

The Significance of Tibetan Buddhism Spread in Liang Zhou

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Keywords: Significance; Tibetan Buddhism; Spread; Liang Zhou

Abstract: Since the introduction of Tibetan Buddhism into the Hexi Corridor, it has gradually become a part of the Chinese civilization and the traditional culture of the Chinese nation, and occupies an important position in history. Tibetan Buddhism has influenced the Chinese Confucianism, Taoism, Han Buddhism and many folk religions in their thoughts and manifestations, in addition to some collisions between them, more is the exchange and integration of each other, it is this continuous exchange and integration, so that the Chinese nation's cultural diversity has been increasingly enriched and developed. Tibetan Buddhism itself, influenced by the Central Plains civilization, has also created a splendid architecture, painting, statues, medicine, philosophy, etc., leaving a brilliant witness in the history of Han-Tibetan exchanges. Today, we study the spread and development of Tibetan Buddhism in the Hexi Corridor, not only to the reproduction of the real history, but also to carry forward and protect the traditional culture of the Chinese nation a powerful measure.

1. The Liang Zhou talks

In the mid-13th century, two prominent figures of Tibetan and Mongolian representatives, Sagaban Zhida, and Koji koji held talks with far-reaching historical implications in Liangzhou (Wuwei City, Gansu) which later became known as the "Liangzhou Talks". The Liangzhou talks have written a heavy sum in the history of China's ethnic relations and the history of Tibetan and Mongolian ethnic groups, which laid the foundation for Tibet's integration into the Chinese territory, and profoundly influenced the political and cultural pattern of China since then.^[1]

Sagaban Zhida Gong Zhan was born in the Kun family in the third year of the Tibetan calendar (1182 A.D.), according to the Saga genealogy history, in the birth and birth of the time full of magical signs, born can speak Sanskrit. Because of his talent, coupled with the training of teachers, their own efforts and the family's education, Sagaban Zhida in adulthood has been proficient in the size of The Five-Ming, become a famous scholar. Sagaban Zhida Gonggajianzan is the first person in the history of Tibetan Buddhism to be known as Ban Zhida, because of his mastery of five ming, wisdom is incomparable, so it is known as one of the three cultural embodiments of the snow field. The fourth Tibetan calendar around the Year of the Mulong, at the invitation of the grandson of Yuan Taizu Tiemu, Sagaban Zhida with his nephews Zhugong Paba (Basiba) and Xana went to Liangzhou to meet the broad end, establish the relationship between the recipient and the lord, agreed to appoint officials in Tibet and spread the service law, and twice to the Tibetan monks and lay officials to write a letter called under the jurisdiction of the Yuan Dynasty. Sagaban Zhida is not only a buddhist master with excellent knowledge and success, but also has made a special contribution to Tibet. In the 13th and 13th century, during the reign of Yuan Taizong, Kwong, he was stationed in Liangzhou, intending to attack Tibet, and later sent A-General Dar Hantaiji to bring troops and had been sent to the vicinity of the Hot Zhen Temple in northern Tibet. The leaders of the various sects in Tibet saw the situation and negotiated how to deal with the powerful Mongolian army, and finally jointly elected Sagaban Zhida to negotiate with Mongolia. Around 1244 A.D., Sagaban Zhida was sixty-three years old, with his two nephews, eight sbs of ten-year-old EightSba and six-year-old Canadoji, from the Saga Temple to Liangzhou, and after a two-year trek, he finally

arrived in Liangzhou in August 1246. In 1247, The Broadside held its first meeting with Saban in Liangzhou. This meeting, broad-end representative saban, as the local representative of Tibet, is the famous "Cool State Talks" in history.

The outcome of the talks resulted in the Sagaban Zhida To the People's Book, on the question of Tibetan succession, which includes a few basic points: local monks and lay officials and people of Tibet should recognize themselves as subjects of The Mongolian Khan; The Book to the People of China conformed to the trend of history and reflected the aspirations of the Tibetan people and the vast majority of sectarian and local forces at that time. The Book to the Twains was passed on to Tibet, and "after reading this letter by monks, disciples and the lord, all the people were rejoiced, and were generally welcomed by the Tibetan people and supported by people from all walks of life". The most far-reaching impact of the "Liangzhou Talks" was that Tibet became an inalienable territory of China, a unified multi-ethnic country was strengthened, and the Yuan Dynasty government later exercised the same jurisdiction and governance of Tibet as the provinces in the Central Plains.

2.Cultural relics

Dunhuang Tuo literature. The discovery of the Mogao Grotto in 1900 is one of the most important events in the history of world culture. Tens of thousands of precious documents and cultural relics from the cave shocked the world. The number of cultural relics unearthed in the Cave is huge, including Buddhist scrolls, social instruments, embroidery, paintings and numerous legal instruments, of which more than 57,700 documents of various kinds of writings are made. In the literature of Mogao Grotto, in addition to the Chinese literature, the largest number is the Twa in literature, the total number of nearly 10,000 volumes, in China's existing ancient documents of various ethnic groups, the number of Tibetan literature is second only to the Chinese literature, ranking second, in the minority literature in the first place. Dunhuang Tuo literature is divided into two categories, one is the Tibetan literature (ancient Tibetan writing), and the other is the Tuo Chinese literature. From the East Han Dynasty to the Yuan Dynasty (i.e., 2to14 th centuries).^[2]In the meantime, the literatures of the Three Kingdoms, two Jin, Liang, Chen, North Wei, West Wei, Bei Zhou, Tang, Tang, Houliang, Post-Tang Dynasty, HouJin, Houjin, Zhou, Northern Song Dynasty, Shazhou Huijuan, Xixia, Yuan Dynasty, Ming Dynasty and so on have been preserved, becoming a valuable material for the study of the history and culture of each dynasties. Its main part, but also in the traditional literature treasure trove of the missing, the value is particularly precious. Among them, nearly a thousand people, now known as the first year of the West Cool Jian (405), the latest for Song Xianping five years (1002). Most of the Chinese writings were written in the Middle Tang Dynasty to the beginning of the Song Dynasty. In addition to more than 95% of the Chinese relics are Buddhist and other religious documents, the rest are the book, history, sub, collection, official and private archives, medical astronomy, poetry and other colloquial.^[3]

Write this title has a year of nearly a thousand pieces. One of the earliest years for the 405 A.D. (the first year of the West Cool Construction) wrote "Ten Reading Siic Ring Book", the latest is 1002 A.D. (Song Xianping five years) "Dunhuang Yu Cao Zongshou made up the book into the temple," 78 percent of the Chinese writing book written in the Middle Tang Dynasty to the beginning of the Song Dynasty. Religious literature to The Buddhist Scriptures, laws, theories, that is, "three Tibetans" and the Catalog of The Buddhist Scriptures, most of which have the book, but also some unpassed Buddhist literature. Chinese classics, history, sub, concentration, in addition to a part of the very rare ancient writings, can be used for school survey, there are many ancient books lost more than a thousand years, such as "Li Gu Dingshan Book", Zheng Xuan "On the words note", "on semantic dredging", Liu Xiang "Speaking Garden" 20 volumes and belong to the primary school category of rhymes, letter books and so on. A large number of official and private archives documents, is the study of ancient history, social life, folk customs, temple economy and other first-hand information, such as the Tang Dynasty's "law dredging", "formula order", "shenlong scattered the Ministry of Criminal Justice", "water" and so on, so that people on the Tang Dynasty decree and its use in ancient real life, access to a new understanding.^[4] The original archives of the

ancient government, the letters, the posts, the list, the judgment, the house, the public examination, the degree, the body, mostly the original archives of the ancient government. The discovery of a large number of household registration, accounting and hand-based instruments reflects the actual situation of the "average field system" and the related system of household registration and military service which has been in use for nearly 300 years in the middle of the Northern Wei Dynasty to the middle of Tang dynasties. A variety of leases, loan contracts, put good text, etc., so that people in the Middle Ages of social and class relations more deeply understanding.

Secular literature accounts for about 20% of the population, a small number, but its academic value is greater than religious texts. In addition to the traditional scriptures, history, subs and collections, there are also a large number of local literature. There are mathematics, geography, history, politics, trade, philosophy, military, nationality, folk customs. Music, dance, literature, language, rhyme, famous, account book, letter, table, class book, calligraphy, medicine, veterinary, craft, sports, water conservancy, translation, music, books, etc., widely reflect all aspects of the ancient society, is an important information for the study of ancient social life. In particular, hundreds of scientific and technological history documents are the treasures of Dunhuang's legacy, including nearly a hundred related to medicine, more than 1000 medical parties, more than 40 astronomical calendars, about 20 in mathematics, water conservancy, agriculture, chemistry and so on.

A large number of "official and private instruments" are also valuable historical materials in the secular literature. "Official documents" have characters, letters, letters, posts, list documents, judgments, over-the-house, public examination, degree, confession, nationality accounts, etc.; Research; "Shazhou Into the Academy of The Present" and the return of the Army Festival to make the relevant documents, so that the late Tang, five generations of Shazhou's historical face re-clear; military system, municipal system, Tuentian, Changhang horse and other relevant documents, so that various systems can be audited; The study of "13 years of accounting" in the West Wei Dynasty, such as the bad branch book, made many problems of the West Wei Jutian system to be discovered, and the "Dunhuang County Bad Branch Book" in Tang Tianbao County provided valuable materials for the study of such problems as Tang pre-Tang noise, rocking and so on. ^[5] "Private instruments" have deed series, social repost, accounts, books, division of goods documents, relics, etc. , including leased deeds, title deeds, loan deeds, sales deeds, employment deeds, etc. for the study of the Status of workers in the Tang Five And the early Song Dynasty, as well as ancestral relations, usury business issues, are first-hand information.

The monastic instrument is a branch of the official-private instrument, with more than 500 pieces. Such as the monk's body, the degree disc, the disc, the monk and the nun, the transfer experience, the pursuit of blessing, the color into the calendar, the object of the name and a variety of contracts, are a good material for the study of the political and economic structure of the Dunhuang Order.

Dunhuang's legacy also contains tens of thousands of volumes of twains, huis, suths (Kangju), dried, turtle, Turkic, Syrian, Sanskrit and other texts. It is a valuable material to study the history of these peoples, which has high ethnology value and international significance. ^[6]

In short, Dunhuang literature is famous for its extensive and valuable content, and promotes the research of history, archaeology, linguistics, ethnology, religion, literature, art, history, geography and history of science and technology in medieval China and Central Asia. Many countries in the world have corresponding research institutions and organizations in the study of Dunhuang's legacy, to form the 20th century international study - "Dunhuang" (Dunhuang Grotto art archaeology)

3.The channel of civilization transmission

In the course of the thousand-year development of the Hexi Corridor, various regimes, various nationalities, all kinds of interests intertwined, different production, lifestyle, different values, different races of human beings in this hot land you sing me on the scene, in the war, life, culture, coexistence to learn lessons from each other, learn from each other advanced social experience, and jointly create social values. The Hexi Corridor has been an important traffic route in the northwest since ancient times. ^[7] Two years (the first 121), the magnificent Han Wu emperor sent a general ho

to go sick out of the right, hit the Hunnu, so that the whole west of the river into the West Han map. On the basis of The West County and Beidi County, the addition of four counties in Hexi (Wuwei, Zhang Wei, Jiuquan, Dunhuang), han dynasty "Silk Road" through here to Central Asia, West Asia, is a golden channel in the history of cultural exchanges between China and the West, not only the golden channel, but also the famous rice grain silo, out of Lanzhou over Wuling, and then the ancient wave gorge to The Liangzhou (Wuwei) is a vast plain, since ancient times is a rich place. Around the mountains of the Hexi Corridor, the soil carried down by mountain rivers accumulates in front of the mountains, forming a subdion of the pre-mountain alluvial fan plains, which are flat, fertile soil and excellent irrigation conditions for water diversion, making it easy to develop and utilize. On the high mountains above 4,500 meters, there are rich permanent snow and prehistoric glaciers that melt during specific seasons each year and converge into the three inner water systems of the Shiyang River, the Black River and the Dredgriver, providing a constant stream of water resources for a large number of oasis in the area.^[8] Because of abundant irrigation, beets, sunflowers, wheat, hazelnuts, millet, corn, rice, sorghum, potatoes, hemp, rape are growing well. Lin Maoliangfeng, cattle and sheep herds, six animals flourish, hexi corridor has become the northwest region's main grain base and animal husbandry production. It is precisely because there is such a vital channel of the Hexi Corridor, the fate of the chaos will be the Central Plains civilization, the Central Plains culture led here, the Hexi Corridor has become an important sacred place for Chinese civilization. /b15>In the years of thousands of years of regime change and war, the Hexi Corridor has not been much affected by its remoteness. In Chang'an at that time, there was such a ballad: "Qin Zhongchuan, blood no wrist, only Liangzhou rely on the column view." Wuwei, Zhang Wei, Jiuquan and Dunhuang in the Hexi Corridor as relatively stable and calm places, a large number of people migrated here. Especially in Luoyang west and Guanzhong and other places, the people who go to the Hexi Corridor is endless. Historical records: Gansu Qin'an Guo Hao all the way west, in addition to following his disciples, there are extremely precious, several generations of family history. Guo Ho came to the horseshoe temple in the middle of the Hexi Corridor. In that age of stags, the Central Plains dynasty is undergoing subversive changes, chaos and killing has been inevitable. Heavy stacking, pine waves undulating, the mountain top year-round snow, the four seasons of the mountain flowing water in the Linsongyu Valley, for those who concentrate on learning, horseshoe temple is a place that can be practiced. Guo Ho "Mingqi group, special good history book", and many and Guo Ho like the west moved the family in the Hexi corridor to lay down the roots, no longer return to the East. They became the famous local surname, known as the "Hexiwan people". Guo Ho's popularity gradually attracted the attention of Shilin, young students have come to admire, Guo Hao and others become Guo Ho's disciples, open lectures, teach Chinese. Dunhuang Yugu people Song Fiber is also in the southern mountains of Jiuquan to study Confucian classics, began to preach preaching, carry forward the Chinese Confucian culture, the professor of students as many as 3,000 people, the scale is comparable to Confucius. After the fall of the Han Dynasty, the unrest and killing in the Central Plains caused a major blow to Chinese studies and Confucianism, but Hexi Confucianism was unique and extremely prosperous. Wuwei's Wen Temple is the second son of Shandong Qufu Kong Temple and Beijing Kong Temple of the country's third largest temple complex, legend has been first built in the pre-cool period, Is the Confucian culture in the Hexi Corridor spread and reproduction of the proof. Guo Wei in the Hexi Corridor Zhangxuan area of Linsongyu Valley away from the world's disputes, he passed Guo Ho to his own ideas, wrote down the "Spring and Autumn Ink Said" and "Filial Piety wrong latitude", for the later generations of Chinese learning to leave a root vein, the culture of Confucianism in the Hexi Corridor continued. Guo Wei under the door constantly have disciples to study, Guo Yu inherited the teacher Guo Hao's practice, in this quiet valley to the disciples preaching, teaching, demystifying, do their best to learn, so that they understand the true meaning of Confucianism. In addition to his studies, he also led his disciples to dig grottoes in Horseshoe Mountain. What they did not know was that this piece of grotto, originally built only for safety, would become an important Sacred Place of Buddhism in China in the not-so-distant future, as well as a witness to the intersection of the two major civilizations of Confucianism and Buddhism in the Hexi Corridor of

that era. 376 A.D. The former Qin dynasty monarch Yan Jianxi pre-jianxi march cool, hexi corridor attributed to the former Qin rule. In order to perfect the etiquette system of the former Qin Dynasty, the Confucian-minded Yan Jian let the local Taishou send 300 Hexi children to worship under Guo Wei's door, to study the etiquette system, spread the thought of saints. Jiuquan's Yu Jia, Ma Yan, Wuwei's Duan Chenggen, Yin Zhongda, Jincheng Zongqin, Zhao Lu and a large number of Confucians have also opened the museum. Hexi folk education springing up, the wind of learning is growing. Guo Wei gathered thousands of disciples under the door. In 400 A.D., Li Wei, then a keeper of Dunhuang, established the Western Cool Regime in Dunhuang, west of the Hexi Corridor. Following the Han Jin since the selection of talent system, set up education, advocate Confucianism, and even personally ask the people, the amount of officials. The style of style and governance, which flourished in the Western Cool Period, was unique in the regime that had been established at that time. The development of culture and education not only retains the traditional Confucian culture of the Central Plains, but also creates a large number of famous scholars. As the monarch's Li Wei personally visited, Corporal Li Xian, but also let Guo Wei's proud student Liu Wei moved.^[9]

4.Trade corridor

The economic prosperity of the Hexi Corridor is second only to Chang'an and Suhang. Hexi Corridor merchants in ancient times to hui merchants, Jin merchants, back business, Jiangsu and Zhejiang merchants in the majority. Wanli tea ceremony east Wuyi Mountain, Huangshan, Hubei and so on, through Chang'an, Taiyuan, Jinzhong, Hohhot, Yinchuan Central Guard into the Hexi Corridor and then through Xinjiang through Russia, the Middle East to the Mediterranean Sea, Wanli Silk Road east Suzhou, Hangzhou through Chang'an to Tianshui, Lanzhou into the Hexi Corridor through Xinjiang through the Middle East to the Mediterranean coast. There are herbs, leather, spices, jewelry, gemstones, etc. have to go through the Hexi Corridor for sale for exchange, and then into Chang'an. At that time, the Hexi Corridor countries business travel, economic development is at its peak. The Hexi Corridor was once the closest sub-financial center to Chang'an, the largest foreign trade trading center.^[10]

In the han Dynasty, for example, in order to promote exchanges between the Western Region and Chang'an, Han Wudi recruited a large number of low-status businessmen, using government-allocated goods, to the Western Region countries to do business. Most of these adventurous businessmen became rich businessmen, attracting more people to trade on the Silk Road, greatly promoting material and cultural exchanges between the Central Plains and the Western Region, while the Han Dynasty made huge profits in collecting tariffs.

Acknowledgements

Supported by “The Fundamental Research Funds for the Central Universities” Southwest Minzu University (2015SZYQN188).

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