TWO TIBETO-MONGOL REGENT DECREES
IN THE NAME OF THE DALAI LAMA
FROM THE YEARS 1682 AND 1693

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Both documents were promulgated in the name of the Dalai Lama by Sāns-rgyas rgya-mcho, the Regent of Tibet beginning in 1679. The fifth Dalai Lama had at that time retired to meditate and shortly thereafter, in 1682, died. The Regent concealed the death during the interregnum for 15 years in fear for political disturbances.

[1.] The first document, belonging to a private collection, is written in the 'Bru-cha script on yellow silk. Around the silk there is a red brocade brim woven with floral patterns in gold. The reverse side is protected by an attached multicoloured veiling, the upper part of which is badly frayed. At the upper brim, sewn to it at a distance of 14 cm from the left corner, there is a red, soft-cloth cord (length 48 cm). Originally it might have served the purpose of hanging up the item publicly. The document scroll is to be rolled from bottom to top. In outer appearance it resembles the bilingual decree of the 5th Panchen Lama from 1714.

Measurements. Width 61 (59) cm, height 138 (88) cm, upper brocade margin 16.5 cm, lower margin 34 cm, side margins 1 cm. Distance of the first written line from the upper edge of the yellow silk cloth 24 cm, distance between the 2nd and 3rd lines 16.5 cm. The beginning of line three is indented by 27 cm.

Seals. The upper seal is the seal for legal decrees of the Dalai Lama measuring 4.1 x 4.1 (2.9 x 2.9) cm, the nether one is his big quadri-lingual official seal, 11.2 x 11.3 (9.2 x 9.3) cm.

1Similar to those in Müller & Raunig, p. 161.
4Described and translated by Schuh 1981, pp. 3 and 46 (notes N°
Iconography. The upper part of the document is provided with an iconographic representation of a learned dGe-lugs-pa monk. He is recognised to be a Dalai Lama from the small lotus rising to the height of the right shoulder. This idealised "Holder of the White Lotus" (Pad-dkar-’chang) is the great 5th Dalai Lama (Nāg-dbaṅ blo-bzaṅ rgya-mcho, 1617–1682) holding a holy water vase (kalaśa, bum-pa) in his left hand. In the nether part there are three figures: two dharmapālas, to the left Śrī Devī (dPal-lidan Lha-mo), protector of Lhasa and the Dalai Lamas and in the middle Beg-tse; to the right a dark-hued human figure with a red broad-brimmed hat riding a horse. The almost illegible text underneath it seems to begin with the word gros 'oracle' — perhaps he represents the Nechung state oracle, established at the time of the 5th Dalai Lama. The figure holds a vajra in his right hand and a kalaśa in his left.

[1.] TEXT

1 goṅ ma’i luṅ gis nub phyogs mčhog tu dge ba’i
degedü ejen-ü jarliy-iyar : örune jüg-ün degedü buyan-u
žin gi rgyal dbaṅ sa steṅ gi rgyal bstan yoṅs kyi bdag po
oron-u ilangyus an erketü delekei dakin-u burqan-u šaśin neyite-yin ejen
thams čad
qamuy-i

2 mkhyen pa bajra dhā ra ta la’i bla mar ’bod pa’i gtam
medegči včir dhara dalai blam-a kemen eneri(r)dügšen-ü jarli’y (SEAL)

3 nor ’jin gyi gžir ’khod pa spyi daṅ khyad par
ed-i bariyči-yin delekei-dür aγsan yerü kiged ilangyuy-a

khal kha
qalq-a

20-22).

5Cf. Fujita p. 127 N° 61, Bod kyi than ga N° 76; Tibet/Kunst, p. 269 N° 345.
4 o rod cho pa sog po cho chen bţi bçu že dgu mcho khri
öled mongyol dôcìn yisün jasay : köke naýur
šor rgyal mo’i ’gram gnas a mdo stod smad⁶ sogs kyi
qatun-u jaq-a-tu aýsan degedü dour-a-du amdo terigüten-ü
bla ma
blam-a-nar

5 ser mo ba’i rigs dbañ pa’i li pa’i se guñ tha’i ji
quvaray-un jüil : vang/dbang beyile beyise güng tayiĳi
tha bu na ja’i sañ mi bzañ dmag mi sna’i ’grim
tabanang⁷ jayisang sayid čerig-ùn noyad jìyulčin

6 ’grul sde dmañs dañ bças ser skyä chog dman bar pa
qudalducin-u⁸ ayimay qarudas⁹-luy-a selte degedü doura-du duli sira
mtha’ dag la spriñs pa se ra theg chen gлиñ brag ti
qara bügüde-dür ilegebe : se ra yeke kölgen-ü dvib brag di
kharm chan la spyi khan
kam tsan-du spyi khang

7 kha šas žig ’dug pa khogs gçoñ gi skyon čhe bar ?
ka šai aýsan qayučiraju ebdereseg sen gem yeke-yin tulada : ?
rgyal dbañ goñ ma’i ? bka’ šog še barñ ’dug pa bţi
ilayuysan erketü degedü-yin jarliŋ tamay-a soyurqaysan čilen :
ñe lam spyi khañ žig
ñe lam spyi khang nigen-i

⁷= tabunang.
⁸Obviously qudaldučin-u, Gen. pl. of qudalduči ’vendor’; jìyulčin
qudaldučin ’travellers and vendors’ put to correspond to Tib. ’grim ’grul
’travelling around’. Cf. qotulu- ’to fence in; to drive animals into a camp or
pen’.
⁹= qaračus.
8 bso’i\textsuperscript{10} thebs kyi rnéed pa chol mi rab ’byams pa
selbin sinedkekü-yin nemeri erer-e ilegegsen kümün-ü nere rabjamba
grags pa gšes gñen čan deňs soň ba lugs gñis khrims
grags-pa tan l odbai qoyar yosun-u čaýaja-daň mthun pa’i ’gro ’dug
lug-a jokildun yabuqu sayuqu

9 byun rjes dad ’bul dad len la bkag med
irekü ečiku ba süṣüg-ten-ü ergülge kiged-i abqui-dur sayataýulu\textsuperscript{11} ügei
phan grogs las gnod ’gal rigs ma byed chul
tusalan nökijčékü-eče öbere qouralan qarsilaqui-yin jüül-i ülü üiledün
bžin sgrub pa rnamš la ’di phyir dge ba’i
yosúcilan büttügeči-nurüst-i ene qoyitu-yin buyan-u abural-dur

10 skyabs ’jug bgyid žes go bar bya ba’i yi ge čhu khyi
oruyulun üiledstügei kemen medegülkü biči-gi usun noqai jilün
zla ches la raň byunţ ’phags pa’i\textsuperscript{12} gžal med
3 18
γurban sarayin arban naiman öber-iyen boluy-san ülemji ordu
khaň nas bris.
qarsi-ača bičibej

(SEAL)

[1.] TRANSLATION

[Intitulatio:] The word of him who by the decree of His Majesty
[the Emperor of China] was given the name of the ruling potentate of the
realm of supreme virtue of the Western Region [=Tibet], the Lord of the

\textsuperscript{10}= gso’i.
\textsuperscript{11}= sayataýuluq.
\textsuperscript{12}Generally raň byunţ ’phags pa = Svayambhūnāth = Avalokiteśvara/
Lokeśvara (incarnated in the Dalai Lamas), but here the Mongol text sug­gests that it is an epithet of the Potala palace.
entire world (and) the whole of the Buddhadharma, the omniscient vajra-dhara Dalai Lama.

[Publicatio:] Sent generally to those living on Earth, the "Holder of Riches" [Skr. vasudhara], and especially to the 49 ruling Princes of the Khalkha (and) Oirat Mongols, to those residing at the shores of the Köke naγur qatun [=lake Kukunor, mCho-snon] (and) in the upper and lower Amdo, etc.: lamas (and) monks of (all) kinds, Princes, Beiles, Beises, Güngs, Taijis, noblemen, Zaisangs, dignitaries, military commanders together with the category of common people passing by, monks and laymen, high, low and middleclass, (in general) to all and everybody.

[Narratio:] The living quarters of the monks in the Brag-ti convent\(^{13}\) of the Sera theg-chen-glin (monastery) have part by part grown old and decayed. Because of (this) great damage, His Victorious Powerful Highness [=the Dalai Lama] has accordingly announced a decree.

[Dispositio:] The person's name, who has been sent to look for contributions for the repair and renovation of a living quarter (called) Ňelam, is the Venerable Rabjamba\(^{14}\) Grags-pa. He is travelling with a retinue. (Be he) moving (or) residing, coming (or) going, (those who) agree with the law of the dual regime\(^{15}\) should help (him) without delay in collecting the believers' gifts, not making any kind of harm (or) opposition and being nothing but friendly (and) properly fulfil (it), (them) I will hereafter allow to enter into the protection of (my) virtue!

[Conclusio:] This letter, which must be heeded, was written in the

\(^{13}\)Cybikov, p. 185, note 1, enumerates 38 kham-chan corporations of the Sera monastery.

\(^{14}\)According to Baumgardt, p. 99: "1. Ein Rab-dscham-pa ist, wer die Texte zu Prajñāpāramitā und Mādhyamika studiert und darüber die entsprechenden Examina abgelegt hat. 2. Ein Rab-dscham-pa ist auch, wer die Texte zu allen 'Fünf Wissensgebieten' studiert hat, jedoch ohne darüber eine Prüfung abgelegt zu haben." Note 1: "Rab-dscham ist gleichbedeutend mit metaphysischem Wissen. Der Titel weist darauf hin, dass dessen Träger mit profundem Wissen ausgestattet ist." It is one of the nine forms of the Geshe (Skr. Kalyāṇamitra) rank, especially among the dGe-lugs-pas. (Baumgardt, p. 71).

\(^{15}\)= ecclesiastical and secular.
year of the Water-Dog [=1682], on the 18th day of the 3rd month from the
By-Itself-Arisen Sublime and Incomparable Palace [=Potala].

* [2.] The second document is preserved in the National Museum of
Denmark, Department of Ethnography (inv. N° R.XII.906), Copenhagen. It is a letter of protection to a learned monk and in writing and style similar to N° 1.

Measurements. Width 68 cm, height 81.5 cm.

Seals. The end seal at bottom, measuring 4.3 x 4.1 (3.1 x 3.1) cm, is identical with the upper one on document N° 1. It is uncertain whether the small oval mark (2.2 x 2.0 cm) to the right in the upper part is a seal imprint at all. I have seen the document only in a photograph and cannot judge from it.16

[2.] TEXT

1 nub phyogs mchog tu dge ba'i zin gi rgyal dbaṅ
örūne jüg-ün degedü buyan-tu oron-u ilayuTsan erketū (SEAL)
rgyal bstan yons kyi bdag po bajra dha ra tā la'i bla
burqan-u sasin17 qamuy-u ejen qamuy-i ayiladu-či dalai blam-a
mar 'bod pa'i gtam
včir dhara kemekū [...........] bičig

2 skye 'gro spyi daṅ bye brag mkhar sñon phyogs kyi
yerű arad ba ilangγuy-a Köke qota-yin jüg-ün
ser skya drag žan mtha' dag la spri.ns pa mkhar sñon
sira qara sayin maγu qotulaγar-dur18 ilegebe. Köke qota-yin
thu med rab 'byams pa bstan pa rgya mcho zer ba 'di pa
tümed rabjamba bstanba rgyamco kemegči ene

16 Cf. Schuh 1981, pp. 15 and 26, descriptions of round rtags-dam
seals for official documents of minor importance.
17 = šasın.
18 = qotalaγar-dur.
3 bṣad sgrub bstan pa’i ’byun gnas ḍhos sde ḍchen po
nomlal büttigel-ūn sasin ɣarqui-yin oron tegûs çoytu ’bras spungs yeke
dpal ldan ’bras spuṅs su ɣžon nu nas thos bsam gyi
keyid-dûr ba’y-a nasun-u ɣaɣ-aça surγaɣuli-yin
phyir sdad de. ɣzuṅ lugs rnames la thos bsam slob gnĕr
tula sa’yu ju. nom-un yool yosun-nuyud-dur sonosqu sedkiküi surulčaqu
sogs raṅ
terigüten-i über-ūn
4 blos gaṅ nus ’bad nas rab ’byams smra ba bgyis te.
ali ɣidaqu ber kičiyejû masi ketürkei ögülegçî kemekü boljuqu.
raṅ yul du ñëns soñ bar ’di nas bi lig thu rab ’byams pa
edüge ɣajar-dayan qariqu-dur rab ’byamba bilig-tū
chas rje’i čo lo byin yod pa. kho raṅ nas ḍhos ltar
chas rje ɣolu öggügsen bui. über-iyen nom-un yosuyar
spyod čin lugs
yaburjad qoyar
5 ɣnis khrims mthun gyi ’gro ’dug chul ldan byas rjes
yosun-u ɣaɣaja-luy-a jokildu-qu yosutu yabudal sâyudal-i üiledbesû
chaṅ mas phan grogs las mi ’os pa’i gnod ’gal rigs
bûrîn-iyer tusalan nökûrlekû-eçe, busu jokis ügei qourla-qu qarsilaqu-ûn
ma byed. chul bžin sgrub par skyabs ’jug bgyid
jûil-i buu üiled. ene yosuyar büttügeç-čin-i abural-dur oroyulju
6 pa yin. žes ḍhu bya zla ches la ḍhos sde ḍchen po dpal 9 10
bui. usun takiy-a jîl-ûn yisûn sarayin arban sinede tegûs çoytu
ldan ’bras spuṅs dga’ ldan pho braṅ nas bris. (SEAL)
brayibung keyid-ûn tegûs buyan-tu ordu qarsi-âca bičibeı.

[2.] TRANSLATION

[Intitulatio:] The word of him who is called the (omniscient) vajra-
dhara Dalai Lama, the ruling potentate of the realm of supreme virtue of the
Western Region [=Tibet], the Lord of the whole of the Buddhadharma.

[Publicatio:] Sent generally to mankind and particularly to the monks and laymen, the high and low (Mo.: good and bad) in the direction of Köke qota, to all and everybody.

[Narratio:] The Tümed Rabjampa from Köke qota, called Bstan-pa rgya-mcho, has resided in this great monastery of the magnificent Drepung, the source of the accomplished teaching of the doctrine, from the time of his early years for his training. He has become an Rab-'byams smra-ba\(^{19}\) exerting himself as much as possible in listening, thinking and learning, etc., about the great texts (lit. "fundamental principles") of the dharma. Now when returning to his country, this Doctor of philosophy is granted the title of a wise Master of Dharma.

[Dispositio:] As he himself has followed the precepts of the dharma, (be he) moving (or) residing, (those who) agree with the law of the dual regime should not inappropriately harm or oppose him, but help (him) in every way and act in friendship! Those, who behave properly, are allowed to enter into (my) protection.

[Conclusio:] Written in the year of the Water-Bird [=1693], on the 10th day of the 9th month, from the great monastery, the blissful palace of the splendour-blessed Drepung.

REFERENCES


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NEBESKY-WOJKOWITZ = René de Nebesky-Wojkowitz, Oracles and demons of Tibet. Graz 1975.

\(^{19}\)Literally 'excellent speaker', but probably to be taken as some kind of title here.


Document 2: Courtesy of the National Museum of Denmark, Department of Ethnography
Document 1: Upper part