

STUDIES IN INDIAN AND TIBETAN BUDDHISM

# HIMALAYAN PASSAGES

*Tibetan and Newar Studies in Honor  
of Hubert Decleer*

EDITED BY

Benjamin Bogin and Andrew Quintman

## *Studies in Indian and Tibetan Buddhism*

THIS SERIES WAS CONCEIVED to provide a forum for publishing outstanding new contributions to scholarship on Indian and Tibetan Buddhism and also to make accessible seminal research not widely known outside a narrow specialist audience, including translations of appropriate monographs and collections of articles from other languages. The series strives to shed light on the Indic Buddhist traditions by exposing them to historical-critical inquiry, illuminating through contextualization and analysis these traditions' unique heritage and the significance of their contribution to the world's religious and philosophical achievements.

### Members of the Editorial Board:

Tom Tillemans (co-chair), *University of Lausanne*  
José Cabezón (co-chair), *University of California, Santa Barbara*  
Georges Dreyfus, *Williams College, Massachusetts*  
Janet Gyatso, *Harvard University*  
Paul Harrison, *Stanford University*  
Toni Huber, *Humboldt University, Berlin*  
Shoryu Katsura, *Ryukoku University, Kyoto*  
Thupten Jinpa Langri, *Institute of Tibetan Classics, Montreal*  
Frank Reynolds, *Emeritus, University of Chicago*  
Cristina Scherrer-Schaub, *University of Lausanne*  
Ernst Steinkellner, *University of Vienna*  
Leonard van der Kuijp, *Harvard University*



WISDOM PUBLICATIONS • BOSTON

Wisdom Publications, Inc.  
199 Elm Street  
Somerville MA 02144 USA  
wisdompubs.org

© 2014 Benjamin Bogin and Andrew Quintman.  
All rights reserved.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photography, recording, or by any information storage and retrieval system or technologies now known or later developed, without permission in writing from the publisher.

*Library of Congress Cataloging-in-Publication Data*

Himalayan passages : Tibetan and Newar studies in honor of Hubert Decler / Edited by Benjamin Bogin and Andrew Quintman.

pages cm. — (Studies in Indian and Tibetan buddhism)

Based on presentations at the Twelfth Seminar of the International Association for Tibetan Studies held in Vancouver in 2010.

Includes bibliographical references.

ISBN-13: 978-1-61429-073-5 (pbk. : alk. paper)

ISBN-10: 1-61429-073-3 (pbk. : alk. paper)

ISBN-13: 978-1-61429-092-6 (eBook)

1. Buddhism—Tibet Region—History—Congresses. 2. Tibet Region—Study and teaching—Congresses. 3. Buddhist art—Tibet Region—Congresses. 4. Decler, Hubert, 1940—Congresses. I. Decler, Hubert, 1940— II. Bogin, Benjamin, editor of compilation. III. Quintman, Andrew (Andrew H.), editor of compilation. IV. International Association for Tibetan Studies. Seminar (12th : 2010 : Vancouver, B.C.)

BQ7612.H56 2014

294.309515—dc23

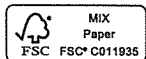
2013032612

18 17 16 15 14 5 4 3 2 1

Cover image: Detail of a seventeenth-century painting of the Svayambhū stūpa in Kathmandu, courtesy of Anne Vergati. See plate 23. Cover and interior design by Gopa&Ted2. Set in Dia-critical Garamond Pro 10.5/13.

Wisdom Publications' books are printed on acid-free paper and meet the guidelines for permanence and durability of the Production Guidelines for Book Longevity of the Council on Library Resources.

Printed in the United States of America.



This book was produced with environmental mindfulness. We have elected to print this title on 30% PCW recycled paper. As a result, we have saved the following resources: 8 trees, 4 million BTUs of energy, 704 lbs. of greenhouse gases, 3,822 gallons of water, and 256 lbs. of solid waste. For more information, please visit our website, [www.wisdompubs.org](http://www.wisdompubs.org). This paper is also FSC® certified. For more information, please visit [www.fscus.org](http://www.fscus.org).

## Contents

Preface	ix
Introduction <i>Benjamin Bogin and Andrew Quintman</i>	i
1. PLACES AND PILGRIMAGE	
Lowo Khenchen (1456–1532) and the Buddhist Pilgrimage to the Ārya Wati Zangpo <i>Franz-Karl Ehrhard</i>	15
The Mural Paintings of the <i>Svayambhūpurāṇa</i> at the Shrine of Śāntipur and Their Origins with Pratāpa Malla <i>Alexander von Rospatt</i>	45
Redacting Sacred Landscape in Nepal: The Vicissitudes of Yolmo's Tiger Cave Lion Fortress <i>Andrew Quintman</i>	69
When Vehicles Collide: A Tibetan in Sri Lanka, 1941 <i>Donald S. Lopez Jr.</i>	97
2. TEXTS AND MANUSCRIPTS	
Some Text-Historical Issues with the <i>Bodhicittavivarāṇa</i> by a Nāgārjuna and the Tibetan Commentarial Literature <i>Leonard W. J. van der Kuijp</i>	117
Lha luñ dPal rdor's "Soul Stone" at Yer pa—in Full View <i>Ernst Steinkellner</i>	143
Preliminary Remarks on a Newly Discovered Biography of Nupchen Sangyé Yeshé <i>Jacob P. Dalton</i>	145

The Excellent Path of Devotion: An Annotated Translation of Sera Khandro's Short Autobiography <i>Sarah H. Jacoby</i>	163
3. RITUAL AND VISUAL TRADITIONS	
Envisioning Durjayacandra's <i>Saptākṣarasādhana</i> : On the Sources and Sponsors of a Twelfth-Century Painting of Seven-Syllabled Saṃvara <i>Iain Sinclair</i>	205
Representing Mahācaitya Svayambhū in Painting <i>Anne Vergati</i>	251
Gods and Superheroes: Some Thoughts on Contemporary Tibetan Art <i>Kabir Mansingh Heimsath</i>	263
4. HISTORIES AND TRANSMISSIONS	
Vanaratna and His Activities in Fifteenth-Century Nepal <i>Punya Prasad Parajuli</i>	289
Epistles of Interdependence: Preliminary Reflections on the Fifth Dalai Lama's Letters to Terdak Lingpa <i>Dominique Townsend</i>	301
The Red and Yellow War: Dispatches from the Field <i>Benjamin Bogin</i>	319
Contributors	343

## Publisher's Acknowledgment

THE PUBLISHER gratefully acknowledges the generous contribution of the Hershey Family Foundation toward the publication of this book.

## Lha luñ dPal rdor's "Soul Stone" at Yer pa— in Full View<sup>1</sup>

*Ernst Steinkellner*

LOOKING AT plate 4 of the 2009 publication of *Old Tibetan Inscriptions* (OTI), a photo of "The Yer pa tablet" provided by Brandon Dotson, I was disappointed with the incompleteness of the documentation: only two sides of the stone have been reproduced. Although the text of all four sides is duly transliterated on page 54, the chance for comprehensiveness was missed in this first documentation of this hitherto unknown epigraphic monument.

Moreover, this small monument cannot really be called a "tablet." In all likelihood it is rather the base of a column that presumably had been made of wood. The plinth has a lower section with vines carved in relief that is separated by a flat carved band from a cube-shaped upper section, which has two lines of inscription on all four sides. One edge of the upper section is broken off, which has caused a bit of damage to the beginning and end of inscriptions D and C respectively.<sup>2</sup>

On May 29, 1994, I visited the hermitage in the cliffs of Brag Yer pa<sup>3</sup> together with Heather Stoddard and Pasang Wangdu. When we inspected the meditation cave traditionally known as the cave of Lha luñ dPal gyi rdo rje, we discovered this stone relic.<sup>4</sup> The discovery was reported to the Tibetan Academy of Social Sciences, and a photo of side A was subsequently published.<sup>5</sup> I assumed that the stone was later transferred to the new Tibet

1. This contribution to celebrating Hubert Decler's efforts in bringing the Himalayan past alive again is but a modest gesture of my sincere admiration of his work and humanity.

2. I follow the OTI's identification of the inscriptions as A, B, C, and D.

3. Cf. de Rossi Filibeck 1984 for a survey of the *Yer pa'i dkar chag*.

4. For the first information about this discovery, cf. Stoddard 2004, 67.

5. *Bao Zang* 1 (2000): 70. Cf. Stoddard 2004, note 80 and plate 1.

Museum in Lhasa, but Pasang Wangdu recently informed me (email October 1, 2010) that the relic is still kept in its place in the meditation cave at Brag Yer pa.

The four sides of the stone contain four names, respectively. Except for the well-known dPal gyi rdo rje, we were unable to find more information about the other three persons named on the stone, despite my own weak efforts and Stoddard's expert investigations. Although the names are now known from OTI's edition, for whatever reason Brandon Dotson did not provide the photos of the stone's remaining two sides. In order to fill this gap of documentation, as well as to honor the memory of all four persons once respected for mostly still unknown reasons by transmitting their names to posterity, I here present the photos of all four sides taken on the occasion of our visit (plates 13–16).

### *Bibliography*

- Iwao, Kazushi, Nathan Hill, and Tsuguhito Takeuchi, in collaboration with Izumi Hoshi, Yoshiro Imaeda, ed. 2009. *Old Tibetan Inscriptions*. Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. (= OTI)
- de Rossi Filibeck, Elena. 1984. "Names of Known and Less Known Places in Yer pa." In *Tibetan and Buddhist Studies Commemorating the 200th Anniversary of the Birth of Alexander Csoma de Kőrös*, vol. 2. Edited by Louis Ligeti, 237–47. Budapest: Akadémiai Kiadó.
- Stoddard, Heather. 2004. "Rekindling the Flame': A Note on Royal Patronage in Tenth Century Tibet. The Princely Descendants of Lang Dar Ma, the Six Sog Mo of Khams, the Ten Men of Dbus Gtsang and the Founding of Temples in Central Tibet in 10th & 11th C." In *The Relationship Between Religion and State* (chos srid zung 'brel) in *Traditional Tibet*, edited by Christoph Cüppers, 49–104, two plates. Lumbini, Nepal: Lumbini International Research Institute.

## Preliminary Remarks on a Newly Discovered Biography of Nupchen Sangyé Yeshé

*Jacob P. Dalton*

HUBERT DECLER has imparted to me many things, foremost a sense of his romantic approach to scholarship. His storytelling brings Tibetan history to life and has left me and many others eager to discover what new secrets the texts of Tibetan Buddhism might hold. Hubert can always transform what might otherwise seem dry historical research into a case worthy of Sherlock Holmes. With many thanks for all his inspiration over the years, I dedicate this paper to Hubert. Opportunely, it is a paper that touches on several topics relevant to his own "work," from Tibetans' biographical accounts of their visits to Nepal, to the ritual traditions of Yamāntaka.<sup>1</sup>

### *Introduction to the Text*

The late ninth to early tenth-century master Nupchen Sangyé Yeshé (Gnubs chen Sangs rgyas ye shes) has played a significant role in the Tibetan imagination.<sup>2</sup> Accused by some of charlatanry and faking Indian texts, he has been

1. My translation of, and some further accompanying notes on, the (auto)biography discussed herein is forthcoming.

2. Gnubs chen's dates have been the cause of some debate. Karmay 1998, 99–103, and Vitali 1996, 546–47, provide good discussions of some of the key sources. Against the common view within the tradition that Gnubs chen was a student of Padmasambhava and therefore born in the eighth century, Karmay concludes that Gnubs chen's *Bsam gtan mig sgron* should be dated to the late tenth century. Vitali, however, arrives at somewhat earlier dates, with a birth date of 844, which in turn would give an early-tenth-century date for the *Bsam gtan mig sgron*. Vitali calculates his date on the basis of Padma 'phrin las's seventeenth-century biography, which (as we shall see) is largely based on the *Rgya bo che* that is the subject of the



Plate 13. A. dge sloñ dPal gyi rdo rje



Plate 15. C. blon mañ [r]j[e] Legs zigs



Plate 14. B. dge sloñ ma rGyal bai blo gros



Plate 16. D. bl[o]n legs Sum rje klu dpal