

Mar Iazed-buzid, the Great Donor: Part 5D



Luminous Teaching
Stone of China

In 781 the beneficent Mar Iazed-buzid raised a Monument to commemorate the mission of the Luminous Religion in China, as well as his own part in its restoration. (See Supplement 24) The task of forming the characters of the Inscription and etching them into stone was granted to the young calligrapher Lu Yen. (See Supplement 25) The young Chinese calligrapher, who held a prestigious title but no office, and was quite likely unemployed at the time (he had been engaged formerly as a personnel manager of requisitioned labor on the east coast), yielded to his humble, careful task: to inscribe the

characters of his native language onto stone that was paid for by a Turkic benefactor in order to formulate a tract composed by a Persian father. He thereby created a document that would become, a millennium later, the single most valuable testament to the existence of the Luminous Religion in China.

On February 4, 781, (See Supplement 26) a Sunday during the patriarchate of the Great Catholicos Mar Timothy I (See Supplement 27)—five days after New Year in the second year of the Chien-chung period under Emperor Te-tsung and the last day of the Great Cold before Spring's beginning—the sacristan of the monastery, at the order of the abbot, summoned the congregation out of doors for the raising of the stone. (See Supplement 28) When the boards cracked the icy winter air, human chatter stilled, and churchmen from the monasteries of the four quarters took their places in ceremonial array. The distinguished abbot Ye-li led the elders: the country-bishops Mar Iazed-buzid, from the region northwest of Chang-an, Mar Sergius, from southwest of the capital, Mar Gabriel, head of the church of the two capitals, and the Persian father Ching-ching, who had written the long preface and mediocre verses that commemorate the diffusion of the Luminous Religion in the Middle Kingdom. (See Supplement 29) These and other gray presbyters were followed by the priests Ling-pao, Hsing-tung, and Sabran-Yeshu, who had aided in the raising of the Monument, and by the youths the deacon Adam, Mar Iazed-buzid's son, and the calligrapher Lu Yen. Perhaps among them also were the seventy other missionaries whose names were carved in the Stone: bishops in white turbans holding pastoral staves; priests in black turbans and cassocks; monks in tunics girded in leather and adorned only with a cross, their tonsured crowns covered with black turbans and in their hands the staves of the ascetic. (See Supplement 30)

When we read between the lines of the Syriac that commemorate Mar Iazed-buzid, we come to recognize I-ssu, and the story of the Asian mission that is written in the Inscription is

brought to completion for us. We see the distinguished presbyter Mar Iazed-buzid, kind and gracious, provisioning the orphans and the poor at the monastery for fifty days, just as he had provisioned imperial guests daily at the imperial table of the palace as the young and wealthy I-ssu. Each year he laid that table ready at all times with good, substantial food, as much for the stranger who came there as for the brothers who were appointed; the sick were given holy water to drink, and disciples were healed according to monastic custom – by touch and word, without medicines or drugs.

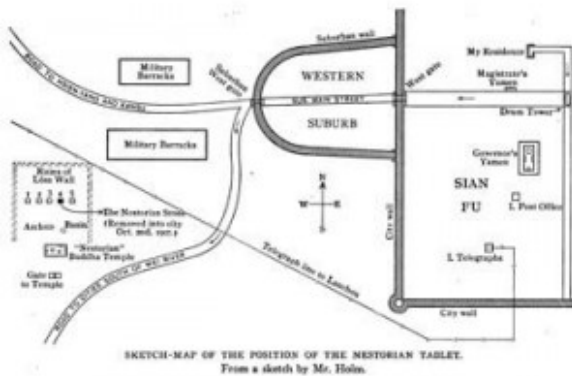
As the courtier I-ssu, Mar Iazed-buzid had been a man of great power and influence in civil and military affairs; (See Supplement 31) here at the monastery, among the white-robed scholars of the Luminous Religion, he wore the purple clerical robe. Mar Iazed-buzid had secured his fate in this transitory and conditional life by cultivating himself and awaiting his allotted time. Now he walked through the doors of the lovely pavilion to keep an appointment within the walled enclosure when the boards were struck at the hour of repast. The meals came from the kitchen cooked and served by the brothers; the wine stores in the pantry were emptied from their skins for the banquet table. Here there were no civil robes, no pendant badges of rank. Only rows of monks and churchmen, assembled silently at long tables on each side of the hall, before their simple meal of bread and vegetables. Novitiate brothers sat and ate together with their prestigious guests and with the ascetics, who had come from their separate cells away in the hills to the commons on this feast day. The abbot, too, sat with them in the assembly on this day. The hearts of the guests were purified. All annoyance was stilled. When the sacristan rose up to beat the board for evening office, black night had already enclosed the courtyard.

SUPPLEMENTS

Supplement 24:

The Original Location of the Monument Stone

There are two possibilities for the original location of the Monument Stone:



Position of the monument
before its removal in 1907

(1) the monastery at I-ning Ward where it stood for 500 years until the Danish explorer Frits Holm found it in 1907. (According to Dr. Kuwabara's report from the 1930s, which is reprinted in Saeki's book, the Buddhist monastery where the monument stood from 1625 to 1907 corresponds exactly to the old site of I-ning Ward of Chang-an; that is to say, the Buddhist monastery that Frits Holm visited in 1907 was the site of the 638 Ta-chin monastery at I-ning Ward.)



Postcard of Ta-
chin (Daqin)
Tower and
replica of the
monument stele

(2) at Wu-chun, the Ta-chin monastery on the slope of South Mountain in Chou-chih, where it is believed that I-ssu retired (The location of Wu-chun is not far from the spot where the Stone was unearthed in 1625 at one of the seven post towns that existed then between Chang-an and Chou-chih).

Supplement 25:
The Calligrapher Lu Yen



Sculpture of Lu Yen (755-805 CE) as the immortal Lu Dong Bin. By 892 CE his visage was carved into the Caves of Baishan, located in the Dazu region south of Chang-an (presentday Xian). The influence of the Persian Church of the East figures in the angel wings rising from his back and the solar cross on his chest. PHOTO Dale A. Johnson

Although Lu Yen's beautiful writing, even in the abnormal form of some of its characters, had been quoted as a model of good form in Chinese cursive style since the discovery of the Stone in 1625, the Chinese themselves record the name of Lu Hsiu-yen nowhere else among calligraphers. But if we accept the suggestion of more than one mystic sinologue, this same Lu Yen gained renown as a poet and calligrapher some years after the raising of the Monument and, as the Taoist founder of the Golden Elixir of Immortality Religion (*Chin-tan-chiao*), received, however partially, the knowledge that the Apostle

Thomas is said to have transmitted seven centuries before to the enlightened schools of China.

Supplement 26:

The Founding Date of the Monument



Luminou
s
Teachin
g Stone
of
China

February 4, 781, was the date according to the Old Style, or Julian, calendar. The Gregorian date was Sunday, February 8, 781.

Supplement 27:
The Discrepancy of Dating by Patriarchate



James Legge (1815-1897),
Congregationalist missionary to
China and first professor of
Chinese at Oxford University.

The Syriac of the Inscription says: *In the days of the Father of Fathers, Mar Hananishu, Catholicus, Patriarch*. No two authorities agree on the date of Hanan-Ishu's death, whether it was 778, 779, or 780. On the other hand, we are told by Dr. Wright and others that eight months elapsed between the death of Hanan-Ishu and the final election of his successor, Mar Timothy. If Hanan-Ishu died sometime in October or November of 780, the closest possible date to the date of the Inscription, the consecration of Mar Timothy could have been as late as May 781. The missionaries in China could not possibly have known of Hanan-Ishu's death at the end of 780, when the stone was finished and waiting for the day of unveiling.

James Legge, the distinguished nineteenth-century professor of Chinese language and literature at the University of Oxford, explained this discrepancy in a footnote to his translation of the Inscription:

This is an important note of time, and occasions some little difficulty. We know from the Bibliotheca Orientalis Clementino Vaticana of J. S. Assemani that this Hanan-Yeshu' was created Patriarch of the Nestorians at Baghdad in 774, and died in 778; whereas here is this monument erected in 781. But is not this discrepancy rather a proof of its genuineness? The news of the patriarch's death had not reached them at Chang-an. In fact, according to Assemani (vol. iii I, 347), the canon for communication between the more distant metropolitan sees and the patriarchate required the interchange of messages only once in six years.

Mar Timothy I, whose name has already appeared in our narrative, was elected Patriarch after Hananishu, serving from sometime in 779 or 780 to sometime in 820.

Supplement 28:

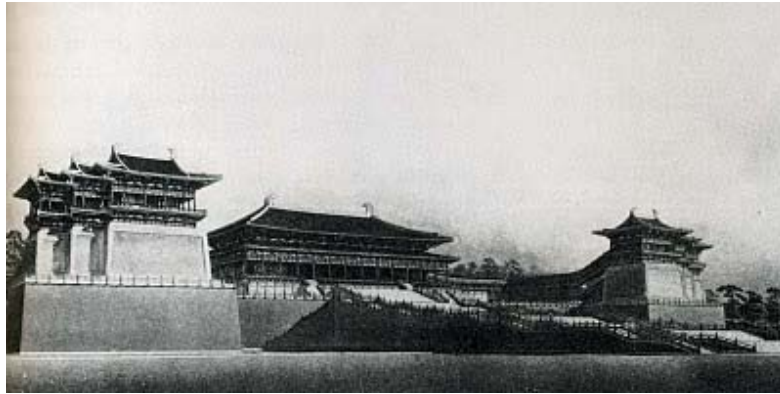
The Passing of Ko Tzu-i



Birthday
reception
for Duke
Kuo Tzu-i
Qing
Dynasty
porcelain
vase

In the same year as the unveiling, Ko Tzu-I (himself suspected by historians of being an adherent to the Luminous Religion) retired from office and passed away at the advanced age of 85, still clear-headed and respected. Though many tried to injure his character, none ever dared question his loyalty. His eight sons and seven sons-in-law all held high government offices, and, at the time of his death, three thousand of the family that had grown around him recognized him as their head.

Supplement 29:
The Imperial Office of Abbot Yeh-li



Hypothetical reconstruction of Hanyuan Hall at Daming Palace, where many state ceremonies were conducted.

The Chinese Inscription identifies Abbot Yeh-li as assistant supervisor of the erection of the tablet and "*t'ai-ch'ang-ch'ing* by examination, granted the purple clerical robe." This secular title is the common official designation for the office of Chamberlain for Ceremonials. He, a chief minister or chamberlain (*ch'ing*), passed the government examination to be Minister of the Court of Imperial Sacrifices and was ranked 3a, as I-ssu had been. The agency for which he was ranked, and in which he may have served, was one of the Nine Courts in the central government, and the foremost in prestige. The unofficial title of his office literally evokes his image as standard bearer and the imperial decoration of the sun, the moon, and the dragon.

The court was generally responsible for the conduct of major state sacrificial ceremonies according to the regulations prescribed by the Ministry of Rites. Through its several subordinate agencies, the Court of Imperial Sacrifices was responsible for the rite of ritual slaughter, especially at the Imperial Ancestral Temple and the imperial mausoleums. Through its four minor agencies, all staffed by state slaves, the court maintained the ceremonial implements of imperial sacrifice: *hu* battle gear captured in battle, treasures of good omen for display, the emperor's apparel, and all musical instruments, grains, and utensils.

All responsibility for the ritual and for the agents of imperial sacrifice – the provision of imperial fifes and drums and dancing, the provisions of living grains and animals to be sacrificed, the preparations for the imperial rites and their conduct at national altars and at the temples of the dynastic capital, all the forms of sacrificial divination (including the use of tortoise shells and the ancient divination text, the I-Ching) – were under the court. The court was also responsible for suggesting posthumous titles of emperors, such as those that appear in the preface and verses of the Inscription.

Supplement 30:
The Seventy



Seventy Syriac names in rows on the narrow sides of the stone with corresponding Chinese characters

Scholars till disagree on the significance of the catalogue of seventy names that cover the edge of the stone, but the East Syrian Bible, the Peshitta, records that Jesus appointed the same number.

Supplement 31:
A Note on the Imperial Office of Monastics



Tang
officials
ls
Artist
unknown

This is not unprecedented in Chinese history, especially during the Tang era; even among the monastic orders there were many instances of priests serving as soldiers or secular officials.

“Heaven Exists”



"'You have nothing to fear. There is nothing you can do wrong.' The message flooded me with a vast and crazy sensation of relief." PHOTO:

by Newsweek; Source: Buena Vista
Images-Getty Images

“Heaven exists though and it’s now kind of officially recognized by the mainstream media. . . Dr. Eben Alexander has taught at Harvard Medical School and has earned a strong reputation as a neurosurgeon. After a week in a coma during the fall of 2008, during which his neocortex [the conscious part of the brain] ceased to function, Alexander claims he experienced a life-changing visit to the afterlife, specifically heaven. So what exactly does heaven look like? Alexander says he first found himself floating above clouds before witnessing ‘transparent, shimmering beings arced across the sky, leaving long, streamer-like lines behind them.’

“‘You are loved and cherished, dearly, forever. You have nothing to fear. There is nothing you can do wrong,’ are the messages that Alexander heard from beings he encountered in the heavens. ‘There is no scientific explanation for the fact that while my body lay in coma, my mind—my conscious, inner self—was alive and well. While the neurons of my cortex were stunned to complete inactivity by the bacteria that had attacked them, my brain-free consciousness journeyed to another, larger dimension of the universe: a dimension I’d never dreamed existed and which the old, pre-coma me would have been more than happy to explain was a simple impossibility.’”

He’s from Harvard so it must be true—right?

[Read the entire article online on Dr. Mark Sircus’ Blog.](#)

Link and comment submitted by Robert Anderson

Mar Iazed-buzid, the Great Donor: Part 5C



Restoration by Robert MacGregor of the original silk painting of a missionary bishop of the Church of the East, discovered at Dunhuang in 1908 by Sir Aurel Stein in a cave sealed since 1036 CE.

When I-ssu put aside his cap of gauze and came to live under new vows, he bowed his head for Rabban to replace his official top knot with the tonsure of “wheel and crown.” Whether it was

in middle life or in old age, (See Supplement 14) after the period of probation, he must have served for some time as head priest of a city or large town, with several priests as his assistants, before he became Mar Iazed-buzid and was elevated to the dignity of country bishop, first by election of his future parishioners and then by confirmation with the laying on of hands, and only later could he have received his staff of office to become chorepiscopos of Khumdan (Chang-an).

As chorepiscopos, Mar Iazed-buzid was second only to metropolitan bishops in the rank of church dignitaries. His province at the time of the raising of the Monument extended north of the capital to the city of Ling-wu, the same northwest district of yellow clay and dust where he had once commanded an army. Mar Iazed-buzid employed clerks, readers, and deacons (among them, no doubt, his son) in numbers proportionate to the size of the several parishes in his ecclesiastical pasture and according to his own needs as governor of his province. (See Supplement 15) At that time he, like Mar Sergius, mentioned in the Inscription, had functions identical to those of Mar Gabriel, the archpriest in the capital, and all three exercised episcopal functions in the absence of a regular bishop. Each day Mar Iazed-buzid conducted the morning service, then followed his daily routine of civil duties in bearded state and in the black cloak and turban of his predecessors. With the responsibilities of a regular bishop, his office as chorepiscopos was of extreme importance and delicacy: he had to deal directly with the uneducated and illiterate.

Over a period of more than seven centuries – first in Egypt and Syria, then in Mesopotamia and Persia – countless men before I-ssu had put aside their noble birth or station and laid in their wealth to take on the religious life of service. (See Supplement 16) Not unlike his predecessors, and even superseding them, I-ssu had distributed his riches over the entire region of the Western Capital. (See Supplement 17) The

Inscription tells us that the mythic pheasant of five colors spread its wings (See Supplement 18) in flying eaves and roofs of colored tile when this generous patron of the Luminous School enlarged the worship halls and ornamented walls and galleries to restore the old monasteries with the noble adornments of their former condition. (See Supplement 19) In our own time the monasteries are all in ruins or simply erased from the face of the earth, but we may partially remember their images in the images of others preserved for us in ancient journals: the Pearl Tower built by men of Ta-chin in Szechuan province at its capital of Cheng-tu, where, a medieval passage tells us, the ten rooms of the gate tower all had blinds made of strings of pearl and blue jade; (See Supplement 20) the tiles of the temple at Wu-chun, "dazzling in the golden rays of evening"; (See Supplement 21) the splendor of I-ning monastery, whose buildings "shone forth like the light of the sun"; the vermillion tablets that hung high in the air above the monastery gates inscribed with Dragon-writing in kingfisher green; (See Supplement 22) the faithful portraits of the sacred emperors copied on the walls of the monastery at I-ning to "confer great blessing" and "illuminate the church." (See Supplement 23)



Original silk painting of a missionary bishop of the Church of the East, discovered at Dunhuang in 1908 by Sir Aurel Stein in a cave sealed since 1036 CE.

< [PART 5D: IN THE LIGHT OF THE SETTING SUN](#) >

SUPPLEMENTS

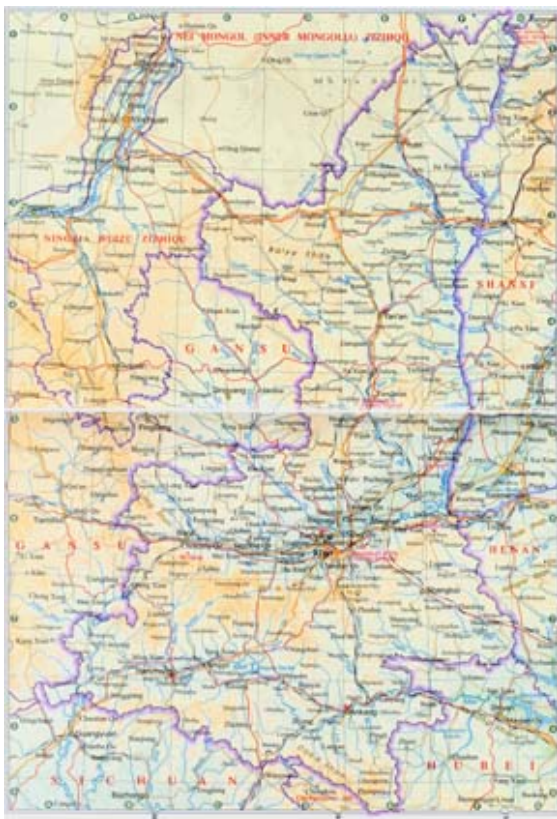
Supplement 14:

The Office of the Ascetic



Ascetics could be solitary brethren who lived in a monastery or else bishops and metropolitans.

Supplement 15: The Religious Provinces



Map of modern province of

Shensi (Shaanxi) outlined
in purple.

What are called dioceses in the West were called provinces in the Church of the East.

To Professor Saeki it seems that if Mar Iazed-buzid were chorepiscopus of Khumdan (Chang-an), he must have been bishop of the northwestern portion of the modern Chinese province of Shensi. If we accept this determination of Professor Saeki, the size of Mar Iazed-buzid's province was great.

Mar Sergius, listed among the seventy, must have been chorepiscopus of the southeastern portion, according to Professor Saeki. In the southeast of Shensi, in what was Mar Sergius's province, is the temple dedicated to the originator of the Golden Elixir of Immortality religion, Lu Yen. This temple is commonly known as the "Monastery of the Purple Door." In the eighth century, it might have been a temple of the Luminous Religion and Lu Yen its consociate.

Supplement 16:

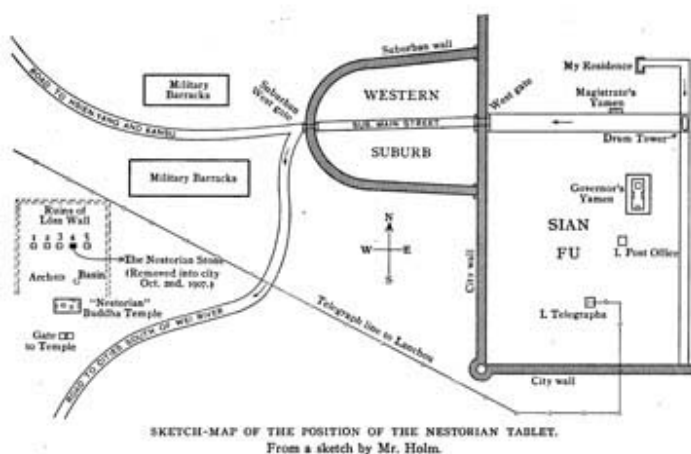
The Religious Candidate



It was both noteworthy and commonplace for a monk to make large gifts to the monastery upon entering it and to bequeath to the monastery all his inheritance of the house of his fathers.

Supplement 17:

The Ta-chin Monasteries of Tang



Position of the monument before
its removal in 1907

Tang city annals record the locations of several Ta-chin monasteries up to I-ssu's time. The earliest monastery of the Luminous Religion of Ta-chin in Tang times stood two blocks west of the imperial palace at Chang-an, on the northeast corner of I-ning Ward, not far from the place where the Monument was resurrected in modern times and remained until the beginning of this century. The city wards (*fang*) were large rectangular blocks of buildings east and west of the Imperial City of Chang-an, divided by cross streets into four parts. The wards themselves were spaces between the streets. I-ning ("Righteousness Repose") Ward was in the extreme west of the city, two streets down from the imperial palace. The monastery seems to have been in the northeast angle of the cross formed by the two main streets. Moule, in 1930, says: "It ought to be possible to identify the site within a few yards, but I am not aware that this has yet been done." City records of the time referred to it as a "foreign monastery of

Persia." The founding of another Persian monastery at Chang-an, this one for Manichees or Mazdeans, was recorded in 631. Emperor Tai-tsung built the monastery in I-ning Ward for the sturdy Persian "monk of great virtue" A-lo-pen in 638. At the end of the next century it was also the home of the monk Ching-ching, translator of books and in 781 the author of the monument Inscription that commemorates the emperor, the monk, and the erection of the monastery itself.

According to an old tradition, the monastery at Wu-chun was formed by a company of five brethren who partook of the Immortals' food and from whom a new brotherhood arose. Another old tradition has it that Emperor Tai-tsung, who welcomed Rabban A-lo-pen in 635, built the White Tower of the Ta-chin temple on the grounds adjacent to Wu-chun. If these traditions are true, the monastery at Wu-chun was connected to the western lands from very early times and must have been built around the same time as the first monastery in I-ning Ward, perhaps earlier than those at Loyang and Ling-wu. In 1444 the Ta-chin monastery near Wu-chun was in a place called the village of Ta-ku in the Yu-hsien section of the district of Chou-chih. According to the epitaph still in existence there in 1932, this same monastery had been called the Ta-chin-ssu ever since the Tang dynasty. There is no longer any trace of the Tang village of Wu-chu. The tower is called *Chen-hsien-pao-ta* ("Guarding Immortals' Treasure Tower").

The tenth paragraph of the Inscription tells us that the decrees of Emperor Kao-tsung (650–683) caused monasteries of the Luminous Religion "to be founded in every prefecture." In 627 Kao-tsung's father, Tai-tsung, had divided the whole empire into ten prefectures (*shih tao*). This imperial favor had already been granted to the Buddhists for many years under Tai-tsung's reign. In 666, the Taoists received this privilege for the first time under the reign of Kao-tsung. Under Kao-tsung, it says the "True Religion gained the proper elegance and finish" and the Law of the Luminous Religion spread

throughout the ten prefectures. Annals also record that in 677 the king of Persia, Pi-lu, made a request to build a Persian monastery in the Li-chuan Ward. (In 708, during the unstable and embarrassingly intriguing period of imperial strife during the Ching-lung years, AD 707–710, the building was moved to Pu-cheng Ward.) There is reference to a Ta-chin monastery being built in the city of Chaun-chou in Min during the sixth year of Hsuan-tsung's reign, which may indicate either 718 or 747, depending on whether the reference is to the sixth year of the first period of his reign or the second period. (The same monastery was called the Shui-lu monastery in 1638.) Sometime before the An Lu-shan rebellion in 755, a monastery was also built in the northwest at Ling-wu.

Sometime after 638 there was a monastery built in Hsiu-shan Ward of the eastern capital of Loyang (called "Sarag" in the Inscription), one other than the Persian Zoroastrian or Manichean temple already there, and another in Cheng-tu, capital of Szechuan, in the south.

Supplement 18:

The Pheasant Spreads Its Wings



Chinese or
golden
pheasant

Professor Legge points out that the phrase "till they appeared like pheasants on the wing" is a direct quote from the ancient *Shih Ching*, a narrative poem on the completion of a palace titled "Sze Kan" (Part II, Book iv, ode v, verse 4).

Supplement 19:

The Restoration of the Monasteries at Ling-wu and Wu-chun



Emperor Tai-tsung (Taizong)
Color on silk from hanging
scroll

The Inscription also tells us that Emperor Su-tsung (756–762), under whom I-ssu served as a general and palace director, restored the monasteries at Ling-wu and Wu-chun. Su-tsung must have rebuilt the monasteries at Ling-wu and Wu-chun following the rebellion, soon after he entered the capital, because the Inscription says the God of Spirit *continued* to assist Su-

tsung after the two monasteries were rebuilt and his reign began anew. The monastery at Wu-chun, where I-ssu's influence became strong, seems to have been the center of all the four monasteries located in or near the western capital by I-ssu's time. Wu-chun literally means "five prefectures" and is the proper name of a place within the district of Chou-chih. During the reign of Emperor Hsuan-tsung, the monastery at Wu-chun was destroyed by an earthquake. It exceeded in grandeur and rank the monastery at Ling-wu and was in fact the model for rebuilding Ling-wu. It was said that the White Tower, and the monastery itself, were originally built in accordance with the imperial order of Tai-tsung (627–649), patron of the first missionary of the Luminous Religion, Rabban A-lo-pen. According to the Inscription, the emperor made the monastery at Ling-wu "equal to" the grand monastery that already existed at Wu-chun. I-ssu might have been the overseer of this imperial work, whether after an early retirement to monastic life or while still in government service.

Supplement 20:

The Stone Bamboo Shoots



The poet Tu Fu.
Anonymous artist's
conception.

The poet Tu Fu (712–770) wrote a poem on the stone bamboo-sprouts at Cheng-tu (*Poetical Works of Tu Fu*, vol. 7). The verses by Tu Fu do not mention the monasteries themselves, but the commentary on the verses does. All the medieval commentaries on Tu Fu's poem were notes on the single line: "When a heavy rain falls people often find *she-she*."

The stone bamboo-sprouts were a pair of stone pillars outside the west gate of Cheng-tu. In 1930 it was reported that the bamboo-sprouts were still there. The north one was 16 feet high and 9 feet around; the south one, 13 feet high and 12 feet around. On the site where the stone bamboo-sprouts stood, the stone that once belonged to the attached pavilion also remained. In Tu Fu's time, whenever it rained, people picked up pearls, gold, blue jade, and other rare things (*she-she*). Some of the small pearls there, with the appearance of greenish-yellow millet, had lobes in them through which silk thread might be passed.

The Sung scholar Wu Tseng (960–1127), who recorded and corrected other earlier scholars, tells us that long ago foreigners came to this place and built a monastery named Ta-chin monastery, whose gate tower had ten rooms, every one of which had a blind made of strings of pearls, blue jade, and white gems; later, he said, the tower was broken to pieces and fell to the ground. The scholar explains that what the people called the stone bamboo-sprouts were not the Pearl Tower itself but that the tower was built very close to the site where the stone bamboo-sprouts stood. Wu Tseng's article concludes: "It is said the Kingdom of Ta-chin produces precious stones like jasper, pearls, and night-shining stones. From this place the water canal-way leads to Yung-chang-chun, I-chou of Shu province, where many rare things are produced;

that is why this monastery was built by the people who came from the Kingdom of Ta-chin. But the scholar Tu Tien, quoting from a book called *Yu-yang-tsa-tu*, said that the city of Shao-cheng in Shu province was beautifully decorated with gold, gems, pearls, and blue jade, and that General Huan Wen got angry at such luxurious decorations and burned down the city so that the people would have nothing more to do with the Ta-chin people. But what Tu Tien said was entirely wrong."

Supplement 21:

The Tiles of Wu-chun Temple



Buildings with traditional
imperial yellow roof tiles

General Yang Yung-I, in a poem written in 1200 upon the occasion of his visit to the Wu-chun temple, described the tiles of the temple at Chou-chih in this way.

Supplement 22:

The Dragon Writing on the Monastery Gates



Emperor
Hsuan-
tsung.
Tang
Dynasty;
source
unknown.

The twelfth and thirteenth paragraphs of the Inscription establish the later reign of Hsuan-tsung (745–755) as the time when the Luminous Religion began to become clearly again a state-protected religion. In these paragraphs it is reported that in 744 Emperor Hsuan-tsung himself composed the official monastery names that appeared on the monastery gates, and the front-tablets bore the inscription in the emperor's own handwriting. The official, or monastery, name of the Ta-chin monastery at I-ning Ward, *Ta-chin-ssu*, originated in 745, although the monastery had been built in 638. Prior to 745, it

had been known simply as the Persian monastery. According to Professor Saeki, nearly every monastery had a “mountain title” (such-and-such *shen*) and a “monastery name” (such-and-such *ssu*) as every Buddhist monastery did. Although Saeki was not able to ascertain any of the mountain titles, the fact that the monasteries of the Luminous Religion had a monastery name (-*ssu*) indicates that the church was a state church under imperial patronage.

Supplement 23:

The Imperial Portraits at the Monastery of I-ning Ward



Emperor
Tai-
tsung
(Taizong
) Color
on silk
from
hanging
scroll

Sometime during the first two years of Hsuan-tsung's later reign (742–743), he decreed that the likenesses of the five sacred emperors were to be placed in the original monastery of I-ning Ward at the capital as a mark of favor, along with gifts of silk. His wording of the Inscription suggests that the adherents of the Luminous Religion could from this time on expect the protection of the emperor's bow and sword.

The eighth paragraph of the Inscription records that the monastery at I-ning Ward was adorned with the portrait of the reigning emperor, Tai-tsung. Immediately after the monastery was built in 638, officials were ordered to take a faithful portrait of the emperor and have it copied on the walls of the monastery “in variegated colors” and “with dazzling splendor.” That the monastery was built and supported by the government is indicated by the force of the term “attached to it” and its official name: *Ta-chin-ssu*.

“Answer the Call”: A Poem



Whence cometh the Source
Of all that is . . . the Driving Force,
The impetus for life here on Earth
Eternal or a time 'til the Self knows its worth?
Sift through the years . . . millenniums of time.
Search and seek and you shall find

The Light that shines . . . the path . . . the way
To Enlightenment . . . and so we pray
For the strength and fortitude . . . eyes open wide.
Look to the Light that emits from inside.
Know the Truth, for it shall bring
The promise of Eternity . . . the coming of Spring.
So open your heart . . . open it wide.
Release all the love secreted inside.
Answer the Call.
Share it with All.

diana carragher
9/12

Mar Iazed-buzid, the Great Donor: Part 5B



Zhongnan Mountain, south of Chang-an (Xian)

I-ssu, married to both a worldly church and a dissipating empire, traveled the 130 *li* across the fertile plain between Chang-an and South Mountain at least once – when he sought retreat at the monastery of Wu-chun. (See Supplement 8) On this plain in 617, the founder of Tang gained his foothold to march on the capital with his son, who later became Tai-tsung. A-lo-pen in 635 and Bishop Cyriacus in 732 might have passed through this same western district on their way to the capital. (See Supplement 9) Now I-ssu was crossing the field again, but his way led away from the capital, toward the monastery at Wu-chun. Perhaps, as he approached South Mountain in his tall official carriage, he had already developed the understanding that the world is only a place for redemption and that the Church is its vehicle. From the valley road, he would have seen the towers of the Ta-chin monastery and of the famous temple of Lao-tzu. In the same neighborhood, they were separated only by the small walled village of Wu-chun. (See Supplement 10) The Taoist tower rose up tall at the foot of South Mountain. To the west, and further up the slope, on the heights of a precipice, the Ta-chin temple stood, (See Supplement 11) overshadowed by cedar forests, beneath the line

of pines. (See Supplement 12) Around it were hills, deep dark green, covered with flowers and trees and barley grain growing on the mountainside. From there, where peasants came to draw water from the springs, the grand snow-born rivers and little streamlets all flowed north, toward the capital, to join the waters of the Wei. An inspired visitor of the tenth century tells us that the Ta-chin temple, seen through the evening air, seems to take the shape of a mountain deer, its hind legs resting on the cliff above as it bends to drink the clear water below. As I-ssu rode up precipitous heights along the mountain paths, past Lao-tzu Temple and through town, he could see to the north the distant, high walls of Chang-an and below him a gentle ocean of fields and farms, spacious and calm: a fertile plain full of peasant villages, with silkworms feeding in the mulberry groves and, only a few *li* away, bamboo growing along the river in the Imperial Garden of Chou-chin. One of these images – the deer, the landscape, or the past – might have entered the mind of I-ssu as he passed.

If I-ssu had received his bishop's staff while he was still in service to the emperor, he might have made this same trip many times, and even come to live at Wu-chun with his wife and son, somewhere past the cells of the solitaries, in the outer circle of the monastery that had grown like a little village around the central temple and coenobium, and there built a modest home where he and his wife could raise their son for the priesthood. (See Supplement 13) If not, then it might have been that I-ssu made this trip only once, when as a solitary dweller he retired and sought rest.

< [PART 5C: IN THE LIGHT OF THE SETTING SUN](#) >

SUPPLEMENTS

Supplement 8:

The Religious Retreat of Mar Iazed-buzid



Dr. P.Y.
Saeki

With Professor Saeki, we assume, for the sake of circumstance, that I-ssu passed his last years cloistered here at this monastery in the neighborhood of the Four Forts, the Chang-an suburb frequented by Turkic and Indian mercenaries like those who had inhabited I-ssu's youth.

Supplement 9:

The Western District of Chou-chih



Tang Dynasty Uighur Khagan

The name Chou-chih (*chou*, mountain-bend, and *chih*, river-bend) describe a town that occupied the headland of the delta formed by the Wei-ho and Tsao-ho Rivers, noted from early times for its beautiful scenery.

Since the outbreak of the rebellion in 755, the western district of the Imperial City was an important strategic point in the defense of the capital. Chou-chih was made the outpost headquarters of the imperial army for 26 years (758–784). During these years there was no civilian life in the city, and the army left the town in ruins for many years thereafter. Chou-chih was a military town when the Monument was erected.

In 781 the district of Chou-chih was occupied by foreign mercenaries; among the soldiers were Turkic, Uighur, and Persian adherents of the Luminous Religion, Mongols, and Indians. The mercenary army, known as the Shen-tse (God-grant-strategem") army, was outposted in the western frontier of the capital. The entire southern suburb of Chang-an was filled with Tibetans and I-ssu's old comrades in arms, the Uighurs or *hui ho*, now the affluent *nouveau riche* at the capital.

Supplement 10:

The Monastic Village of Wu-chun



Postcard of Ta-chin (Daqin)
Tower and replica of the
monument stele

The Ta-chin temple at this location, which stood only one *li* from the village, might have been the center of the four monasteries mentioned in the Inscription. In 1444 another village, called Ta-ku, grew up around the temple. Not far from present-day Sian (once ancient Chang-an), the grounds that once surrounded the ancient temple presently hold an old town. The monastic village of Wu-chun is no more.

Supplement 11:
The Taoist Mecca of Chou-chih



Entrance to the Louguantai
Taoist temple today

The district of Chou-chih was the Taoist Mecca, where Taoists and Christians came into closest physical contact. Here were the great temple of Lao-tzu and the house of Yin Hsi, where Lao-tzu is supposed to have spoken his last words of instruction.

Supplement 12:
The Monastery Tower



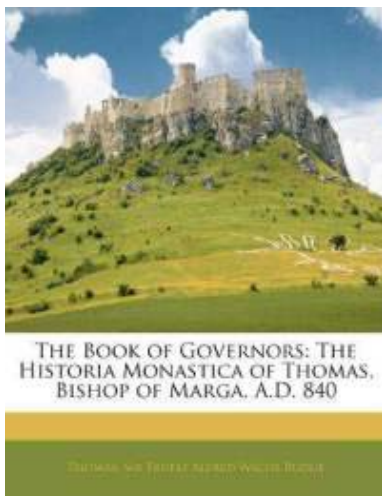
View of Ta-chin (Daqin)
temple pagoda

Within the premises of the temple ground was the Guarding

Immortals' Treasure Tower (*Chen-hsien-pao-ta*), the White Tower of the temple, which was reported by Japanese scholars to be still standing in 1932. East of what once was the monastery, about 40 feet from the modern village, the eight-cornered tower of seven stories stood 70–80 feet high.

Supplement 13:

A Picture of the Monastic Village of Wu-chun



Front cover of 2010
Nabu Press edition
of The Book of

Governors, a monastic history written by a monk of Beth Abhe, Thomas of Marga, in the first half of the 9th century A.D. The actual title of Thomas' book is The Book of Excellent Histories and Stories Concerning the Holy Men and Monks who Lived, Generation after Generation, in the Holy Monastery of Beth Abhe. The monastery of Beth Abhe, located northeast of Mosul, was founded at the end of the 6th century A.D. and became an important center for education and missionary work for the several hundred years of its existence. Thomas gives a detailed history of the remarkable members of this community during the first 300 years of its

existence as well as narratives of important events in the history of the Church of the East during this period.

The monastery of Beth Abhe had been founded as a result of the confusion following a reform in western Persia in the year 484 that disallowed monastic marriage. Before the reform we have from fifth-century Persia the picture of at least one monastic settlement as a village in the mountains where monks and nuns lived together and raised families with children. One hundred years later, celibacy was enforced. By 628 a strict celibacy rule was in place.

Perhaps, as the founder of Beth Abhe had done in 570, the founder of the Chinese mission, A-lo-pen, continued the older rule in the Chinese missions when he arrived in 635, and now, in the eighth century, I-ssu was still allowed to live as presbyter in such a monastic village, where a priest might marry and those who took a monastic vow could obtain a dispensation to leave monastic life without disgrace or difficulty.

If anything can be known about the layout of the monastic village at Wu-chun, it is that it followed the tradition of Persia. If the Wu-chun monastery was modeled after the famous Persian monastery at Beth Abhe, from which China's metropolitans, and perhaps all its missionaries, had been sent, it looked as follows:

For 80 monks, a worship hall or temple 70 feet by 50 feet and, gathered close around it, the other buildings: a kitchen attended to and cleaned by those assigned to it on a weekly basis, and near the kitchen, the butler's pantry where those who set tables retrieved their supplies, a wine cellar where wine was stored in skins, and other domestic offices; a

refectory; the common-room where brethren sat and ate together and on feast days were joined by the ascetics who lived in separate cells; a library; a guest chamber reserved for the entertainment of strangers; a special cell reserved for the abbot; common sleeping accommodations for novice brothers; and , near the gate, an apartment for the porter. The large garden of the community at Beth Abhe included groves of fruit trees.

The wide monastic dwelling, including the inner and outer cells, was commonly referred to as a village. The cells of monks and ascetics were situated rather far off from the main body of monastic buildings.

“Indigenous Gathering in New Mexico”



Mayan Calendar Medallion. PHOTO:
sacredreconnections.com

A commentary on the recent gathering of indigenous peoples in New Mexico includes some interesting statements on ancient Mayan knowledge of the Sun in the message given at the

conference by the Mayan teacher Ac Tah of Yucatan.

< [Read the article "Indigenous Gathering in New Mexico" by Mona Delfino online at sacredreconnections.com.](#) >

Link submitted by Dr. Tom Lee

Mar Iazed-buzid, the Great Donor: Part 5A



PART 5: IN THE LIGHT OF THE SETTING SUN

*. . . He distributed his rewards and gifts,
laying up nothing in his own house.*

*He made offering of the crystal granted him by the Emperor;
he dedicated the cloth of gold granted him when he retired and
sought rest.*

He restored some of the old monasteries to their former

condition;
in others he enlarged the worship halls,
elevating and ornamenting their corridors and walls;
roofs and flying eaves with colored tiles
appeared like pheasants on the wing.
He exerted himself beyond measure for the Luminous School;
making benevolence his rule, he dispersed his wealth.
Every year he assembled monks from the monasteries of the four
quarters;
the hungry came and were fed;
the cold came and were clothed;
he healed the sick and raised them up;
he buried the dead and laid them to rest. . . .



Bodhisattva leading a woman
to the Pure Land, incense
burner in his right hand,
lotus flower in his left

hand. Tang era color on
silk discovered at Dunhuang
in the "100 Buddha Cave."

After the years of rebellion, half the people had vanished, turned to soldiers' ghosts; the others had risen up and migrated south, leaving whole regions uninhabited. Landed property moved into new hands. Statesmen paid lip service to restoration, but within a few years the government was forced to begin feeling its way toward new institutions. In his deteriorated empire, Emperor Tai-tsung (763–779) now continued, and even embellished, the religious avocation of his ancestral house: He constructed new Buddhist temples and reached new heights in support of Buddhist practice. When the emperor tied Tang government more closely than ever to the affairs of the Buddhist temple, the champions of secular morality began to criticize him for his spiritual leanings. Later, in 781, when a formidable rebellion broke out in Chih-li, after the new emperor, Te-tsung (779–805), wisely refused to be bound by the promises his grandfather, Su-tsung, had made, I-ssu had been retired from military service for many years and did not help to put it down. (See Supplement 1)

In the West, Mar Timothy sat as patriarch in the caliph's new capital of Baghdad, (See Supplement 2) the head of one of the richest and most influential communities in the Islamic Empire. (See Supplement 3) The office of patriarch had become an important position in the central administration, sometimes through favor with the caliphs themselves, (See Supplement 4) and sometimes through bribery and gifts. (See Supplement 5) In 781, when the Church was reaching its farthest limits of extension into Asia, (See Supplement 6) the patriarch was beginning to look like a civil servant, sometimes sent on diplomatic missions to Constantinople or to Rome, and the Church was growing more ostentatious and worldly from within. (See Supplement 7)

< [PART 5B: IN THE LIGHT OF THE SETTING SUN](#) >

SUPPLEMENTS

Supplement 1:

The Selfless Emperor Te-tsung



Emperor Te-tsung
(Dezong)

Jealousies among the suppressors of the civil war created a new uprising that caused the emperor to flee in terror. Te-tsung, an amiable but weak monarch, in his last acts, showed he had thoughts of ruling well and wisely. Throughout his reign, he had made nothing for himself by his reforms, and when he died, his property consisted of nothing but a few books.

Supplement 2:

The New Patriarchate of Baghdad



Abbasid Baghdad was a walled, fortified city, set among an extensive network of canals. Artwork: spl

In the time of the patriarch Hanan-Ishu, who preceded Timothy I, the patriarchate had been transferred fifteen miles upriver from Seleucia and Ctesiphon, a metropolis then falling into decay, to Baghdad, the flourishing new capital of the Muslim Commanders of the Faithful.

In 747, Abu'l Abbas as-Saffrah, an uncle of Muhammad, had opened the Abbasid dynasty when he raised the black standard of revolt in eastern Persia and two years later pronounced the traditional homily in the mosque at Kufa to become caliph. It is said that he, though an Arab, revived Persian customs and planted the post of vizier (first minister) in a Persian family descended from a high priest of the Buddhist monastery No Bahar near Balkh.

In 775, after the Abbasid caliphs had discarded the old Sassanid metropolis of Seleucia-Ctesiphon and built their own new capital, Patriarch Hanan-Ishu II (774–779?) considered it expedient to move the patriarchate to that city while still reserving the old patriarchal title of Seleucia-Ctesiphon.

Supplement 3:
The New Church Community



Nestorian priests in procession Detail
of 7th- or 8th-century wall painting
from the caves of Bezelik

Members of the community were accepted for their wealth and power and praised for their business ability. They were accounted the great teachers of Baghdad, the masters of languages; their physicians found their way to the palaces of the caliphs through efficient and honest medical service; individuals among them gained position, wealth, and fame. At the peak of their church's history, they were tempted even to claim full rights of equality with their Muslim fellow-citizens.

Although in times of religious toleration the Church flourished, religion, and nationality had always been closely allied. The old pre-Islamic conviction that to be Persian one

must be Zoroastrian now came to be replaced by the notion that to be Persian one must be Muslim. The restless energy of the monks, who were prone to wander, directed itself out of the cramping confines of the caliphate into those regions of the East where they felt free and were gladly received.

Supplement 4:

Mar Timothy I and the Caliph of Baghdad



Caliph Harun al-Rashid 8th-
or 9th-century Bronze chess
piece from Central Asia

By 781 Mar Timothy I, the patriarch of the Church of the East, had become a favored friend of the caliph of Baghdad, Harun al-Rashid, the monarch made fabulous in the Arabian tales of the *Thousand Nights and a Night*.

Supplement 5:

The Clever Succession of Timothy I



Timothy I of
Baghdad Unknown
artist

It is reported that Hanan-Ishu died in October or November of 778, 779, or 780, and that Timothy was installed as patriarch eight months later.

At his election, Timothy laid at the disposal of his electors heavy sacks to be opened after his success—presumably full of money; when he succeeded to the patriarchate and his supporters opened the sacks, they found them full of stones. When their understandable displeasure reached his ears, Timothy defended himself by retorting: “The priesthood is not to be purchased for money.” The cleverness and perspicacity of Timothy’s ruse, no doubt designed to humiliate the gross expectation of his perverted electors, has since been interpreted as mere trickery and fraud.

The Book of Governors, a monastic history of the Oriental Church written in 840 by a member of the once-renowned but by then already decaying monastery of Beth Abhe, is one of the earliest documents to suggest that Timothy’s possession of the patriarchate was fraudulent. The author says: “And when

Timothy saw the face of every man fixed upon our Mar Isho-yabh, he advised him secretly when they were alone together and said to him, 'Thou art an old man, and thou art not able to stand up and meet the attacks of the envious, Ephraim of Elam, Joseph the son of Mari, and other opponents; but do thou excuse thyself, and become one of the supporters, and I will make thee Metropolitan of Adiabene'; and to speak briefly, Timothy was appointed catholicos and patriarch, and was proclaimed among the heads of the fathers" (vol. II, p. 383). After a few days, because Mar Maran-'ammeh, metropolitan of Arbela, had died, Timothy appointed and proclaimed Mar Isho-yabh to be bishop of the Church of Adiabene and metropolitan of all his countries.

A fuller account of Timothy's succession, which further suggests that Timothy made fraudulent bribes, is given by Bar-Hebraeus in his ecclesiastical chronicles. (The account is reproduced in a footnote in the English version of the *Book of Governors*.) Bar-Hebraeus mentions that Isho bar-Non, Timothy's own successor, maintained a controversy with him during Timothy's time in office and played on his name (Timotheos), calling him "Talematheos" or "God-reviler."

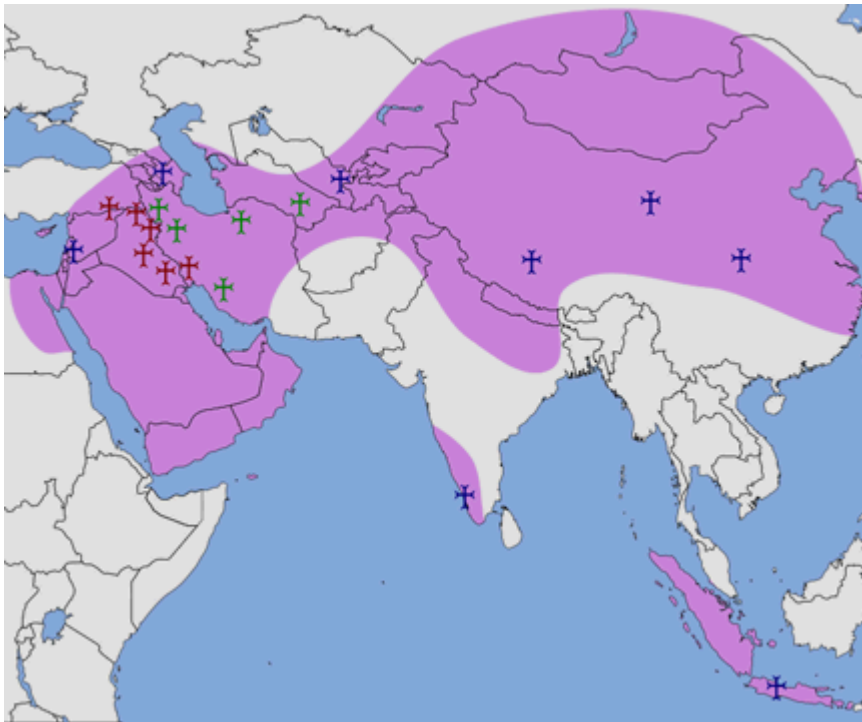
Dr. William Wright, following the line of thought laid out in the *Book of Governors*, explains in his "A Short History of Syriac Literature" that Timothy got himself appointed catholicos through trickery and against much opposition about eight months after the death of Hanan-Ishu II when a formidable opponent elected by a separate Baghdad synod died suddenly. Even after Mar Timothy's succession, Wright says, opposition continued; other synods in Baghdad and in cities further east attempted at least twice to excommunicate Timothy.

Only the modern historian Robin Waterfield exonerates Catholicos Timothy, however slightly. He tells us: "Patriarch Timothy can be said to typify a Persian Church leader of his time. He was extremely worldly and not above giving or taking

a bribe. Although he showed small signs of spirituality, he was zealous for the well-being and good name of the Church, which he administered very efficiently.”

Supplement 6:

The Outreach of Timothy I

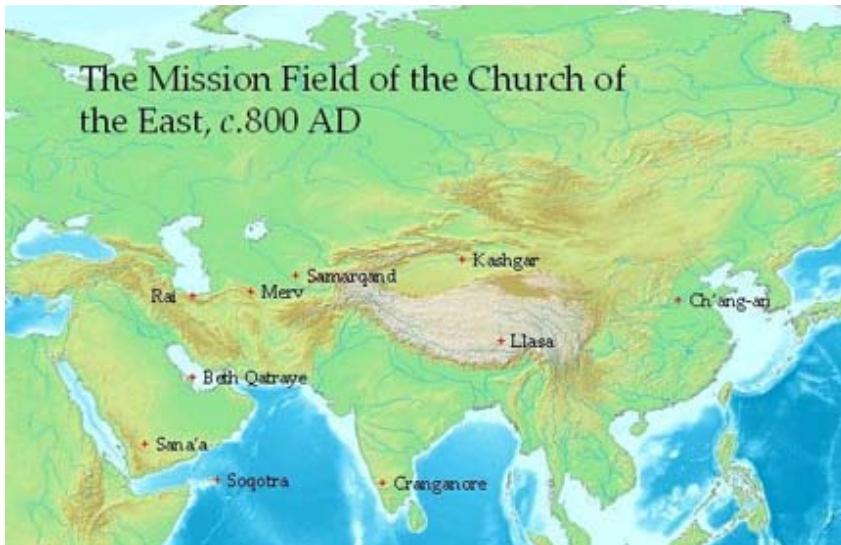


Map of Church of the East metropolitan provinces during the middle ages: red cross indicates Mesopotamia, green cross indicates Persia, blue cross indicates later expansions, violet cross indicates area of missionary activities. Artist: Rafy

This great outreach was made under Catholicos Timothy I by monks from the monastery at Beth Abhe. In 781, about the same time that the principality of Kashkar became Christian, Timothy wrote that “another Turkish ruler” had become Christian, and he mentions both the consecration of a bishop for Tibet and missionary journeys to India and China.

Supplement 7:

A Note on the Corruption of the Church of the East



Church of the East Exterior Provinces
Artist D.J. Wilms

As early as the latter part of the eighth century, there were reports of corruption in church matters; later, in the end, the elements of decay set in with disastrous consequences.

Steamboat Healing Center
Welcomes Back Michael
Limacher



Michael Limacher (artist unknown)

October 2012: For a very limited time energy/huna healer Michael Limacher will be available for sessions at Steamboat Hot Springs Healing Center.

Michael has studied with many renowned masters and has over thirty years experience in energy healing. His reputation for facilitating spontaneous healing is renowned around the world. His energy work is powerful and result oriented.

Michael has been a regular guest therapist/healer and instructor at Steamboat for over ten years; however, we are limited to only two visits per year so don't miss this rare and wonderful opportunity.

To learn more about Michael, visit his web site www.threecircle.org.

Mar Iazed-buzid, the Great Donor: Part 4D



Pleasures of the Tang Court by Zhang Xuan

If we were to approach the life of I-ssu in a more subjunctive mood, is it possible to imagine that his life did not develop a pattern resonant with the court circles that fashioned it, a life like the life of all nobles, charmed with the symmetry of the solar year? Would we not have seen him among the throng, fashionably celebrating new weather on the day of Spring Festival, in the clear brightness after the equinox, when everyone went out walking in their best clothes and picnicked in the open air on some bend of the Crooked River in Chang-an Park, where many of gracious demeanor, men and women, with fine-grained skin and well-proportioned bones and flesh, gathered dazzling at the water's edge, their garments of embroidered silk gauze reflecting light in the sunset month of spring? When the grain rain fell and evening colored the sweet-scented season of the year, would he not have stood on the river belvedere and looked out on the forest flowers, wet

with rain that added to their rouge, and on the golden lotuses, stretching their kingfisher girdles, lengthened by the wind? In summer's beginning, would he not have walked along the bends of the Serpentine Lake, past jostling scenes of lighthearted extravagance and lovely ladies whose lyres lay in brocade covers at their sides? On Tuan Wu Day, in the increasing heat of summer, when the emperor presented him with a cool grass cloth robe fashioned by palace women and monogrammed by the emperor's own hand, would he not have celebrated such an afternoon in a pavilion at the river head, sitting with friends and drinking cool wine, far above the Hibiscus Pleasure Grounds that adjoined Prosperous Felicity Palace? In autumn, would he not hunt with crossbow through empty suburbs, or with falcons through vast and grassy parks, rumbling and clattering in a fashionable cushioned carriage, and then come home to a banquet of boiled lamb? And when heat stopped and the equinox turned the dew white with cold, might he not have stopped once upon the city ramparts to watch the setting sun gather on the thick walls around him and seen the ramparts within ramparts catch between them the evening fog? Then, after the frost's descent became winter's beginning, after slight snows and the solstice cold, when New Year's Eve let no one sleep, and candles shone bright in all the pavilions, why would I-ssu have allowed some shadow of trouble to darken the festivities then universal?



Every primary block of the city of Chang-an was

enclosed by walls. Each of the small cities enclosed in these walls held small temples, workshops, and retail establishments. Inside each of these small cities, every residential and official building was also divided by walls. The design imitated the natural system, in which smaller worlds form larger worlds.

In this city, where firewood and food were more dear than pearls and gemstones, I-ssu grew older in public office, serving emperors in a decaying empire. During the time of intrigues at court, the border battles with Khitan rebels in the east, and later, the battles with Tibetans in the west, he waited to retire to monastic life, (See Supplement 8) many years before the reign of Te-tsung. (See Supplement 9) In this restless space of time, I-ssu's life held two moments of rejoicing: the first, his marriage, solemnized by the cup, the ring, the cross, and the coronation in colors; the second, the birth of his son. If, on this occasion, I-ssu had already been ordained, the hands of the priest who washed his son at birth, and the prayers that blessed the water, were his own; and again, on the day of the nearest great feast, he would have baptized his son once more, this time elaborately, with the threefold immersion and, with the child facing east, a total anointing with holy oil.

I-ssu did not fight beside the Duke Kuo Tzu-i at his pale victory in Loyang, when it seemed the rebel forces would gain mastery; (See Supplement 10) nor was he present at the final scene of the rebels' demoralization. I-ssu did not fight when the Tibetans rose up to take the capital and the emperor fled to Honan; nor did he accompany Kuo Tzu-i on his campaign in

764, when the general emerged from semiretirement to recover Chang-an from the Tibetans after the *hui ho* joined in the rebellion; (See Supplement 11) nor when the Tibetans retreated and the *hui ho* left the country; nor later, when the Tibetans resumed their attacks nearly every autumn, and state bureaucracy grew like the trunk of a palm tree.

When I-ssu retired from government service, he received two imperial gifts. The gold-embroidered carpet, according to precedents recorded in official annals, was an award which the empire reserved to military officers upon their retirement from imperial work, somewhat as in our time the United States government rewards the golden years of service of its retiring officers with the Meritorious Service Award or Legion of Merit. The white pearl (*po-li*) (See Supplement 12) was a ritual gift. (The symbolism of both the crystal and the carpet might have come from Central Asia.) According to the Chinese *Book of Rites*, the primary authority on ceremonial observances for centuries, an imperial gift conferred symbolic approval or encouragement to action: When bow and arrows were conferred on a prince, he could proceed to execute the royal justice. When the hatchet and battle-axe were conferred, he could proceed to inflict death. When the libation cup was conferred, he could make spirits for himself; when this cup was not conferred, he had to depend for these spirits as a gift from the Son of Heaven (Li Chi, Royal Regulations 2:19) Thus, it seems that, with the crystal that I-ssu received from the emperor, he received also the emperor's consent to pursue the active principle of virtue.

< [PART 5A: IN THE LIGHT OF THE SETTING SUN](#) >

Supplement 8:

Administrative Chastity



The Chinese describe inviolate administrative honor as the “great chastity.” It is characteristic of the Tang administrative system that a man who disagreed with some matter of policy that he considered vital would voluntarily retire, often becoming a hermit. Scholars who felt that administrative conditions were such that they could not participate in government and yet preserve their honor would retire and say, “I will not allow my white coat to be splashed with black.” It is possible that I-ssu left government service under such a condition.

Supplement 9:

Te-tsung



Emperor Te-tsung
(Dezong)

Te-tsung is the emperor who sat on the Dragon Throne at the time the Monument was raised.

Supplement 10:
The Illness and Death of Su-tsung



Emperor Tai-tsung
(Daizong)

Within two years after recalling General Kuo Tzu-i, Emperor Su-tsung fell ill. The emperor's son, Li Yu, was appointed heir apparent, and the intrepid, jealous, tenacious Lady Chang was appointed empress. To carry out her duties, Lady Chang

used the chief eunuch, Li Fu-ku, who overly influenced the ailing emperor. For those two years, the war continued without the guidance of Kuo Tzu-i, until the new emperor, Tai-tsung, returned the duke to his northern command.

Su-tsung died in May, within a fortnight of the death of his father, Hsuan-tsung. Both died tragically: Hsuan-tsung in the virtual imprisonment imposed on him by the Goneril-like behavior of his son; Su-tsung, abandoned on his sickbed while a war to the death was being waged between his hateful empress and his still more hateful chief eunuch, Li Fu-kuo. When the powerful Li Fu-kuo tried to rule over the new emperor, Tai-tsung, as he had over Tai-tsung's father, Tai-tsung sent a body of soldiers suddenly to his residence to put him to death.

Supplement 11:

The Leader Kuo Tzu-i



Kuo Tzu-I receiving homage of Uighurs
Detail of Song Dynasty painting

The story is told that the Uighur tribes, on the verge of revolt, were pacified when they saw Duke Kuo Tzu-i approach on horseback; they all smiled and lay down their arms at his feet and went over to him again.

Supplement 12:
White Pearl



Sample sphatik
Shiva lingam

“Crystal,” or as Professor Saeki suggests, “white pearl” or “water crystal,” from the Chinese transcription of the Sanskrit word *sphatika*.

**Earliest Known Human
Ancestors Came from Asia**



PHOTO: www.discovery.com

A new fossil found in Myanmar (Burma) may be the earliest ancestor of humans, apes, and monkeys.

[Read the article "Earliest Known Human Relatives Came from Asia" online at discovery.com.](#)

Link provided by Frieda Nelson