



教育部人文社会科学重点研究基地刊物

中文社会科学引文索引 (CSSCI) 来源集刊

# 藏学学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

总第 24 辑

2021(1)

四川大学中国藏学研究所 编

中国藏学出版社

བོད་རིག་པའི་རྒྱལ་ཁོངས་དེབ་ཤེས་པ།  
藏 学 学 刊  
Journal of Tibetology

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Journal of Tibetology

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# Complementary Notes on the Biography of Jayānanda and Dkon mchog seng ge<sup>\*</sup>

Nie Hongyin

**ABSTRACT:** The Kashmirian scholar Jayānanda and the Tibetan lama Gtsang po ba Dkon mchog seng ge entered Xixia, i.e. the Tangut state, in the 12<sup>th</sup> century. Tibetan records preserved brief accounts of their life stories, but are silent on their activities of propagating Buddhism in Xixia, while Tangut materials can be used to supplement the information that we have on the ways in which they preached Buddhism. To gain some insight into the role tantra played in the Tangut court, the paper aims to investigate Buddhist scriptures transmitted by the aforementioned two masters. It, for the first time, tentatively identifies Dkon mchog seng ge as the Tangut teacher of sūtras 经师 Ljǰ Ka tǰjǰ, and suggests that the Tangut court was more interested in exoteric Buddhist scriptures than in esoteric practices.

## Introduction

No later than the middle of the 12<sup>th</sup> century, dozens of Tibetan lamas entered Xixia to seek space for the development of Buddhism and thus linking the Tibetans and Tanguts together by

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\* I would like to express my great thanks to Prof. Yudru Tsomu for correcting my English and polishing the paper.



means of religion.<sup>1</sup> A few of them received support directly from the Tangut royal family, but as is known so far, the activities of two individuals are corroborated by Tibetan as well as Tangut sources, namely those pertaining to Jayānanda and Dkon mchog seng ge. Tibetan records have preserved brief accounts of their life stories, but are silent on their preaching of Buddhism in Xixia, while the Tangut materials can be used to supplement the information that we have on the ways in which they propagated Buddhism.

## Jayānanda

The cultural link between Tibetans and Xixia Tanguts was first revealed by Stein.<sup>2</sup> Thirty years later, Luo Zhao studied the *Ārya-prajñāpāramitā-ratnagaṇa-sāñcaya-gāthā*, a Chinese-Tibetan bilingual xylograph of the year 1447.<sup>3</sup> The xylograph contains an important colophon in five identifiable sections that record the people who had been involved in its translation, including a Chinese, a Tangut and a translator of Sanskrit into Tibetan, as well as a proofreader 证义, and two collators.<sup>4</sup> Among them, the fourth section, which is more important to us, reads as follows:

Proofreading personally in accordance with a Sanskrit version by the Indian Great *Paṇḍita*, State Preceptor of the five domains of knowledge of the exoteric and esoteric Buddhism, Explaining *sūtra*, *vinaya* and *śāstra*, Director of the Saṃgha Office, Having been conferred the title of “Stable Presence”,<sup>5</sup> *Śramaṇa* Za-ye A-nan-na.

The proofreader’s name Za-ye A-nan-na, as van der Kuijp pointed out, is identical with the Sanskrit name Jayānanda; his Tibetan name is Rgyal ba kun dga' in Tibetan records.<sup>6</sup> He was actually a scholar from Kashmir who was active in Tibet and left us several translations in

1 These lamas might belong to different Buddhist sects. Besides the Bka' brgyud pa pointed out by Stein (1966), there were also lamas from 'Ba' rom pa (Sperling 2004) and Tshal pa sects of this school (Sørensen et. al. 2007: 102-103).

2 Stein 1951.

3 Luo Zhao 1983.

4 Original Chinese colophon: 诠教法师番汉三学院并偏袒提点壤美则沙门鲜卑宝源汉译；显密法师功德司副使壤卧英沙门 [周慧海番译]；演义法师路赞讹壤赏则沙门遇啊难噤吃哩底梵译；天竺大钵弥怛五明显密国师讲经律论功德司正壤乃将沙门嘞也阿难噤亲执梵本证义；贤觉帝师讲经律论功德司正偏袒都大提点壤卧勒沙门波罗显胜，奉天显道耀武宣文神谋睿智制义去邪悖睦懿恭皇帝再详勘。

5 "Stable Presence" is one of the titles conferred upon officials by the Xixia emperor (Kychanov 1965), but its origin remains unknown to us.

6 van der Kuijp 1993.

the Tanjur. Sometime during the years 1152-1169, he debated publicly with the great thinker Phya pa Chos kyi seng ge on *madhyamaka* subjects<sup>7</sup> at Gsang phu ne'u thog monastery, which resulted in a public defeat for him. There after he left for Mount Wutai<sup>8</sup> to serve the Tangut court and received honorable titles. But, considering the position and status of the traditional translators' group from the Tang dynasty, we may believe that the proofreader Jayānanda was not the most important one in the organization of the Saṃgha Office with top ranking, that is to say, he did not hold the highest ecclesiastic position in Xixia Buddhist realm, at least his status was lower than *dishi* 帝师 (Tib. *Tishri*) Boluo Xiansheng,<sup>9</sup> though he received the title of *guoshi* 国师 (State preceptor) from the Tangut court.

Aside from being involved in the translation of the *Ratnagūṇa-saṅcaya-gāthā*, it is notable that there are two Buddhist texts that were transmitted by him to the Xixia Royal family. We can see his name in Tangut transcription, *Dzja-ja*<sup>10</sup> *a-nja-dja* 鞞跋履祇讚.<sup>11</sup>

In the first year of Tiansheng period (1149), Emperor Xia Renzong (1139-1193) organized a large-scale Buddhist assembly in memory of his late father Chongzong (1087-1138). He donated a great number of xylographs in Chinese and Tangut separately, including a bound volume of *Mahākāruṇika-nāma-āryāvalokiteśvara-dhāraṇī-anuśaṃsāhita-ūtrat-saṃgrhīta* 圣观自在大悲心总持功能依经录 and *Uṣṇiṣavijaya-nāma-dhāraṇī-anuśaṃsāhita-sūtrat-saṃgrhīta* 胜相顶尊总持功能依经录.<sup>12</sup> Both are based on original Tibetan sources transmitted by Jayānanda<sup>13</sup> with a colophon as follows:

天竺大钵弥怛五明显密国师在家功德司正壤乃将沙门嚩也阿难嚩 传

Transmitted by the Indian Great Paṇḍita, State Preceptor of the five domains of knowledge of exoteric and esoteric Buddhism, Director of the Householder Offering

7 *Madhyamaka* is one of the major streams of Indian Mahāyāna Buddhism which investigates a middle ground between the two extremes of the existence and non-existence of things.

8 Here the Mount Wutai might have indicated a certain part of the Helan Mountain near Yinchuan City, not the one that is located in Shanxi Province. In the Tangut encyclopedia *Sea of meanings, Established by Saints* there is an entry “Wutai Jinggong” 五台净宫 inserted between the entries of Helan Mountain (Kychanov 1997: 114), which refers to a famous *saṃghārāma* in Alashan. Mount Wutai was also called Bei Wutai 北五台 (Northern Mount Wutai) in order to distinguish it from the one in Shanxi (Chen 2000).

9 Boluo Xiansheng 波罗显胜 was the first Imperial Preceptor in Xixia. It is believed that he was a lama from Tibet, but his corresponding Tibetan name is not noted in any sources.

10 Tangut *dzja* 鞞 comes from the Tibetan reading *dza* of Sanskrit *ja*.

11 Kychanov 1999: 483.

12 See Men'shikov 1984: 223-226 for the detailed description of the Chinese version and Kychanov 1999: 480-481, 580-581 for the Tangut version.

13 It seems that the original Tibetan texts preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences, see Shen 2006.

Office,<sup>14</sup> Being Conferred “Stable Presence”,<sup>15</sup> *Śramaṇa* Jayānanda.

Both Chinese texts were translated by Xianbei Baoyuan:<sup>16</sup>

詮教法師番漢三學院兼偏袒提點嚶卧耶沙門鮮卑寶源 奉敕譯

Translation under the Emperor’s instruction by the Dharma Preceptor who was the one to explain the Buddhism in the Tangut-Chinese College of Three Subjects, Concurrent Leader of the Saṃghas, Being Conferred *Woye*,<sup>17</sup> *Śramaṇa* Xianbei Baoyuan.

Both Tangut texts were translated by Zhou Huihai:<sup>18</sup>

齋懺禪影齏嗚吡戲辯禪說死前效養脩 續續續

Translation under the Emperor’s instruction by the exoteric and esoteric Dharma Preceptor, Deputy Director of the Saṃgha Office, Being Conferred Benefits, *Śramaṇa* Zhou Huihai.

Attached to the end of the text is an epilogue with a wish by emperor Renzong in 1149. After praising the Buddhist teaching and scriptures, it narrates the good deeds he conducted and his wishes:<sup>19</sup>

朕親茲勝因，故發誠愿。請工鏤印，普施番漢一萬五千卷。國內臣民，志心誦誦，虔誠頂受之。朕亦躬納服中，一心誦持。欲遂良緣，用修眾善，闡說真乘大教，設置燒施密壇。讀經不絕誦聲，披解大藏金文。國內聖像，悉上金妝，

14 The Householder Offering Office 在家功德司 was a department in Xixia which governed people who believed in Buddhism but did not renounce the world.

15 “Stable Presence”, *naijiang* 乃將, is one of the honorary titles granted by the Tangut Emperor.

16 Xianbei Baoyuan was an active writer and Chinese-Tangut translator in the second half of the 12<sup>th</sup> century. He left us a famous translation of the *Vajracchedika-sūtra* (Arakawa 2014) and a collection of personal poems compiled by his disciple (Sun 2010).

17 *Woye* 卧耶 might be a Chinese transcription of Tangut \*O ya. Duan (2014: 63-64) tentatively restored it as *xi li* 微利, but its origin remains unknown to us.

18 Zhou Huihai 周慧海 was an active Tibetan-Tangut translator in the second half of the 12<sup>th</sup> century. His large-scale translation is the above-mentioned *Ratnagūṇa-saṅcaya-gāthā*.

19 Only the Chinese original is cited here. See Eluosi Kexueyuan Dongfang Yanjiusuo Shengbidebao Fensuo and Zhongguo Shehui Kexueyuan Minzu Yanjiusuo eds. (俄罗斯科学院东方研究所圣彼得堡分所, 中国社会科学院民族研究所编), *Ecang Heishuicheng Wenxian* 俄藏黑水城文獻 / *Heishuicheng Manuscripts Collected in Russia*, vol. 4, Shanghai Chinese Classics Publishing House, 1997: 40, 50-51.

尊者面前，施設供養。請僧為齋，發起盛會，殿宇室內，普放施食，寺院恭行法事。如此敬信，誠愿善根，聊陳一二，未可具言。以茲勝善，伏愿：神考崇宗皇帝，超升三界，得乘十地法云；越度四生，可悟一真性海。默而助无为之化，潜以扶有道之风，之子之孙，益昌益盛。又以此善力，基业泰定，途遐扬和睦之风；国本隆昌，终始保清平之运。延宗社而克永，守历数以无疆，四方期奠枕之安，九有获覆盂之固。祝应□诚之感，祈臻福善之徵。长遇平□，毕无变乱，普天率土，共享□□。

Having seen these excellent reasons, I make sincere vows, inviting block carvers and printers, making a wide-spread offering of fifteen thousand volumes in Tangut and Chinese. The officials and subjects should read it devoutly and accept it piously; I shall also put it into my own coat and chant it wholeheartedly. For the sake of fulfilling the fine cause with good deeds, the true great dharma will be elaborated, the esoteric *homa* altar will be set. Golden texts of the canon will be read through by ceaseless chanting. All the icons in the land will be adorned with gold, and offerings will be provided in front of the elders. Temples will reverently host dharma activities, to invite members of the Saṃgha and give them alms, to initiate grand rallies, to distribute foods in all the shrines and rooms. By means of the pious faith, I wish earnestly to achieve good roots. It is briefly explained here instead of telling in details. By these good deeds, with great respect, I wish: That my late father, the emperor Chongzong, go beyond the Three Realms<sup>20</sup> and rise onto the dharmac-cloud of the Ten Stages,<sup>21</sup> overstep the Four Births<sup>22</sup> and realize the ocean of the true nature. Being silent to help reach an enlightenment of doing nothing, being latent to support a custom of morality. The sons and grandsons would become more and more prosperous. By means of the power of virtue, the foundation will be stable and the social atmosphere of harmony will spread far and wide. The root of the country will thrive and retain the good fortune of peace and quiet from the beginning to the end. The ruling clan<sup>23</sup> will be continued successively forever and the imperial era will be protected unlimitedly. All the four directions will be safe and people can rest on a pillow easefully, all the nine continents will remain stable as an upside-down bowl.

20 Three Realms 三界, indicates the realm of desire 欲界, the realm of form 色界, and the realm of formlessness 无色界.

21 Dharmac-cloud (*Dharmameghā*) of the Ten Stages (*Daśabhūmi*) 十地法云, indicates the tenth stage, i.e. the Bodhisattva's path 法云地, where the wisdom spreads throughout the world like rains from clouds.

22 Four Births 四生 (*caturyoṇi*), indicates the different birth forms of all the creatures, that is, egg-born 卵生 (*aṇḍaja*), chorion-born 胎生 (*jarāyujā*), moisture-born 湿生 (*saṣeḍaja*) and spontaneously-born 化生 (*opapātikaja*).

23 Ruling clan 宗社, a temple for offering sacrifices to the ancestors of the emperor.

I pray heartfully for the response and wish the fulfillment of blessing and fortune, always encounter peace and..... no turmoil forever. The whole land under the heaven enjoy..... together.

The main parts of the bound volume are dhāraṇīs of *Mahākāraṇika* and *Uṣṇiṣavijaya*, which are two of the most well-known dhāraṇīs in both the Tibetan and Chinese canons.<sup>24</sup> The fact that the sūtras Jayānanda transmitted, including *ratnagaṇa-saṅcaya-gāthā*, evidently belong to the tradition of Tibetan exoteric Buddhism suggests that exoteric Buddhism was more valued than esoteric teaching among the Tangut Royalty at that time and that Jayānanda was not an esoteric savant.

## Dkon mchog seng ge

In contrast to Jayānanda, a Tibetan lama, Dkon mchog seng ge, was obviously endowed with the appearance of esoteric Buddhism.

It was first noticed by Stein<sup>25</sup> that in the large historical work the *Chos byung mkhas pa'i dga' ston* there is mentioned a Buddhist savant named Gtsang so ba, who was dispatched to the Xixia court by his preceptor Dus gsum mkhyen pa (1110-1193) at the end of the 12<sup>th</sup> century. Sperling believed that the second syllable *so* in Gtsang so ba might have been *po* caused by the scribal confusion in *dbu med* forms<sup>26</sup>. Then he pointed out that, according to *Zla ba chu shel gyi phreng ba*, the full appellation of the savant was Gtsang po ba Dkon mchog seng ge, a disciple of Dus gsum mkhyen pa at Mtshur phu Temple. When he went to Xixia instead of his preceptor, he meditated in Helan Mountain and received the appellation “Gtsang pa Tishri”. After having engaged in extensive works for the doctrine, he died in Liangzhou in the Male Earth-Tiger year (1218/1219) and left his position to his student Tishri Raspa (1163-?).

Here we intend to point out that the Tibetan name Dkon mchog seng ge, meaning “treasure lion”, may be considered as equivalent to the Tangut appellation *Ljĭ Ka tsĭjij* 𐰇𐰺𐰽𐰾 (treasure

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24 Similar dhāraṇīs may be found in Tibetan version *'Phags pa spyān ras gzigs dbang phyug thugs rje chen po'i gzungs phan yon mdor bsdus pa* (trans. Śākya ye shes, Beijing ed. rgyud, tsa 39b7-43a6) and *'Phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba'i gzungs* (trans. Jinamitra, Surendrabodhi, Ye shes sde, Beijing ed. rgyud, ya 127b4-132b7), and also in Chinese version *Qianshou qianyan guanshiyin pusa guangda yuanman wuai dabeixin tuoluoni zhouben* 千手千眼观世音菩萨广大圆满无碍大悲心陀罗尼咒本 (trans. Vajrabodhi, *Taishō* T20: 112a-c) and *Foding zunsheng tuoluoni jing* 佛顶尊胜陀罗尼经 (trans. Buddhapālita, *Taishō* T19: 350b-351a).

25 Stein 1966.

26 Sperling 1987: 40.

lion),<sup>27</sup> which has not been noticed so far. This figure appears in the colophon of an undated Tangut version preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences. It reads as follows:<sup>28</sup>

憐瓊緜隴散龍牀瓊散瓊散瓊散瓊散  
 瓊瓊瓊瓊瓊瓊瓊瓊瓊瓊瓊瓊

Composed by Master Treasure Lion (Ljī Ka tsjij), The Great Scholar from Central Tibet<sup>29</sup> who Comprehends the Three Vehicles

Translated by Śramaṇa Wisdom Illumination (Žjir Swew) of the Temple of the Appearance of the Arising of the Five Sciences.

From the above colophon we know that Ljī Ka tsjij was a learned lama from Central Tibet and preached dharma at a temple in the Helan Mountain. Considering that the Tangut word *ji mji* 瓊牀 (masses house) is a rigid translation from Sanskrit *saṃghārāma* (Chin. *zhongyuan* 众园), we may believe that this temple belongs to a Tantric school,<sup>30</sup> and that Ljī Ka tsjij (treasure lion) is just the same figure as Dkon mchog seng ge in Tibetan histories, though his proudest Tibetan appellation *tishri* (Imperial Preceptor) is absent. In Tangut literature we may find the word *dzjwi dzjij* 刻訖 (Imperial Preceptor) being used at least for two lamas except Dkon mchog seng ge, what is more, in the Tangut *Code of the Tiansheng Year* there listed a series of preceptor titles serving Xixia Royalty<sup>31</sup>, but the title *dishi* 帝师 (Imperial Preceptor) is absent. This fact leads us to assume that the title *dishi* was used at the later period of Xixia and Dkon mchog seng ge was not conferred this title immediately when he came to Xixia, but long after he transmitted all the ritual works. Or there is another possibility that *dishi* in Xixia was not a legitimate official title as that in Mongol-Yuan era, but merely an informal appellation which

27 Chinese equivalent: *Bao shizi* 宝狮子. As a rule in Tangut literature, Sanskrit and Chinese names are usually transcribed phonetically, but Tibetan names are translated semantically into Tangut, see Nie 2002.

28 The following Tangut title and author's colophons were transcribed by Kychanov (1999: 513) with a few errors. I corrected them according to the original inv. № 5192.

29 In the Tangut word *lji phə* 憐瓊 (West Tibet), the second syllable is a phonetic transcription of Tibetan word *bod* (Tibet, Tibetan), the first syllable means “west”, for the residence of Tibetans at that time located to the west of the central Kingdom of Xixia. The Tangut expression *gu lhjjj* 隴隴 (central state) is a rigid translation of Tibetan *dbus gtsang*.

30 In general, Tanguts used *ji mji* 瓊牀 (*saṃghārāma*) for Tibetan temples but *tsjow* 瓊 (monastery) for Chinese ones. In Tangut *New Laws* there listed dozens of temples (*tsjow*) for tax payment (Kychanov 2013: 465-466), but the Temple of the Appearance of the Arising of the Five Sciences (Chin. *Wuming xiansheng qielan* 五明现生伽蓝) is not included, because all the temples there to pay taxes are Chinese ones.

31 Shi et. al. 2000: 365.

may be optionally given to any eminent lama.<sup>32</sup>

The translator, *ǰjir* Swew, usually translated into Chinese *Huizhao* 慧照, is known as a professional Buddhist translator in the second half of the 12<sup>th</sup> century Xixia. In the Khara-khoto collection at the Institute of Oriental Manuscripts, RAS., there are Tibetan ritual works identified with the translation by Huizhao in the Temple of the Appearance of the Arising of the Five Sciences, for example:<sup>33</sup>

禪經禮懺祇覬 (Pratiṣṭāvidhi)<sup>34</sup>

*Rab tu gnas pa'i cho ga*<sup>35</sup>

齋數辨辯繼而類禪祇覬 (Bodhisattva-caryāvatāra-vivṛtti)

*Byang chub sems dpa'i spyod pa la 'jug pa'i rnam par bshad pa*<sup>36</sup>

The only cooperation between Huizhao and Dkon mchog seng ge left nowadays is an undated explication on Lam 'bras with its Tangut title as the following:

齋數辨辯繼而類禪祇覬

A Precious Torch clarifying the path and fruit<sup>37</sup> together studied by Bodhisattvas.<sup>38</sup>

Various manuscripts of the same work excavated from Khara-khoto prove it to be one of the most widely spread teachings in the 12th-13th century Xixia.<sup>39</sup> This fact matches the important role of Dkon mchog seng ge. The book with three volumes in total aims to explain the relation item by item between “path” and “fruit”, i.e. the procedures of comprehension and benefits of meditation. In accordance with works of the same kind, there is a short *gāthā* before the text:

32 Nie 2005.

33 Besides, there are also a dozen of Buddhist works translated by Huizhao, but the Temple of the Appearance of the Arising of the Five Sciences is not mentioned in the colophons. I am not sure whether those translations came from our Huizhao or from other persons sharing the same name, because the word *hui* (wisdom, *shes rab*) and *zhao* (shining, 'od) are too commonly used in Buddhist appellations.

34 Nishida 1977: 34.

35 Sanskrit author: Sumatikīrti, Tibetan translator: Prajñākīrti (Shes rab grags).

36 Nishida 1977: 56.

37 Tangut *tśja ljī mja* 禪數辨辯 (Chin. *daoguo* 道果) comes from Tibetan *lam 'bras dang bcas pa*.

38 Tangut *po tñij kjir sjij* 齋數辨辯 is a word of mixed etymology. The first part may be a phonetic transcription of Sanskrit *bodhi*, the last part (Skr. *sattva*) may be a semantic translation of Tibetan *sems dpa'*, though both of them are not very felicitous.

39 Kychanov 1999: 513-520.

𐺊𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿  
 𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿  
 𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿  
 𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿  
 𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿  
 𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿

All of the itinerant preceptors and each *Sugata*<sup>40</sup> gather together the holy mass with wonderful *dharmakāya*.<sup>41</sup>

Those who have endless awareness as the realm of empty space exceed in having eyes in dharma to overstep the boundary of Three Existences.<sup>42</sup>

Those who save the world being governed by great compassion make the earth auspicious as widely shined by the sun and the moon.

Pure Brahmas with invincible awareness make sounds to praise the good reputation in various ways and salute the super *bodhi*.

One may learn to arouse the mind of meditation and thoroughly inquire the path, then what was heard and saw in the sūtras will be realized faithfully.

Benefits will be gained as greatly precious as this torch light which was collected by the beatific itinerants in meditation for the benefit.

As a tradition of Sa skya pa, lamas preferred more oral transmission to literal recording, but it seems that the Tibetan source of the text in question was a written work, for the *gāthā* ended with a word *śio* 𐺑𐺒 (to collect). When the Tibetan original was an oral transmission, as we know, Tangut always used a *dej* 𐺊𐺋 (to transmit) attached to the author's appellation than used a *śio*. Of course, it is beyond my ability to trace back its source sentence by sentence.

### Further discussions

Two Imperial Preceptors are mentioned in Tangut canons, i.e., Dacheng Xuanmi Dishi 大乘玄密帝师 (Imperial Preceptor of Mahāyāna Esoterica) and Xianjue Dishi 贤觉帝师 (Imperial Preceptor with virtue and awareness). While the former firstly appeared in a postscript

40 *Sugata*, Tangut *new bjjj* 𐺑𐺒𐺓𐺔 (Chin. *shanshi* 善逝), as one of the ten epithets of the Buddha, indicates a person who skillfully completes the work without anything left.  
 41 *Dharmakāya*, Tangut *tsjir lju* 𐺑𐺒𐺓 (Chin. *fashen* 法身) indicates the true body of absolute existence.  
 42 “Three Existences”, Tangut *so dju* 𐺑𐺒𐺓, Chinese *sanyou* 三有, is identical with *sanjie* 三界. See footnote 12.



attached to the *Sūtra of Maitreya's Going up to be Born in Tuṣita* 弥勒上生兜率天经 as a State Preceptor in 1189 and after sometime was elevated by Emperor Renzong to be his Imperial Preceptor,<sup>43</sup> the latter savant transmitted a few compilations concerning Buddhist practice methods but none of them were dated.<sup>44</sup> It is generally believed that he served the Emperor Renzong prior to Dacheng Xuanmi Dishi.<sup>45</sup> Tishri Ras pa, as recorded in Tibetan histories, became Imperial Preceptor after Dkon mchog seng ge's death in 1218/1219, it is likely understandable that he left us few works in ten years before Xixia was destroyed by Mongols. This is to say that so far we have not found any correspondences of *dishi* between Tangut and Tibetan materials.

It is noticeable that few methods of esoteric practice held by Xianjue Dishi were transmitted under the instruction of the Emperor. According to the presentation of colophons, all Buddhist translations collated by the Royalty are actually exoteric sūtras, especially those from the Chinese canon.

The Imperial Preceptors and State Preceptors, if we include Dkon mchog seng ge, were top Buddhist officials in Xixia, but the Tangut Royalty might not have been interested in every type of dharma they transmitted. That is to say, no matter how famous the savants were, Tangut Royalty only supported their exoteric preaching, while the esoteric propagation was entirely based on their personal behavior, and was not restricted by the government.

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44 Nie 2017.

45 Chen 2000.

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## ABSTRACTS

### A Study of Dunhuang Manuscript P.t. 1077: A Statement of the Claim Concerning To tog's Female Slave

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In Dunhuang manuscript P.t. 1077: A statement of the claim concerning To Tog's female slave, the To Tog was Du Dudu 杜都督, the governor when the Tibetans ruled Dunhuang and his name was Do stag skyes. The manuscript can be dated to A.D. 790-820. The manuscript involves a reply statement about the ownership of a female slave between Du Dudu and Rlang khri bu, a Tibetan. The judge was the Zha che pa of the Guazhou jiedushi office. The case was first heard in Shazhou, and Du Dudu won the case, then Rlang khri bu appealed to the Guazhou jiedushi for retrial. The document reflects the way in which the Tibetans drew lessons from the Tang dynasty's legal code and sheds light on the relationship between the Han and Tibetan people when the Tibetans governed Dunhuang.

## A Discussion of the Classification in the Dunhuang Tibetan Documents of *Madhyamaka* and its Features Based on the Tibetan Collections of the French National Library and the British Library

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This paper introduces about forty Tibetan documents that are relevant to the subject of Madhyamaka in the collections of the Dunhuang Tibetan documents in the French National Library and the British Library. Through the examination of these manuscripts, this paper finds that there are many problems: wrong pages, missing pages, mixed pages, contents that do not correspond to previous pages etc. Nevertheless, this paper systematically classifies the collections of these documents into seven categories based on a comparison with the Tanjur. Most of materials can be found in the Tanjur except the seventh type, “explanation of Madhyamaka texts” (*Dbu ma'i gzhung bshad*). Few materials bear different translations from that in the Tanjur such as the *Yi ge brgya pa zhes bya ba'i rab du byed pa tshig le'ur byas pa*, *Yi ge brgya pa'i rab du byed pa rnam par bshad pa*, and the *Dbu ma rtsa ba'i 'grel pa ga las 'jigs med*.

## A Comparison of the Chinese and Tibetan Versions of the *Vimalakīrti sūtra* during the Tubo Period

*Yangben Jia*

(Northwest Minzu University)

When the Tibetans governed the Silk Road, the *Vimalakīrti sūtra* was widely copied in Tibetan and Chinese. The *sūtra* contained in the Kanjur corresponds to the Tibetan manuscripts found in Dunhuang and corresponds to the three Chinese translations by Zhiqian, Kumārajīva and Xuanzang in terms of chapters and content.

## A Study of the Origin of the Ra mo che in Lhasa

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According to Tibetan legends, the Ra mo che temple was built by Princess Wencheng. This statement had far-reaching influences, but it was based on a misunderstanding. According to the evidence of historical records in Chinese and Tibetan, the Ra mo che was originally a palace built by Srong btsan sgam po for Princess Wencheng. Wencheng expanded it later to dedicate the statue of Śākyamuni. After the death of Wencheng, the Han Chinese monks lived there for a long time, and it gradually evolved into a temple. In the Ming Dynasty, Altan Khan had statues of the Buddha built that imitated the twelve-year-old Śākyamuni image in the Ra mo che and built a temple for the worship of the statue. The Mongol term for temple is *jo* and is derived from *jo bo* and reflects the name of the eight-year-old Śākyamuni-Jo bo statue. The character *zhao* in the name of the Xiaozhao temple in Chinese is derived from Mongol via Manchu in the early Qing Dynasty. Thus the name of the Xiaozhao Temple and its origins reflect the close historical exchange among Tibetan, Mongolian, Chinese, and Manchu cultures.

## A Study of the History of the Restoration of Bsam yas Monastery Based on Bshad sgra Dbang phyug rgyal po's *Bsam yas Annals*

*Lhun grub rdo rje and CUI Yu*

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Bsam yas was the first Buddhist monastery built in Tibet under the patronage of King Khri srong lde btsan. The monastery was modeled on the design of the Odantapuri monastery of ancient India. It occupies an important position in the history of Tibetan architecture. In the nineteenth century, a severe fire in 1816 and an earthquake in 1847 destroyed most parts of the monastery. Two ministers (*bka' blon*) from the Bshad sgra family presided over the restoration work. Bshad sgra Dbang phyug rgyal po (1795-1864) wrote a work titled *Lugs gsum mi 'gyur lhun gyis grub pa'i gtsug lag khang rten dang brten par bcas pa legs gso'i sri zhu ji ltar bsgrubs pa'i tshul gyi khyad par brjod pa'i dkar chag skal bzang dad pa'i sgo 'byed* (abbreviation: *Bsam yas Annals*), which records the detailed process of the restoration of Bsam yas monastery. The Bshad sgra family received a great reputation for their important contribution to the protection and restoration of Bsam yas and other ancient places.

## 对十力吉祥友及其《有为无为抉择》时代的简注

范德康

(哈佛大学)

十力吉祥友(Daśabalaśrīmitra)以其长篇论著《有为无为抉择》(*Samskṛtāsamskṛtaviniścaya*)而颇为闻名,但他的大致年代却一直不太明确。如今发现他著作中的一些的简短段落涉及到克什米尔学者释迦室利贤(Śākyaśrībhadra, 1127-1225年)的生平,在某种程度上揭示了这位学者的活跃时期。

## 拶也阿难捺和贡却僧格生平考补

聂鸿音

(四川师范大学)

拶也阿难捺是克什米尔人,贡却僧格是一名藏族喇嘛,他们于12世纪下半叶进入西夏。藏文史书简要记载了其生平,但没有记载他们在西夏的具体传教活动。本文旨在考察他们所传的教法,以便窥见藏传密法在党项王廷的地位,其间首次尝试把贡却僧格勘同西夏文献里的经师宝狮子。考察证明党项王廷对显教经书的兴趣远大于密教修行法。

## An Annotated Translation of the Biography of the first Paṅ chen Lama Mkhas grub Dge legs dpal bzang po (1385-1438)

*Sha bo klu rgyal and Dpa' mkhar skyid*

(Southwest Minzu University)

Mkhas grub was one of the disciples of the Tsong kha pa and is considered the first Paṅ chen Lama. There is a voluminous literature about his life, including more than ten biographies. Among them, the biographies written by Se ra Rje btsun Chos kyi rgyal mtshan (1469-1544) and Yongs 'dzin Ye shes rgyal

mtshan (1713-1793) exercised a profound influence on later generations. Therefore, in this paper, the latter is given an annotated Chinese translation. It also includes a description of the main features of this biography and corrects some mistranslations in presently existing Chinese translations.

## Overview of Research and Publications on the Paṅ chen Lamas

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In this introductory summary and analysis of publications on the Paṅ chen Lamas in China and elsewhere, the author makes an effort to combine and annotate papers and monographs published in the past few decades on the topic to illustrate the landscape of the narrowly focused and widely scattered studies of the Paṅ chen Lamas. With a comparatively detailed narrative on the readily available publications, this paper is an attempt to provide a reference and point of departure for future research undertakings on the Paṅ chen Lamas from broader and more diverse academic perspectives with the support of the further opening and availability of first-hand historical documents and archival materials in Tibetan and other languages.

## A Study of the Thangkas in the Main Hall of the First Floor of the Baoxianglou

*WEN Ming*

(The Palace Museum)

The Baoxianglou 宝相楼, Building for Images of Buddhas, that is located in the garden of the Cininggong 慈宁宫, was built in the Jiajing period of the Ming Dynasty. It was originally the east side hall of the Xianruoguan 咸若馆 and it was changed to the current construction in the 30th year of Qianlong (1765) to become one of the eight "Buddha buildings in six-sections" 六品佛楼 in the Qianlong period. It was officially named *baoxianglou* in the 37th year of Qianlong (1772). A set of thirteen thangkas was hung in the main hall of the first floor of Baoxianglou. According to the *Archives of Handicraft Works*, these thangkas were painted in the 31st year of Qianlong (1766). Although the original placement of the thangkas has been lost, according to three precious photographs that were taken in 1957, combined with the inscriptions on the back of the thangkas, this paper attempts to restore their original hanging order. Furthermore, this paper explores the rules and reasons of the sequence and layout of Arhats in the Qianlong period and compares the similarities and differences of thangkas in the eight "Buddha building



in six-sections".

## A Yak-Pattern Bronze Mirror with an Iron Handle Housed in the Yak Museum of Tibet and Related Issues

*XUE Jiang*

(Ph.D of Central Academy of Fine Arts, the Yak Museum of Tibet)

Focusing on the yak pattern bronze mirror with an iron handle that is housed in the Yak Museum of Tibet, this paper presents a comparative study of similar mirrors that were previously found in Tibet and her peripheral regions, as well as earlier domestic and foreign collections of this kind in terms of pattern design, shape, material and manufacturing techniques. It is speculated that the age of this Tibetan bronze mirror with a handle roughly dates from the late Neolithic Age to the end of the Western Han Dynasty. Its shape is influenced by the bronze mirror with a handle of the Eurasian grassland, and the decorative pattern has more local cultural characteristics. It is an important example of the occurrence and development of early Bronze Culture in Tibet under the integration of multi-cultural influences.

## A Newly Discovered Manuscript of the Biography of Bka' blon Zur khang Sri gcod tshe brtan (1766-1820)

*Gyung drung 'gyur med*

( Management Committee of Liuwu New District, Lhasa )

This article is an analysis of a recently discovered manuscript in Guide County, Qinghai Province. It records the biography of the famous nobleman and Bka' blon Zur khang Sri gcod tshe brtan (1766-1820). The biography contains two sections. The first is an autobiography, and the second is a posthumous extension of the biographical narrative by his family's descendants. The biography covers the entire life of Zur khang Sri gcod tshe brtan, including his entering government service at the end of the 18<sup>th</sup> century, his promotion to the position of Bka' blon, his being stationed at the border, his resignation from his position, becoming a monk, and his passing. Besides his political career, the text narrates his personal religious life and social experiences. This article focuses on the history of the Zur khang family and Sri gcod tshe brtan's life while examining the historical context of Tibet during the Qing dynasty.

## A Study of the Author, Sources and Value of the Book *Weizang tuzhi*

*YANG Xuedong*

(Xizang Minzu University)

According to the foreword by Zhou Qi 周琦, the authors of the book *Weizang tuzhi* 卫藏图识 were Ma Yang 马扬 and Sheng Shengzu 盛绳祖. Its authorship by Ma Jie 马揭 and Sheng Shengzu is wrong. In term of the content, the part of *Fanmin zhonglei tu* 番民种类图 of the *Weizang tuzhi* was compiled from the *Huang Qing Zhigongtu* 皇清职贡图 and the source of the *Chengzhantu* is unidentified. The two volumes of the *Shilue* 识略 mainly compiled from the *Xizang zhi* 西藏志. The book mainly copied the *Xizang zhi* and inserted some characters from other books with slight additions and adaptations. The proper selection of materials and reasonable layout made the *Weizang tuzhi* famous and was frequently quoted in later works of Tibetan studies in Qing dynasty. It has also been translated into Russian, French, and English languages.

## A Historical Investigation of the Paris Foreign Missions Society's Early Activities of Trying to Enter Tibet in the Middle 19th Century

*LIU Ruiyun and SUN Rui*

(School of Foreign Languages and Cultures, Sichuan University)

From 1849 to 1852, the Paris Foreign Missions Society actively prepared and twice tried to enter Tibet via Bhutan to preach Christianity in Tibet from South Asia. At that time, the strong expansion of British Indian colonial forces to the north of the Indian subcontinent and the ensuing wars affected the economic development and people's livelihood in the areas near Tibet and led to their stagnation. As a result, the hostility and resistance of the local officials and people towards the western world came to be deeply rooted in their minds. Thus, the early activities of the Paris Foreign Missions Society of trying to enter Tibet through Bhutan encountered unprecedented resistance and ended in failure.

## A Review of Several Tibetan Textbooks — and the Approaches to the Teaching of Classical Tibetan

*MA Zhouyang*

(Ph.D Candidate, Harvard University)

A fine and efficient educational framework of Classical Tibetan can provide the circle of Tibetan Studies with many more proficient prospective scholars. Ideal textbooks and equitable educational approaches are essential components of this framework. This article reviews seven common textbooks of Classical Tibetan and compares their advantages and disadvantages for Tibetan language learning. Of course, no single textbook can cover the entire course of Tibetan language learning. The teacher is supposed to choose between different textbooks during teaching and single out the most appropriate pieces from them to pair with various learning phases. In terms of course design, there are three important points. First, teaching grammar should be done independent of the reading of texts. Second, from a linguistic perspective, the teacher should follow the order in which the Tibeto-Burman perspective proceeds after the Indo-Tibetan one. Third, the teacher should hold the teaching of syntax as primary.

## Succession and Marriage and the Tibetan Royal Line

*Brandon Dotson<sup>1</sup>, Chinese translation by ZHANG Xu<sup>2</sup> and WU Xianyun<sup>3</sup>,*

*Proofread by YANG Ming<sup>4</sup>*

(1. Georgetown University; 2. Hebei University; 3.4. Southwest Minzu University)

Based on the *Old Tibetan Annals* and other Old Tibetan sources, it is evident that the succession from one emperor to another was not as simple and clear as what one finds in the transmitted lists of Tibetan emperors. The Tibetan emperor was at the center of a vast network of brothers, half-brothers, maternal relatives known as *zhang*, and royal grandmothers, mothers, aunts, sisters, and daughters who acted as important agents in Tibet's relations with vassal kingdoms such as the Tuyuhun and also with foreign kingdoms such as the Türgiś. These ties of kinship between the emperor and his patrilineal and matrilineal relatives involved both partnership and conflict, and the Tibetan empire developed processes to reduce the danger posed by rival brothers and half-brothers on the one side, and to reduce the threat that an emperor might face, especially in his youth, from his mother's clan on the other side. Inversely, an important strategy for absorbing a foreign kingdom into the Tibetan Empire was not only to send a Tibetan princess to a vassal ruler in dynastic marriage, but to ensure that she gave birth to the heir to that vassal kingdom's throne. By the same token, no foreign princess was ever allowed to serve as the chief

queen of Tibet or to give birth to a Tibetan crown prince.

## Tibetan Zen: Discovering a Lost Tradition

*Sam van Schaik*<sup>1</sup>, Chinese translation by *NIU Hong*<sup>2</sup> and *KOU Jinhua*<sup>3</sup>,

Proofread by *ZHANG Changhong*<sup>4</sup>

(1. The British Library; 2. 3. Shanghai Normal University; 4. Sichuan University)

As the introduction to Sam van Schaik's book *Tibetan Zen*, the chapter examined a lost Buddhist tradition—Tibetan Chan, which was censured in Tibet and forgotten in Central China. To approach the Tibetan Chan manuscripts, our reading of texts should happen without discarding the physical manuscript, which means seeing all texts as practices. The Tibetan and Chinese Chan manuscripts from Dunhuang present an inclusive and evolving situation during the ninth and tenth centuries, bringing together most of what had gone before. It is likely that Chan teachers played a role in the Tibetan assimilation of Buddhism during the period when Buddhism was adopted as the imperial religion from the second half of the eighth century to the first half of the ninth. Moheyan, the Chan master who remained well known in Tibet was the representative of “instantaneous” approach; However the discovery of Dunhuang manuscripts allows us to reconsider the result and the way of the so-called “Bsam yas debate”. The accounts of the Tibetan historical sources, such as the *Testimony of Ba* might have limited documentary value. It seems that Chan texts and practices were being transmitted as late as the thirteenth century. Both the Chan in Tibet and Dunhuang, just as those Chan traditions in other places of China, were part of a local tradition.

## The Rock Art of Spiti — A General Introduction

*John Vincent Bellezza*<sup>1</sup>, Chinese translation by *Yongbao Zang*<sup>2</sup>

(1. University of Virginia; 2. Qinghai Minzu University)

The rock art of Spiti is of great significance for the study of the cultural history of the western part of the Tibetan plateau. Based on a comprehensive survey conducted in 2015, the author documented most of the ancient rock carvings and paintings in Spiti. This article reviews the locational characteristics, contents, frequencies of occurrence, and chronology of this rock art. The work also makes some cultural and historical observations and raises conservation issues concerning rock art sites in Spiti.

## Embedded in Stone — Early Buddhist Rock Art of Ladakh

*Phun tshogs rdo rje<sup>1</sup>, Chinese translation by ZHANG Zhongya<sup>2</sup>*

(1. Independent Scholar; 2. Tibetan Culture Museum at China Tibetology Research Center)

Limited information is available on the history of Buddhist art in Ladakh, the early rock sculptures and inscriptions can throw some light on early art-historical aspects of the region. This article presented the rock carvings which are grouped into several geographical areas of Kargil, Leh and Nubra. These were surveyed and documented by the author during the years 2001-2008. Based on these materials, the author made a detailed comparison with Kashmiri metal sculptures of the ninth to twelfth centuries that are important for the understanding of the cultural history of Ladakh and her neighboring regions.

JOURNAL OF TIBETOLOGY (VOL.24)

Edited by

Center for Tibetan Studies of Sichuan University  
Chengdu, China

ISBN 978-7-5211-0356-4  
First Published in June 2021  
China Tibetology Publishing House  
Beijing, China

图书在版编目(CIP)数据

藏学学刊. 第24辑 / 四川大学中国藏学研究所编.

—北京: 中国藏学出版社, 2021.6

ISBN 978-7-5211-0356-4

I . ①藏… II . ①四… III . ①藏学—文集 IV . ①K281.4-53

中国版本图书馆 CIP 数据核字 (2021) 第 223899 号

**藏学学刊** [第 24 辑]

四川大学中国藏学研究所 主编

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责任编辑 张荣德  
藏文审校 周加克  
装帧设计 翟跃飞  
出版发行 中国藏学出版社  
印 刷 中国电影出版社印刷厂  
版 次 2021 年 6 月第 1 版第 1 次印刷  
开 本 787 毫米 × 1092 毫米 1/16  
字 数 440 千字  
印 张 23.5  
定 价 95.00 元  
书 号 ISBN 978-7-5211-0356-4

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