

SUMMARY

Foreword

«Ariavarta» is a new journal. Three years have gone by since we announced its foundation. The interval that has elapsed has seen the publication of the final edition of «Vestnik» (1993) and the opening of previously unscannable academic horizons. The present journal is devoted to the history of Central Asia. Moreover, it is intended to broaden the customary boundaries of vision and focus academic attention on the history of science and culture and especially on the unity that binds the two fields inseparably together. This journal is concerned with problems involved in the synthesis of different branches of knowledge — a synthesis which, far from being just a contemporary phenomenon, goes back to the hearths of the ancient civilizations scattered by fate over East and West, over the whole continent of Eurasia.

«Ariavarta» (*āryāvarta*) is a Sanskrit word (Sanskrit is a language strikingly closely related to Russian) and means *path* or *country* of the Aryans, the motherland of the whole family of peoples dispersed over the vast territories of the Eurasian continent and of very great interest to the inquisitive mind. This country is a treasure-house of history; it has preserved much that is precious from the past — from the Atlantic Ocean to the Pacific, and from the North Glacial Ocean to the Indian. «Ariavarta» also signifies a group of fertile valleys in the Himalayas where traces can be detected of the ancient peoples who gave humanity the foundations of sciences and arts which have come down to us as scientific truths. The third and final meaning of «Ariavarta» is *noble inhabitants* of Agarti, i.e. the mythical people living in the heart of Central Asia, in the flowering oases amongst the peaks of Tibet and the Himalayas, in the stony emptiness of the Gobi Desert and in the boundless spaces of Siberia...

Our journal is a kind of creative laboratory. Here there will be opportunity to carry out research in the history of science and develop new

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ideas. Here we shall be re-examining the stereotypes which form the dogmatic foundation of science as practiced in this country. Today, at the end of the 1990s, it is possible to take a completely fresh look at, for example, the Central Asian expeditions of Nikolay Przhevalsky, Piotr Kozlov, Nicholas Roerich and other travellers. Academics now have access to materials previously unavailable for ideological reasons. These documents from secret archives allow us to see as we have never seen before the geopolitical influences exerted by Russia over the eastern borders of our country, paving the way for the possible establishment of an «Asian» centre of science and culture.

In addition to studying Russian influence in Asia, we would like to look at the problem from the opposite side and focus in detail on partnership with academics from India, Nepal, Mongolia and other countries from the Himalayan region, as well as from countries bordering on Central Asia, countries which historically form the natural area for Indo-Aryan interaction.

In our plans we place great hope on research in the field of history of science in connection with the mutual influence between the traditions of East and West. Vladimir Vernadsky, one of the most eminent naturalists of our age and the man who did much to determine the direction of work undertaken by the Commission into the History of Science (1921), wrote that «in the field of the history of exact knowledge and technology the role and significance of work carried out amongst Slavonic peoples or in the field of the cultural influence of Byzantium, the significance of the far East of Asia and India has not been sufficiently comprehended and should change ideas that currently prevail regarding the course of world science».* It is for this reason that Russo-Indian links in science form an object of special interest for our investigations. These links go back deep into the past, to the foundation of the St. Petersburg Academy of Science in the 18th century. It was at this time that relations with Asia were established, providing academics with a source of information regarding science and culture in the countries of the East. As a result of painstaking correspondence between St. Petersburg academics and Christian missionaries in Peking and Delhi, the Russian academics Bayer, Delil, Ker and Eyler published works in Latin on Oriental — and, particularly, Indian — science. Subsequently, at the end of the 18th and beginning of the 19th centuries, academic links with India bore fruit in the works of the first Russian specialist in Indian culture, Gerasim Lebedev, before burgeoning

* Vernadsky V. Trudy po vseobschey istorii nauki. Moscow, 1988. P. 267.

brightly in the 1930s in the activities of the Urusvati Himalayan Research Institute. A cardinal part of our academic programme will be a set of investigations dedicated to the Urusvati Institute — to the history of the establishment of this unique institution which represents non-academic Russian science in India.

But Urusvati is only one of the many centres situated along the axis of the Russian diaspora and uniting East and West. The work carried out in the first half of the 19th century in centres of Russian emigration such as Prague, Kharbin, Shanghai, Urga constitutes an as yet unexploited source for the development of scientific thought and enrichment of modern-day knowledge.

This first edition of «Ariavarta» opens with George Roerich's essay «The Blossoming of Orientalism» (1924), a work which has retained its freshness until the present day and which, in essence, forms part of the academic programme on which this journal is based. We hope that «Ariavarta» will prove a worthy addition to the ranks of the academic journal and that it will reveal to the reader the «path of the noble ones» which from ancient times has pointed towards a unified and integrated perception of the world.

The editors

The Blossoming of Orientalism

George Roerich

Humanity is undergoing an age of revaluation of values. As new ideas come into being, they cast doubt on the truth of established views. It was not at all long ago that Orientalism was engaged in recreating the past. Now, however, it has fallen to the lot of Orientalism to show people new paths capable of promoting mutual understanding between the two great hearths of world civilization. Orientalists face new tasks. It has become altogether vital to compile a «General history of the East». It is likewise essential to undertake the enormous work of comprehending the Tibetan versions of the Buddhist writings collected in two large books — the Tanjur and Ganjur.

Orientalists again find themselves looking at questions rooted in the depths of time, questions concerning the migration of the peoples tradition-

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ally called Indo-European. How are we to explain this movement, which continued throughout the course of 15 centuries? Could it be that the ancient centres of the great civilizations possessed a special force of attraction? The psychology of peoples remains an almost uninvestigated area of scholarship.

The study of Central Asia, Indo-China and Malaysia has allowed India to be seen in relation to those countries into which Indian culture and religion made inroads, and has brought to light the close links that existed between the kingdoms of Chinese Turkestan and India. New discoveries allow us to affirm the existence of relations between the nomad tribes of South Russia and the tribes of Chinese Turkestan.

The development of Orientalism is entering a new phase, characterized by a universal synthesis which, whilst meeting the standards set by modern scholarship, would reflect the overall historical development of the countries of the East.

India and the St. Petersburg Academy of Science in the 18th century

Nina Nevskaya

This article deals with the initial period in the study of the science and culture of India and Russia. This period is linked with the activities of the St. Petersburg Academy of Science, which was founded in 1725. The author examines the Latin publications of the historian and Orientalist T.Z. Bayer. Bayer knew a number of Oriental languages including Sanskrit, which he learnt with the help of Shunkar Priyatamovich, an Indian merchant from Multan. We know that whilst living in Astrakhan, Shunkar was in 1721 given a grammar of the Russian language by the 18 year old V.K. Trediakovsky, the future poet, historian of science and academician of the St. Petersburg Academy of Science. Trediakovsky had copied out the grammar in his own hand and signed it specially.

In his work on the book «Chinese Museum» Bayer was helped by the astronomer Zh.N. Delil, the physicist T.V. Kraft, the historian T.F. Miller and by other members of the Academy. In spite of its title, this book did not deal only with China. The introduction contained a detailed review of the history of the European study of Oriental science (including Indian science).

From 1725 forwards trade caravans plied periodically from Russia to China. The St. Petersburg Academy of Science exploited this as an opportunity to acquire information about scientific progress in the countries of the Orient. As a result, St. Petersburg academics had access to detailed descriptions of particular features of Chinese astronomy, mathematics, geography and other sciences in comparison with the same sciences in India and other Oriental countries.

In 1735 Bayer published «Chinese Hours», a book which contained the first publication of information about the various systems of chronology employed in India.

A little earlier, in 1731, the St. Petersburg Academy invited the participation of the talented orientalist T.Y. Ker. In 1733 Ker, collaborating with Delil and Bayer, wrote his Project for an Oriental Academy. This project served as the basis for the Asian Museum (set up in St Petersburg in 1818), which subsequently became the Institute of Oriental Studies.

The fullest and most diverse information on Indian science and culture is to be found in T.E. Bayer's last book «The History of the Bactrian Kingdom of the Greeks...» a book which also contained letters and works by other academics, amongst them the celebrated St. Petersburg mathematician L. Eyler.

That which had been begun by the academics of St. Petersburg, found its continuation in Europe. G.J.B. Le Gentile, the French pupil of Delil, spent about 11 years in India and succeeded in putting together valuable information on Indian astronomy. A decade later, in 1785, the violoncellist G.S. Lebedev set out for India from Russia. Over the course of 12 years he studied Sanskrit, Bengali, Hindustani, and acquired a detailed knowledge of ancient Indian astronomy, mathematics, philosophy and culture. Lebedev's manuscripts have still to be studied.

Tibet Dethroned The Diaries of K.N. Ryabinin, Doctor to the Buddhist Mission to Tibet

This is the first publication of fragments of the monograph written by Dr. Konstantin Ryabinin, a member of the Central Asian expedition of Nicholas Roerich, on the basis of the diary kept by Ryabinin during the journey.

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The objective and impassive narration of new facts reveals a new angle in the evaluation of the significance and secret meaning of this unique expedition. Nicholas Roerich stands before us here as «Head of the Extraordinary Mission from the Western Buddhists». This mission had been entrusted with meeting the 13th dalai lama in order to hand over to him the «Diploma and Order of the All-conquering Buddha and joyful communication regarding the prophesied development of the Study of the Blessed One in the West». The meeting never took place. The embassy, which was all ready «to bring the riches and knowledge of the West to the Study of the Buddha», was in the autumn of 1927 arrested by the Tibetan authorities on the approaches to holy Lhasa, following which it spent five months in snowy captivity high in the mountains on the Chantang Plateau, literally on the verge of death. On November 24th 1927 an Assembly of Western Buddhists was held in America and elected «the Sovereign of Study in the West». From this moment the continuation of the Mission's journey to Lhasa lost all point. The allotted time span had already elapsed. It now became the expedition's goal to return to India through Shigatsze and Shangtsze.

Dr. K.N. Ryabinin: member of Roerich's Central Asian Expedition

Anatoly Topchiev

Konstantin Nikolayevich Ryabinin (1877-1956?) took part in the Central Asian expedition at the invitation of Nicholas Roerich and combined the functions of doctor, secretary and treasurer. It was Ryabinin who developed the system of adaptation to the stresses of mountain conditions which helped members of the expedition survive during their forced winter stay on the Chantang Plateau (c. 5000m). Ryabinin's diary entries formed the basis for his book «Tibet Dethroned». When the expedition came to an end, Ryabinin returned to Leningrad in Russia. In 1930 he was arrested on an allegation of espionage and, tried before an informal court, was sent to the camps on the Solovetsky Islands for five years. In 1937 he was again arrested and sentenced to ten years in Yuzhlag in the district of Ulan-Ude. He spent the last years of his life in the town of Murom under the observation of the KGB.

This biographical sketch is based on Ryabinin's diary entries, records of interrogations kept in the archive of the OGPU (the future KGB), and on the reminiscences of relatives.

The Urusvati Himalayan Research Institute

The selection of material gathered together under the above title gives the reader the opportunity to come into contact with a great mystery — the service undergone on this earth by the Roerich family for the good of all mankind under the sublime guidance of the Teachers of the Great Brotherhood.

Fragments from the diary of *Helen Roerich* («Call the city Urusvati») date to the time of the completion of the Central Asia expedition and the return of its members to India (1928-1929). They allow us to evaluate the profound significance of the public cultural and educational organizations set up by the Roerichs in America (the Institute of United Arts, the Corona Mundi International Centre, the N. Roerich Museum etc.) and contain directions concerning future agenda: «The City shall be a prototype for cities of the future», «What is being done in America is an appendix to the City», «For the first time it is possible to imagine the ideal development of a scrap of land into a City of Knowledge, which develops on the basis of medicinal waters, plants and factories»; «Picture a fertile mountain slope crowned by an observatory». One of the sites put forward for possible construction of the City was the Kulu Valley. In 1928 the Roerichs established the Himalayan Institute of Scientific Research. «The Top of Modern Science», an article written by *George Roerich*, the Director of the Institute, comprises an elaborate plan of activity for a scientific institution of a broad profile accommodating a wide range of fields of research: archaeology, ethnography, philology, botany, medicine, biochemistry, astronomy, meteorology. The Institute collaborates with eminent academics in Europe, Asia and America, publishes the «Urusvati Journal» and the «Tibetica» series.

Svyatoslav Roerich's article «Medicinal Research at the Urusvati Institute» deals with a more particular issue — the study of Tibetan medicine and local medicinal traditions in the Kulu Valley.

The selection is prefaced by *Vladimir Rosov*'s essay «The Urusvati Institute: the outpost of Russian Science in Asia». This contains a

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historical review of the Institute's activities and gives a picture of the state of affairs as they stand today.

Publication of material about the Urusvati Institute will continue in subsequent issues of «*Ariarvata*».

The Research and Discoveries of Sir Jagadish Chandra Bose

Prof. Nag (India)

The Indian academic Jagadish Bose is a bright and unusual phenomenon in world science. The unusual breadth of his scientific interests, the originality of the way, in which he poses and resolves scientific problems, the evolution of his interests from classical physics to non-traditional biology, the unclassical and relaxed style in which he expounds the results of his investigations — all this sets him apart from scientific tradition.

Jagadish Chandra Bose began his scientific career by studying the influence of electromagnetic radiation on properties of inorganic substances, the optical properties of various substances, and phenomena of polarization and refraction of light in non-homogenous environments. In this early work Bose showed his talent as an outstanding and inventive methodist. His work won international recognition.

Subsequently, Bose's investigations into the reactions of inorganic and organic objects to external stimuli led him to make far-reaching generalizations — concerning the unity of inert and living matter, the possibility of spontaneous occurrence of life on the earth, and the possibility of evolution from non-living to living forms and from lower forms of life to higher forms.

Jagadish Bose drew attention to science's lack of means for investigating internal changes in plants and plant functions, and created many original and uniquely sensitive instruments for registering plant movements, the speed of their reactions and the time taken by the photosynthetic process. With the help of these and other instruments Bose studied the sensitivity of plants — their electric reactions, pulsations in organ size, conductivity of stimulation in plants and animals, the complex organization of plants' reactions to irritation.

This publication consists of articles written 60 years ago by a contemporary and fellow-countryman of Bose, and of a preface by our contemporary, *Sergey Radchenko*. The two evaluations of Bose's contribu-

tion to the development of world science are not identical, but substantially agree. Bose's work has given a powerful push forwards to the development of biophysics and to the methodology of the systematic investigation of the vital functions of plants — the methodology of phytomonitoring.

An unrealized guardianship

On the history of the relations between the Urusvati Himalayan Research Institute and the N.P. Kondakov Institute in Prague

Vladimir Rosov

The present investigation was sparked off by the presence of the title of «Protector of the Kondakov Seminary, Prague» in the long list of honourable titles for Nicholas Roerich published in the annual publication of the N. Roerich Museum in New York. Vladimir Rosov examines the reasons, which caused Roerich first to accept the protectorship and subsequently to give it up. A positive role in this matter was played by the long collaboration between Nicholas Roerich and Nikodim Kondakov in the field of archaeology, by Roerich's lengthy acquaintance with Aleksandr Kalitinsky, Director of the Seminary and formerly (i.e. before the Revolution) Secretary of the Imperial Moscow Archaeological Institute, of which Nikolay Konstantinovich was an honourable member, and by the public activities of Kalitinsky's wife, the artiste Mariya Germanova, who after emigrating worked closely with the Roerich organizations in Paris. The correspondence between Aleksandr Kalitinsky, on the one hand, and Nicholas Roerich and the Director of the Urusvati Institute George Roerich, on the other, contains discussion of problems to do with the Seminary's affiliations, including of issues concerning methods used in scientific work and sources of finance for such work. Kalitinsky's reticence on a number of points made Roerich wary. Another negative moment was the haste with which the Kondakov Seminary was transformed into the Kondakov Institute without preliminary agreement of this matter with the Seminary's supposed Protector. Finally, a factor of great importance — and one which, in the opinion of Vladimir Rosov, had a hidden and esoteric significance — was Kalitinsky's schizophrenia. Roerich thought that this amounted to obsession, as is evidenced by numerous quotations from his letters to Baron Mikhail von Taube and others.

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The protectorship came to nothing, but the correspondence between the two institutes over a period of more than two years led to a number of results of true academic value: an exchange of ideas in the study of the ancient cultures of Russia and the Orient, and periodical publications (the «Seminarium Kondakovianum» almanacs and the *Urusvati Journal*). The «Skifika» series, published by the Kondakov Institute, included George Roerich's book «The Feral Style of the Nomads of Northern Tibet» (1931).

This essay uses a large volume of material from archive sources (21 sources); the appended list of related literature contains 12 titles.

As an appendix to his essay, *Dr. Rosov* publishes «Correspondence between Two Directors — George Roerich and Aleksandr Kalitinsky (1930-1932)».

Why the Russian Traveller was not Admitted to Lhasa New Material Regarding the Mongolo-Tibetan Expedition of Piotr Kozlov 1923-1926

Aleksandr Andreev

This essay sheds light on the reasons which made it impossible for Piotr Kozlov, the famous researcher into Central Asia, to carry out his long-planned journey to Tibet, in spite of all the efforts made by him personally and in spite of the «support» of the Soviet government. The culmination of this journey, according to Kozlov's original plans, was to have been a visit to Lhasa and a new meeting with the dalai lama. The essay reveals an intrigue between senior officials in the OGPU and the Narkomindel (the People's Committee for Foreign Affairs) — Feliks Dzerzhinsky and G.V. Chicherin, — who, suspecting the head of the expedition of disloyalty to the Soviet regime, arrested his detachment first in Petrograd and then in Urga. Kozlov was refused permission to leave Russia for Tibet under the official pretext that he was unable to receive a Chinese passport, and many of his closest helpers were summoned to Moscow. At the same time, at the beginning of 1924, the Narkomindel sent its own «Tibetan expedition» to Lhasa in order to conduct secret negotiations with the Tibet rulers.

This investigation is based on secret documents held in the Archive of the President of the Russian Federation, and also on Kozlov's hitherto

unpublished journal, which is kept in the archive of the Russian Geographical Society.

The Cosmos of the Ancient Jainas

Andrey Grib, Andrey Terentyev

This essay examines a number of surprising parallels between the cosmological and physical ideas of Jainism, the ancient Indian religion, and modern-day conceptions in this field. The authors make use of sacred texts written more than 200 years ago in the Ardhamagadhi language and in Sanskrit, most of which have previously never been translated into European languages. The authors of this essay — a theoretical physicist and orientalist — find it difficult to explain coincidences so surprising and hope that the facts examined in the present publication will draw attention to a more detailed study of the natural philosophy of Jainism, as of other ancient religions.

Sufi Wisdom

Alexey Remizov

This publication has been prepared by Nataliya Gryakalova and consists of three parts: *Dr. Gryakalova's introduction* («Enchanted by the Word»), «Explanatory Foreword to 'Sufi Wisdom'» by Vasily Nikitin, and Remizov's own text. The introduction discusses the remarkable creative partnership between the writer and storyteller Remizov and the Orientalist Nikitin. By the will of fate they not only emigrated to Paris at the same time, but also, from 1935 onwards, lived in the same house. Nikitin became Remizov's irreplaceable assistant in work upon the monuments of Oriental writing by which Remizov was increasingly attracted. «Sufi Wisdom» is a literary reworking and retelling of Nikitin's translations from Persian. It contains biographies of famous Sufis, didactic tales about memorable meetings with Khasan of Basra, the mentor of the faithful, the Persian version of the tale from the Medieval Arabian «Calil and Dimn», episodes from the life of the Mohammedan seer and the sayings of the Muslim ascetic Bishr the Barefoot. Vasily Nikitin's «explanatory foreword» is a historical/philosophical and biographical commentary to «Sufi Wisdom».