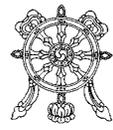




汉藏佛学研究丛书

# Monograph Series in Sino-Tibetan Buddhist Studies



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School of Chinese Classics, Renmin University of China



The Sino-Tibetan Buddhist Studies Association in North America

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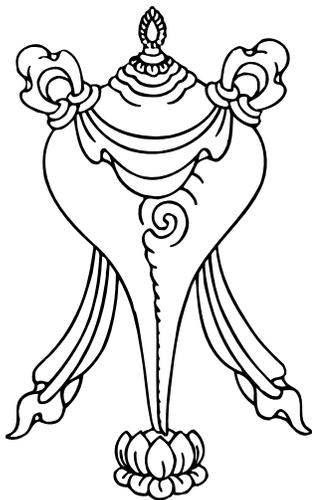
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中国藏学研究中心

## About Sino-Tibetan Buddhist Studies Association in North America

Khara-Khoto was a major Tangut city during the Xi Xia Dynasty (1038-1227). Known also as Edzina, according to Marco Polo, Khara-Khoto was a thriving trade city between China and central Asia. Situated along the Silk Road, many Buddhist scriptures were collected at Khara-Khoto for centuries. Though discovered by the Russian explorer Pyotr Kozlov in 1908, many manuscripts found at the site were only made available in the late 1990s – close to 2.5 million pieces were only discovered in the past 30 years, most of which have yet to receive any scholarly treatment. Written in a variety of languages including Chinese, Tangut and Tibetan, the collection contains translations of Buddhist texts that no longer exist in the original Sanskrit. Taking into consideration the vastly different translation traditions in different times and regions, the Khara-Khoto collection is a rich resource containing important clues that may further elucidate our historical, cultural and doctrinal understanding of both Chinese Buddhism and Tibetan Buddhism.



As an initiative to attract international interests in studying the Khara-Khoto collection, **The Renmin University of China** (previously the People's University of China), in collaboration with the **Sino-Tibetan Buddhist Studies Association in North America (STBSA)** and **China Tibetology Research Centre**, has established a new *Monograph series in collaboration with Sino-Tibetan Buddhist Studies* in 2007. In tandem, **the Centre for Sino-Tibetan Buddhist Studies** was established in June 2008. To promote international collaborations through The Sino-Tibetan Buddhist Studies Association in North America's (STBSA) publications and research centre, STBSA has launched this series in order to encourage more in-depth academic studies in the Khara-Khoto collection as well as other important collections such as those found in Dunhuang. With an existing pool of international scholars, STBSA encourages exchange between fields such as Philology, Archaeology, History, Art History, and Buddhist Studies and other relevant language studies to contribute the centre's research areas. Given the large number of artefacts excavated in Khara-Khoto and Dunhuang, one of STBSA's mission is to train a new generation of scholars at the doctoral level, who are well-versed in this type of collaborative and comparative studies in Sino-Tibetan Buddhism.

Since 2006, STBSA and partners have received solid support from a variety of individual scholars, and many academic and government organizations have expressed interest. This centre is the first collaboration of its kind in Sino-Tibetan Buddhist Studies between Chinese and Canadian academic institutions. Published in English, German, Japanese and Chinese, the *Monograph Series* first appeared in 2007. The inaugural volume is on Buddhism and Arts in China and Tibet.

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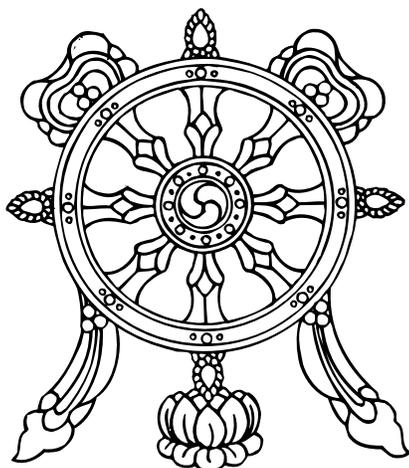
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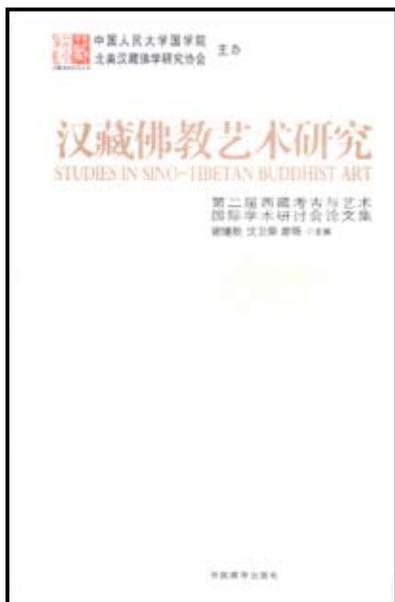
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## Studies in Sino-Tibetan Buddhist Art

### *Proceedings of the Second International Conference on Tibetan Archaeology and Art, Beijing, September 3-6, 2004*

*Edited by Xie Jisheng, Shen Weirong and Liao Yang*



614 pp.

Language: Chinese and English

Price: CAD \$25

ISBN: 7-80057-820-8

This book is a compilation of proceedings from the 2<sup>nd</sup> International Conference on Tibetan Archaeology and Art, Beijing, September 3-6, 2004. This three-day academic conference was hosted by Sichuan University, The Institute of Ethnology and Anthropology of the Academy of Social Sciences, Tibetan Research Center, The China Association for the Preservation and Development of Tibetan Culture and China Tibetology Research Center. Over 40 speakers from China, Switzerland, U.S.A., France, Japan, India and England, were invited to present their papers ranging from art and architecture, archaeology and Buddhist iconography. This conference provided a dialogue among Chinese and non-Chinese scholars on Tibetan studies.

Some of the papers presented were:

Erberto Lo Bue's paper "Problems of Conservation of Murals in Tibetan Temples," which draws attention to the main causes for the decay of ancient murals in Tibetan religious buildings; Xie Jisheng's paper "A unique Tangut Thangka in the Wuwei City Museum – a Study of a Thangka discovered in the Tara cave Temple"; "Mahāsiddhas in Central Tibetan Painting, Stylistic Development from the 12th to 25th centuries" by Helmut F Neumann; and "A Methodology to understand the Basis of Tibetan Archaeology and the Arts" by Joy Sen.

This book has select papers in Chinese and English.

## A Study of the *Avikalpapraveśa-dhāraṇī*

*It's Historical and Doctrinal Implications, with a Comparative Study of it's Various Tibetan and Chinese Translation*

Tam Shek-Wing, Shen Weirong and Henry C.H. Shiu



389 pp.

Language: Chinese

Price: CAD \$25

ISBN: 978-7-80057-939-4

The *Avikalpapraveśa-dhāraṇī* is a Mahāyāna scripture which centres around the theme of entering the realm of non-conceptuality (*avikalpa*). Throughout history, this scripture was cited in numerous important Buddhist treatises including writings by Sthiramati, Kamalaśīla, Vimalamitra, gNubs chen Sang rgyas ye shes, Ratnākaraśānti, Atīśa, Tsong kha pa, and in the early 20th century, Mi pham rgya mtsho. With the recent discovery of the Dunhuang manuscript complementing the two fragmentary Sanskrit manuscripts extant, the time is ripe for a thorough comparative study using various resources in Chinese and Tibetan.

From the historical perspective, Dr. Shen Weirong and Dr. Henry Shiu provide a survey of the role this scripture played in Mahāyāna Buddhism in India and Tibet. Philologically, the various Tibetan and Chinese translations of this scripture are compared to the critical edition of the Sanskrit manuscript by Matsuda Kazunobu. From the doctrinal perspective, Professor Tam provides a structural analysis and commentary on the scripture. He elucidates the teachings of dependent-origination in fourfold as transmitted within rNying ma tradition. He further gives a comparative study focussing on the notion of entering the realm of non-conceptuality by means of the classical tradition of Yogācāra Buddhism and the systems of meditation of the rNying ma tradition of Tibetan Buddhism. Finally, this study also refers to citations of the *Avikalpapraveśa-dhāraṇī* as found in the *bSam gtan mig sgron*. Tam discusses the relationship between these two texts as well as its significance in relation to various Chinese and Tibetan Buddhist traditions.

《聖入無分別總持經》是大乘佛教的重要經典，其基本的內容為：佛陀以「入無分別總持」，向以無分別照明菩薩為首的眷屬大眾，開示速捷證得入無分別的殊勝妙法，其重點在於開示住於無分別界的意義，與證得無分別的方法。

本書從歷史、語言、教法等不同角度，研究《聖入無分別總持經》的弘播年代、繙譯、以至此經對早期瑜伽行派的影響，更從實修觀點來論說瑜伽行派如何教導入無分別的體性及修證，又依甯瑪派的觀點來作引證。

## The Two Truths of the Tathāgatagarbha

### *A study of two Mi pham rgya mtsho's works on the teaching of the Tathāgatagarbha*

*Tam Shek-Wing and Henry C.H. Shiu*



290 pp.

Language: Chinese

Price: CAD \$25

ISBN: 978-7-80057-940-0

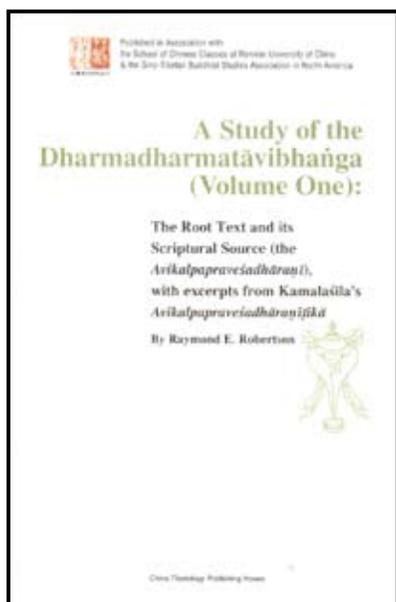
The Two Truths Doctrine in the Buddhist discourse distinguishes two levels of truths: the Conventional Truth (*samvṛti*) and the Ultimate Truth (*paramārtha*). An important topic in the Khara-Khoto and the Dunhuang collections, the Two Truths Doctrine generated many heated debates throughout history but with little consensus. During Mi pham rgya mtsho's lifetime in particular, there was much disagreement among scholars of different traditions on the meaning of *tathāgatagarbha* and its relevance to the Two Truths Doctrine. Through the *Lion's Roar of the Great Exposition of the Tathāgatagarbha* (*gZhan stong khas len seng ge'i nga ro*) and the *Lion's Roar of Extrinsic-Emptiness* (*bDe gshegs snying po'i stong thun chen mo seng ge'i nga ro*), Mi pham rgya mtsho discussed the intrinsic relationship between *tathāgatagarbha* and the Two Truths Doctrine within the rNying ma tradition. In the *Two Truths of the Tathāgatagarbha*, Tam Shek-Wing and Henry C.H. Shiu present a new Chinese translation of two of Mi pham's major work.

Drawing heavily from texts such as the *Laṅkāvatāra Sūtra*, the authors provide an in-depth discussion on the nature of *tathāgatagarbha* as a coalescence of the Buddha-wisdom and the cognizing consciousness according to the hermeneutics in the rNying ma tradition. In the commentary, the authors discuss various understandings of the Ultimate Truth of the Madhyamaka as transmitted by different traditions (dGe lug, Jo nang and rNying ma), with emphasis on the importance of the historical context of Mi pham's work. Finally, the authors also offer a fresh perspective on the meditative state of attaining "certainty" (*nges shes*) in the realization of the *tathāgatagarbha* in terms of topics such as dependent-origination, the twelvefold links of conditioning, emptiness, and the Two Truths.

法身以本具功德，不可說之為空；識境自顯現雖隨緣而成有，但因其未嘗刹那與法身離異，故亦不得籠統說之為有，只能說「緣起有」。此乃大中觀施設二諦之堅定立場。不解如來藏義，橫生枝節加以否定者，即由於不知大中觀持何立場以施設二諦。

## A Study of the *Dharmadharmatāvibhaṅga* (Volume One)

Raymond E. Robertson



567 pp.

Language: English

Price: CAD \$25

ISBN: 978-7-80057-942-4

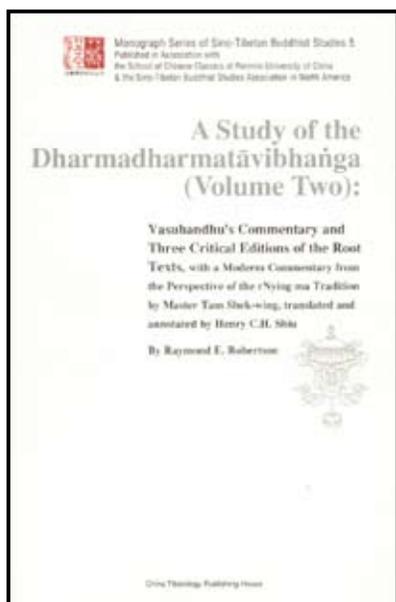
The four-volume work presents texts representing over fifteen-hundred years of Buddhist thought bearing on the teaching of the *Dharmadharmatāvibhaṅga* and the tradition of Maitreyan Yogācāra to which it belongs. This book is the first of the four volumes dealing with the Maitreyan Yogācārin text, *Dharmadharmatāvibhaṅga*.

The most detailed study of *Dharmadharmatāvibhaṅga* to date, it is primarily intended to study in detail the *Avikalpapraveśadhāraṇī* and its commentary by Kamalaśīla, relating the doctrine taught in the *Avikalpapraveśadhāraṇī* to that taught in the *Dharmadharmatāvibhaṅga*. This common doctrine is the attainment, through a gradual process or transformation, of Buddhist gnosis or non-conceptual pristine awareness (*rnam par mi rtog pa'i ye shes*, Skt. *avikalpajāñā*).

The second volume presents the *Dharmadharmatāvibhaṅga* and the Indian tradition to which it belongs by presenting translations and critical editions of the three root-texts comprising the *Dharmadharmatāvibhaṅga* corpus. The succeeding volumes present indigenous Tibetan commentaries on the *Dharmadharmatāvibhaṅga*, thus forwarding our understanding of Buddhism by studying the Tibetan reception of the Maitreya tradition.

## A Study of the *Dharmadharmatāvibhaṅga* (Volume Two)

Raymond E. Robertson



669 pp.

Language: English

Price: CAD \$25

ISBN: 978-7-80253-042-3

The four-volume work presents texts representing over fifteen-hundred years of Buddhist thought bearing on the teaching of the *Dharmadharmatāvibhaṅga* and the tradition of Maitreyan Yogācāra to which it belongs. This second volume of the series presents the *Dharmadharmatāvibhaṅga* and the Indian tradition to which it belongs by way of the translations and critical editions of the three root-texts comprising the *Dharmadharmatāvibhaṅga* corpus.

The book begins with an historical overview of the Maitreyan tradition, and a study of the key doctrines presented in the *Dharmadharmatāvibhaṅga*, including the “transformation of basis” (*āśrayaparivṛtti*), the teaching of the primordial loss of intrinsic awareness and the appearance of adventitious defilement, the hermeneutical tradition of Great Madhyamaka in Tibet, and a discussion of the Tibetan commentaries by Rong ston, Mi pham, and Blo bzang rta dbyangs.

The study also examines why the text does not mention the three constitutive principles (*trisvabhāva*), and how Tsong kha pa and Bimal Krishna Matilal consider Yogācāra to be a form of idealism or mentalism. It is then followed by an annotated English translation of Vasubandhu’s commentary on the *Dharmadharmatāvibhaṅga*, along with a modern commentary by Tam Shek-wing from the perspective of the rNying ma tradition (translated and annotated from Chinese by Henry C.H. Shiu). The book then ends with a comparative study of the three critical editions of the root text.

## Upcoming books:

# The Doxographical System (*grub mtha'*) According to the rNying ma Tradition

Tam Shek-Wing, Henry C.H. Shiu, and William Hui

The Tibetan doxographical works (*grub mtha'*) represent not only the attempts to classify the Indian Buddhist teachings, but are also the means through which the doctrinal view of a school is demonstrated as the most definitive in relation to the views held by other schools. In the celebrated dGe lugs pa doxographical work, dKon mchog 'jigs med dbang po's *Grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba*, it is explained that the four tenets presented in the doxographical system should be taken as "established conclusions" that cannot be transcended. Indeed, the popularity of the dGe lugs pa's doxography has overshadowed the equally distinctive doxographical systems of other Tibetan schools.

This book presents the rNying ma pa's doxography through an annotated translation of a section from bDud 'joms rin po che's *gSang sngags snga 'gyur rnying ma ba'i bstan pa'i rnam gzhas mdo tsam brjod pa legs bshad snang ba'i dga' ston*. It also compares this rNying ma pa's understanding of the classification of the Buddhist doctrines with two doxographical works composed by the early Tibetan translators in the 9th century, viz. Ye shes sde's *lTa ba'i khyad pa* and dPal brtsegs' *lTa ba' rim pa bshad pa* (with the translation of these two works included as appendices to the book).

Unlike the conclusion made by the dGe lugs pa, the present study seeks to demonstrate that the rNying ma doxographical system is a meditative device rather than a philosophical or political tool, helping the practitioners ascertain the ground of their practice along the fourfold path of transformation, viz., the gradual abandoning the marks (*mtshan ma*) pertaining to nonconductive direction (*mi mthun pa*), the antidotes (*gnyen po*), thusness (*de bzhin nyid*), and realization (*rtogs pa*).

Language: Chinese and English  
Forthcoming early 2009

## Upcoming books:

### Current Research on the Tibetan Manuscripts in the Dunhuang Collection

*Edited by Shen Weirong*

The Old Tibetan Manuscripts in the Dunhuang Collection provide a first-hand view on the history, especially the religious history, of Tabo. In the 20th century, the field of Tibetology flourished as a result of their discovery. In recent years, many of the original manuscripts in the London and Paris collections have finally become available for the first time as photocopies in China. This book documents the most recent findings by Chinese and Japanese Tibetologists. This collection of essays covers a variety of areas including the politics, military defense, economics, religion, law, language use and culture in Tabo. The scholarly treatment of the Dunhuang texts, as they become more widely available, will certainly push the field of Tibetology to a new heights.

Language: Chinese  
Forthcoming early 2009

### Studies in Khara Khoto Manuscripts on Tibetan Tantric Buddhism

*by Shen Weirong*

Khara Khoto, discovered by Pyotr Kuzmich Kozlov in 1908, is the medieval Tangut city in the Ejin Banner in western Inner Mongolia. The Khara Khoto manuscripts refer to the collection of Chinese, Tangut, Tibetan and Mongolian texts found at the site. Currently housed at the St. Petersburg branch of the Institute of Oriental Studies, the collection includes a large number of Chinese and Tangut translations on the Tibetan tantric Buddhist practice. In recent years, the author identified a series of Buddhist scriptures translated into Chinese and Tangut during the Western Xia dynasty (1038-1227) and Yuan dynasty (1271-1368). These manuscripts provide a first hand view into the history of the tantric practice in the Sa skya school and bKa' brgyud school. This book presents the author's most recent research on the practice and its propagation in Central Asia and China during the two dynasties, with emphasis placed on bKa' brgyud pa's "six practices of Nāropā" and Sa skya pa's "Path and Result" (Lam 'bras).

Language: Chinese  
Forthcoming early 2009

## Upcoming books:

### Collation and Study of the Collected Works on the *Essential Way of Mahāyāna*

Shen Weirong

*The Essential Way of Mahāyāna* was a collection of Tibetan tantra practiced by the royalties during the Qing dynasty (1644-1911). Translated into Chinese during the Western Xia dynasty and the Yuan dynasty, the collection contains 83 ritual documents belonging to Sa skya's teaching on "path and result." These documents are extraordinarily important as they were the only documents Chinese tantric practitioners rely on until the early 20th century. Their discovery and study will help us understand how Tibetan Buddhism was transmitted during the Western Xia, Yuan and Ming dynasties.

In comparison to other Chinese translations of the ritual documents in Tibetan Buddhism, the quality of translation in the *Essential Way* is considered relatively reliable. That said, it is not without flaws. Recently, the author has been studying these documents systematically by comparing and collating the Chinese translation with the original Tibetan texts. In the comparison process, the goal is to arrive at a critical edition which helps to elucidate the intended doctrinal meaning of the original text. This book contains a detailed discussion on the comparative philological work on the *Essential Way*. In addition, the philological work on the eight ritual documents written by Sa skya paṇḍita Kun dga' rgyal mtshan (1182--1251) and 'Phags pa Blo gros rgyal mtshan (1235--1280) will be discussed.

Language: Chinese  
Forthcoming early 2009

### A Study of the *Dharmadharmatāvibhaṅga* (Volume Three & Four)

by Raymond E. Robertson

The four-volume work presents texts representing over fifteen-hundred years of Buddhist thought bearing on the teaching of the *Dharmadharmatāvibhaṅga* and the tradition of Maitreyan Yogācāra to which it belongs. Volumes Three and Four present indigenous Tibetan commentaries on the *Dharmadharmatāvibhaṅga*, thus forwarding our understanding of Buddhism by studying the Tibetan reception of the Maitreya tradition. Our understanding of Buddhism benefits by knowledge of this text and its tradition in its own right, but also equally beneficial to scholarly knowledge is the study of the reception of this tradition in Tibet.

The first of the three Tibetan commentaries studied in this publication, is a text by Rong ston shes bya kun rig — an important Sa skya lama of the late fourteenth and early fifteenth centuries — that appeared a full thousand years after Vasubandhu's commentary. The second commentary is that of Mi pham rgya mtsho, an important rNying ma lama of the late nineteenth and early twentieth centuries. The last commentary is that of the Mongolian and dGe lugs lama Blo bzang rta dbyangs, also of the late nineteenth and early twentieth centuries.

Although not acknowledged by Mi pham, Rong ston's commentary serves as a general model for that of Mi pham, while Blo bzang rta dbyangs fully acknowledges that he bases his commentary on that of Rong ston, and adhered to Vasubandhu's commentary in accordance with the teachings of Tsong kha pa and his disciples. In fact, Blo bzang rta dbyangs leaves Rong Ston's commentary completely unchanged for the most part; he changes only what is problematic from his dGe lugs perspective. This makes it possible to see exactly how and at what points the interpretation of the dGe lugs tradition represented by Blo bzang rta dbyangs differs from that of the Sa skya tradition represented by Rong ston.

## About the Authors

**William Hui** practices law in Hong Kong, China. He studies Tibetan Buddhism with Master Tam for two decades, under whose guidance Mr. Hui has translated many Buddhist texts in the rNying ma tradition.

**Liao Yang** received her Ph.D. at the Central Institute of Fine Arts. She is an Associated Research Fellow at Chinese Academy of Social Science.

**Raymond E. Robertson** studied physics, chemistry, and mathematics and received a masters degree in mathematics from University of California, San Diego. At Berkeley, he studied Tibetan and Sanskrit at the University of California. He also studied with learned Tibetan lamas living in the area, most notably Hiroshi Sonami, Ngor Thar rtse mKhan Rin po che (1933-1987). At present he lives in Istanbul, continuing in the work of research, translating, and writing.

**Shen Weirong** earned his Ph.D. from the University of Bonn in German. His research focuses on providing a scholarly treatment to the Buddhist texts in Dunhuang and Khara Khoto. He is currently the director of the Institute of China Studies at the Renmin University of China, and the co-Editor-in-Chief of the Monograph Series in Sino-Tibetan Buddhist Studies.

**Henry C.H. Shiu** is an Assistant Professor in the Department of Humanities at the University of Toronto Scarborough. Shiu has focused his research on the doctrinal and historical studies of Mahāyāna Buddhism in India, China and Tibet, particularly on the tathāgatarbha theory. He also has a research interest in the history of Buddhism in Canada and various forms of Socially Engaged Buddhism in the contemporary world. Shiu is the co-Editor-in-Chief of the Monograph Series in Sino-Tibetan Buddhist Studies, published jointly by Renmin University of China, China Tibetology Publishing House, and the Sino-Tibetan Buddhist Studies Association in North America.

**Tam Shek-Wing** (rDo rje 'jigs bral) is the founder of STBSA and a visiting professor at the Department of Classics at the Renmin University and Zhejiang University in China. He is also the academic consultant of the Monograph Series in Sino-Tibetan Buddhist Studies.

**Xie Jisheng** received his Ph.D. in Buddhist Art from the Central Academy of Fine Arts in China. Currently he is a professor of Art History at the Capital Normal University in China, specializing in Tibetan Art.

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ཨ།ཏཱ་བོད་ཀྱི་ནང་བཟུང་ཞིབ་འཇུག་མཐུན་ཚོགས།

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