

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 Sañs-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,¹ 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 1714.²

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,³ the nether one is his big quadri-lingual official seal, 11.2 x 11.3 (9.2 x 9.3) cm.⁴

¹Similar to those in Müller & Raunig, p. 161.

²Schmid, pl. 1. For textual comparison of the epistolary style, see Schuh 1981, pp. 309-315 (Anhang 1), *Eine Herrscherurkunde des 5. Dalai Lama aus dem Jahre 1676*; pp. 316-322 (Anhang 2), *d:o aus dem Jahre 1648*; pp. 323-327 (Anhang 3), *d:o des 6. Dalai Lama aus dem Jahre 1698*; pp. 329-336 (Anhang 4), *d:o des 7. Dalai Lama aus dem Jahre 1748*; pp. 369-375 (Anhang 9), *d:o des 5. Dalai Lama aus dem Jahre 1670*.

³Described by Schuh 1981, pp. 11-13.

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-'čhang) is the great 5th Dalai Lama (Ñag-dbañ blo-bzañ rgya-mcho, 1617–1682) holding a holy water vase (kalaśa, bum-pa) in his left hand.⁵ In the nether part there are three figures: two dharmapālas, to the left Śrī Devī (dPal-ldan 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 goñ ma'i luñ gis nub phyogs mčhog tu dge ba'i
 degedü ejen-ü jarliγ-iyar : örüne jüg-ün degedü buyan-u
 žin gi rgyal dbaň sa steň gi rgyal bstan yoňs kyi bdag po
 oron-u ilaγuγsan erketü delekei dakin-u burqan-u šašin neyite-yin ejen
 thams čad
 qamuγ-i
- 2 mkhyen pa baġra dhā ra ta la'i bla mar 'bod pa'i gтам
 medegči včir dhara dalai blam-a kemen eneri(ri)dügsen-ü jarliγ (SEAL)
- 3 nor 'jin gyi gžir 'khod pa spyi daň khyad par
 ed-i bariγči-yin delekei-dür aγsan yerü kiged ilangγuy-a
 khal kha
 qalq-a

20-22).

⁵Cf. Fujita p. 127 N° 61, Bod kyi thaň ga N° 76; Tibet/Kunst, p. 269 N° 345.

- 4 o rod cho pa sog po cho čhen bži bču že dgu mcho khri
 öled mongyol döčin yisün jasay : köke nayur
 šor rgyal mo'i 'gram gnas a mdo stod smad⁶ sogs kyi
 qatun-u jaq-a-tu aysan degedü dour-a-du amdo terigüten-ü
 bla ma
 blam-a-nar
- 5 ser mo ba'i rigs dbaṅ pa'i li pa'i se guṅ tha'i ji
 quvaray-un jüil : vang/dbang beyile beyise güng tayiji
 tha bu na ja'i saṅ mi bzaṅ dmag mi sna'i 'grim
 tabanang⁷ jayisang sayid čerig-ün noyad jiṅlčün
- 6 'grul sde dmaṅs daṅ bčas ser skya čhog dman bar pa
 quduldučin-u⁸ ayimay qaručus⁹-luy-a selte degedü दौरa-du duli sira
 mtha' dag la sprins pa se ra theg čhen gliṅ brag ti
 qara bügüde-dür ilegebe : se ra yeke kölgen-ü dvib brag di
 khaṅ chan la spyi khaṅ
 kam tsan-du spyi kang
- 7 kha šas žig 'dug pa khogs gčoṅ gi skyon čhe bar ?
 ka šai aysan qayučiraṅu ebderegsen gem yeke-yin tulada : ?
 rgyal dbaṅ goṅ ma'i ? bka' šog še baṅ 'dug pa bžin
 ilayṛysan erketü degedü-yin jarliy tamaγ-a soyurqaysan čilen :
 ṅe laṅ spyi khaṅ žig
 ṅe lam spyi khang nigen-i

⁶Cf. Schuh 1974, p. 445, note 44 and Schuh 1981, p. 324, line 4.

⁷= tabunang.

⁸Obviously qudaldučin-u, Gen. pl. of qudalduči 'vendor'; jiṅlčün quduldučin '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'i¹⁰ thebs kyi rñed pa chol mi rab 'byaṁs pa
 selbin sinedkekü-yin nemeri erer-e ilegegsen kümün-ü nere rabjamba
 grags pa gšes gñen čan deṁs soṅ ba lugs gñis khrims
 grags-pa tan | odbai qoyar yosun-u čaṇaṇa-
 daṅ mthun pa'i 'gro 'dug
 luṅ-a žokildun yabuqu saṇuqu
- 9 byuṅ rjes dad 'bul dad len la bkag med
 irekü ečikü ba süsüg-ten-ü ergülge kiged-i abqui-dur sayataṇulul¹¹ ügei
 phan grogs las gnod 'gal rigs ma byed chul
 tusalan nöküčeküi-eče öbere qouralan qarsilaqui-yin žüil-i ülü üiledün
 bžin sgrub pa rmaṁs la 'di phyir dge ba'i
 yosučilan bütügegč-i-nuṇud-i ene qoyitu-yin buyan-u abural-dur
- 10 skyabs 'jug bgyid žes go bar bya ba'i yi ge čhu khyi
 oruṇulun üiledsügei kemen medegülkü bičig-i usun noqai žilün
 zla ches la raṅ byuṅ 'phags pa'i¹² gžal med
 3 18
 ṽurban sarayin arban naiman öber-iyen boluṇsan ülemži ordu
 khaṅ nas bris.
 qarsi-ača bičibei :

(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

¹⁰= gso'i.

¹¹= sayataṇulqu.

¹²Generally raṅ byuṅ '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 vajradhara 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 Kōke nayur qatun [=lake Kukunor, mCho-sñon] (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 convent¹³ 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) Ñe-lam, is the Venerable Rabjamba¹⁴ 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 regime¹⁵ 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

¹³Cybikov, p. 185, note 1, enumerates 38 kham-chan corporations of the Sera monastery.

¹⁴According 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].

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[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 mčhog tu dge ba'i žin gi rgyal dbaṅ
 örüne жүг-үн degedü buyan-tu oron-u ilayγysan erketü (SEAL)
 rgyal bstan yoṅs kyi bdag po bajra dha ra tā la'i bla
 burqan-u sasin¹⁷ qamuy-u ejen qamuy-i ayiladuγ-či dalai blam-a
 mar 'bod pa'i gтам
 včir dhara kemekü [.....] bičig
- 2 skye 'gro spyi daṅ bye brag mkhar sṅon phyogs kyi
 yerü arad ba ilangγuy-a Köke qota-yin жүг-үн
 ser skya drag žan mtha' dag la sprinṣ pa mkhar sṅon
 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

¹⁶Cf. Schuh 1981, pp. 15 and 26, descriptions of round *rtags-dam* seals for official documents of minor importance.

¹⁷= šasin.

¹⁸= qotalaγar-dur.

- 3 bšad sgrub bstan pa'i 'byuñ gnas čhos sde čhen po
 nomlal bütügel-ün sasin ɣarqui-yin oron tegüs coɣtu 'bras spuñs yeke
 dpal ldan 'bras spuñs su gžon nu nas thos bsam gyi
 keyid-dür baɣ-a nasun-u čaɣ-ača surɣaɣuli-yin
 phyir sdad de. gžuñ lugs rnams la thos bsam slob gñer
 tula saɣuɣu. nom-un ɣool yosun-nuɣud-dur sonosqu sedkiküi surulčaqu
 sogs rañ
 terigüten-i öber-ün
- 4 blos gañ nus 'bad nas rab 'byams smra ba bgyis te.
 ali čidaqu ber kičiyejü masi ketürkei ögülegči kemekü boljuqui.
 rañ yul du deñs soñ bar 'di nas bi lig thu rab 'byams pa
 edüge ɣaɣar-dayan qariqui-dur rab 'byamba bilig-tü
 čhos rje'i čo lo byin yod pa. kho rañ nas čhos ltar
 čhos rje čolu öggügsen bui. öber-iyen nom-un yosuɣar
 spyod čin lugs
 yabuɣad qoyar
- 5 gñis khirms mthun gyi 'gro 'dug chul ldan byas rjes
 yosun-u čaɣaɣa-luɣ-a ɣokildu-qu yosutu yabudal saɣudal-i üiledbesü
 chañ mas phan grogs las mi 'os pa'i gnod 'gal rigs
 būrin-iyer tusalan nökürlükü-eče, busu ɣokis ügei qourla-qu qarsilaqu-yin
 ma byed. chul bžin sgrub par skyabs 'jug bgyid
 jüil-i buu üiled. ene yosuɣar bütügeg-čin-i abural-dur oroɣulju
- 6 pa yin. žes čhu bya zla ches la čhos sde čhen po dpal
 9 10
 bui. usun takiy-a ɣil-ün yisün sarayin arban sinede tegüs coɣtu
 ldan 'bras spuñs dga' ldan pho brañ nas bris. (SEAL)
 brayibung keyid-ün tegüs buyan-tu ordu qarsi-ača bičibei.

[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 Buddhadharmā.

[*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-ba¹⁹ 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.

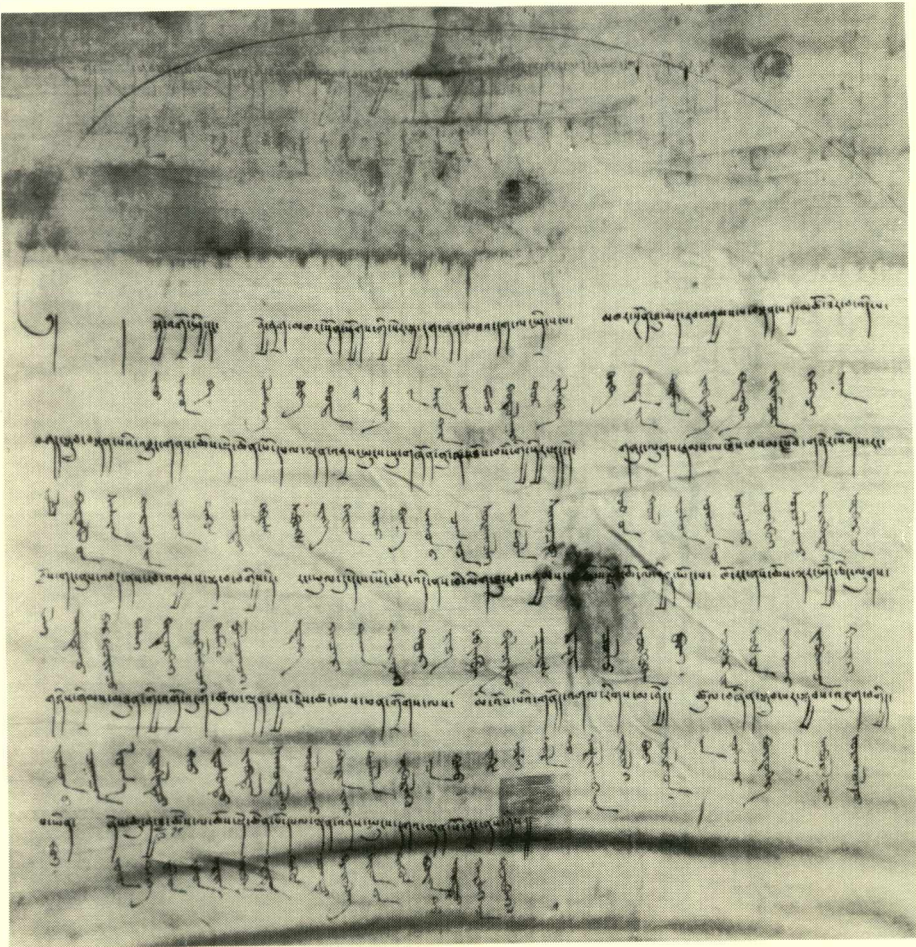
[*Conclusio*:] Written in the year of the Water-Bird [=1693], on the 10th day of the 9th month, from the great monastery, the blissful palace of the splendour-blessed Drepung.

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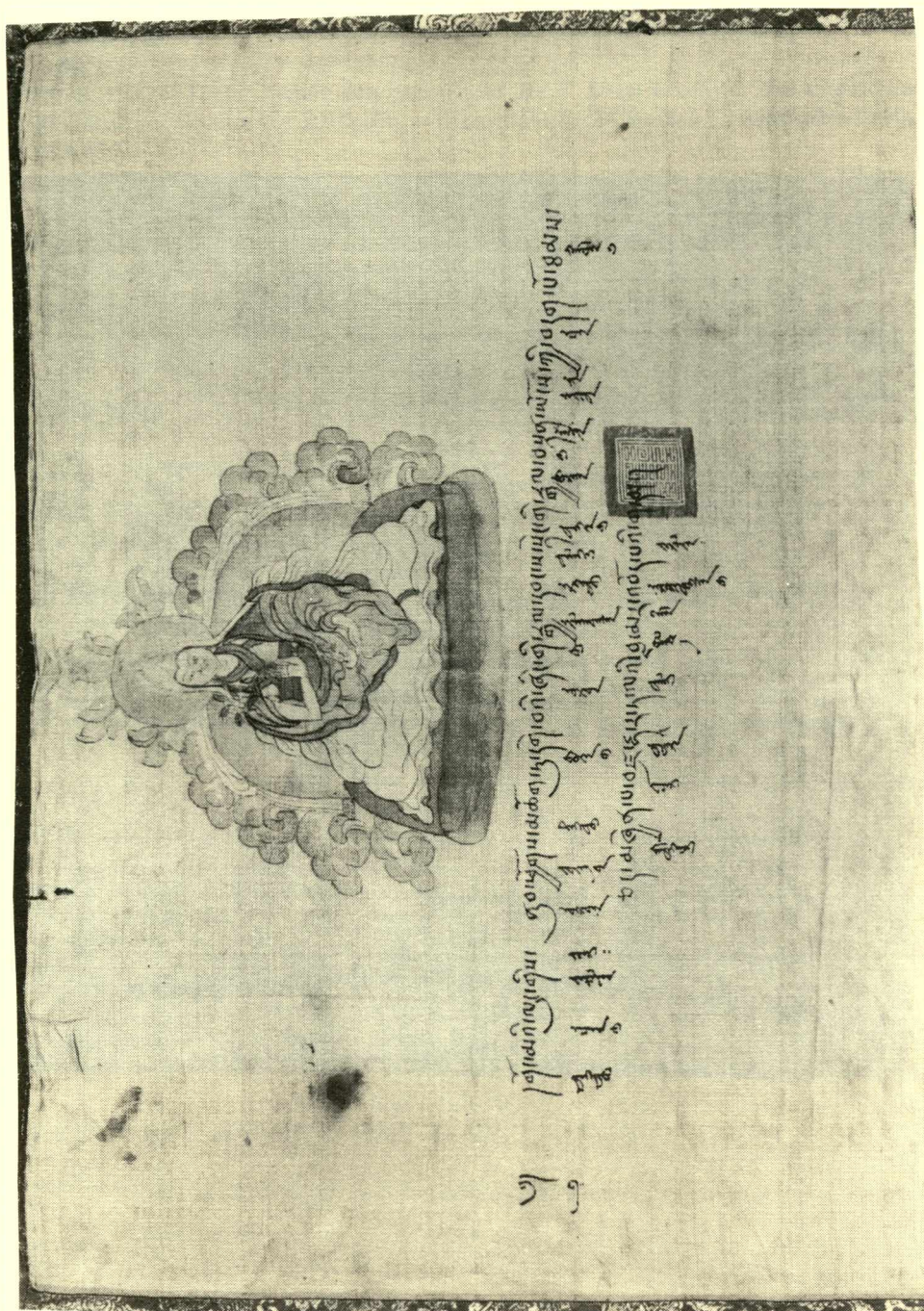
¹⁹Literally 'excellent speaker', but probably to be taken as some kind of title here.

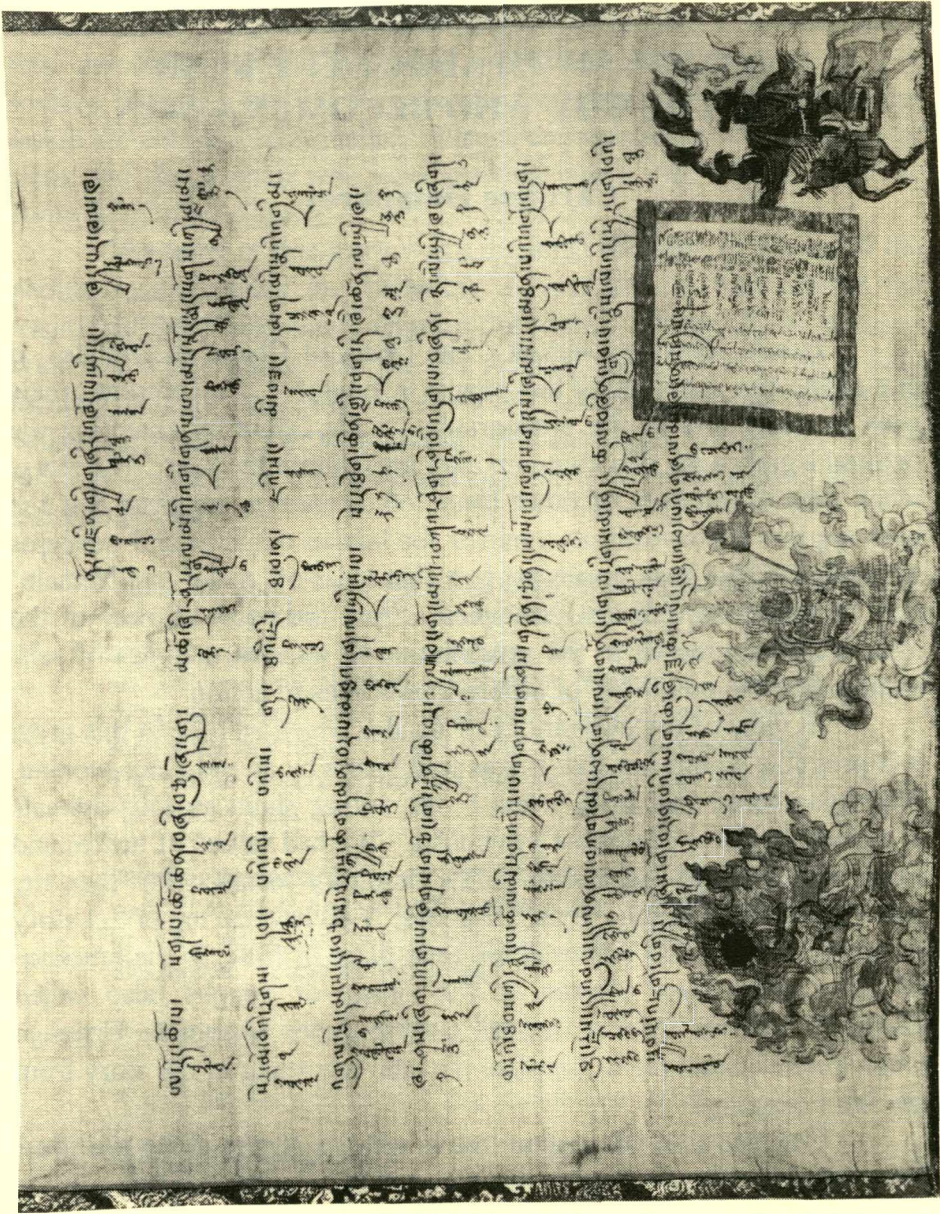
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**Document 2: Courtesy of the National Museum of Denmark,
Department of Ethnography**

Document 1: Upper part





Document 1: Lower Part