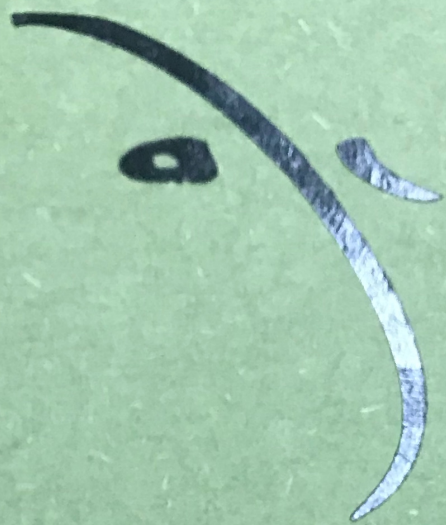




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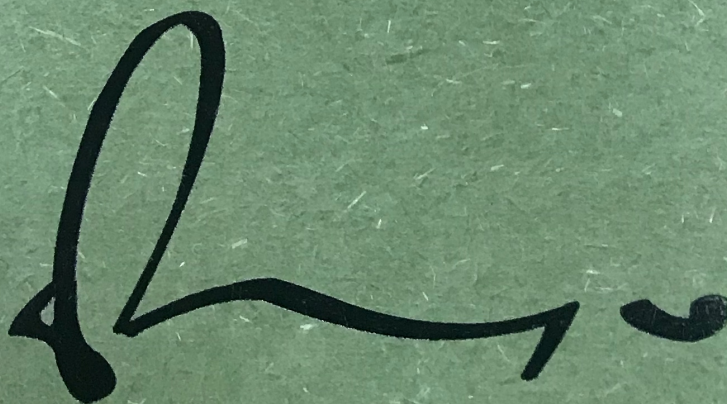
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JOURNAL OF
TIBETOLOGY

总第 20 辑

2019 (1)

四川大学中国藏学研究所 编



中国藏学出版社

བོད་རིག་པའི་རྒྱལ་ཁོག
藏 学 学 刊
Journal of Tibetology

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Abstracts

An Archaeological Survey Report of the Buddhist Rock Carvings at the Vairocana Temple in the 'Bis Valley of Yushul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Center for Tibetan Studies of Sichuan University

Chengdu Relics and Archaeological Institute

(*Zhang Changhong Zhan Yanqing*)

In the summer of 2013, a cooperative archaeological team carried out a survey of the Buddhist rock carvings of the so-called Vairocana temple in the 'Bis valley of Yushul, Qinghai province. The carvings contains a combination of Vairocana and eight Bodhisattvas. To their left, there is a 23-line Tibetan inscription; the first paragraph is a eulogy to Vairocana and the eight Bodhisattvas and the second paragraph mentions a “dog year” and “btsan po Khri lde song btsan.” The purpose and function of the carvings were described as well. To their right, there are Sanskrit, Chinese and Tibetan inscriptions and the Chinese inscription is an edition of the famous *Heart Sutra / Prajñāpāramitāhṛdayasūtra*. Based on the images and inscriptions, the site can be dated to the beginning of the ninth century(806 CE) and is of great significance for the study of Buddhism and Buddhist art of the Tibetan imperial period.

An Archaeological Survey Report of the Buddhist Rock Carvings to the West of the Vairocana Temple of Yushul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology
Center for Tibetan Studies of Sichuan University
Chengdu Relics and Archaeological Institute
(Zhang Yanqing Zhang Changhong)

In the summer of 2012 and 2013, a cooperative archaeological team carried out a survey of the Buddhist rock carvings in the 'Bis valley and Lebkhog valley of Yushul, Qinghai province. This article is a brief report of the rock carvings and two carved stupas which are located to the west of the famous Vairocana Temple in the 'Bis valley of Yushul. This first rock carving can be divided into two parts. The upper part depicts a combination of Vairocana and two attendants and the ten Buddhas of the ten directions. The lower part involves a 36-line inscription of *'Phags pa kun du bzang po'i gzung* and the *Kun du bzang po byang chub sems dpas clg car tshigs su bcad pa'i dbyangs kyis smon lam gsungs*. The date of the carving should be close to that of the carvings of the Vairocana temple, that is, the beginning of the ninth century. Beside this site, there are two negative-lined stupas engraved in the rock opposite of the carving. The shape of the two stupas is simple and belongs to the late Tibetan imperial period as well.

An Archaeological Survey Report of the Buddhist Rock Carvings at Biandukou, Gansu-Qinghai Border Area

Qinghai Provincial Institute of Cultural Heritage and Archaeology
Center for Tibetan Studies of Sichuan University
Chengdu Relics and Archaeological Institute
(Zhang Yanqing)

In the summer of 2013, a cooperative archaeological team carried out a survey of the Buddhist rock carvings at Biandukou, located in the border area of Gansu and Qinghai provinces. The carvings involve four images that are engraved with negative lines: a combination of one Buddha and two Bodhisattvas, and one small single seated Buddha to their right bottom. The major figure is Vairocana. The two Bodhisattvas can possibly be identified as Avalokiteśvara and Vajrapāṇi. The single seated Buddha is probably Vairocana as well. To the left bottom of the three main figures, there is a 2-line Tibetan inscription which mentions Pa gor Ye shes dbyangs. It indicates that Pa gor Ye shes dbyangs was responsible for this carving. His name can also be found in the carved inscriptions of the Tibet imperial

period at Chamdo and Yushul. The date of the carving can possibly be placed to the beginning or in the first half of the ninth century.

A Preliminary Discussion of the Prehistoric Culture in the Upper Reaches of the Dadu Valley

Fan Yonggang¹, Chen Jian², He Kunyu³

(1. *Cultural Heritage Administration of Aba Tibetan and Qiang Autonomous Prefecture, Sichuan Province*; 2, 3. *Chengdu Municipal Institute of Cultural Heritage and Archaeology*)

In recent years, archaeological investigations and excavations carried out in the upper reaches of the Dadu River have already achieved significant results. Among them, the discovery of the sites of Haxiu 哈休 and Liujiashai 刘家寨 is the most important. Their prehistoric relics provide valuable information for the reconstruction of the prehistoric cultural sequence of the western plateau of Sichuan and the southern migration of the Majiayao 马家窑 people, and also for the prehistoric cultural relationship between the upper Minjiang Valley and the middle of the Dadu Valley.

From Gsas khang to Tiered Pavilion Temple: the Byams sprin gtsug lag khang and the Formation of a New Style of Buddhist Temple Construction in the First Period of the Dissemination of Buddhism in Tibet

Mao Zhonghua

(Institute of Technology, Tibet university)

The Byams sprin gtsug lag khang, a brick-wooden pavilion structure, located at Skyid grong, the ancient corridor between Tibet and Nepal, has long been regarded as a Demon-suppressing Temple built during the period of Btan po Srong btsan sgam po when he introduced Buddhism into the Tubo kingdom in the middle of the 7th century, and involves a special case of architectural style. It is only recorded in later Buddhist literature. Based on the relevant literature and fieldwork in Skyid grong and the Kathmandu Valley, the author concludes that the Byams sprin gtsug lag khang was not part of the style of construction of the period of Srong btsan sgam po, but could have been constructed on the basis of a blending of traditional Bon stone Gsas khang elements with the brick-wooden tiered temple from the Kathmandu

valley. At the same time, it was also probably influenced by Tang dynasty Buddhist architecture that prevailed during the period of Khri srong lde btsan, who created a new era of promoting Buddhism on a much larger scale. This stone-wooden tiered pavilion developed along with the flourishing of Tibetan Buddhism, and was a new style of temple construction that developed in the first period of the dissemination of Buddhism in Tibet.

A Catalogue of the Dunhuang Paintings in the Oldenburg Collection

Zhang Deming

(Dunhuang Academy)

The remains of Dunhuang paintings abroad are mainly kept in Britain, France and Russia. My articles *A Catalogue of the Dunhuang Paintings in the Pelliot Collection* and *A Catalogue of the Dunhuang Paintings in the Stein Collection* were published in the *Journal of Tibetology* vol.11 and vol.17. The remains of Dunhuang paintings in the Oldenburg Collection include silk/hemp/paper paintings in color and ink and copies from printing plates. Many important works concerning the remains of Dunhuang paintings in Russia have been published. The most important ones are the *Dunhuang Art Relics Collected in Russia I-II* and the *Dunhuang Manuscripts Collected in the St. Petersburg Institute of Oriental Studies of the Academy of Sciences of Russia* ①-⑰ that were published by the Shanghai Chinese Classics Publishing House. There are also some drawings and copies from printing plates among the papers. The present catalogue itemizes museum number (374 nos.), plate-indexes and Chinese inscriptions of the paintings in the Oldenburg Collection, aiming to be a basic tool for the appreciation and research of those paintings.

树是有情吗？藏族学者对《时轮略续》的注疏《无垢光》的解读：1：4c 和 8c
(第一部分)

范德康

(哈佛大学南亚系)

施密特豪森 (L.Schmithausen) 教授雄辩地指出，在早期佛教中，包括树在内的植物是一个极限的存在，因为不确定他们是否有感情。一般的共识是，他们总的来说是无知觉的，除了一些例外。这种观念在早期大乘佛教中得到强化，他们被排除在有情（动物/人）的“四生”之外，并且清辩（6世纪）在其所著的《中观心论》及其自注《思择焰》中激烈地反对植物是有情的观

念。但是，在 Puṇḍarīka（11 世纪早期）对 Yaśas（？ 11 世纪早期）所著《时轮略续》的注疏《无垢光》中，发现了一个令人瞩目的例外。Puṇḍarīka 认为，树的出生属于有情“四生”中的一种。当相关的段落成为藏族学者关注的焦点时，人们感到十分惊讶。布顿仁钦珠（1290–1364 年）及其他 14 世纪的学者为这一段落辩护，这一时期的一系列讨论也支持这一观念并且延续到 15 世纪，尤其是绛达·南加扎桑（1395–1475 年）和克珠·格勒贝桑波（1385–1438 年）之间的系列问答。本文是两篇系列文章中的第一篇，主要探讨支持“树是有情”的争论。这两篇论文还力图展示晚期传统在何种程度上试图证实和捍卫时轮文献的不寻常地位，毕竟时轮文献也是佛经的一部分，因此实际上也是佛语（buddhavacana）。

如来藏思想对于慈氏论书中三性说的影响

克劳斯-迪特·马特斯

（维也纳大学南亚系）

瑜伽行派继承了毗昙中关于实有法和假有设施的区分，将般若波罗蜜多经中所讲的空性限定在遍计所执。后者由缘起法而生，即是由比遍计所执更为真实的依他起而生。遍计所执、依他起和离妄真实的圆成实共同构成瑜伽行派关于真实的模式。瑜伽行派模式从本体论的角度区分实有与假有。此外，慈氏论书中还有《宝性论》模式的影响，此种模式以离客尘的如来藏为终极实在（慈氏论书之一的《大乘庄严经论》第九章第三十七偈中述及）。本文旨在证明对于如来藏真实模式的吸收有助于瑜伽行派补救中观派针对以下两点的诘难：多有众生不能成佛，作为缘起法的心识是终极的存在。

工珠·洛迫他耶眼中的他空见

马尔提娜·德拉齐克

(维也纳大学南亚系)

工珠·洛迫他耶(1813-1899年)笃信并倡导不分教派的思想,秉承这一宗旨,他对藏传佛教中各种他空思潮采取了兼容并包的态度。他认为“他空中观见因产生的环境不同而略有差异”,正是这一观点使他能够将让迥多吉、多波巴、隆钦巴、确扎嘉措、释迦确登、多罗那他和司徒·丹贝宁协一视同仁地称许为持他空见者。工珠以审视的目光回溯这些大师们的作品,认为他们完全支持他空见,不过我们可以猜测,未必所有这些大师都认同他的这一观点。工珠在自己的他空著作中并未接受对于多波巴和多罗那他而言非常重要的一些观点。例如,虽然多波巴强调法身是无为法,但工珠却认为这一观点难以自圆其说,因为拥有智、悲和力的法身不应该完全是无为法。此外,工珠并不赞同多波巴和多罗那他基于《大疏》而对三性所作的描述,他似乎更倾向于《辩中边论》中所主张的渐进的三性模式。关于这一点,他和释迦确登一致,释迦确登认为施設一个超越依他起的圆成实在逻辑上有缺陷,因为这是在试图证明有法中已经确定的事实。除此之外,他还认同释迦确登的如下观点:中观以否定为特征的道路和他空以肯定为特征的道路均足以导向终极,不过,与释迦确登一样,工珠也指出以他空观照事物自性可以达到更深的层面,而彻底的否定只会将空性减损为一个概念性的虚无。

本文将指出工珠如何将此点与主张轮涅不二和强调分别的真性即是法身的噶举派大手印联系在一起。在这一点上,工珠与多波巴相左,多波巴认为正如光明与黑暗、甘露与毒药彼此相悖,佛智和识之间也有着本质的区别。然而工珠的看法与让迥多吉将万法的真性认同为现空不二的观点却完全一致,在让迥多吉看来,现空不二即是平常心识,这也正是噶举大手印的核心主题。

A Study of the Homonymy of the Seventh and Sixth *Vijñāna*

Cao Yan

(School of Philosophy at Wuhan University)

The name of the seventh and sixth *Vijñāna*-s of the Buddhist Yogācāra school are the same compound words of *manas* and *vijñāna* in sanskrit. There are two main reasons for the homonymy. Firstly, the

meaning of “manas” is consistent with the thinking, which is the characteristic of the seventh *Vijñāna*. The *manas* means, then, the internal organ of consciousness (*mana-indriya*) in the traditional Eighteen Fields, while the seventh is just the internal organ of the sixth in the system of Yogācāra. If the schooler named the seventh *Vijñāna* as *manovijñāna* insistently, the name of sixth has to be adjusted, for example, “named for the object” as “dharmavijñāna”, it has been, however, criticized in the *Chengweishi lun*. I challenged, in this paper, this criticism regarded it as invalid, and put forward the relevant solution in creativity, namely, the sixth *Vijñāna* named for “organ and object”, viz. “manodharmavijñāna”.

Tibetan Women as Patrons of Printing and Innovation

Yudru Tsomu, Hildegard Diemberger

(Center for Tibetan Studies, Sichuan University;

The Mongolia & Inner Asia Studies Unit, Cambridge University)

Building on earlier research on the life of the Gung thang princess Chokyi Dronma (1422-1455), this paper explores wider networks of women who were active as patrons of print editions as well as social and cultural innovation more generally. These include many unknown or little known historical figures as well as Kun tu bzang mo (1464-1589), the famous tantric partner of Gtsang smyon He ru ka. Whilst only few of these remarkable women have entire biographies dedicated to them, many can be identified by looking carefully at a wide range of historical sources. This kind of research reveals that while women played an important part in cultural production, their deeds were rarely fully reflected in historical narratives. From this point of view, some of the processes that took place on the Tibetan plateau present interesting parallels with what was happening in Medieval and Renaissance Europe.

A Discussion of the Unique Position of the Third Chagan Nomunhan Based on Official Documents

Rinchen Drolma

(China Tibetology Research Center)

Focusing on *The Official Document Sent to the Third Chagan Nomunhan by the Sixth Dalai Lama Tshangs dbyangs rgya mtsho*, this paper translates and interprets this document. Through using relevant sources, it recounts in detail such historical background information as the tribes under the third Chagan Normunhan’s rule, his religious affiliation, and the economic realities at the time. It further discusses the Chagan Nomunhan’s unique historical position in the Mongolian and Tibetan areas of Qinghai and the

important role he played in the politico-religious relationship connecting the Qing central government with the local Tibetan government and the Mongolian regions in Qinghai. In addition, it also examines the identity of the steward known as the *nang so* who was in the service of the Chagan Nomunhan and the chief official known as Dorje Dalai Hongthaiji, as well as other relevant historical issues.

Protection, Restriction and Compromise: Emperor Qianlong's Attitude and Strategy towards Tibetan Religious leaders ——Take the Gurkha War of Invading Tibet as an Example

Zhao Zhongbo

(Ph.D student, School of History and Culture, Sichuan University)

The Kangxi, Yongzheng and Qianlong reigns are generally recognized as the early-Qing period in which the Qing dynasty's administration of Central Tibet was quite successful. Especially the Qianlong reign was viewed as the most successful period. In terms of the two Gurkha wars during which Central Tibet was invaded and its aftermath, Emperor Qianlong always paid attention to his Tibet policy. This policy not only protected the personal safety of the Dalai Lama, Panchen Lama, and other reincarnated lamas, but also venerated and supported the Gelukpa. At the same time, it also imposed restrictions on the expansion of the privileges of the eighth Dalai Lama, the seventh Panchen Lama, and their kinsmen, and also checked and balanced the former's authority by strengthening the authority of the *amban* (the Imperial Resident Minister of Tibet).

Changing Livelihoods: Juxtaposition and Adaptation of Multi-temporal Rhythm of Tibetans in Linpo

Li Jin, Hong Lin

(Center for Tibetan Studies of Sichuan University; Aba Teachers University)

Since the 1990s, the livelihood of the Linpo Tibetans has changed under the influence of the conversion of farmland to forests and the development of the tourist industry. The importance of natural rhythms of agricultural life has decreased with the newly enhanced temporal rhythm of the tourist industry. When various time systems conflicted, the Lin Po people maintained the principle of maximizing family interests when it came to arranging their everyday activities. This shows that Tibetan society has its own resilience when it is confronted with the rhythm of modernity.

International Conference Review: *New Directions in the Study of Tibetan Buddhist Art History*

Wang Chuanbo

(Renmin University of China)

The symposium of “New Directions in the Study of Tibetan Buddhist Art History” was held at Harvard University during April 28-29th, 2018. The symposium was sponsored by the Harvard-Yenching Institute, and co-sponsored by the Committee on Inner Asian and Altaic Studies, Harvard University. More than 20 scholars from China, Japan, Austria and the United States participated in this symposium. The aim of the symposium was to promote scholarly communication, multi-disciplinary interaction, and the sharing of new research. The presentations delivered by the attendees were done in six panels that were devoted to a discussion of different issues of Tibetan art history.

Workshop Review: *Inscriptions, Images, and Manuscripts along the Bod-Balpo Ancient Route of Contact*

Xu Li

(Ph.D student, Collaborative Innovation Center for Security and Development of Sichuan University)

In January 5-6, 2019, Sichuan University sponsored a “Bod-Balpo Ancient Route of Contact” workshop to promote the study of the ancient route that connected Tibet with Nepal/the Kathmandu Valley, and to facilitate the academic communication between Nepalese and Chinese scholars. Based on the inscriptions, images, and manuscripts/texts discovered along the road, the attendees engaged in discussions from various different perspectives which deepened the understanding of the Bod-Balpo ancient route and the intercultural communication between different regions along this route. The workshop was the first of this kind of academic activity at Sichuan University.

JOURNAL OF TIBETOLOGY (VOL.20)

Edited by

Center for Tibetan Studies of Sichuan University
Chengdu, China

ISBN 978-7-5211-0205-5

First Published in June 2019

China Tibetology Publishing House
Beijing, China

图书在版编目(CIP)数据

藏学学刊 . 第 20 辑 / 四川大学中国藏学研究所编 .

—北京: 中国藏学出版社, 2019.6

ISBN 978-7-5211-0205-5

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

中国版本图书馆 CIP 数据核字 (2019) 第 292869 号

藏学学刊 [第 20 辑]

四川大学中国藏学研究所 主编

责任编辑 张荣德
藏文审校 顿珠次仁
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 2019 年 6 月第 1 版第 1 次印刷
开 本 787 毫米 × 1092 毫米 1/16
字 数 460 千字
印 张 24.75
定 价 98.00 元
书 号 ISBN 978-7-5211-0205-5 / K · 575

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