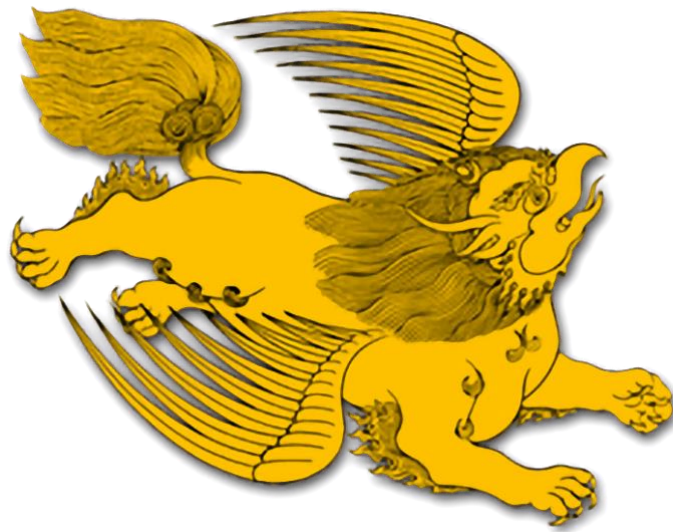


རྒྱལ་སྤྱིའི་གཞིན་རྒྱུའི་བོད་རིག་པའི་གྲོས་ཚོགས་ཐེངས་བདུན་པ།

The Seventh International Seminar of Young Tibetologists

ཚུམ་ཡིག་སློང་བསྐྱེས་ཕྱོགས་བསྒྲིགས།

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སྤང་རབ་གཙུག་ལག་སློབ་གྲྭ་ཆེན་མོ།

University of Oxford

སྤྱི་ལོ་ ༢༠༢༤ ཟླ་ ༩ ཚེས་ ༢ �ནས་ ༦ བར།

September 2–6, 2024

(SES-18) LAW AND NATIONHOOD IN THE HIMALAYAN CONTEXT

Keywords: Constitution Law Comparison Bhutan Democratization

Conceptions of a Buddhist Nation: Constitutional and Laity Perspectives of Bhutan and the Tibetan Diaspora

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As a field of scholarship, Buddhism and law has only emerged within the last several decades. Simultaneous to its development has been the democratization of Bhutan and the Tibetan nation in exile, which have both established their legal authorities to constitutions in lieu of theocratic Buddhist leaders. However, both retain different aspects of Buddhism within their constitutional and governmental framework, while simultaneously declaring religion to be separate from politics. Critically, their own people have differing views on what this means.

This then begs the question, “what is the definition of Buddhist nation?” Building off of Dr. Richard Whitecross’s, “The Zhabdrung’s Legacy: Buddhism and Constitutional Transformation in Bhutan” and Dr. Martin Mills’, “Last Gift of the God-King: Narrating the Dalai Lama’s Resignation”, this paper will analyze and compare the Buddhist elements of each nations constitutions and governmental institutions as well as individual perspectives from the laity, on how Buddhism is relayed and perceived in relation to the government and its people.

Through this comparison, we can gain a deeper understanding on how these nations and their people conceptualize Buddhism in relation to or from their government and everyday lives. In the end, the field Buddhism and law can be further advanced through this emerging awareness.

(SES-19) PERSPECTIVES ON ENVIRONMENTAL CHALLENGES

Keywords: དབྱུང་ཆ་དུམ་འབྲུ་ཆ་ཐང་། ཆ་འབྲུ་ལ་ལྟེ་བ། རྩོམ་ཁུངས་བཞེ་རེས། གཉིས་པན་མཉམ་གནས།

ཆ་འབྲུ་ལ་ལྟེ་བ། བོད་ཕྱོད་ས་ནག་ཚུའི་ཆ་ས་དང་འབྲུ་ས་མཉམ་ལྟེ་བ་ཀྱི་ལམ་ལུགས་ལ་དབྱེད་བ།

Grass for Fungus: on a local methodology of collective resource management in Xizang Nagchu

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ནང་དོན་གནད་བསྟུན། བོད་ཕྱོད་ས་ནག་ཆུ་ལུ་དུམ་འབྲུ་ཆ་དུམ་འབྲུ་འབྲུའི་ཐོན་ཁུངས་ཡོད་པའི་ས་ཁུལ་དང་། མེད་པའི་ས་ཁུལ་བར་དུ་ཐོན་ཁུངས་བཞེ་རེས་བྱེད་པའི་ལམ་སྟོན་ཞིག་ཆགས་ཡོད་ཅིང་། ས་གནས་རང་གི་མིས་དེ་ལ་“ཆ་འབྲུ་ལ་ལྟེ་བ”ཅེས་ཟེར། ལམ་སྟོན་དེས་ཆ་ས་དང་འབྲུ་ས་ཆ་དུམ་འབྲུ་འབྲུའི་ཐོན་ཁུངས་དོ་མི་སྟོན་པའི་གནད་དོན་ཆེན་པོ་ཞིག་ཐག་བཅད་ཡོད་པ་མ་ཟད། འབྲུག་པའི་ཡོང་འབབ་མཐོར་གཏོང་བ་དང་། ཐོན་ལས་ལྷ་མང་ཅན་དུ་འཕེལ་བར་དགོ་མཚན་ཆེན་པོ་བསྟུན་ཡོད། དབྱེད་ཚུམ་འདྲིར་ཡུལ་དངོས་བརྟག་དབྱེད་དང་ཡིག་ཚང་ཞིབ་དབྱེད་ཀྱི་ཐབས་ལམ་བཀོལ་ནས་ནག་ཆུ་ལུ་ཀ་པ་ཤང་གི་ཤོང་ཚོ་Bདང་ལ་པ་ཤང་གི་ཤོང་ཚོ་Cགཉིས་བར་“ཆ་འབྲུ་ལ་ལྟེ་བ”ཀྱི་ལམ་ལུགས་ཆགས་པའི་ལོ་རྒྱུས་དང་། དེའི་ཞིབ་ཚུལ་གནས་ཚུལ། དེས་ལུལ་དའི་འཚོ་བ་དང་རིག་གནས། མིའི་སྤྱི་ཚོགས་འབྲེལ་བ་བཅས་ལ་ཐོན་པའི་བྱེད་རྩལ་སྟེན་འབྲེད་ཞིབ་བཞེས་ཡོད།

(SES-04) TIBET AND THE MONGOLS: POWER, POLITICS AND RELIGION

Keywords: Geluk, Qing, Institutional history, Mongol

Local Theocracy in the Qing Period: The Jasag Lama System

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The encounter between Altan Khan, the leader of the Tümed Mongols, and Sonam Gyatso, the Third Dalai Lama, marked the beginning of the second revival of Buddhism in Mongolian regions. The Geluk school of Tibetan Buddhism gained prominence during this revival and became the dominant tradition in Mongolian areas. This is evidenced by the sudden flourishing of monasteries, which possibly were not built in Mongolia since the end of the Yuan, and the concomitant increase in the number of monks that reached its peak in the mid-Qing period.

While Central Tibet was under the firm control of the Geluk school, effectively forming a theocracy with the Dalai Lamas as its leaders, Inner Mongolian territories fell directly under the rule of the Qing court. Monasteries in the region were administered by the *Lifanyuan*. However, a unique local theocracy emerged, known as the Jasag lama system. Under this system, the Jasag, the head of the banner, held both military and local administrative roles. Notably, the Jasag Lama was not a lay figure but a lama, simultaneously serving as the head of the banner and the local monastery. This arrangement established a smaller-scale theocracy reminiscent of Central Tibet.

The Jasag Lama system in the Qing period presents a valuable parallel to the Central Tibetan model, offering insights into how the Geluk school's influence extended beyond religious matters to affect institutional structures. This study explores the functioning of Jasag Lamas within the dual sphere of Geluk and Qing influence and control, shedding light on the dynamics of power and religion in the region.

(SES-25) EXPLORING THE MIDDLE WAY: MADHYAMAKA PERSPECTIVES

Keywords: Taktsang Lotsawa, Je Tsongkhapa, Mādhyamika, Tibetan polemics

Taktsang's Critique of Tsongkhapa: Exploring the Underlying Foundations of the Polemic

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In the 15th century, Tibet witnessed the emergence of one of the most controversial critiques in Tibetan thought: the assessment made by Taktsang Lotsawa of Je Tsongkhapa's interpretation of *Mādhyamika*. A critique whose main arguments were presented by Taktsang in his *grub mtha' kun shes*, where he accuses Tsongkhapa of holding “eighteen loads of contradictions”.

Academic research on this controversial interpellation among authors –which developed over time into a strong debate between the *Sakya* and *Gelug* schools– has been limited and primarily centered on the interpretive divergences between the two authors regarding Chandrakirti.

This paper aims to engage Taktsang's critiques in a new way by considering two essential underlying elements that are mostly absent in previous analysis: (1) the formal and semantic dimensions present in the textual exposition of the arguments, and (2) the onto-epistemological positions of the authors –i.e., their conceptions about the ontological status of things and the means of knowledge– from which it is argued that not only are their philosophies articulated, but also their rejections of other positions.

The procedure for this analysis consists in a direct engagement with the text, taking into account its structures and terminology to discern the arguments, their meanings, and the implications they present. This approach, which gradually explores the different levels of the arguments as expressed, will reveal on one side, that the disparities between Taktsang and Tsongkhapa originate from their divergent characterizations of and the status attributed to “valid cognition” (*pramāṇa*, *tshad ma*), and on the other how these conceptions are finally articulated in different levels of the discourse. The exploration uncovers intriguing connections and presents a systematic methodology for analysing the arguments presented in Tibetan “polemical” texts.

(SES-08) HIDDEN TREASURES, REVEALED CONNECTIONS

Keywords: Fifth Dalai Lama, Rig 'dzin Pad ma 'phrin las, relationship, ritual service, dGa' ldan pho brang

The nature of the Fifth Dalai lama's relationship with Rig 'dzin Pad ma 'phrin las, focusing on the latter's ritual service for the dGa' ldan pho brang government.

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In seventeenth Century, dGe lugs hegemony dGa' ldan pho drang government was formed under the leadership of the Fifth Dalai Lama Ngag dbang blo bzang rgya mtsho (1617–1682) who had a strong connection with the rNying ma school. His financial support for sMin drol ling and rDo rje brag, (two major rNying ma monastic institutes in central Tibet) is well-known. However, a little is known among Tibetologists regarding his relationship with *Rig 'dzin Pad ma 'phrin las* (1641–1717), the fourth throne holder of the rDo rje brag monastery who transformed rDo rje brag from the primitive state to one of the most important centers for Buddhist studies in general and the Northern Treasure (*byang gter*) teachings in particular. *Rig 'dzin Pad ma 'phrin las* had served as a prominent master of the state ritual for the dGa' ldan pho brang government. Due to his service for the dGa' ldan pho drang and his close association with the Fifth Dalai Lama, the Mongol Dzungars murdered him during their invasion of Tibet and the persecution of rNying ma school in 1717.

In this presentation, relying on autobiographies of Rig 'Dzin Pad ma 'phrin la, the Fifth Dalai Lama and other relevant sources, I will present the nature of the Fifth Dalai Lama's relationship with Rig 'dzin Pad ma 'phrin las, focusing on the latter's service of ritual performance for the dGa' ldan pho drang state. I expect that this study will reveal the extent of the rNying ma influence in the dGa' ldan pho drang state affairs during the Fifth Dalai Lama and Sixth Dalai Lama Tshangs dbyangs rgya mtsho.

(SES-19) PERSPECTIVES ON ENVIRONMENTAL CHALLENGES

Keywords: Drakar sBrel rDong Mountain; “dKar Chaks”; the formation of Sacred Mountains

A Cultural Palace Built on the footprints of Many Masters: On the History of the Sacred Mountain Drakar sBrel rDzong

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Drakar sBrel rDzong (བླ་མ་དཀར་རྩེ་ལ་རྫོང་) is known as one of the four well-known hermitage centers in Amdo Tibet. For people who familiar with Amdo history would find *Drakar sBrel rDzong* plays crucial role in the religious history of both Bon and Buddhism in this region. Based on historical accounts, it shows *Drakar sBrel rDzong*, from been a repository of substratum of indigenous beliefs including Bonpo and other *folk religions* have gradually evolved into a Buddhist sacred mountain(གནས་རི). Throughout this process it was empowered and blessed by the presence of the famous Yogi *Shabkar pa*, the *Arol incarnation lineage*, and other renowned religious scholars and practitioners in a framework of a Buddhist sacred land- making process. Indicating a special relationship between a geographical reality and religious individuals in a certain socio-religious context.

In this article, I attempt to make a comparative analysis of hagiographical works, “*dKar Chaks*”(དཀར་ཇག་), and *mountain Eulogies*(གནས་བསྟོད) of *Drakar sBrel rDzong* to unfold its special formation pattern. Discuss how it became from a residential place of a Bonpo deity to a hermitage center for the Kagyu, Nyingma, and Geluk traditions subsequently. After the flourishing of Buddhism, the images of *Drakar sBrel rDong* has been frequently changed from a land of *Avalokiteshvara* to the *second Tsari mountain* followed by a sacred landscape of *Chakrasamvara Mandala* respectively. Finally, the establishment of *Drakar sBrel rDzong* monastery beside the mountain is a clear suggestion of a well-developed *sacred mountain* culture paradigm and its practices in this area.

(SES-21) TIBETAN ENCOUNTERS WITH THE QING

Keywords: ལུང་བཀའ་ཚོས་ཀྱི་ཉི་མ་ པེ་ཅིང་། ཚོས་མིང་བྱེད་ཚོ

ལུང་བཀའ་ཚོས་ཀྱི་ཉི་མ་པེ་ཅིང་དུ་ལན་གསུམ་པོ་བསུང་བའི་བརྒྱུད་རིམ་དང་དེའི་ཤུགས་རྒྱུན་ལ་དབྱེད་པ།

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ལུང་བཀའ་ཚོ་བཟང་ཚོས་ཀྱི་ཉི་མ་ (1737-1802) རི་དུས་རབས་བཙོ་བརྒྱུད་པའི་སྐབས་ཀྱི་མདོ་ལྷོ་དགོན་ལུང་དགོན་གྱི་ནང་བསྐྱེད་མཁས་པ་ཚོར་ཕོ་ཞིག་ཡིན་པ་མ་ཟད། ཆིང་མིང་གཞུང་དང་འབྲེལ་བ་ཟབ་པའི་སླ་དཔོན་ཞིག་ཀྱང་ཡིན། ཁོང་གི་ཆིང་རྒྱལ་རབས་ཀྱི་གོང་མ་ཚན་ལུང་གི་བཀའ་ལྟར། ཚན་ལུང་ཁྲི་ལོ་ཉེས་བརྒྱུད་པ་ (1763) དང་སོ་དྲུག་པ། (1771) ཞེ་དགུ་པ་ (1784) བཅས་ཐེངས་གསུམ་ལ་གོང་མའི་ཕོ་བྲང་དུ་པོ་བསུང་གིང་། རྒྱ་རྒྱལ་ལུང་པེ་ཅིང་དུ་ཕོ་བྲང་གི་ཚོས་མིང་མཛད་སྟོན་གལ་ཚན་དུ་ཞུགས་པ་དང་། ཞེ་ཉི་ཤེས་དུ་གོང་མའི་ཞབས་འདེགས་སུ་རི་དགས་ལ་འགྲོ་བ། སོག་ཡུལ་དུ་ཉར་ཆེན་གཙོ་བྱས་པའི་ཚོ་ཤོག་ལག་གི་སྤྱུ་དུག་ཡོན་བདག་རྣམས་ལ་ཚོས་ལྷེལ་བའམ་སོ་སོའི་རེ་འདོད་ལྟར་ཚོ་ག་བསྐྱབས་པ་སོགས་བྱས་ཏེ་བཀའ་བྱ་བརྒྱུད་ལྷག་ལ་སླ་དཔོན་ལྷགས་མའི་ཐོབ་ཐང་གིས་ཆིང་མིང་གཞུང་གི་ཚོས་མིང་བྱེད་སྟོན་གང་མང་ཞིག་ཏུ་ཞུགས་འདུག་དུས་དུས་ཚོར་འདིར་གྲང་ཐང་བསྐྱེད་པའི་

སྤྱོད་མེས་མཛད་པའི་དེབ་གཉིས་ཀྱི་བདག་ཉིད་ཅན་གྱི་ལུང་བཀའ་ཚོ་ནུམ་ཐར་གཞིར་བཞག་གི་སྟེང་། འབྲེལ་ཡོད་རྒྱ་བོད་ཡིག་ཆ་ལག་པན་རྒྱུན་གཤིབ་བསྐྱར་བྱིས་ལུང་བཀའ་ཚོ་པེ་ཅིང་དུ་ལན་གསུམ་པོ་བསུང་བའི་ཞིབ་ཚུལ་བརྒྱུད་རིམ་དང་། འགོ་འོང་ལམ་ཐོག་མི་སྣའི་འབྲེལ་བ། ཁོང་དང་འབྲེལ་བའི་ཚོས་མིང་བྱེད་སྟོན་ལག་ལ་ཉམས་ཞིབ་དང་རྒྱས་ལོན་བྱས་པའི་ཞེས་དུ། ལྷག་པོའི་བོད་ཀྱི་སླ་དཔོན་གྱིས་ཆིང་གོང་མའི་ཕོ་བྲང་དུ་ཟེན་པའི་གོ་གནས་དང་བྱེད་རྣམས་ལ་དབྱེ་ཞིབ་རགས་ཚམ་བྱས་ཡོད་ལ། གཞན་དེ་ཡོད་དུས་འབྲེལ་བྱེད་ཀྱི་ཁྱད་པར་བཞུན་མིན་པའི་ལྟ་བུ་དང་འདོད་ཚུལ་ལ་དོགས་དཔྱད་ཀྱང་བྱས་ཡོད།

(SES-14) TIBETAN BORDERLANDS: NEGOTIATING CULTURAL AND POLITICAL FRONTIERS

Keywords: Exile, pilgrimage, Padmasambhava, place creation

Tsho Pema, the Lotus Lake of Exile Tibetans: A Case of Place Creation

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Tsho Pema, or Rewalsar, a lake in Himachal Pradesh, India, is a popular pilgrimage destination associated with Padmasambhava. The latter is said to have been burnt alive by King Arashadhar of Mandi after preaching dharma to Princess Mandarava. After being burnt for three days, he reemerged unharmed on a piece of lotus, purifying the lake, and later also converting the land into Buddhism. This line of narratives, however, was hardly found in any pre-exile Tibetan literatures. *Gnas yig* texts, even the popular *Guide to India* written by Gendun Chopel in the 1930s, contained only, if any, passing mention to Tsho Pema. Earlier pilgrimages to the lake contained no reference to Padmasambhava and were more associated to the place's *yul lha*, performed usually for worldly wishes. The famous nun *Jetsun Rigdzin Choying Zangmo's* mother, for example, was guided by a vision to visit the lake to fulfil her wish for a son in the 1850s. After 1959, Tsho Pema gradually gained cultural importance, especially among the exile Tibetans. Multiple *gnas yig* were written about the place, while in Rewalsar itself several Tibetan monasteries, alongside a Padmasambhava statue were erected. Interestingly, the lake also became a pilgrimage site to the Sikhs and the Hindus along the way.

This article takes on the angle of Padmasambhava as Tibet's cultural hero to retrace the place creation process of Tsho Pema by both Tibetans in Tibet and in exile. I trace texts of various literary genres, including that of *gnas yig*, *rnam tar*, *gter ma* pre- and post-exile to analyze how the lake was converted into a Tibetan sacred land. Through discourse analysis I also investigate the interactions among Tibetans and with other co-existing religions in the place to argue that this presents a process of exile Tibetans to recreate Tibetan-specific identity in an alien land.

Poster Session

Keywords: Tibetan Studies, Tibetan Buddhist material culture, Chinese politics of religion, state control, Sinicization

The Sinicization of the Tibetan Buddhist material culture

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Traveling across Greater Tibet (Kham, Amdo, Utsang) and visiting Tibetan Buddhist monasteries and sacred spaces, the eye hardly gets a chance to rest. Tibetan monasteries and sacred spaces are busy loci where ongoing construction work takes place – like everywhere else in mainland China. Then, only the utterly ignorant will fail to notice the Chinese add-ons or Chinese versions of Tibetan sacred objects that have made their way to the yards and altars of Tibetan Buddhist monasteries.

Since the annexation of Tibet, the Chinese Communist Party (CCP) has been claiming Tibet as an inseparable part of China since ancient times. The Cultural Revolution brought an irreversible destruction of Tibetan Buddhist heritage (Tapontsang 2012:69, 100, 105, 154-5, 184, 206, 242) followed by harsh, oppressing restrictions on Tibetan Buddhism along with its enforced sinicization, regularisation, and securitisation – state policies intended to control Tibetan Buddhism and use it for the state’s objectives and agenda making it adapt to the Chinese socialist society, all the while working to build a Chinese collective consciousness in Tibetans (Cabezón in Mayfair 2008; Topgyal 2012; Tibet Watch 2021).

Now, with the promotion of Tibetan monasteries as touristic hot-spots attracting millions of Chinese tourists (see Larung Gar, Yachen Gar, etc); an upsurge of Han followers (celebrities included) converting to and funding Tibetan Buddhism (WeChat 1,2; Yü 2012); an ‘ethnic fusing’ combined with a ‘passive form of support’ of Buddhism by the CCP with Buddhism used as a “soft power” by the state (Roche et al. 2020:4; Shmushko 2022:19-20) – against this backdrop, today when we walk into a Tibetan Buddhist monastery, how do we see the Tibetan Buddhist material culture being sinicized?

Zhu chen Tshul khrim rin chen's Prolific Buddhist Poeticism

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The "Great Editor" Zhu chen Tshul khrim rin chen (1697-1774) may have been the chief editor of the Sde dge Bstan 'gyur, but he himself did not produce much in the way of scholastic treatises. Instead, much of his original literary output seems to have been in the form of poetry, ranging from the composition of sādhanas and empowerment rituals, to elaborate odes to deities and intricate verse inscriptions accompanying images. His poetry was diverse and served a wide variety of functions; even his prose compositions contained lengthy poetic verses. Characteristic of his poetic creations was a deep and often explicit engagement with Sanskrit poetics, especially with the *Kāvyaśāstra* and its formal prescription of the poetic devices known as *alaṃkāras* ("ornaments"), or *rgyan* in Tibetan. An exquisite poem of praise to Sarasvatī, for example, not only utilizes all 35 of Daṇḍin's *alaṃkāras* with aplomb, but also labels each verse to make the reader aware of the *alaṃkāra* being used. This paper will explore Zhu chen's relationship with the Language Arts (*sgra'i rig pa*) broadly and with poetry (*snyan ngag*) specifically, and gesture towards what this can tell us about the importance of poetic thinking in Tibetan Buddhist learning.

(SES-09) TIBETAN WOMEN'S LIVED EXPERIENCES

Keywords: postcolonial studies, female Bildungsroman, critical realism, nation and narration, Tibetan anti colonial women's writing

Reimagining Exiled Tibetan Women: Nation, Narrative Dispossession and the Contemporary Novel

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The popular imaginative portrayal of Tibet as a non-nation, and Tibetans as stateless people, continues to foster global support for a Tibetan community whose subjects have been cast as voiceless and powerless. More specifically, Tibetan women, in comparison to their male nationalist counterparts, have historically been marginalised from anticolonial nationalist discourse, and are depicted as unproductive to the freedom struggle through their portrayals as passive and silenced subjects. Janet Gyatso and Hanna Havnevik's edited volume *Women in Tibet* (2005) also emphasises that women are "eclipsed" in the history of Tibetan literature and are "rarely discussed in historical writing at all, except for the briefest mention of someone's mother, or consort, who not infrequently is nameless or referred to only elliptically" (Gyatso and Havnevik 8).

However, despite the erasure of women's experiences and voices in the struggle for independence, the contemporary literary world of Tibetans in exile is now gradually moving towards elaborating on a more nuanced vision of Tibet vis-a-vis its female subjectivities. In the varied yet specific fictive worlds of Tibetan women there lie representations of struggle, resistance, small freedoms and hope. Emerging female author Tsering Yangzom Lama through her novel *We Measure the Earth with Our Bodies* (2022) offers a subversive retelling of the relationship between Tibet and its women in exile. In this paper, I aim to reflect upon Lama's concerns that have been motivated by a long history of postcolonial feminist scholarship that draws on how nationalism can be employed as a means of establishing the self as well as a larger community by rousing a collective consciousness.

I focus primarily on *We Measure the Earth with Our Bodies* (hereafter referred to as *We Measure*) as a text that grapples with the intersection of gender and nation by navigating new ways in which portrayals of Tibetan women can be negotiated in contemporary national Tibetan writing through the genre of the female bildungsroman and through the theoretical lens of "critical realism". I analyse the innovative use of form and genre in *We Measure* by evaluating how critical realism and the underlying theory of combined and uneven development are employed to imagine as well as assert an anticolonial Tibetan national identity.

(SES-23) TIBET-IN-EXILE: DEMOCRACY, IDENTITY, AND ANXIETIES

Keywords: exile Tibet, democracy, modernity, Tibetan Government-in-exile

Rethinking Exile Tibetan Democracy: Insights from Early Exile Political Manifestoes

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Today, a broad consensus has emerged among exiled Tibetans and scholars working on Tibet regarding the history of the democratization process in exile. Democracy, we are told, was first introduced by the Dalai Lama in exile as his gift to the Tibetans. In this narrative, like Kant's unenlightened subjects, exiled Tibetans are presented as reluctant participants, refusing to emerge from their self-inflicted immaturity. To the Dalai Lama's call to embrace democracy, Tibetans, we are told, were (and still are) saying, "No thank you, please you lead us." Furthermore, given the continued public role of religion and the unelected position of the Dalai Lama until recently in the Tibetan Government-in-exile, most scholarships on exiled Tibetan democracy have characterized it as a deviation that could be best described as "not yet fully democratic" or at worst as "sham," or, "scripted." By discussing some previously unknown political manifestoes by 'ordinary' Tibetans from the late 1950s to early 1960s, my paper aims to complicate the narrative of the top-down democratization process in exile. I will discuss how, on the eve of exile, before the Dalai Lama formally announced the democracy, some form of consensus had already emerged among Tibetans, at least among political and intellectual elites, that democracy was a necessary way forward if they wanted to "catch up" with the world. Moreover, by discussing these early political manifestoes, this presentation will show how this pursuit of democracy among exiled Tibetans was not just instrumental, led by few traditional political elites, but was both anti-colonial and anti-aristocratic in nature—inspired a vision of 'new Tibet.'

Exhibiting Tibetan Culture in Contemporary Lihang: The Inescapable Religiosity of Tsangyang Gyatso

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Over the past few years, newly minted tourist-oriented museums in Lihang, Kham, have witnessed considerable flux in their 'exhibitionary' narratives, particularly the mini-museum dedicated to Tsangyang Gyatso, the 6th Dalai Lama, and his poetry. Drawing on three phases of ethnographic fieldwork in 2022, 2023 and 2024, and an analysis of tourist promotional documents, this paper discusses the contested status of Tsangyang Gyatso as a Tibetan cultural and/or religious figure in contemporary China. The paper analyzes the space that exists to display religion as part of Tibetan culture in the museum context in Lihang, and discusses challenges and opportunities involved in exhibiting Tibetan culture and religious heritage in the context of domestic tourism. Through a multifaceted analysis of this mini-museum's evolving exhibitions, and the seemingly 'inescapable religiosity' of Tsangyang Gyatso, the paper contributes to a deeper understanding of the complex interplay between religion, culture, and tourism in contemporary Lihang.

(SES-07) TIBETAN HEALING TRADITIONS

Keywords: caregiving, gender, anthropology, diaspora

Circles of Care: Minnesota Tibetans Caregiving Experiences

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What makes caregiving in the Tibetan community of Minneapolis uniquely Tibetan? The choices Tibetan women make about caregiving, defining caregiving, and what cultural and religious attributes are ascribed to Tibetans who are caregivers are varied by place of birth, individual objectives, age, and cultural expectations. The Tibetans I spoke with belong to different circles of care within their home, their communities, and sometimes their workspace. In this paper I examine the frictions between personal desires and community expectations by examining the choices and discourses of Tibetans living in Minneapolis, MN who differ in their understanding of caregiving. I also look at the state of Minnesota's caregiving policies and strategic procedures and how Tibetan caregivers fit into these circles of care. In this preliminary analysis of data collected via surveys and one-on-one interviews during the summer of 2022-24, this paper attempts to draw out common themes in Tibetans' own definitions of caregiving and how Tibetan identity influences caregivers and recipients of "Tibetan" care.

Ethnic Tibetans began to immigrate to the US in the late 1950s and today, Minneapolis is home to around 3,500 Tibetans. The Tibetan American Foundation of Minnesota maintains resources for Tibetans as well as a language, dance, and Buddhist school, as well as an endless flow of prayer and cultural events. It is within this community that cultural authority is claimed by the older exiles and is driven by a need to preserve tradition. How then do Tibetan mothers, nurses, and teachers negotiate between the expectations of their elders and the knowledge and exposure they have obtained by living in the modern urban city of Minneapolis? Their struggles call for a new understanding of exiled Tibetan caregivers and the choices they make.

(SES-13) MIND, BODY, AND SPIRIT

Keywords: dreambar do, bar do, antarabhāva, Karma Lingpa

The Relationship Between 'Dreams' and 'Eyes' in Tibetan Buddhism and Bar do Theory

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This study explores the multifaceted examination of eye symbols within the dream culture and dream practices of Tibetan Buddhism. The Dream Bar do serves as a significant bridge between exoteric and esoteric teachings in Tibetan Buddhism, highlighting the unique handling of transcendent phenomena within the tradition. By analyzing dream practices, including the dream yoga within the Naro Six Yogas and Nigu Six Yogas, as well as the Dzogchen tradition's Nyingthik teachings, the research uncovers the intrinsic connection between dreams and eye symbolism. The eye, as a symbol of visual perception, holds crucial importance in Buddhist philosophy and practice, serving as a key to understanding the dream yoga system and its cultural context in Tibetan Buddhism.

Furthermore, the study delves into the psychological classification of dreams and the relationship between eye movements and dream states. By comparatively analyzing the etymological links between "dream" and "eye" in the Sino-Tibetan language family, the research investigates the expression and significance of dreams across different cultural contexts. It also examines the portrayal of dreams and eye symbols in Buddhist scriptures, as well as their applications in Tibetan medicine and tantric teachings, particularly focusing on the role of the eye in dream practices.

Through a comprehensive exploration of the dream culture ecology in Tibetan culture and the dream yoga practices in Tibetan Buddhism, this study aims to provide an in-depth analysis of the universal symbol of the eye. It reveals the emphasis Tibetan Buddhism places on dreams and transcendent experiences, highlighting the distinctive cultural and spiritual structures within the tradition.

(SES-02) TIBETAN VOICES ACROSS TIME AND SPACE

Keywords: Tibet, Modernity, Intellectual History, Social Contract

Towards an Intellectual History of Tibetan Modernity: Namkhai Norbu on Renewing Tibetan Social Contract

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The life and works of Gegen Dorje Tharchin (1890-1976), popularly known as Tharchin Babu has received a relative broad scholarly attention in Tibetan studies. As a chronicler of modern Tibet, his works continue to remain a significant set of materials for the study of modern Tibet's past. Currently housed at the Columbia University, as a part of Tharchin Babu Collection, contains a notebook which is handwritten in cursive Tibetan script titled 'bangs rgyal gsar pa' ring lugs (འབངས་རྒྱལ་གསར་པའི་རིང་ལུགས་). The literal translation of the title can be rendered as *a new tradition for relations between the ruler and subject*. Notes related to the catalogue of Tharchin Collection has attributed this work to an anonymous writer from southern Kham (Tib: *Khams lho brgyud*). This work is cited in a recent study and has identified Namkhai Norbu (1938-2018) as the author. The first page of Namkhai Norbu's notebook bearing a seal and the title of the work mentions that it is written on the fifth day of the third month in Wood-Sheep year. With this, we could safely place the time of writing of this work to be around 1955. This paper will be a systematic study and exploration of secular thoughts in a Buddhist world through Namkhai Norbu's notebook. The notebook contains five essays that touch on various themes. Centered on his reaction to modernity, he reflects on how to forge a pan-Tibetan response to modernity and calls for a renewal of Tibetan social contract. Also notable in this work is his sociological take on traditional Tibetan society. Having confirmed the authorship of this work, this paper will configure Namkhai Norbu among other Tibetan scholars of his time and their secular writings and attempt to bring them into conversations.

(SES-03) VISUALIZING THE SACRED: ART, TEXT, AND BELIEF IN TIBETAN BUDDHISM

Keywords: Chung Riwoche, Nyingma, Pantheon, Mural Paintings, Tangtong Gyelpo

Tiered Pantheon: A Study of Fifteenth-Century Mandalas and Nyingma Motifs in Chung Riwoche Stupa of Central Tibet

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This paper delves into the mural paintings within the Chung Riwoche Stupa in western Lato, one of the largest multi-chambered tashi-gomang stupas in Central Tibet. Built in ten-storeys, with more than 60 chapels, the stupa's interior walls are adorned with expansive cycles of mandalas and deity assemblies. This elaborate project was collectively commissioned by rulers from nearby dominions and realised through a collaborative effort between artists and the local community, under the supervision of mahāsiddha Tangtong Gyelpo (ca. 1361-1485).

Although piquing the interest of Roberto Vitali in the 1990s, this monument and its content remains insufficiently studied due to its dilapidated state. This paper revisits the site by examining the previously undocumented fragments of the mural and presents findings on mandalas and various motifs associated with the Nyingma tradition. Through an analysis of their position within the structure, I demonstrate that their incorporation and arrangement draw on various modes of visual thinking from preexisting textual, pictorial and architectural traditions, and compares it to the different approach adopted by the contemporaneous Gyantse Kumbum. The study not only reveals variation of tantric pantheons in 15th-century central Tibet, but also offers insights into the transformation of a longstanding architectural tradition.

(SES-29) RITUAL AND TRADITION IN THE HIMALAYAN BORDERLANDS

Keywords: འབྲུག་གི་ལམ་སྲོལ། གསོལ་མཚོན། དབྱ་རྩ། དབྱ་རྩའི་འཆམ། ཁོར་ལུག། མི་སྲིད།

འབྲུག་ཏུ་ལོ་རྒྱུ་མཚོན་སྲོལ་ཡོད་པའི་དབྱ་རྩ་དཔངས་བསྟོད་དང་དེའི་དགོ་མཚན།

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འབྲུག་གོང་གསར་བཟུ་ཤིས་མེད་ལ་ལོ་རྒྱུ་བོད་ལྗགས་པར་གཟུའ་སྐར་དགོ་བའི་ཉེན་མོར་ཡུལ་མི་དམངས་ཀྱི་རིམ་གོར་དབྱ་རྩ་དཔངས་བསྟོད་ཀྱི་གསོལ་མཚོན་གནང་གི་ཡོད་པ་རེད། དབྱ་རྩ་དཔངས་བསྟོད་ཟེར་བའི་དོན་ཡང་། རང་གིས་བསྟེན་པའི་དབྱ་རྩ་དེའི་དཔལ་དང་གཟེ་བརྗོད་ཀྱི་དབྱ་འཕང་དགུང་དུ་བསྟོད་དེ་སྐྱབས་ལྷུ་བའ་བྱ་བས། ལྷུར་ཡུལ་ལྷང་དེའི་སྐོ་ཕྱགས་ལ་གོད་ལ་དང་། ལོ་ཚྭ་ལ་སང་དང་སེར་བས་མི་གཞོད་པ། ཡུལ་མི་ཚོར་ནད་དང་སྲ་གི་རྒྱུ་དམ་གྱི་རིགས་མི་འབྱུང་ཞིང་། བྱེ་བྲག་ཏུ་ཡུལ་ལྷང་གཞན་དང་གྲོད་གཞིར་ཐུག་པའི་ཚོད་དག་ལས་རྒྱལ་ཁ་འཐོབ་པ། ལས་བྱེད་པ་ཞིག་ཡིན་ན་གོ་ས་འཕམ་བ། ཚོང་པ་ཞིག་ཡིན་ན་ཚོང་ལམ་བདེ་བ། སློབ་ཕྱག་ཅིག་ཡིན་ན་རྒྱགས་སྟོད་མཐར་འཁྲུལ་ཡོང་བའི་ཚེད་དུ་དམིགས་ཏེ། ཡུལ་རྩ་རྩོ་རྩོ་བྲག་བཅོན་དང་སྐྱོན་མོ་བཟུ་ཤིས་དབང་འཛོམས། གཞན་ཡང་ཡུལ་ལྷང་སོ་སོའི་དབྱ་རྩ་མཐུ་བོ་ཚེད་སྲ་བཅོན་རྩོ་རྩོ་དབྱ་འཛོམས། རྩོ་བོ་དུར་ཤིང་། ལྷང་བདུད། ཡུལ་གྱི་གནས་བདག་གཞི་བདག་བཅས་སྐྱེས་པ་རྣམས་ཀྱི་དབྱ་རྩ་དང་། ཟ་མ་རྣམས་ཀྱི་མི་སྲིད་དོ་བོར་གདན་དངས་ནས། ལོ་གཞོན་ཚོས་དབྱ་རྩའི་འཆམ་དང་ནད་འཆམ་ཟློན། མི་གཞོན་ཚོས་རྩ་ཚང་ལོངས་སྟོད་ལྷོ་མ་པ་འདྲེགས་པའི་སྐོ་ནས་སྐྱབས་དང་མགོན་ལྷུ་ཡི་ཡོད་པ་རེད། འོན་ཀྱང་དེ་ལ་མཉམ་ལྷགས་བྱེད་མཁན་གྱི་གཞོན་སྐྱེས་ལོ་རེ་བཞིན་ལྷང་དུ་འགོ་ཡི་ཡོད་པས། མི་འགྲུང་བར་རྩ་ཡལ་དུ་འགོ་བའི་ཉེན་ལ་མེད་པའང་མི་སྲིད་པས། ཁོ་བོས་གསོལ་མཚོན་གནང་སར་རྩ་རྟོག་དང་དྲི་ཞིབ། བར་དང་བརྟན་ལྷང་རེ་བཞོས། གསོལ་ཁའི་དཔེ་ཆ་ཡང་མངལ་བ་བརྒྱུད་གསོལ་མཚོན་ཀྱི་ལྷངས་དང་བྱ་རིམ། གསོལ་མཚོན་དེ་ལ་བརྟེན་ནས་མི་སྲིད་ལོ་ཕན་ཅི་འབྲུག་གི་གནད་དོན་རྣམས་གསལ་བཤད་བྱས་ཡོད།

(SES-12) EXPLORATIONS IN TIBETAN BUDDHIST THOUGHT

Keywords: Ngawang Tendar, other minds, solipsism, Dharmakīrti, Vinītadeva

Revisiting the Tibetan Buddhist Proof of the Existence of Other Minds

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Ngawang Tendar (*Ngag dbang bstan dar*, b. 1759) was one of the leading Gelug scholars of his time. Born in Inner Mongolia, he was trained at Drepung where he eventually earned the Geshe-lharampa degree. Among his incredible scholastic writings, this presentation revisits his exegesis on Dharmakīrti's *Proof of Other Minds* (*Ṣaṃtānāntarasiddhi; Rgyud gzhan grub pa*), the only known complete Tibetan commentary exclusively devoted to this treatise. The text demonstrates that even Indian Buddhist idealism (*cittamātra; sems tsam*) provides ample epistemic resources to validate the existence of other minds. This constitutes Dharmakīrti's effort to protect his view from solipsism.

Ngawang Tendar's commentary, in turn, closely follows another Indian commentary on this text, that of Vinītadeva (c. 710-770 CE). In many places, Ngawang follows Vinītadeva verbatim, seamlessly intersplicing his own commentary with Vinītadeva's verbiage. But this is not to say that Ngawang Tendar's text is merely derivative. His interpretation has the indelible mark of his Gelug training.

The paper focuses on two salient points of comparison concerning Ngawang Tendar's text. The first concerns Vinītadeva. Throughout his commentary, Ngawang buttresses his analysis of Dharmakīrti with Vasubandhu's *Twenty Verses* (*Viṃśatikā; Nyi shu pa*) and *Thirty Verses* (*Triṃśikā; Sum cu pa*). Vinītadeva's commentary evinces no such references, which is compelling, given that he also wrote commentaries on these texts. Ngawang Tendar's exegesis thus reflects a common Gelug doxography, which understands Vasubandhu and Dharmakīrti as part of the same philosophical viewpoint.

Nevertheless, and this concerns the second comparison, Ngawang Tendar deviates from his Gelug peers since other Gelugpas only discuss the *Proof of Other Minds* in the context of Dharmakīrti's seven treatises (*Sde b'dun*). This presentation explores the possible reasons for Ngawang Tendar's departures, both from Vinītadeva (as a product of his Gelug heritage) and from his Gelug peers (as a free thinker in the Tibetan scholastic milieu).

(SES-25) EXPLORING THE MIDDLE WAY: MADHYAMAKA PERSPECTIVES

Keywords: Madhyamaka, Tibetan Buddhist Philosophy, Intellectual history

The Tibetan Traditions of Guides to the Madhyamaka View (*dbu ma'i lta khrid*): the Schooling of View with Meditation

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This paper examines whether Mādhyamikas meditate, or if their insight into reality is purely a theoretical one. While traditional scholarship in India and Tibet are of a single voice in considering Madhyamaka fundamentally a soteriological and meditative tradition, contemporary interpretations frequently neglect its meditative dimension by getting embroiled in its metaphysical aspects, via the lens of “analytic” philosophy. The rise of western philosophy as a mere theoretical pursuit (Hadot, 2000), appears therefore to have had an impact on contemporary interpretations of Madhyamaka by those trained primarily in Western philosophy. This paper pushes back against such approaches. It argues that meditation (*bhāvanā*) is essential for understanding Madhyamaka and that since Madhyamikas’ insight into emptiness (*śūnyatā*) is unique, it requires a distinct method of meditative cultivation. This was the unquestioned understanding of Tibetan interpreters. To illustrate the inseparable and symbiotic connection between Madhyamaka metaphysics and meditation the paper surveys salient features from the sparsely studied Tibetan genre of *dbu ma'i lta khrid* (Guides to the Madhyamaka View). Such works by Réndawa (1349-1412), Tsongkhapa (1357-1419), Baso Chökyi Gyeltsen (1402-1473), Shakya Chokden (1428–1507), Jamyang Zhépa (1648-1721), and Ju Mipham (1846–1912) are discussed as they offer specific meditative instructions on how to embody their particular interpretation of Madhyamaka in meditation. The analysis thus brings into relief Madhyamaka phenomenology and attempts to extend the methodology for interpreting this tradition.

(SES-09) TIBETAN WOMEN'S LIVED EXPERIENCES

Keywords: Tantra, Buddhism, Women and gender

Ascetic traditions, contemporary times: a preliminary study of Nyungne retreat at Tekcholing Nunnery

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This paper examines the juxtaposition between nyungne retreat, a Tibetan kriyayoga tantra fasting practice and its usage in Tekcholing nunnery, a karma kagyü institution, situated in Boudhanath, Nepal to understand how ascetic practices maintain traction and popularity within female monastic communities and volunteer retreatants. My objective in this conversation is to understand how traditional, ascetic practices might function for modern-day individuals. Firstly, I introduce nyungne by giving an overview of the text *The eleven aspects of Avalokitesvara: All-benefiting fasting ritual and sadhana of Gelongma Palmo tradition* ('phags pa bcu gcig zhal dpal mo lugs kyi sgrub thabs dang 'brel ba'i smyung bar gnas pa'i cho ga gzhan phan kun khyab), ritual activities, and daily schedule at Tekcholing nunnery. Secondly, I focus on the types of individuals participating in this retreat: nuns who reside there, former nuns who return to join for the two weeks, and other participants.

I derived this inquiry while conducting ethnographic research in the Kathmandu valley during my fieldwork throughout 2023, which focused on individual experiences and cultivations of "heart openings," which include but not limited to compassion, love, and expressions of joy. During my time in Nepal, I spent several days participating in this nyungne retreat. Several retreat participants, resident nuns and lay people, shared their experiences with me. I wish to put these experiences into conversation with a cursory examination of the text used throughout the retreat to understand the impact this practice has on the participants. Approaching this study from an ethnographic perspective helps us gain valuable insights into what is overlooked within the text and may also support textual understanding. Primarily, my research elucidates how community is strengthened and demonstrates care as activities that cultivate compassion that align with doctrinal systems.

(SES-12) EXPLORATIONS IN TIBETAN BUDDHIST THOUGHT

Keywords: Ngawang Tendar, Mipham, Epistemology, Hermeneutics

Are Appearances Deceiving? Ngawang Tendar and Mipham on the Sliding Scale

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Scholars have noted that Buddhist authors use a “sliding scale of analysis.” That is, despite having a definitive philosophical view, they use provisional viewpoints in different contexts (McClintock 2010; Dunne 2004). This created disagreements between Tibetan exegetes concerning which viewpoints those authors intended provisionally or definitively, especially with reference to the epistemology of Dharmakīrti (c. 6th or 7th century CE) (Dreyfus 1997).

Extending this insight, my presentation demonstrates that these Tibetan hermeneutical disagreements do not just concern *which* viewpoints are definitive: it also influences their interpretations of those views themselves. As a case study, I compare Ngawang Tendar’s (*ngag dbang bstan dar*, b. 1759) and Mipham Gyatso’s (*mi pham rgya mtsho*, 1846-1912) respective analyses of Dharmakīrti’s *Proof of Other Minds* (*saṃtāntarasiddhi, rgyud gzhan grub pa*).

Ngawang Tendar and Mipham concur about the central issue at the culmination of Dharmakīrti’s text. Dharmakīrti argues that distinctions between minds are conceptual and thus erroneous. Buddhas, who are no longer encumbered by conceptions, therefore do not perceive these distinctions. But this would seem to undermine their omniscience. How can Buddhas know everything if they do not cognize other minds? As a “solution,” Dharmakīrti contends that a Buddha’s omniscience is simply “inconceivable” (*bsam gyis mi khyab*).

However, Ngawang Tendar and Mipham disagree on what makes a Buddha’s omniscience inconceivable. Following Gelug hermeneutics, Ngawang argues that the paradox concerns how a Buddha can understand conceptual distinctions despite seeing the world perceptually. Mipham’s Nyingma account, on the other hand, couches the paradox in terms of appearances (*snang ba*): how can the Buddha be omniscient if nothing appears to them?

Each authors’ interpretation thus stems from their respective definitive views about gnoseology and whether there are enlightened appearances. Their definitive interpretations affect not just *which* of Dharmakīrti’s views they take as definitive, but *what* those views entail.

(SES-27) LANGUAGE STUDIES: DECIPHERING THE PAST, ILLUMINATING THE PRESENT

Keywords: བོད་ཀྱི་དམའ་རིམ་ཚོགས་མཛོད། མ་ཚོགས་ཐ་སྐད། འགྲེལ་བཤད། རྒྱུ་འདོན།

བོད་ཡིག་གི་དམའ་རིམ་ཚོགས་མཛོད་ཚོམ་སློག་བྱེད་སྐབས་མཉམ་འཛོགས་བྱ་དགོས་པའི་གནད་དོན་ཁག་འགའི་ཐག་གཅོད་བྱེད་ཐབས།

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བོད་ཀྱི་སྐད་ཡིག་ཐོག་དང་པོར་སྤོང་མཁན་རྣམས་ལ་མཁོ་དགོས་ཆེ་བའི་དམའ་རིམ་ཚོགས་མཛོད་ཅིག་ཚོམ་སློག་བྱེད་པ་ལ། དམའ་རིམ་ཚོགས་མཛོད་ཅི་ལྟ་བུ་ཞིག་ཚོམ་སློག་བྱ་དགོས་པ་དང་། དམའ་རིམ་ཚོགས་མཛོད་ཀྱི་མ་ཚོགས་གི་ཐ་སྐད་ཇི་སྟར་གདམ་གསེས་བྱ་དགོས་པ། ཐ་སྐད་གདམ་གསེས་བྱེད་སྐབས། ཐ་སྐད་ལ་འགྲེལ་བཤད་ཀྱི་ཚད་གཞི་ཇི་སྟར་བྱ་བྱེད་ཀྱི་ཐོག་ནས་བརྒྱུག་དགོས་པ། དོང་སྐབས་བརྒྱུ་འགྲེལ་ལྟར་ཉ་ཅང་ཡར་རྒྱས་སུ་འགོ་བཙུག་པར་བརྟེན། བོད་ཀྱི་དམའ་རིམ་ཚོགས་མཛོད་ཀྱི་པར་གཞི་ནི། མཉམ་འཛོགས་དང་དྲ་ཚོགས་ཀྱི་རྣམ་པར་ཚོམ་སློག་བྱེད་དགོས་པར་བརྟེན། ཚོགས་མཛོད་ཀྱི་མ་ཚོགས་གི་ཐ་སྐད་དང་། འགྲེལ་བཤད་ཀྱི་ཡི་གེ་རྣམས་ཇི་སྟར་ཤོག་འདོན་བྱེད་སྐབས་ཀྱི་སྤྱི་ཡང་ལྟར་དུ་ཚོམ་སློག་བྱེད་དགོས་པ་བཅས་ལ་བརྟེན།

བོད་ཀྱི་དམའ་རིམ་ཚོགས་མཛོད་ཚོམ་སློག་བྱེད་པའི་བརྒྱུད་རིམ་ཁྲོད་དུ་གནད་དོན་ག་རེ་ག་རེ་འབྱུང་གི་ཡོད་པ་དང་། གནད་དོན་དེ་དག་ཇི་སྟར་སེལ་ཐབས་བྱ་དགོས་པ་བཅས་ཀྱི་སྐོར་ནས་བདག་གིས་འདྲི་དེ་ལྟ་ཚོགས་མཛོད་ཚོམ་སློག་བྱས་པའི་ཉམས་སྦྱང་དང་། ལྷན་པོ་གི་ཚོགས་མཛོད་རིག་པའི་གཞུང་ལུགས་ཁག་ལ་ཞིབ་བཟུར་གྱིས་ཐབས་ལམ་ཁག་ <<བོད་ཡིག་གི་དམའ་རིམ་ཚོགས་མཛོད་ཚོམ་སློག་བྱེད་སྐབས་མཉམ་འཛོགས་བྱ་དགོས་པའི་གནད་དོན་ཁག་འགའི་ཐག་གཅོད་བྱེད་ཐབས།>>ཞེས་པའི་ཚོམ་སློག་འདོད་ནང་དུ་ཁག་གསལ་པོར་བྲིས་ཡོད་པས། འདྲིས་འབྱུང་འབྱུར་བོད་ཀྱི་དམའ་རིམ་ཚོགས་མཛོད་ཚོམ་སློག་བྱེད་མཁན་གཞན་པ་ཚོར་ཕན་ཐོགས་མེད་པར་ཞུས་མེད་པའི་ཞུ་བ་འབྲུག་པའི་ཡིད་ཀྱིས་ཚོད་དང་ཡིད་ཆེས་བརྟན་པོ་ཡོད།

(SES-29) RITUAL AND TRADITION IN THE HIMALAYAN BORDERLANDS

Keywords: བདུད་རྩི་མཚན་ཆང་། ཡུ་རྟེ། ལྷག་རྒྱ། ཆང་ལབས།

Analysis of Tibetan Temporal and Religious Rituals of Alcohol Offerings

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༡ ཆང་བོད་ལ་ཇི་ལྟར་དར་ཚུགས།

བོད་མིའི་བོད་ཆང་འབྲུང་བའི་གོམས་སྲིལ་དེ་བོད་ལ་དར་ནས་དྲ་བར་དུ་སྤུང་རིང་པོ་ཞིག་ཕྱིན་པ་ལོ་རྒྱུས་མང་པོའི་ཐོག་ནས་གསལ་ཉོགས་བྱུང་ཚུགས། བོད་རང་གི་ངལ་རྩོལ་གྱི་བརྒྱུད་རིམ་ནང་ཆང་གསར་རྐྱེད་བྱུང་བ་དང་ཕྱིས་འབྲུང་མི་རིགས་གཞན་དང་འབྲེལ་འདྲིས་བྱས་པའི་ཁྲིད་རྒྱན་ཆང་སོགས་ཆང་རིགས་བསྐྱེད་བའི་ལག་རྩལ་རྒྱ་ཁྲུབ་བྱུང་ཚུགས། ཆང་ནི་བཙན་པོའི་དུས་ནས་ངལ་རྩོལ་བྱེད་པའི་བརྒྱུད་རིམ་ནང་གསར་དུ་རྐྱེད་ཅིང་ལོངས་སྤྱོད་བཞིན་པ་ནི་ལྷུང་རིག་གང་འབྲེད་ནས་བསྐྱབ་ཐུབ་པའི་རྒྱ་མཚན། ཆང་གི་རིགས་ལ་རྒྱ་ཆའི་སློ་ནས་བྱངས་དང་། ཆང་ལས་བཟོས་པའི་ཟས་རིགས་མང་པོ་ཞིག་སྐྱེས་བཟོ་བྱེད་བཞིན་པའི་ལག་རྩལ་སྐོར།

༢ འཇིག་རྟེན་མི་ཚོས་དང་འབྲེལ་བའི་ཆང་མཚན་སྣངས།

སྤྱིར་བོད་མི་ཡོངས་ཀྱིས་ཉེན་བཟང་སྐར་བཟང་ལ་ཡུལ་སྤོའི་གསང་གསོལ་སྐབས་ཆང་མཚན་སྲོལ་བོད་ལ་ཇི་ལྟར་དར་ཚུགས་དང་མཚན་ལྷགས་སྐོར། དེ་ཡང་ས་ཁུལ་སོ་སོར་ལོ་སར་ནང་ཆང་མཚན་འཕེན་ཚུལ་དང་བག་སྟོན་སྐབས་ཆང་མཚན་སྣངས་མི་འདྲ་ཚུགས། ཞོར་དུ་དེ་འབྲེལ་གྱི་ཆང་མཚན་འཕེན་སྣངས་དང་ཆང་གཞན་ལེན་སྣངས་ཚོག་བཤད་གྱི་ནང་དོན་རྣམས་ལྔར་དང་ད་ལྟོ་འགྲུར་ལྷག་སྐོར།

༣ དམ་པའི་ཆོས་དང་འབྲེལ་བའི་ཆང་མཚན་སྣངས།

གསང་ཕྱགས་སྤྱི་སྤྱངས་བསྟེན་སྐབས་ལས་འོད་ཟེར་འབྲིལ་བ་སྐོར་གྱི་མཚན་ཞེས་པའི་ནང་ཆང་མཚན་སྣངས་ལ་ཕྱི་ལྟར་བསྟེན་སྐབས་ལ་ཞུགས་ཤིང་སྐབས་པའི་དྲོད་རྟོགས་ཐོན་པའི་ཆེད་དུ་མཚན་ཚུལ་ནང་ལྟར་བསྟེན་སྐབས་གསུམ་འགོ་མཇུག་མ་ཙོང་བར་ཚུལ་བཞིན་བཀྲིས་པའི་ལྷ་སྐུ་ལྷག་རྒྱ་མངོན་དུ་ཐོབ་ཆེད་དུ་མཚན་ཚུལ། གསང་བ་ཉོན་མོངས་འབྲུང་དུག་གི་བདུད་རྩིས་ལེ་ཤེས་ཇུ་ཡི་རྩེར་བསྐྱར་ཞིང་སྐུ་ཇའི་གོ་འཕང་ལྷུར་དུ་འཕྲོབ་ཆེད་ཐོག་པ་སོ་སོར་མཚན་ལྷགས་མི་འདྲ་ཚུལ་སྐོང་བ།

༤ དབྱུང་གཞིའི་ཡིག་ཆ།

བོད་གྱི་ལོ་རྒྱུས་དང་དབྱེད་རྩིས་ལག་གསང་ཕྱགས་སྤྱི་སྤྱངས་གཞུང་ཆེན་སོགས་ཁུངས་ལྷན་ཚུལ་ཆ་རྣམས་དོ་སྟོན།

(SES-11) DIGITAL HUMANITIES IN TIBETAN STUDIES: METHODOLOGIES AND APPROACHES

Keywords: Digital humanities, Kadampa, Buddhist literature, Scholasticism

Charting the Early Scholastic Landscape: An Integrated Approach to Kadampa literature

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This paper explores an ongoing curation of a dataset of works produced by scholars associated with Kadampa circles from the 11th–13th centuries. In contrast with the meditative practices maintained by Atisha, scholars associated with the Kadampa tradition were also the driving force in the rise of the scholastic tradition that remained unmatched until the 13th century.

This dataset aims to consolidate information concerning both presently existing works and those attributed to these scholars, providing a valuable resource for understanding the intellectual and cultural landscape of the time. It addresses questions regarding the textual traditions, preferred topics, and types of works composed by scholastics during the period, offering two perspectives: a global one and another focused on the range of works by individual scholars. Introducing diverse analytical approaches, this paper not only addresses the potential of this dataset but also suggests methods for further exploration.

Drawing from a wide spectrum of primary and secondary materials, including library catalogues such as the Drepung *Karchak*, collected works, and records of teaching, it examines scholarly focus, chronological trends, and prevalent themes within the literary corpus using content analysis techniques (e.g., the chronological clustering of titles and keyword extraction).

Additionally, this paper investigates the effectiveness of visualization tools, such as word clouds and timelines, in enhancing data representation and analysis. These visual aids provide a dynamic perspective on the evolution of scholarship and thematic concentrations within Kadampa literature. The goal is not only to illuminate the richness of the Kadampa intellectual heritage but also to evaluate the applicability of such approaches within the broader realm of Tibetan studies.

(SES-20) BEYOND THE CENTER: EXAMINING LOCAL RULE AND AUTONOMY IN TIBETAN HISTORY

Keywords: Zangskar, Royal genealogy, Western Himalayas, Zangla

The Kings of bZang-lha

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Tucked between the Great Himalayan and Trans Himalayan Ranges, in the northern Zangskar region of the Western Himalayas, lies the village of Zangla. This village of less than 200 households, bears immense historical significance. It boasts of a living royal lineage going back to the 7th-century Tibetan King Srong-btsan-sgam-po with the current royal family occupying a humble palace in the village to this day.

It is apparent that the kings Western Tibet, including those of Zangskar, were exceptional patrons of Buddhism and initiated the *phyi dar* period of Buddhism in Tibet. However, despite their significance, the region suffers from fragmentary historical work and limited research. Unlike the historical works from Tibet or even the Chronicles of Ladakh, the Chronicles of Zangskar, provides little information. During my field visit in summer of 2023, I discovered few recent Tibetan sources that shine more light on the region. This study makes use of these new finds, together with the previously translated materials, inscriptions, and oral histories. It also incorporates a brief survey of neighbouring regions to compile a royal genealogy of the bZang-lha dynasty from the Yarlung Kings to 17th century.

The present study is by no means complete or conclusive, however, it is an effort towards producing a more detailed account of the region. The large number of fortified settlements and religious monuments in the region, and its various prominent scholars, translators and patrons are clear evidence of its wealth, resources, and authority. Many unstudied and untranslated documents and inscriptions exist in the region, and one does not actually suffer with the lack of resources rather from the lack of researchers. This work therefore aims to fill some gaps in the history of small yet indispensable principalities of Western Himalayan region which are crucial to field of Tibetan studies.

Poster Session

Keywords: Dolpopa, Nāgārjuna, gzhan stong philosophy, Madhyamaka, Doctrinal Hermeneutics

Dolpopa's Doctrinal Hermeneutic Reinterpretation of Nāgārjuna: A Case Study of Ri chos nges don rgya mtsho

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The eminent and prolific Jonang scholar, Dolpopa Sherab Gyaltzen (1292–1361) diligently endeavored to categorize, consolidate, and systematize the doctrines of Indian Buddhism according to his zhentong (*gzhan stong*) philosophy through a doctrinal hermeneutic approach. On one hand, he utilized the temporal framework of *Kālacakra Tantra* to establish a legitimate foundation for his reinterpretation of the Indian literary corpus within the cultural context of fourteenth-century Tibet. On the other hand, he comprehensively presented the zhentong system within the doctrinal structure of the 'ground' (*gzhi*) of reality, the 'path' (*lam*) of spiritual transformation, and the fruition (*'bras bu*) of Buddhahood in his seminal work, *Ri chos nges don rgya mtsho* or *Mountain Dharma: An Ocean of Definitive Meaning*.

Although Dolpopa considered this 'Great Madhyamaka' (*dbu ma chen po*) or 'Zhentong Madhyamaka' as a 'view' (*lta ba*) that can be derived directly from yogic experience, rather than a 'philosophical position' (*grub mtha'*) based on axioms and fixed rules of argument, he nonetheless found it necessary to respond to the philosophical arguments put forth by other Tibetan Buddhist schools. Therefore, Dolpopa thoroughly deciphered the zhentong philosophy with references to the preceding Indian Buddhist schools. This article aims to closely examine how Dolpopa constructed the Great Madhyamaka on the textual foundations of classical Madhyamaka in his *Mountain Dharma*. This exploration encompasses both philological and philosophical inquiries, with a primary focus on Nāgārjuna's six works from the 'analytic corpus' (*rigs tshogs*) and his four praises from the 'hymnic corpus' (*bstod tshogs*). Moreover, this study will also discuss Dolpopa's quotations from other Indian commentaries on Nāgārjuna's *Mūlamadhyamakakārikā*, including *Akutobhayā* by Nāgārjuna himself, the *Mūlamadhyamakavṛtti* of Buddhapālita, the *Prajñāpradīpa* of Bhāviveka, and the *Prasannapadā* of Candrakīrti, etc.

Buddhist Thukdam (Meditation)

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ཕྱགས་དམ་ནི་གནའ་ནས་ད་བར་ནང་པའི་ལྷ་སྐོམ་སྤྱོད་གསུམ་གྱི་ཉམས་ལེན་ནང་ཡང་ཡང་ལྷུང་དང་འབྱུང་བཞིན་པ་ཞིག་ཡིན། ལྷ་སྐོམ་སྤྱོད་གསུམ་གྱི་ཉམས་ལེན་ལ་གཞིལ་བའི་ཕྱ་དང་གི་
བོད་ཀྱི་ཚོས་ལྷགས་པའི་མི་སྐའི་ལོ་རྒྱུས་ཁོད་སྐྱེས་བུ་རྒྱབས་ཚེན་མང་བོ་ཞིག་ལྷི་ལྷགས་སྐྱེན་པས་མཐོང་ཚུལ་ལྷ་བྱུར་དགོངས་པ་གཤེགས་ཟེན་ཀྱང་། ཕྱགས་དམ་ལ་བཞུགས་ནས་བདུན་ལྷག་དང་
རྒྱ་བ་ཚམ་སོགས་དུས་ལྷན་རིང་ལྷུང་མི་འདྲ་བ་སོང་བྱེན་ཡང་། ལུང་བོ་ལ་རིལ་དྲི་འབྲུལ་བ་སོགས་གང་ཡང་མེད་པ་དང་། ཤ་མདངས་མ་ཤོར་བར་གསོན་གནས་ལྷ་བྱུར་ཡོད་པ་མངོན་སུམ་
མཐོང་ཡུལ་དུ་གྱུར་ཡོད། རྣང་པའི་གཞུང་ལྷགས་ལ་རྒྱས་མངའ་ཡོད་པའི་རང་རེ་བོད་མི་རིགས་ལ་མཚོན་ན་ཕྱགས་དམ་གྱི་བྱུང་རིམ་ལ་དེ་ཚམ་གྱིས་ལ་མཚན་དང་སྐོས་དཔྱད་གི་ཕྱབ་པ་ཞིག་
མེན་ན་ཡང་། དེང་གི་རྒྱབ་ཕྱོགས་ཀྱི་མཁས་པ་དག་ནི་ཕྱགས་དམ་སྐོར་གྱི་གསང་བའི་གནས་ལྷགས་དག་ལ་ངོ་མཚར་སྒྲ་མེད་སྐྱེས་ཡོད། ཕྱགས་དམ་ནི་དེང་གི་ཚར་འཛམ་གླིང་གི་སེམས་ཁམས་
དང་ལྷན་ཁམས་རིག་པའི་ཚན་རིག་པ་གཤགས་ཅན་དག་ཀྱང་ཡིད་འཕྲོག་པའི་གསང་བའི་རང་བཞིན་གྱི་ནང་རིག་པའི་དབྱེད་ཞིབ་ཀྱི་བརྗོད་གཞི་གལ་ཚན་པོ་ཞིག་དུ་གྱུར་ཡོད། དེ་མ་ཟད། བརྗོད་
གཞི་འདྲིའི་ཐོག་ལ་གནའ་དང་གི་ཤར་རྒྱབ་ཀྱི་མཁས་པ་དག་གི་འདོད་ཚུལ་ཞིབ་བསྐྱེས་དང་དགག་གཞག་སྤོངས་གསུམ་གྱི་རིགས་ལམ་ནས་ཐོན་པའི་དབྱེད་ཚོམ་ཞིག་ཡོད་པ་བདག་གིས་མ་
མཐོང་བས་ད་ལན་བརྗོད་གཞི་འདྲིའི་ཐོག་ལ་ཁོ་བོས་བོད་རང་གི་ནང་རིག་པའི་གཞུང་ལྷགས་ཁག་གི་འཚང་ཚུལ་ལས་འཕྲོས་ཏེ། དེང་གི་ཚན་རིག་དང་ཡང་བསྐྱར་ནས་ཞིབ་ཚགས་ལྡན་པའི་
དབྱེད་པ་ཞིབ་མོ་གཏོང་རྒྱ་ཡིན།

(SES-04) TIBET AND THE MONGOLS: POWER, POLITICS AND RELIGION

Keywords: Dzungars of Western Mongolia, Destruction of Nyingma Monasteries

The Dzungar's Destruction of Dorje Drak, Mindrolling and Other Nyingma Monasteries: Causes and Condition

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In the early eighteenth century (1717-1720), the Dzungars of Western Mongolia destroyed Dorje Drak, Mindrolling, and other Nyingma monasteries in U-Tsang, Central Tibet. This paper will explain and elaborate on three relatively unknown reasons for the destruction. First, the king of Dzungar, Tsewang Rabten (ཚོ་དབང་རབ་བརྟན།) had a personal grudge against Galdan Tenzin Boshugtu Khan (དགའ་ལྷན་བཟུང་འཛིན་པོ་ཤོག་ལྷ་ཉན) and Tibetan Prime Minister Sangay Gyatso (སྤེ་མིང་སངས་རྒྱལ་མཚོ།) of Galdan Phodrang. Second, there was religious bias between the Gelug-pa and Nyingma-pa schools. Lastly, the Dzungars desired to occupy Tibet for political gain. The primary sources for this paper are Buddhist History by the Dzungar historian, Sumpa Khenpo Yeshe Paljor (སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར།), the autobiography of Lelung Shepai Dorje (ལེ་ལུང་བཞུག་པའི་རྩི།), and the eighteenth century biographies of Jetsun-ma Mingyur Paldron (རྗེ་བཙུན་མ་མེ་འགྲུང་དཔལ་ལྷོན།), Chechok Duepa Tsal (ཚེ་མཚོག་འདུས་པ་ཚུལ།), and the first Jamyang Shepai Dorje, Ngawang Tsundue (འཇམ་དབྱངས་བཞུག་པ་སྤེ་མེང་དང་པོ་དགའ་དབང་བཙུན་འགྲུས།).

(SES-22) TIBETAN IDENTITY IN EXILE AND DIASPORA

Keywords: Tibetan rap, orality, space theory, refugee identity

Conscious Rap: Rhyming as a Refugee

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This paper explores how India-based Tibetan rappers translate their refugee experience into rhymes, thus bypassing the mainstream national identity discourse as expressed in the popular Tibetophone music and poetry. Despite its significance, Tibetan rap has largely escaped academic attention due to its ambiguous categorization as neither music nor poetry. Yet, by analysing the lyrics as a form of oral poetry, this study uncovers some of the inherited continuations and poetic innovations Tibetan rap brings. Beyond the common themes of putative egoism and social criticism, rappers often reveal their intimate connection with the "hood"—whether a physical locale or cyberspace— in raw and unfiltered terms. This makes rap a potent medium for discussing identity, assuming that both place and identity are socially constructed and necessitate authenticity. When read in the light of academic and media discourses whilst considering the glocalization of the Tibetan diaspora and the nation-building endeavours, Tibetan rap emerges as a platform for young cultural theorists. These theorists strive to bring the Tibetan community together by simple means of storytelling and sustainable livelihood.

(SES-16) TIBETAN BUDDHIST INSTITUTIONS AND TRADITIONS

Keywords: Monastic Education, Nyingma, Contemporary, Eastern Tibet, Exile

Separate or Connected? Exploring the Interactions between Nyingma Shedras in Eastern Tibet and in Exile during the Contemporary Period

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In recent decades, Nyingma *shedras* have not only been revived but have grown to unprecedented size, both in Eastern Tibet and in exile. The monastic educational activities of institutions such as Larung Gar (Germano 1998, Liang & Taylor 2020, Hardie & Hobhouse 2022) and Namdroling (Pearcey 2015) have attracted previous scholarly discussion.

However, little attention has been given to the question asked in this paper: to what extent have interactions between the domains of Eastern Tibet and exile also shaped the revival of Nyingma monastic education?

This paper relies on both textual and interview materials gathered at over fifteen Nyingma *shedras* during fieldwork in India, Nepal and Eastern Tibet in 2022 and 2023.

Interactions between the two domains have had a greater impact on some monasteries than others, depending in part on political constraints and on the precise organisational relationships between pairs of sister monasteries. Allowing for such variations, this paper will show that the bidirectional flow of money, people and pedagogical ideas between the two domains has had a substantive effect on contemporary Nyingma monastic education. Influence has flowed especially in the direction from exile to Eastern Tibet.

Thus, funds from exile have sometimes helped rebuild the infrastructure of Eastern Tibetan *shedras*; *khenpos* have travelled from exile to teach; and a modernised curricular structure developed at Namdroling in India has been imitated not only at its sister monastery of Pelyul, but also, in partial ways, at other monasteries. While influence in the opposite direction has been less direct, Larung Gar's leading *khenpos* seem have reinforced the study of certain textual transmissions in exile and to have helped inspire nuns' education.

These findings add another layer to the academic understanding of how Nyingma monastic education has recovered from the destruction of the mid-20th century to reach its current vibrant state.

(SES-16) TIBETAN BUDDHIST INSTITUTIONS AND TRADITIONS

Keywords: Geluk, Ganden, Festival (*dus chen*), Art history

Ganden Monastery's Annual Festivals: Sand Mandalas, Chinese Thangka, and Commemorating Tsongkhapa

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Traditionally, festivals have been an important part of religious life in Tibet. They occur throughout the year and in every region, are important sites of social, religious, and economic activity, and can attract thousands of visitors. As a result, they have a huge economic impact for the many actors involved, whether monastic hosts and ritual specialists or lay musicians, traders, and restaurateurs.

In scholarly accounts of the Geluk tradition, the importance of Ganden Monastery's three "great annual festivals" (*lo 'khor gyi dus chen che*) has been overlooked. Yet, according to some accounts, the fourth of Tsongkhapa's celebrated "four great deeds" is the establishment of an important annual festival, the Ganden Drubchö in 1417. This important annual festival is best known for the creation of numerous colored sand mandalas. The second is the Great Si'u Tangka [festival], a time when numerous brocade Chinese thangka received from the son of the Ming Emperor are put on special display for veneration, including performances by Tibetan opera singers. The third is the festival honoring Ganden Ngamchö, the annual memorial for Tsongkhapa's passing away on the 25th day of the 10th Tibetan month. This is a time for the lighting of butter lamps and the recitation of the Migtsema prayer to Tsongkhapa.

In this paper, I argue that Ganden's festivals constitute an important part of Ganden's social, religious, and economic history. It is based largely upon a recent dual Tibetan-Chinese language guidebook to Ganden published by the Ganden monk Ngawang Tenjung in 2011 (*Dga' ldan dgon pa'i gnas yig mdor bsodus*). As he writes, these festivals are a time when thousands of devotees assemble from all over Dbus in order to accumulate good karma, such as by making offerings.

(SES-20) BEYOND THE CENTER: EXAMINING LOCAL RULE AND AUTONOMY IN TIBETAN HISTORY

Keywords: Gyalrong, Gyalkha Gyalpo, Kingship, history, religion

Gyalkha Gyalpo and the Kingship in Gyalrong: A Historical Exploration

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This paper undertakes a comprehensive examination of the historical evolution of kingship in the Gyalrong region, with a specific focus on the significant role played by Gyalkha Gyalpo, one of its revered monarchs. It delves into the intricate web of connections between Gyalrong's monarchy, local governance structures, Gaden Phodrang, and the Qing dynasty. Through an analysis of local historical documents and material artifacts, this study vividly illustrates how Gyalkha Gyalpo's reign mirrors the multifaceted and dynamic forces that have left an indelible mark on Gyalrong's history.

Moreover, this research extends its scope to investigate the evolution of the geographic concept of "rGyal rong" over time, shedding light on the changing perceptions and boundaries of the region. By delving into these interconnected elements, this work highlights the nuanced interplay between kingship, local knowledge, ideological underpinnings, religious beliefs, and the ever-shifting political forces that have been instrumental in shaping the historical trajectory of Gyalrong.

This historical exploration serves as a lens through which to gain insight into the intricate dynamics of interaction, communication, and integration among the diverse multi-ethnic cultures that have contributed to the rich tapestry of Gyalrong's history. Gyalkha Gyalpo's reign stands out as an illuminating exemplar, reflecting the complex and fascinating past of this region.

(SES-21) TIBETAN ENCOUNTERS WITH THE QING

Keywords: Chengde, Qianlong, 6th Panchen Lama, a Qing-centric worldview

Remaking the Qing's Inner Asian World: Interpreting Chengde's Stele Inscription and Its Significance for Tibetan Buddhism

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The Xumifushou Temple, built in 1780 and modelled on Tashi Lhunpo Monastery, is the last temple constructed among the Outer Eight Temples in Chengde. Qianlong, the Qing emperor, held the arrival of the 6th Panchen Lama with high regard. Regardless of being old, the emperor made special efforts to learn the Tibetan language and history, and dispatched his sixth son and the imperial preceptor Changkya Rölpe Dorjé to Dolonnuur, to welcome the Panchen Lama. He also provided him with a royal carriage for his use. The Xumifushou Temple was built to serve as the Panchen Lama's residence and for him to deliver Buddhist teachings, earning it the name "Panchen Lama's Palace."

The main source of this study is a stele for celebrating the establishment of Xumifushou. The inscription of the stele is divided into three parts. First explains the historical connection between the Dalai Lama and the Panchen Lama. Second explains the reasons for constructing the Xumifushou Temple, highlighting the significant historical differences between the visit of the 5th Dalai Lama in the past and the arrival of the Panchen Lama today. Third emphasizes the immense impact of the 6th Panchen Lama's visit on the Mongol nobility and reiterates the importance of celebrating the longevity ceremony.

Eventually, this paper examines the Temple of Xumifushou's role in the relationship between the Qing emperor, Qianlong, and 6th Panchen Lama by interpreting the stele inscription. The inscription is composed in Chinese, Manchu, Mongolian, and Tibetan which reflect the different meanings intended for each respective ethnic language user. Thus, analyzing contents in these languages shows how the Qing emperor and the Panchen Lama perceived and understood each other through its meeting. Finally, the study aims to examine how the Qing emperor remade the Inner Asian settings with 'a Qing-centric worldview' by utilizing Tibetan Buddhism.

(SES-15) BUREAUCRATIC PRACTICES AND INSTITUTIONAL STRUCTURES

Keywords: History, Kashag, mgron deb, reception register

Tibetan Officials for Year-round Receptions: a historical and cultural study on Bka' shag mgron deb (A Reception Register of the Tibetan Government) from nineteenth-century Tibet

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In the study of Tibetan history, the nineteenth century has remained as a lacuna. Although it is due to a relative dearth of eventful years, the paucity of interest is also caused by insufficiency of source materials for historical studies with which one can fully engage in research of the period. Using a recent publication of a rare material from the Historical Archives of Tibet, this paper fills up such a blank of both topics and materials for the nineteenth century Tibetan history.

The main source for this study is *Bka' shag mgron deb mchan 'grel ma*, a translation of which can be "A Reception Register of the Tibetan Government and Annotations Thereof," published by Bsod nams rdo rje in 2019. It consists of two parts: the first and main part is a type-set reproduction of a reception register (*mgron deb*) recorded by the Kashag government for the iron-hare year of the 14th rabjung (1831). It is a record of everyday activities for the reception attendants (*mgron gnyer*) of the government and shows both significant and petty details of official celebratory events for a cycle of one year; the second part is informative annotations for important terms in the register by Bsod nams rdo rje, who is a senior translator of the Tibetan translation bureau in Beijing.

By delving into the source, this study aims to achieve the following goals: first, it examines how the Kashag government worked in the nineteenth century, in and beyond the matters of prescribed ceremonies; second, it analyses cultural events of the time in Central Tibet compared with anthropological records of later periods of Tibetan history. In sum, this study highlights the historical and cultural importance of the reception register for a better understanding of the nineteenth century Tibetan history.

(SES-20) BEYOND THE CENTER: EXAMINING LOCAL RULE AND AUTONOMY IN TIBETAN HISTORY

Keywords: territorial rule, leadership, Tibetan history

The Amchok Ponbo: Territorial Rule and Compromise in the Face of Chinese Occupation

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This paper aims to meticulously explore and delineate the historical and political journey of the Amchok Ponbo, the traditional leader who once ruled the six communities of Amchok, currently located within the Ngawa Tibetan and Qiang Autonomous Prefecture. Before China's occupation of Tibet, the Amchok Ponbo enjoyed a considerable scope of territorial rule, maintaining autonomy and distinctive governance within the region. This research will delve into the nuances of his leadership, particularly scrutinizing the extent of his territorial influence and authority up until his poignant visit on 1st October 1953. A focal point of this study is to unravel the complexities and intricacies of the compromises made by the Amchok Ponbo with the advancing and expansive rule of the Chinese Communist Party in the area. Drawing from historical documents and contemporary analyses, this paper seeks to comprehensively understand and present the transformations and adaptations in the leadership of the Amchok Ponbo, set against the broader backdrop of socio-political changes and upheavals experienced during the significant period of Chinese occupation. Insights into the leader's strategic and diplomatic manoeuvres, as well as the consequential impacts on the community and region's autonomous existence, will be profoundly explored, offering a well-rounded view of this crucial historical episode within Tibetan history.

(SES-27) LANGUAGE STUDIES: DECIPHERING THE PAST, ILLUMINATING THE PRESENT

Keywords: ལེགས་སྐྱར་བའ་མཛོད། འགྲུ་དཔྱད། དགོ་ཚོས། ལེགས་སྐྱར་ནག་པོའི་རྒྱ། མོ་ལྷོ།

ལེགས་སྐྱར་བའ་མཛོད་ཕྱག་བསྟར་མར་དཔྱད་པ།

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དེང་རབས་བོད་ཀྱི་མཁས་དབང་དགེ་འདུན་ཚོས་འཕེལ་མཚོག་གིས་དཀའ་ཚོགས་དུ་མ་བསྟེན་ནས་མཛོད་པའི་“ལེགས་སྐྱར་བའ་མཛོད་ཕྱག་བསྟར་མ”ཞེས་པ་འདིའི་ནང་། ལྷིང་བོད་ཀྱི་ཕྱོད་ཕྱོད་ལོ་རྒྱུ་བ་དག་གི་འགྲུ་དཔྱད་དང་། འགྲུ་བཅས། ཁ་སྐོང་། དག་ཐེན། དེ་བཞིན་སྐད་རིགས་ཀྱི་ཆ་ནས་ལེགས་སྐྱར་སྐད་དང་། མ་ག་རྒྱའི་སྐད། ལྷ་ཀྱི་ཉ་ལུལ་མི་རང་བཞིན་པའི་སྐད། ཨ་བ་རྩྭ་ཤའི་སྐད་སོགས་དང་། ཡིག་གཟུགས་ཀྱི་ཆ་ནས་ཐང་ཡིག་དང་། ལུག་འཕྲུལ་ལོ་གི་ལྷན་དེ་བཞིན་དེ་བརྒྱ་ག་རའི་ཡི་གེ་སོགས་ཀྱི་སྐོར་བཀོད་ཡོད་ཅིང་། ལུན་རིང་བོད་དུ་མ་གྲགས་པའི་སྟན་དག་མེ་ལོང་མའི་ཚོམ་པ་པོ་སྟོབ་དཔོན་དཔྱེད་ལོ་རྒྱུས་ཀྱང་འདྲི་འཁོད་ཡོད་ལ། དེ་བཞིན་དུ་མེ་ལོང་པོ་ཞིག་ལ་གསུང་འབྲུམ་བཟུ་སྟེག་བྱུང་མཁན་དག་གིས་ཀྱང་དོ་སྣང་མ་བྱུང་བའི་རྒྱ་གར་གྱི་

བསྟན་བཅས་གྲགས་ཅན་(श्रीमद्भगवद्गीता)དཔལ་ལྷན་ནག་པོའི་སྐུའི་འགྲུ་ཆ་ཚང་བསྐྱར་གནང་གྲུབ་པའི་ཚུལ་སོགས་ལེགས་སྐྱར་བའ་མཛོད་དུ་གསལ་བོར་གསུངས་ཤིང་དེའི་ཚོགས་བཅད་ལྟེ་སྟེག་གཞུང་འདྲི་འཁོད་ཚུལ། དེ་བཞིན་ཕྱི་རོལ་པའི་གཞུང་དགའ་བྱེད་པའི་ཉལ་མཛོད་པའི་ཀུན་མཛོད་གི་བསྐྱེད་པ། ལེགས་སྐྱར་གྱི་ཕྱོད་རབས། གངས་ཅན་གྱི་ཚོག་ལུང་བྱས་པའི་གཞུང་ཚོག་གྲགས་ཅན། ནང་པའི་གཞུང་ལག་ལས་ཀྱང་སྟོང་འཇུག་དང་ནམ་འགྲུལ། མངོན་རྟོགས་རྒྱུ། དལུ་མ། འདུལ་བ། རྒྱ་ཚེར་རོལ་བ། དེ་ལོ་ན་ཉིད་བསྐྱེད་པ། མངོ་ལས་བྱུང་བའི་ཚོགས་བཅད། ཉིང་དེ་འཛོན་རྒྱལ་པོ། འོད་སྣངས་ལེའུ། རྒྱུས་རབས་སོ་བཞི་སོགས་དང་། སྟན་དག་མེ་ལོང་ལས་འཕྲོས་ཏེ། དེའི་འགྲུ་ཆ་དང་པུ་མ་ཞིག་གི་ཉིང་ཀོང་བསའས་པའི་ཚུལ་སོགས་གསལ་བ་སྟར། དཔྱད་ཚོམ་འདྲི་མཚོ་བོར་ལེགས་སྐྱར་བའ་མཛོད་དུ་འཁོད་པའི་ཕྱི་ནང་གི་ཚོགས་བཅད་དེ་དག་གི་མ་ཡིག་བཅས་ནས་ཞིབ་བསྐྱར་དང་། དགོ་ཚོས་མཚོག་གིས་ལེགས་སྐྱར་བའ་མཛོད་དུ་གསུངས་པའི་གཞུང་དོན་གཚོ་བོ་ལོ་རྒྱུ་ལེགས་སྐྱར་བའ་མཛོད་དུ་སྐོར་དང་། ཁོང་གི་འགྲུ་གསལ། རྒྱ་དཔེ་བཅས་འཛོལ་དང་དེའི་གལ་གནད་ཀྱི་སྐོར་སྐད་བདེ་དང་འབྲེལ་བའི་གནད་འགངས་ཚེན་དག་ལ་དུས་མཐུན་གྱི་དཔྱད་པ་གནང་དུ་ཐེངས་པ་བྱས་ཡོད།

(SES-11) DIGITAL HUMANITIES IN TIBETAN STUDIES: METHODOLOGIES AND APPROACHES

Keywords: Dzogchen, Heart Essence, Longchenpa, Time, Padmasambhava

Tantra of the Sun Through Time

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Tantra of the Sun (Klong gsal 'bar ma) is regarded as the eighteenth tantra of the famous Seventeen Tantras (rgyud bcu bdun) that form the scriptural basis for the Pith Instruction Series (man ngag sde) of Dzogchen Heart Essence (rdzogs chen snying thig) tradition. Early Heart Essence literature (11th to 14th centuries) consists of two main streams) Heart Essence of Vimalamitra (Bi ma snying thig) and 2) Heart Essence of the Ḍākinī (mkha' 'gro snying thig), both of which were codified in Longchenpa's Fourfold Heart Essence (snying thig ya bzhi). While the earlier Heart Essence tradition, Heart Essence of Vimalamitra, cites from the Seventeen Tantras, Heart Essence of the Ḍākinī yokes Tantra of the Sun to the Seventeen Tantras as the eighteenth tantra and elevates its status by marking it as uniquely transmitted to Padmasambhava, but not Vimalamitra. Tantra of the Sun thus represents a kind of pivot scripture in the evolution of the early Heart Essence tradition in Tibet, coinciding with the widening influence of Padmasambhava. What did this tantra represent for the Heart Essence tradition overall? How was it integrated and used to promote Heart Essence of the Ḍākinī? This paper will introduce the four different versions of Tantra of the Sun found in the Nyingma Gyubum and the Nyingma Kama. I will then briefly outline the contents of the version of Tantra of the Sun which is cited the most within Longchenpa's Fourfold Heart Essence. To give the audience a sense of how Tantra of the Sun moves through Longchenpa's collection, I will provide a visual "heat map" prototype of the tantra where every instance its citations appear within Fourfold Heart Essence is highlighted and hyperlinked to its citational context. I will conclude with an analysis of which chapters and passages are cited the most, and what this indicates about Tantra of the Sun's reception history.

(SES-29) RITUAL AND TRADITION IN THE HIMALAYAN BORDERLANDS

Keywords: Dolpo, children, ritual, travellers and taxation

LAM KHRAL 'DZUGS: A Ritual Performed by Children in Dolpo

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Dolpo, a north-western region of Nepal, is inhabited by a Tibetan ethnic population practicing Bon religion and Tibetan Buddhism. However, several Dolpo rituals are non-existent in the mainstream of Tibetan Buddhism and Bon. For instance, Dolpo children are often and primarily encouraged to take part in and to perform rituals related to birth, illness, and death of a child. These exceptional rituals performed only by children are hardly known in Tibet and in other Tibetan Buddhist societies.

Therefore, in my presentation, I deal with a ritual known as *lam khral 'dzugs* (“establishment of a journey tax”), which is performed in order to ensure a successful journey for a traveler. It is a ritual imitating the regular tax collection, in which children collect as a journey tax *bag khur* (deep fried bread) or candy, for example, which are today replaced by cash money from pilgrims and traders when departing from their village.

Because of the rapid migration of local people from Dolpo to cities and domination of modernisation in the mountain regions, it is obvious that such ritual practices have been declining year by year. Moreover, many of these rituals have been gradually and sadly fading away from the memory of locals since none of them has been recorded in written form. Therefore, I have attempted to gather relevant information regarding the *lam khral 'dzugs* ritual performed by children in Dolpo. I will also aim to present a comparative analysis of similar rituals performed in different places of Dolpo.

(SES-10) TIBETAN ALLEGORIES: WINDOWS INTO MYTHS, CUSTOMS, AND SOCIAL COMMENTARY

Keywords: Bod, myth, identity, textual history, ritual

Tibetan Identity in the Oral and Literary Cultures of Khams: The Form and Social Usage of a Pre-modern Work on the Origins of the Tibetans

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Written no earlier than the 14th century, the so-called *Dbu nag mi'u 'dra chags* is an enigmatic work from the region of Khams that contains a detailed narrative on the origins of the Tibetans (*bod (mi)*). As such, its history and dissemination are of particular relevance to matters concerning pre-modern identity. The work is known from but a single manuscript, yet we find a substantial number of references to – and even citations from – this work in other literature from Khams. These references provide glimpses into its textual history and, more importantly, social usage as well.

These insights shed light on thorny issues of broad scholarly importance regarding identity in pre-modern days. Were narratives of ethnic origins confined to the pages of written materials and thus to literate elites, or did such content also spread orally to a broader audience? To what degree were such narratives wedded to popular ritual practice, such as ancestor cults, providing origin stories with an additional avenue of dissemination? Was this particular text fixed in form and limited in circulation, or did it spread more widely, with its content being adapted as it was transmitted? In addressing these questions, this paper opens a window into the social salience that “Tibetan” identity held in the Khams of centuries past.

KHAITA DANCE PERFORMANCE INTRODUCTION

Keywords: dance, Khaita, Dzogchen, Namkhai Norbu, Tibetan culture

Dzamling Gar Song and Dance: A Khaita – Joyful Dances Manifesto

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Dzamling Gar Song and Dance holds a unique place within the collection of Khaita – Joyful Dances (short: Khaita) that the Dzogchen master Chögyal Namkhai Norbu (1938 - 2018) initiated in 2011. In contrast to the other 400 songs by Tibetan artists in the Khaita archive, *Dzamling Gar Song* was written and composed by Namkhai Norbu himself, displaying both his experience and deep knowledge on the state of *Ati Dzogpa Chenpo*. In this way, *Dzamling Gar Song* functions as an essential Dzogchen teaching.

In this article, I outline *Dzamling Gar Song and Dance's* role within the Khaita collection. I concentrate on its textual and choreographic levels to demonstrate how it is representative of the overall Khaita project. I thereby relate it to the two main reasons of the Khaita project: first, the preservation of Tibetan culture and language and second, the promotion of presence, awareness and harmony through songs and dances. I provide insights into the creation process of *Dzamling Gar Song and Dance*, illustrate its approach to the Tibetan language and show how the song's three sections relate to the promotion of presence, awareness and harmony. I further comment on the aspect of joy as a meaningful and productive concept for the whole Khaita project. I do this by emphasizing the dance movements and connect the lyrics' meaning with bodily expressions.

In this way, I provide an insight into the Khaita practice at large while focusing on the special importance of *Dzamling Gar Song and Dance's* as a spiritual teaching.

(SES-23) TIBET-IN-EXILE: DEMOCRACY, IDENTITY, AND ANXIETIES

Keywords: Soft power, exile, institution, China, Tibet

Constructing Soft Power in Exile: The Case of Tibetan Diaspora

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The ability to get what you want through attraction rather than coercion through the attractiveness of a country's culture, political ideals, and policies is soft power as coined by Joseph S. Nye. The Tibetan exile after 1959 who fled from an occupation set up institutions such as the government in exile, schools, monasteries, and cultural institutions that protect and promote Tibetan culture and history. However, at the same time, the Chinese government were also actively engaged in setting up its own institution inside Tibet. The exile institutions were strongly believed to be set up almost as a counter to Chinese nation-building measure. Therefore, this paper is position around exile cultural and religious institutions which has been set up to preserve and promote Tibetan culture and history. This paper will also look at how these exile institutions also serve as a medium of soft power, to counter Chinese narrative on Tibet. The Tibet Museum in Lhasa was inaugurated on October 5, 1999, has a strong political connotation to subscribe to the nation-building idea as incorporated in law of the People's Republic of China on Protection of Cultural Relics. Therefore, this paper will look into the secondary information available on the Tibet Museum in Lhasa, as well as on my extensive field work including interviews and archival research at the recently opened Tibet Museum in exile in Dharamsala, the Library of Tibetan works and archives and the Tibetan monasteries in Dharamsala to look at how these cultural sites push forward alternative narrative, a Tibetan nation-building narrative that runs counter to the Chinese nation building project in Tibet.

(SES-23) TIBET-IN-EXILE: DEMOCRACY, IDENTITY, AND ANXIETIES

Keywords: Religion, Politics, Espionage

Anxiety in Exile: Spies in the Tibetan Religious Community

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In 2012, the Fourteenth Dalai Lama claimed in an interview that there was a credible threat of a poisoning campaign being conducted against him, via spies posing as female parishioners. At the time, some reporting considered the claim fantastical. But was his concern warranted?

Reflecting on ethnographic fieldwork undertaken in Dharamsala, India, in 2022, this paper examines pervasive paranoia in the Tibetan exile community surrounding repeated attempts at espionage. Focusing on recent, known, campaigns which exploited religious institutions to access sensitive information, the work considers the emotional effect of such events on life in exile.

Spying efforts sometimes use a monastic persona as cover for covert activities, or exploit existing denominational splits within Tibetan Buddhism. Efforts to cause disharmony in exile also have now familiar methods - using social media and journalists' access to monitor citizens or disseminate misinformation. Importantly, this problem is not limited to India, nor specifically religious figures. Tibetans have been arrested for spying on the exile community via involvement in Tibetan Associations and NGOs in the United States and Europe. Convicted and suspected spies repeatedly use falsified Nepali documents, or admit receiving training there. Over 100 'quasi-police stations' across the globe were accused of spying on Chinese expatriates. Evidence of 'soft' espionage in American academia resulted in the implementation of the controversial 'China Initiative' by the US Department of Justice in 2018.

Despite all this, paranoia presents a real challenge. Innocent people, including one female parishioner, have been wrongly accused. Spy anxiety for Tibetans in India is necessarily more bound with religious life than in other exile communities. However, the perception of ongoing espionage against Chinese expatriates creates concern among myriad global institutions. This work explores these events in greater depth, and discusses their effects on the emotional life and religious experiences of exile Tibetans.

(SES-24) TRACING TIBETAN BUDDHIST LINEAGES AND TEXTS

Keywords: ཀུན་དགའ་དོན་གྲུབ།, འབྲུངས་ལུལ།, འདམ་ལུང།, གཙམ་རྩ་མཉམ།, གནས་རྒྱུང།

༩ རྒྱུང་ཚེན་ཀུན་དགའ་དོན་གྲུབ་ཀྱི་འབྲུངས་ལུལ་ལ་དཔྱད་པ།

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༄༅། དཔལ་ལྷན་རྒྱུང་སྣོད་གྲུབ་ཚང་ལྷན་འདེབས་པ་པོ་རྒྱུང་ཚེན་ཀུན་དགའ་དོན་གྲུབ་(༡༩༡༩-༡༩༤༤)ཀྱི་འབྲུངས་ལུལ་དོན་འཛིན་ཐང། མཁས་པ་རྣམས་ཀྱིས་དོན་འཛིན་ལྷོགས་མི་འདྲ་བ་ལ་
ཤས་ཡོད་པ་ནི། པཌ་ཚེན་བསོད་ནམས་གཉམས་པའི་(༡༩༢༤-༡༩༥༤)བཀའ་གདམས་ཚོས་འབྲུང་ལས། “རྗེ་བཙུན་ཀུན་དགའ་དོན་གྲུབ་པ་ཉིད་ས་ཕག་ལ་གཙམ་སྣོད་དུ་སྐྱེ་འབྲུངས།” ཞེས་དང་།
དུང་དཀར་སློབ་ཐོག་འཕྲིན་ལས་(༡༩༢༢-༡༩༢༤)ཀྱི་དུང་དཀར་ཚོགས་མཛོད་ཚེན་མོ་ལས། “རྒྱུང་ཚེན་ཀུན་དགའ་དོན་གྲུབ་ནི་གཙམ་གནས་རྒྱུང་དུ་རབ་བྱུང་བདུན་པའི་ཕག་ལོར་སྐྱེ་འབྲུངས།”
ཞེས་པ་དང་། དཔལ་ལྷན་རྒྱུང་སྣོད་གྲུབ་ཚང་གི་ཚོས་འབྲུང་ལྷན་ལའི་དོ་ཤལ་ལས། “གཙམ་སྣོད་རྩ་མཉམ་ལྷན་ཀྱི་འབྲུངས་”པར་གསལ་བ་དང་། དེ་བཞིན་གསུང་རྒྱུན་ཡི་གར་ བཀོད་པ་གཞན་དུ་འདྲ་
གཙམ་རྩ་མཉམ་ལྷན་ཀྱི་འབྲུངས་པར་གསལ་ཡང་།

དོན་གྱི་བདག་པོ་རྒྱུང་ཚེན་ཀུན་དགའ་དོན་གྲུབ་ཉིད་ཀྱིས་མཛོད་པའི་རྒྱུང་གི་དྲིལ་རིམ་གཉེས་གཏེར་མཛོད་ཀྱི་མཇུག་བྱང་དུ་ཚོགས་ལྷན་དོན་བསྐྱེས་ཀྱི་རང་རྣམ་ཚེགས་བཅད་འགའ་ཞིག་
གསུངས་པ་ལས། “འདམ་ལུང་མཛོད་མའི་མཐར་སྐྱེས་ཀྱང་།” ཞེས་གསལ་བ་འདི་ཚང་འཛིན་བྱེད་ཚོགས་པའི་རྒྱ་ཆ་གལ་ཚེན་ཞིག་ཡིན་མོད། འོན་ཀྱང་འདམ་ལུང་མཛོད་མའི་མཐར་ཞེས་ལྷོགས་
ཅམ་ལས་མ་གསུངས་སྟབས། འདམ་ལུང་ཞེས་པ་དེ་ད་ལྟའི་སྐབས་སུ་རྣམ་སྐྱོང་ལུང་པའི་གཤོང་ལ་འབོད་ཀྱི་ཡོད་པ་ལྟར་ཡིན་ན། གོང་དུ་རྩ་མཉམ་དང་གནས་རྒྱུང་དུ་འབྲུངས་པར་གསུངས་པ་མི་
འཐད་ལ། ཡང་ན་དུས་སྐབས་དར་འདམ་ལུང་དོན་འཛིན་སྐབས་དང་རྒྱ་ཁྲིན་གྱི་ཚང་མི་འདྲ་བ་ཡིན་ནམ། ཡང་ན་རྩ་མཉམ་གི་ལུང་ལག་ཞིག་ལ་འདམ་ལུང་འབོད་ཀྱི་ཡོད་མེད་ཅེས་ཞིབ་ཏུ་དཔྱད་
དགོས་པའི་གནས་མང་དུ་ཡོད། པཌ་ཚེན་གྱིས་གཙམ་སྣོད་གསུངས་པར། རྩ་མཉམ་དང་འདམ་ལུང་དུ་འབྲུངས་ཡོད་ན་ལུལ་དེར་གཙམ་སྣོད་དུ་དོན་འཛིན་པའའ་ཡོད་པས་དོན་ལ་འགལ་བ་
མེད་དོ།

མདོར་ན་གོང་གི་དོགས་གནས་དེ་དག་སྐབས་དེ་འབྲེལ་དང་དེ་དང་ལ་ཐག་ཉེ་བའི་གཙམ་ལུལ་སྣོད་སྣོད་ཀྱི་ལོ་རྒྱུས་ཡིག་ཆ་དང་སྐོམ་མའི་རྣམ་ཐར། མི་དཔོན་གྱི་ལོ་རྒྱུས་སོགས་རྒྱ་ཆ་ཚེས་མང་བས་
དེ་དག་ལ་ཞིབ་བརྗེས་ཀྱིས་དཔྱད་དོན་གསལ་ལ་ཐོན་པ་ཞིབ་འཇུག་ལྟར་པའི་ཡོད་ཚེས་ཡོད།

(SES-24) TRACING TIBETAN BUDDHIST LINEAGES AND TEXTS

Keywords: Atiśa, Tangut, biography

Two Early Biographical Accounts of Atiśa Preserved in Tangut Sources

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While the extant Tibetan biographies of Atiśa (982–1055?) are abundant, most of the datable ones were completed at least two hundred years after Atiśa's death. However, two Tangut manuscripts, Inv. 833, and Inv. 871, preserved at the Institute of Oriental Manuscripts in St. Petersburg, offer early biographical accounts of Atiśa as they were written in the Tangut State (1038–1227). Notably, Inv. 833 can be dated to a period prior to 1190. These accounts are likely translations from Tibetan sources. Centering around Atiśa's life at Vikramaśīla and his journey to Tibet, the narratives within the Tangut texts both resonate with and diverge from the more conventional accounts found in sources like the *Extensive Biography* (*Rnam thar rgyas pa*) and the *Well-Known Biography* (*Rnam thar yongs grags*). As a result, these Tangut sources emerge as invaluable resources for studying the biographical tradition of Atiśa, as well as the dissemination of his life story in the unique context of the Tangut State during the rise of Tibetan Buddhism therein.

This paper will start with a broad overview of the biographical tradition surrounding Atiśa. Subsequently, it will emphasize the pivotal role played by the two Tangut manuscripts in the study of this tradition. Following this, the paper will conduct a concise analysis of the Tangut texts and embark on a comparative examination of these narratives with their Tibetan counterparts from the two aforementioned Tibetan biographies. Ultimately, the paper aims to provide fresh insights into the early biography of Atiśa and its transmission within the Tangut State.

(SES-05) MEDIA AND THE MAKING OF NATIONS: CASE STUDIES FROM EARLY 20TH CENTURY

Keywords: early Tibetan media, Tibetan nationalism, Tibetan diaspora, nation building

Tibetan Nation Building in The Tibet Mirror in the 1950s and 1960s

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Even though the encounter of Tibetans with the military expedition of Francis Younghusband in 1903–1904 was forced and the 13th Dalai Lama decided to flee to Mongolia instead of meeting the Colonel, the British managed to enter the world of Tibetan politics and later even secured themselves a place of an advisor to the Tibetan government. After a few years spent in exile in the British Raj and the fall of the Qing Empire, the 13th Dalai Lama proclaimed independence of Tibet in 1913, and initiated reorganizations aimed at bringing Tibet closer to the existing concept of a modern nation. By 1923, following the British counsel, Tibet adopted most the required symbols and attributes of an independent state.

It is interesting that shortly after the modernization reforms were quelled by the conservative opposition in Tibet, in the city of Kalimpong on the Indo-Tibetan border a man of Tibetan origin got captivated by an idea of his own modernization of Tibet in the form of a newspaper. That was Dorje Tharchin Babu (1890–1976), a Christian convert who studied in a missionary school and who started his newspaper *The Tibet Mirror* in the missionary headquarters. Despite Tharchin's unconventional personality and borderline place in the Tibetan community, over the years he established himself as a rather well-known and influential person who was familiar with all kinds of people including the British officials. Presenting himself as an enthusiastic advocate for Tibetan independence, Tharchin published articles which echoed some of the British ideas on building the modern Tibetan nation, cited the British cadre's opinion on the political status of Tibet and provided excerpts from their books.

Drawing from Alex McKay's research on the British role in creating the image of a united and independent Tibet and selected publications from *The Tibet Mirror*, this paper will discuss the input of Dorje Tharchin Babu and his newspaper in the 1950s and 1960s in constructing, disseminating and further reinforcing various visual symbols (e.g., the flag, money, stamps) and textual representations (e.g., treaties, narratives of a distinct Indo-Tibetan identity different from China, etc.) solidifying that image.

(SES-22) TIBETAN IDENTITY IN EXILE AND DIASPORA

Keywords: Gesar narrative, American Tibetan Buddhism, Chogyam Trungpa, Shambala

A Bridge of Stories: Gesar's Journey to Hell as Tibetan Cultural Ambassador

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This paper examines in comparison *The Great Perfecting of Hell* (*Dmyal gling rdzogs pa chen po*) and Douglas Penick's *Crossings on a Bridge of Light* (Mill City Press, 2009) to argue for non-institutional Buddhist narratives as previously overlooked tools being utilized in the transmission of Tibetan Buddhism outside of Asia. Traditionally considered the "final" episode of the Gesar epic, the early twentieth-century eastern Tibetan text *The Great Perfecting of Hell* tells of (1) King Gesar's elevation to Dzogchen master, (2) his journey into hell to confront King Yama and save his mother, and (3) the eventual death of King Gesar and his court of heroes through prophetic dreams and their return to primordial forms as Buddhist deities.

Crossings on a Bridge of Light similarly relates the journey of King Gesar to save his mother from hell, though it is aimed at an English-speaking, non-Tibetan audience. Penick explicitly identifies *The Great Perfecting of Hell* as an influence on his work, but freely admits to receiving most of his information from re-tellings provided by his Buddhist teacher, Chögyam Trungpa. Reflecting this provenance, the two texts demonstrate remarkable differences in tone, narrative arc, and ultimate conclusion.

This paper traces both the connections and disconnections between these two tellings of Gesar's hell journey and ultimately uses this case study to consider the role of such non-institutional Buddhist narratives in the global transmission of Tibetan Buddhism. The history of Buddhism coming to America has traditionally been told as one of American converts taking up doctrines and philosophies separated from larger cultural practices; however, as seen in the example of Gesar, such "cultural" narratives have also become important parts of the American convert Tibetan Buddhist experience. This paper ultimately suggests, therefore, that such narrative ambassadors have been important in the spread of Tibetan Buddhism to America.

(SES-19) PERSPECTIVES ON ENVIRONMENTAL CHALLENGES

Keywords: lo tho, Tibetan astrology, climate change, environmental knowledge, astronomy

Seeing with the stars: the Tibetan lo tho and its application to forecasting future climates

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This paper offers a comprehensive examination of the Tibetan *lo tho* (almanac) and its role in forecasting future weather conditions, particularly in the context of rapid global climate change. Existing research on the *lo tho*'s meteorological capacities remains limited, despite the almanac's demonstrated success in predicting annual, seasonal and even daily weather with a statistically reasonable level of accuracy (e.g. Angchok and Dubey, 2006). In this paper, the *lo tho* will be discussed alongside the standard numerical climate models that are used in scientific climate predictions, especially 'general circulation models' (GCMs). Since the *lo tho* is based on an enormous wealth of detailed empirical knowledge – from the calculated movements of celestial bodies, environmental observation, and astrological principles – both the *lo tho* and GCMs can be considered complex mathematical representations of the climate system. Both models are also used to project future climates – but GCMs are notably ineffective at modelling the vast meteorological variability of the Tibetan Plateau. Similarly, *lo tho*'s calculations have some degree of astronomical inaccuracy. Accordingly, in an interdisciplinary analysis that brings cultural Tibetan studies into conversation with the physical sciences, the paper will address several key questions) To what extent can the *lo tho*'s climatic data address the limitations of statistical GCMs for projecting Tibetan weather? 2) Can the *lo tho* successfully function as a standalone climate model? 3) What underlies the meteorological predictions of *skar rtsis* (planetary calculation) within the atmospheric sciences? Lastly, in the context of a changing climate, where predictable astronomical movements are becoming increasingly disconnected from erratic meteorological conditions, this paper considers the future place of the *lo tho* as a divinatory tool within the Tibetan cultural region.

(SES-25) EXPLORING THE MIDDLE WAY: MADHYAMAKA PERSPECTIVES

Keywords: Mādhyamika, Emptiness, Truth of Cessation

Is the Truth of Cessation an Emptiness? A Comprehensive Study on Panchen's View

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The 7th-century Indian Buddhist scholar Chandrakīrti wrote extensively on the Prasāngika Mādhyamika's concept of two truths. He presents the relationship of the two truths with the four noble truths in the fifth chapter of his auto-commentarial text *Madhyamakāvatārabhāṣya*, where he mentions that the Noble truth of suffering, its cause and the path leading to its cessation is the conventional truth, while the truth of cessation is the ultimate truth. The Gelugpa school of Tibetan Buddhism elucidated this concept by discussing whether the truth of cessation is emptiness ('Gog-bden sTong-nyid Yin-pa) or not. A Gelugpa scholar Panchen Sonam Dragpa presents his stance on this concept in his commentaries on Madhyamakāvatāra's text, *Dbu-ma sPyi-don dang mtha'-dpyod*, General meaning and Decisive analysis commentarial text on Madhyamakāvatāra. He presented that all the ultimate truths are not emptiness, and the truth of cessation is not emptiness. His explicit presentation of such thought makes him distinct from other Gelugpa scholars, which adds a layer of complexity to the ongoing philosophical discourse within the Tibetan Gelugpa school. The paper emphasises on determining whether Panchen's distinct view "The Truth of Cessation is different from emptiness" aligns with or differs from his other writings and the writings of other Tibetan scholars. It will also make a comparative study to find whether the truth of cessation is emptiness or not in the Gelugpa school. For that, the researcher will apply comparative, hermeneutical and qualitative methods. With the focus on Panchen's distinct view and his methods of proving his views, the researcher of this paper attempts to present a comprehensive study on understanding Panchen's concept "The Truth of cessation is distinct from emptiness".

Keywords: Sphragistics, Tibetan history, Mongolian history, Dalai Lama, Jebtsundamba

Monuments of Independence: Seals of the Dalai Lama and Jebtsundamba

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Among the monuments of Mongolian and Tibetan sphragistics, two seals created during the period of the weakening and overthrow of the Qing dynasty stand out: the seal of the Dalai Lama XIII (1876–1933) and Bogdo Jebtsundamba VIII (1869–1924).

A golden seal given by the Tibetan people to the 13th Dalai Lama in 1909, at a time when Tibet was seeking independence, bears an inscription in Sanskrit and Tibetan languages, written in Phagpa, Lañja and Tibetan üme script. Wangchuk Deden Shakabpa, in his book "One Hundred Thousand Moons: An Expanded Political History of Tibet, translated the inscription as follows: "As predicted by Buddha, from the Land of the Superiors, this is the seal of the Sovereign of the three worlds, the Authority of Buddhism throughout all time and throughout the world, the Unchanging Omniscient Dorje Chang Gyatso Lama, the Wish-Fulfilling King praised in general and particular by men and gods".

On December 29, 1911, the establishment of an independent Mongolian state was proclaimed. During the enthronement ceremony, Bogdo Jebtsundamba VIII was presented with, among other things, three seals: a gold seal to regulate religious affairs and a jade and silver seal to regulate a secular state. The inscriptions on the jade and silver seals are identical. The inscriptions are in the square script of the Phagba Lama in Tibetan, followed by a two-line inscription in vertical Mongolian script and the inscription in Sanskrit in Soyombo script invented by Zanabazar. The inscriptions could be translated as "The seal of the One who holds religion and state together, the Sun-Bright Lord-King." Unlike earlier seals of the Dalai Lamas and Jebtsundambas, these seals do not have an inscription in Chinese, but demonstrate an inscription in Sanskrit. In this paper, we examine the inscriptions on the Dalai Lama's and Bogdo Jebtsundamba's seals, especially the previously undeciphered Sanskrit inscriptions.

(SES-26) TIBETAN CULTURAL LUMINARIES

Keywords: Dga' ldan pho brang, politics, literature, biography, kingship

The Feast of Delight: on the Politics of Pleasure in 18th c. Lhasa

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This paper takes as its subject the the amorous encounters that populate the biography of Pho lha nas Bsod nams stobs rgyas, and their place in the peculiar form of lay kingship promoted in that same work. It lays the scene for analysis of these romantic trysts by taking account of the socio-political context in which the biography was composed. Specifically, it opens by recapping the ways in which contemporary Lhasan society had begun to make sense of political tumult in terms of scandalous personal conduct (and even record such affairs in ink).

Then, it turns to the lovers of the Mi dbang himself. In three brief sections, it suggests as many reasons for the inclusion of such lustful materials in an otherwise hagiographical piece of propaganda. First, it accounts for a renewed interest in the Sanskrit tradition of erotic poetry, especially among lay elites educated at Smin sgröl gling. Second, it suggests that several scenes provide a narrative means of addressing ethnic tension specific to this era. Whether on the battlefield or in the bedroom, the Lord of Men was defined in part by arrogating to himself the combatant virility of his Mongol overlords (and beating them in their own domain). Lastly, it suggests that these humorous, suggestive, and at times transgressive depictions of Bsod nams stobs rgyas are not simply incidental to a "Buddhist" project; rather, they are part and parcel of an intentionally homespun literary affect that had resonances in Tibetan oral literature. As it turns out, he was not simply the Lord of Men, but "of the people," too.

(SES-01) TIBETAN MANUSCRIPT TRADITIONS

Keywords: Vajramaṇḍa-dhāraṇī, Phug brag manuscript, rDo rje snying po'i gzungs, 金剛場陀羅尼經, 金剛上味陀羅尼經

A study of a variant Phug drag manuscript of the *Vajramaṇḍa-dhāraṇī

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While research on the **Vajramaṇḍa-dhāraṇī* (*VMDh*, *rDo rje snying po'i gzungs*), a text best known through quotations in Candrakīrti's *Prasannapadā*, had for a long time remained at the level of basic bibliographic research, in recent years, a number of scholars have begun study of its contents. In this paper, I consider two manuscripts of the Phug brag recension of the *VMDh*, and demonstrate that one of these manuscripts exhibits highly variant readings from those found in the Them spangs ma and Tshal pa lineages, instead agreeing closely with two Chinese translations 金剛場陀羅尼經 and 金剛上味陀羅尼經 made in the sixth century. While previous studies have considered the relationship between the Tibetan and hypothetical Sanskrit original(s), by also comparing these Chinese translations, this study furthers our understanding of the composition of the *VMDh*.

(SES-14) TIBETAN BORDERLANDS: NEGOTIATING CULTURAL AND POLITICAL FRONTIERS

Keywords: མེ་ཉག་ ཉི་ཤེ་ རས་པ། རང་སོ་ཆེན་མོ། གནས་དུག་ཁྲི་སྐོར།

ཉི་ཤེ་རས་པའི་སྐ་ལང་ནང་སོ་ཆེན་མོ་དང་མེ་ཉག་གི་བཟོ་བ།

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འབའ་རོམ་བཀའ་བརྒྱུད་ཀྱི་གདན་སའི་གཉེན་པ་ཉི་ཤེ་རས་ཆེན་ཤེས་རབ་སེངྒེ་ (1164-1236) རྟེན་བོད་ནས་མེ་ཉག་ (西夏 Xī Xià) ཏུ་ཕེབས་པའི་ཉི་ཤེ་ (帝師 Dishī) མཐའ་མ་ཡིན། སྐྱེ་ཆའི་སྤང་དུ་མེ་ཉག་ལ་སོག་པོའི་བཅའ་འཇུག་ལྷུང་སྐབས་བོད་དུ་ཕེབས་ནས་སྐྱེ་གཤེགས། མོ་བྲང་ནང་སོ་ཆེན་མོ་ཞེ། ཁོང་གི་དངོས་སྐབས་རས་པ་དཀར་པོ་ (1164-1236) ལ་སོ་ཆེན་ཉེན་ (1215-1294) གྱིས་ “ཉི་ཤེ” འི་མཚན་གནས་དང་ “གནས་དུག་ཁྲི་སྐོར” མངའ་འབངས་སུ་ཕུལ་སྐབས་མེ་ཉག་གླའི་ལུགས་སུ་གསར་བཞེངས་གནང་བ་ཞིག་ཡིན།

དོན་འདི་འབའ་རོམ་བཀའ་བརྒྱུད་ཀྱི་ཆོས་འབྱུང་དང་ནང་ཆེན་རྒྱལ་རབས་འཆད་པར་ཤིན་ཏུ་གཤམ་ཆེ་ལ། དེ་བས་མདོ་ལམས་སྟོང་མའི་བོད་དང་མེ་ཉག་གི་འབྲེལ་བ། ལམ་སོལ་དེས་སྐྱེ་དང་སོག་པོ་ལ་ཐེབས་པའི་ཤུགས་རྒྱན་གྱི་ཁྲུངས་སྤེལ་འཛུལ་ས་ཞིག་ཀྱང་ཡིན་པས། ཐེངས་འདིར་གསུམ་པས་སྐྱེ་འབྲེལ་གཞུང་གི་ “མོ་བྲང་ནང་སོ་ཆེན་མོ” འི་གྲང་ཤུལ་དང་ཉེ་འཁོར་ནས་ཐོན་པའི་ཐུབས་རིམ། ཉེ་ཆར་ལག་སོན་བྱུང་བའི་ཉི་ཤེ་རས་ཆེན་གྱི་རང་རྒྱལ་ <<རྒྱུད་པ་ཡིད་བཞིན་རྩར་བུ>> དང་། རས་པ་དཀར་པོས་མཛོད་པའི་ <<མགོན་པོ་ཉི་ཤེ་རས་པའི་རྒྱལ་པར་ཐར་པ>> སོགས་ཡིག་ཆ་ཁྲུངས་ཐུབ་རྒྱུ་གུང་བསྐྱོད་པ་ནས། དེ་དོན་གཞིན་ནུ་བོད་རིག་པ་བ་རྒྱལ་ལ་སྐྱོན་ལྷོན་ལྷུ་ཡིན།

(SES-05) MEDIA AND THE MAKING OF NATIONS: CASE STUDIES FROM EARLY 20TH CENTURY

Keywords: newspapers, Republic of China, journalism, minorities

Journalistic Propaganda: How the Early Republic of China Influenced the non-Han Ethnic Minorities

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When the Republic of China was founded in 1912, the territories of Tibet and Outer Mongolia became de facto independent. The Muslims of Xinjiang province strove for independence as well. Nevertheless, the young Chinese Republic considered the Tibetans, Mongolians, and Muslims an integral part of the Chinese people and their territories a natural part of the Chinese territory. As a measure to establish national unity, the Bureau of Mongolian and Tibetan Affairs (Bod sog spyi khyab las 'khungs, Mengzang shiwuju 蒙藏事務局) published a journal in various languages. The Bod yig phal skad kyi gsar 'gyur (Zangwen baihuabao 藏文白話報) in Tibetan/Chinese, the Mongyol yerü üge-yin sedgül ol yerü üge-yin sedgül (Mengwen bai hua bao 文白話報) in Mongolian/Chinese and the Al-mağala bi-l-luğa al-'arabiya ma'a al-sīniya (Huiwen bai hua bao 回文白話報) in Arabic/Chinese have been published monthly from January 1913 to June 1914. The contents of these three different language editions were virtually identical.

This paper will focus on the Tibetan Bod yig phal skad kyi gsar 'gyur and examine whether the journal is taking a journalistic approach. What is the content of the journal? Who is the intended audience? Which stylistic devices are being used? By answering these questions, I will show how the journal mirrors the political strategy at that time: on the one hand, the young republic represented itself to the separatists as a harmonious, multi-ethnic, and prospering nation while the Republican government at the same time pursued an exclusive nationalism attempting to assimilate the various minorities into the Han ethnic group.

(SES-11) DIGITAL HUMANITIES IN TIBETAN STUDIES: METHODOLOGIES AND APPROACHES

Keywords: machine translation, automatic translation, artificial intelligence, dataset, alignment

Improving AI-translation of Modern Tibetan to English: Navigating built-in assumptions and lack of data

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Native Tibetan speakers, diasporic and academic communities all benefit from translations of Modern Tibetan to English. AI-powered translation, known as neural machine translation, democratises access to the tool of translation. However, neural machine translation models require millions of parallel sentences to train (Haddow et al., 2022). Parallel sentences are pairs of source language sentences matched with their target language counterparts. Modern Tibetan is considered to be a low-resource language (Joshi et al., 2020), meaning that it has limited computational resources and parallel data available.

The challenge in building a usable parallel dataset is that each sentence must be aligned with its translated counterpart to train a translation model. While existing tools can be used to sentence-align such texts, they perform poorly on Tibetan. This is partly due to the difficulty in recognising the end of Tibetan sentences as sentences often run across punctuation marks, a usual identifier of sentence-ends.

My research explored how to unlock the value in parallel data not previously extracted due to poor sentence alignment. I aimed to improve the performance of existing alignment tools by modifying them to use bilingual entries from the Christian Steinert dictionary as further clues. I used this approach to create an aligned dataset of English novels translated to Tibetan by the Latse Project. I then used this dataset to finetune Facebook's multilingual No Language Left Behind translation model (NLLB Team et al., 2022).

After finetuning the Facebook translation model using parallel sentences aligned by the modified alignment tools, the model translated both Tibetan literary and Wikimedia texts more accurately. Interestingly, translation models trained on alignments disregarding the Steinert dictionary data yielded better results. Not only did the experiments with novel alignment tools reveal promising pathways for alignment improvement; they also produced a literary parallel dataset for the Modern Tibetan-English language pair.

(SES-21) TIBETAN ENCOUNTERS WITH THE QING

Keywords: ལྷ་མ་དཀར་པོ། མན་ཇུ་རྒྱལ་རབས། པོ་ཉ། གསང་བ། མེང་རྒྱལ་རབས།

A Historical Research on the Mysterious Figure of Tibetan Lama Karpo in Manchu Archives

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ཕྱི་ལོ་༡༧༡༩ལོར་མན་ཇུ་ཅིན་ཕྱི་མེད་རྒྱལ་རབས་ཐོག་མར་ཚུགས་དུས་རྒྱལ་པོ་མོར་ཉ་ཚེ་ཡིས་ཤར་སོག་གི་ཡུལ་གྱི་མང་པོ་ཞིག་མན་ཇུ་མངའ་འོག་ཏུ་བཞུགས་པས། ཡུལ་གྱི་དེའི་སོག་འབངས་མང་པོ་ཞིག་མན་ཇུ་རྒྱལ་རབས་བཅོལ་ཞུ་བྱ་སྐབས་ཡོད་ཅིང་། དེའི་ནང་ན་བོད་ཀྱི་ལྷ་མ་དཀར་པོ་ཞེས་པའི་ལོ་རྒྱུས་ཀྱི་མི་ལྷ་ཉ་ཅང་གསལ་ཚེན་པོ་ཞིག་ཡོད། ཁོང་ནི་མན་ཇུ་རྒྱལ་རབས་ཐོག་མར་ཚུགས་པའི་དུས་སྐབས་དེར་མན་ཇུ་ཡུལ་ལ་བོད་ཀྱི་སངས་རྒྱལ་ཚེས་ལྷགས་ཀྱི་ལྷ་དགོངས་རྒྱ་ཚེར་མཉན་ཐོག་མ་དང་བོད་དང་མན་ཇུ་འབྲེལ་བའི་ཚེས་ལྷགས་ཀྱི་འབྲེལ་ལམ་འཇུགས་མཐན་ཐོག་མ་དེ་ཡང་ཡིན། དེ་བས་མན་ཇུ་ཡུལ་དུ་སྐབས་དེར་ལྷ་མ་དཀར་པོ་ལ་ཚོས་སྲིད་གཉིས་ཀྱི་གོ་ཐོབ་མཐོ་ཤོས་སྲིད་ཡོད་པར་མ་ཟད། རྒྱལ་པོའི་བང་ཚེན་དུ་བསྐོས་གཞག་མཚན་ནས་མན་ཇུ་རྒྱལ་རབས་དང་རྒྱ་ནག་མེང་རྒྱལ་རབས་བར་དམག་འཁྲུག་བྱུང་དུས་པོ་ཉ་མངག་གཏོང་སོགས་ཕྱི་འབྲེལ་གྱི་མཚན་དུ་མ་བསྐྱབས་ཤིང་། ཡུལ་དེར་ཚོས་སྲིད་ཀྱི་མཚན་པ་ཡང་མང་པོ་བསྐྱབས་ཡོད། འོན་ཀྱང་བོད་ཀྱི་ལོ་རྒྱུས་དེབ་ཐེང་ལག་ཏུ་ལྷ་མ་དཀར་པོའི་སྐོར་གྱི་ཡིག་ཆ་ཉ་ལམ་གང་ཡང་རྟོག་རྒྱ་མེད་པས་མི་ལྷ་འདི་དོས་འཛིན་ཐབས་མེད་ལ། བོད་ཡིག་ནང་དུ་ལྷོ་ཚར་མི་ལྷ་འདི་ལ་ཞིབ་འཇུག་བྱས་པ་གང་ཡང་མེད། ཡིན་ན་ཡང་བོད་དང་མན་ཇུ་འབྲེལ་བའི་རྒྱ་སྐབས་དེའི་ལོ་རྒྱུས་མི་ལྷ་གསལ་ཚེན་པོ་ཞིག་ཡིན་ཕྱིར། 《མན་ཇུ་འོག་རྒྱེད་ཡིག་ཚགས་》 དང་། རྒྱ་ནག་གི་《གོང་མ་ཚེན་ཐའེ་ཚུང་གི་དངོས་དོན་གསལ་བཤེན་》 ཉི་ཉོང་སྐད་ཡིག་ནང་ཡོད་པའི་《ཚེང་རྒྱལ་རབས་ཀྱི་དབུ་ཐེར་》 གཞན་ནང་སོ་སོ་བཤེན་གྱི་དོན་མོག་སོགས་ལྷ་མ་དཀར་པོའི་སྐོར་གྱི་ཚེ་བའི་ཡིག་ཆ་འགའ་རྙེད་རྒྱ་འདུག་པས། འདིར་བདག་གིས་ཉི་ཉོང་དང་རྒྱ་ཡིག་གི་འབྲེལ་ཡོད་ཡིག་ཆ་མང་པོ་གོང་བསྐྱོད་ཀྱི་ལྷ་མ་དཀར་པོ་དོས་འཛིན་དང་འབྲེལ་ནས། རྒྱལ་རབས་དེར་ལྷ་མ་དཀར་པོ་ལ་མན་ཇུ་ཡུལ་དུ་ཚོས་སྲིད་ཀྱི་གོ་ཐོབ་ཅེ་ཞིག་ཡོད་མེད། ཡུལ་དེར་མཚན་འཛིན་ཅེ་ཞིག་བསྐྱབས་ཚུལ་སོགས་ལ་དཔྱད་ཞིབ་བཞུགས་ཡོད།

(SES-27) LANGUAGE STUDIES: DECIPHERING THE PAST, ILLUMINATING THE PRESENT

Keywords: Tibetan, Buddhism, linguistics, science

A Buddhist framework for understanding Linguistics

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The relationship between Buddhism and modern science has been discussed since the 19th century (Lopez 2008). More recently, **Tibetan Buddhism** has played a particularly pivotal role in developing formal, collaborative relationships with western science. The 14th Dalai Lama's influence has been key, for example, in the development of the Emory-Tibet Science Initiative and the Smithsonian's "Science for Monks" program (Sonam, 2019; Gray 2022). Conversations with neuroscience and psychology at the Mind & Life institute has also led to collaborative scientific studies (e.g., Davidson 2008). **Language science**, however, is conspicuously missing from these intercultural exchanges between science and Buddhism.

This paper explores the untapped potential for constructive dialog between Tibetan Buddhism and linguistics. Thematically, there is a broad overlap in core concepts. To give an example, there is a tendency to view our languages as stable, permanent, independent phenomena, despite the reality of language change (Bybee 2019). This gives rise to clinging to an idealized form of language that does not truly exist, which manifests as standard language ideology (Barrett 2022). The result is suffering, especially for speakers who use non-standardized forms (Reagan 2019; Avineri 2019; van Parijjs 2011). In this way, delusion, greed, and hatred lead to linguistic discrimination; forced or coerced language shift; and even the death of both speakers and languages (Roche 2022).

Beyond giving explanatory force and ethical weight to debates on language oppression, a Buddhist framework provides a solid foundation for introducing language science as a whole to a Buddhist audience. Relevant terminology and quotes from Tibetan Buddhism, along with specific linguistic examples from Tibetan, will be used to illustrate these kinds of comparative points. This can help us understand our own language-centered beliefs and practices with greater clarity, while contributing a Tibetan-inspired foundation for understanding basic linguistics in a monastic, scholarly, or pedagogical context.

(SES-03) VISUALIZING THE SACRED: ART, TEXT, AND BELIEF IN TIBETAN BUDDHISM

Keywords: Qing dynasty, Doxography, Iconography, Tibetan Art History, Cultural Translation

The visual representations and the translation of the Tibetan Buddhist doxographic concept in Fanhualou

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Situated in the Northeast part of the Ningshougong Palace (the Tranquil Longevity Palace) and constructed between 1772 and 1776, Fanhualou houses one of the most complicated Tibetan Buddhist pantheons known to history. The interior of the two-floor building is equally divided into seven rooms. Each side room follows the same format featuring nine main deities in both sculptural and thangka forms, nine supplementary deities on thangka, one hundred and twenty-two statues in cabinets, and a sumptuous and distinctive cloisonné stupa.

The inscriptions of each side room number the rooms from one to six from east to west and indicate they are respectively dedicated to the contents of Prajñāpāramitā, Father, Mother, Yoga, Caryā, and Kriyā Tantra. Room 2 to Room 6 are specifically termed as one of the tantra classes of the so-called “Four Classes of Tantra”. The inscriptions list out the names of the nine main deities and the nine supplementary deities. The key sutra or tantra of each associated class is also concisely elucidated in the inscriptions.

Building on an historical review of the doctrinal development of Tibetan Buddhism and the pictorial and spatial concept of that period, this presentation will explain the unique representation of the concept of doxography in Fanhualou. Driven by questions like why doxography is represented as the primary design strategy of building, how the doxographic concept is reflected by the iconographic pantheons of the six rooms while being translated and appropriated into a new visual form, I will demonstrate the decisive role of doxography in promoting not only the Geluk orthodoxy but also the religious and political authority of the Qianlong emperor.

(SES-09) TIBETAN WOMEN'S LIVED EXPERIENCES

Keywords: Tibetan women, refugees, gender, intersectionality

Bhodpa Kyimen: Tibetan women's status and agency in exile

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Tibetan women are often perceived as a homogenous identity within their community, presenting a complex narrative within the Tibetan refugee experience in India. This essay critically examines the multifaceted portrayal of Tibetan women in existing scholarly literature, elucidating their roles within economic, culture, religion, and language. An inherent challenge in studying gender among political refugees or in exile pertains to the gender-blind nature of the refugee paradigm, primarily established within a male-centric framework (Indra 1987). Present discourse concerning gender in exile remains entrenched in this perspective, despite ongoing efforts by scholars to adopt a gender-focused lens for comprehending the refugee experience.

Within the Tibetan diaspora in India, the experiences of Tibetan refugee women have often been subsumed under the broader collective Tibetan experience, overlooking the distinct challenges and perspectives unique to Tibetan women. This essay seeks to investigate the specific experiences of Tibetan refugee women in exile, particularly focusing on three significantly impacted spheres: the social, political, and economic domains. Moreover, it examines the gender disparities originating from home-country norms that disadvantage women, resulting in inferior skill development compared to men. Thus, this essay aims to critically assess the roles and representations of women within the Tibetan refugee community in India, offering insights into understanding women's circumstances within refugee communities.

(SES-22) TIBETAN IDENTITY IN EXILE AND DIASPORA

Keywords: Tibetan; refugees; culture; Darjeeling; history

Understanding resilience: Tibetan Refugee Self Help Centre in Darjeeling

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The proposed paper takes Tibetan Refugee Self Help Centre in Darjeeling in its account. The site chosen for study holds a significant chunk of Tibetan exile identity and refers to the development of diaspora in India. The centre holds historical significance with the genesis of the escape of 13th Dalai Lama to Darjeeling in 1910 which sets the floor for the establishment of the refugee centre under study. The lineage centre carries from 13th to 14th Dalai Lama is unique which the paper strives to foreground. It is referred to be as the 'heaven of rehabilitation' because of its spiritual significance exacerbated by its scenic and tranquil setting. It provided refuge to the refugees who survived the arduous trek through mountain pass. Moreover, it eventually emerged as a significant hub for the restoration and preservation of Tibetan art, architecture, culture, and ethnicity. The center with its humble setting holds an array of the remains of Tibetan civilization. The self-help center runs sections for weaving, knitting, carving, and crafting which emanates a plethora of Tibetan past and history. The paper will extensively cover the importance of the carpet industry in the center. At present the center is in its dwindling state the silent corridors and lanes, the unoccupied factories and worn-out pictures and ravaged monuments hints towards its extinction. It stands in a limbo in-between remembering and forgetting with an urge to stand the pangs of time. The paper thus aims to bring it into visibility and reiterate the tumultuous past of the Tibetan history. This I attempt to do this with the methods as participant ethnography along with the observation and descriptive analysis of the largely primary but also some secondary data.

(SES-13) MIND, BODY, AND SPIRIT

Keywords: Tibetan Mediumship, Oracles, Nechung, Neuroscience

Embodied Mysticism: Exploring Tibetan Oracles and Consciousness at the Intersection of Science and Religion

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This research investigates the profound connection between Tibetan Buddhist ritual practices and the human body, specifically focusing on the Nechung and Village Oracles. It addresses three core questions: how oracles and their medium bodies experience trance, the distinctions between supramundane and mundane oracles, and the quantifiable aspects of these experiences. The study examines various forms of mediumship, including the "jig rten las' das pa'i srung ma" (protective deities of the 8th, 9th, and 10th rank) and the "jig rten pa'i sung ma" (deities actively involved in Tibetan religious life). By contrasting the experiences of the state and village oracles, it offers insights into the societal and cultural influences on these practices.

This research employs a two-phase approach, combining qualitative and quantitative data to gain a comprehensive understanding of these intricate practices and the underlying consciousness. Through the personal accounts of mediums, I examine the gross, subtle, and very subtle bodies to elucidate how Tibetan Buddhist practices perceive trance and volitional/non-volitional actions. Drawing on theoretical frameworks introduced by scholars like Kim Knott and Catherine Bell, which analyze sacred spaces within the body, this study bridges the realms of science and religion, drawing cognitive scientific inspiration from researchers like Andrew Newburg and Richard Davidson. The aim of this research primarily focuses on cognitive studies with an emphasis on Tibetan religious experience through an understanding of consciousness outside the Western scientific paradigms, offering a unique opportunity to connect science and religious history.

(SES-01) TIBETAN MANUSCRIPT TRADITIONS

Keywords: Khara-Khoto, Tibetan manuscripts, gZungs 'dus

A Tibetan manuscript from Khara-Khoto as an antecedent to the gZungs 'dus collection

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Among the Tibetan language manuscripts found together with the Tangut texts in Khara-Khoto and kept at the Institute of Oriental Manuscripts, Russian Academy of Sciences (St. Petersburg), there is a small-sized collection of prayers, *dhāraṇī-sūtras*, and hymns (call number Kh. Tib. 16), dating from the 12th to early 13th century, which resembles a condensed prototype of the *gZungs 'dus* and *mDo mang(s)* collections.

While the manuscript is only partially preserved, the extant portion allows for a complete reconstruction of its structure: there were two volumes (of 100 and 52 folios respectively) comprising 16 texts, all of which can be found in the *gZungs 'dus* collection compiled by Tāranātha (1575–1634). One of the last texts in the Khara-Khoto's manuscript, the verses praising the twelve deeds of the Buddha (*mdzad pa bcu gnyis kyi bkra shis tshigs su bcad pa*), is especially characteristic of the final part of Tāranātha's collection, and further parallels in the volumes' structure and contents may also be suggested.

This paper aims at presenting the Khara-Khoto manuscript, and its relationship with the known Central and Western Tibetan *gZungs 'dus* and *mDo mang(s)* collections, by employing textual analysis and studying the different versions of the texts comprised in the manuscript.

(SES-08) HIDDEN TREASURES, REVEALED CONNECTIONS

Keywords: Yolmo, Nepal, Boudhanath, Nyingma, Jangter

Insights from the recently released *Byang-gter bla brgyud kyi rnam-thar bsam-'phel ma-Ni-ka'i 'phreng-ba*

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Sgam smyon Phyang rdor nor bu (active c. 17th cen.) was the brother of the third Yol mo Sprul sku, Bstan 'dzin nor bu (1589-1644). While the latter is well known through the work of Dr. Benjamin Bogin, the former has yet to be the focus of Western scholarship, despite the figure's importance as a Sprul sku in his own right (of Sgam po pa Bsod nam rin chen, 1079-1153), and as an inheritor of parts of the third yol mo Sprul sku's legacy (such as his inheritance of the throne of Cung ri bo che dgon, a Rnying ma pa monastery in Central Tibet). Sgam smyon Phyang rdor nor bu accompanied his brother on many of his travels, learning from many of the same teachers, such as Lo chen 'gyur med bde chen (1540-1615), though it is often his brother who is centered in the discussions of their travels.

My project focuses upon studying the history of the Northern Treasure tradition penned by Sgam smyon Phyang rdor nor bu, the *Byang gter bla brgyud kyi rnam thar bsam 'phel ma Ni ka'i 'phreng ba* – a text that Dan Martin previously described as apparently unviable – which was recently made available in the *Byang gter* compendium published in 2015, titled *Snga 'gyur byang gter chos skor phyogs bsgrigs*. This text was widely copied by both Gu ru bkra shis and the Fifth Dalai Lama, but has not yet been investigated in its own right.

The importance of the figures surrounding the Fifth Dalai Lama is well-known. It is my hope that this project would offer some further historical insights into the revolutionary period of the 17th century and the figures within the Fifth Dalai Lama's political mandala.

(SES-04) TIBET AND THE MONGOLS: POWER, POLITICS AND RELIGION

Keywords: Khoshut Mongols, Tibet, Historical role

Khoshut Mongols in the Tibetan Regions

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The social, political, and cultural history of the Khoshut Mongols in Tibet, particularly in the eastern and central regions, is both distinctive and crucial for understanding the histories of neighbouring societies such as the Tibetans, Dzungars, Khalkhas, and Manchus (Karmay 2014; Wáng Yáo 1980). Despite extensive research on other Mongol groups, the history of the Khoshut Mongols remains underexplored, often characterised by ambiguous and conflicting narratives (Wūyún bì lì gé 2008). This paper, therefore, undertakes a comprehensive examination of the Khoshut Mongols and their historical roles, drawing primarily on their own historical documents, oral traditions, culture, and customs.

(SES-24) TRACING TIBETAN BUDDHIST LINEAGES AND TEXTS

Keywords: གོ་རམས་པ། དགའ་ཕྱན་པོ་བྲང་། ཀུན་མཁྱེན་བཀའ་འབྲུག། ཀུན་མཁྱེན་ཐུགས་འབྲུག།

གོ་རམས་པའི་ཡིག་ཆའི་གནས་སྐབས།

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དང་བོད་ཀྱི་དགོན་སྡེའི་ཤེས་ཡོན་དང་། རྒྱལ་སྤྱིའི་བོད་བརྒྱུད་ནང་བསྟན་ཞིབ་འཇུག་གི་ཁོར་ཡུག་གཉིས་ཀྱི་ས་སྐྱ་པའི་མཁས་པ་ཆེན་པོ་གོ་རམས་པའི་(1429-1489)ཡིག་ཆའི་གནས་སྐབས་ཐད་དུ་ཡིག་ཆ་རིགས་གཅིག་གམ་ཟེར་སྤྱོད་ཐ་མོར་བཀའ་ཏུ་ཡིན་ཤིང་གིས་ཁོང་གི་ཡིག་ཆ་དོ་སྙོལ་པ་ལས། རྒྱ་ཆ་ཡོངས་ལ་ཞིབ་འཇུག་དང་དཔྱད་བཟུང་། དབྱེ་ཞིབ། རྩོམ་འབྲི་ཞིབ་ཚགས་མཛད་པ་མེད། དེའི་རྒྱ་མཚན་ནི། ཁོང་གི་བརྒྱུ་མཚན་ཆོས་དང་འབྲེལ་ཡོད་ཡིག་ཆ་ལག་ཏུ་གསལ་བའི་རྒྱ་ཆའི་རིགས་སྡེ་སྡོམ་མ་བྱས་པས། ད་ཡོད་ཀྱི་རྒྱ་ཆ་ལག་ལའང་གོ་རྟོགས་མེད་པར་གྱུར་པ་དང་། འགའ་ནི། ལོ་རྒྱུས་ཀྱི་འཕོ་འགྲུར་ལྷ་ཚོགས་ལས་གསལ་བོར་ཤེས་ཐབས་མེད་པར་གྱུར་འདུག།

དེས་ན། ཡིག་ཆ་གསར་རྙེད་ཀུན་ཞིབ་འཇུག་གི་རྒྱ་ཆར་གསལ་སྟོན་དང་ཡིག་ཚང་དུ་ཉར་ཚགས་ཀྱི་སློབ་པས། གནད་དོན་འདིར་ཕྱོགས་ཡོངས་ནས་ཉམ་ལུས་པ་ནི། མིག་སྤེལ་གཞན་ཉག་གཅིག་དང་སྟོང་ཆ་འབའ་ཞིག་ཏུ་འདུག་པས། འདིར་ཞིབ་འཇུག་གི་གྲུབ་དོན་དུ། ཁོང་གི་བརྒྱུ་མཚན་ཆོས་ཀྱི་སྤྱི་སྤྱོད་དང་བརྒྱུ་མཚན་ལོ། གངས་ངེས་སོགས་ཐོག་མར་བརྒྱུ་མཚན་སྤྱིའི་ལོ་རྒྱུས་མཚན་སྟོན་དང་། གཉིས་པར་མེ་དགེ་པར་འང་དང་འབྲེལ་སྤྲེལ་དཔེ་མཛོད་སོགས་ལུ་བཞུགས་པའི་ད་སྟེའི་(1919-2023)མ་དཔེའི་གནས་སྐབས་དང་དེ་དག་གི་ལྟར་(1429-1919)ཀྱི་བརྒྱུད་རིམ་གྱི་ཁོང་ཞལ་བཞུགས་དུས་བཀའ་འབྲུག་བསྐྱེད་ཡོད་མེད་ནས། དགའ་ཕྱན་པོ་བྲང་གི་ཕ་རྒྱུས་ཀྱི་མ་དཔེའི་འཕེལ་འགྲིབ། རྩོན་ཁོང་གི་བརྒྱུ་མཚན་ལ་དཔེ་རྙེད་ཅེ་ཅེས་བྱུང་བ་བཅས་དང་། གསུམ་པར་«ཀུན་མཁྱེན་བཀའ་འབྲུག»ཀྱི་ཕ་རྒྱུས་ལྟར་དང་འཆད་ཉན་གྱི་རྒྱུན། བཞི་པར་བརྒྱུ་མཚན་ཆོས་སོ་སོའི་དཀར་ཆག་དང་དོ་སྙོལ། རྒྱ་པར་ཁོང་གི་བརྒྱུ་མཚན་ལ་གཞན་གྱིས་བྲིས་པའི་ཡིག་ཆ་དོ་སྙོལ་བཅས་ཀྱི་སློབ་པས་སྤོང་ཡོད།

ད་དུང་ཡང་། ཁོང་གི་དཔེ་རྙེད་ཞལ་བཞུགས་ལག་ཅིག་མཛུལ་སྐལ་ལྷ་ཞིང་། «བདེ་མཚོག་ཚོས་འབྲུང་»སོགས་བརྒྱུ་མཚན་ཆོས་གནད་ཡོད་འགའི་བརྒྱུད་ལུས་མཚོན། ལྷ་ཚོ་དང་བརྒྱུ་མཚན་གཉིས་ཀའི་ཐད་ལ་སྟོན་དགོས་པའང་མང་དུ་མཛོལ་སོ། །

(SES-12) EXPLORATIONS IN TIBETAN BUDDHIST THOUGHT

Keywords: Red mda' ba, the Kālacakra, Jo nang

An Acrimonious Debate about the Historical Origins of the Kālacakra and its Core Concepts

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The Kālacakra is one of the most influential Tibetan Tantric traditions. Around the 14th century onwards, it particularly started to play a bigger role in the Jonang and Gelug schools, a role that has lasted to the present day. However, Red mda' ba (1349–1412), an uncompromising scholar, questioned the authenticity of the tantra by writing two critical letters titled *Jewelled Garland (Nor bu'i phreng pa)* and *Self-Reply (Rang lan)*. These letters instigated a series of polemical responses from not only his contemporaries but also subsequent scholars from all schools of Tibetan Buddhism. In this presentation, I will offer a comprehensive reading of the contents of the two letters, providing their arguments and implications.

(SES-18) LAW AND NATIONHOOD IN THE HIMALAYAN CONTEXT

Keywords: Alternative Dispute Resolution, Tibetan Charter, Justice Commission, Civil Procedure, Tibetan Legal System

Development of Contemporary Tibetan Legal System in Exile post-1959

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For a fully functioning democratic system under Central Tibetan Administration, a refined legal system is an indispensable component. The posthumous introduction of the Tibetan charter and the procedure codes were landmark development in the course of contemporary Tibetan history in exile. With the establishment of Tibetan Supreme Justice Commission on 11 March 1992, Tibetan community in exile is committed toward building a dispute resolution mechanism in compliance with law of its host country, India. This paper will focus upon the validity and impact of the ADR (Alternative Dispute Resolution) mechanisms adopted by the Tibetan Supreme Justice Commission, CTA to resolve disputes between Tibetan people. The ADR mechanism employed by the Central Tibetan Administration is an amalgamation of both the traditional Tibetan practices and modern methods of dispute resolution prevailing in India. This paper will examine the key provision of Tibetan Charter and other relevant rules including civil procedure rule, Rule of Evidence, and Code of Judiciary. The Tibetan Charter is the foundation of current Tibetan legal system in Exile, whereas the other rules govern the proceedings of dispute resolution mechanism. It will focus on the growth of legal system under the Tibetan judicial body and the challenges currently faced during their development with detailed analysis on case studies. Given the lack of research works into the developments of Tibetan legal systems post 1959 in India, this work will fill that vacuum and provide a much-needed material on the particular subject.

(SES-26) TIBETAN CULTURAL LUMINARIES

Keywords: Karma bKa' brgyud, scholar, historian, Tibetan scholasticism

dPa' bo gTsug lag phreng ba (1504–1566), the Polymath in the Karma bKa' brgyud Tradition of Tibetan Buddhism

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dPa' bo gTsug lag phreng ba is a well-known 16th-century scholar and historian who lived during the heyday of Tibetan scholasticism. As a student of the Eighth Karmapa and a teacher to the Ninth Karmapa, he was a figure of particular importance to the Karma bKa' brgyud tradition of Tibetan Buddhism. Although his overall impact was remarkable and his Tibetan religious history *The Feast of the Wise* (widely known as *mkhas pa'i dga' ston*) is widely accepted as a significant, unique, and reliable source by traditional Tibetan scholars and academics alike, his life and his writings are little studied. Therefore, he is not accorded a deserved appreciation for his scholastic mastery. This presentation seeks to present his life and study his scholarly mastery in various fields of Tibetan studies.

After presenting his life, this paper will provide an overview of his extant works. As a scholar-meditator (*mkhas sgrub*) who lived during a period of crucial Tibetan scholarly developments, he was a prolific writer whose writings include almost all genres known to Tibetan literature such as grammar, medicine, poetry, philosophy, history, astrology, Sanskrit and so on. Sanskrit. This paper will argue that he was not only a meditator and historian, but also a scholar by delving into his scholarly expertise. This paper will also present gTsug lag phreng ba, apart from being a figure of religious influence in the Karma bKa' brgyud tradition, as a link through which the philosophical viewpoints of Karma bKa' brgyud scholars such as the Eighth Karmapa can be elucidated.

This presentation concludes by placing him among the Tibetan scholars and showing that his scholarly contribution is worthy of recognition and study.

(SES-30) NAVIGATING CHANGE AND CONTROL IN CONTEMPORARY TIBET

Keywords: digitalization, cyber statecraft, social media apps, social governance, Tibet

Cyber Statecraft in China: Unveiling the transformation and influence of Chinese digital technologies in Tibet

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China's rapid digital advancements and innovations have profoundly transformed grassroots societies across economic, cultural, and governance domains. A distinctive feature of Chinese digital revolution is the strategic deployment and manipulation of artificial intelligence (AI) and surveillance technologies for serving multifaceted purposes, including financial inclusion, wealth management, public safety, social governance, and the shaping and censorship of public opinion. Thus, China's widespread use of digital technology, ranging from digital governance mechanisms to access to government services, collectively exemplify the paradigm of the Chinese-style surveillance State. This article investigates the hidden transformations and influences induced by Chinese digital technologies in Tibet as a case study in this evolving landscape. The research particularly uncovers how the Chinese government has digitalised government services and regulated online practices of everyday people through digital platforms and mobile applications such as *WeChat* and *Douyin* to facilitate its digital governance and expand its presence within local communities. This article argues that digitalization of public services in China has not only provided local Tibetans with benefits and convenience but also reshaped their behaviour, expectations, and interactions with the State, often leading to increased government control and surveillance in exchange for improved services and economic opportunities. Thus, this research endeavours to illuminate the intricate interplay of technology adoption, digital surveillance infrastructure, political engagement, and economic development within the context of Tibet in the digital era of China.

(SES-10) TIBETAN ALLEGORIES: WINDOWS INTO MYTHS, CUSTOMS, AND SOCIAL COMMENTARY

Keywords: Tibeto-Mongolian interface, Intellectual history, Allegorical writings

Tibetan Opposition to Mongol Authority in the 14th Century: A Buddhist Approach to Social Criticism

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The 14th century was a time of significant upheaval in the Mongol Empire, marked by political instability, economic challenges, and social unrest. This paper explores how Tibetan Buddhist intellectuals navigated this complex landscape, engaging with and sometimes challenging Mongol authority through their writings and actions. The paper focuses on three key figures: O rgyan pa Rin chen dpal (1230–1309), the Third Karmapa Rang byung rdo rje (1284–1339), and Kun mkhyen Dol po pa shes rab rgyal mtshan (1292–1361). It examines how these figures, grounded in their unique Buddhist worldview, employed strategies of resistance, critique, and negotiation to address the challenges of their time. The paper argues that their writings and actions offer valuable insights into the intersection of religion, politics, and social criticism in a period of historical change. It highlights the role of Tibetan Buddhist intellectuals in shaping the discourse on power, legitimacy, and social responsibility during the ‘Great Mongol Crisis’.

The paper concludes by emphasizing the enduring relevance of these figures' strategies for understanding the complex dynamics between religious and political authority in times of crisis and change. The paper concludes with an examination of Dölpopa's treatise, *The Dharmakaya, Spontaneous Absolute King's Edict* (*Chos sku lhun grub rgyal po'i 'ja' sa*), which illustrates that even as the Mongol empire was in decline, Tibetan intellectuals were able to find novel methods of expressing dissent, challenging authority, and asserting their cultural and spiritual values.

(SES-07) TIBETAN HEALING TRADITIONS

Keywords: Tibetan gynecology, medical literature, terminology, comparison, Moon King

Tibetan Medical Approaches to Treatment Methods for Gynecological Disorders

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This lecture will focus on the treatment of gynecological disorders in Tibetan medical literature. First, a brief introduction to gynecological disorders will be given based on the major work of Tibetan medicine, the Four Treatises (rGyud bzhi), traditionally attributed to gYu-thog Yon-tan mgon-po (12th century). In this context, the main causes, symptoms, and treatment methods are explained in four chapters of the Third Treatise, the Treatise of Oral Instructions (Man ngag rgyud). The critical translation and analysis of relevant passages on treatment methods is based on the Third Treatise and relevant commentaries such as the Blue Beryl (Vaiḍūrya sngon po) by sDe-srid Sangs-rgyas rgya-mtsho (17th century) and the Great Commentary on the Four Treatises of the Science of Healing, Oral Instructions of the Sage (gSo rig rgyud bzhi'i 'grel chen drang srong zhal lung) by Khro-ru tshe-rnam (20th century).

Insights into the evolution of the description of gynecological disorders are provided by one of the earliest medical texts, the Moon King (Zla ba'i rgyal po), which was probably translated into Tibetan by Hashang Mahāyāna and Vairocana in the 8th century. The channel cleansing therapy described therein is one of the most important methods of treatment for diseases such as uterine tumors or menstrual disorders. Possible parallels between the descriptions in the chapter on channel cleansing with those in the Third Treatise are the focus of this presentation.

The textual research is supplemented by anecdotal evidence and the views of contemporary Tibetan physicians obtained through oral interviews. The aim of this study is to determine the relevant medical terminology and thus provide a solid foundation for further research on the contemporary application of Tibetan traditional medical knowledge.

(SES-03) VISUALIZING THE SACRED: ART, TEXT, AND BELIEF IN TIBETAN BUDDHISM

Keywords: Buddhist manuscript, Dunhuang, painting

Protective Image: A Case Study of a Dunhuang Tibetan Manuscript with a Painted Frontispiece

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This study explores the incorporation of illuminations in early Tibetan Buddhist manuscripts through an example uncovered from Cave 17 at the Mogao Caves, Dunhuang. Since the Tibetan occupation period (786-848 CE), Dunhuang remained a multilingual and multicultural society well until the 10th century, and the 9th and 10th centuries witnessed large-scale production of Tibetan Buddhist manuscripts. While the loose-leaf “pecha” (Tib. *dpe cha*; Skt. *pothi*) is the most common form of Tibetan books, the manuscript Pelliot tibétain 435 provides us with a rare example of a Tibetan scroll accompanied by a painted frontispiece. The manuscript contains mantras extracted from the *Mahāyāna Sūtra Entitled Mahābala* (Tib. *'Phags pa stobs po che zhes bya ba theg pa chen po'i mdo*), and the frontispiece depicts the four-armed deity Mahābala. This study investigates the relationship between art and religion through the frontispiece, which can be dated to the late 9th or 10th century by stylistic comparison with other paintings from Mogao Cave 17. It argues that the reason for incorporating the image into this manuscript should be understood in the unique context of Dunhuang, where the practitioners simultaneously embraced the Tibetan and Chinese Buddhist traditions. Similar to the “Eight Vajrapālas” images depicted in front of the Chinese *Vajracheedikā-sūtra* and related mantras, which gained popularity in the same period, the Mahābala image physically and symbolically guards the Tibetan mantra text and enhances its protective function.

(SES-28) INDIAN AND TIBETAN BUDDHISM IN CONVERSATION

Keywords: Mahāyānasūtrālaṃkāra, “The Light of the Sun” (Nyi 'od gsal ba), Phywa pa chos kyi seng ge, Vasubandhu’s bhāṣya

Phywa pa chos kyi seng ge’s “The Clear Light of the Sun” (Nyi 'od gsal ba), A Commentary on the Mahāyānasūtrālaṃkāra: A Study on the Chapter “Investigating the Dharma”

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Phywa pa chos kyi seng ge (1109-1169) is the sixth abbot of gSang phu ne’u thog, a bKa’ gdams monastery founded in 1072 by rNgog legs pa’i shes rab, a disciple of Atiśa. Phywa pa is well-known for his writings on Madhyamaka and epistemology and is traditionally credited with the establishment of logical thought in Tibet. He has become known among Western academics mainly through the excellent works of scholars such as Hugon, Van der Kuip, and Nishizawa, among others.

While modern scholarship has—with few exceptions—mainly focused on Phywa pa’s writings on Madhyamaka and epistemology, his other works have remained largely unexplored. To fill in this gap, I will present in this paper some preliminary observations on Phywa pa’s commentary on the *Mahāyānasūtrālaṃkāra* titled “*The Clear Light of the Sun*” (Nyi 'od gsal ba). The text, extant as a manuscript, was published as part of the rare *bKa' gdams gsung 'bum* collection in 2006. To introduce this work to modern scholarship, I will describe the condition of the manuscript and summarize the topical outline of Phywa pa’s commentary compared with Vasubandhu’s *bhāṣya*, focusing on the 12th chapter, “Investigating the Dharma.” The present paper aims to offer further insights into Phywa pa’s role in transmitting the Maitreya works to Tibet.

(SES-17) CROSS-CULTURAL ENCOUNTERS

Keywords: European Travel Writing, Cross-Cultural Encounters, Forbidden City, Lhasa, Contact Zone

Lhasa in Early European Travel Writing: Before the Era of the "Forbidden City"

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Tibet has long captivated travellers near and far with its aura of isolation and mystique. In European travel literature, Lhasa, Tibet's capital, holds a distinctive allure. However, it was not until the late 18th century that Lhasa began to be perceived as a "Forbidden City" by these venturesome explorers, marking the onset of Tibet's reputation as an inaccessible country.

This paper explores the writings of the earliest European travellers, traders, and missionaries who pioneered the depiction of Lhasa before it closed its doors to outsiders. These narratives portray descriptions of landscapes, inhabitants, and customs during a pivotal period in Tibet's history as Lhasa was on the cusp of a political transformation into a forbidden city. The study aims to illuminate the complex web of initial cross-cultural encounters, shedding light on the earliest Western perceptions of Tibet's capital. It seeks to uncover the biases and imaginative constructs embedded within these travel accounts, revealing how European travellers historically represented Tibet and depicted other foreign lands, peoples, and cultures. Ultimately, this analysis endeavours to comprehensively examine contributions to the genre of travel writing by providing a fresh perspective.

(SES-06) BEYOND THE PRINTED PAGE: EXPLORING NEW DIMENSIONS OF CULTURAL HERITAGE

Keywords: Materiality of Texts, Archival research, Manuscriptology

Motive and Method in Early Collection of Tibetan Materials: A Glimpse into Van Manen's Curation and Conservation of Tibetan Textual Materials

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This presentation explores an early 20th century western collector's motive and method in his dedication to Tibetan religious and cultural materials through the analysis of Van Manen's personal interests and engagement with the textual materials in his collection. The paper is a preliminary result of the larger project funded by ERC titled as "Locating Literature, Lived Religion, and Lives in the Himalayas: The Van Manen Collection," led by Dr. Berthe Jansen, Leiden Institute of Area Studies, Leiden University.

The Van Manen Collection, housed in the Leiden University Library, contains a significant number of Tibetan and Himalayan works collected from Kalimpong and surroundings by Johan Van Manen (1877-1943) who lived and worked in this area in the first half of the 20 th century. Consisting of 1614 Tibetan block prints and manuscripts, the collection contains essential information on engagement of a western collector with Tibetan and Himalayan textual heritage. What interests and motives did this collector have in these texts? Why did he collect? To what extent was Van Manen involved in an effort of heritage preservation?

This paper intends to analyze and present the collector's motive and methods in his collection enterprise, while paying attention to the materiality of the texts through the study of a select number of rare manuscripts with exclusive historical, cultural and philological details. The investigation employs analysis of commissioned copies, material study, and other traces of human engagement on the manuscripts, such as notes and other interventions on manuscripts that highlight the various methodologies the collector used when curating and conserving textual materials in his collection.

(SES-01) TIBETAN MANUSCRIPT TRADITIONS

Keywords: ལུན་ཏོང་། ཡིག་རྒྱུང་། བོན།

ལུན་ཏོང་ཡིག་རྒྱུང་ལས་བོན་གྱི་ཡིག་ཆ། A study of Bon texts in the collection of Dunhuang Manuscripts

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ལེ་ཡུལ་བར་མཐའ་དང། བོད་བྱང་ཤར་གྱི་མཚན་ལུ་ཡོད་པའི་“ལུན་ཏོང་བཀའ་ལུགས་” 1900 ལོར་ལུགས་ 17 པའི་སྐོ་ཕྱིས་ 1907 ལོ་དང་ 1908, 1911, 1914, 1921ལོའི་བར་ལྷོ་བོད་ལྗོངས་རིས་དང་། ལྷ་བརྟན། ཡིག་རྒྱུང་སྐོ་གསལ་ལོ་མཚན་ལོ་ལོ་བོན་པའི་ཁོད་དུ་བོན་གྱི་ཡིག་ཆ་ཡང་ཐོན། དེ་ལས་གནའ་བོའི་རྩལ་རྒྱུད་སྐོར་ལ་ལྷ་དང་དཔྱེའི་ཤོག་དྲིལ་ཡིན། ལྷ་མི་བོད་བཅོན་པའི་རྩལ་རྒྱུད་དང་དཔྱེ་ནི་གཤམ་རབ་མེ་བོའི་རྩལ་རྒྱུད་གྱི་བྱུང་ཁུངས་ཡིན། དེ་བཞིན་ཁྲི་ཉག་ཁྲི་བཅོན་པོ་དང་། གྱི་གྲུ་བཅོན་པོ། གསལ་ཤུལ་དང་ཉ་ཁྲི། ལང་མ་ཀར། ལྷུང་པོ་སྐྱང་སང་བྱ་ཚེའི་ཤོག་དྲིལ་རྩམས་དང་། དེ་མིན་གསལ་ཡིག་ཆའི་འདྲ་བཤམ་(I.O.755)དང་། ཀོང་ཙོ་འཕུལ་རྒྱལ་གྱིས་མཛད་པའི་དུང་ཙོ་མེ་ཡིག་བོན་གྱི་གཤམ་ཚོགས་ P1042 རྩམས་ཐུབ་པའི་ཚོས་བོད་དུ་མ་ལོབས་མེན་གྱི་ལུན་ཏོང་ཡིག་ཆ་ཡིན། མཛད་ན་དེ་བར་ལུན་ཏོང་ཡིག་རྒྱུང་ཁོད་ལ་བོན་དང་འབྲེལ་བའི་ཡིག་ཆ་གཙོ་བོ་ཡོད་པ་དང་། དེ་དག་གི་ནང་དོན་ཅི་ཡིན་པ། མེ་ལོའི་ནང་དོན་དང་བརྟན་གྱི་འགྲེལ་བཅས་ལ་གནའ་བོའི་བརྟན་དང་དེ་གཞུང་གི་ལྷུང་ཚོས་ཅི་ཡོད་རིག་ཚན་མང་གཞི་ཅུ་བཟུང་ནས་ལུགས་ལྷ་གྲུབ་རིག་པའི་ལམ་ནས་དབྱེད་པའི་རིན་ཐང་ཡོད། དེ་དག་གི་ལོ་ཚོགས་ནི་དུས་རབས་བདུན་པ་ནས་བཅུ་པའི་བར་ཡིན། དེ་ཡང་ལོ་རྒྱུས་རིག་པ་དང་འབྲེལ་ནས་སྐབས་བྱེད་གྱི་རྒྱ་ཆ་ཡང་ལུན་ཏོང་ཡིག་རྒྱུང་དང་། རྗོད་པའི་ལམ་ལྷུང་། དབའ་བཞེད། ཐང་ཡིག་གསར་རྒྱུང་བཅས་དུས་རབས་ 70 པ་ལ་ཡན་གྱི་ཡིག་ཆ་རྩམས་ཡིན།

(SES-28) INDIAN AND TIBETAN BUDDHISM IN CONVERSATION

Keywords: Protectors, Mahākāla, esoteric Buddhist practice, Indian and Tibetan Buddhism

Tracing the Protector's Journey: Mahākāla from Indian Origins to Tibetan Embrace

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In the realm of esoteric Buddhism, "Protectors" (*Chos skyong*) are wrathful deities who commit to safeguarding both the Buddhist teachings and its practitioners from a range of challenges, both internal and external. Among these protectors, Mahākāla (*Nag po chen po*) stands prominently at the heart of the Tibetan pantheon, playing an integral role in the spiritual and ritualistic practices across all major Tibetan Buddhist sects. While Mahākāla's prominence is evident in Tibetan Buddhism, his origins and significance in the Indian Buddhist traditions remain relatively obscure despite his clear Indian roots.

This paper aims to delve deep into the origins of Mahākāla worship within esoteric Buddhist circles and trace its subsequent transmission to Tibet. A particular emphasis will be given to the pivotal role the Sa skya school undertook in this transmission. At its core, the paper seeks to understand the stark contrast between Mahākāla's widespread reverence in Tibet compared to his relatively muted presence in India. By examining translations within the Bstan 'gyur and scrutinizing writings from Sa skya scholars such as Sga A gnyan dam pa Kun dga' grags (1230-1303) and A mez zhabs Ngag dbang kun dga' bsod nams (1597-1659/1660), my research suggests that Mahākāla's potential role as a warlord in medieval India was likely stifled due to the lack of a singular, dominant polity or hegemony that championed esoteric Buddhism. The paper also posits a theory of "historical serendipity" to elucidate the enthusiastic reception, establishment, and proliferation of Mahākāla's worship in Tibet.

Poster Session

Revisiting *Deb ther dmar po*

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With the *Deb ther dmar po*, 'Tshal pa Kun dga' rdo rje (1309-1364) compiled and composed one of the most important Tibetan historiographical sources of his time. He was the first Tibetan historian to systematically include sources outside of the Tibetan cultural sphere in a historiographical text. As not only almost all subsequent Tibetan historical works but also Mongolian historiographies quote the *Deb ther dmar po* excessively, or even reproduce it verbatim, testifies to the outstanding importance of the work within Tibet's extensive body of historiographical literature.

Consequently, from the 1950s onwards, Tibetological research was concerned with this work and various editions were published. Thus far, I identified two editions: (1) from Gangtok by Gergan Tharchin (1961); and (2) from Beijing by *Dung dkar bLo bzang phrin las* (1981). Both editions are based on different source texts, which are for the most part not described in more detail.

In my lecture, I will present first findings of my current research project by tracing the history of the *Deb ther dmar po*, its editions, and the textual sources used in them. Moreover, I will compare both editions to present the current research status on the *Deb ther dmar po*. To draw conclusions about the textual basis, both editions will be text-critically analyzed and checked for consistency by using Digital Humanities methods, such as OCR (Optical Character Recognition) and comparative analysis. I will show that the texts on which the two editions are based differ considerably and point to possible pathways to deal with it.