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霍巍 石硕

张长虹

()

巴桑旺堆 (西藏自治区社会科学院)

才让太 (中央民族大学)

霍 巍 (四川大学)

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张长虹

孙昭亮

*Chair, Tibetan Academy of Social
Science, China*

Minzu University of China

Sichuan University, China

Sichuan University, China

Tsinghua University, China

Sichuan University, China

China Tibetology Research Center

Hamburg University, Germany

Harvard University,

U.S.A.

École Pratique des Hautes

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A Brief Note on the Date of Da abala r mitra and his *Samskṛtāsamskṛtaviniścaya*
Leonard W.J. van der Kuijp

Complementary Notes on the Biography of Jay nanda and Dkon mchog seng ge
NIE Hongyin

A Brief Note on the Date of Da abala r mitra *Saṃskṛtāsaṃskṛtaviniścaya*

Leonard W.J. van der Kuijp

ABSTRACT: Da abala r mitra is fairly well known for his long treatise titled *Saṃskṛtāsaṃskṛtaviniścaya*

life of the Kashmirian scholar kya r bhadra (1127-1225) now somewhat illuminate the *floruit*

Saṃskṛtāsaṃskṛtaviniścaya by the little known Da abala r mitra surely belongs to Peter

metri causa of "Da abala r mitra," has been right under our noses ever since Guiseppe Tucci published his translation of Khro phu Lo ts ba Byams pa dpal's (1173-1236) versified

See most recently Skilling 1987 and 2016: 9, 11, 18, 21-23, 33-34. The Tibetan translation is anonymous; Da abala r mitra appears to have signed himself as a [*mahā paṇḍita-mahāsthavira*

petition-cum-praise poem to kya r bhadra (1127-1225).

vinaya, 'dul ba

concerning the life of the great Kashmirian scholar kya r bhadra and, more recently, Jörg

kya r bhadra's life and about problematic passages in a number of pertinent sources that he had consulted for his account. In connection with the full ordination of kya r bhadra as

none other than Da abala r mitra and his *Saṃskṛtāsaṃskṛtaviniścaya*. He first identified the *mkhan po, upadhyāya*), as nt karagupta,

also noted in, for example, Pa/Spa tshab Lo ts ba Tshul khriims 'byung gnas' lengthy colophon

Āryasaddharmasmṛtyupasthānasūtra

must have completed his translation sometime in the first three decades of the twelfth century, since, in his colophon, he refers to the P la king Ramap la (ca. 1072-ca. 1126) and [one of] his son[s] Ne[?] bai p la.

Saṃskṛtāsaṃskṛtaviniścaya not

Saṃskṛtāsaṃskṛtaviniścaya

ffteenth centuries. Thus, it is not mentioned in the undated catalog by Dar ma/Chos kyi rgyal

course entirely possible that the translation was given notice in Stag tshang Lo ts ba shes

Bstan 'gyur gyi dkar chag 'dres 'khrug rnam 'byed

Suffice it for now to say that Da abala r mitra's

Saṃskṛtāsaṃskṛtaviniścaya

Now verse thirteen of Khro phu Lo ts ba's eulogy to kya r bhadra reads

gang 'khrungs ni lo sum cu mnyam pa la //

mkhan slob shāntā ka ra gupta dang //

da sha ba dānaka rar bcas //

bco brgyad dge 'dun bsnyen rdzogs phyag 'tshal lo //

financial support of the Tshal pa myriarch Smon lam rdo rje (1284-1347).

Who took/received full ordination with the abbot nt karagupta and
the c rya-s Da abala and D n kara,

The otherwise rewarding commentaries on Khro phu Lo ts ba's verse text by Bsod nams dpal

*de nas dgung lo sum cu thams read: tham pa la mkhan po shan ta ka ra gupta dang /
las kyi slob dpon dā read: da sha ba la dang / gsang ston dānā ka ra dang / dad pa'i
dge 'dun bco brgyad dang bcas pa'i dbus su bsnyen par rdzogs pa dge slong gi sdom
pa rnam par dag pa thob par mdzad do //*

*dgung lo sum cu bzhes pa la mkhan po shāntā ka ra gupta dang / las kyi slob dpon da
sha ba la dang / gsang ston dānā ka ra dang / dad pa'i dge 'dun bco brgyad 'tshogs
pa'i dbus su bsnyen par rdzogs pa dge slong gi sdom pa rnam par dag pa thob par
mdzad...*

Thus, given that kya r bhadra is said to have received his ordination at the age of thirty
[= twenty-nine], that is, somewhere in 1156-1157, we can assume that nt karagupta was
already a quite senior monk in light of his much earlier affiliation with Pa/Spa tshab Lo ts ba.
Grag pa rdo rje dpal bzang po identifies the next officiant as Da abala r mitra, who fulfilled

*las kyi slob dpon, karmakāraka), and D n kara, who officiated as
gsang te ston pa'i slob dpon, raho'nuśāsaka*

that "Da abala" of Khro phu Lo ts ba's verse text and his commentators is simply a short form
for "Da abala r mitra." And if this were so, then it is likely that he and D n kara were also

gang 'khrungs ni lo sum cu mnyam pa la //...phyag 'tshal lo // is tentative, but I believe it reflects

ceremony in which took part) San ta ka ra gup ta as first officiant, Da sabha le (as master of the liturgy) and Dhana

senior monks at this time. And this means that we can with some flexibility tentatively date the *Saṃskṛtāsaṃskṛtaviniścaya* to around 1140-1150 and its author Da abala r mitra to ca. 1100-ca. 1170. Further, it would appear from his name that Da abala r mitra was most likely a native

Saṃskṛtāsaṃskṛtaviniścaya

an invaluable resource for the attention it pays to S mit ya doctrines and its large number

vinaya

terminus a quo

inter alia that he was ordained a monk in the S mit ya *vinaya*

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Bde bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod The Collected Works of Bu ston and Sgra tshad pa

Bstan bcos 'gyur ro 'tshal gyi dkar chag yid bzhin gyi nor bu rin po che'i za ma tog The Collected Works of Bu ston and Sgra tshad pa

Bstan 'gyur gyi dkar chag sna tshogs nor bu'i phung po

Bstan bcos 'gyur ro 'tshal gyi dkar chag yid bzhin gyi nor bu rin po che'i za ma tog The Collected Works of Bu ston and Sgra tshad pa

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Bstan bcos kyi dkar chag

*Mkhan b rgyud rnam gsum byon tshul gyi rnam thar
dbu med*

*Thugs dam bstan 'gyur gyi dkar chag Collected
Works*

Bstan bcos 'gyur ro 'tshal gyi dkar chag Collected Works

*Bstan bcos 'gyur ro 'tshal gyi dkar chag dri med 'od kyi
phreng ba. Jo nang dpe tshogs*

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Tibetan Painted Scrolls

Author: Leonard W.J. van der Kuijp, Professor of Tibetan and Himalayan
Studies, Department of South Asian Studies, Department of East Asian Literatures and
Civilizations, Harvard University.

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

LULi

()

rc"qh"vjg" Iwc|jqw"lkgfwujk"q eg0"Vjg"ecug"ycu"Łtuv"jgctf"kp"Ujc|jqw."cpf" Fw" Fwfw"yqp"vjg"ecug."vjgp"
Tncpi"mjtk"dw"cr rgcngf"vq"vjg" Iwc|jqw"lkgfwujk" hqt" tgvtkcñ0"Vjg"fqew o gpv"tg fgevu"vjg"yc{"kp" y jkej"vjg"

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

Renqing Ji

*Dbu ma'i gzhung bshad+0"Hgy" o cvgtknu"dgct"fk gtgpv"vtepcuncvkqpu"
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 Dbu ma rtsa ba'i 'grel pa ga las 'jigs med*

A Comparison of the Chinese and Tibetan Versions of the during the Tubo Period

Yangben Jia

Vimalakīrti sūtra

*Ej kpgug⁰Vjg"u vtc"eqpvckpgf"kp"vjg"Mcplwt"eqttgurqpfu"vq"vjg"Vkdgvcp" o cpwuetkrvu"hqwpf"kp" Fwpjwcp i"
cpf"eqttgurqpfu"vq"vjg"vjtg" Ej kpgug"vtepcuncvkqpu" d{ "\ jkscp."Mwo tcl xc"cpf"Zwcp|cpi"kp"vgt o u"qh"*

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

LIU Fengqiang

*Zk|cpi"Okp|w"Wpkxgtukv{+

hct/tgcejkpikpłwpegu."dww"kv"ycu"dcugf"qp"c"okuwpfgtuvcpfkpi0"Ceeqtfkpi"vq"vjg"gxkfgpeg"qh"jkuvqtkeca"
 Rtkpeguu"Ygpejgpi0"Ygpejgpi"gzrcpfgf"kv"ncvgt"vq"fgfkecvg"vjg"uvcwvq"qh" m{c o wpk0"Chvgt"vjg"fgcvj"qh"
 kp"vjg"Okpi" F{pcuv{."Cnvcp"Mjcp"jcf"uvcwvq"qh"vjg"Dwffjc"dwknv"vcv"ko kvcvfg"vjg"vygnxg/{gct/qnf"
 m{c o wpk"ko cig"kp"vjg" Tc" o q"ejg"cpf"dwknv"c"vg"rng"hq"vjg"yqtujkr"qh"vjg"uvcwvq0"Vjg"Oqpiqn"vgt o"
 joo *jo bo*"cpf"tgłgevu"vjg"pcog"qh"vjg"gkijv/{gct/qnf" m{c o wpk/Lq"dq"
 zhao"kp"vjg"pcog"qh"vjg"Zkcq|jcq"vg"rng"kp"Ejkgug"ku"fgtkxgf"htq o"Oqpiqn"xc"
 Ocpejw"kp"vjg"gctn{"Skpi" F{pcuv{0"Vjwu"vjg"pcog"qh"vjg"Zkcq|jcq"Vg"rng"cpf"kvu"qtki kpu"tgłgev"vjg"enqg"

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

Lhun grub rdo rje and CUI Yu

Duc o" {cu"ycu"vjg"hktuv"Dwffjkuv" o qpcuvgt{"dwknv"kp"Vkdgv"wpfgt"vjg"rcvtqpci g"qh"Mkpi" Mjtk"utqpi"nfg"
 Łtg"kp"3:38"cpf"cp"gctvj swcmg"kp"3:69"fguvtq{gf" o quv"rcvtu"qh"vjg" o qpcuvgt{0"Vyq" o kpuvgtu"*bka' blon
 3:86+ y tqvg" c" y qtm"vkvnfg" *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* *Bsam yas Annals*

Fc cdcnc t okvtc

Saṃskṛtāsaṃskṛtaviniścaya

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Overview of Research and Publications on the Pa chen Lamas

LI Ruohong

kp"vjku"kpvtqfwevqt{"uw o o ct{"cpf"cpca{uku"qh"rwdnkecvkqpu"qp"vjg"Rc "ejgp"Nc o cu"kp"Ej kpc"cpf"gnugy jgtg."
 vjg"cwvjqt"ocmgucp"g qtv"vq"eq o d kpg"cpf"cppqvcvg"rcrgtu"cpf" o q p q i t c r j u" r w d n k u j g f" k p" v j g" r c u v" h g y"

Rc "ejgp"Nc o cu"Ykvj"c"eq o r c t c v k x g n{" f g v c k n g f" p c t t c v k x g" q p" v j g" t g c f k n{" c x c k n c d n g" r w d n k e c v k q p u." v j k u" r c r g t"
 ku"cp"cvwg o r v"vq" r t q x k f g" c" t g h g t g p e g" c p f" r q k p v" q h" f g r c t v w t g" h q t" h w w w t g" t g u g c t e j" w p f g t v c m k p i u" q p" v j g" R c "

cpf"cxckncdknkv{"qh"Łtuv/jcpf"jkuvqtkecn"fqew o g p v u" c p f" c t e j k x c n" o c y g t k c m u" k p" V k d g v c p" c p f" q v j g t" n e p i w c i g u 0

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

WEN Ming

." ycu"dwknv"kp"vjg"Łkclki" rgtkqf"qh"vjg"Okpi" F{pcuv{0"kv" ycu"qtk i k p c m n{" v j g" g c u v" u k f g" j c m n" q h" v j g"
 Zkptwqi wcp

q ekcm{"pc o g f" *baoxianglou*
 kp"vjg" o c k p" j c m n" q h" v j g" Ł t u v" Ł q q t" q h" D c q z k c p i n q w 0" C e e q t f k p i" v q" v j g" *Archives of Handicraft Works*

Skcpnqpi" rgtkqf" c p f" e q o r c t g u" v j g" u k o k n c t k v k g u" c p f" f k g t g p e g u" q h" v j c p i m c u" k p" v j g" g k i j v" \$ D w f f j c" d w k n f k p i"

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

XUE Jiang

F{pcuv{0"kvu"ujcrg"ku"kpłwgpegf"d{"vjg"dtqp|g"okttqt"ykvj"c"jcpfng"qh"vjg"Gwtcukcp"itcuuncpf."cpf"vjg"
fgxgnqr o gpv"qh"gctn{"Dtqp|g"Ewnwtg"kp"Vkdgv"wpfgt"vjg"kpvgi"tcvkqp"qh"o wnvk/ewnwten"kpłwgpegu0

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

Gyung drung 'gyur med

tgeqtfu"vjg"dkqi tcr j {"qh"vjg"hc o qwu"pqdng o cp"cpf"Dmc)"dnqp" \ wt"mjcp i "Utk"ieqf"vu j g"dtvcp"*3988/3:42+0"
gzvgpukqp"qh"vjg"dkqi tcr j kecn"pcttcvkxg"d{"jku"hc o kn{"u"fguegpfcpvu0"Vjg"dkqi tcr j {"eqxgtu"vjg"gpvktg"nkhg"qh"
rtq o qvkqp"vq"vjg"rqukvkqp"qh"Dmc)"dnqp."jku"dgkpi"uvcvkqpgf"cv"vjg"dqtfgt."jku"tgukipcvkqp"htq o "jku"rqukvkqp."
dtvcp)u"nkhg"y j kng"gzc o kpkpi"vjg"jkuvqtkecn"eqpvgzv"qh"Vkdgv"fwtkpi"vjg"Skpi" f {pcuv{0

A Study of the Author, Sources and Value of the Book

YANG Xuedong

*Zk|cpi"Okp|w"Wpkxgtukv{+

Weizang tuzhi

0"Kvu"cwvjqtujkr"d{"Oc"Lkg

Fanmin zhonglei tu

Weizang tuzhi

Huang Qing Zhigongtu

Chengzhantu is"wpkfgpvkLgf0"Vjg"

Shilue

Xizang zhi

Xizang zhi

Weizang tuzhi

cpf"Gpinkuj"ncpiwcigu0"

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

Htqo"3:6;"vq"3:74."vjg"Rctku"Hqgtgkip"Okuukqpu"Uqekgv{"cevkxgn{"rtgrctgf"cpf"vykeg"vtkgf"vq"gpvgt"Vkdgv"

Kpfkcp"eqnqpkcn"hqtegu"vq"vjg"pqtvj"qh"vjg"Kpfkcp"uwdeqpvkpgpv"cpf"vjg"gpuwkp"yctu"cevgf"vjg"geqpqoke"fgxgnqr"ogpv"cpf"rgqrng)u"nkxgnkjqqf"kp"vjg"ctgcu"pgct"Vkdgv"cpf"ngf"vq"vjgkt"uvcipcvkqp0"Cu"ctguwnv."vjg"

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

MA Zhouyang

C"Łpg"cpf" g ekgpv"gfweckqpcn"htc ogyqtm"qh"Enccuuecn"Vkdgvcp"ecp"rtqxfkfg"vjg"ekteng"qh"Vkdgvcp"Uvwfkgu" ykvj" ocp{" oqtg"rtqŁekgpv"rtqurgevksxg"uejqnctu0"Kfgcn"vgzvdqqmu"cpf"gswkvcnng"gfweckqpcn"cr rtqcejgu"

vq"ejqqug"dgv yggp"fk gtpv"vgzvdqqmu"fwtkpi"vgcejkpi"cpf"ukp ing"qww"vjg" oquv"cr rtqr tkcvg"rkgegu"htq o"

Succession and Marriage and the Tibetan Royal Line

Brandon Dotson¹, Chinese translation by ZHANG Xu² and WU Xianyun³,

Proofread by YANG Ming⁴

*30" I gqti gvqy p"Wpkxgtukv {"="40" Jgdgk"Wpkxgtukv {"="5060"Uqwwj yguv"Okp|w"Wpkxgtukv {"+

Old Tibetan Annals

qpg" g o rgtqt"vq"cpqvjgt" ycu"pqv"cu"uk o r ng"cpf"engct"cu" y jcv"qpg"Łpfu"kp"vjg"vtcpu o kvvgf"nkuvu"qh"Vkdgvcp"

zhang

mkpi fq o u"uwej"cu"vjg"VĀtik 0"Vjgug"vkgu"qh"mkpujkr"dgv yggp"vjg" g o rgtqt"cpf" jku"rcvtkncvgtcn"cpf" o cvtkncvgtcn"tgncvksxu"kpqxngf"dqvj"rcvptgukr"cpf"eqp lkev."cpf"vjg"Vkdgvcp" g o rktg"fgxgnqrgf"rtqeguugu"

cp"ko rqtvepv"uwtcvgi {"hqt"cdudtdkpi" c"hqtkip"mkpi fq o "kpvq"vjg"Vkdgvcp"Go rktg" ycu"pqv"qpn {"vq"ugpf" c"

Tibetan Zen: Discovering a Lost Tradition

Sam van Schaik¹, Chinese translation by NIU Hong² and KOU Jinhua³,

Proofread by ZHANG Changhong⁴

*30"Vjg"Dtkvkuj"Nkdtct{"=40"50"Ujcp ijck"Pqt o cn"Wpkxgtukv{"=60"Ukejwcp"Wpkxgtukv{+

Cu"vjg"kpvtqfwekqp"vq"Uc o "xcp"Uejckm)u"dqqm" *Tibetan Zen*

egpvt{"vq"vjg"Łtuv"jcnh"qh"vjg"pkpvj0"Oqjg{cp."vjg" Ejcp" o cuvgt" y jq"tg o ckpgf" y gmn"mpqyp"kp"Vkdgv" y cu"

Testimony of Ba

The Rock Art of Spiti — A General Introduction

John Vincent Bellezza¹, Chinese translation by Yongbao Zang²

Vjg"tqem"ctv"qh"Urkvk"ku"qh"itgcv"uki pkŁecpeg" hqt"vjg"uvwf{"qh"vjg"ewnvwtcn"jkuvqt{"qh"vjg" y guvgtp"rctv"qh"vjg"

Embedded in Stone — Early Buddhist Rock Art of Ladakh

Phun tshogs rdo rje¹, Chinese translation by ZHANG Zhongya²

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