1326 Arch St.
Berkeley 8, Calif.
Nov. 29, 1950.

Dr. George Roerich,
Young Men's Buddhist Association,
Dharmodaya Vihara, Kalimpong,
Darjeeling, India.

Dear Dr. Roerich:

I read the notice of your new Buddhist enterprise--STEPPING STONES, for which you are the adviser--in The Golden Lotus of Philadelphia; and am separately sending an international money order for $2.00 to cover a subscription, which I hope will start with the beginning issue.

Allow me to introduce myself, and present the situation, so that you may decide if it permits us to be of mutual service. I am now 29 years old, and a graduate student in the oriental dept. at Univ. of Calif. In 1939, while studying stenography and typing in Los Angeles, I began my studies of oriental metaphysics, and these have continued almost unremittingly to the present day. At about the same time, I took and passed the Sr. Stenographer exam. of the U.S. civil service, and went to work for the Nat'l Park Service in Death Valley National Monument in Sept. 1940. I was inducted into the U.S. Army in Dec. 1942; and after serving in various places in the U.S., and abroad in Australia, the Philippines, and Okinawa, was discharged in Jan. 1946. I enrolled at Univ. of Calif. at Los Angeles, and obtained a B.A. in Mathematics in June 1948, and an M.A. in the same subject in June 1949. Then I transferred to Univ. of Calif. at Berkeley, and in Fall 1949 took the two beginning courses in Chinese, beginning Tibetan and Mongolian (these two from Dr. Ferdinand Lessing), and Phonetics and Phonemics. Starting with the Spring semester 1950, I have occupied myself almost exclusively with research into Tibetan grammar, Buddhist vocabulary and philosophy. In July this year I began working for Dr. Lessing under a univ. grant for his Lamaist iconography and ritual project (Vol. One was published in Stockholm 1942 under the title Yung-Ho-Kung in the Sven Hedin Sino-Swedish Expedition Publication Series).

My main aim is to translate the Lam-Rim Chen Mo of Tsoṅ-Kha-Pa from the Tibetan, with aid of at least one Mongolian translation. The library has this, and I have it out on special loan, and have made microfilms of the Tibetan and Mongolian. I am going very slow on the translation, spending most of the time I can devote to the project to building up my 3X5 cards of Tibetan-Sanskrit-English Buddhist correspondences, for which I had the necessary diacritics put on my typewriter. So far I have only a little over 4000 of these cards made out and filed in the order of the Tibetan alphabet. The cards are made out on the basis of the translation into English of the Mahāvyutpatti by Csoma, and all the various publications of Obermiller, and, finally, "miscellaneous". My ideal in the translation is to strike a balance between scholarly accuracy and devoted understanding. I know, of course, that Book I of the Lam-Rim was translated into Russian by Tsybikov and published at Vladivostok in 1913.

I am also using to full advantage my ability to read German and French; however, although I had three semesters of Russian, I am very weak in this. I hope to finish the translation of P. Cordier's work on Tibetan grammar by the end of this semester. However, the part on the verb morphology probably needs considerable correction by reason of the recently published work of Jacques Durr (Deux Traités Grammaticaux Tibétains and Morphologie Du Verbe Tibétain, both Heidelberg 1950, Carl Winter - Universitätsverlag). You may have already heard of this and know that if Durr is correct, the published Tibetan dictionaries are practically obsolete, since he claims both Csoma and S.C.Das went astray in the morphology of the Tibetan verb.

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Although it will necessarily take me a number of years to do the Lam-Rim--although as I progress I am sure my speed of translation will increase proportionately--I have already planned to do as a succeeding project Tsoṅ-Kha-Pa's Great Path of Occult Science (as Obermiller calls it in his Tsoṅ-Kha-Pa Le Pandit), which has as full title Rdo rje ḥchaṅ chen poḥi lam gyi rim pa gsaṅ ba kun gyi gnad rnam par phye ba (as given by Prof. M. Nagao in his article "Tsoṅ-kha-pa, the Greatest Pandit in Tibetan Buddhism, with the List of his complete Works." The Tōhō Gakuhō, Journal of Oriental Studies, Kyoto, Part 17, Nov. 1949).

I am of course very anxious to obtain personal block prints of both the Lam-Rim and this work on occult science, for one thing, because I may not always be able to remain here at the Univ. of Calif, and for another, because the Peking block print of the Lam-Rim in the library here is badly smudged in various places. Dr. Lessing has a personal copy of a Mongolian translation, which at some later date he may agree to sell to me. Now a still further consideration impresses itself. It appears that more cataclysmic changes in peoples and countries are in the offing, sealing off still further the sources of Buddhist materials. For this reason I am vigorously building up my Oriental library from the various possible sources and trying to get right now many items which I shall not be able to use to good advantage for some time in the future. It occurs to me that some of these Tibetan books may still be purchased in Darjeeling. I have no knowledge whatever of the situation there, but I am in the market particularly for the two mentioned books of Tsoṅ-Kha-Pa; and, if obtainable, his complete works. Perhaps you can help me in this respect. In any case, perhaps there are ways in which we can be mutually useful. On my end, for example, I could send you a copy of the index I am preparing for the verbal forms in Durr's work on morphology (he has no index in his book). The Golden Lotus Press and myself have had mutually profitable interchanges, and of course we all understand how difficult it is to do anything of this magnitude alone.

Incidentally, I have read various of the admirable articles by Georges De Roerich in Journal of Urusvati Himalayan Research Institute of the early 30's; and because the name was spelled slightly differently, I didn't know if he was yourself.

Hoping to hear from you, and with best wishes for the success of Stepping Stones, I am,

Cordially yours,

Alex Wayman

Alex Wayman.

1326 Arch St.
Berkeley 8, Calif.
January 19, 1951.

Dear Dr. Roerich:

I was very happy to receive your friendly letter, and am sure you understand the importance to a student of such encouragement from a recognized authority. This may represent a "karmic" tie, and in addition will cast dies for the future. From your association with a Buddhist magazine, I judge that you have more than an "academic" interest in Buddhism. This will probably earn you a certain amount of derision from members of some university faculties, but, on the other hand, also a profounder respect from many quarters. Certainly I feel you have taken the better alternative. In my own translation work, I intend to primarily appeal to persons who have (or will thereby acquire) a respect, admiration, or even adoration for Buddhism; yet at the same time try to maintain an impeccable scholarly standard, which will render my work useful in academic circles.

Your description of the brDa-dag miṅ-tshig gsal-ba promptly excited my interest. Since you did not mention any place to which I could write for it, I hope I am not imposing on you too much to ask for your services as an intermediary. Also I would like to get your Deb-ther sṅon-po. The latter I recently saw listed by Luzac as Rs. 20 for Part I. From your description of two volumes I assume Part II has also appeared and presumably at the same price. Rather than risk the exhaustion of Luzac's supply of Part I, I would prefer the surer course of getting both volumes from India. I hope that I can get the latter through your kind auspices as well. Considering that prompt action was necessary, I am sending you, by international money order, the pound equivalent of Rs. 105, for the dictionary, the two volumes of your recent work, and the remainder (Rs. 10) for postage and mailing. I hope this amount will suffice, and should there be anything left over, it can be dropped into the Stepping Stones fund.

If it is possible, I hope you would also be able to have a copy of the dictionary reserved for Dr. Lessing, my kalyāṇamitra in the Tibetan and Mongolian languages, who is also a kindly elderly gentleman. If you can do this, would you kindly inform either myself or him as to where he should send the money for it? Incidentally, he has a tremendous amount of material in draft form, which requires only the filling in of "missing links" here and there, and organization, for making a wonderful contribution to lamaist ritual studies. Since I have somewhat of an organizing mind, I may be of considerable help to him in this respect.

I recently saw the prospectus of a new magazine, Philosophy East and West, the first issue of which will come out in a few months, printed at University of Hawaii. Both the editorial board and the list of promised contributors contains many names with which I am familiar. Unfortunately, the persons seem for the most part to be those who can write well either on the East or on the West. The title is curiously similar to the "East and West" of Tucci's Istituto Italiano per il Medio ed Estremo Oriente. The latter is a quarterly review started in 1950, in which the East was defined as the East, and the West as Italy. Tucci is still prolific, as you probably know. He published an Italian translation from the Tibetan of the Bardo Thos Grol; recently there appeared his Tombs of the Tibetan Kings (in English), and To Lhasa and Beyond (in Italian), the latter relating his Tibetan trip of 1948. As for your own works, I intend to get the Tibetan Paintings in my next order to Geuthner in a month or so. And you have probably written a lot of things I know nothing about.

I trust you will not feel under any correspondence burden on my account, and may I assure you that so far as I am capable of it, you will be amply repaid for all aid you extend to me at this critical juncture.

Sincerely,

Alex Wayman

Alex Wayman.

1326 Arch St.
Berkeley 8, Calif.
Feb. 21, 1951.

Dear Dr. Roerich:

Because I had previously asked your kind auspices to aid in securing a Lam Rim Chen Mo text, I felt I should immediately apprise you of a rather remarkable development in this connection.

A student of Dr. Lessing in Tibetan, Arthur E. Link, had obtained an M.A. in history at the Univ. of California, and somewhat over two years ago obtained a federal grant to study in China. This grant, although only for one year, he stretched over two by parsimony. He recently returned to this University and will attempt to get his Ph.D. degree in Oriental Languages. Since about 1945 he has been very interested in Buddhism, and upon going to Peking (where he stayed most of the time in China), he conceived the idea of translating the Lam Rim Chen Mo. Later he abandoned the idea in favor of concentrating on Chinese texts. However, while he had the idea, he managed to purchase a Tibetan edition of the Lam Rim, and four large Lamaist commentaries thereupon. He was so kind as to offer to sell these to me at the same price he had paid for them. I have just now gotten possession of these and have not yet had a chance to check through the Lam Rim Chen Mo I have acquired to see if it is all there; but the bulk lends credence to the claim of the Lama from whom it was originally purchased, that it is a complete copy. In any case, the situation seems to be "getting in hand", and the "stars" are smiling. This edition of the Lam Rim is fortunately different from that owned by the Univ. of Calif., the latter edition being a Peking "private" one, as distinguished from the Peking "Government" edition and the various editions of the Lamaist monasteries. Hence you will not have to go to any further trouble in trying to locate a copy for me in Kalimpong.

I might also mention at this time my current estimate of the time it will take. I am intending to publish three volumes on this (although by bulk, it may be necessary to split one or other of these up further), namely, one volume containing just the translation of the Lam Rim with little or no notes, and with Sanskrit equivalences (when definitely established) in parentheses; a second volume of indexes, notes, bibliographical and biographical data; and a third, of the edited text, with Mongolian equivalences of technical terms in footnotes, complete with Mongolian and Tibetan indexes. The first volume will be about 700 pages. While my most current concern is to get the Tibetan grammar of Palmyr Cordier in shape for publishing, I think I shall finish phase 1 by the end of this coming summer, phase 1 being the transcription of the entire text double spaced, with original and one carbon copy, the original to be used for the translation itself, and the carbon copy for comparison with the Mongolian folios and for entering the Sanskrit and Mongolian equivalences of technical terms. Phase 2, which will consist in making the first draft of the entire work, will I believe, be completed in a calendar year. Phase 3, which will be the basic and final revision and will also include comparison of dubious spots with other Mongolian translations and with the Chinese translation (which I also obtained from Mr. Link), as well as with Lamaist commentary, will I think, be done in a year also. Then, assuming all goes well for me in heaven and earth, I would be able to deliver ~~[illegible]~~ the ~~[illegible]~~ manuscript* for printing by three years from today.

*of the 1st volume

But if you can procure for me the text of Tson-kha-pa's "Great Path of Occult Science", and the complete works of Tson-kha-pa, I should be very happy to purchase them, and would make great use of them. I hope you received the money for the Tibetan dictionary; and with best wishes for your work I remain, Respectfully yours, Alex Wayman.

1326 Arch St.
Berkeley, Calif.
May 1, 1951.

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Dear Dr. Roerich:

Today I received the two volumes of the Tibetan dictionary, and am thrilled to possess this wonderful aid to my studies. Many thanks. Perhaps you can think of some way in which I might reciprocate. Although right now my ability in this respect may be limited, I feel quite certain that in future years, and perhaps even in future months, I shall be able to do considerable to show my appreciation. Concerning the balance of the funds, it seems that only Part I of your "Blue Annals" has come out. If this be the case, of whatever is left after Part I is taken care of, I should like to have my subscription to Stepping Stones renewed for another year, and the balance dropped into the Stepping Stones fund. And I would appreciate it very much if this could be accomplished.

Concerning Stepping Stones itself, I am highly pleased both with the format and the contents. Naturally, on account of my Tibetan studies, I find a large proportion of the material of immediate use. The interpretive articles I find quite penetrating. I have received all the issues up to the February 1951 one, which arrived today, and the latter contained material of exceptional interest to me. But even more: in the language of reincarnation I could say, "Old friends are being reunited".

I myself ameworking on a series of articles which will come in the Golden Lotus of Philadelphia. The first will be a sketch of the life and work of Tsoṅ-kha-pa, mainly based on Obermiller's Tsoṅ-kha-pa le Pandit, which was his translation of a part of mKhas Grub's biography. The second will be a description and cursory analysis of several of Tsoṅ-kha-pa's important works, in particular the Lam Rim Chen Mo. The third, translation, annotated, of the Invocation to the Lam Rim Chen Mo. And the fourth, "Some Critical Remarks on 'An Introduction to Tantric Buddhism', S. B. Dasgupta, Univ. of Calcutta, 1950".

My personal copy of the Lam Rim Chen Mo is the Tashilumpo edition. In addition, I possess a huge commentary, which is really a compilation of four "mchan bu's" done by a learned Tibetan early last century. As I have understood the dkar chag, one of the commentaries is by Ba so chos kyi rgyal mtshan; another, a composite commentary made by Nag dbaṅ rab brtan; another, by the famous Hjam dbyaṅs bźad pa; and finally (but just on the last part of the Lam Rim, on źi-lhag-gñis), the commentary by the great mKhas Grub. The whole of the Lam Rim was beautifully copied, with the commentary interspersed in smaller letters, and the compiler has distinguished between the different commentaries by a system of superimposed symbolic letters. Thus, in reality, I have two copies of the Lam Rim.

In addition, by my increased ability to read Tibetan, I have been able to detect various of Tsoṅ-kha-pa's works in the uncatalogued Tibetan collection of the Univ. of Calif. Thus, I have found in the collection his Sṅags Rim, so-called, various of his dBu-ma works, his beautiful work on the direct and indirect meaning of the sūtras, his work on the Bodhisattva disciplinary code, as well as the one of the Vajrayāna discipline. Of his sādhanas, the only one I have found so far is one on Yamāntaka, 13 gods. Furthermore, I myself possess his Lam Rim Chuṅ ba.

Stanford University has agreed to put on permanent loan to the Univ. of Calif. its copy of the Kanjur and Tanjur. So far they have not yet prepared it for being picked up. When it comes, it will take at least a week putting it in order by means of the Ui catalog. Then the first thing I will look at is certain commentaries on the Guhya-samaja tantra, in particular the one by Candrakirti. This will be necessary for the review of Dasgupta's work, which I should admit, has irked me no end.

I feel considerable confidence that those commentaries will verify my understanding that Dasgupta has erred considerably. This, because my reading in Tson-kha-pa's Snags Rim, and my acquaintance now with a considerable portion of mKhas Grub's General Summary of the Tantras (his Rgyud sde spyi rnam; a wretched block-print by the bKra śis gyas su hkhyil pahi chos grva) has already indicated to me that Dasgupta attempted a task for which he was not prepared by the fact that he could not make use of Tibetan sources. Through this lack in his training, as well as a rather interesting disposition to quote a paragraph here and another there to support a particular thesis he wished to establish,-- he has fallen into many pitfalls. While I cannot approve in general argumentative articles, as for example, the kind Vostrikov wrote and the way he treated Von Manen, I find here an entirely different situation. While Vostrikov became heated over a supposed threat to scholarly accuracy, there was really no ethical principles at stake then, as we find in the case of Dasgupta's treatment of the Buddhist Tantras. I have no enmity toward Dasgupta himself, but I see no reason to compromise with that crowd which incarnates from age to age, bringing back their peculiar corruptions.

In case you did not know, you may be interested in hearing that Adrien Maisonneuve of Paris has finally come out with Marcelle Lalou's Manuel de Tibétain Classique, at the price U.S. dollars 2.21, with packing and so forth charges to the U.S. of 0.30.

With best wishes, and

Respectfully yours,

Alex Wayman

Alex Wayman.

1326 Arch St.
Berkeley 8, Calif.
July 6, 1951.

Dear Dr. Roerich:

Actually I received Part I of your "Blue Annals" about two weeks ago. As I was then arranging the Kanjur and Tanjur in order, I thought I would delay acknowledging it until I had something to say about this Tibetan collection. Yes, I should like the balance to be put into the Stepping Stones Fund, except for the renewal for another year to the magazine. When Part II appears, I hope you will drop me a line, and I shall then send more money for it.

Prof. Lessing had not heard of this work you mention by William H. Austin, which he certainly would have had it been published by the Amer. Orient. Soc. However, we are sure to hear of it when it comes out; and when I learn of its having appeared, I shall get a copy for you. But if it should be published in Europe, you might hear of it before we do.

Incidentally, Prof. N. Poppe is at the University of Washington. They recently acquired a considerable collection of Russian works on Mongolia by a purchase from Japan through Perkins of Pasadena. It appears that they have considerable aid from Rockefeller funds; and are engaging on a program of translation of Russian works on Lamaism, as for example, works by Pozdneev.

The Dilowa Gegen Hutukhtu was loaned for the summer from John Hopkins to help Dr. Lessing on his Mongolian Dictionary. He is residing across the hall from me at this address, and has been showing me how to pronounce Tibetan. Incidentally, he said to me that you speak Mongolian very well.

Prof. Lessing has been quite fortunate in obtaining competent assistance for the dictionary in Mr. Serge Kassatkin; the latter, who teaches Russian in the extension school here, is very competent in Oriental languages. Besides his teaching, he has been working under a grant for the dictionary. Although Dr. Lessing will reach mandatory retirement in June 1952, it seems most probable that he will continue work here, guiding the dictionary project. In the meantime, his grant for the Yung-ho-kung project was renewed for another year, and I am working for him under that. We are almost through with the first draft of Khai Ḍub's Rgyud sde spyi rnam, translating from the Tibetan and Chinese (transl. by Fa-tsun). He wants me to appear on the title page as co-translator. This is in five chapters altogether. We will also publish the edited text. Incidentally, Khai Ḍub has an elaborate discussion of the Father and Mother Tantras, and he says the Guhya-Samāja is the most important of the former; the Saṃvara the most important of the latter. After refuting the positions of other schools, he gives the position of his school, and makes a very interesting remark to the effect that /the term/ "upāya" as used in the Prajñā-, upāya-, and gñis med- Tantras, means something different from the same term as used in the Father Tantras. Likewise, the meaning of "prajñā" in those Tantras as compared with its meaning in the Mother Tantras is different. (gñis pa raṅ lugs ni / bla med kyi rgyud la / thabs śes gñis med kyi rgyud du byas paḥi ya gyal gyi thabs daṅ / pha rgyud la thabs su byas paḥi thabs gñis miṅ ḥdra yaṅ don mi ḥdra / deḥi ya gyal gyi śes rab daṅ / ma rgyud la śes rab tu byas paḥi śes rab gñis miṅ ḥdra yaṅ don mi ḥdraḥo /)(f. 78a-4,5, Labran edn.). I don't think it matters so very much if Dr. Lessing was unable to get a copy of the brDa-dag miṅ-tshig gsal-ba. He can use my copy, and because of his constitution now I am doing considerable of the research; in this way he is much better off than the various places which not only do not have the dictionary, but also do not have access to it (and also do not know of its existence).

Most of last week I was down in Los Angeles through personal reasons. However, on the train trip down I read your Blue Annals, Part I, and I am most happy to have this. There are many things I could say about it. Right now, I will merely mention, re: Zahor, your pg. 241., commentary to the Lam Rim Chen Mo, by Ba-so chos-kyi rgyal-mtshan, says: (words from Lam Rim underlined), "śar phyogs su yul chen po bha-ga-la źes bya ba yod / deḥi yul gyi bye brag rgya gar ba rnams sā-hor zer / bod skad du za hor źes ḥbod paḥi yul mchog yod pa na /". The Dilowa tells me that bha-ga-la is bhaṅ-ga-la.(given by S.Ch.D. p. 861b as modern Eastern Bengal).

Regarding the Kanjur and Tanjur. This was a gift to Stanford Univ. from Japan; it was never used; and they have put it on permanent loan to the Univ. of Calif. I have put it in order by means of the Ui catalog. The Kanjur is printed in red, as is also the first volume of the Tanjur (the bstod pa collection); the Tanjur is black. Both are very legible. Pending another check I shall make next week, I can say that the Tanjur is complete and in fine condition except for missing the volume at the end, called I believe, Jo bo chuṅ ba, also misses the final leaves of Yaśomitra's commentary on the Abhidharma-kośa. On the other hand, the Kanjur, evidently having subjected to water at one time (probably rain), evidences degeneration from mildew at the ends of various volumes. Because of the wide margin, this has in general not affected the print, and by proper treatment any further deterioration should be avoided. The most serious damage was a total loss of about 100 folios of volume Ga of the Rnin Rgyud, and also about a 100 folios from one of the Rgyud ḥbum volumes--the rot having ruined a substantial part of each folio's print. Right now I am not in a position to say anything more than this; next week I shall prepare a report on the collection, and examine the dkar chag's.

Sincerely yours,

Alex Wayman

December 11, 1951
760 Grizzly Peak Blvd.
Berkeley, California,
U.S.A.

Dear Dr. Roerich:

I thought it about time to bring you up to date on some matters which might interest you. As concerns my progress with the Lam Rim Chen Mo of Tsong-kha-pa: After I finished putting the Derge Kanjur and Tanjur in order, as available to us now at the Univ. of Calif.--in general a very fine edition--I conceived a method of approach to the Lam Rim which seems quite superior to what I had thought of previously. What I did was transcribe all the quotations in the book--some 1570 in all, from about 160 different works--onto individual sheets 8-1/2 by 11. Then, when the work quoted was one which had been translated into some European language, I have been ascertaining the passage and copying on the sheet the translation, and where an edited Sanskrit text exists, I have been transcribing this onto these same sheets. I have identified almost all of the works quoted, and my identification of the individual quotations is quite advanced. The most frequently quoted work is the Bodhicaryāvatāra of Śāntideva. As the Tibetan for this is edited by Weller in his Über den Quellenbezug eines Mongolischen Tanjurtextes, I was able to identify almost all the quotations quite easily, and have entered Poussin's translation in each case, and have transcribed most of the Sanskrit from Minaeff's edition. I have followed the same procedure for various other works. I have now attained a fair rate of speed in transcribing Sanskrit, and in addition am studying it formally from Professor Emeneau. All this work, besides my general researches into the historical lineage, etc., have made it possible for me to write my first article on the subject, entitled "An Introduction to the Lam Rim Chen Mo of Tsong-kha-pa", which will soon appear in The Golden Lotus of Philadelphia. In this article, I shall include a well-annotated translation of the introductory stanzas to the Lam Rim Chen Mo. I might mention right now that of the very first stanza (the bowing to the Body, Speech, and Mind of the Lord of the Śākyas), I have concluded that the Body is the ~~Nirmāṇakāya~~ the Saṃbhoga-kāya, the Speech is the Nirmāṇa-kāya, and the Mind is the Jñāna-dharma-kāya; while, further, the Lord of the Śākyas is the Svabhava-kāya = Vajradhara = Adi-Buddha. Incidentally, my correspondences to the trikāya differ from that given by Tucci in his Painted Scrolls, but as he cites no sources for his list, there is no basis for my judging the difference. I think you can see that my method of approach to the Lam Rim Chen Mo is enabling me to make full use of all the work so far done in European sources relevant to the text. My principal object in getting the Sanskrit original for all quotations from the Kanj. and Tanj. is for ascertaining precisely the Sanskrit-Tibetan equivalences for the technical terms as employed by Tsong-kha-pa. My work of transcribing the quotations was considerably slowed down by entering in each case the folio reference as in the commentary compilation. In reference to the last, I gave you some faultive information in my letter of May 1. (Indeed, it is embarrassing to me; but it serves to impress me with the pitfalls in this subject, of which you are no doubt full aware). This commentary compilation is of four mchan-bu's, of which one is by Ba so chos gyi rgyal mtshan/(6th Abbot of Galdan (1402-1473 A.D.); the second, a compilation by Ngag dbaṅ rab brtan (so far unidentified) based on the one by Stag luṅ grags pa, 30th Abbot of Galdan (1546-1618 A.D.), and Dkon mchog chos ḥphel, 35th Abbot of Galdan (1573-1646 A.D.) /these dates from Tucci's Painted Scrolls/; the 3rd mchan bu is by the well-known Ḥjam dbyaṅs bźad pa; the 4th, and only on the last part of the Lam Rim (but very extensive), is by the Mkhas-grub-chen-po Pra-ti dge-baḥi-bśes-gñen Rin Chen Don Grub (of whom all I have been able to find out so far is that he was of the Sera Monastery). As this process of compilation eventually gets quite confusing, I do not know for sure, but it seems to be the case that Ḥjam dbyaṅs bźad pa compiled the first two mentioned mchan bu's, and then added his own; and then at a later period, the one by Rin Chen Don Grub was thrown in. As I feel my control over the Tibetan getting stronger all the time, I can foresee that I shall complete my work with the quotations by the end of June 1952, and present circumstances remaining equal, put out a first draft of the whole Lam Rim Chen Mo in the following year.

As to the Mongolian, I have still not heard anything about the Grammar by William M. Austin. Prof. Emeneau has informed me that the large work on Buddhist Sanskrit by Edgerton is under press (it seems it will be in two vols. and come to around $25). Apparently by the Yale Press. I might mention that my available Mongolian translation of the Lam Rim proceeds almost folio for folio with my Tashi-lunpo edition of the Tibetan. For this reason it is quite easy to find any corresponding passage. It is quite probably that many Buddhist technical terms in Mongolian will find their way into the Mongolian-English dictionary underway here, by reason of being able to ascertain their Tibetan and Sanskrit equivalences so easy after the work I have done with the quotations. Perhaps starting next July means may be found for proceeding in this direction.

In September, the Dilowa Hutukhtu went back to Baltimore with John Hopkins Univ. where he working under Owen Lattimore. Another Lama in the Bay area, with whom I got on quite good terms, is the Lama Tada, who helped put together the catalog of the Derge Kanjur and Tanjur published in Japan. He is working in the American Academy of Asian Studies of San Francisco, a new school which is now engaged in its first full semester.

I hope the 2nd half of your fine ~~xxxxx~~ translation of The Blue Annals has come out. If so, I would like to send you some money for a copy of it. Incidentally, I have quoted several passages from Part I in my article on the Lam Rim Chen Mo, in particular the passage regarding Vajradhara.

I would also appreciate it very much if you would have my mailing address for the Stepping Stones changed to my new address: 760 Grizzly Peak Blvd, Berkeley, where ~~xxxxx~~ I hope I can stay until I finish the translation of the Lam Rim. (My last residence was too drenched with Christian missionaries). Also, a friend of mine down in Los Angeles sent in a money order for the Stepping Stones on June 5, 1951. He is Harold R. Shaw, 401 South Harvard, Los Angeles, 4, Calif.; and when I last heard, he had still not received any issues; but maybe they were delayed just like mine; for a couple of days ago I received the July, August, and September issues almost all together. However, I wish this could be checked, if not too much bother. It is not the money itself, which is quite small for the return, but rather the fact that the subscribers in the U.S. are quite important as focal points for arousing interest in others.

Prof. Lessing is now completing work on his review of Tucci's Tibetan Painted Scrolls. The review would come out in the Jour. of the Amer. Orient. Soc., which is edited by our professor Emeneau. (It is also probably, but I would ask that you keep this confidential) that I shall review the section on the survey of Tibetan religious literature; this I can do by reason of having surveyed the whole Tibetan collection here at the Univ. of Calif.).

Prof. Lessing mentioned to me receiving a letter from you re his Mongolian dictionary project, so I shall leave him to give you any further information he desires on the subject.

Respectfully yours,

Alex Wayman

Rp 24 Nov. 1952

P.S. Just noticed now that I did not receive your letter of July 14. Only the 27th June one, & then your last of October 3rd.

760 Grizzly Peak Blvd.
Berkeley 8, Calif.
U.S.A., Oct. 26, 1952.

Dear Dr. Roerich:

I wish to apologize for my long delay in writing to you. Naturally, I was deeply appreciative of your kind remarks in connection with my paper on the Lam rim chen mo. That paper, with a number of corrections, is coming out in the annual published by the student oriental honor society of the Univ. I plan to send you a copy of the corrected edition when it comes out.

Am sorry to hear about the delay in getting out Vol. II of your valuable production of the Blue Annals. As you could see from my Lam rim chen mo paper, I have already had occasion to employ Vol. I in, I hope, a scholarly way. I was hoping to get some notes for Mkhas grub's General Summary of the Tantras from your Vol. II. Dr. Lessing and I are jointly producing that translation; I am mainly responsible for getting notes, and making corrections to his draft translation. As I found out that most of this work is a condensation of Tsong kha pa's Sṅags rim chen mo, I have compared the two works throughout. Also, I am using for notes the voluminous--four volume--Grub thob gsal baḥi me loṅ of Blo bzaṅ ḥphrin las, on whom I have no bibliographical information. Moreover, I have been comparing the Sekoddeśaṭikā and Guhya-samaja (Sanskrit texts) with their Tibetan translations, to get the Sanskrit technical equivalences for the Tibetan terms used by Mkhas grub. I expect to complete all this about Febrary of 1953; and I sincerely hope your Vol. II will arrive in time to use it for some notes.

Dr. Lessing recently heard that Tucci is now in Nepal. Dr. Boodberg is still teaching at the Univ. For a number of years he was chairman of the Oriental Dept., but starting this semester the chairmanship has passed to Dr. Chao, who is well known for his studies inChinese linguistics. Incidentally, it is likely that starting in July of 1953, there will be formed a separate linguistic department in the univ.--I rather imagine that Dr. Emeneau will be chairman; he has for some time headed the linguistic group here. He resigned his position as editor of the Journ. of the Amer. Oriental Society. On account of Prof. Lessing's retirement, there was no professor in the Oriental Dept., under whom I felt any interest in studying, although there are some fine professors here, for example, Prof. Boodberg. For this reason, I transferred over to the Classics Dept. to work for a Ph.D. in Sanskrit under Emeneau. This will take me about two and a half more years, during which time I also expect to complete my translation of the Lam rim chen mo. This semester I am reading with Emeneau the Meghadūta, and Śakuntalā of Kālidāsa; next semester it will probably be both a Pali and a Prakrit text. We have tentatively agreed upon a thesis which will be the Dhātu-kāya of the Kātantra grammar, which is in Tibetan, but lost in Sanskrit. The Tibetan text gives the word list in transcription and the definitions in translation. Should you hear of anybody working on this in India or elsewhere, I should of course be grateful for the information. The Kātantra-sūtra is usually called the Kālāpa-sūtra in Tibetan works.

The work on Buddhist Sanskrit by Edgerton is due to come out in the Spring. When it does, Dr. Emeneau and I shall study it together, at least in part. It is going to have a reader along with it. Emeneau is getting a review copy. Otherwise (that is, for me, anyway) it is going to be rather expensive. Concerning the Mongol grammar by Austin, Dr. Lessing informs me he has a mimeographed preliminary edn. of this work, at present on loan to a colleague in Los Angeles. Presumably Austin was preparing an improved edn. for the press, but so far we have had no news of it. He works at the Walter Hines Page /I don't know if I have that name correct/ School of International Relations, John Hopkins University, Baltimore, Maryland. That is also where the Dilowa Hutukhtu has been working under Owen Lattimore, who, as you probably know, has been under considerable fire in the last several years. The Dilowa was here in Berkeley this past summer. The Tak Tser and Don Drup, his assistant, recently departed from Berkeley, and are now in Japan. They apparently do not intend to return to the U.S., at least not in the next several years. During the summer

Kamu cam 23 Dec. 1952 from Kampung Pasar, Cisarua, Bogor

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I gave them intensive instruction in English, and when they left near the end of September, the Tak Tser was getting along quite well in simple conversation. We used the Berlitz grammar for a while and then switched to the linguaphone text, for which they had the records also. In explaining to them the individual lessons, I used Bell's colloquial dictionary, but found this quite lacking in many of the most common words and meanings of English. Sometimes this deficiency was made up by Kazidawa Samdup's dictionary; otherwise I had to employ ingenuity. Although I spent considerable time on them, I do not consider the time lost; if nothing else, it was an interesting experience for me.

Yes, I would appreciate a copy of the Tib. translation of the Dhammapada by dGe-bśes dGe-'dun Chos-'phel. Incidentally, if you would like, I would be glad to send you a copy of the Emeneau pamphlet, published by the Univ. of Calif. press this year, on Sanskrit Sandhi and Exercises. This is a most valuable production to orient the beginner into Sanskrit Sandhi. I think also that it is a good reference list.

Lama Tokwan Tada is still in the Bay area, working for the Academy of Asian Studies in SanFrancisco. Recently, he started working part time in connection with the Mongolian dictionary project at this Univ. He is working on the Tibetan half of Tibetan-Mongolian equivalences. Dr. Lessing, although retired from teaching, has almost a full-time appointment as head of the Mongolian dictionary project which is conducted under the auspices of the Institute of East Asiatic Studies of the Univ. This Institute, under the direction of Woodridge Bingham, is also producing at present a Siamese dictionary under the guidance of Miss Mary Haas, and a Korean handbook.

Dr. Lessing is at present translating the Sgrub thabs gtor chog of Śrī Devī. I expect to deliver a paper in March of 1953 on the date of the Buddha according to the Kāla-cakra school. Hoffman, who worked on the Bon, taught in the States during the summer (I believe it was the Univ. of Denver); I don't know where he went thereafter. The Univ. of Washington has extended an invitation to Tucci to lecture there for a short time under some lush grant which they have. Hoffman, I understand from Lessing, is at present working on the Kāla-cakra; I presume in collaboration with, or in connection with Tucci somehow, as the latter's edition of the Kāla-cakra commentary has been promised by Gaekwad's Press for many years now.

After you wrote me that the editor of Stepping Stones would like to get from me a review of Dasgupta's book on Tantrism, I finally wrote this up and sent it to the editor. Have not heard from him; I hope he received it, even should conditions of the magazine make its publication impossible at this time. Dr. Kenneth Chen of Harvard wrote a review of this book which appeared in the latest issue of the Harvard Journal; however the review completely avoided any critical analysis of the contents of the book. Well, I have only best wishes for Stepping Stones. I had already been instrumental in getting several subscriptions for it in the Berkeley area; and I feel that when it gets going again, if possible, that it will gradually get a considerable following in the U.S.

When Dr. Lessing retired, the financial and psychological conditions in the University's oriental dept. did not make it possible to get another professor somewhat along Dr. Lessing's capabilities. Both the Tibetan and Mongolian were minor subjects to the department, and the only thing that could be done was to parcel these out to people who were also teaching major subjects, i.e. Chinese and Japanese. For this reason, the Mongolian course was given to a Mr. Mike Rogers, a quite brilliant student in Chinese, who is just now about to get his doctorate; the Tibetan course was given to Mr. Susumu Nakamura, who lectures in Japanese, a rather sad situation in the latter case. Mr. Nakamura studied a long time ago the Tibetan under Dr. Lessing, but nothing more than the most elementary material. Fortunately for him, he was able to get considerable help from Lama Tokwan Tada, with whom he converses in Japanese, and who was not getting very much income from the Academy in San Francisco. By the way, Dr. Lessing once mentioned to me that you were producing a Tibetan dictionary. Is that still going forward?

Sincerely,
A. Wayman

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760 Grizzly Peak Blvd.
Berkeley 8, Calif.
March 20, 1953.

Dear Dr. Roerich:

I must profoundly apologize for the great delay in answering your letters of 24 Nov. 1952 and 23 Dec. 1952. I, like the bears, have been somewhat in hibernation from the world; and, yet, not always asleep, I hope.

Concerning the address of Father Mostaert, the only one I have is: 4651 North 25th St., Arlington, Va. Incidentally, Harvard Univ. Press has recently published his Altan Tobci ($5.00) in Mongolian script. Also, yes, it is so that the Japanese edition of the Hor-chos-'byuṅ is the one prepared by K. Hashimoto.

Also, I did receive the Tibetan translation of the Dharmapada. Many thanks. I have in my library the Radhakrishnan translation from the Pali. Also managed to get the Tibetan edn. by Beckhe of the Udanavarga, and the Eng. transl. by Rockhill, and the portion of the Sanskrit published by Cakravartin (I believe that is his name).

On the other hand, I was tardy in sending you the little treatise on Sanskrit Sandhi by Emeneau. Actually, I waited until the book by Shen came out; it was $5.00, and came on the market only a few days ago. I have mailed you a copy together with the Emeneau treatise. And I would appreciate getting in return the book by Guenther, Yuganaddha. The Tantric Way of Life. However, from my reading in Tibetan, and I think it is improving all the time, I could not recommend anybody to write on the subject until he had utilized some of the excellent Tibetan treatises on the subject. I am sure you know much more about that than I do; and now I have excellent resources with the big shipment of books which came from Kalimpong through the Ta-Lama, disciple of the Dilowa Hutukhtu. If opportunity continues, I shall in future years do considerable work on the Saṃvara Tantra, translating various of the commentaries by Tsong kha pa on that subject, and editing some of MSS. on the Tantra.

But I have already arranged with the Bihar Research Society (they have given permission) to edit the Madhyanta-vibhanga of Maitreya-Asanga, and the MS. remains of the Śravaka-bhumi of Asanga, from the photographs made by Sankrityayana in Tibet in the 30's. The Univ. Lib. here is bearing the cost of the readable reproductions. It will probably be some months before I get the reproductions. I had wanted these as indispensable to the translation of the śamatha section of the Lam rim chen mo. Tsong kha pa has inumerable quotations from the Śravaka-bhumi in his Lam rim chen mo; and also has quotations from there that are not actually quoted as such.

I am still completing the bibliographical notes for the translation of Khai Dubs's General Summary of the Tantras. This semester I am taking from Prof. Emeneau, beginning Pali, and reading in the Jataka-māla of Arya-Śūra. In the Fall, I shall take a course in Prakrit, using a work of Jain Prakrit produced by W. Norman Brown--The Story of Kālaka; and probably also read in the Rig Veda. As Edgerton's dictionary and reader of Buddhist hybrid Sanskrit is due to be on the market beginning of summer, I may also do some reading with Emeneau on that during the summer, as he is going to review the book.

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I now have my typewriter down in the Tibetan room of the East Asiatic Library, which has proved very useful to me in transcribing sections of Tibetan texts. As to this Blo bzang ḥphrin las, it says on the title page of his four volume Thob yig: "Śākyaḥi btsun pa blo bzaṅ ḥphrin las kyi zab pa daṅ rgya che baḥi dam paḥi chos kyi thob yig gsal baḥi me loṅ. At the end of the 4th volume, there is a very long colophon--the longest I have yet seen, but I located within a very long-winded sentence, the following: (f. 298b-5, ff. in Vol. IV, Peking block print) " . . . / khyad par du yaṅ bkaḥ drin mtshuṅs med mkhas śiṅ grub paḥi dbaṅ phyug slob dpon rin po che bsod nams grags pa dpal bzaṅ poḥi źal sṅa nas la sogs te yoṅs ḥdzin dam pa lṅa bcuḥi bkaḥ drin gyis ñe bar ḥtsho baḥi byaṅ phyogs khal-khaḥi yul grur skyes paḥi śā-kyaḥi btsun pa bkaḥ ḥgyur ba rab ḥbyams smra baḥi sku skye blo bzaṅ ḥphrin las miṅ gźan rgyal ba thams cad mkhyen pa chen poḥi bkaḥ luṅ gis Dza-ya paṇḍita khu-thug-thu źes ḥbod pas / rgyal paḥi yul brgyad stoṅ pa daṅ / mdo sdud pa / ḥod sruṅs kyis źus pa / . . . . "

Xerox

The library also has his two volumes of "ṅag phyogs"--all short treatises. In these, he is called Dza-ya Paṇḍita Blo bzaṅ ḥphrin las. From all this, I would conclude that he is called the Dza-ya (Jaya) Paṇḍit, Blo bzaṅ ḥphrin las, and Rgyal ba thams cad mkhyen pa.

And again, from the colphon to the 4th vol. (fol. 299b-4):
/ . . . / raṅ lo drug cu re gcig pa bdag cag gi ston pa śā-kyaḥi rigs su ser skyar lu-mbiḥi tshal du bltams nas lo ñis stoṅ drug brgya daṅ bdun daṅ / źva ser bstan paḥi rtsa ba de bźin gśegs pa kluḥi rigs mchog(?) bsams bźin phebs pa ḥjam mgon chos kyi rgyal po śar tsoṅ kha pa blo bzaṅ grags paḥi dpal mdo smad tsoṅ khar rab byuṅ drug paḥi me bya lor bltams nas sum brgya so dgu / gaṅ gi gdans(?) daṅ po rgyal tshab thams cad mkhyen pa dar ma rin chen śiṅ ḥbrug la ḥkhruṅs nas sum brgya daṅ so gñis / gñis pa mkhas grub dge legs dpal bzaṅ po śiṅ glaṅ la bltams nas sum brgya daṅ bcu gcig / padmaḥi rigs kyi de bźin gśegs pa ḥod zer kun ḥphags dpal brtsegs rgyal poḥi rnam ḥphrul spyan ras gzigs ḥgro baḥi don du rim par phebs paḥi naṅ nas dus mthar dur smrig gar rol bdun gyi daṅ po paṇ chen dge ḥdun grub lags lug la bltams nas sum brgya daṅ lṅa / . . . .

Of course, Tsoṅ kha pa is born 1357 A.D.. This plus 339 would be A.D. 1696. (But I was not able to see if this were referring to the birth date of the author, or possibly the time of writing the book).

I hope that this will give enough information to identify the writer. If you should like more, I would copy out more of the colophon which runs for pages. Yes, I would greatly appreciate learning definitely of this writer's place in Tibetan literature, since I do have available this valuable four-volume Thob yig.

Also, if there are any other references I could get for you down in the Tibetan collection, I should be glad to do so. Possibly you do not have a Kanjur and Tanjur available where you are now; if this is the case, I would be glad to check on anything in the collection here. This is never a waste of time for me, since it acquaints me with different works.

And I wish to assure you I shall be more prompt in the future with answering. Unfortunately, I never did receive your letter of July 14th, the one apparently in which you gave suggestions on my Tsong kha pa article. The latter, incidentally, has had a number of corrections, and I shall shortly be able to send you a dittoed copy.

Sincerely yours,

Alex Wayman

Ans. 11 June

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760 Grizzly Peak Blvd.
Berkeley 8, Calif.
May 5, 1953.

Dear Dr. Roerich:

Thanks for your 18 April letter, and the information about the author of the Thob yig (the Dza-ya paṇḍita).

Perhaps I can arrange with you to get also your Tibetan grammar when it comes out. The present state of Tib. grammar certainly needs to be improved. For example, in the Unmādayantījātakam (No. 13 in the text of Ārya-śūra), we have, stanza 22, the Sanskrit:

āvābhyām idam anyaś ca ka eva jñātum arhati (1st line).
= Tib. ḥo skol gñis las ma gtogs pa /
gźan ni su źig ḥdi śes ḥgyur // (1st 2 lines of Tib.).

"Outside of us two, who else would need to know it?"
Here the Tib. ḥo skol gñis las (ma gtogs pa) translates S. āvābhyām, 1st pers. pron. dual, ablative. According to this, the Tib. ḥo skol gñis is an undefined 1st pers. dual pronoun. But so far I do not see this form given as such in reference material. In fact, I could not find ḥo skol in the S. C. Das dictionary. I am also collecting material on expression of the future in Tibetan, principally on the basis of comparing Sanskrit with Tibetan translations, and will also incorporate material to be found in the native grammars.

Concerning the Madhyanta-vibhaṅga, I might say also that Dr. Emeneau has tentatively agreed that I may edit and translate this work (the kārikās), as my doctoral thesis. (Formerly, I had in mind doing work on the Kalapa dhatu-paṭha, but found out that Leibich had already done it all.)

At last report, the Dilowa Hutuktu is still at John Hopkins, with the Walter Hines Page school of Intern. Relations, but the newspapers report this school will officially terminate in autumn this year. Possibly this is the result of the great pressure in connection with Owen Lattimore. I have no idea what the Dilowa would do then--whether the Mongolian area project would be taken over by some other agency of John Hopkins, or completely skuttled; or whether he would be taken care of by the Kalmuck community in New Jersey, or would return to be with his disciple in Kalimpong.

The Tak tsher Rimpoche is still at the Tsukiji Honganji in Japan, together with his attendant, Don grub. I received a letter from him only a few days ago, and am somewhat at a disadvantage through not knowing the proper form of a Tibetan letter. I understand that a Tibetan letter-writer was published in Kalimpong; would it be possible for you to procure this for me? Besides that, this coming summer I intend to learn the headless script.

Was up in Seattle, Washington, last part of April in connection with the meeting of the Western Branch of the American Oriental Soc. I gave a paper on the Tib. translation of the Buddhist term pratītya-samutpāda. Also had enjoyable discussions with Dr. Li Fang Kwei, and with a student there, Mr. Kun Chang, who is working on the kaṭhina-vastu of the Vinaya.

Sincerely yours,

Alex Wayman

14

May 20, 1953.
Berkeley, Calif.

Dear Dr. Roerich:

Just a brief note to inform you that the work by Edgerton has just come out:

Franklin, Edgerton. Buddhist Hybrid Sanskrit Grammar and Dictionary. " " " Reader.

/Emeneau tells me it is $17.50, altogether./

(New Haven, Conn., Yale University Press, 1953).

As Emeneau will be away all summer, we shall not study this together. I presume he will write his review while he is back East teaching at Indiana Univ. during the summer. Next fall, I shall have with him a course in Vedic Sanskrit and one in Jain Prakrit. Possibly also his regular course in Indo-European Comparative Grammar.

Yours sincerely,

A. Wayman

Dr. Roerich

A. Wayman
760 Grizzly Peak Blvd.
Berkeley, Calif., U.S.A.

BERKELEY
MAY 20
9 30PM
1953
CALIF.

AIR LETTER

VIA AIR MAIL
PAR AVION

Dr. George Roerich
"Crookety", Kalimpong,
West Bengal, India.

IF ANYTHING IS ENCLOSED, THIS LETTER WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

KALIMPONG
9 30AM
20 V 53

KL

Rp 25 July

15

760 Grizzly Peak Blvd.
Berkeley 8, Calif.
June 23, 1953.

Dear Doctor Roerich:

Thanks a lot for your letter of 11th June. Yes, I did receive Dr. Guenther's work Yuganaddha. Would you kindly extend to him my thanks for the author's copy? I have read it through (can't say I have absorbed it all). I was happy to find the quotation from the Vimalakīrti on p. 29. This partially overlaps a quotation in the Lam rim chen mo, f. 207b-4, and I shall certainly give Dr. Guenther credit for the Sanskrit passage at the proper place. He may be interested in the passage quoted in the Lam rim chen mo:

/ byaṅ chub sems dpaḥ rnams kyi ḥchiṅ ba ni gaṅ thar pa ni gaṅ źe na / thabs med par srid par ḥgro ba yoṅs su ḥdzin pa ni byaṅ chub sems dpaḥi ḥchiṅ baḥo / thabs kyis srid paḥi ḥgro bar ḥgro ba ni thar paḥo / śes rab med par srid par ḥgro ba yoṅs su ḥdzin pa ni byaṅ chub sems dpaḥi ḥchiṅ baḥo / śes rab kyis srid paḥi ḥgro bar ḥgro ba ni thar paḥo / thabs kyis ma zin paḥi śes rab ni ḥchiṅ baḥo / thabs kyis zin paḥi śes rab ni thar paḥo / śes rab kyis ma zin paḥi thabs ni ḥchiṅ baḥo / śes rab kyis zin paḥi thabs ni thar paḥo źes . . .

In exchange for the Shen book, perhaps you could secure for me Dutt's edition of the first 16 chapters (I believe) of the Samādhi-rāja-sūtra in the Gilgit series,(Calcutta).

Yes, I would much appreciate Rev. Tharchin's "Tibetan Second Book". I can well understand that the Tibetan Dictionary would be most difficult to secure now. It is quite rich in compounds, I have noticed.

Well, I can now announce that I finally got out that "Introduction to Tsoṅ kha pa's Lam rim chen mo." I have sent you an off-print of the dittoed edition. I made numerous improvements, mostly in the Mādhyamika section of the paper. It was a regret to me that the lengthy letter which you mentioned having sent me on the previous edition I sent you, was not received. I did not feel it right to ask you to copy it all over again, especially as I was already making improvements. However, I would be grateful to you for any suggestions when you receive the revised edition, especially as I intend to write an article for the Journ. of the Bihar Research Society somewhere about the beginning of next year on the subject "The Reform of Tsoṅ kha pa," in which I shall summarize a few of the findings in the present article, as well as provide more material from other works of Tsoṅ kha pa. I have but a limited number of copies of the present Tsoṅ kha pa article, and besides yourself, am also sending a copy to Tucci, and to Miss Horner. I should like to send about three more copies to Europe, or wherever such orientalists might be that might find the article profitable. Could you make any suggestions in this respect? If so, would you want me to mention you as having led me to them? I am particularly anxious to get a wide geographical distribution (for example, one to France).

I might mention that the Dilowa Hutukhtu will be returning to Kalimpong; however, this summer I understand he is vacationing somewhere on the East Coast. The Academy of Asian Studies of San Francisco has all but folded up. Lama Tada is going to return to Japan, and take back with him all his Tibetan books (including the Narthang Kanj-Tanj.), but this will not affect the Derge edition I use because this was a gift to Stanford which is deposited in the East Asiatic Library of the Univ.of Calif. The Mongolian dictionary is slated to be finished this summer. The Buddhist terms will appear later in a supplement. The printing is probably going to be on an electric typewriter and lithographic process.

Sincerely yours,

A Wayman

Sub. 1.1.54

760 Grizzly Peak Blvd.
Berkeley 8, Calif.
Nov. 25, 1953.

16

Dear Dr. Roerich:

Yes, I did receive Thar-chin's Tibetan Primer, for which many thanks for your care. I am looking forward eagerly to the 2d vol. of "Blue Annals", and thanks for your efforts re. the Samādhirāja-sūtra.

Again, yes I would like to get your Tibetan Grammar, and shall send you under separate cover, Fischel's work "Ibn-Khaldun and Tamerlane". Concerning Takakusu's "The Essentials of Buddhist Philosophy", I can say it is truly an indispensable work for the Japanese Buddhist schools, as well as for information on their Chinese ~~original~~ origins. It is more in the nature of a reference work than one of pleasurable reading. There is a slight drawback that the author did not ~~E~~ know English perfectly, and his manuscript had to be corrected by some professors at Hawaii University in this respect. Often he does not hit upon the most happy English equivalent for the technical terms.

Right off hand, I cannot give you any titles of books on Central Asia of recency in the U.S., but shall my eyes open for them.

Now, re Tsong kha pa and his Lam rim chen mo, I must thank you heartily for your kind remarks and observations. I feel certain now that you are right that Śākyamuni is meant in the first stanza. This is because the Lam rim chen mo is non-Tantric, and hence represents the teaching of the Nirmāṇa-kāya.

You may be interested to know of what I think ~~is~~ is the neatest Sanskrit equivalent for ñams len. This from the Lalitavistara: (Skr. 100.9): gopāyituṃ kelāyituṃ mamāyituṃ is translated by btsaḥ ba daṅ / byi dor bya ba daṅ / ñams su blaṅ bar . . . Hence, ~~Mar~~ ñams su blaṅ ba here means 'to take to heart', 'to make one's own' (mamāyituṃ).

I should like your permission to make reference to your data for the Dzaya Paṇḍita in an article I have almost all ready, and which I shall submit to the Journ. of the Amer. Oriental Soc. It is on the subject of Avalokiteśvara. I shall of course give you credit for the information. I have used his Thob Yig for various bits of important information.

Also, while it is too early to state definitely, it does look like a good possibility that next year I shall much more leisure to work on the Lam rim chen mo.

Best wishes,

Alex Wayman

A. Wayman.

Rec. 1.VII.54

17

760 Grizzly Peak Blvd.
Berkeley 8, Calif.
June 15, 1954.

Dear Dr. Roerich:

I owe you deep apology for my neglect of correspondence; and so in this letter shall try to bring you up to date on what's happening around here. Anyway, I have been in a sort of twilight state between East and West.

Many thanks for the Gilgit Ms. II, Pt. II. (The Samādhirājasūtra, Part II); and for your wonderful Vol. II of the Blue Annals (which I have been reading with great delight).

This past semester, Prof. Emeneau gave me a course in the "Buddhist Hybrid Sanskrit", using Edgerton's reader, grammar, and dictionary. He is now finishing his review, which I expect will be quite thorough. I have been engaged in all sorts of things; didn't quite finish anything, but seem to get better in reading Tibetan all the time. Dr. Lessing and I work together a lot these days on Mkhas grub's General Summary of the Tantras; and we expect to get it ready for the printer this summer. In the course of getting notes for it, I looked up many works in the Tanjur, as well as native works; and so now I have a fairly well-rounded picture of the tantras. I have also been engaged in writing up a report on the Tibetan collection here; this might be the size of a booklet, and would be possibly published in a University Oriental series here.

It is quite probable that beginning the first of July, I shall be employed by the East Asiatic Institute of this University for the project of translating the Lam rim chen mo under their auspices. This is of course not official until the funds are approved by the Regents early in July. This would fall into three phases. The first phase I have already completed, which was to investigate all the quotations, attempt to trace the original Sanskrit where available. The second phase I expect to accomplish in one year: this is a literal translation of the whole work, and this may seem optimistic, but I have full confidence in doing it. In this I shall bring in the Sanskrit for all the technical terms. This would not have been possible if I had not gotten the ms. of the Śravaka-bhūmi of Maitreya/Asaṅga from the Bihar Research Society; this has the words for all the technical terms in the section on meditation -- the śamatha section (this word I recently decided should be translated as 'concentration'); praśrabdhi is probably our word 'Catharsis'; vipaśyanā probably 'contemplation'. Now just to show you the value of that ms. the bsgrims te ḥjug pa of the Lam rim chen mo, which is one of the four manasikāra, turns out to have the Sanskrit of vala-vāhana. Also, the terms of the śamatha section tend to spread out all over the Lam rim chen mo. (The Ms. of theirs which I am working on for my doctoral thesis was given in their lists as the Madhyantavibhanga of Maitreya; but actually it turned out to be an incomplete edition of the commentary of Vasubandhu, having almost all of the first three chapters, and two fragments representing probably portions of the 4th and 5th chapters; it is exceptionally difficult to read.). That is, the second phase of the translation will have all the technical information necessary for the translation. The 3rd phase will take in my estimation six months; the whole thing will be typed over with practically no Sanskrit expressions left in the entire work; but standard English equivalents will be adopted throughout; that is to say, the word 'wisdom' throughout the translation will stand for the Tibetan śes rab, S. prajñā. I am inclined at present to even translate all the book titles, thus getting entries of the type "As said in The White Lotus of the Good Law . . ."

The only kinds of notes I intend to have for the basic translation of the Lam rim chen mo are the information necessary to supplement the text for things not explained, as, e.g. very short biographical data for personnages mentioned. By this means, I hope to be able to put out the whole translation in one volume, at a minimum of cost. The only place that Sanskrit and Tibetan expressions will occur (as I presently see it), will be in the index at the end, where the index by English will have entries of the type Wisdom (śes rab, prajñā), pgs. so and so. This will be perfectly scholarly because the reader will be assured that everywhere that the particular English occurs, it translates the Tibetan mentioned. I expect to put out a companion volume, to be sold separately, which will include the Sanskrit for all the quotations, when extant, with bibliographical reference, etc.; full bibliography for all the works quoted; Indexes by Tibetan and Sanskrit; and such philological notes as might interest scholars but not the layman. I think the Univ. of Calif. press would print this, but I shall try to interest the Bollinger Foundation of New York to put it in their series. I anticipate about six months of preparation for the press, after I have finished the actual translation of the 3rd phase; hence I estimate that the whole thing will be complete in two years starting from July 1st, if the project is approved, as now appears certain.

Dr. Lessing was chiefly instrumental in pushing this. He stands also to have an advantage in this, since he anticipates putting out an appendix to the Mongolian dictionary which will include Buddhist terms. Here we have the whole Bodhi-Mür--the Mongolian translation of the Lam rim chen mo. Once I prepare the literal translation with all the Sanskrit expressions drawn from texts, Dr. Lessing would be able to get fine material for the terms in the Bodhi-Mür; of course, this is not the only thing he would use--we have here the Mongolian translation of the Mahāvyutpatti, for example.

I have only one more course to take, and that is on the Upanishads--next Fall. I am taking my examinations next February or March; and I should have absorbed the book on the Sanskrit language by T. Burrow, but it has not yet been released by the publisher. This summer I have to review my French and German and pass examinations in them.

Right now I am writing up an article I intend to send to the magazine Philosophy East and West, published in Hawaii. I expect to call it, "The Will in Northern Buddhism". Here I shall consider some problems of translating words, and consider the words, vīrya, saṃskāra, and cetanā.

Now I regret to say that the date you gave me in your letter of 18 April 1953 for the Dzaya Paṇḍita Blo bzaṅ ḥphrin las, namely 1599-1662, cannot be the case; but I am sure you would want to know about it, and the reason. In the course of compiling the report on the Tibetan collection, which I mentioned, I made an outline of the four-volume Thob Yig by him, because it gives such a fine outline of the subject matter of native Tibetan literature. Going through his very abbreviated biographies, I found that he gave biographies up through the end of the 17th century; and in the long colophon, I found that he was 61 years old when the Sixth Dalai Lama was 19 years old (i.e. in A.D. 1702). We have also his auto-biography (Raṅ gi ḥkhor bar spyod paḥi tshul / śin tu gsal baḥi sgron me) in Vol. Kha of the two volume collection of his minor works, called Ñag rnams phyogs su bsgrigs pa. There it is says (f. 3b-1, -3): / sog yul raṅ du skyes pa yin ḥdug ciṅ / de yaṅ pha ni bsam pa bzaṅ ba daṅ / dad daṅ ṅo tsha khrel yod gos kyis brgyan / ḥjam źiṅ ches dul gzuṅs thaṅ(?) miṅ can daṅ / ma ni Or-khi-taḥi źes miṅ can te / raṅ bźin draṅ la gYo sgyu med pa la / bdag gi sṅon la bu drug byuṅ ba ḥdas / A lce gcig daṅ nuḥo gcig nu mo gñis / miṅ(?) sriṅ(?) lṅa las bdag ni gñis pa ste / skyes paḥi lo ni sna tshogs chu pho rtaḥi / sa ga zla baḥi dus chen gsum ḥdzom paḥi / bco lṅaḥi ñi śar goṅ tsam mṅal nas thoṅ /

Chu pho rta is therefore 1642--his birth year.

Anyway, it seems that the Dzaya Paṇḍita finished his encyclopedia near the beginning of the 18th century, in very troubled times. The Sixth Dalai Lama was still alive.

Hearkening back to The Blue Annals, it is almost overwhelming; this is certain to assure you a paramount position in the scholarship of Tibetan history. Incidentally, in the Kālacakra system, I didn't notice any mention of Mkhas grub rje (Dge legs dpal bzaṅ po), who, as you know, put out a voluminous commentary on that system. The two are certainly contemporaries. I don't have your work with me as I type this to check on this again, but as I recall, the author of The Blue Annals survives Mkhas grub rje; and hence it would be curious to avoid going into his part with the Kālacakra system.

I finally got around to sending you the work on Buddhism by Takakasu; and if you can get hold of a copy of ~~mf~~ the first half of the Samādhirājasūtra, this will be greatly useful for the Lam rim chen mo.

Now I hope I have not fallen too far from grace for my procrastinations. Am looking forward to your grammar; and anything else from your hand.

With kind regards, I am

Sincerely yours,

Alex Wayman

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760 Grizzly Peak Blvd.
Berkeley 8, Calif.
December 20, 1954.

Dear Dr. Roerich:

Just on the eve of taking a vacation in Los Angeles, I have returned to the mood of writing letters, and so I hope to bring you a little up to date.

Under the auspices of the Institute of East Asiatic Studies I have been translating the Lam rim chen mo. I have finished the first translation of the Śamatha section and most of the Bodhisattva section; and as a rule keep close to the final rendition because it makes fairly good sense throughout. None of this would have been possible if I had not previously done so much work in finding the original Sanskrit for quotations. I am optimistic that I shall have the entire translation ready for publishing in two years from this last July 1st.

Well, I write articles and get bogged down by much material, and am glad I refrained from submitting them previously because now I can write with considerably more maturity. Today I sent off an article to Philosophy East and West in Hawaii, called "The Simile of the Lamp and the Wind in Tibetan Buddhism"; and from the mass of material I collected I have already written most of another article to be called "A Study in the Origins of the Yogācāra-Vijñaptimātra School".

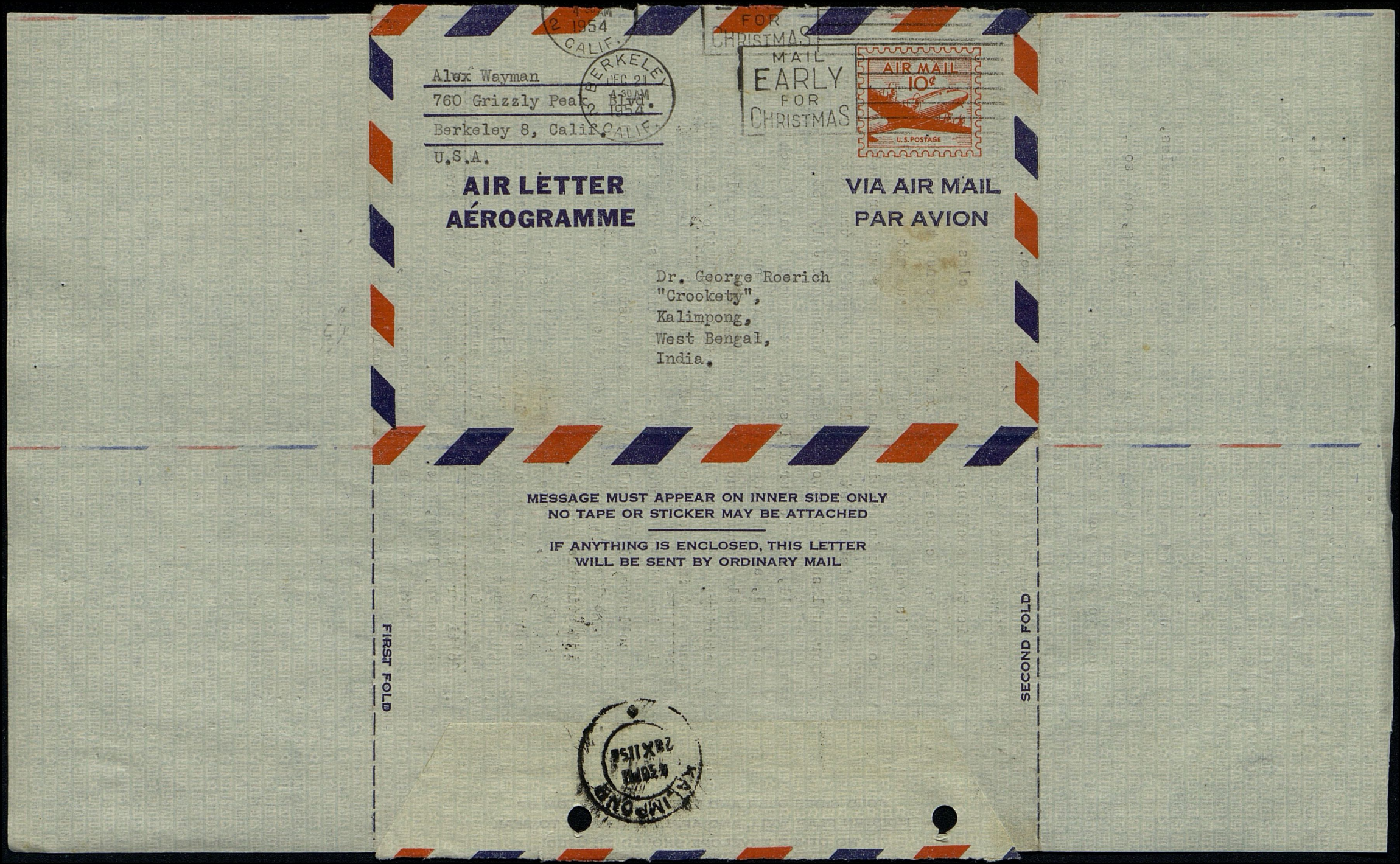
However, I have been writing reviews all along. Recently I reviewed a work in which you will be interested if you do not already know of it: Walther Heissig, Die Pekinger Lamaistischen Blockdrucke in Mongolischer Sprache, Göttinger Asiatische Forschungen, Band 2 (Otto Harrassowitz: Wiesbaden, 1954), pgs. XV + 220.

With best wishes for your work, I am,

Sincerely yours,

Alex Wayman

Alex Wayman.



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Dr. George Roerich
"Crookety",
Kalimpong,
West Bengal,
India.

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760 Grizzly Peak Blvd.
Berkeley 8, Calif.
April 20, 1955.

21

Dear Dr. Roerich:

I received the Vol. I of Samadhi-raja-sutra several weeks ago while I was deeply engrossed in the composition of a long article called "Notes on the Sanskrit term Jñāna", which incidentally mentions your two volumes of Blue Annals. The article, 52 pp. in typescript, was sent a few days ago to J.A.O.S. Since it has Emeneau's backing, there is every likelihood that it will be published in due course of time. Many thanks for the Volume.

Also, is there something I could send in exchange for Vol. III of the Samadhi-raja?

Best wishes.

Alex Wayman

Alex Wayman.

Alex Wayman
760 Grizzly Peak Blvd
Berkeley 8, Calif.

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AIR LETTER
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Dr. George Roerich
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