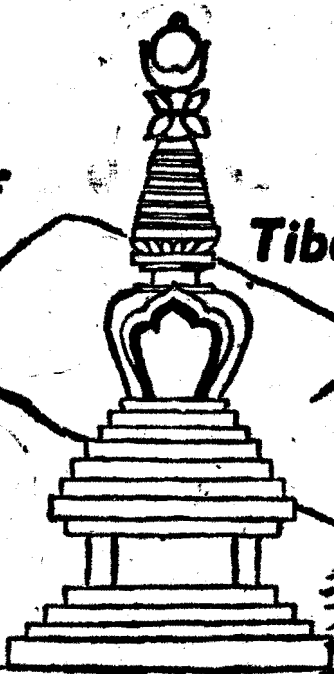


Bulletin of

Tibetology



VOL. XI

No. 1

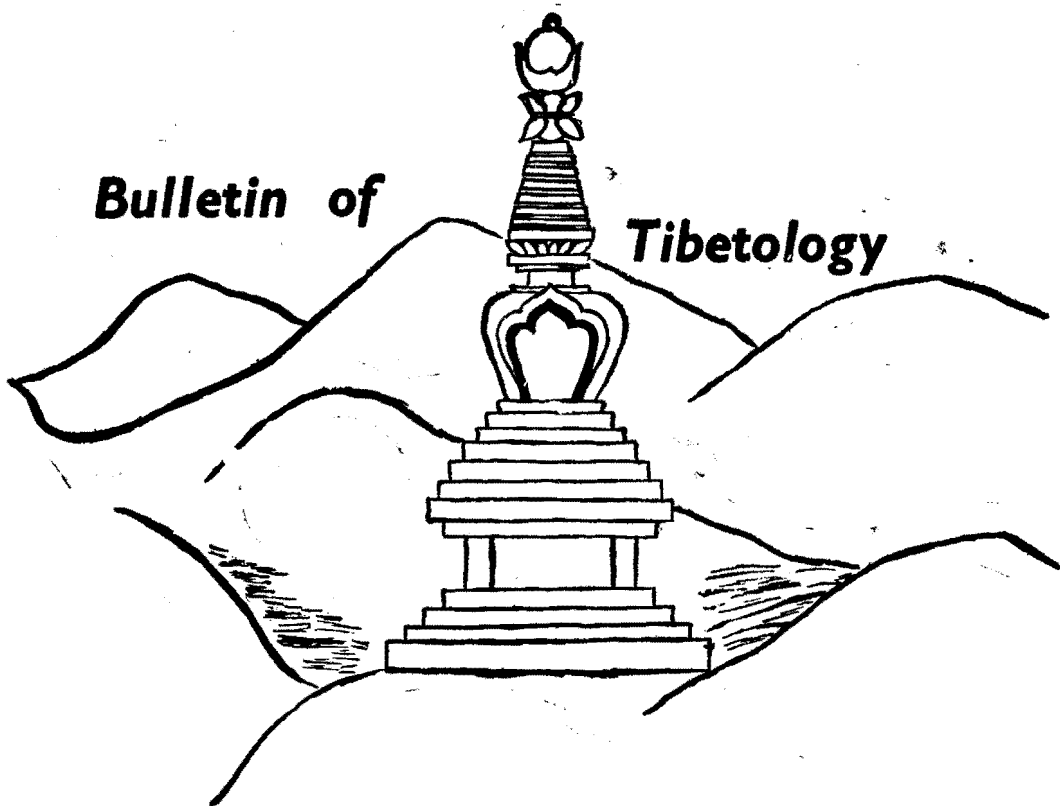
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NAMGYAL INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM.

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PRINTED BY THE MANAGER, SIKKIM DARBAR PRESS
AND PUBLISHED BY THE DIRECTOR, NAMGYAL
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Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Namgyal Institute of Tibetology.]

BUDDHIST STUDIES IN CZECHOSLOVAKIA

—JOSEF KOLMAS

Though Czechoslovakia is a small country placed right in the heart of Europe having no free access to the sea, her Asian studies enjoy an admirably long and brilliant tradition. This is largely true of Near East, Indian and East Asian Studies. The reason for this may be that this small country has ever been, since time immemorial, a source of rich traditions of culture, learning, democracy, humanism and social progress and the Czech intelligentsia have always shown a keen interest in learning about other countries' cultural legacy which had been then readily transferred and interpreted to the Czech people.¹

The age-long Indian erudition in philosophical and religious doctrines, however, could not escape attention of the Czech scholars both during the period before obtaining independence in 1918 and in course of the unheard of upsurge of Oriental studies in free Czechoslovakia after the World War II. The origin and development of Buddhist studies in this country though less stormy and confined almost exclusively to Buddhism of India, in lesser extent to its features in China, Tibet, Korea, Japan, Mongolia and elsewhere, then proceeds arm in arm with other developing Indian disciplines. But this could not happen until these disciplines abandoned their one-sided linguistic orientation which so dominantly brandironed almost all works of our Indologists in the past century.²

The Czech reader for the first time could avail of the opportunity of acquainting himself with Buddhist topics in the work of a religious and social reformer TOMAS of Stitny (1335-1409) who translated from Latin the erstwhile in Europe very popular story about *Barlaam and Josaphat*. The work is a classical presentation of a Buddhist legend in Christian attire which narrates about the Buddhist Prince Josaphat being converted to Christianity by the hermit Barlaam. It appeared in our country for the first time in 1392. In the following centuries the Czech reader but sporadically could acquaint himself with India, her customs and religion. Thus about 1400 the Czech translation of Marco Polo's *Million* was published, and about ten years later, about 1410, the translation of Mandeville's *Travels*, in 1528 appeared the Czech edition of *Panchatantra* prepared by MIKULAS of Hodiskov (died 1546) and others. The favourite romance about Barlaam and Josaphat has appeared several times during the 16th century; it was even rewritten as a play and frequently staged chiefly by Jesuit colleges in Bohemia and Moravia. The last critical edition of this work was published in Czechoslovakia in 1946.

The founder of the Czech Indian studies is to be considered KAREL PRIKRYL (Carolus Przikryl, 1718-1785), a member of the Jesuit Mission and Director of the Archbishop's Seminary at Goa, author of the first Latin written grammar of the Konkani dialect of the Marathi language (*Principia linguae brahmanicae*).³ This work later played an exceptional role in forming the philosophical concepts of the founder of Slavonic studies J. Dobrovsky (1753-1829). The first original works on Sanskrit did not appear until the first half of the 19th century: in 1823, a study by A. JUNGSMANN (1775-1854), titled *O sanskritu* (On Sanskrit), and in 1831 a book by the Slovak author J.S. TAMASKO (1801-1881), called *De causis linguae sansritae* (On the origins of the Sanskrit language). The second half of the same century brought already the first translation from this language (fragments from *Mahābhārata*, *Rig-Veda*, *Hitopadesha* and others). In the same period a philosopher F. CUPR (1821-1882) wrote his three-volume opus on Indian philosophical systems and their relation to Christianity, *The teachings of ancient India* (Prague 1876-1878, in Czech) and the linguist C. SERCL (1843-1906) his book about the life in ancient India, *From the life of the ancient Indians* (Prague 1889, in Czech). The same author wrote also his well-known textbook of Sanskrit grammar published in Russian in 1873.

The most opulent scholarly production in Indology and Buddhist studies is closely related with the names of two prominent Indologists of Prague, Moriz Winternitz who was professor of Indian studies at the German University in Prague, and Věnceslav Lesný, professor of the same discipline at the Czech Charles University in Prague and later Head of the Oriental Institute. The two scholars belonged to the very few Indologists throughout the world capable of embracing the Indian problems in their full width and profundity.

MORIZ WINTERNITZ (1863-1937) is author of a monumental three-volume work, thus far unsurpassed as a whole, called *A history of Indian literature* (Calcutta 1927, 1933 and 1959; according to the original German edition, Leipzig 1905-1922). The second and the most comprehensive part of the work (673 pages in the English edition) is wholly devoted to the Buddhist and Jainist literature. The author wrote another two major works relating to Buddhism and presenting this doctrine in the light of its original texts. The first book is called *Der altere Buddhismus nach Texten des Tipitaka* (Tübingen 1929), the second *Der Mahayana-Buddhismus. nach Sanskrit-und Prakrittexten* (Tübingen 1930). M. Winternitz also became popular with editing the ancient Indian literary texts and compiling a comprehensive and very useful Index to the series *The Sacred Books of the East*. (A general index to the names and subject-matter of the Sacred Books of the East, Oxford 1910). He also took an active part in the development of Indian studies in India where he

acquired much esteem because of his great knowledge as well as the remarkably rich literary production.⁴

VINCENC LESNY (1882-1953), a well-known scholar in international Indian studies, besides his profound philological treatises devoted to Sanskrit, Avestan, Old Persian, Middle Indian Prakrits, Pali, Bengali and the Gypsy language, a great number of travel books, many translations (chiefly of the Bengali poet R. Tagore but also e.g. *Dhammapada* and other more), his extensive scientific-organizational and editorial activities (he was for many years Director of the Oriental Institute, founder of the Czechoslovak-Indian Association, Dean of the Faculty of Philosophy in Prague and Olomouc, initiator and long time Chief Editor of the popular-scientific monthly *Nový Orient* appearing now in 29th year etc.), indulged in research of Indian history and ancient, largely Buddhist, literature. He was the first of Czech Indologists who made Buddhism, its doctrine and history to his regular programme. The results of his studies were then incorporated into a book called *Buddhism. The Buddha and the Buddhism of the Pali canon* (in Czech) for the first time published in Kladno 1921 and twenty seven years later in a substantially supplemented and re-written edition (445 pages) titled *Buddhismus* (Prague 1948, in Czech). In this book of his V. Lesny analysed the original Buddhism of the Pali canon and pursued the development of this religion both in India and elsewhere.⁵

The problems of Buddhism were but marginally treated by another prominent Czech scholar in Indian studies, OTAKAR PERTOLD (1884-1965), professor of comparative religion at the Charles University and author of popular travel books. His main scholarly interest concentrated on the Indian Jainism and on religious questions of Ceylon as well. His are such great works as *The place and importance of Jainism in the comparative science of religions* (Bombay 1922), *Religions of the uncivilized nations* (volume one of a series *An outline of the history of the world's religions*, Prague 1925, in Czech) and others. Professor Pertold is also author of the first Czech textbook of Hindustani in two volumes (Prague 1930 and) 1939.⁶

The Chair of Indology at the Charles University vacated by the late Professor Lesny was succeeded by his erstwhile pupil OLDŘICH FRIS (1903-1955) who made himself notorious by his excellent translation of Old Indian and Middle Indian poetry. The Czech reader appreciated, besides other works, his translation of selected pieces from the Pali collection *Songs of the Elder Monks and Nuns* (*Theragatha and Therigatha*) published in the anthology of old Indian lyrics *Love and Selfdenial* (Prague 1948, in Czech).

Out of numerous pupils of Professor Lesny only IVO FISER (born 1929) is now active with the edition of a comprehensive Pali

Dictionary in Copenhagen, faithfully held to the study of Buddhism and its literature. One of his first works of this field is a study called "The problems of the setthi in Buddhist Jatakas" (Archiv orientální XXII 1954, pp. 238-266). One recent work of his deals with Old Indian erotics (*Indian erotics of the oldest period*, Prague 1966).

A very novel contribution to the study of Buddhism, its philosophical essence and concepts of the universe, of that which makes the ancient Eastern doctrine topical and close to the present day spiritual atmosphere in Europe, is the work of a Marxist philosopher ZBYNEK FISER (born 1930) simply called *Buddha* (Prague 1968, in Czech). The author argues that Buddhism had faced questions which only now the European thinking has approached in its own development and just in this issue he sees the very actual effectiveness of Buddha's teachings.

To elucidate the most glorious period in the history of Indian Buddhism was the object of a monograph by two young talented students of Indian studies, JAN FILIPSKY (born 1943) of the Oriental Institute, Czechoslovak Academy of Sciences, and JAROSLAV VACEK (born 1943) of the Faculty of Philosophy, Charles University who studied the life and time of Ashoka (*Ashoka*, Prague 1970, in Czech). They analysed pre-Ashokan India, depict Ashoka's life and attitude to Buddhism of which he was an ardent propagator and point out the historical and art monuments of the oldest period of Indian Buddhism. In this connection an exceptional attention is given to Ashoka's inscriptions on rocks and columns, the so-called minor and other inscriptions.

The records of Chinese Buddhist pilgrims of their travels to the holy places of India have always been regarded as the first class source information on India and especially about the position of Buddhism there. The first of these travels, Fa-shien's Travels bringing countless news about Buddhism in North-west, Central and East India in the break of the 4th and 5th century A.D., is available even in a broadly commented Czech translation (*A record of the Buddhist countries*, Prague 1972), prepared by a member of the Oriental Institute JOSEF KOIMAS (born 1933).

The journey of a Korean Buddhist monk Hye-ch'o (the first half of the 8th century) to India was described in an article by JOSEF SRAM (born 1933) titled "Hye-ch'o's pilgrimage to India" (*New Orient Bi-monthly* II/4, Prague 1961, pp. 120-123) accompanied by photographs of the Korean Buddhist art.

PAVEL POUCHA (born 1905), scholar of Indian studies of elder generation whose scientific development took course via Tibet and Inner Asia to the Mongols, furnished a valuable contribution to the knowledge of Buddhism in its Tibetan form (Lamaism), or in that still persisting nowadays in Mongolia or China. They are the following works: an article "Das tibetische Totenbuch im Rahmen der eschatologis-

chen Literatur'' (*Archiv orientální* XX, 1952, pp. 136-162) and two travel books, *Thirteen thousand kilometres through Mongolia* (Prague 1957, in Czech; the same in German, Leipzig 1960) and especially *Into the depths of Asia* (Prague 1962, in Czech),⁷.

The Tibetan studies in the traditional channels are, as a rule, closely connected with the study of Buddhism or Lamaism. Here also two catalogue projects can be mentioned, by J. Kolmas *Tibetan manuscripts and blockprints in the library of the Oriental Institute Prague* (Prague 1969), and chiefly his *Prague collection of Tibetan prints from Derge* (2 volumes, Wiesbaden-Prague 1970), which supply information about the rich collections of Tibetan canonical and non-canonical literature in Prague.⁸ *A genealogy of the kings of Derge* (Prague 1968) by the same author is of importance also for the study of history of the Lamaist sect Sa-skyapa in Eastern Tibet.

Finally, it should be stressed that Czechoslovak authors brought also their humble share to the knowledge of Buddhist art and iconography. Above all two works of late LUMIR JISL (1921-1969), *Tibetan art ancient Mongolia* (Prague 1961, in Czech). In this connection also two beautifully arranged artistic publications should be named, viz. by JAROSLAV BARINKA (born 1931), *The art of ancient Korea* (Prague 1962, published also in French and in German) dealing among others with Buddhist sculpture in Korea in the period of Koguryo and Silla, and by MILOSLAV KRASA (born 1920), *The temples of Angkor* (London 1963, published also in French, German and Russian); here belongs also the collective work by Prague scholars in Indian studies, published by DUSAN ZBAVITEL (born 1925) titled *The wisdom and art of ancient Indians* (Prague 1971, in Czech) where the problems of Buddhism are discussed in a separate chapter.

Apart from this brief recital of some works by Czechoslovak authors on Buddhism I am compelled—much to my regret - leave out a number of minor works, e.g. articles, entries in general and literary encyclopaedias or some other contributions, as well as all that of our popular and scientific production dealing with Buddhism but superficially or indirectly. The kind reader will surely realize my doing so solely under observance of the limited space given me in this journal. All interested persons can avail of more literature references in the attached Notes where they will find incomparably more than that which could be included in this brief survey.

NOTES

1. Generally to the history of Czechoslovak Oriental Studies, see D. ZBAVITEL, *Oriental Studies in Czechoslovakia* (Prague 1959, also in French, German and Russian), J. MAREK -T. POKORA, "Asian studies in Czechoslovakia" (*Journal of Asian Studies* XXII, 1963, pp. 357-366) and M. OPLT (ed.), *Asian and African studies in Czechoslovakia* (Moscow 1967), and other reference cited therein.
2. For Indian and partly Buddhist studies in Czechoslovakia, see p. POUCHA, "L'indianisme et les études concernant la Haute Asie et l'Asie Centrale" (*Archiv orientální* XIX, 1951, pp. 182-206, 10 plates), J. JAVURKOVA, "Indological studies in Czechoslovakia" (*United Asia* VII/3, 1955, pp. 164-169), V. PORIZKA, "A glance at Indian studies in Czechoslovakia" (*Journal of the Asiatic Society of Bengal* XXX/2, 1956, pp. 35-37), and above all a brilliant historical study by a well-known Czech Indologist M. KRASA, *Looking towards India*, Prague 1969 (Preface by Tara Chand), which pursues the mutual Indo-Czechoslovak contacts in all aspects and general historical perspective.
3. Cf. J. PEREIRA, "Principia linguae brahmanicae. A grammar of standard Konkani. Karel Prikryl. Edited with an introduction by Jose Pereira, Benares" (*Archiv Orientalni* XXXVI, 1968, pp. 625-684). Additionally also the study by M. KRASA, "First Czech scholar in India" (*ibid.*, pp. 609-624).
4. Cf. O. STEIN - W. GAMPERT, "Bibliographie Moriz Winternitz 1884-1933" (*Archiv orientální* VI, 1934, pp. 275-291) and "Bibliographie Moriz Winternitz II. 1933-1937 und Nachtrage" (*ibid.*, IX, 1937, pp. 225-228). See also W. GAMPERT, "Moriz Winternitz" (*Indian historical Quarterly* XIV/2, 1938, pp. IX-XXI).
5. Cf. P. POUCHA, "Vincenc Lesny : Bibliography 1909-1948" (*Archiv orientální* XVI, 1948, pp. 149-161).
6. Cf. V. PORIZKA, "The seventieth anniversary of the birth of Professor Otakar Pertold" (*Archiv orientální* XXII, 1954, pp. 161-175).
7. Cf. J. KOLMAS - J. SIMA, *A bibliography of Pavel Josef Pourcha's works* (as of 31st December, 1970), Prague: Department of East Asia, Oriental Institute of the Czechoslovak Academy of Sciences, 1970.
8. Cf. also *Bulletin of Tibetology* VIII/2, July 1971, pp. 13-19.

THE MAIN FEATURES OF THE TIBETAN DIALECT¹

—by Dr Richard K. Sprigg

'One curious result of the cold should be mentioned here, namely its effect upon the speech of the people. A peculiarity of the language of the Tibetans, in common with the Russians and most Arctic nations is the remarkably few vowels in their words, and the extra-ordinarily large number of consonants: for example, the Tibetan name for Sikkim is "Hbras-Yongs", Indeed, so full of consonants are Tibetan words that most of them could be articulated with semi-closed mouth, evidently from the enforced necessity of keeping the lips closed as far as possible against the cutting cold when speaking'. This remarkable statement was made by the Chief Medical Officer of the Younghusband Expedition, Col. L.A. Waddell, in his book 'Lhasa and its mysteries' (p. 144), published on his return from Lhasa in 1905.²

Waddell's account of the relative richness of the Tibetan language in consonants was very much wide of the mark; he was confusing sound with symbol. Though the Tibetan name for Sikkim does indeed have eight consonant symbols to two vowel symbols, in the pronunciation of the Lhasa dialect it has only four consonant sounds to two vowel sounds. A more striking case is the pronunciation of *dbus*, the name of the province in which Lhasa stands, in the Lhasa dialect. In spite of being written with three consonant symbols to one vowel symbol it is pronounced with one consonant sound (initial glottal plosive) to one vowel sound, though it is true that in the Balti dialect of Tibetan, spoken in Pakistan, there is a pronunciation [rbus], with three consonant sounds to one vowel sound.³

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1. Based on a paper read at the Namgyal Institute of Tibetology, 16th March 1974. [The paper was illustrated with tape-recordings of examples in the Balti, Golok, and Lhasa dialects.]
 2. I have incidentally a personal link with Col. Waddell through my wife's grandfather, David Machonald, who was his Tibetan interpreter on the Expedition, and helped him to arrange the collection of articles brought back from Lhasa for the Royal Asiatic Society of Bengal.
 3. Cf. 'The role of R in the development of the modern spoken Tibetan dialects', *Acta Orientalia Hungarica*, xxi, 3 (1968), 304 n.8

A prominent part in the study of Tibetan, and in dialect comparison, has been taken by Hungarians. The first Tibetan-English Dictionary was produced by a Hungarian, Csoma de Koros, in 1834, after spending some considerable time in Baltistan; and, since then, G. Uray and A. Rona-Tas have compared and classified the spoken dialects, former distinguishig four main groups, and the latter two main groups. They have an advantage over me in the number of dialects studied; but I have an advantage over them in that my more limited studies were made at first hand.

I began my study in the United Kingdom with Rinzin Wangpo, a Tibetan scholar, born in Lhasa, and nephew of Tharchin Babu, the well-known Tibetan printer, in 1948 and continued it with him in Kalimpong, Darjeeling District, in 1949 and 1950. In the latter year I was granted permission by the Government of India to spend three weeks at their trade agency at Gyantse, in the Tsang province of Tibet. Most of the people there spoke the Tsang dialect of Tibetan, markedly different from the dialect of the capital, Lhasa; but all the members of the official class there spoke the Lhasa dialect; and both the Governor of Gyantse and the Abbot of the Pengor Chorten Monastery helped me, and made recordings on my wire-recorder.

My study of Sikkimese was very limited. I spent only one day on it, working with the son of the late Lingmo Kaji; but at least that was enough for me to hear for myself the well-known feature of the Sikkim dialect whereby words spelt with *khr* and *gr*, e.g. *khrag* 'blood', are pronounced with [khj-] and [gj-], for the most part, as though they were written *khy* - and *gy*-; and, correspondingly, words written with *phr*-and *br*- e.g. *phrug* 'offspring' are pronounced with [phj-] and [bj-], as though written *phy*- and *by*-.

A month in Thyangboche and Namchi Bazaar in 1956 enabled me to study the Sherpa dialect on the spot, with a young monk, Tenzing Lodroo, of Thyangboche monastery. Unfortunately, my tape-recorder broke after the first ten minutes of recording; but I was able to bring away detailed notes of the dialect, perhaps the most important feature of which is that, unlike the Lhasa dialect, it has three different verb forms, each corresponding to one of the three verb roots of Classical Tibetan, e.g. '*gengs/bkang/ khong* 'fill'.

The West Pakistan Government refused me permission to go to Baltistan, in 1964-5, to study the Skardu and the Khapalu dialects of Balti Tibetan on the spot; so I had to be content with studying, and recording, material in both dialects in Rawalpindi, with Fakir Hussein, a 17-year-old student and radio-announcer, and Abdul Karim, my servant, during five or six months.

After the Sikkim Coronation, in 1965, I returned to Gangtok, to this Institute, to spend seven or eight days working with the learned Lama Dodrupchen Rimpoche on his dialect of Tibetan, the Golok dialect, spoken in the extreme north-east of the Tibetan language area, near Amne Machen and the Koko Nor.

The Khampa dialects I have, I regret to say, not studied at all apart from an hour or two with Sangye Tenzing, one of the Bon monks who were formerly at my College in London, the School of Oriental and African Studies.

One of the most interesting features of Balti Tibetan is that it has pronunciations with (phr-) and (br-) corresponding to the Classical Tibetan *phr-* and *br-*, e.g. *phrug* 'offspring' and *brag* 'rock', where other Tibetan dialects have (thr-) and (dr-) In the case of words spelt with *kh-* and *gr-*, though, e.g. *khrag* 'blood', *gri* 'knife', the Skardu dialect of Balti has pronunciations with (thr-) and (dr-); and among all Tibetan dialects, it is only the Khapalu dialect of Balti that has pronunciations with velar plosive initials, (khr-) and (gr-), so closely resembling the spelling, and suggesting that it was on pronunciations such as the Khapalu that Tibetan spelling was originally based, at least in this respect.

Another important respect in which Balti, or, rather, the Skardu dialect of Balti, supports the orthographic distinctions made in literary Tibetan is that it has syllable final consonants [-ks], [-ps], [-ms], etc. corresponding to *-gs*, *-ngs*, *-bs*, and *-ms*, and, therefore distinguishes lexical items having these finals, e.g. *lcags* 'iron', from those having [-k], [-p], [-m], and corresponding to syllables in *-g*, *-ng*, *-b*, and *-m* ⁴.

The Golok dialect makes what I believe to be a unique contribution to Tibetan dialect comparison, and to the reconstruction of a 'common Tibetan' preceding the various modern dialects, through its word-initial clusters containing a labial nasal, [mkh-], [mg-], [mthr-], etc. which it distinguishes from word-initial clusters containing a nasal that is homorganic with the following plosive or affricate, [nth-], [nd-], [mph-], etc. In this way it supports the orthographic distinction between *mkh-*, *mg-*, *md-*, etc. and *kh-*, *g-*, *d-*, etc. in literary Tibetan.

Another important contribution that Golok makes to the reconstruction of an earlier stage of the Tibetan language is to be found in the present and past tense forms of verbs; e.g. *lta/bltas* 'look at'. In other Tibetan dialects the initial consonants of the present tense are pronounced in exactly the same way as those of the past tense form, so that

4. Cf. 'Balti-Tibetan verb syllable finals, and a prosodic analysis', *Asia Major*, New Series, XIII, 1-2, 187-201.

lt- and *blt-* are pronounced the same; but Golok makes a difference: *lt-*, for example, is pronounced something like [hrt-] and *blt-* something like [ft-].

One of the most interesting features of Tibetan dialects, especially from the point of view of general linguistic typology, is whether (or how far) they are tonal, and make pitch distinctions that correspond to a difference in the meaning of words. The position of the Tibetan dialects seems to correspond -roughly- to that of the Scandinavian languages: all the dialects of Swedish are tonal; nearly all the dialects of Danish are non-tonal; and Norwegian comes in between these two extremes, with some tonal dialects and some non-tonal dialects. Correspondingly, Lhasa Tibetan is a tonal dialect of Tibetan, Golok is non-tonal, and Balti might be said to be slightly tonal⁵. In Lhasa Tibetan, though, the pitch level distinction, between an upper range and a lower range, does not apply to the second syllable of a polysyllabic noun. e.g. the second syllable of both *mchod-me* 'butter lamp' and *khal-rta* 'pack horse' has the higher pitch level, though, elsewhere, the lexical item *me* 'fire' has the lower pitch and the lexical item *rta* 'horse' has the higher, e.g. *me-mda* 'gun' [fire arrow,] *rta-pa* 'horseman'. In Balti it is only in disyllabic and trisyllabic nouns that a lexically significant difference in pitch level is made; and, even then, only about ninety nouns depart from the normal low-high pattern by having a high-pitch syllable initially, e.g. (low-high) [ato] 'father' (honorific), (high-high or high-low) [ata] 'father' (non-honorific)⁶.

What emerges from the comparative study of the Tibetan dialects is that the orthographic forms of literary Tibetan, complicated though such forms as *bsdad* 'stayed' and *brgyad* 'eight' appear to be, can be supported by one or other of the dialects in spoken use today, especially such conservative dialects as Balti and Golok. In fact this study suggests that the ancient Tibetan phoneticians who devised the original spelling system of the language, its early orthography, were highly skilled indeed.

In this paper I have concentrated on the phonetic aspects of some of the dialects, on their pronunciation features; but I should not wish to give the impression that dialect comparison consists of phonetic

5. Cf: 'Verbal phrases in Lhasa Tibetan— I' Bulletin of the School of Oriental and African Studies, XVI, 1 (1954), 134-56, 'The tonal system of Tibetan (Lhasa dialect) and the nominal phrase' BSOAS, XVII, 1 (1955), 133-53, and 'Lepcha and Balti Tibetan: tonal or non-tonal languages, AM, NS, XII, 2 (1966), 185-201.

6. Cf. 'Lepcha and Balti Tibetan' (note 5).

study only. There is also the question of differences in vocabulary - lexical differences -, whereby the word for 'house' in the Lhasa dialect is *khang-pa* (non-honorific) or *gzim-shag* (honorific); but the Sikkimese word is *khyim*, much more like the literary Tibetan form. There are also considerable grammatical differences to be taken into account, especially differences in syntax. These, however, should form the subject of a separate paper.

In this paper I have emphasized the importance, because of their conservatism, of the more remote, and well-known dialects such as Balti and Golok, as against the much more widely known Lhasa dialect, which Dr Tshewang Pemba, in his book 'Young days in Tibet', speaks of as 'the "Oxford accent" of Tibetan'.

THE MAHAYANA PRACTICE OF THE KEEPING OF THE EIGHT PRECEPTS

(the Uposhatha Fast)

This method of giving the precepts is in accordance with the Sutras, and according to the tradition established by the Gelongma Palmo, known in Sanskrit as the Bhikshuni Srimati, who lived in India in the fourth century. A.D.

It is the method now followed by the Tibetan Buddhists of the Kagyudpa tradition.

Translated by Gelongma Karma Khechog Palmo helped by lama Karma Thinley Rinpoche. (the HYMN TO CHENREZI, with the help of Topgah Rinpoche).

THE PRACTICE OF KEEPING THE EIGHT FASTING PRECEPTS

In the Tibetan Mahayana tradition, of all four sects, it is customary for lay devotees and others to keep the Eight Precepts for a period of two days.

This method is described here as practised by the Kagyudpa Line of which the Head Lama is His Holiness Gyalwa Karmapa.

NAMO LOKISHWARAYA INTERDUCTION

This Nyungnes (Uposhatha) Fast is kept for a period of two days. If the time is short it may be kept for one day, when it is called Nyesnes. If at all possible it is better to take it first from a Lama who has the Nyungnes Line of Ordination.

It can otherwise be taken from the Buddha, imagined in the sky in front of one, imagining also the Lama (Chief or Tsawi Lama) in the sky.

It is taken in the very early hours of the dawn, when the light is just enough to enable one to see the lines on one's hand.

CONCERNING THE TAKING OF MEALS

I. ON THE FIRST DAY

It is advisable to begin eating the heavy meal of the day at 11 a.m. and finish before twelve midday. An early breakfast is also taken after the vows and first *puja* is complete (or during the *puja*). No food should be taken after midday.

After twelve midday, only liquids are to be taken, like water, tea, fruit juices. In the strictest practice, no milk at all is used. No animal or non-vegetarian food is to be taken, including eggs.

II. ON THE SECOND DAY

Nothing whatsoever to eat or drink is taken the whole day. No water either. Mantras and prayers may be said aloud if you wish, either alone or with a group of fellow practisers (mantra chanting; puja etc.) Nothing is otherwise to be said, and this vow of silence is to be kept until dawn on the third day, after the fast is broken.

III. ON THE THIRD DAY

As soon as in the first light of the dawn the lines of the hand can be seen, the fast may be broken. In a hot country, this is about 4.45 a.m. (in the summer season). In the winter time or the cold season, the time can be decided locally. The fast is to be broken by drinking water from the Bumpa or Ceremonial Vase on the shrine, if there is one.

CONCERNING THE TAKING OF BATHS

According to the strictest practice, while it is still dark, before the dawn breaks, a bath is taken. This is suitable for hot climates. In Tibet or in the Himalayan areas it is usual to take a bath the afternoon before. On the second day of the fast, it is customary in the mountain areas not to take a bath. This custom need not be followed where a daily bath is a necessity (in hot climates). On the second day of the fast, the presence of the lama is not strictly necessary, and the vows may be taken from the Buddha and Lama imagined in the sky before one.

INTRODUCTION ACCORDING TO THE TIBETAN TEXT

If you are keeping these Uposita or fasting vows of the Eight Precepts for one or two days, on the shrine make a Mandala circle of the Eight-petalled Lotus on a white ground.

If you are in retreat and have not got a mandala, you may arrange eight tiny heaps of rice in a circle on a piece of white cloth. Place a heap in the centre.

On top of the Ceremonial Vase (Bumpa) place a red flower. If this is not available, a leafy twig from a good tree or plant, sweet-smelling and without thorns, will do.

Before the Buddha or Chenrezi, the Greatly Merciful one, and the Mandala, place a butter-lamp (or candle or any light) and one (or seven) small bowls of water (metal bowls or glass finger bowls would do).

Place a round Torma (Torma Dumpo) in the centre, behind the Mandala. Note: a torma is a symbolic offering, moulded in roasted flour mixed with butter. This particular one is round and tapering with four petals at the base.

If there is not torma available, or the practiser does not know how to make one, then make a small pile of flour with a piece of butter balanced on top.)

The Bumpa or Initiation Vase should be in the centre of the Mandala (preferably balanced on a tripod).

If a Bumpa is not available, then a glass of water or a slender vase, thin at the top and round at the bottom could be substituted. Place the red flower or twig of leaves on this (stem in the water). This is used to sprinkle the purificatory water on the shrine, and offerings and inside the room.

It is important to remember that while we should offer the purest and best we reasonably can, any shortcomings can be made up by imagining them as most beautiful and perfect..... "offerings as the Gods make them".

The actual thing we offer is of less importance than the intention. Wash your hands and feet and face ("the five things") See that the room is perfectly clean, wear clean clothes, burn incense and sandalwood. Rinse your mouth. Bow in reverence (prostrate) three times before the Buddha. Think in your mind: "Before the Greatly Merciful One I am taking these vows".

If you are taking these vows in solitude, or in a community where there is no lama, see the note on how to do it at the end of the translation..

Then follows:

THE REQUEST FOR THE EIGHT PRECEPTS.

THE EIGHT PRECEPTS

After bowing (prostrating) three times before the shrine, repeat after the Lama.

All the Buddhas of the Ten Directions and all the Bodhisattvas, The Buddha Bhagawan, matchless King of the Sakyas and the Holy Lord Chenrezi.

I pray you, listen to me.

As in days of old the Tathagatas, the Arahats, and the Fully
Enlightened Buddha

Like the Heavenly Steed, the Great Elephant, did what had
to be done, accomplished all tasks,
Lifted the burden of suffering, fulfilled all our aspirations,
emptied all the desires of the world;
Uttering words most precious, immaculately pure, with a mind
liberating all from suffering
By this great wisdom liberating all most perfectly.
So, for the sake of all that lives, in order to liberate all,
In order to prevent famine, in order to prevent sickness,
So that the Thrtty-Seven Special Dharmas leading to Enlighten-
ment maybe perfectly completed and
So that the matchless, complete and perfect Buddhahood may
be attained, determined to keep the Fasting Precepts
Who am called by the name.....from this very
time until the sun rises tomorrow
will definitely keep the Fasting Vows (uposhatha) in a perfect way.
(repeat this three times)

Then again repeat after the Lama :

From this time I will not take the life of any being
Nor will I take the possessions and money of others
I will not break the rule of chastity
Nor will I speak a word of untruth
That which brings many faults, intoxicants (wine) I completely
give up
I will not use high or luxurious seats
Nor take food at the wrong time
All scents and ornaments, music and dancing I give up
As the Arahats (saints) gave up the taking of life and so on
So I renounce all killing and the like
May I here and now attain the supreme enlightenment
May all beings harried by suffering
Be carried across the ocean of the world.

(repeat this three times)

Repeat the following mantra of purification three, seven or twenty-one times :

OM AMOGHA SILA / SOMBHARA SOMBHARA / BHARA
BHARA / MAHA SHUDDHA SATTVA / PADMA VIBHU
SHITA BHUNTZA DHARA DHARA / SAMANTA AVALOKITE
HUNG PHAT SWAHA /

NOTE: The Heavenly Steed signifies higher energy; the Elephant,
discretion.

Then, if you want to recite the line of lamas through whom the ordination comes you can pray in the following words:

(this is a short English version)

She who has the power of Chenrezi, the Bhikshuni Palmo, Jnana Bhadra and Chandra Kumara, Manju Bhadra, Sangyes Nyenpa, the Karmapa VIII Mikhoyd Dorje the Shamar Kunchog Yenlak, Khenchog Drubwang and Tenzin Gyurmed:

To you and all the holy venerated Lamas of our line we are praying:
shower your blessings on us.

Then comes the Refuge :

In the Buddha, his Teaching and the Order most excellent
I take my refuge until enlightenment is reached.
By the merit of generosity and other good deeds
May I attain Buddhahood for the sake of all that lives.

(see all in the voidness)

OM SWABHAVA SHUDDHA SARVA DHARMA
SWABHAVA SHUDDHO HUM

Then follows the special puja to Chenrezi, the Eleven-Headed One (or Chenrezi of the Thousand Arms). This is the Buddha in his aspect of the limitless Compassion of the Mahabodhisattva.

The prayer is in the tradition of the Bhikshuni Srimati, called in Tibetan the Gelongma Palmo, who lived in the Fourth Century in India.

All Dharmas appear empty.

Out of the voidness appears the Jewel Earth
And on it, with decorations perfect in every detail,
The Buddha Palace of Illumination, charming to the heart.

Imagining oneself in the divine form

Within it, I myself appear in the form of the Greatly Merciful One.

NOTE : This modern Tibetan version from which the translation is made was composed by the former famous Kagyudpa Lama Raga Asres, known as Chagmed Rinpoche.

From the ༈: AH letter in his heart emerges a moon disc,
and on it the HRI letter is standing.

After that, in the sky before me appears a jewel throne, and on it
The Water-Born Lotus, perfect, with a (hundred) thousand
petals,

Within it's heart the circle of the moon.

From the HRI within my heart the light streams out
Invoking our honoured Lama, inseparable from the Greatly
Merciful One,

And, surrounded by the Buddhas of the Four Races and the
Bodhisattvas

He comes and takes his seat upon it

THE SEVEN FOLD OFFERING, PRAYER

FIRST : PAYING RESPECTS TO HIM

*Sangyes thamsched dus pi ku / dorje tzin pihi ngowo nyid / konchog sum gyi
tsawa te / lama nams la chag tsal lo /*

You who have the form of the Buddhas of all time
Of the very nature of the Buddha Vajradhara,
You who are the root of the Three Jewels:
Before all the lama Gurus I bow in devotion.

*Dussum dewar shegs pa chos kyi ku / dro drug senschen nams la chenrezi nam-
khah tabur khyab pihi chu chig zhal / zi jid hodpagmed la chag tsal lo /*

He who is the Dharma body of the Sugatas of the Three Times,
Looking with compassion on all beings to be saved,
Like the sky enfolding all, of the eleven heads,
Before the Buddha Amitabha, stressing rays of light,
I bow in devotion.

*Kyon gyis ma gos kundog kar / tzogs sangyes kyi us la gyen / thukje chen gyis
drola zige / chenrezi la chag tsal lo /*

Faultless one of pure white colour
With the Fully Enlightened Buddha as the decoration on your
head
Looking with greatly merciful eyes on all that lives
Before you Chenrezi I bow in devotion.

*Chosku namkhah zhindu yermee kyang / zhugs ku jahtson zhindu so sor sal /
thabs dang sherab chog la ngah nyes pihi / rig nga dewar shegs la chag tsal tod /*

You who are inseparable from the Dharma Kay^a, like the sky,
Out of which many divine forms shine like rainbows
Skilled in transcending means and wisdom
O you sugatas of the five races, to you I bow and praise you.

SECOND : THE OFFERINGS

Out of the HRI seed letter in my heart the rays of light are streaming and at the end of the rays I imagine the offering goddesses bearing flowers, incense, butter lamps, scented waters, all presenting them to the Buddhas :

OM the Vajra flowers AH HUM
OM the Vajra insence AH HUM
OM the Vajra lights AH HUM
OM the Vajra scents AH HUM
OM the Vajra food AH HUM
OM the Vajra music AH HUM

(ring the bell and use the damru drum : or play music)

THIRD : THE PENITENCE

All you lamas who hold the Vajra, listen to me.
I am in the grip of the Three poisons.
For all the failings on the Three Ordinations
And for all my many faults, I am penitent.

For all the sins that I have committed at all times
Consciously or unconsciously
Fearing all bad results
I am penitent.
I will not do them again.

FOURTH : REJOICING IN THE GOOD OTHERS DO

In all the good others do I rejoice.

FIFTH : ENTREATING THEM TO TEACH THE DHARMA

Turn for us the Wheel of the Dharma
We entreat you.

SIXTH : BODHICITTA

I will always keep in my mind the Enlightenment
Thought of the Buddhas.

^a formless Body (cf. Holy Spirit)

SEVEN : SHARING MERIT

All my merit I share that all may reach the Enlightenment most perfect.

.....

Then meditate on the Four Limitless Meditations.

.....

May all beings remain happy
May all be away from sorrow
May they never be without the sacred happiness
And remain in the greater Calm of equanimity.

OM SWABHAVA SHUDDA SARVA DHARMA
SWABHAVA SHUDDA HUM

All is void and of the nature of the wisdom transcending
OM SUNYATA JNANA VAJRA SWABHAVA ATMAKO
HUNG.

Zung dang tzin pes dus pa yi / chos nams thamsched tong par gyur

When attraction and attachment end, all Dharmas become empty.
Out of the voidness appears a lotus, and in it a moon disc full and perfect on which we imagine a white HRI letter standing :

From the letter streams out (as an offering to the BUDDHAS) and returns from them purifying the sins and ignorance of all that lives. The light is agains absorbed into the HRI letter, and the lotus is radiant in golden-yellow light, with the HRI letter standing on it. (or "signed with the HRI letter").

Again from this the light streams in the form of a hook or a lasso of light which invokes the Buddhas and the Bodhisattvas of the ten directions, who in the form of light are absorbed into the HRI letter.

NOTE

DEPENDENT ORIGATION, FREE WILL, AND MORAL RESPONSIBILITY

by — Nathan Katz

The law of dependent origination (*pratitya-samutpada*) is the manner in which things come to be. All things (meaning both objects and events) are conditioned, e.g., they do not come from nothing. Being proceeds from beings, not from non-being. However, "being" might imply some entity which is abiding and permanent, so we would be more correct in saying that "becoming" proceeds from "becoming". If we say that something *is* (implying being), we are infact contradicting the law of dependent origination.

To say that something *is* implies that it always has been and always will be: for how can something "not-be" at any time that now is? This implies that creation is denied by this principle and such is indeed the case. "Being" implies "non-being" for if something *is*, we are able to conceive of it *not - being*. And how can we proceed from not-being, to being without creation? Thus Buddhaist speak of "becoming", rather than "being".

An event "becomes" from other "becomings". Consistent with the doctrine of *trilakshana* (that all things are impermanent non-essential and unsatisfactory, the law of dependent origination points to the moment. Something *is* only for an infinitesimal monment in time. We can never, in fact, pin something down long enough to say that it "is". Reality, then, is ultimate momentariness.

In human terms, dependent origination accounts for changes in life (every moment is change), for the origin of change (from a prior link, or *nidana*, of the chain), and for the fruit of change (as a later *nidana* of the chain). All of this is described in a very general manner. We see that any action which can be traced back to the root-cause of ignorance (as can all unenlightened actions) yields some binding result, however vague. Here we see the beginning of the controversy of free will and moral responsibility. Moral responsibility applies inasmuch as our actions yield fruits. Governed by the impersonal law of *karma*, these fruits are unavoidable and adsolutely moral. No "immoral" god can alleviate us of our *karma* by means of grace (as is the case in Vaishnavism and Christianity).

By the same token we are free. We are free to act in such a manner so as to have healthy fruits (more properly, we may do healthy actions which yield concomitant fruits). While the past to some

extent determines the present, by nature of the very momentariness of the present we are free to act in any manner to create our future. However, the emphasis of the Buddhist notion of freedom is not the future: freedom lies in the moment in which we act. Our past actions lead us to the moment, but in this moment we are free. Yet we remain responsible for the fruits of our actions in the future.

All of this points to an interesting restatement of the problem. Can there be free will *without* moral responsibility? Certainly there is no moral responsibility unless there is free will, as the Ajivika philosophers have demonstrated. (For a discussion of Ajivika doctrine, see Barua, *History of Pre-Buddhist Indian Philosophy*.) Since everything in their system is pre-determined, man must act as he acts and there is no question of free will. But does free will imply moral responsibility?

Western philosophers have distinguished between "freedom from" and freedom for". The former is a negative notion, as "freedom from" something implies merely that we should rid ourselves of the thing from which we want to be free (such as social convention, the academic world, or military service). It also implies being inasmuch as we have broken a link of causation: that by this action we have become free from it, and thus our action is no longer conditioned, i.e., is no longer in the chain of dependent origination and to which we may then apply the concept of "being" as opposed to "becoming".

"Freedom for" is a much more positive concept. It implies that we want freedom in order to do something (e.g., social service, teaching, etc). Here "becoming" is affirmed, as this notion of freedom remains conditioned and conditioning. With which type of freedom is Buddhism concerned?

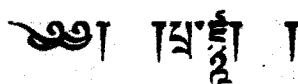
Early Buddhists speak of freedom from *dukkha*, e.g., *nirvana*. By removing the causes of suffering one becomes free. This has wide implications. According to the law of dependent origination, freedom from suffering implies freedom from ignorance which implies wisdom, or *nirvana*. The early Buddhists apply the category of "being" to *nirvana*. This is one approach to the problem.

Mahayana Buddhists, by the Vow of the Bodhisattva, imply freedom *for* something, e.g., leading all sentient beings to *nirvana*, freedom for the practice of *mahakaruna*. This implies moral responsibility for, according to Mahayana Buddhism, no other "freedom" is truly free. This also implies "becoming", as freedom conditioned by *mahakaruna* in turn conditions the leading of all beings to *nirvana*. One must act according to the principle of *mahakaruna*, and in this lies freedom. Thus Mahayana Buddhists do not apply the category of "being" to *nirvana*; rather it is in the negation of all four categories of 'being' that *nirvana* is found. (See Nagarjuna, *Mulamadhyanika-karika*).

According to early Buddhism, we are free if we truly recognize momentariness and all its implications. But this does not imply that this free, momentary action does not yield fruit. A free action has its consequences. We are told that Lord Buddha is free from suffering (suffering might mean the fruit of action). Yet it is inconceivable that the Enlightened One would act contrary to morality, although he is not bound by good and evil. Perhaps we must make the long jump to Japanese Zen Buddhism, where the Master is asked if the Buddha is bound by *karma*. The reply is that the Buddha is one with (e.g., non-differentiated) *karma*. I think that the Theravadin, like the Mahayanist, would not disagree with this statement.

ॐ नमो भगवते वासुदेवाय

October 1961.



November 1962.

AN
ART BOOK
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