West Kameng. Whereas in eastern Bhutan the practices associated with the main local deities have to a certain extent been institutionalized, in the sense that their libation offerings and invocations continue to be conducted in private and community temples and individual households, in West Kameng only official protective deities associated with the respective Buddhist school or sub-school are invoked.

The paper will also touch upon a connected contemporary issue of growing concern for local communities on both sides of the border. The region is currently experiencing rapid modernization and an associated flurry of development activities, particularly the construction of roads and hydropower plants. Both the governments as well as the project authorities often disregard the presence of local deities and their associated practices. The disturbance of their abodes without proper appeasement is increasingly thought to be one of the leading causes of a perceived increase in natural calamities.

Finally, this paper will present the traditional practice of *yong la* conducted by the Tshangla practitioners called *phramin* or *yumin* and *ugung la* by bong practitioners from Chuk. Although both of these practices literally mean 'fetch the shadow', *yong* can also mean 'fear' and both *yong* and *ugung* refer to an intangible concept that could perhaps be translated as 'spirit, soul, ghost'. Although basically a healing practice, the practice is fundamentally different from any Buddhist practice and ritual that aims at restoring the health of a sick person through restoring the *srog* 'life force', *la* 'vital energy' and the balance between various *khams* 'elements'. The spirit-fetching practices are based on the belief in an inherent entity or 'spirit' in each living creature that can temporarily depart from the physical form and its mental counterpart, causing either to be in imbalance. Fetching and returning this spirit is believed to restore health.

Hopefully, the case studies presented in this paper will contribute to the knowledge and understanding of pre-Buddhist beliefs, ritual and practice in the Himalayan region in general, and in the Monyul region in particular.

Where is the Copper-Colored Mountain? Buddhist Cosmology, Tibetan Geography, and Maps of the Imagined World

Benjamin Bogin

Near the turn of the twentieth century, La Sönam Chödrup (*glag bsod nams chos 'grub*, 1862-1944) composed a lengthy commentary on a prayer for rebirth at the Copper-Colored Mountain. The story of this pure land (*dag pa'i zhing khams*) is intimately tied to the eighth-century Indian tantric master, Padmasambhava. In most of the hagiographic accounts of his life, after the successful transformation of Tibet into a Buddhist domain, Padmasambhava is said to have departed to continue his missionary activities in a new location, the southwestern island called Ngayab (*rnga yab gling*). After subjugating the ferocious demons inhabiting the island, the master established himself in the palace of Lotus-Light (*padma 'od*) atop the island's Glorious Copper-Colored Mountain (*zangs mdog dpal ri*) where he resides to this day as the enlightened ruler of a tantric Buddhist pure land. In La Sönam Chödrup's commentary, which bears the poetic title Pure Luminosity (*'od snang dkar po*), the author attempts to locate the Copper-Colored Mountain by combining maps of the world derived from distinct sources: the cosmological framework of ancient Indian Buddhism and the images of the Himalayan and South Asian regions derived from modern geography and cartography.

In order to understand La Sönam Chödrup's approach to this challenge, it will be necessary to explore the tantric Buddhist epistemology that underlies his evaluation of the perceptible world, the world of the imagination, and "the real". In my reading of La Sönam Chödrup's Pure Luminosity, I will explore the ways in which the tantric Buddhist theory of "pure perception" (*dag snang*) informs his approach to mapping imagined worlds in ways that differ significantly from the colonial mapmakers who exerted such an influence in the representations of space in both India and Tibet. The Copper-Colored Mountain occupies a particular kind of space: simultaneously known to exist in the world (and in the southwestern direction more precisely) and to transcend the world in a manner that makes it inaccessible to anyone lacking the sufficient level of spiritual realization. The possibility of locating a sacred place both in and beyond the world at the same time provides an important insight into the theory and practice of Tibetan Buddhism.

Almost all accounts of the Copper-Colored Mountain place it on the island of Ngayab (*Cāmaradvīpa*), located southwest of the *Jambudvīpa* continent in traditional Buddhist cosmology. The more salient associations invoked by Tibetan authors are those drawn from Indian tales of merchant travelers encountering demon-infested islands on their sea voyages. Using La Sönam Chödrup's Pure Luminosity as a starting point, I will trace the wide range of literary sources that inform the maps of real and imagined worlds held by early modern Tibetans. With this background in place, it will be possible to ask what choices La Sönam Chödrup makes in his own work and the criteria that he uses for drawing his own map of the Copper-Colored Mountain.

Recognition of Death and Care for the Dying in Tibetan Medicine

Sanggee Bohm & Pema Rapten

This article explores the understanding of death in the Tibetan medical canon, particularly exploring the defining characteristics, the causes and conditions, the stages, the classifications, and the core meaning of death from the Tibetan medical perspective. It also describes the signs of death and the associated benefits of being able to recognize such signs. In terms of the classifications of death, the current article addresses the gross and subtle levels of the dying body and consciousness, as body and consciousness form mutual bases for each other and at which point death causes the separation of one from the other. Finally, the current article discusses the understanding of death in Tibetan medicine in terms of past and current lives such that the role of the physician in assisting the dying individual is making a peaceful transition to the next life. In doing so, the physician can facilitate the patient in focusing their attention to minimize the pain, anguish, and fear with which individuals frequently meet death. Thus, in sum, this article engages the Tibetan medical practice of alleviating much of the pain and distress in the death experience.

Ringzin Sambu Danzhinov (1826-1923) - Buryat Emchi and astrologer from the Aginsk Manba Datsan

Natalia Bolsokhoeva

In 1884 medical faculty (sman pa grwa tshang) was established within the Aginsk monastery Tashi Lhundub ling (bkra shis lhun grub gling), which then became one of the most famous educational centers of learning and training the Tibetan medical doctors through out ethnic Buryatia. Its founder was one of the most eminent figures in the history of Tibetan and Buryat medicine, competent traditional Tibetan physician (emchi), outstanding pharmacologist, pharmacognost and famous astrologer Ringzin/Rinchen Sambu Danzhinov. We don't have Danzhinov's biography and therefore know very little of his life. In the written sources very limited information exists about his creative activities. R. S. Danzhinov was younger brother of the great Buddhist master K.-Zh. (monk's name Sumativajra, 1816-1899), the seventh abbot (khri ba) of the Aginsk monastery. He held his post since 1876 until 1899. It is known, Rinchen Sambu was born at a village called Tsokto-Khangil, in Aginsk area. Unfortunately, however, we didn't find any information, at which manba datsan he was educated, who was his teachers, did he obtain degree in the area of Tibetan medicine and when did he study. It seems very probable he could get his primary medical education under the guidance of his elder brother, who devoted himself to the study of classical Buddhist education in Tibet. He became the most learned Buryat scholar in both Buddhist philosophy and Tibetan healing science (gso ba rig pa) and received prestigious degree kabcu (bka' bcu) in Tibet.

According to the information of highly-educated Buryat ethnographer and collector G.D. Natsov (1912-1942), sman rams pa Shoisuren, Mongol by nationality and Tibetan monk Dongid from Labrang menba datsan gave the instructions in the reading of medical ritual texts to Buryat students. Those facts proved that at the second part of the XIX th and first part of the XX th century the Aginsk medical school had close relations and intellectual exchanges with medical centers of Mongolia and North-Eastern Tibet (Amdo). Traditional trade routes helped to organize exchanges of literature on different Buddhist sciences, especially publications (xylograph editions) from Eastern Tibet. The date of R. S. Danzhinov's birth is still a subject of discussion. G.D. Natsov indicates, emchi passed away in 1923, at the age of 97 years old, following the information of Natsov I accept 1826, as the date of his birth. R. S. Danzhinov was versatile in the all aspects of Tibetan medical science and was able to collect rich information from different multilingual sources such as Tibetan, Mongolian and Buryat. In addition he had unique knowledge in the area of local Materia Medica and made great contribution to compiling of a huge prescription book, where he introduced a large number of Tibetan recipes with special references to the raw-materials of Transbaikalia. The local Buryats called him EMCHI-BAKSHA (TEACHER-PHYSICIAN). He was considered a teacher of all lamas, who at that time studied Tibetan medicine at the region. Emchi R. S. Danzhinov cured numerous patients who suffered from serious pathologies.

R. S. Danzhinov had the most profound knowledge of such complicated disciplines as astronomy and astrology and was widely known among the Aginsk Buryats as a skillful predictor. Locals received professional consultations and advices from R. S. Danzhinov. At the request of believers he composed the personal horoscopes taking into consideration the location of the planets and stars on the sky. He gave guidance of health chart for the sick, yearly

predictions, the date, month and day for successful activities, based on the astrological Tibetan and Mongolian treatises. In his practice R. S. Danzhinov paid a special attention to the medical astrology, as a rule the traditional doctors specialized in this branch of the astrological knowledge. It is known, the medical astrology exists the same period of time as the traditional medicine.

Over his long lifetime he also received many teachings on the Sutra and Tantra traditions from the great Buddhist Buryat authorities. Among such intellectuals special mention should be made of his elder brother K.-Zh. Danzhinov and K.-Zh. Tuguldurov (1815-1872/1873), the fifth abbot of the Aginsk datsan (since 1858 until 1872) and the founder of its astrological faculty (rtsis grwa tshang). It should be noticed the Aginsk monastery Tashi Lhundubling played important role in the development of classical Buddhist education and had high educational standards. Unfortunately the traditions of training the Buddhist scholars, including highly-qualified Tibetan traditional physicians and astrologers were damaged during the 1930-s.

To conclude I would like to note that the research on fruitful activities of R. S. Danzhinov still an open subject interesting to the scientists, who engage in the investigation of Buryat, Mongolian and Tibetan medical culture.

Eastern Khams: Trade Nexus of Cooperation and Conflict

Patrick Booz

The long eastern interface and melding of Tibetan areas with non-Tibetan neighbours extends from northern Burma nearly to Inner Mongolia. The extremely complicated topography, with an equally diverse ethnic make-up, can act as a platform of departure for investigating trade and commodities in the frontier. For it is well known that Eastern Tibet “could and never can escape its locational proximity to China . . .,” and this geography “could and never can be nullified or neglected in terms of potential economic integration.” (Wim van Spengen, *Tibetan Border Worlds*, 49, 35.)

The exchange of goods between Tibet and China engaged different routes during different periods. From the 10th to 16th centuries, these transactions occurred primarily along the borders of Amdo (Tib. A mdo), where Tibetan regions approached or met the northern Chinese provinces of Shaanxi and Gansu. Slowly, for political, economic and practical reasons, such exchanges became more limited geographically, and eventually focused along the Sichuan - Kham/Ngawa border. The towns of Zungchu (Ch. Songpan), Dartsedo (Ch. Kangding) and Gyalthang (Ch. Zongdian) evolved as sites of distribution, where rich opportunities for trade and a strictly limiting transport geography made them centres of “locational funnelling,” entrepôts that evolved into hybrid centres of prosperity.

This paper looks at reasons why the locus of trade steadily narrowed to the more efficient zone of the Sichuan-Kham frontier, as exemplified by the shift in trade marts directly westward into Tibetan territory and ultimately direct Manchu projection of power into eastern Kham after the war of 1699-1701. Geopolitical concerns went hand-in-hand with trade, highlighting the town of Dartsedo as a nexus of Sino-Tibetan conflict and cooperation. Trade grew dramatically after the stabilization of trade routes, and we witness the flow of goods as they moved westward over a barrier range, across the all-important Chakzamka (Luding) bridge (built 1706) to Dartsedo and the monastic world beyond the *gompa* archipelago. Kham equally provided umpteen unique goods and products, travelling eastward, to balance its expenditures.

Tibetan expenses went largely for tea, a staple commodity and essential element in the economic, social and religious life of the country, yet one that had to come from China. The tea trade that linked border towns formed part of a network of routes, the so-called *chama guda* (Ch., “tea-horse routes”), which broadly referred to three main trails that led to the three main trading nodes in the border zones: Gyalthang (Ch. Zhongdian) in the south, Dartsedo in the middle and Zungchu in the north.

The practical core of this trade - production in China and delivery of manufactured tea bricks into the hands of Tibetans - involved tremendous effort and ingenuity. The volume of tea transported to Tibet over the past centuries was in no way equally balanced; the Dartsedo section was by far the most important, accounting for 85 percent of Tibetan tea. This central route crystallized in a small geographical ellipse of just 220 km from east to west and 160 km from north to south, the main problems and solutions of the commodity exchange. Tea led the way, though scores of other practical and luxury goods came along with the great Tibetan horse, mule and yak caravans. Frontier history and vital economic transactions are brought into focus along a delimited zone that intimately engaged Kham and

China.

Stumbles in Darjeeling, Sikkim and Tibet in the 1890s: a Young Man's View of the Border World

John Bray

In 1894 Henry Martyn Stumbles set out from Lewisham in South-east London as a member of the Tibetan Pioneer Mission, which had been set up the previous year by veteran missionary Annie R. Taylor. Together with his fellow missionaries, he travelled first to Darjeeling for preparatory studies in Tibetan, and on to Gnatong on the border between Sikkim and Tibet. He then settled in a community of Tibetan traders in Sikkim and, according to his own account, crossed the Dongkha La into Tibet where he stayed several months in a Tibetan monastery. Later in the 1890s he returned to Britain to resume his medical studies and subsequently practised as a doctor in Northumbria and Sussex.

This paper draws on Stumbles' papers, which are now in the Faculty of Asian and Middle Eastern Studies at the University of Cambridge, together with British official records and contemporary missionary publications. Stumbles wrote a series of detailed letters, many of which were published in his local newspaper, the *Kentish Mercury*, as well as a dissertation on medical conditions in Tibet for the M.D. degree at the University of Edinburgh in 1910, and a lecture presented to the Sussex Literary Society in 1912.

Stumbles' letters reflect the fresh-eyed perspective of a young man still in his early 20s, while the dissertation and the lecture summarise his reflections from middle age. His descriptions of the people that he encountered - ranging from senior British officials to Tibetan monks, traders and exiles - frequently contain a touch of humour. While affirming Christian truths, he writes with considered respect for Buddhist teachings and practice.

Taken together, Stumbles' papers provide an original insight into the social history of both contemporary Britain and the border territories to which he travelled. In my own analysis, I draw on his experiences to illustrate the wider themes associated with late 19th century cross-border encounters in the Himalayan world.

'Holier than thou' Amdo Nomads between the "hammer" of sedentarisation and the "anvil" of vegetarianism

Katia Buffetrille

As is wellknown, life on the Tibetan Plateau undergoes important changes. The hasty implementation of programs of sedentarisation confronted nomads with a new style of life to which they are not prepared at all. Everywhere in Amdo, one can see these new villages with rows of similar houses. Another phenomenon is taking place in the Golok area where I could observe it in 2011, the most visible aspect of which being a frenzy of (re)construction of religious buildings. In fact, religious leaders are deeply involved in the revival of Tibetan Buddhism and culture. An example is given by Sku gsum gling pa, a Golok lama, whose monastery, Lung sngon dgon pa (Dga' bde county) is famous for its replicas such as the one of the Bya rung kha shor stupa, and for its performance of the Gesar dances. His action survived his death in 2008; his son, Hum dkar rinpoche, carried on the revival process. But like other lamas of Eastern Tibet, he also promotes the vision of an idealized Tibetan nomad community as a pure Buddhist one, totally non-violent, leaving only in black tents, not drinking, not fighting and above all vegetarian.

This paper argues that nomads (at least in this area) are trapped between two strategies that affect greatly their daily life: on the one's hand, the Chinese state's path of assimilation, which is depriving them of their specific culture, language and way of life. On the other hand, the clergy's strategy which request nomads to follow what is thought to be the Tibetan way of life. These two agendas are both imposing pressure on the local population and deny the identity of the local Tibetans: one has integration as its aim, the second the transformation. In both cases, Tibetans are being told that to live as they do is wrong.

Healthy lifestyle According to Tibetan - Mongolian Medicine

Namtai Byamba

The notion of health and the perception of a healthy lifestyle of any nation can be found in its ancient traditions. Therefore, it is clear that beliefs about what constitutes a healthy lifestyle in Mongolia was established at the time of its formation. Also, this tradition influenced cultural contact between other nearby nations. During the Yuan Empire, according to historical accounts, Khublai Khan invited the monk Pagva to develop Buddhism. Tibetan medicine was introduced in Mongolia during this time and influenced Mongolian beliefs about health.

The capital of the Mongolian Yuan Empire in Beijing brought together Tibetan (with Indian influence), Inner Asian, Arabic, and Mongolian traditions. Health referred to in this paper means to live without diseases and to achieve a long life. The teachings about health include maintaining the right nutrition, especially under the influence of climate, weather, and other external conditions, and to prevent diseases through lifestyle choices and practices.

The main script of the Tibetan medical sutra is called, "Four fundamentals of medicine," by Yutog Yondongombo, of the VIII century. This work was translated and edited into Mongolian by *gush* (the state translator) Minjuurdorj under the direction of Ligden khan (1592-1634). It consisted of Breeding science discipline of Mahayana Buddhism. This sutra has two parts regarding healthy lifestyle choices. Additionally, the main work created by a Mongolian in the medical field during the Yuan dynasty was written by the doctor named, Khusekhui and called "Nutrition, drinking real abstract." This book is considered the first Mongolian work in this field. Our research work examines a sample of Yutog Yondongombo's "Four fundamentals of medicine." This book had four big parts and we studied part two and paragraph two of this book. Also, we compared nutrition issues in the Jud shi movement with three volumes by the doctor, Khusekhui.

The "Four fundamentals of medicine" gave instructions on nutrition and drinking during the four seasons of the year. For example, during the four seasons of the year a human being's four main organs can promote good health through proper nutrition. In Khusekhui's book, climate and season variation were important factors in determining nutrition requirements. This book discusses five body elements that change with the seasons and can cause disease. He also argues that nutrition should be different based on whether a person is ill or healthy.

Therefore, every season requires special nutrition, drinking requirements, and exercise to achieve good health. Treatment methods must reflect the physical and mental systems and also consider soul harmony in the complex of good health.

Dzogchen in the Writings of Rong zom chos kyi bzang po

Jose Cabezon

Rong zom chos kyi bzang po (1042-1136) is one of the most important early scholars of the Nyingma school. His writings span a variety of topics, both esoteric and exoteric. He was especially known for his doxographical and Mahāyoga tantric work. Some later accounts also portray him as an important proponent of Dzogchen. Although there is some difference of opinion regarding this question, some writers claim that the so-called “Rong system” (Rong lugs) of early Dzogchen derives from him. Rong zom’s Dzogchen writings - that is, works of Rong zom dealing exclusively with Dzogchen - are lost to us, but several of his more general texts provide us with clues about his vision of the Great Perfection. In this paper, I try to piece together Rong zom’s version of Dzogchen based on passages found in such works as his *Lta ba’i brjed byang chen mo*, *Theg chen tshul ’jug*, and the *Digest of the Black Snake*.

Giftng Identity: Memory, Exchange, and an Intergenerational Sprul sku

Marcia Calkowski

Sprul sku search parties commonly offer sprul sku candidates who are under serious consideration the opportunity to distinguish an object formerly possessed by the previous incarnation from other similar objects of different provenance. Some elderly sprul sku have been known to purchase toys in anticipation of the future wishes of their very young reincarnations. Such objects index not only the link between two generations of a given sprul sku, but also practices which contribute to that link. In utilizing the case of a young sprul sku who astonishes his previous incarnation' s phyag mdzod by demanding certain objects acquired for him by his former incarnation and then by offering his predecessor a ritual acknowledgement, this paper examines how such objects inform the interplay of memory and exchange in the continuity of sprul sku personhood.

Complexities in the Production of Tantric Liturgies: *The Razor Disintegration-on-Touch (spu gri reg phung) Vajrakīlaya* Revelation of Dudjom Jigdral Yeshe Dorje

Cathy Cantwell

There may be many complexities in the composition or compilation of tantric liturgies. Texts presented as *gter ma* or new revelations may nonetheless have undergone editorial processes, creating a smoother composition and greater consistency than in the original revelation (the *gter gzhung*). Moreover, they may incorporate much previous material from related lineages of practice. In previous work, I have traced the development of a tantric meditation practice connected with the tantric deity, Vajrakīlaya, across three generations of Tibetan lamas considered to be linked by reincarnation: the seventeenth century Dudul Dorje (*bdud 'dul rdo rje*, 1615-1672), the nineteenth century Dudjom Lingpa (*bdud 'joms gling pa*, 1835-1904), and the twentieth century Dudjom Jigdral Yeshe Dorje (*bdud 'joms 'jigs bral ye shes rdo rje*, 1904-1987). Here, I extend this case study to consider Dudjom Rinpoche's own Vajrakīlaya revelation. Besides the continuities between the three lamas, Dudjom Rinpoche's cycle reflects his involvement in the wider Nyingmapa transmissional and revelatory traditions, especially Guru Chos dbang's revelatory tradition.

Familial relations, social order and personal space within and across domestic spaces in Amdo

Jane Caple

This paper will examine transformations in domestic space in a predominantly farming area of the eastern part of Amdo/Qinghai. Over the last decade in particular, there has been considerable (re)construction and remodelling of domestic spaces in both village and monastic contexts. At the same time, one facet of rapid urbanisation has been an increasing number of people renting a 'second home' in the town/city and even an increasing incidence of second home ownership, leading to, for example, some households or household members dividing their time between village houses and urban apartments. This paper, based on ethnographic fieldwork and visits to the region since 2004, explores the physical spaces which people inhabit, the furnishing of these spaces and the use that people make of these physical spaces and furnishings, with the aim of exploring how these reflect and are reflected in changes in social organisation and social life. In particular, the aim is to examine the reproduction of and/or shifts in social hierarchies through the spatial ordering of communal activities (such as the meal time) and the notion of personal, individualised space within the home, explored through an examination of sleeping arrangements and the decoration and placing of personal objects within rooms (such as photos).

The paper takes as its starting point Yan Yunxiang's analysis of transformations in the domestic space of the village house in a northern Chinese setting, which he considers within the context of the privatisation of the family, arguing that spatial changes should be understood as part of a rise of youth autonomy, a decline of patriarchal power and a rising awareness of the individual. To what extent can we find similar patterns within a Tibetan context? Does it make sense to think about transformations in domestic space in these terms? However, it departs from Yan's focus on the bounded space of a single home - the village house - to argue that an examination of domestic space in the contemporary context needs to consider not only changes through time, but also across space as individuals move through and between multiple 'homes' (for example, from urban apartment to village house) and familial and other social relations extend across and are played out within multiple, rather than singular, bounded domestic spaces.

The Compilations of Shākya mchog ldan's Works: Genesis and Structure

Volker Caumanns

gsung 'bum editions and other compilations of textual material by Tibetan authors have always played an important role in Tibetological research. This is still true today, while huge amounts of Tibetan works are easily accessible to the interested reader thanks to the tireless efforts of institutions like the Tibetan Buddhist Resource Center (TBRC) and dPal brtsegs. Nevertheless we often know very little about the historical background—for instance the conscious decisions of the compilers to omit one or the other work, the material expenses, the contingencies of such undertakings, etc.—which affected the genesis and final structure of these collections. In particular, little attention has been paid in this regard to the great number of *gsung 'bum* editions that, for many centuries, were (and still are) printed or copied by hand. The aim of my paper is thus to focus on some of these issues on the basis of the intricate compilation history of the works of the Sa skya master Shākya mchog ldan (1428-1507). For several reasons, this is a worthwhile case to explore: To begin with, Shākya mchog ldan's writings, particularly in the fields of Madhyamaka and Pramāṇa, have been the object of Tibetological research for several years now. What is more, no less than three different editions of Shākya mchog ldan's Collected Works—two in Tibet and a third one in Bhutan—were compiled from the 16th to 18th centuries and the history of these compilations is, at least in parts, well-attested in several (albeit scattered) Tibetan sources. Based on a careful reading of these sources, my paper approaches the topic in three parts: (i) the genesis of the two early Tibetan compilations, (ii) the structure of these two compilations, and (iii) their relation to the later Bhutanese edition of Shākya mchog ldan's Collected Works which constitutes for now the only available recension.

The paper begins by presenting the historical accounts that describe the production of the two early Tibetan *gsung 'bum* editions. In this respect, the hagiographical sources refer to an early “compilation of the words of the supreme noble Lama (i.e. Shākya mchog ldan)” (mchog gi bla ma dam pa'i bka'i bsdu ba) that was executed in the years following Shākya mchog ldan's death in 1507. Accordingly, one of his main disciples, rJe btsun Kun dga' rgyal mtshan dpal bzang po from gTing skyes, oversaw the compilation of his master's works (comprising eighteen volumes) after he had become the new abbot of Thub bstan gSer mdog can - i.e. Shākya mchog ldan's former monastic residence - in the year 1509. In addition, by the end of the late 16th or early 17th century, a second edition of Shākya mchog ldan's writings (probably in twenty-one volumes) was compiled. From the corresponding dkar chag we learn that it was, amongst others, the Bla brang of gSer mdog can which was responsible for this undertaking. Given the fact that already at the end of the 15th century large parts of the Sa skya tradition considered Shākya mchog ldan to be a controversial figure, it is noteworthy that as many as two different editions of his writings had been prepared by no later than the beginning of the 17th century.

Although these early Tibetan *gsung 'bum* collections are currently not accessible (parts of them, however, seem to be preserved in the library of 'Bras spungs monastery in Tibet), we are able to reconstruct their structure and contents to a certain degree. This will be shown in the second part of the paper on the basis of five title lists included in the *rnam thars* of Shākya mchog ldan and in other sources. The focus will be on two aspects which refer to the

micro and macro level of these collections. The first level will be addressed by comparing the respective arrangement of the individual works. Since some of these lists comprise more than one hundred titles I will confine myself to the Prajñāpāramitā section as a case in point. As for the macro level, the positioning of the different sections - that is, Prajñāpāramitā, Pramāṇa, Madhyamaka, Vinaya, Abhidharma, etc. - within the collections will be analysed. On both levels, we come across some notable findings. Thus at first, it is possible to identify some titles written by Shākya mchog ldan which have not been included in the later Bhutanese recension of the *gsung 'bum* still accessible today. Moreover, unexpected parallels between some of these lists become apparent thereby shedding new light on the genesis of these two early Tibetan collections of Shākya mchog ldan's writings.

In the third and last part of the paper, I will cast a glance at the third *gsung 'bum* edition (in twenty-four volumes) which was prepared around the middle of the 18th century at the behest of the ninth 'Brug rJe mKhan po Shākya rin chen (1709/10-1759) in Bhutan. What is immediately apparent when compared to the previous compilations is its somewhat blurred structure. For example, treatises belonging to the fields of Pramāṇa and Abhidharma are scattered over several, widely separated volumes. Yet at the same time, it is possible to identify certain thematic sections in the volumes of this *gsung 'bum*, so that it may be concluded that Shākya rin chen at least tried to follow a systematic approach when compiling Shākya mchog ldan's writings. In my paper I argue that the somewhat confusing structure might be explained by looking at the specific compilation history of the Bhutanese recension, which was prepared over a period of several years.

In my conclusion I will put forth that *gsung 'bum* editions are not ahistorical artefacts. Rather, they are products of specific processes and developments, having been shaped by conscious decisions on the part of the editors (e.g. inclusion or exclusion of texts, redaction of texts, form of titles, etc.) and bearing traces of historical contingencies (e.g., material resources, texts available for inclusion, etc.).

Adapting to state-scripted living space: from the grassland tent to the new settlement house

Elisa Cencetti

An obvious consequence of the relocation of Tibetan herders into new settlements is that they move into completely new living spaces: the houses of the new settlements. The herders have to make these new houses into a new 'home'. Since the space of the settlement houses is already almost completely defined and arranged, the herders who have been relocated into the new settlements have to adapt to this new environment.

This paper explores this new living space into which the Tibetan herders of Amdo-Qinghai (PRC) have to move in accordance with government environmental protection and poverty alleviation plans. I will analyze two dimensions of this living space, comparing the two different environments of the new settlement house and the grassland tent: the fixtures and furnishings, their positioning within the space and their daily use; and the specialized social hierarchy embodied in the positioning of people and their movements within the environment of both house and the tent.

The settlement of herders into houses is not a new phenomenon brought about by the relocation of the herders. Since the *Sipeitao* campaign during the 1990s, Tibetan herders have started to build houses on their pastures. Moreover, many relocated herders, before moving into the new settlements, had already spent a few years in houses in the county-town, into which they moved at the end of the 1990s looking for new sources of income. It is only for a few herders, that the relocation into the new settlements, occurring since the beginning of the 2000s, has effectively meant the complete transformation of their previous tent-based lifestyle.

I will analyze the strategies adopted by relocated herders in adapting to and domesticating the new living space of the settlement house, studying the ways they use this new living space. I will focus on the gradual adaptation of the positioning and use of the daily tools of pastoralist life within the urban lifestyle of the new settlement houses.

This paper will explore the living space of the settlement house, comparing it with the previous herders' 'home' - the tent - particularly focusing on the daily use of living space and spatialized social relationships. This analysis is not intended to paint a static picture, but rather to describe life in action. In the first part of the paper, I will analyze some ordinary tools indispensable for the herders' life on the grasslands, looking at the transformations and continuities in their practical use in the settlement houses. The second part of the paper will focus on people, their ways of occupying the space of the house and the ways in which previous social hierarchies are reproduced and/or transformed. The analysis will be dynamic, considering the movement and relational positioning of people and within the house according to context, rather than attempting to produce a spatial model.

This paper is based on data collected during 14 months of ethnographic fieldwork in a Tibetan autonomous district of Qinghai province and has been developed from a part of my PhD dissertation.

The Mongols' devotion to the Juu Shakyamuni icons of Lhasa and Beijing: the respective power and efficacy of the "Indian" *true icons* and of their Mongol reproductions

Isabelle Charleux

The present paper focuses on the Mongols' particular devotion to three famous icons of the Buddhist world known as "Juu" (from Tibetan Jowo, Lord): the two Lord Shākyamuni of Lhasa (especially the Jowo of the Jokhang) and the Sandalwood Lord (or Udayana Buddha) of Beijing. These Juu-s are simultaneously believed to be authentic portraits of Buddha Shākyamuni made during his lifetime, and to be Buddha Shākyamuni in person; they are privileged, direct and tangible access to the "original" Buddha. Drawing on art historians' studies on "true," "living" icons/bodies, their miraculous tales and their reproductions (Walther Benjamen, David Freedberg, Hans Belting, Richard Davis, Robert Sharf, Patricia Berger), I question the "power" of these icons and of their reproductions (the claim of authenticity of the surviving statues will not be discussed here). This paper addresses six main issues:

1. the functions, uses, meanings, efficacy and accessibility of these statues for the Mongols (16th-19th centuries);
2. the role of the guidebooks to these statues, and of painted and printed images in propagating their narratives and in promoting the pilgrimage: why the Sandalwood Lord of Beijing became more popular than the Jowo-s in Qing dynasty Mongolia? I will briefly introduce two guidebooks: Rölpe Dorje's guidebook to the Sandalwood Lord, and the guidebook to the Juu Shākyamuni of the Yekhe Juu of Ordos written in 1849;
3. The impact of the devotions to the Juu-s in Mongol culture (prayers, popular tales, shamanic invocations, songs);
4. The making of replicas/copies/reproductions commissioned by Mongols, in particular life-size replicas intended to be substitutes for the "original" in Yekhe Juu (Hohhot) and Erdeni Juu. How to produce an authentic icon? Could an authentic image be "copied true" and retain the same power/potency?
5. the iconographical characteristics of the Mongol Juu-s;
6. their present-day revalorization (the new Jowo of Hohhot), claim of authenticity (the case of the Sandalwood Lord of Egita monastery in Buryatia) / and ignorance (misidentification of statues of the Sandalwood Buddha) of this heritage.

Three Meaning of *Tathāgatagarbha* in the *Theg chen rgyud bla ma' i don bsdus pa*

Sangyeob Cha

In the 11th century, the Tibetan Buddhist scholar rNgog Lo-tṣā-ba Blo-ldan-shes-rab (1059-1109) wrote the *Theg chen rgyud bla ma' i don bsdus pa*, the earliest Tibetan commentary on the Ratnagotravibhagā, in order to introduce his Tibetan students to the theory of *Tathāgatagarbha*. Concerning the three meaning of *Tathāgatagarbha*, rNgog Lo-tṣā-ba Blo-ldan-shes-rab lays emphasis on nominal designation (*upacāra*) in the *rGyud bla ma' i don bsdus pa*. I shall in this paper present some acceptance aspects in Tibetan Buddhism of terminology and concept of *Tathāgatagarbha* in the *Theg chen rgyud bla ma' i don bsdus pa*.

The Ngor pa abbots at the Court of Derge (sDe dge) during the 18th Century: Preserving the order's influence and authority in a competitive environment

Rémi Chaix

The political and territorial reorganization of Kham in the middle of the seventeenth century, caused by the intervention of Gusri Khan's forces in 1639, allowed the House of Derge (sDe dge) to emerge as a strong power at the heart of this region. While gradually gaining control of a vast territory, it exerted great influence over the administration of religious institutions within the kingdom by targeted patronage activities. In its strategy to consolidate its power, the House of Derge ensured not only the running of the royal monastery of lHun grub steng, but it also sought to establish contact with religious leaders belonging to different orders (*rnying ma*, *bka' brgyud*...). The rulers of Derge, who trace their family affiliation to the *sa skya* order at the time of 'Phags pa blo gros rgyal mtshan (late thirteenth century), then established ties with the *sa skya* sub-branch of Ngor e waM chos ldan and called upon the hierarchs to come to officiate as chaplains for the members of the House and in the order's monasteries in Derge. After a period of hesitation, they finally agreed and the arrival, in 1699, of a former abbot, Sangs rgyas phun tshogs (1649-1705), marked the beginning of a close and lasting relationship based on common interests.

The biographies now available of the abbots of Ngor (dPal ldan skyong chos, Mi 'gyur rgyal mtshan, among others) and those of other chaplains at the time (especially Si tu PaN chen) allow us to document this aspect of Derge's history and to trace back rather accurately over the activities, and their various (religious, political and economic) aspects, of Ngor pa hierarchs at the Derge court.

In this paper, I examine how this relationship came to be and how it evolved through the "golden age" of the House of Derge (eighteenth century) to highlight not only the common interests, but also the tensions and divergences, that built and maintained the relationship over a long period, in a context of strong competition with local chaplains from the major institutions, especially those of *rnying ma* (KaH thog, rDzogs chen, dPal yul) and *karma bka' brgyud* (dPal spungs). More broadly speaking, this example reveals political, religious, and economic strategies that are very often adopted throughout the Tibetan cultural area and on various scales, by authorities with very different goals but with a common aim of maintaining and attempting to increase their respective power and authority.

Moving into the ‘magic’: exploring the meditative experience of ‘*cham* and ‘*phrul* ‘*khor*

Alejandro Chaoul

The perception of Tibetan ritual masked dances (*‘cham*) by Western scholars and travelers, have received qualifiers such as ‘devil dances’, ‘mystery plays, and ‘secret’ or ‘magic’ dances.¹

Another Tibetan practice that emphasizes body performance is *‘Phrul* ‘*khor*, which sometimes is loosely translated as ‘Tibetan Yoga’, and more literally as ‘magical movements’.²

‘Cham and *‘Phrul* ‘*khor* are both part of the Tibetan religious practices repertoire. Contemporary Bon lama Tenzin Wangyal Rinpoche has in fact used *‘cham* and *‘phrul* ‘*khor* as examples of practices that can help the practitioner integrate the view (*lta ba*) with her/his meditation (*sgom*) into everyday life or one’s daily behavior (*spyod pa*).³

The well-known contemporary *‘cham* touring group of Drepung Loseling, include in their performance the *Shan-nak Gar-cham: Dance of the Black Hat Masters*, stating that “the implements held by the dancers symbolize the transcendence of false ego-identification on the outer (the environment), inner (the emotions), and the secret (the subtle body-mind link) levels.”⁴

In this paper, I will examine the use of the subtle body in both *‘cham* and *‘phrul* ‘*khor* to see if it may provide another layer of understanding into these practices, in particular from the experiential level of one’s behavior. Khenpo Tenpa Yungdrung, the current Abbot of Tritan Norbutse Monastery in Nepal, stated that “the ‘magic’ in *‘phrul* ‘*khor* refers to ‘the unusual effects that these movements produce in the experience of the practitioner’.”⁵ Following his lead, I will also analyze that ‘magic’ (*‘phrul*) in *‘cham* and *‘phrul* ‘*khor* and how it impacts the way the practitioner can perform these practices not as just mere movements, but as meditative behavior.

¹Mona Schrempf, “From ‘Devil Dance’ to ‘World Healing’: Some representations, perceptions and innovations of contemporary Tibetan ritual dances” IN *Tibetan Culture in the Diaspora: Proceedings of IATS VII*, Graz, 1995, Ed. F. Korom, Wien: Verlag der Osterreichischen Akademie der Wissenschaften, 1997, p. 91.

²Chaoul MA. *Magical Movements (‘Phrul ‘Khor): Ancient Tibetan Yogic Practices from the Bon Religion and their Migration into Contemporary Medical Settings*. *Asian Medicine* 3.1:130-155, 2007, p. 138.

³Tenzin Wangyal Rinpoche, in teachings from the chapter on Behavior (*Rkyen lam du slong ba rtsal sbyong spyod pa’i khrid*) from the “Experiential Transmission of Zhang Zhung” (*Nyams rgyud rgyal ba’i phyag khrid bzhugs so*, (edited by Dra rtsa bstan ‘dzin dar rgyas, Kathmandu, Nepal: Tritan Norbutse Bönpo Monastery, 2002), a practice manual that condensed the main practices of the Oral Transmission of Zhang Zhung, composed by the thirteenth century scholar and meditator Dru Gyalwa Yungdrung (Bru rgyal ba G.yung drung). A later chapter of the same text includes, in fact, the same magical movements of Quintessential Instructions (Ibid, pp. 253 - 264).

⁴Drepung Loseling, *Mystical Arts of Tibet* tour.

⁵Oral conversation, Houston, TX, December 2005.

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Isabelle Charleux

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Religion et attachement rituel des nomades mongols au pays natal

Bernard Charlier

En Mongolie, l'élevage extensif de moutons et de chèvres est basé sur la mobilité des troupeaux et des éleveurs nomades. La nécessité du mouvement se conjugue avec un attachement très fort au *törsön nutag*, le pays natal. Comment la mobilité nécessaire à la reproduction du troupeau se conjugue-t-elle à l'attachement au pays natal?

La mobilité est un aspect essentiel de l'élevage extensif car elle garantit la quantité et la qualité d'herbe nécessaire au troupeau et permet aussi d'éviter l'utilisation excessive d'un lieu de pâture, qui ne fait d'ailleurs l'objet d'aucune propriété privée (Humphrey et Sneath 1999). Les éleveurs se déplacent ainsi selon un circuit de nomadisation répété d'année en année avec peu de variation. La mobilité garantit la survie des troupeaux, des éleveurs ainsi que le renouvellement du couvert végétal. Et pourtant, paradoxalement, toute une série de pratiques témoignent de l'attachement des éleveurs à ce qu'ils appellent leur *törsön nutag*, leur "pays natal", qui est en fait leur lieu de naissance. Le lien entre un éleveur et son nutag est établi dès la naissance lorsque le placenta d'un nouveau né est enterré à un endroit proche du lieu de l'accouchement. Une partie de la personne devient ainsi une partie de son pays natal.

L'attachement au pays natal se cultive toute la vie par les propitiations faites aux divinités locales. Il se crée par les rituels effectués chaque année le jour du nouvel an à l'oboo familial situé au campement d'hiver. L'oboo est un petit monticule de pierres qui est transmis, comme le campement, de père en fils. Il se trouve sur les hauteurs d'une petite colline près du campement. Le jour du nouvel an, un père et son fils se rendent à l'oboo pour donner des offrandes de nourritures (fromage blanc et viande de mouton cuite) et de boissons (lait et vodka) qu'ils jettent en l'air en récitant des prières pour l'esprit maître du territoire, *gasaryn ezen*. Cet esprit possède et protège le territoire et les animaux sauvages qui y vivent. Il est attaché à une région. Les gestes rituels effectués réaffirment l'attachement des éleveurs au territoire.

L'attachement s'accroît avec le temps. Les vieilles personnes n'aiment pas quitter leur nutag. Le maître du territoire retirerait sa protection et ils mourraient rapidement. Le pays natal n'est plus dès lors envisagé seulement en terme d'espace appréhendé à partir d'un point de vue mais aussi à partir de la notion de vitalité, *hijmori*. Appartenir au pays natal, développer un lien vital avec lui, c'est l'utiliser, y agrandir et y bouger avec ses troupeaux, mais aussi s'y fixer rituellement. Ma communication envisage la complémentarité entre mouvement et fixité dans l'attachement au pays natal.

Rebuilding Yushu (PRC). On Going PostEarthquake Spatial Dynamics and Local Responses.

Monia Chies

On 14 April 2010, a 6.9 magnitude earthquake destroyed the entire urban area of the county capital Yushu (Qinghai Province, People' s Republic of China), the northern-most city of the ethnic Tibetan region of Kham. After the earthquake, both local administration and central government officials responsible for reconstruction quickly agreed on urban planning policies and development strategies that will lead to a complete future re-shaping of Yushu into an "Eco-Tourist City". This scientific paper is based on my fieldwork experience before, during and after the 14.04 Earthquake. Spatial analysis has been the guideline of my recent ethnographic survey and the present document will report the findings of this work. In particular, I will focus on two central issues: (i) the new urban planning development and (ii) the revitalization process of a major pilgrimage site called Gyana Mani, which is a vast shrine-array (founded in 1715) with tens of thousands of carved, votive stone tablets called mani-stones. The Mani-wall is situated in *Sengze* village 4 km far from the city centre and was recently labelled by Chinese authorities as the Greatest Mani-wall in the world. The aim of my analysis is to examine how the spatial order of these two intimately linked contexts (the city and the village) has changed over the last three years of post-earthquake recovery actions and how the observation of this ongoing process can reveal significant *social change* and *cultural revitalization* dynamics specifically related to this Tibetan area.

With my research, I intend to produce an original contribution to Disaster Anthropology studies in order to build up a ground of comparison between local experiences and global considerations. At the same time, the present paper fits into the academic discourse about tourism development and Post-Mao "practices of modernity" in Tibetan areas, introducing an innovative context perspective. The spatial investigation here presented will illustrate the results of the first stage of the city reconstruction process: this will include several data regarding *dis-placement* dynamics such as house rebuilding policies, Buddhist practice issues related to the Buddhist sites located in Yushu, viability, temporary city organization and the immigration of Chinese workers. Furthermore, the present paper will continue on my last fieldwork expedition (summer 2012) where I identified evidence of a significant *revival movement* carried on by 300 "mani-stone cleaners" who, since February 2011, meet every day at different building sites around the ruins of Yushu City in order to excavate and recover old *mani-stones* previously used by the Chinese army to build government offices and other urban structures during the Cultural Revolution. This working-group is mainly composed of elderly people who, before the earthquake, used to spend their days in religious practice at the Mani-wall in *Sengze* village. Since the pilgrimage site is now under reconstruction, they decided to gain religious merit by collecting, cleaning, re-sacralizing older carved stones from the ruined city and replacing them back on the Mani-wall.

In this particular moment Yushu is still a fragmented, disrupted context. Nevertheless, while *dis-placement* and *dis-orientation* are ruling at economic and structural level, *re-placement* and *re-integration* dynamics are taking place at cultural level.

The importance of this study is due to the "just in time" perspective and the ethnography/ethno-history techniques through which it was carried out. In this paper, it is therefore my concern to throw light on the local efforts to define

“priorities” in the *re-building* of the city and in the *preservation* of the values of this Tibetan community.

The Indian tourism in Sikkim and the traditional heritage: different practices and views

Olivier Chiron

In the context of cultural geography (Berque 1997 and 2000, Claval 1995) and tourism studies (Cousin, 2002), Sikkim is an historical place (Mullard, 2011) and a culturally favorite destination of Indian and international tourists. Sikkim is almost seen as a paradise and a very peaceful land, the sacred landscape of Sikkim (Chiron, 2001), the Beyül Demojong (Tib. *Sbal Bras mo ijongs*), corroborates this image of holiness and peaceful place, a stereotype, a place elsewhere in the Himalayas.

But Sikkim developed from the last 10 years new rebuild sites and new places of pilgrimage, like Samdruptse and Solophok, which add to the attraction of more tourists and money.

How are the locals and the tourists involved in the process of patrimonialization (heritagization) and give a new meaning to the Sikkim space or heritages places.

The different values through which heritage is filtered have been attached to cultural heritage and to the different value systems. In the first part, we will see when the symbolic values transcends (for example on the new religious sites of Sikkim : a Hindu site, the “char dam” of Solophok, and a Buddhist site like Samdruptse), the economic values like in the spiritual theme parks where the economic and the spiritual values are coupled. It attempts to show that Sikkim makes money with the venue of the tourists and transforms its cultural sites in marketing places or heritage marketing.

We will see the interaction between the places and the tourists, how tourists make historical places of Sikkim so touristic?

The subject of the first part of this presentation is on Indian tourism, the tourists and their spatial practices, understanding touristic experiences in relation between the heritage places and the production of the places (economic, commercial and spiritual) and new values assigns (how value is produced in tourism and for tourists) to such touristic destinations like Sikkim. Why sacred sites of Sikkim attract so many people?

What motivates the tourists’ s choice to choose Sikkim (Mit, 2002), motivations are multiple or is it just a religious motivation ; what are the aspirations of the tourists? Attempt would be made to address such issues.

We ask in this text if the tourists are coming in Sikkim only for religious purpose or other reasons, activities, like religious tourism, leisure or pilgrimage. We realize that the choice of destination is not neutral in the program of touristic activities.

We wish to talk in the final part of this presentation on the idea of a circular place (associating chörtens, monasteries or statues) such as, for example, around Du Drul Chörten (Gangtok), Solophok or Samdruptse. It is interesting to note that Sikkim has a circular space corresponding to the sacred geography of Sikkim (Chiron, 2007). The circle and the movement of pilgrims (Trouillet, 2010), parade or procession of the pilgrims, the continuous movement of people around the building like a circumambulation (in Tibetan Buddhism, a kora: Buffetrille, 1996) are contributing to give a religious meaning to these sacred sites. We wish to study the construction of the religious practices in order to understand the meaning of the place, the role of touristic practices in the making of the place.

Bhutanese pilgrims move around the Do Drül chörten (Deorali), they perform rituals, circumambulation around the chörten, lying for prayers with prostration in front of the big chörten (Jhang chod) contrary to the Indian tourists who turn around the monument without a real spiritual aim (*“Bharatko paryataks buddhist puja gardainan”*): the Indian tourists do not strictly perform *pujas*. We want to show this contrast in this paper. What is a difference between an indian tourist, a Sikkimese or a bhutanese pilgrim and what is their appreciation of the local heritage ?

Laboring Bodies and Ethical Superiority: The Practice of “Half-Nuns” in Rural Tibetan Villages in Western China

Yasmin Cho

In this paper, I will discuss how Tibetan girls in rural villages have differently experienced the rapid socio-economic transformations of China since the 1980s, and how they (un)successfully adapt to such changing social conditions and make their lives more sustainable or vulnerable. I will explore this in connection with the revitalization of Tibetan Buddhism in recent decades in western China as I pay particular attention to issues of Tibetan girls' distinctive migratory trends and their labor practices/division at home. Since the 1980s, many Tibetan girls have left home and joined monasteries to practice Buddhism, in contrast to many Han Chinese girls who flock to the factories in cities (*Dagongmei*). Some monasteries in Sichuan province that were established after the Reform era, such as *Sertha* and *Yachen*, now are homes for more than 10,000 of these young Tibetan nuns. One of the important economic and familial conditions that allows many Tibetan girls to leave their homes - boldly running away in many cases—and join monasteries lies in the availability of a labor source for sustaining the basic livelihood of the family left behind. In many cases, female siblings - or sisters-in-law at times - are the ones who carry the burden of all the work. In this paper, I will focus on the lives of the female siblings, who desired to be nuns but lost their chances because of family responsibilities, and instead, adopted a nun's way of life-shaving their heads and refusing marriages distinctively. In this process, I will show how their laboring bodies and “half-nun” lifestyle play a role in unfolding the vulnerability of livelihood and at the same time their adaptive capacity by spiritualizing the precarious living conditions.

The types of work the sisters do at home vary from herding animals, farming barley, taking care of elders to all kinds of household chores. Their physical labor enables their sisters to avoid the burden of housework and to accumulate spiritual capital for the rest of the family as well as all living creatures by sincerely practicing Buddhism. In other words, their endless daily work and the labor division between spiritual and physical among sisters not only assure the basic family living, but also craft a space where Tibetans claim a certain ethical edge, a way of leading a good life, going against the overall capital-driven, social milieu they have inhabited since the 1980s. By drawing on ethnographic research in some rural villages on the plateau, I will show how ethical superiority is being claimed and materialized through the laboring bodies and the “half-nun-look” of the sisters left behind, despite many aspects of the vulnerable living circumstances Tibetan youths face. Furthermore, throughout the discussion, I hope to tackle broader issues of how certain private practices happening in intimate spaces become politicized, i.e. the mechanism of “the politics” being forged and represented by private practices.

From 'Brel ba'i mtshan nyid / don ldog to Svabhāvapratiḅandha Based on rGyal tshab rje's Interpretation

Kyeongjin Choi

There are plenty of efficacious sources for understanding Dharmakīrti's treatises in the commentaries on them in Tibetan. The problem is that when Tibetan scholars commented on Indian treatises on Buddhist logic, they often used to apply technical terms which are found in *bsDus grwa* materials, the primary textbooks for the educational curriculum of their (especially dGe lugs pa's) monasteries. These Tibetan commentaries are useful for understanding what Dharmakīrti says, but not for understanding the terms they employ in the commentaries themselves. In order to use these commentaries effectively, we first need to read and understand *bsDus grwa* materials and have a clear grasp of the viewpoint held by the Tibetan scholars who wrote them. In that sense, some previous research exploring the topic of *mtshan mtshon gzhi gsum*, such as Fukuda 2003, 2012 and Hugon 2009 (2010), is advantageous for those who work on the Tibetan tshad ma tradition comparing Dharmakīrti and other Indian Buddhist logicians' corpuses.

In this presentation, my research aims to be advantageous in the same manner as the above-mentioned previous research, with regard to 'brel ba, an another technical term used in *bsDus grwa* texts. As sources, three of rGyal tshab rje's (1364-1432) works - a commentary on the *Pramāṇavārttika*, a commentary of the *Pramāṇaviniścaya*, and notes of Tsong kha pa's (1357-1419) lectures on tshad ma - are well-suited for examining the use of 'brel ba in commentaries on Dharmakīrti's treatises.

In *bsDus grwa* texts, 'brel ba refers to a thing B which is in an indivisible relationship with a thing A. This connection is defined as follows (*A dang 'brel gyi mtshan nyid*): (1) B is different from A, (2) when A does not exist, B necessarily cannot exist.

Mainly I will focus on the following two points. First, I will discuss what the second condition of 'brel ba indicates, and then examine the effect of the fact that ascertaining 'brel ba guarantees the inevitability of a valid logical reason (*gtan tshigs, hetu*).

Many Tibetan scholars including rGyal tshab rje understand the second condition to be qualified by means of "the negative probans" (*gnod pa can gyi gtan tshigs*), which can be understood as referring to *sādhyaviparyaye bādhakapramāṇa*. Many researchers are familiar with *sādhyaviparyaye bādhakapramāṇa* as a valid supportive proof to verify *sattvānumāna* which proves the impermanence of existences. Scholars who follow the tradition of dGe lugs pa's system of Buddhist logic held that this *probans* could prove not only the impermanence of existences but also other probandum in a negative manner. Further, "the negative probans" is regarded as being capable of proving the definition of a relationship ('brel ba'i don ldog) in Tibet. The interpretation as above is not found in *bsDus grwa* texts, but I do not think that this concept differs fundamentally from 'brel ba in *bsDus grwa* works. In this respect, I would like to introduce and discuss the fact that rGyal tshab rje proves the second condition of 'brel ba with "the negative probans."

Finally, I would like to show how rGyal tshab rje used the second condition of 'brel ba when he commented on *svabhāvapratiḅandha* which is inherent in each valid logical reason for an inference.

In such a manner, I believe I can suggest an explicit process of verification from "the negative probans" to the

positive and negative pervasion (*rjes khyab and ldog khyab*) in dGe lugs pa's system of logic, and expect that the clarification of this process will contribute to the understanding of *svabhāvapratibandha* as well as the specification of *'brel ba* (*'brel ba'i rnam bzhag*) itself.

The orientation of the modern foreign relationship of Mongolian Buddhism

Dambajav Choiijlav

It is necessary to research and to improve our Buddhist cultural and religious activities in modern society and to create international relationships with other Buddhist organizations. In this article, we proposing several ways in which Buddhist activities internationally can be improved based on our monastery' s current activities. All Mongolian Buddhist monasteries and temples have to co-operate in the harmony and unity of the Buddhist views and should introduce progressive scientific methods within daily activities during this time in which the pluralism of religion is widespread in modern daily life.

1. It should be required that the Mongolian constitution be concerned about the traditional Buddhist religion, which is very closely related to Mongolian traditional custom and cultural inheritance.
2. The religious duty of Mongolian Buddhists is to progress their activities by teaching the Buddhist philosophy to common believers and to co-operate with other Buddhist organizations for spiritual and harmonious communication.
3. Regarding the restoration of Buddhism, Mongolian Buddhists have to work together to follow the ancient Indian Buddhist philosophy and to work to make it real.
4. The relationship with Tibetan Buddhists is still one of the main aspects of our foreign relations. Our ancestors adopted Tibetan classic Buddhism and for this reason, it is our duty to continue and to modernize the tradition of Tibetan and Mongolian Vajrayana teaching.
5. To co-operate firmly with international organizations such as The United Nations, The Association of World Peace, The Association of Family for World Peace, The Women' s Association for World Peace, The Association of Youth for World Peace, The Inter-religious Association for World Peace, The Academy of Professors for World Peace and The World Association of Universities.
6. Mongolian Buddhists have to communicate with international scholars to develop Buddhist studies and have to explore and research the Mongolian Buddhist heritage and to communicate our achievement in this field to the world.

byis pa'i dpa bo: The Dance of Youthful Heroes

Dedup Chopel

A country's tradition defines its identity and marks various facets of its existence. Bhutan's founder, Zhabdrung Ngawang Namgyel (zhabs drung ngag dbang rnam rgyal 1594-1651) is credited as saying, 'brug rten 'brel lu mnga' mnyis. The Dance of Youthful Heroes is a part of the Bhutanese performing art tradition. There are three components to the Bhutanese monastic vocations; the accomplishment of 'gar thig dbyangs gsum' techniques. The performance of *byis pa'i dpa bo* conforms to at least two of these components. Four performers in medieval battle armory dance to a lively song of praise to various deities exuding youthful excitement, vigour and grace, which sets an auspicious start to ceremonies. The tradition of the martial art form has precedence in medieval Bhutanese festivals. Martial display consolidated and helped to legitimize the Bhutanese state by capturing the people's imagination and hence, loyalty. Today this dance is an essential constituent of the ceremonial escort procession called *chibdral*.

The origin of this dance marks a crucial stage in Bhutan's history. By the middle of the 19th century, Bhutan was in the throes of a full fledged civil war. The country was divided by various feuding regional warlords. The Trongsa Penlop (krong sa dpon slob 'jigs med rnam rgyal, 1824-1881) in the East and Paro Penlop (spa ro dpon slob a rgyas ha pa tshul khriims rnam rgyal) in the West emerged as two of the strongest among them. The origin of this dance relates to both these two strongmen. At the same time, the dance was originally composed in praise of the then incumbent Zhabdrung Jigme Norbu (zhabs drung 'jigs med nor bu 1831-1861). All these men are subjects of glorious folklores in Bhutan. This paper will analyze this dance that is now performed at the beginning of all formal state ceremonies in Bhutan in the context of a critical stage in the history of Bhutan. At the same time, it will make an attempt at analyzing the charismatic characters involved in its composition while giving a sense of the tradition building process in Bhutan that has ensured the country's survival as a unique oasis of excellent Buddhism inspired art forms. The dance and its accompanying song also form a natural continuum of the Bhutanese oral folk tradition. This paper will briefly analyze Bhutanese folk oral poetry forms taking this lyric as an archetype. The paper will also include a preliminary translation of the lyrics that is now accessible only in colloquial rDzong kha, the national language of Bhutan.

Recognition of lunisolar month

Jampa Chopel

My paper entitled “Recognition of Lunisolar Month” which plays very vital role in the community of Tibet and its adjoining regions. The present process of monthly recognition has minor error resulting delay in monthly name in Tibetan astronomical tradition. I hope my paper will help and create awareness to the people about the delay calculation of monthly name in the system, comparing to Indian calendar and transaction of moon in the heavenly body.

In India, the seasonal names are affixed with the monthly name, whereas, Tibetan already have same application based on elementary astrology. But the same is also applied according to the twelve year signs where there is no relevance with animal signs. However, this creates delusion in one side as some Tibetan astrologers hypothetically apply the Indian tradition mentioned in the canonical texts as an equivalent to elementary astrology. And on the second hand, there is no uniformity of such system in Tibet, because of several sub-sections of astronomy. Thereafter, there have been royal interference and made amendment of terminology as a part of dictionary and finally then royal proclaimed to change the monthly name accordingly.

Since Tibetan has culture of conscience of faith to their teacher as a living Buddha and many disciples follow their teacher’ s assertion which keeps illusion in this field without any analysis.

In *Kalchakra* astronomy, there is same calculation system which common people is unaware about the same since the existing Tibetan almanac calculate only follow *phugpa* tradition.

His Holiness the Dalai Lama emphasis on the recognition of month and further suggested to analysis it during His last year *Kalchakra* initiation at Bodhgaya. Consequently, I initiated minor research on the same through astronomical approach as well as theory references in *kangyur*, *tengyur* and Tibetan astronomical commentaries. It is clear that there is variation in calculating monthly recognition in Tibetan Astronomy viz., Solar month, Lunar month, and Zodiac month etc. Astronomy itself advocates several ways of recognition and the monthly names are given on the basis of lunar position around the mansion/constellation. There are two types of lunar mansions and one deals with the duration of Tibetan date (*tithi*) and other with weekday duration.

Since the position of lunar mansion itself moves very tiny distance which common people cannot realize the discrepancy of distance of one mansion a day and by the way the position of moon is depicted. The position of moon does change every day and the maximum variation is not beyond the measurement of one lunar mansion. Hence, it is very easy to recognize the monthly name on the basis of moon’ s position since it is the obvious evidence and understandable object moving in the space. In India, there are two types of measuring months; one begins from waning to waning (almost all the northern parts of the India) and other from waxing to waxing (south Indian). However, the Tibetan astronomers originate only from waxing and not from waning. It is said that Tibetan follows the south Indian tradition.

The patronage network of lHa btsun Rin chen rnam rgyal: From Brag dkar rta so to the 'Phags pa lha khang

Michela Clemente

lHa btsun Rin chen rnam rgyal (1473-1557), one of the main disciples of gTsang smyon Heruka (1452-1507), is renowned for having continued his master's cultural project after his death. The project consisted in the compilation, editing, writing and printing of many works of *bka' brgyud pa's* masters, especially biographies. Such an ambitious enterprise required extensive support and had to rely on a wide network of patronage. gTsang smyon's success in such a difficult undertaking was due to the fact that he developed close, personal ties with numerous political leaders of Western Tibet and also with some leading scholars of his time thanks to his status of well-respected religious master. lHa btsun used to accompany gTsang smyon during his fund raising tours. This fact and his increasing fame as an excellent master enabled lHa btsun to establish relationships with these patrons as well. Some of his master's sponsors continued to support his editorial activity after gTsang smyon's death. Rin chen rnam rgyal's undertaking was also facilitated by the fact that he belonged to the royal family of Mang yul Gung thang, who was the most important sponsor of his work.

This paper will explore lHa btsun's patronage network in the South-western Tibet, which involved a wide range of people of different social standing. When carrying out his editorial activity and his renovation works of the Svayambhūnāth stūpa and 'Phags pa lha khang, the temple hosting the well-known statue of the self-appeared Ārya Va ti bzang po, he had to mobilise a host of people in different capacity. According to numerous Gung thang sources, some of the famous craftsmen who used to work with him at his printing activity, not only participated in the renovation works supervised by Rin chen rnam rgyal, but were also mentioned as sponsors. The same occurred for many of the minor patrons of lHa btsun's several printings mentioned in long colophons with their very small donations ranging from butter to tea, cups, ritual items, boots etc. lHa btsun Rin chen rnam rgyal's enterprises therefore show that they were not merely driven by the elites of the time but involved a wider popular support.

Climate variability across the Tibetan Plateau during the last millennium

Jessica Conroy

The Tibetan Plateau is highly sensitive to global climate change. Although climate observations on the Tibetan Plateau are limited in space and time, existing instrumental observations indicate that Tibet has warmed faster than the Northern Hemisphere average, particularly in winter, over the last several decades (Liu and Chen, 2000; Piao et al., 2010). Recent precipitation trends have been more variable, increasing in central and eastern Tibet, and decreasing in western Tibet (Liu et al., 2009; Morrill, 2004; Piao et al., 2010; Xu et al., 2008). These temperature and precipitation changes, combined with increased human activity, have had a profound impact on the Tibetan landscape, leading to melting glaciers and permafrost, expanding lakes, grassland degradation, and desertification (Cui and Graf, 2009; Wilkes, 2008; Xu et al., 2009).

However, uncertainty surrounds assessment of the anomalous nature of 20th century temperature and precipitation variability, as there are few meteorological stations across this vast region. Overall, such limited instrumental climate observations hinder our understanding of 20th century climate variability. Natural archives of past climate variability on the landscape can provide much-needed information on how Tibetan climate has varied on longer timescales in the deeper past. By reconstructing past climate variability from tree rings, ice cores, and lake sediments, we can gain a deeper understanding of the full range of natural climate variability, and place recent anthropogenic climate change in a broader context. Understanding climate variability over the last millennium is particularly important, as this was a time prior to anthropogenic greenhouse gas forcing when key background forcings, such as solar insolation and ice volume, were similar to today.

The proxy record of past climate change from Tibet is still limited in many respects. Ice core records are spatially sparse and trees are only present on the periphery of the Plateau. Lakes are abundant across the Plateau, and the development of paleoclimate records from lake sediments is key to deciphering spatiotemporal variability in past Tibetan climate. Here we present new results from a new lake sediment record from Kiang Co, a lake located in southwestern Tibet, spanning the last millennium. Kiang Co is located in an area with limited modern climate observations and high-resolution paleoclimate proxies. The Kiang Co sediment record indicates periods of increased glaciofluvial sediment deposition, correlated with Himalayan dust over the last millennium and with observed summer temperature anomalies from southern Tibet to Central India during the last 120 years. This record indicates periods of warmth, and dustiness, from 1250-1400 AD, 1600-1750 AD and 1900-2007 AD. A record of calcium carbonate from this lake suggests high glacial streamflow and an open lake system in the 20th century, and drier conditions from 1100-1200 AD, 1300-1600 AD and 1780-1840 AD. We place the climate variability observed in the Kiang Co sediment record in a greater spatial context using syntheses of regional temperature histories (Yang et al., 2003) and a new regionalization analysis of precipitation variability (Conroy and Overpeck, 2011) for the Tibetan Plateau. Averaged proxy temperature data for western Tibet, while sparse and uncertain, also indicate warmer conditions from 1250-1450 AD and 1600-1800 AD, as well as 1900-present, in agreement with our new record (Yang et al., 2003). Temperature changes in southern and northeastern Tibet over the last millennium are not coherent with

changes in western Tibet. We hypothesize western Tibet may be more sensitive to warming, especially over the 20th century, and perhaps during the last millennium, due to its higher elevation and the influence of dust on temperature and albedo.

Precipitation is highly variable across the Tibetan Plateau today. Empirical orthogonal function analysis indicates unique seasonal and interannual precipitation variability in the southwest, eastern and northwest Tibetan Plateau. Precipitation in the southwest is strongly influenced by the Indian Summer monsoon, whereas the east is influenced more by moisture from the Pacific, and the East Asian Summer monsoon. The northwest is substantially drier, and is influenced more strongly by westerly precipitation. The west/east regional difference apparent in modern precipitation is also evident on longer timescales, as western Tibet lakes reached much larger sizes relative to eastern Tibet lakes over the last several millennia (Hudson and Quade, in press). As Kiang Co is located in the southwest, moisture histories from this lake will not necessarily be coherent with moisture histories elsewhere on the Tibetan Plateau. However, recent syntheses suggest that periods of warmth during the last 2000 years were marked by wetter conditions across the Plateau, and drier conditions further north, over arid central Asia, and vice versa (Holmes et al., 2009; Yang et al., 2009). We tested this hypothesis with the tree ring-based Monsoon Asia Drought Atlas (Cook et al., 2010). Over the past 700 years, summer moisture across the Tibetan Plateau and arid central Asia was coherent, except from 1500-1700 AD. However, moisture histories across the three modern precipitation regions of Tibet are not coherent, highlighting the diversity of precipitation variability across the Tibetan Plateau on a range of timescales.

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Interpreting Ras phags 'Phags pa - the self-arising statue of Triloknath, Lahul

Diana Cousens

Self arising sacred objects (Tib. rang byung, Skt. svayambhū) are images or artefacts that act as a vehicle for religious philosophy, including ideas of intercession in the mundane world. The white marble statue of Avalokiteśvara (Tib. 'Phags pa, Skt. Sugatīśandārśana Lokeśvara) at Triloknath (Ras phags) in Lahul attracts about 40,000 pilgrims every year during the summer months and is considered a *rang byung* image.

Local people tell a story of seven white brothers who came out of a lake and stole milk from goats and sheep grazing at high altitudes. When one of the brothers was caught and brought down to the village, he turned into stone and became the statue. The image is invested with a range of powers, including the power to speak, cause pregnancies, bless and give curses. The site is a popular pilgrimage destination for lay people from across the Western Himalayas, but the statue also has status as authentic *rang byung* with the literate Tibetan lama establishment.

The concept of *rang byung* presents a number of philosophical problems. Ostensibly, it appears to present a doctrine of grace, either that a place was so in need of the blessings of a bodhisattva that a bodhisattva chose to appear out of compassion, or that the people were so pious that they attracted the bodhisattva through their prayers. While these concepts might appear theistic, they are valid from the perspective of faith.

In this paper, which is based on my field work for my PhD in Lahul, I will explore the mutable identity of a deity who was born from a lake, has the power to change into stone, and who is also known as the Lord of the Three Worlds.

The Eye-healing Avalokiteshvara - History, Art and Medicine

Olaf Czaja

The Migzed Janraiseg statue, housed in the identically named temple at Gandan Monastery in Ulan Bator, is one of most famous statues in Mongolia. It represents an aspect of Avalokiteshvara, known as the Avalokiteshvara who heals the eyes (Mgl. Migjid Janraisig, Tib. Mig 'byed Spyan ras gzigs). It was created during the life-time of the 8th Jebtsundamba Khutukhtu Ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang phyug (1870/1871-1924), commonly known as the 8th Bogd Gegeen alias Bogd Khan. It is said that it was commissioned in relation to efforts to cure the failing eyesight of the 8th Bogd Gegeen or his younger brother. The statue has a long and twisted history of its own, reflecting the dramatic changes in the 20th century. However, this presentation does not aim to discuss these events but the medical background of the eye-healing Avalokiteshvara. It will be shown that its roots lay in Central Tibet and can be traced many centuries back before it impressively emerged as an artistic manifestation in the early 20th century. It should be noted that this tradition was also practiced in Eastern Tibet and is not restricted to the above-mentioned regions. In this presentation, particular attention will be paid to the healing of ailments, especially the cure of eye diseases, by means of mantras and visualizations.

Theoretical structure of Buddhist ethics

Oyungerel Dahsdorj

Buddhist texts often do not address the question of the general theoretical principles that differentiate between good and bad, or right and wrong; they more often tend to lay down a variety of particular moral rules, guidelines, virtues, and vices, and leave the matter there. When the texts do address what differentiates right from wrong, in general they tend to focus on the consequences of our decisions and actions.

Any interpretation of Buddhist ethics must consider the absolutely crucial role of intention. There are many contexts in which Buddhism seems to emphasize the intention with which an act was performed much more than the benefit or harm that actually resulted. The theoretical structure of Buddhist ethics is a subject of continuing research and debate among a number of scholars and further developments are likely in our understanding of this field. Essentially, according to Buddhist teachings, ethical and moral principles are governed by examining whether a certain action, whether connected to body or speech, is likely to be harmful to one's self or to others and thereby avoiding any actions which are likely to be harmful. In Buddhism, there is much talk of a skilled mind. A mind that is skillful avoids actions that are likely to cause suffering or remorse.

These are the basic precepts expected in the daily training of any lay Buddhist. On special holy days, many Buddhists, especially those following the Theravada tradition, would observe three additional precepts with a strengthening of the third precept to be observing strict celibacy.

As may be seen from the foregoing, Buddhist ethical principles are very noble and in an ideal world their practice would lead to peace and harmony but, unfortunately, as the Buddha has taught, people are motivated by greed hatred and delusion - even Buddhists.

Dzokchen meditation practices in Nupchen Sangye Yeshe's *Mun pa'i go cha*

Jacob Dalton

As many scholars have observed, Nupchen Sangye Yeshe's famous *Bsam gtan mig sgron* represents one of our most valuable resources on the early development of the Tibetan Dzokchen tradition. Far fewer have mined Nupchen's other major work, the *Mun pa'i go cha*, his two-volume commentary to the *Mdo dgongs 'dus*. Though the latter work came to be classified as a tantra of the Anuyoga class, its authors almost certainly did not see it as such. Rather, they appear to have framed their work as one of all three classes of the Nyingma school's "inner tantras," i.e. Mahāyoga, Anuyoga, and Atiyoga. The present paper will look to the chapters of the *Mun pa'i go cha* that most directly address the practice of Atiyoga/Dzokchen (i.e. chapters fifty-four to fifty-six). If we are to believe the earliest biographical accounts of Nupchen's life, the *Mun pa'i go cha* likely predated the *Bsam gtan mig sgron*. As such, it represents one of our earliest extended discussions of Dzokchen meditation practice. Early accounts of the same period (i.e. ninth century) are far shorter and provide little insight into what the first Tibetan Dzokchen meditators actually did. Apart from a smattering of evocative imagery and repeated negative statements (e.g. "do not meditate"), real practical instructions are almost completely lacking. In the *Mun pa'i go cha*, however, we find a rare exception - a careful presentation of Dzokchen theory and practice spanning nearly 200 folio-sides, one that carefully traces both the meditations and the various experiences that are said to result.

Comparing Texts by Tibetan and Mongolian Writers on the Same Subject: The Example of Sumbe Khamba Ishbaljir and Tugan Losang Chokyi Nyama

Enkhtur Dambijantsan

During the Middle Ages, Mongolians learned Tibetan language and writing in the ten fields of Buddhist knowledge to native proficiency. Today we are left with a great wealth of Tibetan literature written by Mongolians. There are many works by Tibetan and Mongolian scholars on identical subjects, inviting comparison of these works for the purpose of assessing their merits and identifying the specificities of each. The aim of this research paper is to compare some terminologies and to provide an understanding of the interconnection of two different historical texts by Tibetan and Mongolian scholars. I examine “A Wish-fulfilling Tree for Revealing How Sublime Teachings Spread in the Land of Aryas, Great China, Tibet and Mongolia” by Mongolian sage Sumbe Khamba Ishbaljir (1704-1788) and “How the Dharma Spread in Mongolia”, a chapter of the “Crystal Mirror for Sublime Teachings on the Root of All Siddhanas and Instructions for their Realization” by Tibetan sage Tugan Losang Chokyi Nyama (1737-1802). Sumbe Khamba Ishbaljir and Tugan Losang Chokyi Nyama were related as guru and disciple. Ishbaljir wrote the above-mentioned work in 1748, while Losang Chokyi Nyama wrote his work in 1802. Commonalities among the two works include their treatment of Mongolian kings of different generations inviting Tibetan lamas and established guru and disciple relationships, the composition of new scripts, the construction of new monasteries, translation of the Kangyur and Tangyur for the benefit of the dharma and all sentient beings, and various other historical events.

Nevertheless, these texts contain some differences regarding details such as the date of transmission of Buddhism to Mongolia, the names of Tibetan lamas who were invited to Mongolia, the names of monasteries that were established, and the like. For an instance, Ishbaljir views Buddhism as having originally spread to Mongolia during the time of the Chinese Han Dynasty, whereas Losang Chokyi Nyama dates the introduction of Buddhism to the time of Chinggis Khaan, who established a relationship with Sakya Lamas. Ishbaljir writes, “Khubilai Khaan offered Shiem City (grong khyer shi yim) with its land and people to Pags-pa Lama as empowerments” whereas Losang Chokyi Nyama writes, “a share of Lishim city land with its people (grong khyer li shim) was offered”. It is also evident that Ishbaljir includes the name of each and every religious figure and monastery whereas Losang Chokyi Nyama just names those related to significant historical events. Ishbaljir mentions in passing that Munkh Khaan received Karmapa, whereas Losang Chokyi Nyama gives a far more detailed account.

Both of these texts exist in Mongolian translation. These texts present many possibilities for clarifying words and terminologies, illuminating proper names, and obtaining information about places through detailed comparison of their contexts. Furthermore, these texts enable us to see how a Tibetan scholar contributed to the study of Mongolian history by fruitfully building on a Mongolian scholar’s work and enriching it with new information and facts.

Comparative research on Tibetan and Mongolian Biographies of Je Tsong Khapa (The Example of Tsakhar geshe Luvsantsultem's Text)

Narantsetseg Dambiikhorol

The biographies of the Rinpoche and other religious figures occupy an important place in Mongolian Tibetan Literature.

Biographies in the Mongolian language are classified into two categories: (1) biographies translation from the Tibetan language; (2) biographies composed in the Mongolian language. Among them, "Jetsun Lama Tsong Khapa's Magnificent Biography Base for All Happiness" by Tsakhar Geshe Luvsantsultem is one of most impressive texts in a variety of ways.

Tsakhar Geshe Luvsantsultem wrote this text both in the Tibetan and Mongolian languages. As indicated at the end of the text, he wrote the text in Mongolian between 1786 and 1790. He wrote the Tibetan version in 1802 at the request of his guru Arja Rinpoche. It is still not clear whether these two texts were translations or independent works.

There are almost no differences between the two texts written in two different languages. Nevertheless, it is hard to say that the Tibetan text was just a translation of its Mongolian version. When comparing the two texts, we found new developments in the Tibetan text. They will be presented in this research paper with relevant paragraphs from both the Mongolian and Tibetan texts.

Historical Development of Mongolian Traditional Medicine

Natsagdorj Damdinsuren

Based on our research into the relative growth and decline of traditional medicine in Mongolia during different historical periods, the development of Mongolian traditional medicine can be divided into six general phases:

1. Mongolian traditional medicine before the common era
2. Mongolian traditional medicine up to the 12th century
3. Mongolian traditional medicine from the 12th to the mid-16th centuries
4. Mongolian traditional medicine from mid-16th century to the early 20th century
5. Mongolian traditional medicine in 1937-1990
6. Mongolian traditional medicine after 1990

The Mongolian traditional medicine that is the object of our study has a history spanning thousands of years, and constitutes a larger independent branch of medical science rooted in the theory, methods and validation practices based on the 10 large and small Buddhist sciences, including philosophy, astrology, and the like. This medical tradition has been continuously studied and developed over the past centuries in a number of states including Mongolia, Tibet, Nepal, Sikkim, Bhutan, India, Inner Mongolia, Buryatia and Kalmykia.

The medical theories and teachings of the Medicine Buddha have been transmitted to Mongolians through the Buddha, from about 2970 years ago. Archaeological research indicates that our ancestors in the Xiong-nu period made a significant achievements in medicine, as demonstrated for example by the human skull found at Chandman Mountain of Ulaangom somon in Uvs aimag, which proves that surgeries were made on the human brain even in the 5th-3rd centuries before our era.

At the time of Monarch Soronzongombo, over 100 medicinal specialists from many countries such as India, China, Nepal, Hach, Mongolia, Dugu, Dolba and Ojan were invited to Tibet to discuss medical treatises. In 728 of our era the Tibetan monarch Tisrondezen XXXIII and Utog-Yondongombo, a renowned Tibetan doctor, organized a medicine forum. Nine scholars and doctors from India, China, Nepal, Hach, Sogbo (Mongolia), Dugu and Tom participated in that forum. A work by Mongolian doctor Nalashandir, entitled “Theories for healing the elderly”, was discussed at that forum, while Utog-Yondongombo, Tibetan medical scholar, presented a Sogbo (Mongolian) medical treatise on “Bloodletting theory for pulling out the pain”. An item “Mongolian moxibustion” was included in article 5 of the Basic Tantra of the chapter “Secret Quintessential Instructions on the Eight Branches of the Ambrosia Essence Tantra”.

About 230 Manba Datsans were established during the period 1585-1921 in Mongolia. Leading books on the many branches of Buddhist science including philosophy, medicine and astrology were written by over 200 Mongolian scholars, monks, and saints in both Mongolian and Tibetan languages, many of which have been used from the 16th century to the present day.

In the period from 1920-1990, when the fanaticism of the communist ideology prevailed in Mongolia, Western medicine dominated in Mongolia and training in Mongolian traditional medicine, Mongolian traditional healing and the making of traditional medications was officially prohibited. But some monks who had specialized in traditional medicine secretly continued to heal the people during this period. Modern training methods and a contemporary curriculum for training doctors in traditional medicine have been introduced since 1990. The first Institute of Traditional Mongolian Medicine “Otoch Manramba” was established in 1991.

**Contribution of Darmarinchin to the study of semantics (on several commentary verses of
Bodhicharyavatara)**

Davaasuren Damdinsuren

Bodhicharyavatara is the poetry referred to as shastra written in the VII century, according to several sources from the VIII century. There are nine texts in the “La” and “Sha” volumes of the Tibetan Danjuur, which consist of its translation from Sanskrit to Tibetan language and further commentaries. Among these texts, there is one copy of original text, seven kinds of commentary, and one copy of a concise book, which contains all eleven main meanings of the shastra. All of these texts were written by Indian and Tibetan saints.

We prepared this article on the basis of the original text of Shantideva, the collection of poems which are included in “Byang-chub sems-dpa’isbyod-pa-la ‘jug-pa’i don sum-cu rtsa-drug bsdus-pa” written by Choijon, the spiritual teacher of Serlingba, as commentary on the original meaning. Also included is “Byang-chub sems-dpa’isbyod-pa-la ‘jug-pa’irnam-bshadrgyal-sras ‘jug-ngogs,” written by the Tibetan scholar Darmarinchinand taken as the main source, as well as “Byang-chub sems-dpa’isbyod-pa-la ‘jug-pa’imchan-butshig-gsal me-long” by the Mongolian scholar Agvaandamba, and the commentary books of Indian khanboShri Kumara and bhiksu Shiiravjunailodoi. This article concerns the study of the semantics of general linguistics. The main purpose is to investigate the book of commentary written by Darmarinchinand to assert that Buddhist commentary books are the one of main fields of study in semantics, which is considered to be the newest branch of general linguistics. Also, we attempt to reveal the main meaning of Bodhicharyavatara according to the 36 verses that consist of the main points of the shastra.

Finally, we consider the significance of this article to be in illustrating the Darmarinchin and Agvaandamba’s contribution to semantics and to offer it as an example of an earlier origination point in the study of semantics, as well as to include Tibetan written sources in the field of semantics.

**A Detailed Study of the Ancient cross-shaped Towers of South-east Tibet, and how their Mapping can help
Define the Borders of the Ancient Kingdoms of Nyangpo and Kongpo**

Frederique Darragon

As part of my 15 years study of the ancient star-shaped towers, this paper will deal more specifically with the Nyangpo and Kongpo towers. The towers found in Sichuan, i.e. in Minyag, Zhaba, Gyalrong as well as in the Qiang minority villages are either square or star-shaped, but those standing in TAR are in fact all cross-shaped. In TAR, ancient Nyangpo and possibly ancient Kongpo are the only places where such sophisticated towers are found, in all the rest of TAR the towers are either square, round or eventually grooved as in Lhobrag and Long County.

Starting in 1993, I already had spent more a total of than 2 years trekking on my own in Tibet when, in 1996, I saw the star-shaped towers of Gyalrong. I then heard of the ones in Minyag, and by coincidence, stumbled on some cross-shaped towers on my way to Bragsum Lake. By 1998, I had become fascinated by this “riddle in full sight” and decided to investigate it seriously. Obviously, as towers are very common, my interest only laid in these very unusual star-shaped or cross-shaped towers. It took me about 4 months of travel, in 1998 and 1999, to locate most of the towers and to classify them, by their different architectural characteristics, in 4 groups. In the mean time I had become more proficient in sample collection and carbon dating techniques.

My two first wood samples yield encouraging results, one dating from the 13th and the other from the 15th century. But obviously, with so many towers so widely scattered, I would need to date many towers before reaching a reliable conclusion. Now, 15 years later, after locating and studying hundreds of towers, having dated 82 of them, filming a documentary, holding a photo exhibit and the UN headquarters, publishing one bilingual book and having another in preparation, this paper focuses more specially on my latest findings regarding the cross-shaped towers (including recognizable ruins) standing in TAR, of which I have located 54 and dated 25.

The most fascinating part of this research is that the oldest tower still standing is about 1700 years old. This specific tower stands in the higher reaches of the Nyang Chu, at 4000 m of altitude, making this tower, and 2 other that used to stand near by, not only the oldest of such style in China, but also, and by a good margin, the oldest ones in the world.

The second most interesting of my discoveries are the slightly different towers found along Tsangpo River. Based on my field research, this paper will argue that Nyangpo must have included nearly all the watershed of the Nyang Chu since similar towers are found over all that territory; and that ancient Kongpo possibly extended along the Tsangpo all the way to the low pass east of the Lebri tombs.

Parallel to my research which has been distributed to the Chinese government at all level, I have lobbied the UNESCO since 2003. Some of the towers were listed on the 2008 World Heritage Tentative List. We also have restored, in cooperation with local partners, 4 ancient towers and 4 ancient houses. Until now most of my work has been published in China because the future of the towers, whether located in TAR or in Sichuan, is in the hands of the Chinese government, and it is only upon documentation written in Chinese that Chinese officials have taken measures to protect the towers

Comparative studies on doctor's ethics in Tibetan Medicine with Western and Eastern Medical Science Ethics

Shadarsuren Dashjamts

The ethics of medical practitioners is the basis of Tibetan and Mongolian traditional medicine and healing according to ancient texts. Thus, this paper aims to address modern arguments about ethics in medical science and suggest ways to effectively apply traditional ethics in modern Mongolian Hospitals.

Research materials

Root texts and related commentaries found in India, Tibet, Mongolia, China, Greece and Arabian medical science as well as the ethical guidelines, proclamations, and documents of modern bio-medical science.

Methodology

The research methods applied are: text logical methods, logical argumentation, analysis and synthesis, hermeneutics, classification and content analysis, etc.

Discussion focus

The ancient Indian ethical teachings in “Charaka Samhita” and “Sushruta Samhita,” which are the source texts of Indian Ayurveda and are based on Brahma, Shiva and Vishnu philosophies; ethics of Chinese Medicine based on Confucianism and Taoism; ethics of Arabian Medicine based on ethical principles of the Koran; ethics based on the Christian God and Healing Deity of Shamanism, and others are the primary resources examined. According to “Siddhana,” the root of Tibetan and Mongolian medical philosophy, misconceptions and extreme views are built on an immoral base referred to as the “Creator” or “Ego.” However, other traditions, which teach compassion and loving-kindness, are very discriminative in nature since all sentient beings are not included.

Outcomes

1. Ethics is a foundation for medical practitioners in all activities, such as diagnosing, disease prevention, healing, etc, in Tibetan Medical Science.
2. The root of Tibetan Medical Science training in ethics is to practice generating loving kindness and compassion towards all sentient beings. If doctor does practice this approach, there is place for the doctors' pledge as well as the International Medical Science Guidelines of Ethics.

Conclusion

It is very important to learn from Tibetan and Mongolian Traditional Medicine Ethics in the development of best practice norms for International Medical Science Ethics as well as in solving modern ethical disputes in this field.

Comparison of Tibetan offering book of “Machenbumar” mountain and Mongolian some offering books for land deities

Ganbold Dashkhagvaa

Many written sources which illustrate features of nomadic custom and culture have been inherited is the topic our research. Those facts are very common in Mongolia and Tibet. Our aim is that to explore the co-influences of Tibetan and Eastern literature. The textual comparison method is applied to those written sources which are written in Tibetan composed by Tibetan and Mongolian scholars, composed in Mongolian language and written by Mongolian script and Zay bandita's Tod script.

The contents are divided into two parts which are about Tibetan and Mongolian offering book for land deities. Worshiping for land deity is somehow extensively in Tibet and it has been influenced our literature directly or indirectly. Since spreading Buddhism in Mongolia, many worshipping books for Mongolian land deity has been composed in Tibetan and translated from Tibetan into Mongolian. There are many worshipping books such as “The offerings to Altai mountain”, “the offerings to four mountains”, “the offerings to Oirad land” and “the offering to Alsha”.

When we study their contents, structure, artistic feature and vocabulary, their identical and different aspects are appeared. We took a number of facts in our article.

For us, talking about offering book is not the first time. On the basis of previous study, we are writing this article.

The offering book for land deity of Tibet and Mongolia is composed on the same basis of doctrine and used also in the same environment. But there are different aspects. The main conclusion is the basic idea had been inherited, but it was had been enriched by Mongolian specific features.

**On the Characteristics of Proper Nouns in Mongolian Translation of Buddhist Scriptures: The cases of the
Smaller Sukhāvāṭīvyūha and the Larger Sukhāvāṭīvyūha sūtras**

Purevdorj Davaadorj

Numerous Buddhist scriptures were translated into Mongolian from various languages such as Sanskrit, Uygur, Tibetan and Chinese, and transcribed using the Uygur-style Mongolian script during the Yuan Dynasty era (1271-1368) and the reign of Altan Khan (1507-1582) of the Tūmed Mongols. Later, by order of Ligdan Khan (1593-1634) of Chahar, the Mongolian Kangyur was completed in 1629. Emperor Kangxi of the Qing Dynasty commissioned a block-print edition which saw completion in 1720, widely known today as the Peking edition (Śata-Piṭaka Series, “Indo-Asian Literatures”, volumes 101-208). The majority of Mongolian Buddhist scriptures are translations from the Tibetan language, but loanwords from the Uygur language are often used.

This presentation will focus on proper nouns in the Mongolian translation of the Smaller Sukhāvāṭīvyūha Sūtra in examining the characteristics of Mongolian Buddhist scriptures, to establish a basis for the study of the Mongolian Larger Sukhāvāṭīvyūha Sūtra, which the author is presently undertaking.

The Sanskrit Smaller Sukhāvāṭīvyūha Sūtra has been translated into Chinese, Tibetan, Uygur, and Tangut languages of Xixia, Manchu and Mongolian. Among these the Mongolian translation is the only one that has never been closely studied academically. The Mongolian Smaller Sukhāvāṭīvyūha Sūtra is believed to have been translated from Tibetan in the early 17th century, but the language of the original text is unknown. In this presentation, the author will attempt to clarify the facts surrounding this translation, together with its linguistic characteristics, through comparative study of the Sanskrit, Tibetan and Mongolian texts. So far, the author has made the following findings.

First, several cases were found where the Mongolian text does not correspond to the Sanskrit text but matches the Tibetan translation. From this, we can see that the original text used for the Mongolian translation was almost certainly the Tibetan.

Secondly, while most proper nouns such as names of the Buddha’s disciples or Bodhisattvas have been translated from Sanskrit into Tibetan in the Tibetan text, they have generally been retranslated into Sanskrit in the Mongolian text. Furthermore, it should be pointed out that in such cases, the spelling is much closer to the Uygur spelling than that of Sanskrit (For example, see Śaributari (in Romanized Mongolian) [Uygur: šariputri, Sanskrit: Śāriputra, Tibetan: sha’ ri’i bu , Chinese: 利子利]). The influence of the Uygur language is apparent.

This presentation limits its focus on examination of proper nouns found in Mongolian texts, but hitherto, studies of Mongolian Buddhist scriptures have been far from sufficient, and there are various other questions yet to be addressed. In order to acquire a greater perspective on Mongolian Buddhist scriptures and the Mongolian Kangyur, numerous Mongolian Buddhist texts need to be examined and comparative studies with texts in other languages must be conducted.

The Dandar Lharampa realizing Shunyata

Luvsanjamts Davaanyam

The development of a philosophical attitude occupies a major part of cultural heritage in the Tibetan and Mongolian population. Buddhist philosophy occupies a major part in the history of the two countries. To study the history of the philosophical development of these two countries, have to research its philosophical doctrine.

The ancient Indian saint Nagarjuna was the founder of Madhyamika's school, which comprises the main part of Buddhist philosophy. Tibetan and Mongolian ancient scholars contributed a lot to spreading his philosophy.

Generally, there are only two aspects they have power over all matters. The first one is the theory of Shunyata, which explains about the origin of all things. The second one is the bodhicitta, the awakened mind which leads us towards enlightenment.

If we study the theory of Shunyata, then we can discover the meaning of Anatman, or non-individuality. There are two ways to realize of the Anatman in Madhyamika philosophy.

The cessation theory of Madhyamika is not the physical environment, in literally, not a mountain, river, house, etc. There is no the true logical method which can deny the existence of things. According to Bogdzongkhapa, "there are no true senses which deny all sense objects" in his "The Great Vipashyana." But the true cessation is the belief that confuse the true nature of phenomenon. Dandarlharampa suggested a magnificent idea, which is that realizing the Shunyata depends on the attitude of subject and karma.

Most of Tibetan and Mongolian scholars believe that "if the power of cessation is too strong, then it may cease all existing things including non-cessable things and one may think that there is no the theory of karma and interdependence." The Mongolian saint Agvaandandar, who lived at the beginning of XIX century, claims that since it is very difficult to distinguish partition of cessable and non-cessable things, one has to meditate until the thought comes to mind of the fear which is that "there is nothing more left".

That's why, Stcherbatsky, the scholar, declares that, "in the last thousand years, only Dandarlharampa has examined the theory of solipsism in Buddhist philosophy. He was the only person who is not afraid of complicated thoughts, which others may avoid. He was a genuine scholar, a philosopher of the first-class".

Bhutanese 'Cham: Embodied Practices of Past and Present

Ann David

History and mythology, as well as religion are at the heart of the traditional annual *tsechu* in Trongsa, in central Bhutan. The three-day event draws crowds of local people, eager to watch the all-day dance performances, converse, socialize, buy from local traders, as well as to gain spiritual merit from attending the long, didactic and Tantric danced-dramas performed by the resident monks and village male dancers. Drawing on recent fieldwork in Bhutan, this paper examines contemporary practices of these age-old Tibetan Buddhist rituals, focusing on the 'cham dance elements being performed through an analysis of specific danced movements as well as the cultural and historical context of such festival events. The paper seeks to contrast and compare such *tsechu* with the newly-created annual Dochula Druk Wangyel Festival, established in late 2011 for a three-fold purpose: firstly to celebrate the Tshering Chednga, secondly to celebrate Choesung, and lastly, a more seemingly incongruous aspect, as a celebration and festive marking of the success of the King's military expedition in 2003, when the Bhutanese army flushed out Assamese and Nepali insurgents from Bhutan's southern border. I raise the following questions and seek to suggest a way forward in understanding of such complex issues: How might embodied practices such as these reflect changed meanings of both national and transnational identities, of religious practices, of aesthetic sensitivities as well as manage political pressures from outside and within? What is the effect of the State sponsoring a newly choreographed ritual, as in the case of Bhutan, where cultural issues are at the forefront - including the question of how the need for military action in a state which is positioning itself as a peaceful Buddhist democracy is handled? What coded information is being articulated through these embodied performances of specific movement genres?

Bo dong Phyogs las rnam rgyal (1376-1451) and his time: reflections on a great scholar's life in the wider historical context

Cirendawa (Tsering Dawa)

In this paper I am presenting my current research on the work of Bo dong Phyogs las rnam rgyal (1376-1451). I am particularly interested in the cultural and political context in which he was operating which generated many great scholars in a very brief period of time. His ideas and initiatives were very innovative in many fields ranging from philosophy, religious practices, the arts and crafts to social customs and had a far reaching impact even if the Bo dong pa tradition declined quickly after his death. On the basis of specific examples I am going to show the relevance and originality of his work and the way in which this has had a great influence in Tibetan cultural history.

The Lhasa archive project and André Alexander's contribution to the conservation of Tibet's architectural heritage

Pimpim de Azevedo

André first visited Lhasa in 1986, and spent most of the following years there until 2000. The Lhasa Archive Project (LAP) began in 1993, at a time when demolition of the old city was accelerating, and formed the basis for active restoration projects from 1996, conducted by the Tibet Heritage Fund. From 2002 to 2012 André continued to visit Lhasa, and observe the fate of its traditional architecture.

The LAP used various approaches to document the old city; photography/film, maps and architectural drawings were used to document the historic buildings, as well as social surveys and interviews to understand the social structures and oral histories of the inhabitants. Historic documents and photographs were collected and studied, wherever possible.

The LAP materials have been published in the shape of articles, books, map, reports, web-site data base etc. and publication work is ongoing. This research was the base for the conservation work pioneered by André and THF in Lhasa and elsewhere, a model taking community participation, lifestyles and living spaces as the primary concern for rehabilitating historic buildings This paper will present the work of LAP and the ongoing work of THF in Lhasa, eastern Tibet, Mongolia and the Tibetan Himalaya.

17th century Artist in Exile: The Tenth Karmapa in rGyal thang and Greater 'Jang

Karl Debreczeny

After the destruction of the Great Karmapa Encampment in 1645 during the civil war in Central Tibet, the Tenth Karmapa Chos dbyings rdo rje (1604-1674) fled to southern Khams and lived for over 25 years (ca 1646/7-1672) in 'Jang under the protection of the local Naxi kings of Lijiang. However the bustle of the capital of that prosperous trade kingdom proved too much for the Karmapa, and he took refuge in the more quiet mixed Naxi-Tibetan community of rGyal thang. It is during this long period of exile that the Karmapa was particularly prolific as an artist.

The Tenth Karmapa lived in several places in the area, including Legs mdo' Castle, before settling down in a hermitage on a small mountain near Khol rtse Village that he named Mount Poṭāla (ri bo ṭa la). There he clandestinely gathered to him the main incarnations of the Karma bKa' brgyud tradition, thus ensuring the survival of his tradition. It is said by his contemporaries that the Karmapa lived an unconventional life in exile, taking a local woman as consort, recognizing one of their children as the Sixth rGyal tshab (1660-1698), creating even deeper ties to the region. Shortly afterwards he built a small temple, which became known as the "Chapel of the Buddhas of the Five Families of rGyal thang" (rGyal thang Rigs lnga lha khang) to house life-size sculptures that he had made there. Later, one of his biographers, the great scholar-artist Si tu Paṅ chen (1700-1774), who visited the area several times, would take a special interest in that site.

Drawing on numerous rich Tibetan biographical and autobiographical sources, as well corroborating Chinese materials, this paper will outline the Tenth Karmapa's life in exile in rGyal thang and the greater 'Jang region. In particular I will attempt to identify several extant artworks with ties to sites in the area.

Spectacles of Violence: Dance and Efficacy in the Mongghul Bog Ritual

Li Dechun and Gerald Roche

The *Bog* ritual is performed annually in numerous Mongghul (Tu) communities throughout the second to the fourth lunar months in Huzhu Tu Autonomous County (Haidong Region, Qinghai Province, PR China). The *Bog* ritual consists primarily of danced performances by ritual specialists also known as *bog*. The purpose of these dances is to delight local tutelary deities who ensure the prosperity and security of the community. *Bog* performers are also able to access these deities' divine efficacy for individual (rather than communal) purposes, and thus heal the sick and prevent disease in the healthy. This paper explores *bogs*' role as healers in Mongghul communities, and also discusses *Bog* as a healing ritual that addresses the well-being of both communities and individuals. The paper is the first work dedicated to this ritual, and is based on the first author's lived experience of the ritual, in addition to interviews with *bog* practitioners and observations of the ritual in several villages.

The Mongghul are a Mongolic-speaking population residing on the northeast Tibetan Plateau, primarily in Huzhu Mongghul (Tu) Autonomous County, in present-day Qinghai Province. Although they identify primarily as Tibetan Buddhists, Mongghul religious practice includes elements of folk Daoism and popular Chinese religion. Previous studies of the Mongghul have focused on local deities and trance mediums (Limusishiden and Stuart 1994), daily life (Limusishiden and Jugui 2010, Limusishiden and Stuart 2010), and folklore (Stuart and Limusishiden 1994). Schram's (2006 [1954, 1957, 1961]) encyclopedic work contains a detailed description of local Tibetan Buddhist practices and 'shamanism', including the first (and only) description of the *Bog* ritual in English. However, his work is unfortunately characterized by numerous inaccuracies and biases. The present work will therefore seek to augment our growing knowledge of this historically important and ethnographically significant population and their cultural practices.

In broader theoretical terms, this paper will build on Borretz's (2010) work on violence in popular Chinese religious rituals, and on work discussing images of masculinity in Chinese popular culture (Louie 2002). We will examine how the bodily language of dance employed in the *Bog* rituals expresses tropes of violence intended to spectacularly represent tutelary deities' divine power, or 'miraculous response' (Chau 2006). Employing Johnson's (2009) framework underscoring 'spectacle' and 'sacrifice' as major modalities in Chinese popular religion, we examine how representations of violence, portrayals of masculinity, and concepts of divinity coalesce in bodily practice in the *Bog* ritual dances in order to enact healing. This work therefore examines ritual dance's role in the constitution of ritual efficacy.

A Lamayuru dkar chag

Elena De Rossi Filibeck

During my last stay in Ladakh in September 2010, thanks to the kindness of the rTogs ldan Rin po che who was there, I had the possibility to take photographs of a complete dbu med manuscript. It concerns the story of the Lamayuru Monastery. The title of the text is: g. Yung drung dgon gyi chags rabs bi dza har ti sma zhes bya babzhugs so (ff. 1a-14a). My paper will deal with the description and the content of this little text.

Automatic Scribal Analysis of Tibetan Writings

Nachum Dershowitz

With the increasing access to old Tibetan manuscripts and xylographs in recent decades, scholars of Tibetan textual studies are faced with new challenges and opportunities. Whereas, until recently, the content of this material has garnered the bulk of researchers' attention, we are seeing increasing interest in codicological, paleographical, and material aspects of these documents.

Following a successful interdisciplinary workshop held in Hamburg, we have been collaborating with Orna Almogi and Dorji Wangchuk (University of Hamburg) in analysing Tibetan manuscripts. We apply the same methods to these Tibetan manuscripts as have been successful in our recent work with the Cairo Genizah. The Genizah is a collection of handwritten documents containing some 350,000 fragments discovered in Cairo in the late 19th century. Most fragments were written between the 10th and the 14th centuries, almost all of them in Hebrew characters, but in a variety of languages (Hebrew, Judeo-Arabic and Aramaic). Today, the fragments are spread out in more than seventy collections worldwide. Using computer-vision and machine-learning algorithms, we have been able to automatically classify Genizah manuscripts by script style and to identify hundreds of new "joins", that is, matches between leaves in the same hand and originally part of the same manuscript, but now catalogued separately.

Initial experiments were conducted with the first 30 volumes of the bKa' gdams gsung 'bum collection. These volumes contain 123 different manuscripts written in a variety of scripts, ranging from dBu can to different kinds of dBu med, and in various hands. Our results show that the same software is able to accurately match manuscripts that were written in the same script and subtypes of scripts. Possibly, pending further verification, scribal matching (identification of the same hand) can also be achieved. In addition, our software provides codicological meta-data about each page including the number of lines, the size of the characters, the density of writing, and other structural information.

We are also experimenting with automatically aligning transcriptions with the words in the images, and are encouraged by the initial results. In the coming months, we will extend our efforts to additional collections, including the Dunhuang Tibetan material, and expect to report on the outcome, as well.

Mind and Body Approach in Tibetan Healing Science

Rinchen Dhondrup

Tibetan medicine considers that connection between mind and body taking place at the moment of the union of sperm, egg, and consciousness in the embryonic processing. This sophisticated mind-body connection is mapped of three layers: the “gross body,” referring to the physical body and the sensory mind; the “subtle body” or energetic body, which is composed of “channels” (rtsa), “energy centers” or “wheels” (rtsa ‘khor), “winds” (rlung), and “drops” or “vital essences” (thig le); and the “extremely subtle body” or “indestructible drop” referring to the extremely subtle mind of clear light. According to traditional Tibetan medical texts, these three channels are considered life vessels (srog rtsa): the right channel is considered the blood life vessel (khrag rtsa), the central channel is described as the wind life vessel (rlung rtsa), and the left channel is considered the water life vessel (chu rtsa). The mind is said to “ride” the subtle winds as a rider rides a horse. The subtle winds flow throughout the channels, which, in turn, support the physical body and its physiological processes. On a gross level, the exacerbation of various winds by addictive emotions can be observed in changes in respiratory rate, depth, and patterns. The mind is closely linked to wind, and changes in breathing patterns also have an effect on cognitive processes. From the Tibetan medical perspective, excessive circulating winds in the uppermost part of the chest (often associated with anxiety-related shallow breathing patterns) contribute to the development of mental disease. The cultivating conscious awareness of the subtle energetic processes in order to gain control over subtle physiological and psychological processes evolved into a highly sophisticated system of self-healing. Advanced contemplative practices found within this tradition seek to transform the gross, subtle, and extremely subtle body continuum by intervening at the subtle levels of conceptual, perceptual, and psycho-physical processes. The aim of mind and body practices such as meditation is to learn to manipulate the subtle energy in order to remove negative energetic or physical blockages which cloud the mind’s natural, luminous, and pure nature. Such practices clear a direct path to optimal health, happiness, and longevity. Ultimately, systematized mind training aims at interrupting the learned maladaptive cognitive-behavioral complex by eradicating the fundamental ignorance and overcoming the addictive emotional instincts of desire, anger, and attachment. It is important to note that the Tibetan healing sciences are oriented toward the attainment of radically enhanced states of psycho-physical health, rather than the mere management of disease. Accordingly, mental training is also a necessary prerequisite for the aforementioned practices which aim to enhance and promote extraordinary levels of health and well-being.

**Religious and Political Alliances at the Sino-Tibetan Borderland: Rebkong and the Qoshot Mongols from
Henan (Sog po)
Yangdon Dhondup**

The early eighteenth century saw a shift in Rebkong's relation with the Qoshot Mongols from Henan. With the help of the Mongol royal family, Labrang monastery (Bla brang bkra shis 'khyil) was established in 1709 by Jamyang Zhepa ('Jam dbyangs bzhad pa, 1648-1721). Up to that time, the main Gelug monasteries of the area included Kumbum (Sku 'bum), Gonlung (Dgon lung) and Rebkong's Rongwo monastery (Rong bo dgon chen). Labrang quickly rose to a major monastic authority, transforming the religious and political landscape of the area. Like others, the monastic elite from Rebkong had to compete with Labrang for its influence over the Mongol royals. The second Shar (Ngag dbang 'phrin las rgya mtsho, 1678-1739), who was the highest incarnation from Rebkong, had already established close contacts with the Mongol royal family. However, in order to safeguard and to tighten his association with the Mongols, he engaged in a process of religious networking, which included among others visiting and giving teachings to the Mongol royals. At the same time, he also maintained good relations with Labrang so as not to alienate Labrang's powerful monastic elite. The regular presence of the Shar, both in Henan as well as in Labrang, thus played a crucial role in affirming and redefining Rebkong's connection with the Mongols and with Labrang monastery. This paper explores the historical background of the relationship between Rebkong's monastic elite and the Mongol royal family. More specifically, it looks at how the second Shar and his successors responded to the increasing influence of Labrang and how they explored religious networks to promote and to ensure the support from its powerful neighbours.

**Looking for information on environmental change in historical records: some observations on the life of
Chokyi Dronma (1422-1455)**

Hildegard Diemberger

In this paper I will address a range of methodological issues that emerge when we look at historical records in search for information on the changing climate and environmental conditions on the Tibetan plateau. According to her biography, the Gungthang princess Chokyi Dronma found some remains of abandoned fields when she tried to build irrigation channels in the nomadic landscape of Porong. Setting out from this episode I hope to bring together research tools from different disciplines to formulate a working hypothesis that could connect it to a history of droughts and migrations. More generally, I will explore how historical records and the living tradition could contribute to a better understanding of environmental transformations over time, of the ways in which human communities have coped with the relevant challenges (with more or less success) and of how this kind of knowledge could help in thinking about the challenges of the future.

Who was Drukpa Künlé?

David DiValerio

The most famous Tibetan “holy madman” of all time is Drukpa Künlé (1455-1529?), commonly known as Druknyön, “the Madman of the Drukpa [Kagyü sect].” Because of Drukpa Künlé’s great popularity over the past few hundred years, his legacy has had a disproportionate influence in shaping the way Tibetans today think about the tradition of “holy madness.” In more recent decades, his popular image has greatly influenced how non-Tibetans think about the phenomenon as well.

This talk will attempt to dig beneath the layers of popular perceptions of Drukpa Künlé to gain a better sense of who he was as an historical individual. Most importantly, there is ample evidence suggesting that the historical Drukpa Künlé - as far as we can know him - was very different from the version of him that looms so large in the Tibetan and Bhutanese cultural imaginations (and which has been passed on to some Euro-Americans as well). Those familiar with popular representations of Drukpa Künlé may be surprised by the very sober, thoughtful and almost conservative person that emerges from a close reading of his four-volume *Collected Works*. This talk will argue that the popular version of Drukpa Künlé is a caricature of the original, as aspects of the historical Drukpa Künlé’s life and personality were wildly exaggerated in the years after his death. Over time Drukpa Künlé was transformed from one sort of “madman” into another. Moreover, the nature of the historical Drukpa Künlé’s “holy madness” was very different from that of the Madmen of Tsang and U, who were born three years before and after him, respectively. Lastly, it seems that amidst the slipperiness of public identity and popular story telling, over time aspects of the Madmen of U and Tsang were attributed to Drukpa Künlé, transforming his image in the process. The Drukpa Künlé popular today is a composite, made up of material drawn from many different sources.

This talk begins by considering more recent and popular versions of the *Life* of Drukpa Künlé, including the *Southern Cycle*, a collection of uncertain date containing what are referred to as “dirty stories”; and Geshé Chaphu’s 1966 version of the *Life* of Drukpa Künlé, which has been hugely influential in shaping the non-Tibetan-speaking world’s understanding of the figure. This talk will then construct an image of Drukpa Künlé out of his *Collected Works*, which provides us with what may be the most accurate sense of the man. Details about the textual relationships between the various versions of the *lama’s* hagiography will be mentioned along the way.

On the globalisation of Tibetan Buddhism

Thierry Dodin

In recent decades, Tibetan Buddhism has experienced a considerable growth in the number of its followers worldwide and amidst very different cultural and socio-economic contexts. This paper attempts to find explanations for this development.

Bodhisattva-kingship in Early Tibetan Historical Sources

Lewis Doney

This presentation examines the early bodhisattva-kingship ideal in Tibet, through the portrayal of Khri Srong lde brtsan (742 - c.800) between the eighth and twelfth century.

In it, I expand upon Ernst Steinkellner's brief discussion of 'the ruler as bodhisattva' in "Notes on the Function of Two 11th-century Inscriptional Sūtra Texts in Tabo" (Tabo Studies II, 1999: 243-74). Steinkellner defines a bodhisattva (*byang chub sems dpa'*) as 'somebody who sets his mind on the attainment of final enlightenment with the intention of remaining in the web of worldly affairs thereafter in order to guide all other beings to the same liberated state' (258). He then succinctly outlines the process by which the Indian tradition of attributing bodhisattva status to kings was transferred to Tibet in the imperial period, and its continuing popularity in the post-imperial period (25860). However, he does not address all the inscriptional evidence from the imperial period; nor does he distinguish the trajectories of the depiction of these rulers as bodhisattvas after the fall of the empire. I show that, though Khri Srong lde brtsan is identified as a bodhisattva during the imperial period, his bodhisattva characteristics change over time, as historical sources depict him first as a Tibetan emperor, then a Buddhist king and finally a tantric disciple.

Imperial-period inscriptions depict Khri Srong lde brtsan as a great Tibetan emperor (*btsan po*), endowed with the authority of his ancestors. Certain inscriptions describe him as a bodhisattva, leading many of his subjects towards enlightenment. Perhaps he is a bodhisattva here in the sense of "one on the path to enlightenment." Post-imperial sources transform the emperor into a dharma king, changing his character as a bodhisattva in line with the increased popularity of tantra in Tibet. Eleventh/twelfth-century histories, such as the *dBa'/sBa bzhed* and *Nyang ral Nyi ma 'od zer's Zangs gling ma*, remember this bodhisattva-king as the patron and pupil of spiritually superior Buddhist masters. The eleventh-century *dBa' bzhed* describes Khri Srong lde brtsan vaguely, as a 'bodhisattva.' The twelfth-century *Zangs gling ma* claims parity between Khri Srong lde brtsan and Srong btsan sgam po as fellow emanations of well-known bodhisattvas. However, running concurrent with this increase in status is, oddly, an increasingly human portrayal of Khri Srong lde brtsan as fallible from the post-imperial sources onwards. Indeed, one Indian tantric master, Padmasambhava, even blames his lack of faith for the future decline of the dharma in both the *dBa' bzhed* and *Zangs gling ma*.

I conclude that Tibetan sources identify Khri Srong lde brtsan as a bodhisattva from the eighth or early ninth century to the present day. Yet this apparent continuity masks several transformations in the depiction of this "king." The multiplicity of meanings implicit in these different descriptions of bodhisattva-kingship problematizes Steinkellner's definition of a bodhisattva, given above. His singular definition gives way to a complex web of associations of the term, tied up with processes of self-presentation, lineage legitimisation and complex relationship of Tibetan historiography with its "golden age" of empire.

About the delegation of Gomboo-Idshin in Tibet

Zorigt Dorj

On December 29, 1911 the Mongols seceded from the Manchu empire, proclaimed their independence, and established the VIII Bogdo Jebtsundamba Khutuktu as the khaan of Mongolia. The Mongols have almost forgotten the eighth Bogdo Jebtsundamba Khutuktu who initiated, organized and led that historical event. He was vehemently decried and was called 'the feudal' and 'the blind' during socialist period in Mongolia. V. F. Liuba, Russian Consul General in Khuree wrote shortly after the Mongols attained their independence: "Khutuktu was the person who led the movement that brought about the freedom Mongolia now enjoys." His remark was nothing but the expression of truth.

The VIII Bogdo Jebtsundamba Agvanlubsanchojinnyamdanzanvanchigbalsambuu was born on the 8th day of the last month of fall of 1869 in Tibet to the family of Gonchigtseren, a well-off financial official of the Dalai Lama. Bogdo lived in Khuree after being found when he was 5 years old, thus, his life was closely connected with Mongolia.

Bogdo was taught the Tibetan and Mongolia writing and religious traditions as well as Eastern customs and traditions from an early age. He was the last khaan of the Mongolian nation and the only gavy (lamaist high clerical degree) out of the eight Bogdos who led the Mongolian lamaist church and the only khaan who was enthroned three times. Bogdo khaan was the leader Mongolia's struggle for independence and he was the only gavy out of the eight Bogdos that could become an object of Mongols' worship and the khaan of the Mongolian nation. In 1911 this tradition was followed with the application of some of symbols used in the stately customs of India and Tibet. According to archival sources, Bogdo was presented seven precious jewels of the monarchy (royal power), as was customary in India and Tibet, when he was elevated to the throne as the khan of the Mongolian nation.

As was noted in archival sources, Bogdo was elevated to the throne and was presented with a crown of jewels and nine white gifts. It appears that when Bogdo was enthroned both Indian and Tibetan traditional symbols of royal power and ancient Mongolian stately customs used in the ceremony. The seven jewels of the monarchy (royal power) included a wheel, a chandmani (wish granting jewel), a queen, a minister, an elephant, a horse, and a general (hero). The Indian King Zagarvardi gifted these seven precious jewels.

Since Bogdo was considered to be a reincarnation of a khaan elevated by others, such as King Makhasamadi of ancient India, the image of the wheel worshipped by King Zagarvardi was used in the poos attached to the front of his jacket.

Bogdo khan as a lama used the Seal of Jebtsundamba Lama, supreme chandmani Ochirdara, the 'patron of religion,' 'the one who provides salvation, hope and instructions.' As khan of Mongolia he used title ELEVATED BY MANY, RADIANT AS THE SUN AND MYRIAD - AGED, WIELDER OF POWER IN THE CHURCH AND STATE, THE BOGDO KHAAN OF MONGOLIA. In this paper, I try to describe the meaning of the main titles of the Last Emperor of Mongolia VIII Bogdo Jebtsundamba Khutuktu.⁹

Color Symbols of 21 Tara-Bodhisattvas

Sumiya Dorjpalam

Tara is actually the generic name for a set of Buddhas or bodhisattvas of similar aspect, which is in Sanskrit *Tara*, in Tibetan *gsrol ma* and in Mongolian *Getulgecieke*. These may more properly be understood as different aspects of the same quality, as bodhisattvas are often considered metaphoric for Buddhist virtues.

Buddhist rituals developed a symbol, image and figure of the Tara, including the Green Tārā, known as the Buddha of enlightened activity with emerald color (Skt. Syama Tara, Tib. sgrol ljan, Mong. getulgecinogugan); the White Tārā, also known for compassion, long life, healing, and serenity, also known as The Wish-fulfilling Wheel, or Cintachakra with lotus color (sGrol dkar, Mong. Getulgeci cagan); and eight great savoir, which originated from an Indian cult (Tib. 'jigs chen brgyad, Mong. yike ayul-acaaburagci nayim); and 21 Taras, which guaranteed successful activities and help (Tib. sgrol ma nyi shu rtza gcig, Mong. Getulgeci eke qorin nige).

In this paper, I aim to clarify the color symbol of the Twenty-One Taras based on “Twenty-one Praying of the ‘Cross-over’ Tārā-Mother,” composed by the Buddha from India named Byirozan-a (Skt. Vairocana). In this sutra, which was composed by this Buddha 2500 years ago, prays to the Twenty-One Tara-Bodhisattvas based on her mantra or for help for the activities of beings in various life situations. One who prays and meditates to the Tara mother for help must develop in his mind the colored imagination of Tara such as her face, eye, and her physical appearance.

Color symbolism is used in a wide variety of fascinating ways in Buddhist art and ritual. It is believed that by meditating on individual colors, which contain their respective essences and are associated with a particular buddha or bodhisattva, spiritual transformations can be achieved. The white colors symbolize the peaceful activities of Tara and dark colors symbolize Tara’s power and victory over enemies. Therefore twenty-one imagination of the Tara based on twenty-one prayers for the Tara-Bodhisattva is developed in Buddhist countries.

On the “Straight Fall” Sutra

Burnee Dorjsuren

The “Straight Fall” sutra is a Mongolian version of the sutra known in Sanskrit as “Dhammamuka” and in Tibetan as “dzas blun” (Tale of the Wise Man and the Fool), translated by Shireet Guush Tsorje of Khukh khot (Blue City, present capital of Inner Mongolia). There are several other known Mongolian translations of this particular sutra, including those produced by Tsultemlodoi of East Avga, Toin Guush, and Zaya Pandita Namkhajamts. This translation of Shireet guush is as renowned as the “Ocean of Tales” and copies are widespread amongst Mongolians. It is recorded that “Ocean of Tales” was translated by Shireet Guush at the end of the text which is preserved at the Institute of Oriental Manuscripts of St. Petersburg in Russia. There identification of the translator at the end of this text, those printed in 1714 and 1728 or the one that is included in the 90th Volume of Mongolian Print Kangyur. According to “Chakravartin King Altan’s Story”, which is a Mongolian source, Shireet Guush and Manjushri Ayush Anand and many others translated the Tibetan Kangyur into Mongolian in 1602-1607. Thus, it is evident that Shireet Guush played an important role in the Kangyur translation. According to some Tibetan and Mongolian source materials, Shireet Guush translated all ’bum sutras of the Kangyur. Nevertheless, there are only two indications of his name as a translator at the end of the ’bum sutras. Shireet Guush is identified as the translator and editor the “Hundred Thousands of Verses” sutra, but there is no indication of his name as editor at the end of “Straight Fall” sutra in the Sutra Texts.

The king and the sangha in late imperial Tibet: a record of a layman's vow-taking

Brandon Dotson

When looking at the penetration of Buddhist ideas into the traditional ideologies of the Tibetan kingship, we customarily attend to titles, such as bodhisattva. Or we look to iconographic evidence and the apparent depiction of the king as Vairocana Buddha at the center of the mandala. Less often are we able to describe the inverse movement, in which the ideology of kingship influences or infects Buddhist structures and institutions. It is fortunate therefore, that a piece of documentary evidence from Dunhuang provides us with an example of just that. This comes in the form of a narrow scroll (Pelliot tibétain 100) that contains a summary (*mdo*) of the taking a layman's (*dge bsnyen, upāsaka*) vows and the bodhisattva vow at a temple in Shazhou by a man named Stag snang. He asks for and receives these vows from the abbot in the spring of a dragon year. The scroll's summary of the event includes the particulars of the vows, which mention the dangers of the four root downfalls, and the errors of reading too much into the Mahāyāna's superficial similarities with Hīnayāna and non-Buddhist religion. More interesting from our point of view is that it also contains a long praise to Emperor Khri Gtsug lde brtsan (reigned 815-841) and his administration. This praise echoes royal eulogies in their use of formulae and motifs of the king's divinity, might, and so forth.

Our document appears to constitute a sort of "receipt," or a record of services kept by the man and/or the monastery. This could be useful to the man in order to establish his Buddhist *bona fides*, and useful to the temple as a record of its activities. Assuming our text to be documentary evidence and not a forgery, it would date to the dragon year mentioned, which, falling in the reign of Khri Gtsug lde brtsan, would be either 825 or 837. Besides presenting the contents of this short document, which was mentioned, though never studied in detail, by Ariane Macdonald, Rolf Stein, and Hugh Richardson, I shall consider the implications of the use of formalized royal praises in the course of a Buddhist ordination ceremony.

The 'descent of blessings'

Dpal Mo Skyid

The focus of this paper is the laypeople's faith (*dad-pa*) and how the expression of people's faith has been changing over the past few years. I have often visited the Bon villages in Reb-gong where the ritual dance takes place. In November 2007, some women told me of their inexpressible faith when they saw the ritual dance, that they felt like crying but could not. In 2010, I went to see ritual dances in two different villages.⁶ The practice of the ritual was the same as I had seen before, but the laypeople's reactions to the ritual dance differed. As I said above, in 2007 people told me that they experienced strong faith and that they wanted to cry, but did not. In 2010, people went into a trance called the 'descent of blessings' (*byin-'bebs*) during the ritual dance, and some cried loudly and even started to dance.

The 'descent of blessings' looks very similar to the spirit-medium trance that is very popular in Reb-gong, but my informant Nyi-ma told me that it differs significantly in that a 'trance' usually occurs when a deity possesses a medium, through whom they communicate with the laity. If people have strong faith and the deity or lama is powerful enough to grant blessings to the laity, the phenomenon of the 'descent of blessings' occurs. This can be seen from the literal meaning of the word *byin-'bebs*. *Byin* is an abbreviation of *byin-rlabs*, which refers to the power or blessing of a lama or a deity⁷ granted to people, and *'bebs* 'to cause to descend'.⁸ Here it could signify 'to consecrate'.

People fall into a trance when the ritual dance takes place and sometimes during the ritual⁹ as well. People who fall into a trance change their facial expression, some of them cry or laugh, while others dance, jump, and make ritual gestures.¹⁰ Some pray by saying a prayer to their 'root lama' (*rtsa-ba'i bla-ma*), their 'precious lama' (*bla-ma rin-po che*),¹¹ or sGra-bla'i rgyal-mo¹². My informant Nyi-ma explained to me that a great lama or a great deity consecrates the minds of people who have strong faith. He said that the heightened consciousness of those who experience this is very important. Whilst in the trance, people become more compassionate and have an awakened mind by reducing their hatred, ignorance, desire, arrogance, and jealousy. This phenomenon became popular in the five main Bon communities in Reb-gong in around 2008. Both men and women experience the 'descent of blessings', but women are usually in the majority. I asked many people why this phenomenon happens at this particular time, and I always got the same answer: it is because people's faith becomes stronger and purer than before. This is probably a good explanation, because religious activities and institutions have become more organized than they were before 2000. However, this is a question that could be answered in different ways based on more data. Traditionally in Reb-gong, oracles and spirit-mediums are always male, and some in the Bon community are critical of the recent phenomenon

⁶In November 2009 I was in Gling-rgya and in January 2010 in was in Khyung-po.

⁷Das, Sandbery and Heyde 1902:888.

⁸Das, Sandbery and Heyde 1902: 921.

⁹The ritual that associated with the ritual dance.

¹⁰The two typical ritual gestures are (1) the middle and ring fingers pressed to the palm with the thumb and the other two fingers extended, and (2) the palms placed together and raised up to the forehead. Usually the former happens at the beginning of the trance and latter at the end of trance.

¹¹These are two expressions that people use when praying to their lamas.

¹²A very important female protector in Reb-gong Bon communities.

of female *lha-pa*.¹³

¹³This is the Tibetan view of woman's social status, that women are not as capable as men, and that they lack men's intellectual capacities. This is signified by the word *skye-dman* which refers to women, and literally means 'inferior birth'. The fact that being born as woman means having an inferior birth in Tibetan culture is also discussed by Aziz 1989: 79-82 and Janet Gyatso and Havnevik (eds.) 2005: 9.

A Eulogy of Mind's Connate Qualities

Martina Draszczyk

The 4th Zhwa dmar pa Chos grags ye shes (1453-1524) was among the most prolific authors of his day, yet his work has received little attention by contemporary scholars. As well as being a prominent student and biographer of the famous 'Gos Lo tsā ba, the 4th Zhwa dmar pa also established himself as a scholar, a central Tibetan ruler, a monk, and a *yogin*. His collected works in 13 volumes, discuss among much else the topic of luminosity as it is developed in the Bka' brgyud pa Mahāmudrā tradition.

This paper focuses on the 4th Zhwa dmar pa's writings on the 'hidden meaning of luminosity' (*'od gsal gyi sbas don*). According to his presentation, the backbone of the Mahāmudrā teachings on luminosity lies not only in the sūtras that are attributed to the second turning of the "wheel of dharma" (*dharmacakra*), but mainly in those ascribed to the third turning and its associated treatises. Without employing the terms rang stong and gzhan stong, unmistakable emptiness (*phyin ci ma log pa stong pa nyid*) is defined both as mind's emptiness from features that are different from its nature, i.e. the adventitious stains, and mind's non-emptiness from inconceivable buddha qualities. Through this approach he aims at getting to the core of mahāmudrā which is to relate to mind itself directly and non-analytically in order to experience mind's true nature in its full dimension beyond superimposition and deprecation.

This clearly rejects the opinion that mahāmudrā which emphasizes mind's emptiness of adventitious stains would merely be an adaptation made by later Bka' brgyud scholars such as Si tu Paṅ chen Chos kyi 'byung gnas (1700-1774).

While some of the Tibetan *mahāmudrā* traditions prefer to focus on this practice entirely in the framework of the Buddhist tantras, *abhiṣekas* (*dbang*) and their associated phases of development and completion (*bskyed rim*, *utpattikrama*; *rdzogs rim*, *niṣpannakrama*), other traditions also uphold the so-called *sūtra mahāmudrā* which, even though incorporating elements of the Buddhist tantras, mainly makes use of a direct introduction to the nature of mind (*sems kyi ngo sprod*). Controversies regarding the authenticity, application and effects of the respective *mahāmudrā* practices arose in Tibet already in the 12th and 13th centuries, so did debates regarding their respective doctrinal support in the second and third *dharmacakra*. It has been shown that the blending of the sūtras with the tantras was not a Tibetan invention, even if the term of a 'sūtra mahāmudrā' may have been coined in Tibet only. The direct and non-analytical approach to mind's luminosity in positive terms was an approach used already in India as can be seen in the works of teachers such as Maitrīpa, Sahajavajra, Jñānākīrti and in early Tibetan sources.

In the history of Tibetan Buddhism, many scholars have contributed to the discussions of *mahāmudrā*-related practices and mind's luminosity. With the new edition of the Collected Works of the 4th Zhwa dmar pa Chos grags ye shes in the year 2009, his writings became accessible for the present study.

The *Zab mo gCod kyi gdams ngag don tshogs dgu ma* and Ma cig Lab dron, dakinis are out of the distinctive characteristics

Deji Droma

Zab mo gCod kyi gdams ngag don tshogs dgu ma which teaching by Ma cig' s son Gyal ba don grub, in the 11th to the 12th century, one of rare original tantric text for gCod, and can be seen as the valuable resource is existing. Its primary coverage includes rite the offering body, get a result of the Buddhahood and longevity, it not only describes Ma cig Lab dron and dakinis are out of the distinctive characteristics, but also we can see that the characteristics of early Tibetan worshiped God, which local gods, protection of Gods and the other gods.

Grassland Degradation and Poverty Reduction under Climate Change: An Anthropological Perspective on the Source of the Yangtze River Qinghai

Fachun Du

Since 2003, the Chinese government has invested 7.5 billion Chinese yuan (over US\$ 1 billion) to establish the world's second-largest nature reserve, the *Sanjiangyuan* (source areas of the three big rivers, the Yangtze, the Yellow and the Mekong) in Qinghai Province. Along with financial support, a series of policies have been initiated to protect the grasslands and develop pastures, such as ecological resettlement, grasslands supervision programmes, and more recently the grassland protection subsidy programme. However, can the goals be achieved? Based on the author's anthropological field works in 2011 and 2012, in particular from the questionnaires' findings of 200 Tibetan herdering households in Drito County, Yangtze Rive headwaters in Yushu Tibetan Autonomous Prefecture, this paper explores the effects of climate change to alpine grassland degradation, discusses herder poverty, vulnerability, resilience, and actions of poverty reduction in Tibetan communities.

**Presentation of a bKa' brgyud tantric collection of the 19th century: history and sources of the bKa' brgyud
sngags mdzod**

Cécile Ducher

The *bKa' brgyud sngags mdzod* is a six-volume collection compiled by Kong sprul blo gros mtha' yas (1813-1899) in 1854. The famous bKa' brgyud pa polymath designed it as a tribute to his late master, the 9th Si-tu, who was considered an emanation of Mar-pa, whose main tantric transmissions are conserved in the collection. Kong-sprul presents his work as the golden teachings of the Mar rNgog bka' brgyud, i.e. as the heritage of the scholastic lineage which came from India through Mar pa and transited in the rNgog clan before spreading to other lineages.

This collection is at the nexus of the Bka' brgyud school's current transmission structure, and has served as the basis for several other compilations, the *sGyud sde kun btus* for example. As such, its study illuminates important aspects of this school's history, and fills a gap in our knowledge of its teachings.

The goal of my presentation is to describe the collection itself and the history of its composition on the basis of Kong sprul's own introduction as well as gsan yigs of 20th century Tibetan masters. I also aim to unravel the collection's sources and illustrate Kong-sprul's *modus operandi* when composing new works. For that, I will focus more particularly on the *sādhana* of 'Jam dpal mtshan brjod and show how his main contribution was to the clarity and convenient use of the practice.

Domestic sphere versus public sphere: Deed Mongols order inside the felt tent

Bumochir Dulam

In this paper I use materials from my fieldwork among the Qinghai Deed Mongols, in the North West of China, where I lived from 2003 to 2005 to collect research materials for my PhD. The ethnography illustrates order inside the Mongol *ger* felt tent. The order inside a Mongol *ger* felt tent is not only for furniture and belongings but it also affects how people live in it. When people stand, sit or lie they put their heads towards the head of the *ger*, *hoimur* or roof, and feet towards the door or floor. One cannot point one's feet towards the *hoimur* or towards any other respected parts of the *ger*. Moreover, it is not only about sitting and lying in the right direction. It also affects the position of people inside the *ger* where everyone has their own space and fits into the social order. The order is not limited to household members but extends to all others visiting the household. For instance, in weddings and feasts everyone follows the strict seating order. The hierarchical order is: old men, young men, old women and finally young women and one could not just sit wherever he/she wants. The effect of these conventions is to establish a hierarchical social order where all those involved have a specific series of duties, loyalties, and responsibilities towards each other. Everyone knows his/her own status, their space inside the *ger*, and moreover this is their same status in the community. Using the ethnographic findings I question the division between public and private spheres demonstrated by Jurgen Habermas and others. I argue whether Mongol herders have such a division, if they have one then, unlike Habermas discusses in the case of European culture, domestic space is certainly not a private space instead it is a public space while open landscape and pasture outside *gers* can be taken as a 'private sphere', where no one is present except the person in question, compared to the living in the *ger* with many others from family members to guests.

A Case Study of Change to Monks' Quarters in Ditsa Monastery, East Qinghai

Lengzhi Duojie

My paper describes changes to monks' quarters at Ditsa Monastery, east Qinghai over the past twenty years and analyses monks' attitudes towards these changes. It is based on ethnographic fieldwork conducted during the period 2009-2012 as part of my PhD research, including formal interviews with 47 monks aged seven to eighty. Monastic culture has experienced great changes because of historical events during the last 50 years and rapid modernization in the last ten years, influencing the life of monks and the monastic education system and economy. Among the on-going transformations to the physical spaces of the monastery and the daily life of its inhabitants are the changes to the size, style, design and materials of monks' quarters. These have included the introduction of glass for the windows of quarters, the use of plastic hangings in front of rooms for insulation and the construction of balconies at the front of quarters for increased warmth as electricity has replaced wood as the main power source for cooking. In recent years, some monks have started to construct toilets and bathrooms at the side of their quarters, a few have constructed two-storey quarters and some have modernised the interior décor of their rooms. Quarters have also been divided so that the monks have their own individual space.

Overall, these changes to monks' quarters reflect a wider dynamic in contemporary monastic development: as monks' lives improve materially, aspects of traditional monastic life are disappearing. My research suggests that there is a generational difference in monks' attitudes towards changes to monastic quarters which reflect more general attitudes among monks towards 'tradition' and 'modern' life. Most of the older monks I interviewed (more than 30 years old) think that it is good that monks' quarters became smaller (one quarter was divided into two mostly) because this allows more monks to have their own quarters, the monks have a quiet space for study and practice. However, they do not approve of monks' quarters being rebuilt in a modern style. Younger monks (under 30 years old) on the other hand, have a different perspective. They think that there is nothing wrong with the changes to monks' quarters. This reflects more general attitudes amongst the younger generation towards various facets of 'modern life', for example, they also think (contrary to the monastic leadership) that the monastery should allow the monks to watch television and use computers in their quarters so that they can keep up with the development of society.

Linguistic Features of Tibetan Proverbs from Amdo

Shiho Ebihara

The short and condensed expressions of proverbs contain several linguistic features different from those of ordinary speech. This paper focuses on Tibetan proverbs from Amdo (a region that includes Qinghai province, the southern part of Gansu province, and the northern part of Sichuan province: in China). It describes the linguistic features of these proverbs and compares them with the grammar of ordinary speech in Amdo Tibetan. In this paper, the following points will be discussed: on the basis of Don grub rgyal (1997), Ebihara (2008), Mao and Zhu (1988), and Pad ma et al. (1992):

1. Morphological and syntactical features

- (a) omissions of case markers, auxiliary verbs, verbs, etc. (e.g., auxiliary verbs are omitted in Example (1))
- (b) clause linkage patterns (parataxis, conditional clause, concessive clause, successive clause, etc.) and their semantic meanings
- (c) sentence types (noun -endings are widely used, as in Example (2))

2. Stylistic features

- (a) patterns of compositions; the combinations of *gtam* (telling) and *dpe* (metaphor)
- (b) the numbers of sentences (clauses) and the number of syllables in each sentence (clause)
- (c) influences from literal/written language

- (1) *bdɛn loŋwa hŋika p^həp t^hak raŋ. rdzən abra hŋika rŋama t^hoŋ.*
truth valley two shield distance long lie field.mouse two tail short
“A truth defends oneself for a long time, as a valley. A lie betrays itself shortly, as the tail of field mouse.”
- (2) *mŋə=kə s^hɛm=a ts^hək. hjak=kə s^hɛm=a tɛə.*
man=GEN heart=DAT word yak=GEN heart=DAT knife
“A word to man’s heart. A knife to yak’s heart.”

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Relationship between Mongolian and Tibetan literature

Eerdunbaiyin

Seven hundred years of cultural communication between Mongolian and Tibetan promotes the development of their literature and culture. On the aspect of literature, Tibetan Gesar and Mongolian Geser influenced each other and when concerning the literature theory, Poetic Mirror affected Mongolian literature theory and creation practice.

1. The relationship between Tibetan Gesar and Mongolian Geser

The two epics have the same origin, both of them derived from the Tibetan oral epic Gesar, which passed on from mouth to mouth among the people. In the process of spreading they have developed their own characteristics due to the nutrition been absorbed from the different culture and tradition in Mongolian and Tibetan. Mongolian Geser has inherited mounts of the characteristics of traditional Mongolian epics and has taking on different dialects in different places of Mongolia. So it has been developed into an independent and classical Mongolian epic.

2. Poetic Mirror and Mongolian literature theory

The knowledgeable Mongolian Lamas not only had translated the Poetic Mirror and related books but also written many literature works according to the theories from the mid 17th to the beginning of the 20th. With the practicing and the studying, Mongolian literature theory gradually went to maturity in all respects of basic theory, creation, critical theory and so on. It also influenced the motif, writing style, and enriched both the external and internal factors. Then the commentary and cites of Poetic Mirror had become the main theory for Mongolian's writing in Tibetan.

A recently discovered manuscript concerning the history of Mongolian Buddhism

Jigmeddorj Enkhbayar

Among the many valuable books and manuscripts are stored in museums, libraries and in individuals' collections in Mongolia is the "Registration list of the monastic schools of Dashchoimpel, Gungaachailing and Idgaachoinzinling" (Bkra-shis-chos-'phel-kun-dga'-chos-gli-yid-dga'-chos-'dzin-gis-ston-mo-mtshan-tho). This manuscript is a valuable source for studying the biographies of Mongolian Buddhist incarnations, since it records the names and titles of lamas from 30 monasteries in Ikh Khuree and contains a registry of disciples in monastic schools. In this article, we discuss this manuscript in terms of its state of preservation and content.

Preservation "The registration list of the monastic schools of Dashchoimpel, Gungaachailing and Idgaachoinzinling" (Bkra-shis-chos-'phel-kun-dga'-chos-gli-yid-dga'-chos-'dzin-gis-ston-mo-mtshan-tho) is written in Tibetan, in sutra form, paper size is 19x7cm, with a total of 49 pages. The manuscript was kept by S. Tserendagva who is the Khambo Lama of Gandandarjaaling monastery. This manuscript was previously unknown to scholars. There is no other such registry which covers for whole three monastic schools, although we know there is a registry for Dashchoimpel, the monastic school.

The manuscript consists of a foreword, a list of lamas who participated in the gevshi ceremony, a register of students in each class, a list of classes, registry of graduated students, and the names of lamas who graduated from Idgaachoinzinling, concluding with a prayer (endnote).

The document lists about 1500 lamas who belonged to 30 monasteries of Ikh Khuree and who attended the monastic schools of Dashchoimpel, Gungaachailing and Idgaachoinzinling over a period of 100 years, between 1833 and 1939. The registry lists lamas' names with their affiliations, religious titles and home districts. Consequently this is valuable resource for the study of biography of Mongolian Buddhist incarnations. In the article, we will discuss the lists of the three monastic schools separately. The manuscript consists of a foreword, a list of lamas who participated in the gevshi ceremony, a register of students in each class, a list of classes, registry of graduated students, and the names of lamas who graduated from Idgaachoinzinling, concluding with a prayer (endnote).

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Remembering the untold

Xaver Erhard

In the 1950s the new Chinese state faced a major challenge to its project of forging national unity from the spread of unrest and fighting in eastern and north eastern Tibet, which eventually led to the well documented 1959 uprising in Lhasa. The study of events in Eastern Tibet, especially in Amdo, although important for Sino-Tibetan relations and history, have received only very little attention. The PRC established a clear and clean master narrative of events following the theme of 'socialist liberation and modernization'. This master plot over time slowly penetrates the collective memory of Tibetans subordinating them to the larger nationalist project within the PRC.

In recent years a number of texts have been published telling a differing view of the period: *Nags tshang zhi lu'i skyid sdug*, *Rlung dmar 'ur 'ur*, and Rin bzang mu 'brel zin bris are but three examples of texts appearing between 2006 and 2009. The well-known Tibetan writer Tsering Döndrub gives in his latest novel "*Rlung dmar 'ur 'ur*" (2008) a fictional account of Tibetan day-to-day realities in Amdo during the period starting with the "democratic reforms (*mang tsho bcos 'gyur*)" in 1956 and the end of the "cultural revolution (*rig gnas gsar rje*)". Alternative histories of the 1950s and 1960s in Amdo had been largely silenced in favor of dominant narratives within China, such as those that focus on concepts such as liberation and development. The production of alternative histories and counter-memories is still highly subject to sanctions and restrictions.

Tsering Döndrub's novel is different from the autobiographical accounts just mentioned above because of its fictionality. Fictional retelling of history doesn't claim to present factual truth and hence provides the ability to generalize historical events and thus transgresses the limits of personal memoirs. *Rlung dmar 'ur 'ur* thus differs significantly from collective memory as it has been both shaped and constructed by the state on these issues so far. In my paper I will give a brief analysis of the novel and describe the structure of this counter-memory.

Chinese Ghosts and Milarepa: Contemporary Tibetan Buddhist Teaching on ‘Deathlessness’ and Implications for Popular Chinese Ghost Beliefs among Han Practitioners

Joshua Esler

This paper explores ‘elite’ and ‘popular’ beliefs about ghosts among the Tibetan religious elite and lay Han Tibetan Buddhist practitioners, respectively. It examines how modern Tibetan masters such as Mingyur Rinpoche are presenting a ‘rational’ Tibetan Buddhism, which places less emphasis on actual ghosts, and more emphasis on ‘the ghost of one’s heart’ (xin mo/xin gui 心魔/心鬼), and how this message is being received among Han practitioners. This paper also examines how the CPC’s anti-superstition rhetoric has certain parallels with the message of contemporary Tibetan religious leaders, who are also calling Han practitioners to move on from a ‘superstitious’ belief in ghosts, so they can achieve higher spiritual attainment. While the CPC adamantly denies the existence of ghosts, the Tibetan religious elite do not deny their existence, but instead emphasise the importance of not fearing such entities. As explored in this paper, however, a number of Han practitioners carry over the psychological impact of their experiences with ghosts prior to turning to Tibetan Buddhism. Such informants continued to not only believe in the popular ghosts of Chinese culture as well as Buddhist preta, but held a degree of fear of the former. In this case, such informants not only rejected the CPC’s insistence that such entities do not exist, but were unable to grasp the message of the Tibetan religious elite that there is nothing to fear.

Those Han informants who did not fear ghosts talked of the power of the Tibetan religious elite to overcome the ultimate ‘ghost’ death. To emphasise this point, such informants often portrayed Tibetan masters as being over and above the ‘world-bound’ theories of Communist ideology, which speaks from a ‘scientific’ point of view regarding ghosts. Tibetan gurus, on the other hand, have seen the nature of the reality of things, and understand the place of ghosts within a religious tradition that is ‘more scientific than science’. Being in a position beyond science and the world itself, these superior individuals are seen as a sustaining source of power, which dispels all ghosts that the CPC’s anti-superstitious rhetoric cannot - from actual ghosts to delusional thinking rooted in anger, hatred, and prejudice. In sum, this paper seeks to examine the overlapping of both state and religious elite discourses with those of popular Chinese beliefs, as well as the manner in which these discourses diverge, and the negotiation that takes place among Han practitioners who navigate these three positions.

The Great Promoter: Thabs mkhas bstan pa rgya mtsho (1825-1897), his biography of Mkha' 'gro ma Rig 'dzin dpal mo, and the Amdo-Mongol political-religious community

Pete Faggen

This paper analyzes the political and religious implications of Thabs mkhas bstan pa rgya mtsho's (1825-1897) work. He was a scholar monk at Bla brang who in c. 1897 wrote the biography of Rig 'dzin dpal mo, the fourth rebirth in the Gung ru mkha' 'gro ma female lineage, also regarded as the rebirth of Ma gcig lab sgron. Thab mkhas bstan pa rgya mtsho maintained a close relationship with Rig 'dzin dpal mo at Brag dkar monastery (located 35 km north of Bla brang), and penned her biography while in search of her fifth rebirth. This biography illustrates the political and religious authority of Rig 'dzin dpal mo, and highlights the author's political motives as a member of the vibrant community on the Sino-Tibetan-Mongolian frontier in the late Qing dynasty.

By contributing a biography about Rig 'dzin dpal mo Thab mkhas bstan pa rgya mtsho presents a "who's who" list of Amdo lineage lamas, including the fourth Jam dbyang bzhad pa, the third Sde khri, the third and fourth Gung thangs, the Hor tshang lamas, and the sixth Thu'u bkwan of Gonlung monastery in Qinghai. These lamas each maintained relations with Rig 'dzin dpal mo, who was revered as both a chod and Cakrasamvara practitioner. In particular, the Mongol third Sde khri, Jam dbyangs thup bstan nyi ma met often with Rig 'dzin dpal mo to practice both chod and Cakramsamvara. The sixth Thu'u bkwan, who spent considerable time at the Qing court in Beijing and lived at Gonlung, also kept close relations with Rig 'dzin dpal mo, as did the third Gung thang of Bla brang.

Both a student and teacher of Rig 'dzin dpal mo, Thabs mkhas bstan pa rgya mtsho was born in Mongolian-controlled lands near Bla brang monastery and became a famous scholar and tutor at Bla brang and elsewhere. Thab mkhas bstan pa rgya mtsho's role as a tutor for the Lcang rgya and Thu'u bkwan lamas and his work at the Qing court in Beijing and in Mongol areas have been little studied. The wealth he amassed as a scholar, teacher of sutras and performer of rituals is considerable for a non-reborn figure, according to his own biography and other secondary sources. Thabs mkhas bstan pa rgya mtsho wrote on variety of Buddhist subjects, including sutras and tantras, particularly the Cakrasamvara tantra, and important aspects of the life story and political community surrounding Rig 'dzin dpal mo.

Architectural historic and constructive aspects of the Khorchag monastery, Purang, Western Tibet

Hubert Feiglstorfer

The Khorchag monastery in Purang may be mentioned as one of the first three monastic sites of Western Tibet established at the end of the 10th century CE by a member of Western Tibet's royal dynasty, together with the monasteries of Nyarma and Tholing. Field research in 2010, together with Tsering Gyalpo, Christian Jahoda and Christiane Kalantari, offered the possibility to conduct detailed documentation of the existing construction, including the survey of the entire complex of Khorchag monastery.

The appearance of the site today is composed of different phases of expansion, a sequence of continuous transformations, each related to a certain constructive method. The study of the architecture of the site includes the constructive identification of such phases, with the aim to give a hypothesis as to the earliest layout of the Jokhang and Lhakhang Chenmo temples. In this presentation, materials and constructions as well as proportional relations within the Jokhang and Lhakhang Chenmo and the methodology of the reconstruction will be explained, to approach a hypothesis of their local architectural transformation within the early Western Tibetan empire. As the Jokhang and the Lhakhang Chenmo temples in their reconstructed form appear to be related to different architectural-historic roots, the question for regional and Himalayan typological forerunners will be raised by reference to specific Western Himalayan and Tibetan examples of sacred architecture.

Discussion of the Tubo Dynasty's Management System

He Feng

The Tubo dynasty is one of the most important stages in Tibetan history. There are many records of the high-level management system in Tibetan-Chinese history books, and there has also been much research conducted in this field. However, we have no historical records concerning how the Tubo dynasty administered its lower levels. Few researchers have studied the dynasty's lower-level management. Drawing from some scattered data, this thesis starts from the functions of positions of the seventh-level administrators, which are mentioned in local-level records. This thesis also helps us understand Tibetan society from a systems point of view by discussing how the Tubo dynasty managed its people's production, living conditions, and legal affairs, etc., and by defining the authority of different government positions at the grass-roots level.

The various Sakyapas of Lhoka: Preliminary notes on the establishment of Sa skya monastic communities in the southern part of dBus province during the Phag mo gru pa hegemony

Mathias Fermer

Notes on the establishment of Sa skya communities in the southern part of dBus province during the Phag mo gru pa hegemony Mathias Fermer, Austrian Academy of Sciences With the decline of the Yuan Dynasty (1279-1368) and the resulting decimation of the Sa skya pa as the main political rulers of Tibet, the Rlangs Phag mo gru pa gained supremacy over dBus and gTsang. Secular power shifted from Sa skya in western gTsang to sNe'u gdong in Yar lung. It was here that Ta'i si tu Byang chub rgyal mtshan (1302-1364) and his successors held the political authority of Tibet's geo-political centre for approximately the next 120 years. While the political predominance of their lineage gradually decreased, under their governance (1354-ca. 1480) the different exegetical traditions of Tibetan Buddhism continued to prosper and move in new directions. Local families, authorized by the Phag mo gru pa, backed religious figures in their hegemonic zones and patronized their writing and teaching activities as well as the founding of monastic establishments.

In this process of extensive religious productivity and exchange, the Sa skya pa sect continued to play a leading role in the religious landscape of Tibet, despite having lost their political supremacy to the Phag mo gru pa. The teaching system of the Sa skya pa flourished and brought about the founding of numerous new monastic complexes, also in places other than gTsang, where the sect had originated. During this period, the Sa skya pa - as religious actors - also enjoyed growth in the dBus province. As yet, these Sa skya communities and their influence have not been given much attention in either religious-doctrinal or historical research. Most of these monasteries have (produced and) preserved only limited historiographical material about their past. To add to this structural problem, it is partly assumed that the Sa skya pa, in connection with their political downfall in the mid-1350s, became a rather unimportant religious group in dBus. This common belief may have its origin in the strong emphasis on the dGe lugs pa school and its rapid rise to power during the 15th century. We know that there was a strong Sa skya presence in the 'Phan yul area, where Rong ston (1367-1449) founded his scriptural seminary, as well as in the sKyid chu area (mNyes thang, gSang phu sNe'u thog, Tshal Gung thang). But also further south, in the lower part of dBus (in today's Lhoka prefecture), numerous Sa skya factions gained foothold at the same time the dGe lugs pa were expanding their realm of influence.

In particular, a considerable number of Sa skya monasteries of different foci and founding origin were established in the southern valleys of the Brahmaputra River. However, their existence has been acknowledged merely en passant in longer works on religious history, Tibetan or Western travel accounts, or in academic footnotes. Among these different kinds of establishments, a number of monastic buildings have survived up to the present day. Others have completely disappeared in the course of time. In this paper I will present findings from my ongoing doctoral research dealing with the formation process of Sa skya communities in Lhoka after the decline of the Mongol Yuan Dynasty.

The rise of urban inequalities and social stratification in Tibet under market socialism

Andrew Fisher

This paper examines the rapid increase in urban inequalities in Tibet since the mid-1990s from a structuralist development economics perspective, with a focus on the Tibet Autonomous Region given that this is the easiest case to evaluate with respect to differentiating a Tibetan experience within the province-level aggregation of household income, employment and national accounting data. The background of rising urban inequality has been a very rapid transition of the local labour force out of agriculture and, to a large extent, into urban tertiary employment, thereby constituting a rapid urbanisation of the local labour force, in conjunction with in-migration from other provinces in China and rapid urban growth. This rapid labor transition has, to some extent, balanced the imbalance in the late 1990s and early 2000s between a very large tertiary GDP share and a much smaller tertiary employment share. Nonetheless, this balancing within the tertiary sector has been accompanied - remarkably given the speed of labor transition - by continuing intersectoral polarisation (i.e. a divergence in the value-added labor “productivities” across sectors) between the primary and secondary/tertiary sectors of the TAR given the very imbalanced nature of growth focused on construction and tertiary services within a largely agrarian workforce (as of 2000). The setting in the TAR is compounded by the fact that nominal value-added per employed person in the overblown construction and tertiary sectors was significantly higher than the norms prevailing in western and central China (albeit an underreporting of migrant labor in these sectors, particularly in construction, might exaggerate this difference). In other words, the amount of value-added per employed person in construction in the TAR was several multiples of the norm in China, reaching 104,728 yuan per employed person in 2010, versus 38,490 yuan in Qinghai and 24,168 in Sichuan. Similarly, value-added per employed person in the tertiary sector in the TAR reached 79,577 yuan in 2010, versus 45,147 yuan in Qinghai, 35,433 yuan in Sichuan, and 65,732 yuan in China overall. These interregional imbalances set the incentives for attracting out-of-province migrants into these sectors given their high profit and/or remunerative potentials, particularly in construction where the imbalance is exceptional.

Whether or not intersectoral (or intrasectoral) polarization results in increasing inequality between households is difficult to judge without more detailed panel data on income distribution given that a rural household (or a family that shares resources across multiple households) might include a farmer, a construction worker, a trader, and even a public employee among its members. In this respect, tabulated panel data on rural household incomes in the TAR were last made available in TSY (2000), for data up to 1999, making it impossible to evaluate both income poverty rates and income inequality in the rural areas of the TAR in the 2000s on the basis of publically-available data. Some tabulated data are available in various provincial yearbooks on urban income distribution in the TAR and other provinces, although household income surveys in China are generally only sampled from populations registered as permanent residents, thereby excluding both local and interprovincial migrants. This is not a problem for the representativity of rural surveys given that few migrants end up in rural areas, but it is a huge problem for the representativity of the urban surveys. Therefore, several round-about ways must be used to gauge inequality dynamics in China a context of urbanization.

Three measures can be used to decipher these dynamics from the patchwork of publically-available data. One is urban-rural household income inequality, which typically accounts for a large proportion of overall inter-household income inequality in China. This can be easily measured as a ratio of average per capita urban over rural household incomes. Again, these data have the disadvantage that they exclude temporary residents, which is not a concern for rural areas but a major concern for urban areas. Two other measures rely on urban household income survey data. One is based on inequality measured by grouped data, such as ratios of richest and poorest deciles and quintiles. The second compares urban household income data with urban wage data as a means to gauge urban inequalities in a way that bypasses or even takes advantage of the deficiencies in the household income survey data and thereby reflects indirectly at least some categories of migrant labor.

Two trends in the TAR can be observed in the combination of these measures. One is a sharp polarization in urban-rural inequality from the mid-1990s up to 2001, followed by equalization in urban-rural inequality after 2001, albeit converging with the norm of rising urban-rural inequality in other western provinces. The second trend was a sharp (and administered) increase in urban inequality in the TAR from the late 1990s up to 2007, the eve of the wave of protests that rocked the TAR and other Tibetan areas in China. In essence, the first trend appears to be related to the sudden onset of labor transition out of agriculture around 2000, as discussed above, which would have offset rising urban-rural inequality in the late 1990s. The second trend suggests that the subsequent decline in urban-rural inequality represents not so much of an end of polarisation, but rather a transfer of urban-rural inequality to the urban areas through urbanisation, with intra-urban inequality becoming the new fault line of polarisation in the region.

This is particularly significant given that the sharp increase in urban inequality occurred at such a key moment of the transition of labor out of agriculture, thereby possibly having a powerful effect on establishing the foundations of future social stratification in the urban areas of the TAR. In effect, the rapid increase in subsidised urban wealth driving sectoral polarisation has been very unequally distributed between, on one hand, state-sector employees and others well connected to state-subsidised networks of wealth circulation in the TAR - including a shrinking number (up to 2003) of a privileged cohort of Tibetan cadres - and, on the other hand, the less-privileged majority of urban residents, including urbanising migrants and many out-of-province non-Tibetan migrants.

Securing income for whom? The Morality of Exchange in Rural Amdo

Heidi Fjeld

In recent years the central authorities of the PRC have launched new welfare programmes to address some of the problems of inequity and poverty in the countryside, including the Tibetan areas. These programmes are administered at all levels of government. This paper focuses on the ways in which benefits and statuses connected to welfare programmes flow in Amdo villages. More particularly, it analyses local negotiations of power to define rights to benefits and the distribution of financial revenue in village networks.

The material presented is based on fieldwork, included repeated interviews with members of impoverished households, in a farming area of Amdo during the autumn of 2011. It presents a case of how the two central programmes The New Rural Cooperative Medical Scheme (NRCMS) and the Minimal Income Guarantee Scheme (Ch. *dibao*) are negotiated and made interconnected in local practices. Three observations will be discussed: first, the fact that most village leaders and their network of immediate kin have *dibao* status; secondly, that *dibao* status also is shared and distributed among villagers and later used for reimbursement claims in the NRCMS; and third, that the bi-annual money transfer of the *dibao* programme is distributed to groups of villagers, independent of *dibao* status. It will be argued that as of today, participation in the NRCMS is of little value if not coined with *dibao* status. Administered by the village leaders, *dibao* is a status open for local moralities of exchange, and thus its distribution involve extensive negotiations. The paper discusses the value of relatedness in these negotiations, and compares the three observations mentioned with the ways in which valuables - understood in a broad sense - flow in other moral networks (such as *skyid sdug snga lag and dga' nye*) found throughout the Tibetan plateau.

Cries of fire: human rights discourse and testimonial practice in the diaspora

Julie Fletcher

Testimonial life narrative practices provide useful sites for tracing the ways that transnational human rights concepts and practices are taken up, become meaningful and are deployed in diverse local contexts. In this form of social practice, the activists, NGO workers, and individuals involved in the production of these texts become important in “translating” transnational rights concepts “down” to local communities, and local experiences and grievances “up” into the languages of transnational public realms. Across the decades of the Tibetan diaspora, a developing testimonial culture has produced texts able to mediate between transnational and local cultural locations, cross borders, and translate specific, silenced and often hidden experiences into transnational public realms.

Since the beginning of the diaspora, Tibetans in exile have increasingly engaged in the production of a range of testimonial texts and practices to make political and rights-based claims within the transnational public realm. This activity can be viewed in terms of three broad periods, referred to here as first, second and third wave testimonial practice, emerging in response to the changing Tibetan situation, as well as evolving human rights discourse and practice, and developments in technologies of witnessing. This paper examines selected testimonial publications and materials from these three periods in order to trace the take-up and localisation of human rights discourse and practice within the exile community, and consider how human rights discourse and framing can be seen to both enable and constrain the narration of Tibetan experiences. Finally, the paper examines recent testimonial responses to the deteriorating situation within Tibet, considering the ways in which human rights frames and international address impact upon, and complicate, the testimonial narration of self-immolation.

The Magic of Healing in Gesar Rituals and Practices of the *ris med* Tradition

Gregory Forgues

The Tibetan epic of Gesar is the largest in the world. It narrates the life, adventures, and deeds of Gesar, a manifestation - as a human being - of Padmasambhava, who is sent to earth to protect the *Buddhadharma* and to destroy demons threatening the land of Gling. First and foremost a versified oral narrative in the form of cantos (*sgrung*) told by bards (*sgrung pa* or *sgrung mkhan*), this living storytelling tradition, first mentioned in *rLangs po ti bse ru* (15th c.), has been in constant expansion since its inception, with new episodes continuously added to the vast corpus of existing songs.

A later religious development in Mongolia and Tibet that finds its source in this epic is the propitiation of Gesar as a Dharma protector, and later, as a yidam. In the region of Khams, rituals to propitiate Gesar as a protector - some of them being in fact full-fledged *sādhanas* presenting him as a yidam - have thus been 'retrieved' as treasure-texts (*gter ma*) or composed by lamas belonging to the *ris med* movement. These *gter mas* now constitute a corpus of texts and Vajrayāna practices about Gesar that are not part of the epic per se although they are inextricably linked to it from a philological and religious point of view. Gesar, as a manifestation of Padmasambhava, is usually associated with Buddhist tantric rituals pertaining to auspiciousness, happiness, and protection. To study the traditions around Gesar takes us into the realms of myth, epic, theurgy, and ritual.

The myths contained in the Gesar epic represent the basis for Gesar rituals, which function to deliberately model and emulate Gesar's qualities from a mundane and spiritual perspective. In this sense, most Gesar rituals written in the 19th century differ from the Gesar epic in that they are also practice texts based on the *rNying ma* and *rDzogs chen* foundational myths. These Gesar practices represent a transformational 'spiritual technology' rooted in the cultural substrate and the *Weltbild* of the epic, in which different visions of reality (outer, inner, and secret) are intertwined.

If we take a cursory look at a Gesar *bsang* ritual like the *bSam pa'i don grub ma*, it appears that this practice explicitly accepts three ways to destroy demons - a feature emblematic of Gesar's polymorphic nature in the context of such a tantric ritual:

- On an ordinary level, a warrior-shaman, Gesar, is *prima facie* invoked to ruthlessly eliminate all demons and obtain health, wealth, and prosperity; On a more psychological level, negative emotions, as demons, are pacified and positive states of mind can prevail as a consequence;
- On the ultimate level, gnosis (*ye shes*) simply consumes ignorance in the sense of a lack of recognition of the reality of things, just as they are.

These three levels of experience which are also termed 'outer, inner, and secret' (*phyi, nang, gsang*) are not mutually exclusive but simultaneous. Gesar rituals are multidimensional practices. They correspond to three different visions or perspectives of a single reality. The methods expounded in the *sūtras* are connected with the outer level of ordinary and seemingly objective reality, the tantric teachings are associated with the inner level of emotions and symbols as the expression of the magic that shapes the outer world, and the *rDzogs chen* approach is concerned with

the secret perspective of reality just as it is. Corresponding to these various perspectives on reality, Gesar can thus manifest as a protector, a yidam, or the guru. As a *dgra bla* - Gesar's usual representation—he can signify all three different aspects at once: a being, the mind, and the nature of mind corresponding to the three aspects of reality (manifestation, luminosity, and emptiness). Since these aspects can be respectively represented as a landscape, a mindscape, or the reality of natural awareness itself, this paper explores how healing (in a broad understanding of the term) is achieved through ritual practice within each of these outer, inner, and secret 'environments.'

In Praise of a Comparative Codicology: South Asian Manuscripts vis-à-vis Tibetan Manuscripts

Camillo Formigatti

Manuscripts are often considered only as carriers of text and studied primarily as literary sources. However, since they belong to the material culture of a given society, they could and should be studied also as archaeological artifacts. Among primary sources, manuscripts are a treasure of information for archaeologists, historians as well as philologists and literary scholars. Yet precisely their richness and complexity makes their evaluation and interpretation difficult. The correct and accurate description of a manuscript includes a great deal of critical analysis, both of the text(s) it carries and of its material aspects. Although in the last decades numerous publications have been devoted to manuscript studies and the history of the book, yet many fundamental methodological issues have not been addressed in a systematic way. A very insightful remark made by M. Maniaci in her book *Archeologia del manoscritto* (2002, p. 27) points out the state of the art of Western manuscript studies very clearly:

Terminology is a very significant evidence of the progress of a discipline: the meaningfulness and coherence of the terms employed in describing specific phenomena not seldom is directly proportional to the clarity with which they are known and understood; on the contrary, the absence of specific terms, the redundancy or ambiguity of those used reflect the need for more modern or more meticulous researches.¹⁴

The situation is not different if one turns to the study of Asian manuscript cultures. The lack of a common terminology both for the codicological description of manuscripts as well as for the typological classification of their textual elements is particularly regrettable, since it hinders the diffusion of comparative codicology and comparative textual studies. Tibetan book culture plays a central role among the different Asian manuscript and print cultures. It might be considered to be the link between central Asian and Chinese manuscript cultures on the one side and South Asian manuscript culture(s) on the other. For instance, on the one hand, the *pothī* book format of South Asian paper manuscripts (derived from the oblong format of palm-leaf manuscripts) is the clear model for the Tibetan *dpe chas*;¹⁵ on the other hand, the very early use of paper and, on the textual level, the complexity of colophons of Tibetan manuscripts and block-prints are more akin to the Chinese manuscript culture.

The collections of South Asian manuscripts in the Cambridge University Library comprise Pali, Sinhala, Burmese, Sanskrit and Prakrit manuscripts. In 1883 Cecil Bendall catalogued only a small part of the Sanskrit manuscripts. The Sanskrit Manuscripts Project, Cambridge is currently cataloguing all Sanskrit manuscripts in the collections with the aim of making their descriptions available to the scholarly community through a digital catalogue. A very important and substantial part of the collections consists of Nepalese manuscripts procured by Dr. Daniel Wright and Prof. Cecil Bendall at the end of the 19th century. The Wright collection comprises also many Tibetan manuscripts acquired by

¹⁴“La terminologia rappresenta una spia estremamente significativa del progresso di una disciplina: la pregnanza e la coerenza dei termini impiegati per descrivere dati fenomeni è non di rado direttamente proporzionale alla chiarezza con cui essi sono noti e compresi; al contrario, l’assenza di termini specifici, la ridondanza o l’ambiguità di quelli in uso riflette l’esigenza di ricerche aggiornate o più approfondite” (Maniaci 2002: 27).

¹⁵This influence is also seen in the layout, for instance in the blank space left for the string-hole, a reminiscence of a functional feature in South Asian palm-leaf manuscripts.

Dr. Wright during his service as Surgeon to the British Residency in Kathmandu in 1873-6. Nepalese Buddhist Sanskrit manuscripts share many common features with Nepalese Tibetan manuscripts, and thus are good candidates for an attempt of a comparative codicological study of South Asian and Tibetan manuscripts.¹⁶ This could be the first step towards a uniform terminology for the description of South Asian and Tibetan manuscripts.

¹⁶Among many other features, suffice it here to mention the use of black paper (*nīlapattra*) and golden ink for luxury manuscripts.

Doctrinal Position of Phya pa chos kyi seng ge

Nishizawa Fumihito

Phya (/Phywa/Cha) pa chos kyi seng ge (1109-1169) is one of the most important and influential scholars of gSang phu ne'u thog, who played a leading role in establishing the so-called “gSang phu scholasticism,” appearing after rNgog lo tsā ba blo ldan shes (1059-1109) rab, one of the greatest translators in Tibet as well as the founder of gSang phu scholasticism. Phya pa composed many commentaries on various texts such as “Five Dharmas of Maitreya” (Byams chos sde lnga), Madyamaka treatises of Rang rgyud pa line, Logicoepistemological works of Dharmakīrti, *Bodhisattvacaryāvatāra* of Śāntideva and so forth. Especially he was well-known for his original compositions named “bsdus pa (lit. summary)” on Madhyamaka and Pramāṇa theories: *dBu ma shar gsum gyi ston thun* and *Tshad ma yid kyi mun sel* respectively.

Despite the importance of Phya pa in the Tibetan Buddhist tradition, we could hardly know about his doctrine and his philosophical standpoint. That was mainly because his works had been regarded as rare texts and even missing for a long period. This situation was dramatically changed by the publication of *bKa' gdams gsung 'bum* (2006, abbr. KS) which contains his 17 works. I started to study Phya pa's several works, especially his pramāṇa text called *Tshad ma yid kyi mun sel*. Nishizawa 2010, 2011ab, and 2012ab are the result of my investigation. Especially in Nishizawa 2011b (my doctoral dissertation thesis), I analysed Phya pa's pramāṇa theory in detail and made the critical edition of *Tshad ma yid kyi mun sel* (Chap. I., II. (the latter part only), III. of five chapters) with annotated translation of the latter part of Chapter II. which deals with pramāṇa theory. Based on these my researches and investigations on Phya pa, I would like to focus on Phya pa's doctrinal position in this presentation. For this purpose, I will first introduce the traditional interpretation on it presented by Tibetan Buddhist scholars, especially, Shākya mchog ldan (1428-1507). Shākya mchog ldan widely discusses Phya pa's philosophical view and his doctrinal stance in his *Tshad ma'i byung tshul* (In: *The Collected Works of Shākya mchog ldan*, Vol. 19 (dza), pp. 1-137), from which we can gather many valuable information for our study. Thereafter, I will proceed to the analysis of Phya pa's idea found in the following three texts:

1. *Tshad ma yid kyi mun sel*. In: KS 8, pp. 434-626 (1-96a4).
2. *dBu ma shar gsum gyi ston thun*. In: KS 7, pp. 15-129 (1-57a5). [Cf. Tauscher 1999]
3. *bDe bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa*. In: KS 9, pp. 7-72 (1-33b7).

My provisional conclusions would be as follows: (1) Shākya mchog ldan's interpretation of the doctrinal position of Phya pa Shākya mchog ldan regards the ultimate (tib. don dam) doctrinal position of Phya pa as Madhyamaka philosophy. He regards it, however, as the original one which is different from that of Bhāviveka and Candrakīrti. As for the conventional (tib. tha snyad) position, he interprets that Phya pa follows the worldly popular thoughts (tib. 'jig rten grags pa), if they are not critically investigated, and being critically investigated to some extent (tib. cung zad dpyad na), Phya pa follows the doctrinal position of Vaibhāṣika. In brief, Phya pa takes three levels of his doctrinal position.

1. The ultimate level: Madhyamaka

2. The conventional level:

(a) item Vaibhāṣika, if being critically investigated to some extent.

(b) The worldly popular thoughts (tib. 'jig rten grags pa), if not being critically investigated.

3. Phya pa's doctrinal position based on *Tshad ma yid kyi mun sel*

Dharmakīrti is generally said to follow Sautrāntika theory in the conventional level and Yogācāra theory in the ultimate level in his *Pramāṇavārttika*. It is noteworthy that Phya pa explicitly refutes these two theories in his *Tshad ma yid kyi mun sel* based on the Nirākāravāda theory which recognizes the external object. In addition, Phya pa clearly accepts the concept of śūnyatā (tib. stong pa nyid) which can be established by “gcig du bral” argument. This means that Phya pa's doctrinal position in this text is Madhyamaka philosophy. We can draw the following two characteristics as Phya pa's philosophical standpoint - (1) the position of Nirākāravādin who recognizes the external object, (2) the position of Niḥsvabhāvavādin (Mādhyamika) who accepts the concept of śūnyatā established by “gcig du bral” argument.

4. Phya pa's Madhyamaka thought Phya pa explicitly refutes the interpretation of Candrakīrti citing several verses from *Madnyamakāvātāra* in his Madhyamaka treatise called *dBu ma shar gsum gyi stong thun*. He describes Candrakīrti as follow as: “Mādhyamika who does not recognize anything at all (ci yang khas mi lan pa'i dbu ma pa, cf. *ibid.*, pp. 66.1, 69.15)”; “One who insists that he has no assertion (dam bca' myed par smra ba, cf. *ibid.*, p. 67.4)”; “Mādhyamika who does not recognize anything at all in the ultimate level (don dam par ci yang khas mi lan pa'i dbu ma pa, cf. *ibid.*, p. 69.18)”. On the other hand, he calls himself “Mādhyamika who recognizes the [logical] reason (i.e., phyogs chos, skt. pakṣadharmatā) and pervasion (khyab pa, skt. vyāpti) [in the argument of śūnyatā] (rtags dang khyab pa khas len pa'i dbu mar smra ba'i gang zag, cf. *ibid.*, p. 69.19)”. The latter expression substantially denotes *dBu ma rang rgyud pa*, although Phya pa does not use the term *Rang rgyud pa* nor *Thal 'gyur ba* in his works. Further, I would like to analyse Phya pa's Madhyamaka doctrine in more detail and clarify his division of Madhyamaka school.

The ‘Vegetarianism’ movement in pastoral areas of Tibet: The problem of eating meat in making ‘real Tibetans’ in the contemporary time

Gaerrang

This paper explores the religious tradition of refraining from eating meat, the social and religious meanings of the current ‘vegetarianism’ movement, the process through which the current movement took place, the complexity and particularity of its manifestation, the condition under which it has become popular, and implications of the movement in the current social transformation of Tibetan people and their cultural landscape. The paper particularly explores the idea that Tibetan identity is formed not by what constitutes Tibetan culture and its people, but rather by what people imagine of Tibetan people and their culture. To fit this imagination of Tibetanness, some traditional practices such as eating meat, wearing fur clothes, and others, should be eliminated in order to fit the stereotyped image of Tibetans produced by non-Tibetans. The paper also explores a new idea of the ‘health’ of one’s physical body versus the ‘health’ of one’s spirit in relation to reincarnation and karma collection, a case in which a scientific term and a religious conception have encountered each other in a cultural politics of food consumption and identity formation in the context of Tibet. The ‘vegetarianism’ movement is a contemporary religious movement in the pastoral areas of Tibet, in which Tibetan khenpos and lamas have been trying to persuade herders as well monks to stop eating meat. Meat has long been a major part of the diet of lay Tibetans and for the majority of monks. Traditionally, barley flour, wheat flour, butter, cheese, and meat were the main foods, and meat in particular provided a great deal of energy for Tibetans who live on the Tibetan plateau with an average altitude of 4000 meters and very cold temperatures. Yet, with the intensification of commercial economic development in the pastoral areas of Tibet, recently other foods such as vegetables, fruits, rice, and many other highly processed foods have become available and integrated into the diet in many Tibetan populated regions. Even though the price of yaks/Tibetan sheep meat in market have increased to a level far beyond herders’ purchasing capacities, through the rising demand for yak meat in big cities near the Tibetan plateau, the slaughter rate of yaks and sheep increased significantly. Yet, Tibetan people have been eating meat as Tibetan herders do mostly slaughter yaks and sheep for their own consumption. The changes in Tibetan people’s food diversity and economic condition is simultaneous with the emergence of a new generation of Tibetan Buddhist leaders who grown up in new social conditions, in which Tibetan regions have been highly integrated with inland China, and in which Tibetan Buddhism has become the icon of Tibetan people in the increasingly globalizing world. It is this conjuncture that has produced religious movements like the ‘vegetarian’ movement.

The religious tradition of refraining from consuming meat has a very long history in Tibet, but it has only become a widespread phenomenon in the last several decades. In contemporary Tibet, among Tibetan Buddhist leaders who have been promoting the ‘vegetarianism’ movement, Tibetan khenpos Khenpo Tsullo (Khenpo Tsultrim Lodroe), from Larung Gar, Seda (Serrta) County, Ganzi (Dkar Mdzes) Prefecture, Sichuan Province, has been the most influential. As he speaks very good Chinese, drawing on extensive Chinese literature on scientific studies on diet and health, he has been encouraging Tibetan people to become vegetarian, from two perspectives. The first one is related to health. With the support of much scientific research on health and diet, he relates eating meat with diseases which is

grounded on two aspects. First, the biological structure of the human body is designed to eat vegetables rather than meat. Second, many meat products in the current market contain antibiotics and hormones that are very harmful to human bodies.

At the same time, his motivation for this 'vegetation' movement is similar to those of the slaughter renunciation movement (a movement in which herders have been asked to stop selling livestock to the slaughter market) in that eating meat is considered very sinful or an action that collects negative karma, because eating meat will ultimately lead more livestock to be slaughtered. He also boycotts eating meat for ethical reasons. Eating meat leads to lots of other sentient beings to be slaughtered, which is very cruel and unfair. He is particularly concerned about the new phenomenon in which people in inner China eat live small animals in very cruel and brutal ways, including eating monkeys' brains while they are still alive, cooking living fish in hot water, frying living chickens in hot containers, and stripping off the skin of frogs. In response to the religious teachings, in contemporary Tibet, many Tibetans, young and old, stopped eating meat in different time.

Bca' Yig: A Case-Study. The Monastic Constitution of the Philosophical College of Phan bde rgya mtsho gling Monastery.

Lucia Galli

Monastic constitutions (*bca' yig*) belong to a special type of Buddhist literature, regarding ethics and conduct within Tibetan Buddhist monasteries. As an expression of local administration, *bca' yig* outline the basic principles, customs, roles and rules governing the organization and operation of a monastic community. Despite bearing a close resemblance to *vinaya* rules, monastic constitutions represent a customized, local attempt to answer practical aspects of daily life in a complex socio-economic entity such as a monastery. In addressing basic issues of communal life and management, *bca' yig* provide an ethical code, turning general *vinaya* rules into a set of instructions for the conduct of religious communities.

The present study analyses the list of monastic ordinances and regulations of the philosophical college (*mtshan nyid*) Sgra dbyangs legs bshad gling at Phan bde rgya mtsho gling (also known as Dga' ldan bstan rgyas gling), as written in the second half of the nineteenth century by Mkhyen rab bstan pa chos 'phel and published in 1972 as a part of his collected works (*gsung 'bum*) by D. Gyaltzan and K. Legshay.

Founded in 1756 by Ngag dbang lhun grub dar rgyas (Lha btsun dar rgyas no mon han) - first reincarnation of the *sde srid* Sangs rgyas rgya mtsho - the monastery of Phan bde rgya mtsho gling was firmly placed within the political and religious network connecting the remote Inner Mongolian monasteries to Lha sa through the powerful A mdo Dge lugs pa strongholds throughout the Qing dynasty (1644-1911). Far from merely outlining rules and principles governing the administration and operation of the colleges they refer to, the information contained in the *bca' yig* allows scholars to cast a light on the intricate and often murky relations connecting monastic communities, especially those existing between “mother” and “child” (*ma bu*) monasteries. Through the identification of 'Bras spungs as “mother” monastery, the philosophical college is set within a web of power and connections, in which A mdo, and especially the Dge lugs pa stronghold of Bla brang, occupies a pivotal position. An analysis of *bca' yig* as source of understanding of the inner structures and working of a monastery represents therefore a valuable tool for a more comprehensive approach to Tibetan social history, given their importance in the establishment of formal relationships between “parent” monasteries and their branches.

This presentation is part of a larger, ongoing project on the history and development of Phan bde rgya mtsho gling and the role played by the major representative of the *sde srid* lineage of reincarnations, the Fifth Lama Tan Nho mtshar gzhan phan 'phul 'byung sangs rgyas rgya mtsho (1871-1944) in the complex scenario of the interrelationships between Tibet, China and Mongolia at the end of the Qing dynasty.

The *bca' yig* written by Mkhyen rab bstan pa chos 'phel represents the monastic regulations enforced on the mstan nyid college before 1920, when the Fifth *sde srid* qutuqtu Sangs rgyas rgya mtsho provided his seat with a new constitution. The eight volumes composing his work have been destroyed during the Cultural Revolution, with the sole exception of one copy, still conserved in Sku 'bum monastery, where I'm planning a fieldwork with the aim of retrieving and studying it.

The Problem of 'Irony' in Tibetan Literature: A Case Study of the 3rd Karmapa's *mgur*

Ruth Gamble

The word 'irony' is usually defined as a state of affairs, use of language, or use of dramatic narrative that is deliberately contrary to what is expected or meant. In Western literary and philosophical traditions, it has a very long history; first described by the ancient Greeks, it has been reworked many times, notably in the nineteenth century by people as various as the Romantic poets and the philosopher Friedrich Nietzsche, before being re-presented again in the twentieth century by a variety of post-modern thinkers and artists. These various approaches to irony have meant that a variety of artists and thinkers have both used and reflected on it in diverse contexts. These process have also created something of a continuing habit of irony, with irony continuing to be used in both the production and consumption of literature and thought, both scholarly and general up to the present time.

In the Tibetan intellectual and creative traditions, however, the situation is somewhat different. When those trained in the Western tradition encounter Tibetan literature, it may seem to them that as it is in their tradition, irony is also employed widely in this tradition. On first reading, it seems that a variety of Tibetan genres from various time periods also use irony. Closer investigation, however, suggests that in this tradition, by contrast to the West, there is little or no reference to the technique of irony in either literary or philosophical commentaries. There is not even any one Tibetan word that covers a similar semantic field to the word 'irony'. There are some Tibetan words that refer to a type of deliberate verbal irony which takes a form similar to the partially synonymous English word 'sarcasm', but none that include a direct sense of situational or dramatic irony. This means that for a reader of Tibetan literature trained in the Western tradition, what seems at first glance to be very familiar may not, after further investigation, be as familiar as they first thought. It also means that if such a reader wants to approach this literature contextually, and not merely apply assumed, Western cultural norms to what they are reading, they need to be mindful of the Tibetan context from which what looks like irony has developed.

This paper will begin to look at 'irony' in the Tibetan context through the lenses of these interlocking problematics. It will do this by first outlining those Tibetan concepts that have some overlap with irony, and discuss why none of them quite fit the definition of irony. It will look, for example, at some of the words that reflect a sense of verbal irony – words like *zur za*, *ldem pa* and even *lden tshig* – and discuss how these are used differently in the Tibetan context from the word 'irony'. It will then suggest that perhaps the closest Tibetan word to irony may be one specific meaning of the commonly used word *ngo mtshar*, which is often translated as 'strange', and that perhaps this sense of 'strangeness' is linked specifically to certain perspectives on reality that have been influential in the Tibetan intellectual tradition.

In order to do this, it will make specific reference to the songs, or *mgur*, of the third Karmapa hierarch, Rang byung rdo rje (1284-1339), and the possible links between his use of irony and the *mahāmudrā* tradition. In this context, it will look specifically at the *mahāmudrā* [anti-]doctrine that the final truth is unsayable, and the way that this creates what could either be interpreted as a fundamental irony or implicit 'strangeness' to reality for its subscribers.

To establish the relationship between strangeness and irony, this paper will look at the differences between Rang byung rdo rje's seemingly ironic presentation and some Western examples of irony, before looking at the specific

ways in which Rang byung rdo rje uses irony/strangeness. It will examine how, for example, Rang byung rdo rje's sense of strangeness shares with Socrates's irony a general distrust for the intrigues of everyday goals, but that it is ultimately different in that Rang byung rdo rje does not believe words can reflect the greater, truer meaning Socrates suggests they are capable of evoking.¹⁷ It will show how there are also many echoes of the Romantic presentation of irony in Rang byung rdo rje's poetry, especially the way that he too suggests a link between metaphor and language, and even uses metaphors to engage paradox, but that unlike the Romantics, Rang byung rdo rje did not engage with strangeness to encourage creativity, but rather to deconstruct the very metaphoric language that Romanticism sought to encourage.¹⁸ In this deconstruction, the paper will go on to say, his ironic approach is perhaps closest to the type of irony advocated by Jacques Derrida, an irony that undermined the "illusion of relative stability" that language creates.¹⁹ It will also suggest that his irony is close to the form of irony present in the work of the philosopher from whom Derrida derived this idea, Friedrich Nietzsche, who - in a quote that could easily have come from Rang byung rdo rje's work suggested that, "Truths are illusions which we have forgotten are illusions."²⁰

Even in this case, however, it will conclude that the framing of the discussions in which these thinkers were engaged were so overwhelmingly different that their "irony" and "strangeness" must be approached as different phenomena. While both Nietzsche and Derrida's discussion of scepticism is positioned within a project that has sought to deconstruct the "truths" of first metaphysics and then structuralism, Rang byung rdo rje's scepticism is framed within the relatively conservative constraints of a Buddhist tradition that sought to preserve its heritage while deconstructing reality. This tension inherent in Rang byung rdo rje's strangeness/irony is particularly evident, the paper will argue, in Rang byung rdo rje's approach to the guru (Tib. bla ma).

¹⁷Claire Colebrook. *Irony*. pp. 2145.

¹⁸*Ibid.* pp. 4670.

¹⁹*Ibid.* p. 100.

²⁰This quote is taken from an 1873 essay by Nietzsche called "On Truth and Lies in a Nonmoral Sense". It has been quoted many times since its publication. One of these instances is in Claire Colebrook's book on *Irony*. [p. 97] Translations of the essay from which it is taken can be found in most Nietzsche Readers. See, for example: B. Magnus and K. Higgins. *The Cambridge Companion to Nietzsche*. (Cambridge: Cambridge University Press, 1996). p. 30.

Cultural and artistic features of Mongolian Buddhism

Purevbat Gankhuu

When adopting Buddhism, most countries applied their own attributes according to their own traditional customs and cultural backgrounds. Buddhism in different countries thus differs according to their cultural and historical aspects. In this paper we focus on four of these unique aspects.

1. Construction of monasteries and Mongolian architectural traditions

At the beginning of 20th century, there were over 1000 monasteries in Mongolia housing 100000 lamas. In Inner Mongolia, there were a further 1800 monasteries that were home to 150000 monks. There were also many other monasteries in Buryatia, Tuva and Kalmykia. Round temples resembling the traditional Mongolian yurt emerged as a common architectural form.

2. Writing traditions When Mongolians adopted Buddhism, they translated scriptures and composed new writing systems to record them. For instance:

- Pags-pa Lama Lodoijaltsan (1235-1280) composed the “Durvuljin script” by decree of Khubilai Khan.
- Zaya Pandita Namkhajamts (1599-1662) of Oirad Mongolia composed the “Tod script”, recording many texts in this new script and distributing these throughout Western Mongolia for their popular use.
- Undur Gegeen Zanabazar of Khalkha Mongolia composed the “Soyombo script”, which he used to transcribe Buddhist texts.
- A team of approximately 50 Mongolian translators translated the complete teachings of the Buddha by decree of Ligden Khan in 1629, which were printed in 1717-1720. About 200 translators translated the Mongolian Danjuur from 1742 to 1749, which was printed by woodblock process.

Mongolian saints learned to read in Sanskrit, Manchu, Tibetan and Chinese languages and composed many texts in those languages. Current research indicates that over 300 lamas wrote in Tibetan. Mongolian monks also recited Buddhist prayers in the Mongolian language.

3. Lamas’ dress and ornaments

The tradition of the Mongolian lamas’ dress is very rich and has many categories. Such dress includes ordinary, ceremonial, seasonal, and other types of garments that vary according to the weather, local customs, monastic order, and rank.

4. Cultural heritage

Mongolians produced a large number of artistic masterpieces by painting, carving, sewing and drawing.

The present article aims to highlight the value of the Mongolian contribution to the cultural heritage of the world and to identify the local cultural features of Mongolian Buddhism.