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**CHINESE AND TIBETAN TANTRIC
BUDDHISM**

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**Organizers: Yael Bentor (The Hebrew University)
Meir Shahar (Tel Aviv University)**

ABSTRACTS

Robert H. Sharf

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Esoteric Buddhist Influence on the Emergence of Chan in Eight-Century China

There has been considerable debate of late concerning how to characterize Esoteric Buddhism in China: was it a self-conscious religious movement that innovated in terms of doctrine and soteriology, and that saw itself as superseding earlier Buddhist teachings? Or is it better viewed as a new ritual technology that, rather than supplanting existing Mahāyāna doctrine and ideology, simply supplemented it? This paper will take a somewhat different approach to the issue, exploring features of early Chan that were arguably influenced by the arrival of the eighth-century Esoteric teachers Śubhakarasiṃha (Shanwuwei; 善無畏, 637-735), Vajrabodhi (Jin'gangzhi 金剛智, 671-741), and Amoghavajra (Bukong 不空, 705-774). I will focus on three topics about which one might theorize direct influence. First, was the early Chan notion of a lineal "patriarchal" transmission influenced by the arrival of Esoteric rituals and texts that foregrounded Indian notions of abhiṣeka and master-disciple initiatory succession (guru-śiṣya paramparā)? Second, did the Esoteric use of maṇḍalas and "altar rites" (tanfa 壇法) contribute to the understanding of the initiatory "platforms" mentioned in, for example, Huineng's 惠能 "Platform Sutra" and Shenhui's 神會 "Platform Sermon" (Nanyang heshang dunjiao jietuo chanmen shiliaoxing tanyu 南陽和上頓教解脫禪門直了性壇語)? (Note that the Chinese sometimes used the single term tan to refer to ordination platforms, abhiṣeka altars, and maṇḍalas, leading to some confusion.) Third, did Esoteric teachings, such as those found in the Sarva-tathāgata-tattva-saṃgraha, contribute to early Chan theories of the naturally luminous mind, inherent enlightenment, sudden awakening, or awakening in this very body? These are all complex topics, and the sources do not always allow us to determine clear lines of influence. Nevertheless, the correspondences are suggestive, and may reveal something about the nature and influence of Esoteric Buddhism in East Asia that has not yet been fully appreciated.

Meir Shahar

Tel Aviv University & IAS

The Tantric Origins of the Horse King: Hayagrīva and the Chinese Horse Cult

This essay examines the Tantric manifestation of Avalokiteśvara as a Horse-Headed divinity. The equine Bodhisattva was revealed to his Chinese devotees in esoteric Buddhist scriptures that were translated from the Sanskrit during the Tang Period (618-907). The Tantric manuals featured a wealth of information on the divine steed, which was referred to as Hayagrīva. I argue that the mythology and iconography of the Horse-Headed Bodhisattva have had a decisive impact upon the Chinese pantheon of divinities. Hayagrīva is the ultimate ancestor of the Horse King (Mawang) whose cult has been widespread in Daoist circles and in the popular religion all through the late-imperial period. In this respect the equine Avalokiteśvara illustrates the long-term impact of Tantric Buddhism upon the Chinese imagination of divinity.

Vincent Durand-Dastès

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Esoteric Buddhism, Violence and Salvation in Ming-Qing Vernacular Novels

It is by now a rather well-established fact that esoteric Buddhism's influence in shaping the Chinese imaginations of love and death should not be neglected. As *mizongs*' contribution to late imperial erotic narratives has been relatively well explored, thanks to the works of scholars like Shen Weirong, our paper will be more concerned by Thanatos than by Eros. As early as 1996, the late Michel Strickmann gave us an interesting lead about the relationship between esoteric Buddhism and sanctified violence in his book "Mantras et mandarins":

"In the works of fiction depicting the martial epics of gods and daemons, some fictional characters have without doubt a tantric background, and it is possible to hear in those narratives distinct echoes from the tantric mythology of conquest. The first specialist of Buddhism who will venture into this field will certainly make some astounding discoveries¹."

Our paper tries to follow some of the directions Strickmann pointed to in exploring violence-related features in Chinese novels that may be linked to esoteric Buddhism : first, it will explore the rich meaning attached to the figure of the multi-faced and multi-armed warrior (三頭六臂神), directly borrowed from the esoteric pantheon. Then, it will try to find out to what extent the figure of the strategical maze (*zhen* 陣) of many military novels could have been modeled after the *mandala*. Turning then to the consequences of violence, the paper will eventually analyse the role played by the Shuilu 水陸齋 ritual in a significant number of Ming and Qing vernacular novels. This "feast of the spirits", that Strickmann deemed to be the most constantly performed ritual of tantric inspiration in Chinese religions, plays an interesting structural role in the novels. Appearing generally at the end or more rarely at the beginning of the story, the Shuilu scene both soothes the victims and brings forgiveness to their heroic murderers, allowing the narrative to reach a satisfactory morally and literary conclusion.

¹ Michel Strickmann, *Mantras et mandarins*, Paris, Gallimard, 1996, p. 44. My translation from the original French.

Jacob P. Dalton

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**Observations on The *Ārya-tattvasaṃgraha-sādhanopāyikā* and its Commentary
from Dunhuang**

The Dunhuang archive includes several manuscript copies of an apparently then-popular Tibetan *sādhana* based on the *Sarvatathāgata-tattvasaṃgraha*. A nearly complete copy of the *sādhana* may be reconstructed by cobbling together these incomplete manuscripts. The resulting *Ārya-tattvasaṃgraha-sādhanopāyikā* appears to be an imperial-period Tibetan translation from an Indic original that provides valuable insights into the early development of this crucial tantric ritual system. The present paper will begin by reviewing the available materials and their possible provenance, before turning to the contents of the *sādhana* themselves. The paper will also look to an extensive commentary to this same *sādhana*, also from Dunhuang, a commentary that provides numerous clarifications and insights into early Tibetan tantric practice.

Yael Bentor

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Conflicting Positions over the Interpretation of the Body Maṇḍala

My starting point is the *Ocean of Attainments*, in Tibetan the *Bskyed rim dngos grub rgya mtsho*, a treatise on the creation stage of the *Guhyasamāja*, by one of Tsongkhapa's important disciples, Mkhas grub rje Dge legs dpal bzang (1385-1438). Though this work is widely known to be a polemical composition, my purpose is not to study polemics for their own sake, but rather to use them to better comprehend the way the tantric traditions in Tibet crystallized during the twelfth to fifteenth centuries. This was the epoch of the systematization of Buddhist thought and practice in Tibet, the peak of exegetical writing activity, when Tibetan scholarship developed its own styles of Tibetan Buddhism within the frameworks of a number of schools. The purpose of my studies is to understand the factors that stimulated the creation of systems of thought, specifically in the area of Tantric Buddhism. In this paper I will stress how dynamic these debates were. Though nowadays it is not uncommon to encounter live debates over frozen positions held by one's monastery, during the formative era of Tibetan Buddhism, scholars who participated in debates influenced each other, and the issues that were discussed evolved and transformed in the process.

Jampa Samten

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The Secret Signs (*Chommaka*) as Described in the *Saṃvarodaya* and other Buddhist Higher Yoga Tantras

In response to the fifteenth question, out of about forty questions asked by bodhisattva Vajrapāṇi in the *Saṃvarodayatantra*, the signs (*Chommaka*) of communication between the Yogi and Yogini are described in detail in the ninth chapter. The Tantric Yogi with high realizations passes through various tantric *pīṭha* and *upapīṭha*, seeking an appropriate Yogini- female consort who ought to belong to the same divine family for swiftly attaining higher accomplishments. They communicate in secret signs, the *Chommaka*. The reason as *Saṃvarodayatantra* states:

*athātaḥ saṃkṣepato vakṣye vāmahastan tu cchomakam/
yena vijñāyate śīghraṃ siddhiḥ prajāyate/*

Laghusaṃvaratantra states:

*athātaḥ sarvasaṃvareṣu chommakana vakṣye/
yo jānāti tattvena sa siddhyati/*

To paraphrase: In order to conceal and protect the tantric pledges from Śrāvakas (Hearers) and other people who have no faith in Tantric Teachings, the *Chommaka* were explained. The signs are of two types, the physical gesture and syllabic representation. The Yogini willing to confer her favor upon the Yogi conveys her intent in signs. The Yogi should respond in sign and please her so as to get her favor and accomplishment.

The word '*chommaka*' is spelled differently in various texts such as *chomā*, *chommā*, *cchomaka* and their etymologies is not found in any of the *Prākṛta*, *Ardhamāgadhī* and Buddhist Sanskrit dictionaries. However, in the Buddhist tantric literature, it is used as a synonym of *saṃketa*, meaning 'signs'. In the 24th chapter of the non-Buddhist *Goraḥṣasāhita* entitled '*chomasāṃvācalakṣanam*', *chomā* is described as a divine language.

This paper intends to discuss the significance and application of the signs as described in Buddhist Higher Yoga Tantra literature.

Sudan Shakya

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Uṣṇīṣavijayā in the Esoteric Buddhist Texts

Uṣṇīṣavijayā (*Tib.* gtsug tor nam par rgyal ma, *Ch.* 仏頂尊勝) is popularly known as a female deity of longevity. This three-faced eight-armed deity is categorized as a member of the Vairocana family, and is closely associated with caitya. She is said to be a deification of the *Uṣṇīṣavijayādhāraṇī*, which is recited on Wednesday in Nepal as it is counted as one of the dhāraṇīs of the Saptavāra, a group of seven different dhāraṇīs.

In the *Sādhanamāla* (B. Bhattacharyya ed.), three different *sādhanas* are recorded related to Uṣṇīṣavijayā, while the Tibetan Tripiṭaka (bsTen 'gyur) lists five works. Again, in Nepalese Buddhism, there exists Nepal-original Buddhist rites called 'Jamku', performed to celebrate the long-life for three times at the age of 77, 88 and 99. The Gṛhamātrkā-maṇḍala, Vasudhārā-maṇḍala, Uṣṇīṣavijayā-maṇḍala are the three maṇḍalas used respectably for the rites. And, all these maṇḍalas are elaborated in the *Acāryakriyāsamuccaya*, the esoteric ritual text compiled by Jagaddarpaṇa (also known as Darpaṇācārya flourished in between 12-13CE). The chapter called 'Uṣṇīṣavijayāpāthavidhi' contained in this ritual compendium gives the details of an eight-spoked Uṣṇīṣavijayā-maṇḍala, presided by Uṣṇīṣavijayā deity. Interestingly, since these rites are still practiced in the present Newar Buddhist community of Nepal, there exist Sanskrit-Newari texts for the Uṣṇīṣavijayā-rite as well.

Focusing on the sources preserved in the above-mentioned Sanskrit, Tibetan and Sanskrit-Newari media, this paper will discuss on the role and appearance of Uṣṇīṣavijayā deity in the esoteric Buddhist texts.

Carmen Meinhert

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Localisation of the Tantric Deity Vajravārāhī in the Tangut Empire (12th c.)

Tantric Buddhism played a pivotal role in the religious and political centers of Tibet and of the various empires along the borders of and on Chinese soil (Tangut, Mongol, Manchu) in the second millennium AD. However, important formative developments took place in the periphery of those empires, namely in multi-ethnic Central Asian oases around the turn of the first millennium.

As Tantric Buddhism spread throughout Eastern Central Asia around and after the turn of the first millennium, Tantric ritual texts were translated and/or transmitted into various languages. The Tangut Empire (982-1226) played a crucial role in the very first transmission of Tantric materials from Tibetan into Chinese. In fact, textual and visual evidences, which hint to a strong presence of Tantric communities in the Tangut Empire, are among the manuscript findings from Khara Khoto dating around the 12th century. Among these, several Tangut and Chinese Khara Khoto manuscripts are dedicated to the female deity Vajravārāhī: it is one of the most well documented transmissions of Tibetan Tantric traditions in the Tangut Empire and much in line with the spirit of the time came to enjoy a particular local popularity.

This paper aims to investigate the transmission lineages of Vajravārāhī rituals in the Tangut Empire, provide textual examples from Chinese manuscripts and circumscribe the context that enabled the transmission of these rituals in order to illuminate an important step in the larger transmission processes of Tibetan Tantric teachings to the Sinitic world.

Yang Fuxue

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Tibetan Buddhism among the Uighurs

The Uighurs began to contact with Tibetan Buddhism extensively since the middle of the ninth century. In the Mongol Empire, Tibetan Buddhism was prevailing and a large number of practicing Tibetan Buddhist monks emerged among the Uighurs. Some of them resumed secular lives after their monkhood, among whom, some became a member of the ruling class of Yuan government, replaced their emperor as monks, participated in the National Buddhist management as a senior monk officials and more acted as translators to help emperors to contact and communicate with the Mongolia aristocrats and Tibet lamas. Considering the Uighur manuscripts from Dunhuang and Turpan and other places, a considerable number of Tibetan Buddhist scriptures were translated into Uighur, such as *Sītātapatrādhārānī* (《大白伞盖总持陀罗尼经》), *Arya-Tārā-buddha- mātrikarimsati-pūga-stotra* (《圣救度佛母二十一种礼赞经》), *Mañjuśrīsādhana* (《文殊师利成就法》), *Avalokiteśvara Sādhana* (《观音成就法》), *Tiśastvustik* (《十方平安经》), *Sri-cakrasamvara* (《吉祥胜乐轮》), *Ārya Rājāvavādaka*(《胜军王问经》) and so on. Om Mani Badme hum, the Dhārānī prevalent in Tibetan Buddhism was also being spread among the Uighurs. Recently, the eighty-four siddhas of Tibetan Buddhism were found in the Uighur murals of Yuan Dynasty in Turpan. All the above shows the great influence of Tibetan Buddhism on Uighur.

Leonard van der Kuip

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Text-Critical and Philosophical Concerns in an Indian Tantric-Buddhist Commentary by Bhavyakīrti or Bhavya (ca. 1000 AD)

Though many of their salient aspects have yet to be worked out systematically, it is well-known that a number of synopses of and commentaries on the highly esoteric tantric literature written by Indian Buddhists from *circa* the late seventh or early eighth century to the twelfth century reflect the kind of theoretical concerns and approaches to their subject-matter that we normally expect to encounter in exegeses of more exoteric literary contributions, such as *śāstra*-treatises on phenomenology (*abhidharma*), analytical philosophy, and logic (*madhyamaka*, *yogācāra*, *pramāṇa*), and the like. Indeed, aside from the general focus of these writings on esoteric Buddhist literature, there is really nothing else that distinguishes them from the latter in terms of method and the tacit and occasionally more overt applications of what are recognizably quite rational criteria. We may thus tentatively call these concerns and intellectual practices "scholastic" and consider them to be an absolutely vital component of what has been designated "*vajrayāna* scholasticism" and "institutional esotericism."

In this talk, I will first examine the available information on the late tenth or early eleventh century Bhavyakīrti or Bhavya, a largely neglected but, in my view, a very interesting exponent of these aforementioned practices. I then turn to his large commentary of the study of the *Guhyasamājatantra* that was written by the early tenth century Candrakīrti. After some considerations of the sources that he used while writing his work, I will consider a very interesting passage in the first chapter of his work where he discusses a number of philosophical issues that bear on what we might call philosophical anthropology. In the long passage in question, he addresses some of the ideas of six non-Buddhist and four Indian Buddhist schools of thought.

Eran Laish

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**Perception, Body and Selfhood: The Transformation of Embodiment in the
Togäl Practice of the "Heart Essence" Tradition**

The effects of contemplative practices on the external and internal dimensions of the human being were richly described by numerous Buddhist traditions. For example, the major and minor marks attributed to the Buddha signified the close connection between the experiential state of liberation and visible bodily signs. As such, the Tantric recurring theme of gaining an ability to control the elements which constitute the external world and the physical body is a natural continuation of well established motifs in the Buddhist doctrine. One of the most explicit expressions of this theme is found in the visionary process that serves as the core of the "Leap Over" (Tib. Thod rgal) practice of the Tibetan "Heart Essence" (Tib. sNying thig) tradition, which is one of the main strands of "The Great Perfection" (Tib. rDzogs chen). According to this tradition, the culminating process of liberation unfolds through four visionary stages that involve radical transformation of the perceptual field and the somatic selfhood of the practitioner.

In my presentation I plan to discuss the visionary process initiated by the "Leap Over" practices and its implications on the actual experience of liberation. To begin with, I will introduce the key points of these practices and the manner through which they integrate the principle of non-duality with structured manipulations of body and perception. Following this, the four stages of visionary transformation will be addressed along with their accompanying perceptual, somatic and affective expressions. Finally, I will consider the doctrinal meanings of the visionary process, as it indicates the essential place of an embodied transformation in the realization of a liberated mode of being.

Dorji Wangchuk

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The Philosophy of the **Guhyagarbhatantra*

According to the **Guhyagarbhatantra*, which is arguably the most important Tantric scripture of the Ancient (rNying-ma) School of Tibetan Buddhism, the Buddha had taught five kinds of vehicles or soterical ways (*yāna: theg pa*), namely, *Devamanuṣyayāna, (2) Śrāvakayāna, (3) Pratyekabuddhayāna, (4) Bodhisattvayāna, and (5) *Niruttarayāna (i.e. Mantrayāna/Vajrayāna), the first four considered “Causal Vehicles” and the latter one “Resultant Vehicle.” The **Guhyagarbhatantra*, of course, sees itself as teaching the doctrine or philosophy of the fifth and final vehicle. According to the *dKon mchog ’grel*, which is perhaps the earliest full-fledged autochthonous Tibetan commentary on the **Guhyagarbhatantra*, all the inconceivable number of vehicles can be subsumed under the five philosophical tenets (*siddhānta: grub pa’i mtha’*), namely, those of the (1) Yogācāra and Yogācāra-Madhyamaka, (2) Vaibhāṣika, Sautrāntika, and Sautrāntika-Madhyamaka, (3) Kriyāntara, Caryāntara, and Outer Yoga, (4) Mahāyoga, and (5) **Guhyagarbhatantra*. The philosophical system of the **Guhyagarbhatantra* is considered there a “special kind of Mahāyānic system” (*theg pa chen po thun mong ma yin pa’i gzhung*), “system of the special Mahāyāna” (*theg pa chen po thun mong ma yin pa’i tshul*), “the system of those who maintain the indivisibility of the two modes of truth/reality” (*bden pa rnam pa gnyis dbyer med par ’dod pa’i gzhung*), or, explicitly as the Sarvadharmāpratiṣṭhānavāda (Chos-thams-cad-rab-tu-mi-gnas-par-smra-ba). But what is that which is said to make the philosophical system of the **Guhyagarbhatantra* special?

In this paper, an attempt will be made to show that it has been considered special for five reasons, namely, on account of special kind of (a) ontology (i.e. here “theory of being or true reality”), (b) gnoseology (i.e. here “theory of liberating insight”), (c) epistemology (i.e. “theory of knowledge”), (d) soteriology (i.e. here “theory of being or becoming free from saṃsāric bondage”), (e) what I now describe as the psychology of sentient beings, (f) axiology (i.e. here as “theory of values, mainly of ethical-spiritual values”), (g) Buddhology (i.e. “theory about the Body, Speech, Mind, Qualities, and Activities of the Buddha or a *buddha*), and (h) eschatology (i.e. here “Buddhist theory of the final destiny of the world and its inhabitants, and of Buddha’s teachings”). By doing so, I wish to present what may be called the special philosophy of the **Guhyagarbhatantra*.

Li Ling

National Museum of China, Beijing & IAS

西藏的鬼子母信仰：经典与图像

李翎

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内容提要：现今在西藏佛教诸神中很难发现其踪迹的佛教神灵鬼子母，通过笔者对其在西藏的经典与图像的检索与回顾，认为此神在西藏曾经流行过，相关的经本和图像也都有传入，但是对于子孙繁衍观念不同于汉地的西藏，这个佛教送子神最终在雪域几乎消失。

关键词：鬼子母 经典 图像 西藏

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Possible Esoteric Elements in Qumtura Cave 75:

A Reexamination of Paintings and Inscriptions through Digital Restoration

Qumtura Cave 75, which may have been a memorial or meditation cave from the Uighur period (9th century), is a small cave far from the center of this cave site. On its rear wall, we see a painting of the front view of a meditating monk sitting under a tree. Lines extend from the bowl in his hands to the five or six destinies painted around him. This painting very likely shows visionary images seen by a practitioner. The key to interpreting this unique and interesting painting is the lengthy Chinese inscription at the bottom of the wall. Unfortunately, this inscription is now badly faded and is almost illegible. Two scholars have presented hypothetical interpretations of its content based on earlier transcriptions. Since neither of them could confirm their readings against the original inscription, however, their arguments remain inconclusive. In collaboration with Xinjiang Qiuci Academy and the Kucha County Cultural Bureau, I have tried to digitally restore this faded inscription. In this paper, I present the results of this restoration and suggest a more solid interpretation of the inscription and painting based on the restored image. Close examination of the inscription suggests that it has some connection to Esoteric Buddhism. In addition, I investigate two saṃsāracakras on the left wall of this cave in comparison with Tibetan paintings on the same motif and discuss possible ties between Qumtura Cave 75 and Tibetan traditions.

Yan Yaozhong

从印度到中国的四臂像

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关键词：四臂像、印度、中国

内容简介：在印度的宗教中存在着很多四臂神祇像。如果说宗教中一般的人形像还很难辨认出它是否具有神性的话，那么具有四臂的像就能肯定它是存在于宗教或神话里的神了。而且“四臂”是最简单的添加，也可以说此是造像神格化的起点之一。从婆罗门教到密教显示着一条四臂像发展的主线。中国也有一些四臂的神像，究其渊源都来自于印度。而中国四臂像分布较少，也说明了中印文化之间的联系和差别。

Shen Weirong

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**A Comparative Study of Three Chinese Translations of
The Hevajra Tantra in Song, Xixia, and Ming**

Recently, I discovered two Chinese translations of *the Hevajratantra*, which were translated in Xixia (1032-1227) and Ming (1368-1644) respectively. Entitled 喜樂金剛空行母網禁略集大密本續, the first is included in a rare collection of Tantric ritual texts that was rescued, in the 1920s, by the prominent late Qing scholar Luo Zhenyu 羅振玉 from the endangered Qing court archives. The title of the text can be traced back to *Kye'i rdo rje mkha' 'gro ma dra ba'i sdom pa bsdus pa gsang ba chen po'i rgyud*, one of the Tibetan translations of *the Hevajratantra*. The second one entitled 吉祥喜金剛本續王後分注疏. It was discovered among the rare book collections of the Chinese National Library in Beijing. It is the second part of the commentary of *Kyai rdo rje rtsa rgyud brtag gnyis* that was written by the Yuan Imperial Preceptor 'Phags pa Blo gros rgyal mtshan (1235-1280). Through these two discoveries we now know that there were actually at least three Chinese translations of *the Hevajratantra*. The earliest Chinese translation of the *Hevajratantra* entitled 佛說大悲空智金剛大教王經 was made by 法護 Dharmapāla, who was one of the most prominent translators of the Northern Song dynasty (960-1125).

Since Song translations of Buddhist tantras were mostly inaccurate, and full of additions and deletions, thus often not understandable at all, they did not have much impact on Chinese Buddhism of the Song dynasty. To the contrary, Tibetan tantric Buddhism penetrated deeply into the heart of Tangut kingdom of Xixia. Tantric Buddhism became a very dominant factor in the Buddhist history of the Tangut kingdom. All major tantras along with their commentaries were translated either into Tangut or Chinese during that period. With the discovery of the Xixia translation of *the Hevajratantra* we are certain now that all three major tantras of the Yoginītantras, namely the *Hevajra-*, *Cakrasaṃvara-* and *Saṃpuṭatantras*, were all translated into Chinese or Tangut. The translation and transmission of all these Yoginītantras during the Tangut times forms a new chapter in the history of Chinese esoteric Buddhism. These have been totally ignored so far and can be the subject of a fruitful research project. Tibetan tantric Buddhism was dominant and popular continuously both in Yuan and Ming dynasties. Even more Tibetan tantric Buddhist texts were translated into Chinese at the early time of the Ming. After I conducted a preliminary comparative study of all three translations of *the Hevajratantra*, I came to the following conclusions: 1) the Song translation is so inaccurate and fallacious that it mostly does not make any sense and cannot at all be understood without consulting either its Sanskrit original or its Tibetan translation; 2) both the Xixia and Ming translations of *the Hevajratantra* are of an excellent quality. While the Xixia translation stays loyal word for word to its Tibetan original, its Ming counterpart is written in a much more elegant and stylish Chinese; 3) the discovery of two translations of the *Hevajratantra* from the Xixia and Ming periods demonstrates the consistency of the penetration of Tibetan tantric Buddhism into the Chinese Buddhist world from the Tangut kingdom of Xixia to the Han Chinese dynasty of the Ming.

Hou Haoran

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The *Homavidhi* Section in the *Samputa-tantra*: A Critical Study of Its Sanskrit,

Tibetan and Tangut Versions

In 1991, Chinese scholars recovered more than 30 precious Tangut documents from a square pagoda in the valley Baisigou of the Helan Mountain of Ningxia. The major part of these documents belongs to the Buddhist scriptures, which are present both in Tangut and Chinese. Among all of them, the best-preserved one is a translation from Tibetan into Tangut with the title rendered into Chinese as *Jixia bianzhi kouhe benxu* (Tib: *dPal kun tu kha sbyor zhes bya ba'i rgyud kyi rgyal po*). The Tangut colophon reveals that the text is translated from Sanskrit into Tibetan by the Tibetan translator 'Gos Lo-tsa-ba Khug-pa lha-brtsas in the presence of the Indian Paṇḍita Gayadhara (d.1103) and subsequently retranslated from Tibetan into Tangut by a Tangut monk official the Vice-commissioner Piputifu. The translation by 'Gos khug pa lha brtsas cannot be found anywhere else and nowadays the extant Tibetan translation of the *Samputa-tantra* with the title *Yang dag par sbyor ba zhes bya ba'i rgyud chen po* (Tōhoku No. 381) is executed by the same Indian Paṇḍita Gayadhara and the Tibetan translator 'Brog-mi Lo-tsa-ba Shakya Ye-she (993-1077?). Known from the other Tangut scriptures unearthed from the pagoda, the monk Piputifu also translated three commentary and explanatory texts belonging to the corpus of the *Samputa-tantra*. The colophons show that these three supplements are presumably associated with the son and disciple of rNgog Chos kyi rdo-rje (1036-1097), namely rNgog Zhe-sdang rdo-rje of the rNgog transmission of the Mar-pa bKa'-brgyud tradition. The texts should at the earliest be put at the disposal of researchers and scholars. In recent years, several interesting and important studies have been produced on this topic, which provided the foundation of the present study. As far as we know, no one has covered, compared and analyzed all these trilingual scriptures; however, the lacunae should be urgently filled. For this reason, the *Homavidhi* section of the *Samputa-tantra* has been selected as the subject of this paper. By employing four Newari manuscripts, the speaker will present a critical edition of the Sanskrit text, followed by a Tibetan critical edition based on the Peking, sDe-dge and sTog Palace editions of the *bKa'-'gyur*. In light of four Tibetan commentaries, I intend to make an annotated translation of the Tangut *Homavidhi* section.

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关于东西方研究密教中的若干问题

吕建福

- 一、密教的概念：密教与怛特罗
- 二、密教的派别：历史的与学术的分类
- 三、密教的起源：同源与分流
- 四、密教的共性：佛教与印度教的关系
- 五、密教的地位：梵汉藏文密教的特点

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**Esoteric Buddhism as Reflected
in the Early Chinese Sources**

The purpose of this paper is to discuss the nature of the phenomena, which—for lack of better terms— may be referred to as ‘Esoteric Buddhism (Ch. *mijiao* 密教).’ This form of Mahāyāna can be characterized by its focus on spells and incantations, the application of a wide range of magic methods, including certain transgressive acts, as well as an overwhelming and over-all concern with ritual practices. Here I will concentrate on the manner in which Esoteric Buddhism is formulated and represented in the Chinese Buddhist sources from the Nanbeichao 南北朝 period (317–581), and seek to come up with a viable model showing how Esoteric Buddhism rose and developed as a distinct form of Buddhist practice, not only in China but also in India.

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Tantric Subjects: Liturgy and Vision in Chinese Esoteric Ritual Manuals

In this paper I first argue that there are important similarities between abhiṣeka found in high Tang esoteric manuals and in ordination practices. Second, I suggest that the visions in esoteric sādhanas have much in common with earlier Buddhist visionary practices. Finally, drawing on recent work on the creation of ritual subjects in traditional Christian liturgy, I suggest that the “visualizations” found in Chinese ritual manuals can be understood as part of a liturgical performance that produces publicly accessible subjects.

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Meditation and Precepts in Śubhākarasiṃha's (637-735) "Elements of Meditation" (Wuwei sanzang chanyao): A Comparative Approach

This paper looks into the interesting precept-conferral procedure in Śubhākarasiṃha's "Elements of Meditation" (Ch. Wuwei sanzang chanyao 無畏三藏禪要, T. 917, 18: 942b-46a): repentance, proclamation of vows, dhāraṇī recitation, and meditation. An Esoteric practitioner must go through all the above steps so as to receive effective Bodhisattva precepts. Or, alternatively, as the title of the text suggests, the purpose was rather an initiation for approved meditation. In either case, each step of the procedure represents an important function for practice, just as Śubhākarasiṃha explained in the text.

These steps comprise important components in his Esoteric praxis, in which the theme of "purification of the mind" is at the center. This set of procedure, however, was not necessarily exclusive to Esoteric teachings in eighth-century China.

In seeking a better understanding of Śubhākarasiṃha's perceptions in relation to contemporaneous Chinese Buddhism, this paper investigates other eighth century texts of similar contents, including: a.) the "Five Skillful Means of Mahāyāna" (Ch. Dasheng wu fangbian" 大乘五方便, T. 2834, 85: 1273a-8b), which is allegedly attributed to Shenxiu 神秀 (606-706); b.) Amoghavajra's (705-74) "Conferment of Bodhicitta Precept" (Ch. Shou putixin jieyi" 受菩提心戒儀, T. 915, 18: 940b-1b); c.) Zhanran's 湛然 (711-82) "Bodhisattva Precept Conferral" (Ch. Shou pusa jieyi 授菩薩戒儀, X. 1086, 59: 354b-7a).

In comparing the text in question with the others, one finds similarities between Tiantai, early Chan and Esoteric Buddhism. The notions of "pure precepts" and "purified meditation" played essential roles in the precept conferral ceremony in all the mentioned texts. A comparison of these texts indicate a rather fluid religious environment in eighth century China where different branches of Buddhist communities share much doctrines in common assectarian boundaries impede us to see.

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Crazy Wisdom in Moderation

Padampa Sangyé's Counterintuitive Methods of Dealing with Negative Mental States

Some people have problems with Buddhism being identified with psychology, while others have problems with it being anything else. While I count myself among the former, my assertion is that, whatever Buddhism is as a whole, it indubitably includes a great deal of what we would today call *psychology*. In this paper we will bring focus to a particular Indian Vajrayāna Buddhist teacher in Tibet, Padampa Sangyé, his Peacemaking school, and his approaches to dealing with mental states deemed counterproductive to the aims of human life according to Buddhist ideals.² We then zero in on a particular (and perhaps particularly mysterious) counterintuitive therapeutic method he calls by the rare term *gya-log*, supplying examples of its literary and (so far as possible) practical deployment. This remarkable evidence gives pause to reflect on such phenomena as psychological *projection* and even *transference*, as well as what might with good reason be called *reverse psychology*. I suppose the more general question might be this: Are we going to let our psychological (Freudian, Jungian *etc.*) assumptions rule our ideas about Buddhism, or will we admit that Buddhist psychology can have consequences for our own ways of thinking about our own mental events? The now-familiar *master discourse* (or rather *discourse of mastery*) theme seems to get turned on its head, or is it just turning somersaults? Who do we think we are, after all?

² The name of the Zhijé (Zhi-byed) or *Peacemaking* school derives from shortening the longer phrase *dam-chos sdug-bsngal zhi-byed*, meaning *the holy Dharma that puts suffering at peace*. Padampa (Pha-dam-pa Sangs-rgyas, d. 1105 or 1117 CE) never knew he founded a school by this or any other name; the label was applied retrospectively. Of course eliminating suffering has always been a primary aim of Buddhism in general, where the main sources of suffering are found in the negative mental states called *kleśas*. It is for overcoming the *kleśas* that Pha-dam-pa's psychological techniques are intended, and exactly what is meant by *putting suffering at peace*.

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The Spread of Tantra in Tibet: Doubts and Facts

The spread of Tantra in Tibet encountered many difficulties. From the very start, people were skeptical as to its suitability for Tibetan culture. The two specific incidents, in which Vairocana and Namkha'i Nyingpo were expelled, are evidence of how the practice of Tantra was received in Tibet at that time. *Sgra sbyor bam po gnyis pa* gives us additional proof of doubts regarding the Tantra, and which resulted in restrictions that were imposed on translating Tantra texts into the Tibetan language in the 9th century AD.

Later, Atisha's clear objection to conferring and/or receiving the two higher initiations by a monk (*bhikshu*), echoes his reservation. He categorically refutes the idea by writing the two following works, *Bodhipathapradīpa* written while he was in Tibet, and *Ratnakaraṇḍakodghaṭane-Mahāyāna-Upadeśa* written when he was in India.

This paper is a study of the historical background of the spread of Tantra in Tibet, the doubts raised by great scholars on Tantra practice in Tibet, how the Tibetans adopted Tantra practice for their own purposes, and lastly the textual facts on the intermingling of Buddhist and Non-Buddhist Tantra.

Gazang Jiacheng

**The Research of Classics of Tibetan Buddhist Tantric Studies
Interpretation of *An Overview of Tantra* by Bu Ston Rin Chen Grub**

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Generally speaking, classics of Buddhism are divided into classics of Hinayana and classics of Mahayana, and classics of Mahayana can be further divided into classics of Exoteric Buddhism of Cause Vehicle and classics of Tantras of Result Vehicle. Classics of Tantras have been attached great importance and been specifically studied in the field of classics of Buddhism, especially in that of Tibetan Buddhism, which are of great philological value.

Classics of Tibetan Buddhist Tantric Studies are the classics that specifically study on Buddhist Tantras. Taking *An Overview of Tantra* written by the eminent monk of Tibetan Buddhism—Bu Ston Rin Chen Grub as example, this book is composed of six parts as introduction, the merits of Tantras, the classification of Tantras, the origin of Tantras, the definition of Tantras and conclusion, which gives a systematic and comprehensive elaboration of the history, contents and functions of Buddhist Tantras. This article will make a deep analysis, by taking *An Overview of Tantra* as example of the theoretical meanings and academic value of classics of Tibetan Buddhist Tantric Studies.

藏传佛教密续学文献研究

——解读布顿·仁钦珠的《续部总论》

中国社会科学院世界宗教研究所教授 尕藏加 (ga zang jia)

内容提要：

从整体上看，佛教文献中有小乘经论和大乘经论之别，大乘经论中又有因乘显宗文献和果乘密宗文献之分。密宗文献，是指密续或续部文献，在佛教文献里尤其在藏传佛教文献中受到格外重视和专门研究，并具有极其重要的文献学价值。

而藏传佛教密续学文献，则是对佛教密宗做出专门研究的学术性经论。以藏传佛教高僧布顿·仁钦珠的《续部总论》(rgyud sde spyi nam)为例，全书由引言、密宗之殊胜、密宗之分类、密宗之渊源、密宗之定义和结语六个部分构成，对佛教密宗的历史、内涵及功能进行了系统梳理和全面阐释。本文以《续部总论》为实例，深度解析藏传佛教密续学文献的理论意义和学术价值。

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On Dali Tantric Buddhism Belongs to Chinese Tantric Buddhism

Which system does Dali tantric Buddhism belong to? There are basically four kinds of views, namely India, Tibet, Han and Local Integrated. Public opinions are divergent.

The author of this paper is inclined to that Dali Tantric Buddhism belongs to Han Tantric, Dali Tantric is Han Tantric Buddhism spread in Yunnan area. At least three credible evidences can prove it.

Firstly, some Buddhism ritual texts of Dali Kingdom such as *Guangshi wuzhe daochangyi* (广施无遮道场仪), *Wuzhe dengshi fahuiyi* (无遮灯食法会议) are similar with *Jingangjunjing* (金刚峻经) only found in *Dunhuangyishu* (敦煌遗书), and all of them are *Yankoushishiyi* (焰口施食仪) of Han Tantric esoteric Buddhism formed in the Han area after tantric Buddhism spread to China in Tang Dynasty.

Secondly, Buddhist inscriptions caved on the Dharani Sutra pillar in Dizang temple of Kunming, belong to Han Tantric Buddhism.

Thirdly, Scriptures of Dali and Dunhuang can be used in *Shuilufahui* (水陆法会), the biggest Buddhist rite in Han Buddhism.

论大理密教属于汉传密教

侯冲

摘要：对于大理密教目前大致有印度说、西藏说、汉地说和本土综合说等不同的观点，众说纷纭，莫衷一是。大理地区保存下来的《广施无遮道场仪》、《无遮灯食仪》等密教施食仪，与仅见于敦煌遗书中的《金刚峻经》属于相类文献，都是密教传入中国后形成的汉地密教施食仪，又都能用于举行水陆法会这一汉地佛教规模最大的法会，与昆明地藏寺经幢所刻佛教铭文表现的是汉地佛教内容一样，证明大理密教属于汉地密教系统，是汉地密教在云南的传播。

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**Between China and Tibet: Mahākāla Worship and Esoteric Buddhism in the
Dali Kingdom**

The Dali kingdom (937-1253) ruled an area encompassing modern-day Yunnan Province, along with parts of modern-day Sichuan, Guizhou, Vietnam, Laos, and Burma. Its position near or next to Southeast Asia, India, Tibet, and Song China potentially places it within a transnational Buddhist network. Rulers of the preceding Nanzhao kingdom (ca. 649-903) formed alliances with both Tibet and Tang China, which suggests frequent interactions with those two regions. However, extant sources from the Nanzhao and Dali kingdoms reveal that their ruling elites looked primarily to the Buddhist texts of Tang and Song China rather than other traditions. This orientation is particularly striking in the Dali-kingdom cult of the esoteric Buddhist god Mahākāla. By this period Mahākāla had become an important deity in Tibetan Buddhism, while his cult appears to have been relatively limited in Song China. One would expect Dali-kingdom Mahākāla worship to draw on Tibetan, rather than Chinese, materials. However, neither texts nor images of Mahākāla from the Dali kingdom show evidence of Tibetan influence. The three texts from the Dali kingdom that mention Mahākāla (and which have only been found in Dali) clearly use Chinese materials as their models and sources. Images of Mahākāla follow Indian iconographies, but are stylistically Chinese. In this paper I use texts and images of Mahākāla from the Dali kingdom to argue that Dali-kingdom rulers adopted most of their Buddhist tradition from China, but represented it as Indian because of India's authoritative status as the source of Buddhism. Mahākāla's Indian appearance and relative obscurity in Tang-Song Buddhism allowed Dali rulers to claim him as a distinctive guardian of their kingdom. Despite Tibet's proximity to Dali, the longer history of Chinese outposts in the region and the greater allure of India as the Buddha's birthplace meant that Dali Buddhists did not seek either textual or symbolic sources there. This locates the esoteric Buddhism of the Dali kingdom closer to esoteric Buddhism in Tang-Song China and Japan than to the tantric Buddhism of Tibet. Studies of esoteric Buddhist texts and art from the Dali kingdom can greatly enrich our understanding of esoteric Buddhism in China from the tenth to thirteenth centuries, as well as the nature of regional Buddhist networks between China and Tibet.

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“Tibetan Buddhism Fever” in China: Continuities and Discontinuities

The Case of Nenghai 能海’s Legacy in the Contemporary Era

In nowadays PRC, it is possible to see Han Chinese devotees offering Tibetan scarfs or *hatas* to their Han Chinese master, or to encounter monks and lay Buddhists prostrating themselves before a *stupa* in Tibetan style, as well as others taking part in rituals officiated by a Tibetan *lama* together with Tibetan people. Similarly, inside Buddhist temples or lay people’s houses it is likely to come across statues, images and religious objects in Tibetan style placed next to others in Chinese style, or to see *mantras* belonging to Tibetan tantric practices written in Chinese script on walls, bells and talismans. All this is clear evidence of a second wave of interest in Tibetan tantric teachings and practices shown by Han Chinese people.

As it is well known, a first wave of this phenomenon, took place during the first half of the 19th century, when a number of Chinese Buddhists began to go on pilgrimage to Tibet in search of the (Tibetan) *dharma*; as a result, during the 1930s and 1940s translations and commentaries of Tibetan tantric practices and texts were explicitly compiled for Han Chinese practitioners. As for the *Gelugpa* tradition, the monk Nenghai 能海 (1886-1967), significantly called the “Chinese *lama*”, is generally regarded as one of its most significant representatives. In the present study, I shall make an attempt to evaluate Nenghai’s legacy at the beginning of the 20th century, particularly focusing on Zhimin 智敏 (1927-)’s *vajra* monasteries, seen against the background of the general context of the contemporary “Tibetan Buddhism fever”.

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Today's Taiwanese Hagiographies of Sino-Tibetan Buddhist Masters:

A Search for Legitimacy

From the 60s to today, Tibetan Buddhism enjoys a rapid development in Taiwan. Chinese lay Buddhists were pioneers before Tibetan masters were officially invited to teach esoteric Buddhism there. Some of these Chinese lay Buddhists collected and edited Tibetan teachings. Others decided to follow the example of their Tibetan masters and began to transmit the teachings they have received. One of them was Shen Shuwen 申書文. She was one of the few I can trace from that period. She studied Tibetan Buddhism with Gangs dkar Rinpoche (Gongga qutuγtu 貢噶呼圖克圖, 1893–1957), a Tibetan master from the Tibetan Kham province when she was in Mainland China. In 1958, she went to Taiwan where she began to teach Buddhism and transmit Tibetan esoteric initiation. These two factual biographical informations could already be discussed and, in this paper, I will analyze the writings of her biographies and hagiographies to explore how she told her story and how her disciples wrote it to allege her legitimacy to teach Tibetan Buddhism esoteric teachings.