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Wei Yingchun and Ma Zhenying

(Institute of Dunhuang Studies of Lanzhou University)

The paper provides a comprehensive examination of four newly unearthed epitaphs related to Hexi in Tang Dynasty, while making references to historical records, Dunhuang manuscripts, Tibetan literature and other records, in an attempt to reproduce several details of the battle between the Tang and Tubo. The battle between the Tang and Tubo was recorded in the “epitaph of Li Li” records the tragic battle between the Tang and Tubo in Qilian City

the historical facts contained in epitaphs may be helpful to the future study of the relationship between the Tang and Tubo as well as the history and geography of Helong in the Tang Dynasty.

Yuan Ende and Lu Li

(Department of History, Nanjing Normal University)

Tang Jiuzheng's southern expedition was a military campaign in the southwest of the Tang Dynasty during the period of Tang Zhongzong (r. 705-710). The historical records pertaining to these events are relatively brief and often contradictory, leaving gaps in our understanding. But the epitaph of Zhao Hong'an issues. Through an examination of this epitaph, it becomes apparent that the primary target of Tang's southern expedition was the region, roughly

involvement with Tubo. Furthermore, during the southern expedition of Tang Jiuzheng, both the Tang and Tubo made concessions to maintain their relationship, but the Tibetan side made larger concessions than the Tang. This suggests that, despite the restoration of peace between the Tang and Tubo during the reign of Emperor Zhongzong, Tubo was still in a relatively disadvantageous position in their practical interactions.

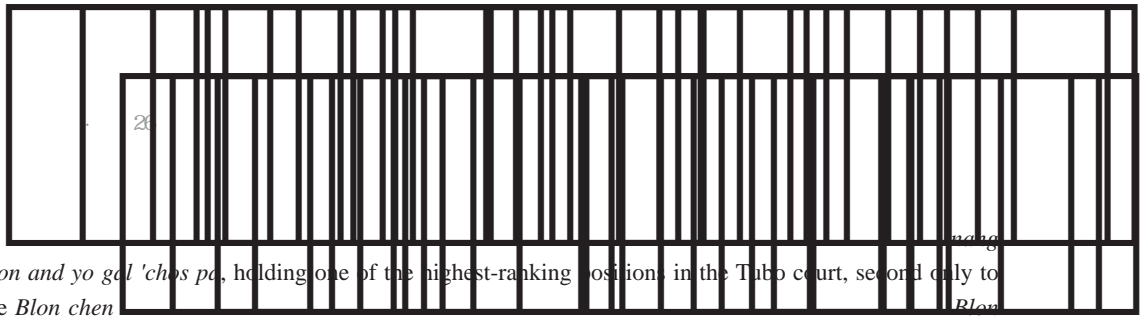
Li Xuedong

(School of History, Beijing Normal University)

In the twenty-ninth year of Emperor Xuanzong's reign during the Tang Dynasty (741), Tubo launched an attack on Shibaocheng. Recognizing its crucial strategic importance, starting from the fourth year of the Tianbao era (745), the Tang court successively appointed Huangfu Weiming, Wang Zhongsi, and Geshu Han to lead military campaigns to manage Shibaocheng. Ultimately, Geshu Han defeated the Tibetan forces and brought Shibaocheng back under Tang control. During Tianbao period of the Tang Dynasty, there was an increasingly intense power struggle between Prime Minister Li Linfu and Crown Prince Li Heng. Although Huangfu Weiming and Wang Zhongsi were loyal to the Crown Prince and were stationed in the borderlands, they could not stay aloof from the power struggle at the imperial court, resulting in Tang forces returning without success. Geshu Han, as an outsider of the court politics, due to his background as a minority leader, was able to avoid personal relationship between the participating general Abusi and Li Linfu shielded his campaign from the effects of political rivalries. Furthermore, Geshu Han had a relatively strong military force in Jiannan which distracted Tibetan forces and provided support for Geshu Han's campaign to retake Shibaocheng. This strategy ultimately led to the successful recovery of Shibaocheng. After the battle, Geshu Han gradually built a defensive system centered around Shibaocheng, thereby strengthening its defenses.

A Study of the Official Position of Ngan lam Stag sgra Klu khong

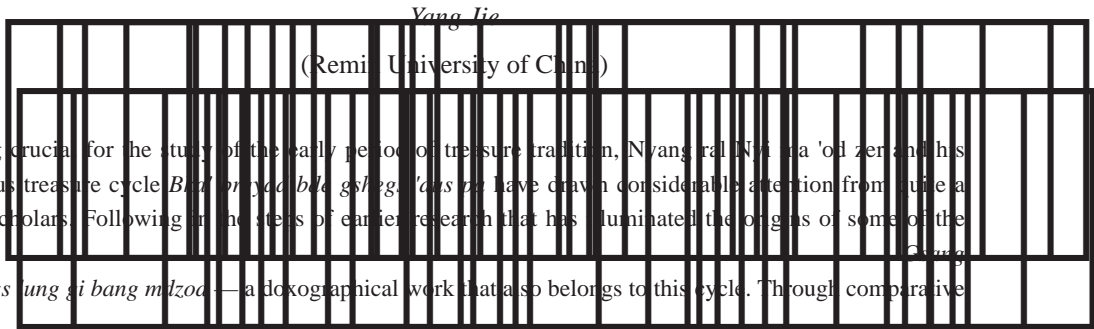
Zhang Xu and Zheng Hongxiang



blon and yo gal 'chos pa, holding one of the highest-ranking positions in the Tubo court, second only to the *Blon chen*

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A Brief Discussion of the Classification of Madhyamaka Tenets in the



Being crucial for the study of the early period of treasure tradition, Nyang ral Nyi ma 'od zer and his famous treasure cycle *Bud'on ya bla gshig 'das pa* have drawn considerable attention from quite a few scholars. Following in the steps of earlier research that has illuminated the origins of some of the *Gung sngags lung gi bang mlzod* — a doxographical work that also belongs to this cycle. Through comparative

doxographical background of Nyang ral's time. In the author's view, this nominally revealed treasure text obviously absorbs the doxographical framework prevalent during the early *phyi dar* period, and is quite important for our further study of the development of doxography of that period.



The treasure text or *gter ma* is a cultural phenomenon that is mainly popular in the Buddhist Nyingma school and the Bon tradition in Tibet. Bon *gter ma*

the Tubo period (also known as the two “extinction periods” in the history of Bon). This article focuses on *Grigun btsan po*

as a case study and explores how the later generations of Bon scholars use legends and stories regarding the period of the Tibetan Empire to construct *gter ma*-origin stories for their own tradition. Furthermore, through the analysis of this story, we can understand how the narrative tradition of the Bon *gter ma* is the result of the interaction between the historical process of the continuous improvement of the Bon doctrinal knowledge system and the inspiration it received from the Buddhist narrative (on the “extinction of dharma”), while inheriting many unique indigenous elements and cultural contexts.

bka' brgyad bde gshegs 'dus pa

“ ” *'phrin las phur pa*
bka' ma
phur pa'i rgyu bzhi

rdzong 'phrang

bcud len

Kun spangs zla 'od

Kusasmaṅpa Sku sa zla 'od

Dbang po lag pa'i bcud len

950-1250

Sun Pehlo

PhD candidate, Harvard University

have long fascinated scholars. It is now widely accepted that it contains authentic ancient materials. This *Bka' thang de lags* as being an adaptation of a speech preserved in a fourteenth-century biography of U rgyan pa'i chen po (1230–1309). The *gte ma*, and 'Zhi lved traditions to a specific defense of the *gte ma*. This identification not only adds a fourteenth-century material to the current pool of the known textual sources of the *Bka' thang de lags*, but it also gives us an example of creative textual reuse and the macroscopic manner of in which this treasure-revealer compiled

reception of U rgyan pa's biography, as well as on the transmission of polemical rhetoric in general.

The Impact of Lha btsun Nam mkha' 'jigs med's (1597-1652)

Rnying ma School of 'Bras mo ljongs

Lu Yunqin

(Center for Tibetan Studies of Sichuan University)

Three great masters belonging to the Rnying ma School: Lha btsun Nam mkha' 'jigs med (1597-1652), the 11th Gampopa and Phun tshogs rnam rgyal (1607-1738).

also Rnam rgyal, of 'Bras mo ljongs or 'Bras mo 'gshong, that is, Sikkim. This opened the path for the dissemination and development of the Rnying ma pa gter ma-revelatory tradition, from the central region of Ü-Tsang to the southern region (*lho phyogs*), Sikkim. Lha btsun Nam mkha' 'jigs med was the main representative of the initial transmissions of this tradition, which he had received from the great *gter ma* master 'Ja 'tshon snying po (1385-1636). Upon his enthronement as religious king, Phun tshogs rnam rgyal supported the propagation of Lha btsun's tradition throughout 'Bras mo ljongs and promoted the

In the process of religious development in 'Bras mo ljongs, there was a continuous and interactive relationship between the central religious authority of Ü-Tsang and Lha btsun's tradition. This gradually formed a pattern of institutionalized development involving the succession of the lineages of transmission, sectarian affiliation, and hierarchical relationships among the main monasteries and branches. The *gter ma* tradition had a profound impact on the religious landscape of the early Rnam rgyal dynasty in 'Bras mo ljongs.

(1607-1738)

Giigch Borjigin

(Doctoral Student, School of Chinese Classics, Renmin University of China)

Since the late sixteenth century, Tibetan Buddhism has been widely accepted in Mongolia through the spread of the Gelugpa School, which continues to the present day. Tibetan Buddhism in Mongolia undoubtedly has a strong Gelugpa presence, the relevant historical classics and literature are mostly written after the Gelugpa school began to dominate Mongolia, and the historical records of other schools are very rare. However, there is no doubt that before and after the Gelugpa School was introduced to Mongolia, other schools also spread in Mongolia. In this article, I will survey the literature of the Nyingma School that was translated from Tibetan to Mongolian from 1607 to 1738, and explore three

types of non-canonical texts dealing history, ritual and commentary, and thus provide an outline of an enhanced picture of the spread of Tibetan Buddhism in Mongolia.

David Germano

Holly Gayley

bla ma Chos kyi dbang phyug

Drag rtsal rdo rje

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Zhu Ming

(Doctoral Student, School of History and Culture, Sichuan University)

To celebrate the 100th anniversary of the founding of the Communist Party of China and the 7th

to 10, 2021. This symposium attracted a total of 100 members and nearly 1000 representatives from Beijing, Qinghai, Sichuan, Hubei, Gansu, and Shaanxi attended the conference. There were twenty-

for academic exchange and greatly promoted interdisciplinary and cross-disciplinary academic integration among various ethnic groups.