
New Study of the Gilt Bronze rNam rGyal mChod rTen Unearthed from the Underground Palace of Hongjue Monastery Pagoda(Hong Jue Si), Nanjing

Liao Yang

ABSTRACT: The Tibetan-styled gilt bronze votive stūpa (Tib. mchod rten) preserved in the underground palace of Hongjue Monastery (Hong Jue Si) was commissioned by a eunuch named Li Tong in the first year of the *Zhengtong*(正统)reign (1436-49) of the Ming Dynasty. It has been studied to be *rNam rgyal mchod rten* of the Eight Great Caityas (Tib. bDe gshegs mchod rten brgyad), ranked among the earlier monuments of the sort that have ever discovered in the interior area of China. The 13th–14th century Tibetan architecture style and other elements it takes on display the blend of the Han-Tibetan artistry as well as the development in terms of shape and arrangement of the Eight Great Caityas. *gTsug tor rnam rgyal lha dgu'i dkyil 'khor* (Nine-deity Usnisavijayā mandala) is enshrined inside the hollow stūpa vase, which results in the perfect combination of sculptural mandala with stūpa under the same name, indicating that the stūpa-shaped shrine where the goddess resides was transformed into a true stūpa. It is presumed that the jars with lids located at the four corners of the stūpa pedestal are related to the Tibetan Buddhist stūpa rituals, as is the *Krsna Jambala* (black Wealth Deity, Tib. Nor lha nag po) and jewels stored inside the pedestal. The study of the monument and the stone column inscribed with Usnisavijaya Dhāranī which was also established under the supervision of Li Tong at *Fahai* Monastery, Beijing at the same period is of academic significance to look into what the Buddhist cults appealed to the imperial court at that time.

KEY WORDS: Usnisavijayā (Tib. gTsug tor rnam par rgyal ma); sculptural mandala; rNam rgyal mchod rten; stūpas with Tibetan architecture style; Li Tong

The article Chinese appears from page 042 to 057.

On Chen Menglei' Being Exiled Twice and The Related Issues

Yang Zhen

ABSTRACT: Chen Menglei's Case which took place during the turn of Kongxi (康熙) and Yongzheng (雍正) reigns was resulted with the political struggles for throne among the princes, in which, specially, the client got together with the sorcerers to hold activities to pray for fortune and vanquish demons and so forth and he made the invention that the throne was to be ascended by the Heaven-appointed person. However, the trick was at last uncovered by his personal report to Emperor Yongzhen(雍正). This paper holds that the study of the case is of academic value to explore the disputes over their own interests inside the Qing government in the early period from a different perspective.

KEY WORDS: Chen Menglei; Runzhi(允祉); Emperor Yongzheng; a wood-plate incised with the Heaven's will who would ascend the throne; pray for fortune; vanquish demons

The article Chinese appears from page 058 to 075.

A Study of Hall of Imperial Peace (Qin An Dian) and Hall of Treasures of The Utmost Supremacy (Xuan Ji Bao Dian)

Wang Zilin

ABSTRACT: Since the questions such as 'Was the Hall of Imperial Peace (Qin An Dian) on earth set up by Emperor Yongle(永乐) or Emperor Jiajing(嘉靖)?' 'Is the Hall of Imperial Peace (Qin An Dian)

The article Chinese appears from page 076 to 083.

