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Table des Matières récapitulative des nos. 1-15



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des numéros 1-15*



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Table des Matières récapitulative des numéros 1-15

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RET — numéro 01

Octobre 2002 — 89 pages.

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

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

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

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

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

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

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

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

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

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RET — numéro 02

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

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

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

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

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

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

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

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

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

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

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RET — numéro 03

Juin 2003 — 90 pages.

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

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

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

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

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

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RET — numéro 04

Octobre 2003 — 148 pages.

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

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

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

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

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

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

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



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

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

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RET — numéro 05

Avril 2004 — 100 pages.

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

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

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



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

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

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RET — numéro 06

Octobre 2004 — 101 pages.

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

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

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

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

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

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

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

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



RET — numéro 07

Avril 2005 — 99 pages.

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

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

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

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

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

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

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

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

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RET — numéro 08

Octobre 2005 — 106 pages.

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

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

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

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



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

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

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

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

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

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

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RET — numéro 09

Décembre 2005 — 110 pages.

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

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

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RET — numéro 10

Avril 2006 — 104 pages.

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

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

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

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



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

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

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

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

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

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

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RET — numéro 11

Juin 2006 — 145 pages.

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

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

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

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

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RET — numéro 12

Mars 2007 — 133 pages.

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

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



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

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

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

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

ngag sde) of Rdzogs chen are given.



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

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

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



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

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

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RET — numéro 13

Février 2008 — 112 pages.

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

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



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

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

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

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

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

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

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

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RET — numéro 14

Octobre 2008 — pp. 1-195.

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

Edited by Françoise Pommaret and Jean-Luc Achard

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

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



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



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

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



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

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

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

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

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

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<i>shog-shog ser-po</i> 'yellow paper'	64
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6. Anne Chayet: "A propos de l'usage des termes "nyin" et "srib" dans le *mDo smad chos 'byung*", pp. 71-79.

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

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



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

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



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

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

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

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

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



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

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

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

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

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



RET — numéro 15

Novembre 2008 — pp. 197-552.

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

Edited by Françoise Pommaret and Jean-Luc Achard

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



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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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



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

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

analysis restricted to events on the Tibetan plateau.

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

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

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

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

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

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

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

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

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



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

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

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