

A REVIEW OF *OPUSCULA TIBETANA*

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The hillsides of charming Tobelweid, high above the hamlet Rikon in Toesstal near the town Winterthur in North Switzerland became since 1968 the refuge and centre of a relatively numerous diaspora of Tibetan refugees in Switzerland.¹ The institution has a meaningful name— *Chos-'khor-dgon* or the Monastery of the Wheel of Doctrine, which stands for the symbolic "place where Buddha's faith is taught". An attractive building in a quasi-Tibetan style with perfect modern facilities shelters a small group of Tibetan monks of various Lamaist denominations headed by the Ven. geshe Ugyen Tseten Phulotshang, abbot of the monastery (replaced, in 1975, by the Ven. geshe Rabten), who besides looking after the spiritual bliss of the local Tibetans also indulge in publicity and scholarly activities. fruitful work is largely due to the well equipped library of Tibetan texts (over 1000 titles) and special literature on Tibetology in European languages (over 5000 volumes). Most credit for these useful doings and over-all prosperity of this institution is coming to Mr. Peter Lindegger-Stauffer and his wife Susanne, who are the actual *spiritus movens* of the whole establishment (they were recently joined by Mr. Thomas Hüirsch who since 1975 took over the management of the Tibet-Institut).

The versatile and profound activities of the Tibet-Institut in Rikon, i.e. scientific and editorial, publicity, informative or spiritual ones, are readily reported in a carefully arranged annual edition of *Jahresbericht* bearing exhaustive references (to date seven issues since 1968/69, about 20 pages each).²

¹ The presence of the Tibetan refugees in Switzerland, where they began to settle in ever increasing numbers in the beginning of 1960s, creates a complex of grave problems both for the federal, cantonal and local authorities and for the domestic population. Nor is the impact of Western civilization on the Tibetan newcomers and their gradual acculturation without serious problems. These and other questions are treated in a comprehensive documentary book by a Swiss ethnographer Anna Elisabeth Ott-Mart, *Tibeter in der Schweiz – Kulturelle Verhaltensweisen im Wandel* (Eugen Rentsch Verlag, Erlenbach-Zürich 1971, 192 pp., 46 photos), partially based on field research among the Tibetans in Rikon.

² Cf. also Peter Lindegger-Stauffer, "Das Klösterliche Tibet-Institut in Rikon/Zürich" (*Asiatische Studien* XXV, 1971, pp. 377–385, 5 illustrations). Appeared also separately, illustrated, in the publishing house Francke Verlag, Bern 1972.

In the present report I wish to point out merely the editorial activity of the Institute during the past five years (1970–74) and comment on the most important scientific works of the Institute already published or those being prepared for print.

The first work published in May 1970 is the monograph *Historical facts on the religion of the Sa-skyapa sect* compiled by Sherab Gyaltzen Amipa, which draws on many original sources. This work deals above all with the origin and spread of the Sa-skyapa doctrine and biographies of prominent Masters of this Order. A valuable supplement to it are the data on the monastic rules and examination curricula of the Sa-skyapa monks, as well as the list of the well-known Sa-skyapa monasteries in Tibet.³

In the following year 1971, an edition was started of separate series of scientific monographs called *Opuscula Tibetana* subtitled "Arbeiten aus dem Tibet-Institut, Rikon-Zürich". While the first "Fasciculus" of the above series called "Zur tibetischen Namengebung" has failed yet to appear due to extensive preparatory work, we can already avail of four neatly arranged volumes.⁴

As "Fasciculus 2" a minor work by Tsongkhapa (1357–1419) was published in June 1971, called *Yon-tan gzhir - gyur-ma* or Foundations of Good Qualities which had been prepared for print (i.e. original text, transcription and commented translation) by Lobsang Dargyay and Tenzin Chhophel (a Lama of Hungarian extraction, Stefan Palos by civil name). This text dealing with the interpretation of basic degrees of spiritual life enjoys the utmost popularity for recitals by monks and laymen in Tibet.⁵

In October 1972, "Fasciculus 3" of *Opuscula Tibetana* appeared, the topic of which was the spoken language of Central Tibet – *Kleine Phraseologie der tibetis-*

³ The full title of the work: *Rgyal-bstan spyi dang bye-brag rje-btsun sa-skyapa'i bstan-pa bstan-'dzin dang bcas-pa byon-tshul-gyi rnam-par thar-pa shin-tu mdor-bsdus-pa Ngo-mtshar rgya-mtsho'i chu-thig ces-bya-ba bzhugs-so. Historical Facts on the Religion of the Sa-sKya-pa Sect.* Compiled by Sherab Gyaltzen Amipa. Rikon/Zürich 1970. v + 67 pp. (in Tibetan, Preface and Table of Contents also in English).

⁴ According to the latest information, the work of Peter Lindegger-Stauffer "Das Klosterliche Tibet-Institut in Rikon/Zürich" (see note 2 above) was included in the *Opuscula Tibetana* series forming its "Fasciculus 1" (published in October 1974). Cf. Tibet-Institut Rikon, *Jahresbericht 1974/75* (dated June 30, 1975), p. 1.

⁵ Lobsang Dargyay-Tenzin Chhophel, *Yon-tan gZir-Gyur-ma (Fundament der Guten Qualitäten). Ein Tsongkhapa-Text. Opuscula Tibetana, Fasc. 2, Tibet-Institut, Rikon 1971, 13 pp.* The second unaltered edition, *ibid.*, 1973. Translated also in French ("Fondement des Bonnes Qualités") and published in *Cahiers Bouddhistes*, no. 10 (July 1972), pp. 4 et seq.

chen Umgangssprache by Champa T. Jongchay (Rdzong-rtse Byams-pa Thub-bstan). This very useful German-Tibetan conversation manual includes 21 topics (pp. 8-88) and is supplemented with a German-Tibetan and Tibetan-German glossary (pp. 89-134). Each sentence in German is furnished with a translation in Tibetan in the *dbu-can* script, pronunciation, and the same Tibetan text in transliteration.⁶

The fourth title of this series is *Katalog der Sekundärliteratur am Tibet-Institut Rikon/Zurich* giving about 4000 references relating to work on Tibet available in the Western Section of the Institute's library (as of March 31, 1973).⁷ The catalogue is arranged according to the subject-matter which is very simple and practical. In 19 main groups marked by letters A-U (omitting 0 because of a possible confusion of zero) and a number of subgroups, the respective works are classified according to the authors and library signatures are also given. The catalogue will find much appreciation mostly with those who want to make their studies right in the Institute's library but it will be of good service to anybody interested in the rich Tibetological literature on which the catalogue brings reliable and comprehensive information. The object of the two compilers, Thomas Hürsch and Peter Lindegger-Stauffer, is to issue a *suo tempore* edition of a Supplement to this catalogue, which will undoubtedly be welcomed.

Finally, in June 1974, a long-expected catalogue of about 1000 Tibetan texts preserved in the Tibetan Section of the Institute's library prepared by the Ven. Champa N. Lodro Dahortshang appeared under the serial number 5 of *Opuscula Tibetana*.⁸ It is divided into two main sections ("Manuscripts and Blockprints",

⁶ Champa T. Jongchay, K., *Kleine Phraseologie der tibetischen Umgangssprache. Deutsch-tibetisch, mit Glossarien. Opuscula Tibetana*, Fasc. 3, Tibet-Institut, Rikon 1972, 134 pp. Preface in German and Tibetan. The text of the conversation phrases was played on tape and is available in a special case.

⁷ Thomas Hürsch/Peter Lindegger-Stauffer, *Katalog der Sekundärliteratur am Tibet-Institut Rikon/Zurich* (Stand 31. März 1973). *Opuscula Tibetana*, fasc. 4, Tibet-Institut, Rikon 1973, 189 pp. In addition, a 20-page alphabetical list of authors, *Autorenregister zum Katalog der Sekundärliteratur am Tibet-Institut Rikon/Zurich* by Thomas Hürsch was released in June 1974 as a supplementary "Fasciculus 4a" of *Opuscula Tibetana*.

⁸ Champa N. Lodro Dahortshang (Blo-gros Byams-pa Rnam-rgyal), *Tibetan Manuscripts, Blockprints and Modern Editions in the Library of the Tibetan Institute at Rikon/Zurich* (Sud-si ri-kon chos-'khor-dgon-du bzhugs-pa'i bod-kyi dpe-deb-rnams-kyi dkar-chag gzigs-bder bkod-pa Blo-ldan padmo'i dga'-tshal zhes-bya-ba bzhugs-so). *Opuscula Tibetana*, fasc. 5 Tibet-Institut, Rikon 1974, 856 pp. (in Tibetan, Preface, Introduction and Table of Contents also in English).

pp. 11–416; “Modern Editions”, pp. 417–856), each of them being further divided into eleven divisions according to the subject-matter.

Of other works of this series which will appear in the near future, let us mention the following ones: a monography by the abbot of the Rikon monastic community the Ven. geshe Ugyen Tseten Phulotshang titled “Titel, Rang and Amtsbezeichnungen in der tibetischen klerikalen Hierarchie” with a German translation and commentary by Miss U. Baumgardt; a study by Peter Lindegger–Stauffer “Zur tibetischen Namengebung” with an onomastic Lexicon; and a “Breviarium der tibetischen Orthographie auf der Basis des Lhasaer Dialekts” by Tenzin Phuntsog Jottotshang.⁹

Of other works of the Tibet-Institute Rikon not included in the *Opuscula Tibetana* series mention should be made of the following ones: in August 1973 appeared a richly illustrated book by Peter Lindegger–Stauffer called *Tibet*.¹⁰ It is intended for youth of twelve upward. In February 1974 a Textbook of colloquial Tibetan language by the Ven. Sherab Gyaltzen Amipa was published, containing the Alphabet and Pronunciation, Introductory Grammar, Vocabulary and Applications, Phraseology and Glossaries. In spite of its limited scope, the book will certainly be of use to those who are interested in studying the Tibetan language.¹¹ Also published in 1974 was “Karte von Tibet” compiled from various sources by Peter Kessler. The reader will find information and useful data about these and many other projects of scholarly and editorial activities of the Tibet-Institut Rikon in the aforementioned regular annual publication of the *Jahresbericht*.

The Tibet-Institut in Rikon may perhaps stand rather out of the way of the main transport communications and even in the shadow of the renowned University and Academy centres, but its activity and remarkable achievements obtained during a relatively short period aim at pursuing the actual problems of the present-day Tibetan studies throughout the world. And to stress this fact and bring it to the reader’s attention was the purpose of this bibliographical annotation.

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⁹ Cf. Tibet-Institut Rikon, *Jahresbericht* 1973/74 and 1974/75.

¹⁰ Peter Lindegger–Stauffer, *Tibet*. Schweizerisches Jugendschriftenwerk Zurich Nr. 1250, (1973), 37 pp., illustrations, 1 map. The English version, according to *Jahresbericht* 1973/74, is planned for edition by the Tibet Society of the United Kingdom.

¹¹ Sherab Gyaltzen Amipa, *Dbyin-bod skad-g is slob-deb Blo-gsar nin-'byed. Textbook of Colloquial Tibetan Language*. Tibetan Institute, Rikon/Zurich 1974, X + 97 pp.