MONASTIC CUSTOMARIES AND THE PROMOTION OF DGE LUGS SCHOLASTICISM IN A MDO AND BEYOND

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Abstract
The relationships that existed over multiple generations between the Wang incarnate lama lineage based at Dgon lung Monastery in Northeastern Tibet and various polities in Inner Mongolia are presented. Dgon lung Monastery in general, and the Wang Khutugtu in particular, were responsible for promoting and maintaining orthodox Dge lugs scholasticism and liturgy in Dpa'ris and beyond in Inner Mongolia. Particular attention is given to the customary composed by the Fourth Wang Khutugtu (1846-1906) for Eren Monastery in Inner Mongolia, which prescribed the system for nominating, testing, and awarding candidates for scholastic degrees.

Keywords
bca' yig, Buddhist monasteries, customaries, debate, Dge lugs, Dgon lung, Inner Mongolia, monastic constitutions, scholastic degrees, scholasticism, titles, Wang Khutugtu, Youning si

Introduction
This study examines a particular bca' yig, 'monastic customary', composed for Eren Monastery in Inner Mongolia, and its implications for the success of the Dge lugs Sect of Tibetan Buddhism. The customary provides instructions on how to institutionalize the proper way to nominate, examine, and honor candidates for scholastic degrees. It was composed in the late nineteenth century by Wang the Fourth, a lama from the important monastery, Dgon lung byams pa gling (Youning si), in the cultural region known as Dpa'ris (pronounced 'Huari') in A mdo (Northeastern Tibet). Dgon lung had extensive ties with the major religious centers of Central Tibet, particularly Sgo mang College of 'Bras spungs Monastery (i.e., Drepung Gomang). As such, this study demonstrates the manner in which programs of monastic behavior – specifically, study, debate, and examination – spread across the Tibetan Plateau and Mongolia, creating networks of allegiance and a system for ensuring compliance to orthodoxy and orthopraxy.

bca' yig have been variously referred to as 'monastic constitutions', 'monastic charters', and 'monastic guidelines', though I prefer the term 'customaries' because of its flexibility. There can be 'monastic customaries' as well as various 'non-monastic customaries'. bca' yig also resemble

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1 I thank Khenpo Ngawang Dorjee of Charlottesville and my teacher at Dgon lung Monastery, whose name I do not disclose. Thanks also to Gerald Roche, CK Stuart, and others of Asian Highlands Perspectives for their continuous, helpful feedback on the present article.
2 I use 'lama' to refer to a revered, incarnation lineage of the Dge lugs Sect. I use the Wylie – bla ma – only in cases where it is necessary to distinguish a different sort of revered figure or authority figure.
3 Dgon lung is located in present-day Wushi Township, Huzhu Tu Autonomous County, Qinghai Province.
4 I first considered and wrote about the use of bca' yig as tools for imposing adherence to the Dge lugs Sect in a seminar on the Dalai Lamas taught by Professor Kurtis Schaeffer at the University of Virginia in the spring of 2009.
customaries found in the Christian monastic tradition. Customaries purport to provide the monastery with guidelines for running the monastery and for ensuring proper comportment so as to maintain a reputation of virtue and thus ensure regular patronage. There is certainly doubt as to how much these normative texts corresponded to actual reality. For instance, much of the language found in a customary composed by Wang IV for Dgon lung Monastery is very similar (and sometimes identical) to the language found in a customary composed by the head of the aforementioned Sgo mang College for a major monastery in Alashan. Therefore, throughout this essay, I treat Wang’s customaries as prescriptive rather than descriptive. Nonetheless, Wang often makes passing reference in his customaries to the way things were ‘formerly’ and to practices that ‘used to be performed’, suggesting an attempt to write a text corresponding to actual rather than idealized practices. Moreover, the fact that a monastery would regularly revise its customary or commission new ones suggests that the language found in customaries regarding the “need for a customary that accords with its time and place” was more than just conceit.

It is important to point out that bca’ yig were not exclusively concerned with scholastic practices such as curriculum, study, debate, examinations, and so forth. In fact, an earlier bca’ yig written for Dgon lung Monastery, known as the ‘extensive customary’, is concerned mostly with the responsibility for ritual sponsorship, the appointment of monastic officials, and the resolution of disputes and quarrels (see Sullivan 2013). The later Dgon lung customary written by Wang IV is concerned with scholasticism, but it is equally concerned with Dgon lung’s liturgy, that is, its collection or sequence of texts recited during a ritual or on various religious occasions. Like scholasticism, a liturgical tradition can act as an immediate sectarian identifier for the monastery. Beyer writes in his important work on ritual practice in Tibetan Buddhism that, “...the famous Gelug reformation in Tibet was basically cultic rather than doctrinal, and it was perhaps more a canonical fundamentalism than a reformation” (1973:53-54). His contention that cultic identity was more important than doctrine for

5 Jann Ronis first suggested that I use ‘customary’ for ‘bca’ yig’. Ellingson’s 1990 article on the subject is the classic and only thorough overview of this genre. The scant Western-language material published on the subject includes Ronis (2009:156-162), Cech (1988), Ellingson (1990), Cabezón (1997), and Jansen (2014). Examples of non-monastic customaries include the Customary for Mantrikas by the eleventh-century Rong zom. Steve Weinberger first brought this text to my attention in 2009. A more contemporary example is the Composition that Binds the Many Mantrikas to Discipline: A Beautiful Ornament for the Community by an important twentieth- and twenty-first-century snga’ pa ‘mantrika’ from Reb kong, Ban de rgyal. Nicolas Sihle kindly shared this with me in March 2011. Finally, Jansen’s recent article also explains how bca’ yig are found in both monastic and non-monastic religious communities. Jansen is currently undertaking a comprehensive study of bca’ yig. My conversations and correspondence with her have been extremely informative for my understanding of this genre of texts.

6 ’Jigs med ye shes grags pa (1737:30b.5-6).

7 The title of the text is Dpal snar thang gi bca’ yig ‘dul khrims dngos brgya ’bar ba’i gzi ’od [dang / rwa sgren / dgon lung byams pa gling dgon ma lag bcas kyi bca’ yig] (The Customary of Pelnarhang – The Radiance that Illuminates All the Realities of the Vinaya – and the Customaries of the Mother and Child Monasteries of Radreng and Gönlung) and appears in volume ’a of Rgyal sras ’Jigs med ye shes grags pa’s (1696-1750) Collected Works. I have referred elsewhere to this as the ‘Dgon lung bca’ yig chen mo Print Edition’ or ‘Xylograph’ in order to distinguish it from the incomplete manuscript from which I previously worked. It comprises both a thun mong pa ‘ordinary’ customary and a thun mong ma yin pa ‘extraordinary’ one. A (rather poor) scan of this was graciously sent to me by Rin chen sgrol ma of the China Tibetology Research Center. Later, I was able to photograph the xylograph at the Library of the Research Institute for Ethnology and Anthropology, Chinese Academy of Social Sciences, on the campus of Minzu University, Beijing. In addition, my teacher at Dgon lung had previously allowed me to have a manuscript copy of the ‘ordinary’ customary, but not the ‘extraordinary’ one. A monastic official told me that the monastery’s customary, particularly its extraordinary version, is a bka’ rgya ma ‘sealed teaching’ – only for the eyes and ears of the monastery’s disciplinarians. It was also explained to me that the monastery’s extraordinary customary is what defines and makes unique the monastery’s practices, and thus its status. I have written more about this in Sullivan (2013).
the reformation applies equally to later periods of the Dge lugs tradition. For instance, most entries for the monasteries in Sde srīd Sangs rgyas rgya mtsho’s (1653-1705) important survey of Dge lugs monasteries conclude with something resembling the following: "This place resembles most small, Dge lugs monasteries with its ‘ritual practices and recitations’ such as those for Guhyasamāja, Saṃvara, and the Trilogy of Kṛṣṇācārya…” (Sangs rgyas rgya mtsho 1998:311). This indicates the continuing importance of ritual for a monastery’s identity and reputation.

In addition, Dge lugs liturgy is inextricably linked to scholasticism and debate. The ‘dharma classes’ held at Dge lugs monasteries are periods of reasoned debate that are the focus of all monastic energy and resources. Nonetheless, every dharma class is preceded by a devotional ‘assembly’ at which tea and meals are served, and the dharma classes themselves open with a litany of hymns and rites that further set the stage. Texts that are fundamental to the scholastic curriculum are recited and melodically chanted during devotional assemblies. Debates begin and sometimes end with the ritual invocation of the Bodhisattva of Wisdom, Mañjuśrī. Therefore, to completely disentangle them and separately treat each one is a task that is confounded from the start.

With that caveat in mind, I now turn to the focus of the present article, scholasticism, a term that has seldom been employed outside a Christian context. This term is often associated with the early medieval education of clerics, focused on the liberal arts and scholastic theology (Cabezón 1994:13, 17). In his book on Indo-Tibetan scholasticism, Cabezón has persuasively argued that the term has analytical value for cross-cultural and comparative studies. One of the first scholars to make this suggestion, Cabezón explains, is Masson-Oursel, who writes:

> If scholasticism is a teaching that bases its authority in the words of a sacred text, interpreted by a corps of professionals dedicated both to establishing and defending a religious truth, and to that end rely on formal and discursive reasoning, it is exemplary of a stage in civilization of which our own Middle Ages cannot be considered the only example (in Cabezón 1994:15).

Although Cabezón critiques and improves Masson-Oursel’s definitions of scholasticism, he extols his perspicacious advocacy for the comparative study of scholasticism.

Among the various characteristics of scholasticism identified by Cabezón, I emphasize two (1994:19-21, 190-193; Cabezón 1998:4-6). First, "scholastic movements are highly tradition oriented.” He writes:

> They have a strong sense of history and lineage and are committed to the preservation of tradition. ... [T]here is no better way to ensure that what an adept experiences is particularly Christian or Buddhist, or that the way in which an adept behaves is particularly Confucian or Jewish, than to ensure that the ‘experiencer’ has had a strong foundation in his or her respective intellectual tradition. ... (1994:20)

Elsewhere, I have discussed the great concern with maintaining ritual traditions that stretch back to Central Tibet (Sullivan 2013). Such continuity enhances the monastery’s prestige, and has the practical benefit of boosting the mobility of the monks and lamas trained in those traditions. Similarly, a mega

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8 'don chos spyod.
9 nag po [spyod pa] skor gsum.
10 'Nag po skor gsum’ refers to three treatises by the Mahāsiddha Kṛṣṇācārya. Khenpo Ngawang Dorjee, personal communication, 7 March 2012.
11 chos grwa.
12 tshogs.
monastery like Dgon lung shows great respect for the 'customs' of scriptural study and debate that were established by the monastery's eminent forebears. The scriptures used at Dgon lung are ones used in the halls of Central Tibet's major monasteries. In fact, Dgon lung had formal ties with 'Bras spungs Monastery's Sgo mang College, such that 'continuing students' of Dgon lung monks could easily travel to Central Tibet and find residence there.

Cabezón also makes the following point about scholasticism:

Not only was rational inquiry perceived as essential to the preservation of the tradition's self-identity, it was also considered essential to distinguishing that tradition from others, to defending it against the intellectual assaults of others, and to demonstrating its relative superiority to others. (1994:21)

Philosophical debate is perhaps the foremost medium for conveying both an individual's and an institution's intellectual reputation. Lempert writes that during inter-monastery (or inter-collegiate) debates:

...curricular texts that support each college are threatened by virtue of being placed "next to" similar-but-competing texts that support a similar-but-competing neighboring college (a college that is its rival in respects other than just doctrine, to boot). This means that should the textbook literature begin to buckle during a debate, it can threaten the integrity of the whole college. This explains why a defendant's poor performance in a public defense (dam bca') is not just bad for him as an individual whose career very much depends on his capacity to debate well. It may also offend the college. It risks being shameful in the maximal sense of the word (2012:36).

Dreyfus elaborates even more on the gravity of debate and scholastic allegiance:

The political character of Tibetan Buddhist schools became stronger during the protracted civil war between Central Tibet and Tsang during the sixteenth century. In that politically charged atmosphere, small doctrinal differences became markers of sectarian divides. Despite their marginal relevance to the political situation, the topics of the scholastic curriculum took on symbolic political value: knowledge of them provided a form of cultural capital that could be used to assert the supremacy of one's school. Holding the orthodox position became an expression of one's loyalty, and any deviation from the line adopted by the school came to be seen as political treason. In the Ge-luk tradition, failure to agree with the positions both of Dzong-ka-ba and of the monastic manuals is considered a sign of ingratitude if not outright betrayal, as expressed by the graphic condemnation of "kicking the bowl [from which one is fed]" (2003:319).

For this reason, even small references to debates between two individuals or vignettes of such debates found in histories and chronicles can be read as representing the reputations of different institutions.16

The Dge lugs Sect had developed a formal system of doctrine and a closed canon, two related

\[13\] srol.
\[14\] grwa rgyun.
\[15\] Dgon lung monks may have stayed at the mi tshan 'affiliated houses' of its namesake, one at the Bsam blo khang tshan 'Bsam blo Regional House', for monks from farming communities, and another at the Har gdong khang tshan 'Har gdong Regional House', for monks from pastoral communities. Nothing is known about these affiliated houses (Tuttle 2010:57 and 57n43, citing Dreyfus' essays on 'Bras spungs Monastery on THL. Dreyfus, for his part, does not cite his source, which is likely the following: Bod ljongs spyi tshogs tshan rig khang chos lugs zhib 'jug tshan pa'i 'bras spungs dgon dkar chag rtsom sgrig tshogs chung [2009:237]).
\[16\] Elsewhere, I have given two such examples that I interpret as indicative of a decline in Dgon lung's intellectual reputation and a concomitant increase in the reputation of Bla brang bkra shis 'khyil Monastery (Sullivan 2013:54-55).
developments that help shield religious traditions from prophetic assault, among other things (Gorski 2005:179; Weber 1993:68-69). These developments were institutionalized and enforced at large and resourceful monasteries through the development of curriculums and systems of examination that measured monks' acquisition and knowledge of doctrine. Dgon lung documented and instantiated such a curriculum and system of examination by means of customaries (bca’ yig), and it exported customaries to other monasteries. Whenever possible, monks who wanted any sort of scholastic education traveled to these larger monasteries, rather than staying at the smaller temple or monastery where they may have begun their monastic lives. They did this because these monasteries had the best teachers as part of its overall system of education, and also because it plugged them into a network of shared monastic practices and social mobility.

**Historical Background**

One oral tradition has it that Dgon lung housed over 7,000 monks during the Kangxi reign (1661-1722). Although I have yet to find an historical attestation of this statistic, a Tibetan source from the time gives the more conservative figure of 1,500 monks, a figure that nonetheless made it the largest monastery in Amdo and one of the largest monasteries on the Tibetan Plateau at that time (Sangs rgyas rgya mtsho 1998:340.25). The mid-nineteenth century Ocean Annals writes that in 1705, an important regional lama, the Sens nyid sprul sku Bstan ’dzin ’phrin las rgya mtsho (1655-1761), made offerings to each of the assembly's 2,400 monks (Dkon mchog bstan pa rab rgyas 1982:117.8; Zhiguanba•Gongquehudanbaraooji 1989:116).

In addition to its sheer number of monks, Dgon lung also fostered eminent scholars. In fact, historical sources dating from as early as 1652 suggest that Dgon lung was the center (later sources say 'mother') of all Amdo "monasteries where philosophy is expounded" (Skal ldan rgya mtsho 1999a:342). It produced at least five lha rams pa dge bshes (Ngag dbang legs bshad rgya mtsho:137-139), although none of these are as renowned today as the monastery's literati, authors of doctrinal treatises, religious histories, ritual manuals, and so forth. Of these authors, perhaps the most famous are Sum pa mkhan po Ye shes dpal ‘byor (1704-88), Thu’u bkwan blo bzang chos kyi nyi ma (1737-1802), and Lcang skya rol pa’i rdo rje (1717-1786).

Dgon lung's preeminence among monasteries in Amdo ended in 1723 when the Mongol lord Lubsang-Danzin (b. 1692) led a revolt against the Qing that ended in the defeat of Lubsang-Danzin and his supporters, including Dgon lung Monastery. Utterly destroyed, it was not until 1729 that monks slowly began returning to the site of the old monastery (Dkon mchog bstan pa rab rgyas 1982:61.10). A few years later, in 1732, Emperor Yongzheng (1678-1735) issued a new name to the monastery, saying:

> ...the task [of reestablishing the monastery] is proclaimed accomplished, and because its old name was not elegant, a good name is decreed and established: the plaque that is bestowed reads "Youning si" [lit. Monastery that Protects the Peace] (Yang 1988:845).

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17 The figure of 7,700 monks during the Kangxi reign even appears in Dung dkar blo bzang ’phrin las (2002:616b), though no source is given for the figure.  
18 mtshan nyid bshad pa’i grwa.  
19 See Skal ldan rgya mtsho’s biography of Sde ba chos rje, aka Skyid shod sprul sku, where he calls Dgon lung "mdo smad kyi bshad grwa yongs kyi gtso bo dgon lung gtchos sde chen po, the center of all the commentarial schools of Mdo smad" (Skal ldan rgya mtsho 1999b:248).
The young, nearby Bla brang Monastery appears to have passed through this momentous historical event unscathed (Nietupski 2011:9, 2009:186), and its size and influence continued to grow, eventually eclipsing that of Dgon lung (Sullivan 2013:51-59).

In 1866, Dgon lung was again burned to the ground, this time by a Muslim army, purportedly that of Ma Zhan’ao (1830-1886), a 'religious teacher' and military commander at Hezhou in Gansu Province (Ngag dbang mkhyen rab rgya mtsho 1932:25b.6). The 1870s likewise saw the monastery plundered. Dgon lung’s main assembly hall was not reconstructed until 1878, under the stewardship of the sixth Thu’u bkwan Lama. Then, in 1890, another series of events perpetuated the monastery’s decline, the most significant being discord between Thu’u bkwan and Sum pa over the latter's decision to cohabit with a Mongol girl. Louis Schram (1883-1971), a Belgian missionary who spent several years (1911-1922) in the vicinity of Dgon lung, writes that "Erh-ku-lung had become a place of unrelieved misery. The year 1890 was one of the most fateful in the history of Erh-ku-lung" (Schram 2006:336). Finally, in 1895, more Muslim rebellions arose, damaging many monasteries in the region and threatening, but eventually sparing, Dgon lung. This is the point at which we find Dgon lung when the fourth Wang Khutugtu, the protagonist of what follows, at his prime. It is precisely because of the ruin of the monastery during Wang’s time that his actions are so important and illustrative.

**The Author: Wang Khutugtu**

The text to be examined here – *The Customary of the Mirror that Illuminates [What Should Be] Accepted and Rejected* – was composed by Wang Khutugtu Blo bzang ‘jam pa’i tshul khrims (1846-1906) for an Eren Monastery. Unfortunately, we do not yet know the location of or much else about this monastery. What we do know is that Wang IV composed this customary in 1898 while traveling through Inner Mongolia. He had received an invitation from the Aohan Prince in 1896, explaining that he was needed again in the 'lower regions'. And so, "once again, he set out for and arrived in Mongolia." In the realm of the Prince of Baarin, he performed many empowerments, such as that of the Sole Hero (i.e., one of the principal Dge lugs deities, Rdo rje 'jigs byed, a form of Yamāntaka) and that of the Thirteen Deities (i.e., another manifestation of Rdo rje 'jigs byed along with his twelve-member retinue). For some four years he travelled progressively to Naiman, ‘Jitir’, Darkhan, the Josotu League, and so on. This was only a few years after the 1891 'Way of the Golden Elixir' uprising that killed tens of thousands of Mongols and otherwise devastated Mongol society in precisely the regions where Wang IV was traveling (Borjigin 2004). Thus, it is quite plausible that the customary

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20 ahong.
21 Bca’ yig blong dor gsal ba’i me long.
22 'e ren. It is spelled differently in the colophon: e'u rin.
23 smad phyogs.
24 sog yul – note that the author writes 'sog yul' rather than 'chen po hor kyi yul'. I am unable to explain this change in nomenclature.
25 pA ren. This is a reference to one of the Baarin banners in Juu Uda League (Charleux 2012). Moreover, given that the Tibetan refers to this figure as a wang (< Ch. wang, 'prince'), it is likely he refers to the banner of Jasag Tøri Junwang of Baarin/ Pärin (Dharmatāla 1987:42).
26 Rdo rje 'jigs byed.
27 Unidentified. Pu, in the Chinese translation, writes Zhalute, which is Chinese for the Jarud 'tribe' (Mo. aimag) (Duo and Pu 1990:159; Lattimore 1969:194).
28 Josotu League comprised five banners, including the Kharachin banners and the two Tümed banners as indicated in Map 1.
29 Jindan dao.
he wrote was an attempt to resurrect Dge lugs scholasticism in the region.

The Wang incarnation lineage is perhaps the least renowned of Dgon lung's five major incarnation lineages and 'estates', the other four being Leang skya, Thu'u bkwan, Sum pa, and Chu bzang. The lineage is said to be named after the village in which the first Wang lama was born, Wang chen khri. The scholar-lama Per Nyi ma 'dzin writes that the first Wang was born into a Hor family with the surname Wang. Despite the Chinese-sounding name of the lineage, four of the incarnations were likely Hor, and the third, may have been Tibetan (Per Nyi ma 'dzin Ngag dbang legs bshad rgya mtsho:99-114). The name 'Wang' likely derives from the Wang Tusi, tusi being a title used to refer to the semi-autonomous 'indigenous rulers' that submitted to the Ming and later Qing dynasties in exchange for recognition of their right to rule (Yang 1988:609). The ancestor of the Wang Tusi, Nammug, submitted to the Ming in the fourth year of the Hongwu reign (1371). He was made an 'Assistant Commander' and was promoted to 'Vice Battalion Commandant of Ningbo'. The area that the Wang Tusi came to rule appears to be in the vicinity of Wang I's birthplace (Huzhu Tuzu zizhi xian zhi bianzuan weiyuanhui 1993:625; Qinghai sheng zhi bianzuan weiyuanhui 1987:280; Qinghai sheng bianji zu 1985; Schram 2006:127). Since families that were ruled by the Wang Tusi took the Wang name regardless of their ancestral descent lines, it is impossible to know if Wang I was born into the tusi's own family, the family of one of the noble households, or one of the many commoner households. According to Schram, the great majority of families surnamed Wang were "of Monguor extraction" (Schram 2006:127). In any case, the ethnicity of the Wang incarnation lineage is not nearly as significant as the proximity of each of the incarnations had to the 'Great Mongol Realm'.

Schram writes that Wang I's predecessor was a lama from a Kharachin banner (Schram 2006:321). The Kharachin banners straddle the contemporary Liaoning Province and Inner Mongolia border (see Map 1 below). Schram's uncited source was probably an informant from the time he spent in the vicinity of Dgon lung Monastery (i.e., 1911-1922; in Schram 2006:86). Therefore, we cannot corroborate this curious suggestion. However, we do know that Wang II – Skal bzang ye shes dar rgyas (1739-1804) and Wang IV, our author – both spent many years traveling to and living in Kharachin.

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30 nang chen.
31 According to the editors of the Youning si zhi, Wang I's birthplace is present-day Xiaosi ('Little Monastery') Village in Weiyuan Township, Huzhu County. Per Nyi ma 'dzin Ngag dbang legs bshad rgya mtsho's history, on the other hand, gives 'tA si' (< Dasi Village, 'Big Monastery' Village), which he writes is part of one of Dgon lung's former western estates (Duo and Pu 1990:121n247; Ngag dbang legs bshad rgya mtsho:99).
32 'Wang skyA' might also refer to a village name. However, it is clear that Per Nyi ma 'dzin is identifying 'tA si' as the place name and Wang as the family name. The Tibetan term 'Hor' is used in present-day Amdo to refer to the officially recognized 'ethnic group' known as 'Tu' in Chinese and 'Monguor' in English. Slater distinguishes between Minhe County Monguor whom he calls 'Mangghuers' and Huzhu County Monguor, whom he calls 'Mongghuls' (Slater 2003:9-10). It is unclear that we can safely use these ethnonyms to refer to those people and places our historical texts refer to as Hor. However, I consider the historical term Hor to refer to a Mongolic people and culture – a people and culture that finds their way into an encyclopedia of Mongolia (Atwood 2004:551-552). Ahmad calls the Hor 'Eastern Mongols' as opposed to Sog 'Western Mongols' (1970:110). I thank Gerald Roche for calling my attention to this latter point.
33 Nyi ma 'dzin tells us that the first, second, and fifth were Mongghul, but does not specify the ethnicity of the fourth, although we know that the latter was born near Sems nyid Monastery. It is unclear what Nyi ma 'dzin's sources are for identifying the ethnicities of the various Wang incarnations, particularly the earlier incarnations.
34 zhihui qianshi.
35 Ningbo fu qianhu shouyu.
36 Schram cites the Gansu xin tongzhi, ch. (juan 42:40b, 41a-b). Based on the scanned version I consulted, the section describing the domain of the Wang Tusi is actually on p42a. See also An (1989).
37 Schram cites the Qing Gansu xin tongzhi where it states that the Wang Tusi oversees "eighteen Fan [Tibetan] households and 130 Tumin [Monguor] households" (juan 42:42a). The eighteenth-century Huang Qing zhiyong tu likewise speaks of Tumin under the rule of the Wang Tusi (Fu 2007:juan 5:52-53).
Some time after returning from his studies in Central Tibet and ascending the throne of Dgon lung's Tantric College (in 1764), Wang II was told by Lcang skya III Rol pa'i rdo rje to spread the dharma in the realm of the Kharachin Prince Ratna Siddhi (Ngag dbang mkhyen rab rgya mtsho 1932:18a.3). This is probably the same prince whose son, the lha rams pa scholar Lha btsun Mthu stobs nyi ma (fl. 1778-1800), began his monastic career at Dgon lung before later serving as abbot at both 'Bras spungs Sgo mang and Dgon lung itself. For several years, Wang II satisfied the religious needs of the people, both high and low, of the 'Great Mongol Realm' including both the Kharachin banners and the neighboring Aohan banner (Dkon mchog bstan pa rab rgyas 1982:66.15; Ngag dbang mkhyen rab rgya mtsho 1932:18a.3). When Emperor Qianlong (1711-1799) was invited to "the famous temple of Erpü" in the realm of the Kharachin Prince," we are told:

... the emperor heard of the virtue of Wang II's greatness. The emperor looked kindly upon him, 'paid him reverence', and bestowed on him both a superior golden 'offering scarf' and a golden brocade. He also awarded him with the title of Khutugtu (Ngag dbang mkhyen rab rgya mtsho 1932:18a.4).

Eventually, Wang II returned to Dgon lung, where he served as abbot for three years (1785-1788). He is said to have donated many items to an endowment of Dgon lung, including a large statue of the 'Lion's Roar of Shakyamuni', a large Maitreya tapestry worth over 10,000 ounces of silver, and pillar pendants made of the finest silk. He also pressed Thu'u bkwan to establish a 'trust' for the 'monks' tea' and 'cash allowances' necessary for the 'dharma class students'. He then received an invitation from the Aohan Prince and returned to the latter's realm where he preached. He also preached in the territories of Kharachin, Tümed, Ongni'ud, Naiman, Khorchin, Darkhan, and other banners (see Map 2 below) (Ngag dbang mkhyen rab rgya mtsho, 1932:19a.5). On one journey through Aohan, he printed the Four Interwoven Annotations on Tsong kha pa's Stages of the Path to Enlightenment (Dkon mchog bstan pa rab rgyas 1982:66.15). Altogether, Wang II is said to have visited the Great Mongol Realm five or six times.

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38 He was the forty-fourth abbot of Sgo mang College, taking the throne in 1792 (Bstan pa bstan 'dzin 2003:114). He served as abbot of Dgon lung from 1799-1800 (Dkon mchog bstan pa rab rgyas 1982:69.8). See also Ngag dbang mkhyen rab rgya mtsho (1932:20a.4).
39 Unidentified. 'Erpü' may be a transliteration of 'Efū,' meaning 'emperor's son-in-law' (Charleux 2012).
40 phyag.
41 mdzod thag < mdzod btags.
42 srang.
43 theb.
44 grwa 'gyed.
45 chos grwa pa.
46 T. tar han, appears to refer to the banner of the 'Khorchin Khoshuu of Jasag Khoshoo Darhan Jinwang', also known as 'Darqan wang' of Jerim League (Dharmatāla 1987:428; Charleux 2003:364). I thank Professor Isabelle Charleux for confirming this identification (Charleux 2012).
47 The entire title of this text is mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnams mehan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron (TBRC W29037).
48 Ngag dbang mkhyen rab rgya mtsho (1932:19a.5).
Map 1. Dgon lung Monastery in the west and the approximate location of two of the three Kharachin banners that existed during Wang II's time. Kharachin Center Banner is located between Right and Left banners.

Map 2. The approximate location of the banners in the 'Great Mongol Realm' visited by Wang II and his successor, Wang IV.

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49 For more precise maps showing the location of these banners see Lattimore and Isono (1982) and Lattimore (1969). Atwood (2004) and Charleux (2006) have useful, less detailed maps.

50 Generated using the THL Place Dictionary, places.thlib.org, and revised and improved with the help of Gerald Roche.

51 Generated using the THL Place Dictionary, and revised and improved with the help of Gerald Roche.
His successor twice removed, Wang IV, likewise spent many years preaching and living in these areas. Although we know little about the ethnicity of this incarnation, we do know that he was born in Khu lung near Sems nyid Monastery, in present-day Menyuan Hui Autonomous County, Qinghai Province. Sems nyid Monastery sits along the Julak River (T. 'Ju lag; Ch. Datong he, Haomen he), situated between the Qilian Mountains to the north and the Daban Mountains to the south, the latter being the steep precipices dividing Menyuan County from Huzhu County where Dgon lung is located. From early in its history, Sems nyid Monastery had close ties with Dgon lung. For instance, Dgon lung 'cantors' were sent to Sems nyid on several occasions during the first few decades following its founding to teach the Sems nyid monks how to recite, chant, and sing the liturgy and the proper manner for playing ritual music (Dkon mchog bstan pa rab rgyas 1982:113.18; Zhongguo renmin zhengzhi xieshang huiyi Tianzhu Zangzu zizhi xian weiyuanhui and Kong 2000:208; Zhiguanba 1989:113). This is one reason Sems nyid came to be referred to as a branch monastery of Dgon lung.

Wang IV's father was a certain 'Mantra-holder' Dkon mchog skyabs (Ngag dbang mkhyen rab rgya mtsho 1932:28a.2), suggesting that Wang IV was born into a family with a religious occupation. His older brother was the fifth Smin grol Nom-un Qan, otherwise known as the Btsan po Nom-un Qan, Skal bzang thub bstan 'phrin las rgya mtsho (b. 1839) (Ngag dbang mkhyen rab rgya mtsho 1932:28.4; Duo and Pu 1990:201n175). The Smin grol Nom-un Qan lineage was based at Gser khog Monastery. Though Gser khog was founded by a former abbot of Dgon lung, it soon began competing aggressively with Dgon lung for power and influence. The Smin grol lineage, which also possibly consisted of ethnic Hor (Lobsang Yongdan 2012), is yet another example of Mongols in powerful positions at this time.

In 1853, the young Wang IV was invited to Dgon lung where he was enthroned with much ceremony at his 'palace' known as Bkra shis 'bum 'khyil. Eleven years later, at the age of nineteen (eighteen in Western reckoning), Wang's fame spread far and wide, and he thus received a special invitation from the Aohan Prince to preach the dharma in his land. In the Wood-Rat year (1864), he left for the prince's "great palace that promotes glory and wealth in this world and beyond," where he spent twelve years (Ngag dbang mkhyen rab rgya mtsho 1932:28b.5). There:

...in that realm, with the help of the prince, [Wang IV] nourished the individual, religious longings of countless wandering beings, providing the kind [teachings] of the dharma, such as great tantric empowerments for the Sole Hero, Tutelary Deity of Mount Dge ldan [i.e. Dge lugs], and of the Thirteen Deities. As all the hopeful wandering beings were benefited and pleased, he breathed life into all.

Here, in the words of Wang IV’s biographer (his successor Wang V Ngakwang Khyanrap Gyatso [1906-1963]), we see an explicit reference to Wang IV's Dge lugs evangelism.

He again exhibited this desire to promote Dge lugs practice when he returned to Dgon lung in 1876. As noted above, Dgon lung had been burnt to the ground in 1866, and it continued to struggle through many years of strife in the 1870s. An important turning point in the monastery's modern history appears to be when the Precious Tutor of Thu'u bkwan, Bstan pa rgya mtsho (1825-1897), was invited to Dgon lung in 1878. He was welcomed by Thu'u bkwan, Sum pa, and Wang himself, and was moved to tears by the pleas of all the Dgon lung monks and lamas. They described how the monastery

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52 dbu mdzad.
53 sngags 'chang.
54 T. no mon han. The term is Mongolian for 'ruler of the dharma'. Note that it has nothing to do with another Mongolian term, 'nomuqan', which means 'gentle' or 'peaceful' and was the name given to Qubilai Qa'an's (Kublai Khan) son. My sincere thanks to Christopher Atwood for bringing this to my attention and correcting it in this article. Personal communication (19 September and 16 November 2014).
had been ravaged by warfare and called him 'He Who Incites the Flame of the Dge Idan’\(^55\) (Ngag dbang mkhyen rab rgya mtsho 1932:27a.4). He gave numerous 'permission-blessings',\(^56\) transmissions, empowerments, and so on. The next year, in 1879, Wang IV took the abbatial throne of Dgon lung.\(^57\)

Major events that Wang oversaw as abbot of Dgon lung included the search for and identification of the reincarnation of Lcang skya V, Lcang skya VI Blo bzang ye shes rgya mtsho (1875-1890?) (Duo and Pu 1990:203n199, 228). Wang IV was requested to take charge of this task, which he did, we are told, "in accordance with the prophecies from 'Central Tibet',\(^58\) the name roster of the 'great yellow edict' [of the emperor],\(^59\) and so forth" (Ngag dbang mkhyen rab rgya mtsho 1932:30a.2). This curious inclusion highlights the political position Dgon lung held between the Qing court and the Dga’ Idan pho brang government in Lhasa.\(^60\) Moreover, as abbot, Wang IV is said to have vigorously promoted 'debate classes'\(^61\) and to have overseen all the activities of the exoteric and esoteric teachings, such as the monastery's liturgy (Ngag dbang mkhyen rab rgya mtsho 1932:29b.4).

When Wang IV tried to resign in 1882, the monastery's major lama, the 'dharma kings'\(^62\) from the surrounding communities,\(^63\) and the monks pleaded with him to continue as abbot. He then served another year before resigning in 1883. Wang continued serving Dgon lung Monastery in various ways. Two years later in 1885, he composed the Dgon lung customary The Profound and Secret Golden Key of a Hundred Doors to [Buddhist] Treatises, to which we shall turn when attempting to interpret his Eren Monastery customary and fill in the lacunae in that text. In 1895, "the evil, barbarian/Mohammedan\(^64\) forces" were on the rise and threatening the safety of Dgon lung. Due to Wang's hard work and prayers, "the monastery's protector, the Chinese army, came from Xining." Thus, "the emperor and altruistic councilors used power, strength, [and] vajra weapons to utterly vanquish without remainder the 'demonic army from the dark side,'\(^65\) and Dgon lung was saved from harm (Ngag dbang mkhyen rab rgya mtsho, Wang V [1906-1963] 1932:32a.1).

In 1896, Wang IV returned to Inner Mongolia where he composed the Eren Monastery customary. In 1899, he returned to Dgon lung, whereupon, like his predecessor Wang II, he contributed significantly to the monastery's 'endowment'\(^66\) and gave goods, tea, noodles, and cash to each of the monastery's monks. In 1900, the 'monastic council'\(^67\) asked him to serve again as abbot, to which he consented, serving for one year. He passed away in 1906.

\(^{55}\) dge ldan bstan 'bar ma'i dbu bskul ba.
\(^{56}\) rjes gnang.
\(^{57}\) Surprisingly, it was at this point that Wang IV, along with some fifty others, finally took full monastic vows (Ngag dbang mkhyen rab rgya mtsho 1932:29b.6-30a.2).
\(^{58}\) dbus gtsang.
\(^{59}\) gser yig chen mo'i mtshan byang.
\(^{60}\) The Dalai Lama is also known to have issued decrees on yellow brocades (Nornang 1990:261-262). However, a 'gser yig' seems to refer more directly to the Manchu emperor's decree.
\(^{61}\) rtsod grwa.
\(^{62}\) chos rje.
\(^{63}\) The text names Sha bar chos rje, Ba bOng chos rje, and Phyug rtse chos rje all refer to places in the vicinity of Dgon lung. It is likely that Sha bar chos rje was also the 'Sha bar nang so' (Dkon mchog bstan pa rab rgyas 1982:77.25). The title of nang so "consisted basically of the granting of a territory, the fixing of a yearly tribute, the recognition of the chieftainship of the lama who had brought in the tribe, and of the heritability of that chieftainship" (Schram 2006:306-307). Moreover, some local chos rje may have been non-monastic figures. For instance, some chos rje are referred to as lha pa 'spirit mediums', which often are non-monastic figures (Blo bzang chos kyi nyi ma ma 2000:646/7b.5, 650/9b.3). The first page number (e.g., 646) refers to the page numbers given the text by a later editor, whereas the latter (e.g., 7b.5) refers to the page number found printed in Tibetan in the margin of the text.
\(^{64}\) kla glo < kla klo.
\(^{65}\) pha rol bdud sde'i dpung tshogs.
\(^{66}\) spyi 'jog.
\(^{67}\) dgon pa spyi.
The Customary For Eren Monastery:
"The Mirror That Illuminates [What is to be] Accepted And [What is to be] Rejected"

Om. May there be happiness and well-being! I prostrate before [my] lamas and Mañjuśrī!

Here at this Eren Monastery, for the purpose of increasing the learning of disciples, the one called Wang Khutugtu, with the purest of intentions, at the time of the establishment of the new degree of rdo ram pa, wrote down some notes on the steps of the system of granting degrees, of carrying out formal debates [defenses], of examinations, and so on.

First, on an auspicious day, either the 'head of the college', 68 the disciplinarians of the great assembly, or the disciplinarians of the colleges – whoever is appropriate – consults with the 'abbot' 69 and confer together, whereupon they are to nominate [the candidate for the degree of rdo rams pa] while [offering him] ceremonial scarves. Then, at that time, [the candidate] is given an 'evaluation' 70 of the Perfection of Wisdom up to the topic of 'lineage' 71 in the first chapter [of the Ornament of Realization] 72 and an evaluation of the Madhyamaka up through Establishment and Refutation. 73 On the third day of the first month, [the disciplinarian] must proclaim the need for a formal debate.

As for the testing, 74 on one [day] at the end of the fourth month, a request is made to the venerable abbot, the college bla ma, the disciplinarian of the great assembly, the college disciplinarian, and the director of studies. On the following day, [the examinee] is invited to the 'abbatial villa', 75 and two servings of tea must be given. Each is then given a ceremonial scarf.

As for debating, for periods of three days in both the first and sixth months, 76 debate from the colors 77 of red and white [i.e., from the beginning Collected Topics material] to Vinaya [i.e., the most advanced material]. While this is being done, it is permissible for the upper-classmen to 'drill' 78 [the examinee]. During the Great Formal Debate, 79 custom is that the upper-classmen lead [in questioning the examiners]. 80 No matter which of the five treatises one is reasoning over, 81 other than the words 'the reasoning is [or is not] connected', 82 when debating, no other interruptions to the assembly are allowed. The questioners 'team up'; 83 however, other than establishing points of

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68 grwa tshang bla ma.
69 bla ma khri pa.
70 rdung rgyugs - the manuscript reads 'rdung rgyug'.
71 rigs.
72 mngon rtogs rgyan. I thank Khenpo Ngawang Dorjee for explaining this to me. Personal communication (February 2012). Jongbok Yi, after consulting with Jeffrey Hopkins, explains that this is known as the rang bzhin gnas rigs 'naturally abiding lineage' (Yi 2012).
73 thal zlog – the manuscript reads 'thal srog'. Jongbok Yi, after consulting with Jeffrey Hopkins, informed me this is likely a misspelling of 'thal zlog' (Yi 2012). See Thub bstan lung rtogs rnam rgyal 'phrin las (1983:48, 60n22).
74 rgyugs – the manuscript reads 'rgyug'.
75 khri ba bla brang.
76 zla ba dang po'i [sic] drug ba gnyis kyi nyin gsum gyi ring la. The genitive particle connecting 'dang po' and 'drug ba' appears to be a mistake.
77 A parenthetical remark in small, cursive script is found here. The first part of the line is illegible. The latter part reads "...do this at night. As for the method of taking the test, it is like in the past."
78 skyor.
79 dam bca' chen mo.
80 'dzin grwa gong nas bzhed srol yod. The meaning of this line is obscure. It could be that an elderly monk from Dgon lung would be able to recall the 'custom' of examination that Wang IV is writing about here, but I have not yet had the occasion to ask.
81 thal 'phen – to point out the absurd consequences of an opponent's assertion or thesis. As such, it is synonymous with the 'thal phreng."
82 rtag gsal khyab.
83 tshogs.
scripture and reason, other responses are not to be made at any time. [The examinees] must debate [lit. "say 'there is' (or 'there is not) any connection"] on each of the five treatises. At each assembly, the 'director of studies'
\[84\] asks questions regarding the Vinaya ...\[85\] In addition, if spare time is needed to ask any [other] question, it should be asked.\[86\] As the assembly ends, [the exam] is complete. After the director of studies presents an 'extensive recitation',\[87\] the two [i.e., the director and the examinee\[88\]] recite the seed syllable of Mañjuśrī and then disperse.

Here I have prepared a brief set of instructions to act as an outline. I thought that a detailed one would be too long and confusing, and so I did not write one. In any case, [one] should not transgress the objective of the Teachings and the Buddhist Vinaya. So doing, may the protector deities and wisdom deities remain vigilant, watching for the appearance of the evil accomplices, the disturbers [of peace] – anger, envy, and desire.

This was written by the one called Wang Khutugtu Blo bzang dar rgyas rgya mtsho on an auspicious day during the waxing moon of the tenth month of the Earth-Male-Dog year [1898] while staying at Eren Monastery, the upper and lower stories of the Great Assembly Hall. May all benefits quickly and forever go to the Teachings and sentient beings! May this lend to the continuing presence of the Teachings of the Omniscient Victor\[89\] ...

EXPLANATION OF THE TEXT

There is great consistency between the system of debate, testing, and awarding degrees that is prescribed here and that set down for Dgon lung. This is not surprising, given that Wang IV is the author of the customary at Eren and of one of Dgon lung's two extant customaries. The point is that Dgon lung lamas – in this case Wang IV – penned such customaries and traveled to such monasteries, thus exporting a standardized scholastic system.

In fact, knowledge of Dgon lung's administration and examination system helps us interpret the rather terse customary written for Eren Monastery. Although caution must be exercised in making too many assumptions about the similarities that may have existed between the two institutions, doing so is justified due to the fact that Wang IV also penned one of Dgon lung's own customaries. In addition, the schedule of events and the terminology found in the Eren customary is strikingly similar to that found at other Dge lugs monasteries, including Dgon lung.

The most conspicuous difference between the two systems is that, at Eren Monastery, Wang IV is inaugurating the conferment of rdo rams pa degrees rather than dka' bcu degrees, as was the case at Dgon lung. This is simply the result of time. When Dgon lung established its system of conferring dka' bcu degrees, the custom of awarding rdo rams pa degrees did not yet exist on the Tibetan Plateau (Dreyfus 2003:144-5; Tarab 2000:18-19). A candidate for degree at Dgon lung was referred to as gling bsres ba 'examinee among mixed communities'\[91\] as one who completes the grwa skor 'academic

\[84\] gzhung las pa.
\[85\] The actual meaning of the text here – ‘dul ba'i bكد gzhung rgyas pa – is unclear. It is likely not the 'Dul ba'i mdo tsa ba by Guṇaprabha (Yon tan 'od), since it does not appear to go by this title.
\[86\] de'i 'phror gang len zhig tu long dgos babs la ltas nas longs.
\[87\] tshig sgra rgyas pa.
\[88\] Another possibility is that 'the two' refers to two examinees. Dreyfus (2003:235) mentions occasions during which two defenders would face an entire assembly of interrogators.
\[89\] This might refer to the Dalai Lama, although it may also refer to Tsong kha pa.
\[90\] There is a final line that reads "d+ha rma bu ti lba rta." If the 'lba' is an error for 'Inga,' then this may very tentatively be translated as "Recite [? rta] the Five Scriptures of the Dharma!"
\[91\] Dreyfus writes that this title may have been created at Sangphu Monastery (gsang phu) (2003:366n74). See
circuit' and simply as 'degree candidate' (T. *ming btags pa*, lit. title-holder, or one [seeking a] title). From early in its history, Dgon lung awarded the title/ degree of *dka' bcu* (*glings bsres dka' bcu*), literally "the one [having mastered] ten texts," or "ten difficulties." According to the *Ocean Annals*, Dgon lung's branch monastery of Sems nyid petitioned the 'government' of Lhasa through the Precious Rgyal sras Lama (i.e., 'Jigs me ye shes grags pa (1696-1750), the author of Dgon lung's earlier, 'extensive' customary
demanding knowledge in the arts of religious debate), requesting to establish the system of awarding the *dka' bcu* degree at Sems nyid Monastery "like Dgon lung," Perhaps it was the previous incarnation of this Precious Rgyal sras Lama (i.e., Blo bzang bstan 'dzin, ca. 1638-1696), or the founder of Dgon lung himself, Rgyal sras Don yod chos kyi rgya mtsho (death ca. 1637), who likewise established the system of awarding degrees at Dgon lung. In any case, 'rdo rams pa' appears to be a later term that replaced older degree titles such as 'dka' bcu' (Dreyfus 2003:144-145).

The most confusing aspects of Eren's customary are its schedule of examination and the extensive array of terms employed in the text to describe the examination system: *rdung rgyugs* 'evaluation', *dam bca' 'formal debate', rgyugs 'testing', *dam bca' chen mo 'Great Formal Debate', rtag gsal khyab 'say 'there is' (or 'there is no') connection', and so on. In fact, monastic customaries are full of specialized terminology pertaining to different aspects of debate and debate practices (e.g., *rtsod zla*, *tshogs gleng, bsgro gleng, zla po byed*). The meaning of Eren's customary is made clearer by reference to Dgon lung Monastery and to the customs found at Dge lugs monasteries in Central Tibet.

It is useful to understand that the examination system prescribed for Eren, like that in place at Dgon lung, consisted of four major phases: regular testing, nomination for candidacy, continued testing, and the defense. The latter was the formal event at which the candidate, already thoroughly vetted by his superiors and his peers, would take part in a *dam bca' chen mo 'Great Formal Debate'* displaying his erudition to the assembly of monks and earning his degree.

Testing was a regular, required component of the curriculum for the monks who were enrolled in the monastery's dharma classes for the study of esoteric, philosophical doctrine, and debate. Monks were regularly reviewed by the abbot himself by means of recitation lessons. During these lessons, the abbot recited the relevant section from the text being learned to the 'class rehearsal leader', who repeated what the abbot had recited (Dreyfus 2003:251, 388n50). The class rehearsal leader subsequently went through the text with the rest of his class. There were also tests associated with the recitation lessons that determined whether one stayed at their current level and, for those nearing the

also Tarab Tulku (2000).

92 Sems nyid sprul sku bstan 'dzin 'phrin las rgya mtsho earned the latter in 1677 (Dkon mchog bstan pa rab rgyas 1982:115.25). See also Thu'u bkwan III Blo bzang chos kyi nying ma (2000:739/49a.5); Sagaster (1967:43); Qinghai sheng bianji zu (1985:49); and Dreyfus (2003:144). The definition of *dka' bcu* given in the *Boe Rgya tshig mdzod chen mo* 'Great Tibetan-Chinese Dictionary' (2008:50b) does not refer to "difficulties" but only to "five scriptures [bka'] along with their commentaries." (It also says that this was a title awarded to successful candidates at Bkra shis lhun po Monastery in Central Tibet). Dung dkar Blo bzang 'phrin las (2002:127) provides a similar gloss. The spelling of this term is inconsistent in the historical record; it is often given as *bka' bcu* and sometimes even *ka bcu*.

93 This probably refers to the Dalai Lama's villa at 'Bras spung Monastery.

94 This customary focuses primarily on such issues as responsibility for ritual sponsorship, the appointment of monastic officials, and the resolution of disputes and quarrels (see Sullivan 2013). In contrast, the later customary by Wang IV deals strictly with Dgon lung's scholastic curriculum, its manner of debate, and its liturgical schedule during the spring *chos thog* 'dharma/ study/ debate sessions'.

95 Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas, *Mdo smad chos byung* (117.21-23).

96 *brtsi bzhag*.

97 *skyor dpon*.

98 *rtsis bzhag gi rgyugs*. 
completion of their studies, if they were fit to stand for degree exams in the summer.

The extensive customary of Dgon lung makes it clear that recitation lessons were a nonnegotiable component of monastic education and that all but the credentialed dka’ rams scholars and some who had been attending dharma class for several years were required to take these tests at every dharma session (‘Jigs med ye shes grags pa 1737:25b.3-4 and 31b.3).100 "If one does not understand these things and forsakes [such] listening and thinking," the author writes:

If he seeks out piecemeal sadhanas,101 [ritual explanatory] ‘individualized teachings,’102 and ‘pith instructions,’103 then he should know that he is turning his back on the intention of great scholar-practitioners such as the Second Victor, the Great Tsong kha pa. During dharma classes one is not to go elsewhere to listen to the dharma...104

Recitation lessons were not to be interrupted for any reason except especially important village rituals at which the abbot was needed to officiate.105 This older customary also instructs the monks to practice their recitations for as long as possible.106

Apart from these reviews by the abbot, the daily debate practice was monitored by the disciplinarians of the monastery, who made tours around the debate courtyard. Students’ practice was monitored even during the breaks from dharma sessions.107 Wang IV’s customary for Dgon lung explains how the disciplinarians were to make nightly rounds around the monastery to inspect the young monks, who sat on the rooftops of their residences to study,108 tirelessly reciting their lessons. They struck a wooden block or some other instrument to alert the young monks to their approach.109

The Eren customary does not specify when nominations of degree candidates were to take

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99 This is probably an abbreviation for dka’ bcu rab ‘byams pa ‘the universally learned one who has mastered the ten difficulties [or texts]’. Alternatively, this could be a compound for dka’ bcu scholars together with rab ‘byams scholars. Rab ‘byams pa ‘universally learned one’ is a title commonly awarded by monasteries to successful candidates. 'Dka’ rams' is also written 'dka’ ram’.

100 The latter passage (‘Jigs med ye shes grags pa 1737:31b.3) is as follows: "chos thog snga ma’i rtsis bzhag gi rgyugs chos thog rjes mar dka’ ram ma gtog pa thams cad la len zhing ..." The precise meaning of this is unclear, but it may indicate recitation-lesson tests of the earlier dharma sessions (i.e., earlier in the year) were administered at the later dharma sessions for all but the dka’ rams scholars. Moreover, it could mean that the First Spring Dharma Session goes on without such tests, whereas the following dharma sessions have them. The Seventh Dalai Lama tells us that at 'Bras spungs Monastery’s Sgo mang College in the 1660s, recitation lessons were incredibly long and took place even during the chos mtshams ‘dharma breaks'. This was too arduous for students, however, and eventually the recitation lessons were shortened and conducted only during dharma sessions (Skal ldan rgya mtsho, Khri chen spul pa’i sku blo bzang stan pa’i nyi ma dpal bzang po’i rnam par thar pa, 1745 (1977):357/15b.1-359/16b.1-3).

101 lha’i sgrub thabs.
102 khrid.
103 man ngag.
104 Rgyal sras ‘Jigs med ye shes grags pa (1737:23b.6–24a.2).
105 Ibid., 12a.3–4.
106 Ibid., 11a.4–5.
107 The extensive customary of Dgon lung also explains that all visiting and resident monks over the age of twenty had to take written exams (yig rgyugs) at every one of the dharma sessions (‘Jigs med ye shes grags pa 1737:31b.3). It is not clear, however, what these ‘written exams’ entailed. They may have been the same as the recitation lesson reviews by the abbot. In this case, a better translation would be ‘reading exam’ or ‘exam of the memorization of a text’. See also the reference to ‘written exam takers’ in Wang IV’s customary for Dgon lung (3b.4).
108 Dgon lung informant (personal communication 2012).
109 Schram suggests that they cracked whips during their rounds (2006:374): "At night, the disciplinarian with some of his lictors, armed with rawhide whips, makes a tour of the lamasery. Lamas found brawling, quarrelling, or fighting are brought to the court of the intendant, where penalties are meted out in various brutal forms.”
place, only saying that they occur "on an auspicious day" some time before the third day of the first month. Thus, by the time the new year had rolled around and preparations were under way for the first major dharma session, i.e., the Great Spring Dharma Session, the monastery's disciplinarians and abbot had to have a clear idea of the competency of the students. In the first month at Dgon lung, for instance, the disciplinarians are said to have presented the roster of dharma class students to the abbot. That practice bears a great resemblance to the process of nominating a degree candidate at Eren. On the seventeenth day of the first lunar month, Dgon lung's two 'disciplinarians' are to offer 'merit scarves' to the abbot, "along with the list of names of the 'dharma class students.'" A 'petitioning scarf' and a 'last offering scarf' for the abbot are both taken from the 'common property.' The prepared list of dharma class students is formally presented by the twenty-third day of the month (Blo bzang 'jam pa'i tshul khrims 1885:2b.2). Nominations for degree candidates at both Dgon lung and Eren may have been considered by the abbot around this same time, that is, during the first month of the year.

The Eren customary also mentions an evaluation that coincides with the nomination of candidates at Eren. There is no explicit mention of this in the customaries for Dgon lung Monastery. However, we can confirm that the subject matter of this evaluation at Eren was also part of the examination system at Dgon lung. A 'test' of candidates at Dgon lung that took place in the fourth month demonstrates that degree candidates at both monasteries were required to have mastered the same material. The extensive customary of Dgon lung tells us that "those who have not already taken the [dharma session] exams in Madhyamaka and Perfection of Wisdom are not given the gling bsres [degree exam]" ('Jigs med ye shes grags pa 1737:25b.7). Later in the same text we read:

Those who wish to participate in the 'academic circuit' of both Madhyamaka and Perfection of Wisdom in front of those who have gathered together, such as the abbot, the disciplinarians, and the director of studies, no matter what [they] question him on – be it all of the Special Topics of both Madhyamaka and Perfection of Wisdom, Vinaya, Abhidharmakośa, etc. – he must never refuse, saying "Don't go there [ma song]!" ('Jigs med ye shes grags pa 1737:31b.6-32a.1)

Meanwhile, the Eren customary tells us that the newly nominated candidate was to be evaluated on Perfections of Wisdom topics and Madyamaka topics. Thus, at both Eren and Dgon lung monasteries, examinees had to prove their abilities in the Perfection of Wisdom and Madhyamaka philosophies. We also know that some familiarity with the more advanced material of Abhidharma and Vinaya was expected, since the Eren customary informs us that degree candidates were ultimately tested on "each

110 dge skos; Regional: dge skul.
111 bsod btags legs pa.
112 chos grwa ba.
113 zhu dar.
114 mgug gi 'bul dar.
115 spyi rdzas.
116 rgyug, i.e., rgyugs.
117 Lit. given. In Tibetan, the proctor 'receives' the exam that is 'offered' or 'given' by the examinee.
118 grwa skor, i.e., degree exams.
119 thal 'phreng. See above.
120 gzhung las pa.
121 zur skol.
122 This could also be translated as "I have not gone there," meaning "I have not studied that."
123 I.e., Buddhist cosmology and metaphysics.
124 I.e., traditional Buddhist law and discipline.
of the five treaties,“ and degree candidates at Dgon lung could not avoid answering questions on this material by saying "Don't go there!" Moreover, it appears that this evaluation of the candidate's mastery of these scholastic subject matters was conducted primarily by the monastery's top scholastic officers at both Eren and Dgon lung monasteries and that it preceded the formal debates before the entire assembly.

In Central Tibet, candidates for the highest academic degree, of lha rams pa dge bshes, first had to pass this stage of evaluation in front of the Dalai Lama's representative or even the Dalai Lama himself (Dreyfus 2003:257):

Candidates would be given questions to debate with other candidates, each one taking his turn to answer and debate on each of the five texts. Though in the next two examinations one can disgrace oneself but cannot fail, failure was possible in this first examination. The Thirteenth Dalai Lama sent a few candidates back, humiliating both the candidates and the abbot who had admitted them to the Lha-ram rank.

Although the level of competition was far more intense for the pan-monastery lha rams pa degree candidates than it was for the rdo rams pa candidates at Eren, or the dka’ bcu candidates at Dgon lung, the expectations were similar.

Once nominated, the candidate went through a process of intense scrutiny by the entire monastery before being allowed to participate in the 'defense'. The Eren customary refers briefly to 'testing' that took place at the end of the fourth month, which coincides with the latter half of the Great Spring Dharma Session. As mentioned above, Dgon lung carried out 'tests' at this point. The Great Spring Dharma Sessions was a period of heightened debate activity. Monks were already enrolled in their dharma classes, and they were participating daily in paired debate practice as well as witnessing and participating in 'formal debates' in which a single defendant would face off against a 'challenger' or a group of challengers. The testing of degree candidates took place within this atmosphere.

At Dwags po College in Central Tibet, a Dge lugs institution that may have served as a model for Dgon lung, this period was referred to as the Ka rab Dharma Session, presumably because it was the point at which candidates for scholastic degrees were chosen (Nornang 1990:260). Dreyfus (2003:257-258) illustrates the intensity of a formal debate for a lha rams pa dge bshes candidate at other major monasteries of Central Tibet:

... [Candidates] defend their view in front of the whole monastery in a formal debate. One cannot fail but one can be humiliated in this difficult trial, which requires the candidate to spend up to ten hours answering questions on any topic related to the curriculum. This examination also involves a strong psychological element, since the defender stands against the entire audience (numbering several hundred to several thousand), which is expected to support and help the questioner [i.e. challenger]. When the defender hesitates in answering, the audience joins the questioner in pressuring him by loudly intoning "cir, cir, cir." If the answer is still not forthcoming, the questioner may start to make fun of the defender with the vocal support of the audience. Conversely, if the questioner falters, members of the audience may jump in and pick up the debate. At times, several questioners bombard the defender with a variety of questions. Sometimes they may join in unison as they forcefully press their points. When the defender loses, the whole audience joins the questioner in loudly slapping their hands and pointedly proclaiming, "Oh, it's finished."127

125 po ti lnga, i.e., the five root texts of the Dge lugs curriculum, which included Vasubhandu's Treasury of Abhidharma (Abhidharmakosa) and Guṇaprabha's Discourse on Vinaya (Vinaya-sūtra).
126 This is the term used by Lempert (2012).
127 Lempert (2012) gives a very lively presentation and intriguing analysis of such a debate in the second chapter.
Neither the Eren customary nor the Dgon lung customaries explain in great detail this phase of testing and scrutinizing the candidates. In Wang IV’s customary for Dgon lung, we are merely told that the director of studies commenced the testing after having sought permission from the two disciplinarians. He began with the “Turnings of the Wheel of the Dharma,” a topic in the Perfection of Wisdom literature, and the abbot and the disciplinarians would also take part in directly questioning the examinee. The term used to refer to the examinee, tshogs lang, literally ‘to stand before the assembly’, provides another clue for reconstructing this event. The Chinese scholar, Liu Shengqi, discussing the examination system for the major Dge lugs monasteries in Central Tibet, writes:

...the result of these Tshogs-lang was not an official assessment for the monks' academic degree. However, it provided the heads and all monks of this monastery with a clear view of a monk's academic performance and based on this decided whether a monk could have a degree or not, though it was a long time before he took formal graduation examinations.

Thus, it is clear that this testing at Dgon lung consisted of formal debates in front of the entire assembly and was similar to the formal debates illustrated above by Dreyfus. We can assume that the fourth month testing at Eren followed a similar pattern.

Finally, the candidate would have his defense – his Great Formal Debate. To some extent, this was a formality. As we have seen, the degree candidates first had to be nominated by monastic officials and then evaluated and tested to ensure their fitness for candidacy. On the other hand, we have already seen the intensity of the formal debates at the monastery, with the examinee facing off against a coordinated attack by the monastery’s upperclassmen and resident scholars. Therefore, we should assume that the degree candidates and the examiners (or challengers) in the Great Formal Debate were equally animated and primed for the event. Moreover, the extensive attention given to the proper comportment of participants in this defense suggests that emotions could quickly escalate and get out of control.

The words and gestures of both the candidate and the challengers in the defense are prescribed in both the Eren customary and the customaries for Dgon lung Monastery. The older, extensive customary of Dgon lung goes to great length to prescribe behavior for all formal debates:

Whenever there is a formal debate, great or small, being attached to the desire for 'one's own victory', having anger that wishes the debasement of one's opponent, as well as the defendant focusing primarily on [proposing] 'deceptive arguments'; having a smiling appearance while speaking quickly, arguing in factions, having ‘conspiratorial talk’ of one's own distaste for 'debate'; in short, an 'intention' marked by the wrongful behavior of degrading [others],

of Discipline and Debate.
128 bla ma gzhung las pa.
129 zhal ngo - the manuscript has 'zha ngo'.
130 The “Turnings of the Wheel of the Dharma” is a reference to the first chapter of the Ornament and its corresponding commentaries. The theme of this chapter is the Buddha’s wisdom of knowing all modes. Commentaries spin off of the phrase 'this all-aspected variety' (sna tshogs 'di). I thank Khenpo Ngawang Dorjee for explaining this to me. See also Arya Vimuktisena (vṛtти), Haribhadra (ālokā), and Maitreya (2006:3).
131 Liu (n.d.), accessed 5 September 2012. This English article is said to be a translation from a Chinese article published in the 2005 volume of China Tibetology. I have not seen the Chinese original.
132 rang nyid rgyal ba.
133 g.yo sgyu'i sbyor ba.
134 My translation is tentative. phug tshangs kyi gtam.
135 bgro gleng.
ridiculing, [saying] hurtful words, [speaking] 'querulous words',\(^{137}\) speaking of others' faults, revealing others' weaknesses, etc. – [all of this] should not to be done.

Meanwhile, one should have a reverence that desires the realization of truth.\(^{138}\) One should have a compassion that desires to dispel the misconceptions of others. One should have a kindness that desires to make one's opponents understand truth. While having such an intention and emphasizing scripture and 'reason',\(^{139}\) to analyze and refute [one's opponent] in the proper fashion based on such things as the *Seven Treatises on Valid Cognition*\(^ {140}\) is a delight.\(^ {141}\) This is pure happiness ('Jigs med ye shes grags pa 1737:24a.4-24b.1).

The reference to the defendant in debate focusing on deceptive arguments relates to the lines in the Eren customary prescribing the types of responses a defendant may give, i.e., the formulaic constructions of "the reasoning is [or is not] connected," or "there is [or there is not] any connection." Thus both the defendant's comportment and that of the challenger(s) were of concern.

Lempert explains that such 'querulous words' were actually a regular part of debate:

> Warnings about taking debate's martial idiom literally were conveyed to me with some urgency when I first visited Sera Mey. I was cautioned about the 'bad words' (*tshig nyen*) I might hear in the debating courtyard, like 'idiot' (*lkugs pa*) and 'donkey' (*bong gu*). Technically, such words are not permitted but slip out (*shor ba*) anyway, one monk explained. Doctrinally, consequences catalyze learning in defendants, but the kinesic accompaniments iconically figurate this method as a kind of violence.\(^ {142}\)

The rules of comportment applied equally or even more during the defenses of degree candidates. Again, the extensive customary of Dgon lung elaborates:

> ... only one monk [is examined] at a time, and the formal debate is to last up to three days.\(^ {143}\) As for those doing the questioning,\(^ {144}\) except for a few particular [cases of] elders who are in poor health, every single one of the *dka’ rab ‘byams* scholars on the monastery's roster\(^ {145}\) are to inspire intelligent debate. Moreover, they are not to employ any covert deceit, any misleading strategies, or spurious topics in their questioning. Even if they do employ these, they are not to do improper acts that destroy the Teachings. The disciplinarians are to distinguish the good from the bad [debate]. After the *dka’ rab ‘byams* scholars have finished, the classes go each in turn.

Next year's *gling bsres ba* are to begin formal debating at the dharma sessions beginning at this year's Great Prayer Festival.\(^ {146}\) All candidates for titles\(^ {147}\) are as described above. [The monastery]

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\(^{136}\) *kun slong.*

\(^{137}\) *shags ngan.*

\(^{138}\) *don rtogs pa.*

\(^{139}\) *lung rigs.*

\(^{140}\) *tshad ma sde bdun.*

\(^{141}\) *tsha gad.* This gloss is a conjecture.

\(^{142}\) Lempert (2012:56).

\(^{143}\) Here we see that the duration of the defense – three days – is the same in both the Dgon lung customary and the Eren one. The only peculiarity is that the Eren customary prescribes two three-day periods, one in the first month and another in the sixth month, whereas the Dgon lung customaries specify that such defenses are to be held in the sixth month. However, the line in the extensive customary of Dgon lung requiring that degree candidates are to begin formal debating "at the dharma sessions beginning at this year's Great Prayer Festival" seems to indicate that Dgon lung's degree candidates also participated in defenses or at least formal debates during both the first month and the sixth month.

\(^{144}\) *rigs lung byed mkhan.* This term is synonymous with 'rigs lam pa' (Dreyfus 2003:211).

\(^{145}\) *dgon pa’i sgrigs ’og tu yod do cog.*

\(^{146}\) *smon lam.*
must not depart from the [practice of] wise one's leading debate and so forth, whereby only a little talk would take place [and one would earn a degree]. [Such] bad customs of awarding degrees must not be established... (Jigs med ye shes grags pa 1737:25b.6-26a.4)

The defense was the culmination of conferring degrees, preceded by the nomination and formal testing, not to mention the months and years of review and examination. It was thus important to ensure that it remained a formal, solemn affair. At the major Dge lugs monasteries of Central Tibet, the Great Formal Debate eventually took on trans-regional and even political significance. There, the event occurred during the Great Prayer Festival of the New Year and involved candidates from multiple, major, scholastic institutions. As Dreyfus (2003:258) writes, "its importance goes well beyond the boundaries of the tradition, as thousands of pilgrims came to Lhasa to attend this festival." In that sense, the importance of the defenses held at Dgon lung and Eren paled in comparison. Nonetheless, we know that the reputations of successful rdo rams pa and dka’ bcu candidates were significant both locally and regionally, since biographies and histories never fail to affix these titles to the names of those individuals who earned them. In addition, these titles may have carried the prestige of earlier times, when Dge lugs adherents had not yet systematized and centralized scholarly titles (see Dreyfus 2003:144-145 and Tarab 2000:18-19).

Far from Central Tibet, the defenses at monasteries such as Dgon lung and Eren had to be carried out appropriately. This explains the numerous rules specifying appropriate language and behavior. It also explains the normative, ideological backdrop to the defenses, namely, that everything be done to promote learning and understanding and to benefit the Buddha's Teachings more generally. The passage above from the extensive customary of Dgon lung also warns against awarding degrees without going through this process of debate ("whereby only a little talk would take place"), since a proper debate was of benefit, not just to the candidate but to the entire gathered assembly. He describes the process for awarding 'honorary degrees', a phenomena that may have existed at Eren Monastery. The only monks permitted to request and receive such degrees were those from other monasteries who were suddenly required to leave the monastery to attend to other business. Dgon lung's own resident monks were not. This may have been a way to attract renowned lamas and scholars with fame and money from elsewhere while simultaneously maintaining the integrity of its education system.

"As for the process of [awarding] honorary degrees," he writes:

[They] do not need to engage in formal debate. On top of giving five 'community teas', they must 'speak from between the pillars' [in the assembly hall] as if they were standing and debating ('Jigs med ye shes grags pa 1737:32a.3. Emphasis added.).

The petition for honorary degree comes at a price:

[Honorary] degree [seekers] must offer a minimum of one horse to the abbot. To the congregation of monks, two community teas and a mid-morning meal. They must give an extensive rnam gzhag offering. And to [the monastery's] 'beneficial endowment' an ounce of silver.

147 ming btags byed mi.
148 See above.
149 ming btags zur pa.
150 My translation is tenuous. The idea seems to be that the petitioners for honorary degrees are required to give a lecture in the assembly hall. The Tibetan is 'ka par nas bshad pa'.
151 tshogs langs lugs bzhin.
152 tshab grwa. Tshigs mdzod chen mo 'Great Chinese-Tibetan Dictionary' defines 'tsha gra' as "the tsampa"
The arrival of an individual seeking an honorary degree meant instant wealth for the monastery and helped line the robes of its officials, but there was a trade-off. The congregation would not have the opportunity to witness and participate in the grilling of a degree candidate. Therefore, this section of Dgon lung’s customary concludes as follows:

If there are no individuals seeking a normal [i.e., not an honorary] degree, then the dka’ ram scholars or whoever is appropriate are to engage in a great formal debate as is traditionally done (‘Jigs med ye shes grags pa 1737:32a.4).

Such prescriptions did not guarantee that the debate and examination system was not abused or violated. Conversely, they likely reflect the actual existence of such departures from the ideal. Nonetheless, the very existence of hundreds or even thousands of such customaries, many of them composed by lamas from major institutions such as Dgon lung for smaller and sometimes distant assemblies of monks (or laypeople), illustrates the means by which sectarian and monastic orthodoxies and orthopraxies took shape.

CONCLUSION

Dgon lung was a site of unparalleled influence during the first century of its existence. By the end of the nineteenth century, the monastery was literally in ruins, and other monasteries in A mdo, such as Bla brang, had long since taken over the principal role of 'local center' of Dge lungs scholasticism. Nonetheless, there were persistent efforts to renew scholasticism and monastic practice of ritual. The monastery continued to offer guidance to other monasteries, including its own branch monasteries in Dpa' ris and institutions far away in the eastern parts of Inner Mongolia, such as Eren Monastery.

Remarkable continuity exists in scholastic practices extending from Sgo mang College in Central Tibet, to Dgon lung in far northeastern Tibet, to Eren Monastery. The Wang incarnation lineage, one of the five major incarnation lineages at Dgon lung, maintained ties with patrons and religious adherents over several lifetimes. Wang Khutugtu IV, the protagonist in this essay, visited various banners in eastern Mongolia on several occasions. He spent over a quarter of his life living there and composed at least two customaries in his later years, one for Eren Monastery in eastern Mongolia, and another, lengthier customary for Dgon lung. These texts explain the necessary steps for maintaining a Dge lungs monastery complete with a system of examinations for degree candidates. The sectarian identity of these monasteries is implicit throughout these texts that describe the hymns that are to be recited (in the Dgon lung customary) and the treatises about which students are to discuss, debate, and be examined. I contend that Dgon lung Monastery functioned as an outpost of Dge lungs allotted to monks during the Great Prayer Festival by the Tsampa Office of the former regional government of Tibet" (Zhang 2008:2242). However, here, I surmise that the term is related to tsha rting 'mid-morning'. I thank Khenpo Ngawang Dorjee for suggesting this. See the possibly related term 'tsha bzhad' in 'Jigs med ye shes grags pa (1737:31b.5).


phan theb.

srang.

Rgya sras adds here that "if there is an 'extensive rnam gzhag offering, the abbot and former abbots are all to receive 'great rnam gzhag' offerings each" ('Jigs med ye shes grags pa 1737:32a.5). On rnam gzhag offerings at Dgon lung, see Sullivan (2013).

kyus < dkyus.

dam bea’ chen mo.

150 phan theb.


154 srang.

155 Rgya sras adds here that "if there is an 'extensive rnam gzhag offering, the abbot and former abbots are all to receive 'great rnam gzhag' offerings each" ('Jigs med ye shes grags pa 1737:32a.5). On rnam gzhag offerings at Dgon lung, see Sullivan (2013).

157 kyus < dkyus.

158 dam bea’ chen mo.
evangelism even in its time of decline.

An implication of this study has been to further challenge the reification of the boundaries separating Mongolia from Tibet. Historians have witnessed and analyzed the role of Mongols in the history of both China and Tibet. However, as Diemberger and Uradyn Bulag have pointed out, the great majority of these works have fallen "in the school of evidential scholarship, examining the religious and literary influences of the Tibetans upon the Mongols" (2007:1-2). A closer look at the regular, historic interaction between such places as Inner Mongolia and its immediate neighbor to the west and southwest, A mdo, has been stifled by what Diemberger and Bulag call a, "conceptual segregation ... aided as much by historical communist hostility to religion as by the use of the nation-state as the major reference of scholarship and research" (Bulag and Diemberger 2007:2). Wang Khutugtu was not the only connection Dgon lung had with Mongolia. In fact, all five of the major incarnation lineages at Dgon lung had extensive ties throughout Inner Mongolia.

Our review of this Dge lugs scholastic network contributes to the recent renewal of scholarly interest in Tibetan-Mongolian exchanges. Finally, I hope that the attention I have paid to the details of the examination system at Eren Monastery may facilitate future research on the consistency and divergence of monastic practice that took place over the centuries and across the vast Tibetan Plateau and beyond.

APPENDIX ONE: NAMES OF TEXTS

Composition that Binds the Many Mantrikas to Discipline: A Beautiful Ornament for the Community; sngags mang la khrims su bca' ba'i yi ge 'dus sde mdzes rgyan

Customary for Mantrikas; sngags rnams kyi bca' yig

Four Interwoven Annotations on the Stages of the Path to Enlightenment; lam rim mchan bzhi

Ocean Annals; deb ther rgya mtsho

Ornament of Realization; mngon rtops rgyan

Profound and Secret Golden Key of a Hundred Doors to [Buddhist] Treatises; bstan bcos sgo brgya 'byed pa'i zab zing gser gyi sde mig

The Customary of the Mirror that Illuminates [What Should Be] Accepted and Rejected; bca' yig blong dor gsal ba'i me long
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¹ The xylograph is kept at the Zhongguo shehui kexuyuan minzu xue yu renlei xue yanjiusuo tushuguan 'Library of the Research Institute for Ethnology and Anthropology, Chinese Academy of Social Sciences' located on the campus of Minzu University, Beijing. A low quality scan is kept by the China Tibetology Research Center in Beijing.


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² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.


SELECTED NON-ENGLISH TERMS

'a འ
'Bras spungs སྤེན་གུན་པ།
'Bras spungs Sgo mang སྤེན་གུན་མོང་ཞིང་།
'Bri རྩི
'cham ཡོག
'don chos spyod ཀློད་ཆོས་།
'dul ba'i bkod gzhung rgyas pa ཁྲོད་པའི་བཀོད་གཞུང་རྒྱས་པ།
'Dul ba'i mdo tsa ba ཁྲོད་པའི་མདོ་ཙ་བ།
'Dzam gling spyi bsang ཆུ་མིང་བསང་།
'dzin grwa gong nas bzhes srol yod སྣོན་གྲུབ་གོང་ནས་བཞེད་བྱོན་ཡོད།
'e ren རྡེན།
'Gag rdo rtags རྡོ་རྩགས།
'gro རྒྱུ།
'Jigs med ye shes grags pa བཞིབས་མེད་ཡེ་ཤེས་གྲགས་པ།
'Ju lag རུ་ལག
'tshogs gling ཁྲོན་ལོང་།
A Chaoyang 阿朝阳
A Jinlu 阿进录
A khu 'Jigs med རྒྱུ་མེད།
A khu Blo gros རྒྱུ་མེད།
A lags Brag dkar tshang སྣ་དཀར་ཚང་།
A mdo རྨ་དང་།
A myes Ba rdzong ལྟོངས་དཔོན་།
A myes Btsan rgod ལྟོངས་རིགད་།
A myes Gnyan chen ལྟོངས་གོ་ཆེན།
A Rong 阿荣
Archivo 阿柴
ahong 阿洪
Alai 阿来
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Axiá 阿夏
Ba bOng chos rje བོད་ཆོས་འརྦྱེ།
Ba bzang བྲག་པ།
Ba rdzong ri lang སྣངས་རྒྱལ་ཐང་།
Ba yan rdzong སྣངས་ཡིན་།
Badaoshan 八达山
bagua 八卦
baihu 百户
Baima Si 白马寺
Baima Tianjiang 白马天将
Ban de rgyal བན་དེ་རྒྱལ།
Ban Guo 班果
Bang rgya བང་།
bankang 板疮
Bao Shiyuemei 鲍十梅
Bao Sibeihua 鲍四华
Bao Yizhi 鲍义志
Bao'an, Bonan 保安
baobei 宝贝
Baojia 宝家
Bazangou 巴藏沟
Bāzhōu/ Bazhou 巴州
bca' yig chen mo བཀའ་ཡིག་ཆེན་མོ།
Bcu ba'i lnga mchod བཀའ་བའི་ལིང་མཐོད།
Beijing 北京
Ben Chengfang 贲成芳
Binkangghuali, Benkanggou 本康沟
bgro gleng 本康
Bi Yanjun 毕艳君
Bingling Si 炳灵寺
binkang/ Binkang, ' bum khang བོད་ཁང་།
benkang 本康
Bis ba mi pham ngag dbang zla ba བོད་པའི་ཕམ་ངག་དབང་གྲག་།
bka' བཀ།
bka' bcu བཀ་ལ།
bka’ rgya ma
Bka’ rtse stong
Bkra shis 'bum 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla brang
Bla brang bkra shis 'khyil
bla ma
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag byed
Bla ma gzhung las pa
Bla ma khri pa
bla spyi sogs khag bzhi
blo
Blo brtan rdo rje
Blo bzang 'jam pa'i tshul khrims, Wang Khutugtu
Blo bzang bstan 'dzin
Blo bzang dar rgyas rgya mtsho
Blo bzang snyan grags
Blo bzang tshul khrims dar rgyas rgya mtsho
Blo bzang ye shes rgya mtsho
Blo bzang ye shes rgya mtsho, Lcang skya IV
blo rigs
blo rtags gnyis
blon po
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung
Datongping

Då bza mdzad

Dbus gtsang

Dbyen bsdums

de’i phor’ gang len zhi g tu long dgos babs la lta’s nas longs

Deng Sangmei 邓桑梅

Deng Xinzhuangmei 邓新庄花

Dengjia 邓家

Dga’ ldan 都赞

Dga’ ldan byams pa gling

Dga’ ldan pho brang

dge ldan bstan ’bar ma’i dbu bskul ba

Dga

Dge

Dge ldan 都赞

Dge lugs 都著

dge skos 都著

Dge skul 都著

Dgon lung 都隆 (Rgulang, Guolongsi 都隆寺, Erh-kulung, Yu-ning, Youning 佑宁)

dgon lung bca’ yig chen mo

Dgon lung byams pa gling

dgon pa spyis
dgon pa’i sgrigs ’og tu yod do cog

Dgra lha bcu gsum 都拉合布古松

Dgu 都

Dgu chu 都竹

Dpa’ ris 都拉

dka’ bzu rab’ byams pa

Dka’ bzu 都拉

dka’ rab’ byams 都拉班

Dka’ ram 都拉

dka’ rams 都拉
Dpal ldan dar rgyas ཡོན་ཏན་བོད་སྔོན་མོངས་ཀྱི་སྤྱུན་སྤྱོད།
Dpal rtse rgyal ཡོན་ཏན་ལྷ་མོངས་ཀྱི་སྤྱུན་སྤྱོད།
Dpal snar thang gi bca' yig 'dul khrims dngos
bhrga 'bar ba'i gzi'od [dang / ruva
sgreng / dgon lung byams pa gling
dgon ma lag bcas kyi bca' yig]

Dpung nge ri lang ཨོ་ཐྭི་ཡིན་ཤེལ།
Dri med yon tan ཡོན་ཏན་འོད།
drug ba རུ་གས་ཀྱི་སྤྱུན་སྤྱོད།
Dü Chângshùn 杜常顺
Du Jinbaohua 杜金保花
Duluun, Baiya 白屋
Dung dkar འདུ་དཀར།
Dung dkar blo bzang 'phrin las

Dur mchod དུར་མཆོད།
Durishidii, Duoshidai 多士代
dus chen ཉུ་ཤེལ།
Duwa, Duowa 多哇
Dwags po ཉུ་གས་ཀྱི་སྤྱུན་སྤྱོད།
E Shuangxihua, Nuo Shuangxihua 鄂双喜花
E'erdan 额尔登
Ershisanhao 二十三号
fala 法拉
fan 幕
Fangtuu, Qianbangou 前半沟
Farishidin, Xingjia 星家
Faxian 法显
Fojiao 佛教
Foorijang, Huoerjun 霍尔郡
Fujia, Hulijia 胡李家
g.yang རོ་ོབ།
g.yang 'bod རོ་ོབ།
G.yang can ro rje རོའི་ོབ།
g.yo sgyu'i sbyor ba རོ་ོབ།
Gab gzhaps རོ་ོབ།
Gab gzhaps na thong རོ་ོབ།
Gamaka 摎巴卡
Gan'gou, Gangou 甘沟
ganda 干大
Ganjia 甘家
Gannan 甘南
Gānsù, Gansu 甘肃
Gansu xin tongzhi 甘肃新通志
Gānsù-Qínghái-Níngxià 甘肃-青海-宁夏
Ganzhou 甘州
Gaochang 高昌
Gaodian 高店
Gāozù 高祖
Gar rtse sdong འདུ་རོ་ོབ།
Gashari 塞沙日
Gcân tsha རོ་ོབ།
Gcân tsha, Jianzha 尖扎
Gdugs dkar འདུ་གས།
Ge sar རོ་ོབ།
Ge sar dmag gi rgyal po རོ་ོབ།
Ge sar tshi me རོ་ོབ།
Gélètè 格勒特
Gérilètú 格日勒图
Glang dar ma འདུ་དཀར།
Gling bsres འདུ་དཀར་མདོ།
Gling bsres ba འདུ་དཀར་མདོ།
Gling bsres dka' bcu འདུ་དཀར་མདོ།
Gling bza' thar mdo skyid འདུ་དཀར་མདོ།
glo འདུ།
Glu rol འདུ།
gnas bdag འདུ།
gnyan རོ་ོབ།
Gnyan chen རོ་ོབ།
Gnyan po smad cha dmar can རོ་ོབ།
Gnyan po'i sgar thog རོ་ོབ།
Gnyan thog གཉན་ཐོག
Gnyan thog 'brog གཉན་ཐོག་འ(ོག
Gnyan thog la kha གཉན་ཐོག་ལ་ཁ
Gnyan thog mkhar གཉན་ཐོག་མཁར
Go bu me khrin གོ་འམེ་ཁྲིན
go thang ཀོང་ཐང
Go'u sde གོ༠༣སྩེ
Gol su གོལ་སུ།
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ།
gos sku གོས་སུ།
Gru kha'i རྒྱུ་ཀྱི།
grwa 'gyed གྲྭ་འདེོད།
grwa rgyun གྲྭ་རྗུན།
grwa skor གྲྭ་སྐོར།
grwa tshang bla ma གྲྭ་ཞེང་ལྡན་མ།
Gsang bdag ཁྲན་བྲག་ས།
Gsang phu ཁྲན་ཕུ།
gsar བློ།
Gser chen gzhung རྒྱོན་ཆེན་གཞུང།
Gser khog རྒྱོན་མཁྱོག།
gser yig རྒྱོན་ཡིག།
gser yig chen mo'i mtshan byang རྒྱོན་ཡིག་ཆེན་མོའི་མཚན་བྱང།
gtam dpe ཀྲེ་ལ་དཔེ།
gtor ma དཀྲོར་མ།
Guan Laoye 官老爷
Guangdong 广东
Guanting 官亭
Guanyin Pusa 观音菩萨
Guanzhong 官中
Guide 贵德
Guihuacheng 归化成
Guishe erjiang 龟蛇二将
Guisui-Suiyuan 黑水绥远
Guō’érduō 郭尔朵
Guō’érduō dīdì’ 郭尔朵的的
Guōlóng 郭隆
Guomari 郭麻日
Gushan 古鄯
Gusiluo 嘎斯啰
Gyang bzhi 嘎桑
Gyen 'dzi ri lang 嘎绒德里朗
Gyi ling mkhar 嘎依林马
Gza' brgyad 嘎扎巴
Gza' mchog 嘎扎木
gzhung las pa 嘎桑拉巴
Ha Mingzong 哈明宗
Hai Tao 海涛
Haidong 海东
Hainan 海南
Haixi 海西
Haja, Hajia 哈家
Halazhigou 哈拉直沟
Hami 哈密
Hàn, Han 汉
Handi, Hantai 平台
Hanyu Pinyin 汉语拼音
Haomen he 浩门河
Har gdong khang tshan 哈尔东南
Hara Bulog, Heiguan 黑泉
Hé-Huáng 河湟
Hé'ér 合儿
Hè'er 贺尔
Hebei 河北
Heidinggou 黑顶沟
Heihu Linggunang 黑虎灵光
Heima Zushi 黑马祖师
Heishui 黑水
Hejia 何家
Helang Yexian 何朗业贤¹
Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]
Heqing 合庆
Heyan 河沿
Hézhōu 河州
Hgarilang, Huangcaogou 黄草沟
Hgunbin, Kumbum, Sku 'bum Byams pa gling སྭབྲ་བོད་ལྟེགས་པ་གྲིམ་པ།
Ta'er 塔尔
Honghua 宏化
Hongnai 红崖
Hóngwù, Hongwu 洪武
Hóngyá 红崖
Hongyazigou 红崖子沟
hor, Hor མཉ
Hor bza' hu sun khrin བོ་སེམས་ཅན་སེམས་བྱ་སོགས།
hor chen མཉ
Hor dor nag po མཉ
Hor dor rta མཉ
Hor dor rta nag po gnyan po smad char dmar མཉ
Hor gnyan po mung khe gan མཉ
Hor nag མཉ
Hor o chi go bu me thu me lun མཉ
Hor rgya མཉ
hor rgyal མཉ
Hor se chen མཉ
Hor spun zla མཉ
Hor tho lung མཉ
Hu Fang 胡芳
Hu su ho མཉ
Hu Yanhong 胡艳红
Huáng 黃
Huangdi 皇帝
Huangfan 黄番
Huangnan 黄南
Huangnan zangzu zizhizhou tongjiju 黄南藏族自治州统计局
Huangshui 黃水
Huangsi 黃寺
Huangyuan 黃源
Huangzhong 黃中
Huárè 华热
Huarin, Hualin 桦林
Huhehaote 呼和浩特
Hui 回
Hulijiā 胡李家
Hún 洞
Hunan 湖南
Huolu Jiangjun 火炉将军
Húśijing 胡斯井
Húzhù, Huzhu 互助
Huzhu Tuzu zizhi xian 互助土族自治县
Hxin, Hashi 哈什
Ja khang 札康
Janba, Wangjia 汪家
Janba Taiga, ZhanjiaTai 湛家台
Jangja, Zhangjia 张家
Jangwarima, Yatou 崖头
Jí 吉
Jiading 加定
Jiajia 贾加
Jiang Kexin 姜可欣
Jiangsu 江苏
Jianwen 建文
Jianzha 尖扎
jiashen 家神
Jidi Majia 吉狄马加
Jielong 结龙
Jihua shengyu 计划生育
jihua shengyu bangongshi 计划生育办公室
Jiirinbuqii, Tsong kha pa རྩང་ཁ་པ།
Zongkaba 宗喀巴
Jilog, Jiaoluo 角落
jin 市斤
Jin Yù 金玉
Lha sa འོ་།
*lha'i sgrub thabs* ཡུལ་ཐབས་ཕྱི་
Lho nub du skra gea གསར་ནུབ་དོ་སྟེ་
Lhor phur bu སྟེ་ཕུར་བུ་
Li 李
li 里
Li Baoshou 李保寿
Li Cunxiao 李存孝
Li Dechun 李得春
Li Fumei 李富梅
Li Jinwang 李晋王 AKA, Li Keyong 李克用
Li Jinwang 李晋王
Li Lizong 李立遴
Li Peng 李鹏
Li Qingchuan 李青川
Li Xiande 李贤德
Li Xinghua 李兴化
Li Yaozu 李耀祖
Li Yuanhao 李元昊
Li yul བློ་
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang 雨
Liangcheng 凉成
Liángzhōu, Liangzhou 凉州
Liāodōng 辽东
Liaoning 辽宁, 途驾
libai si 礼拜寺
Lijia 李家
Limusishiden, Li Dechun 李得春
Lingle Huangdi 领乐皇帝
Lintao 临洮
Liu Daxian 刘大先
Liuja, Liujiang 柳家
Lizong 立遵
lkugs pa གླུ།
lnga ་
Lnga mchod ག་མཆོད
Lo brgya གོ་བརྒྱ་
Lo lha གོ་ལོ།
Lo གོ།
Lo sar གོ་ཞརོ།
long གོ།
Long Deli 隆德里
longhu 龙壶
Lóngshuò 龙朔
Longwang 龙王
Longwang duo de difang Hezhou, Niangniang
duo de difang Xining 龙王多的地方河州，
娘娘多的地方西宁
Lóngwù 隆务
Longwu 隆吾
lta-tchinbu རྟ་-ཆོ་བུ།
Lù 鲁
Luo ba go go སྤུ་བརེ་སྤུ་བརེ་
Lu Biansheng, Luban Shengren 鲁班圣人
Lü Jinlianmei 吕金莲梅
Lü Shengshou 吕生寿
Lü Yingqing 吕英青
Lu Zhankui 鲁占奎
Luantashi, Luanshitou 乱石头
lngs srol ལྟོན་སྤྲོལ།
Lun hu khrin ལུན་ཧུ་ཀྲིན།
lung rigs ལྟོང་གིས།
Lūshǐjiā 鲁失夹
Ma Fanglan 马芳兰
Ma Guangxing 马光星
Ma Guorui 马国瑞
Ma gzhi damg 麻吉达玛
Ma Hanme, Ma Hanmo 马罕莫
Ma Jun 马钧
Ma ling yis 马翎议
"Na tsha go bkal mtshams gcod

Na tsha go bkal mtshams gcod

Na tsha go bkal mtshams gcod

Nag chu

Nag chu'i kha

nag po [spyod pa] skor gsum

Nag po skor gsum

nang chen

nang so

Nang sog

Nanjia, Anjia 安家

Nanjaterghai, Anjiatou 安家头

Namengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiangui 眼见鬼

Nga a khu tshang la 'gro nas

Nga a khu tshang la song nas

Ngag dbang legs bshad rgya

mtsho

Ngag dbang mkhyen rab rgya mtsho

Nian Gengyao 年粪尧

Nianbo 碧伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守御

Ningxià, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han 顶肛

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis 朗巴角

Nub byang du nyi ma 納巴弓

Nub du zla ba 納布扎巴

Nuo Shuangxihua, E Shuangxihua 呂双喜花

Nuojia, Ejia 呂家

nye 'brel 奈布列

Nye sring 奈林

Nyia ma 'dzin 奈雅丹

Nyia ma 'dzin Ngag dbang legs bshad rgya

mtsho

O chi go bu me thu me lun

O chi hu sun 訥赐勋

O hu me tu 訥互途

pA ren 訥仁

Pad spungs 谢新慤

Pe dpa' ri lang 谢巴里郎

Pe hu 聘乎

Pen hwa ri lang 聘华里郎

Per nyia ma 'dzin 訥雅丹

Per nyia ma 'dzin Ngag dbang legs bshad rgya

mtsho

pha rol bdud sde'i dpung tshogs

Phan theb 谢信成

phas thi 谢信之

pho brang 谢璞

phrug 諒璞

phug tshangs kyi gtam 諒福長庚

Phun tshogs 諒福

phyag 諒藝

phying 諒颖

Phyug rtse chos rje 謝儒士次杰

Pin rkya tshi me 平安

Pinyin 汉语

po tho 粟所

po ti lnga 粟帝

Pochu mixin 粟除迷信
Potala བོད་ལྡེ།
Puba ཕབ་
Pudang, Pudonggou 普洞沟
Pudong 普东
Qaghuai, Chaergou 峡儿沟
Qangsa, Chunsha 春沙
Qazi, Qiazi 卡子
Qi 祁
Qi Huimin 祁慧民
Qi Jianqing 祁建青
Qi Tusi 祁土司
Qi Wenlan 祁文兰
Qi Zhengxian 祁正贤
Qianhe 前河
qiān hūsu 千户所
Qianjin 前进
Qiānlóng, Qianlong 乾隆
Qiao Dongmei 乔冬梅
Qiao Shenghua 乔生华
Qighaan Dawa, Baiyahe 白牙合
Qijia 祁家
Qijia Laoye 祁家老爷
Qilián, Qilian 祁连
Qiliao! Sanliao! 去了! 散了!
Qín 秦
Qǐng, Qīng 清
Qingdao 青岛
Qinghai yiyao weishengzhi 青海医药卫生志
Qinghài, Qinghai 青海
Qinghaihua 青海话
Qinghaisheng Fangyizhan 青海省防疫站
qìng kuo 青稞
Qinglong Tianzi 青龙天子
Qingming 清明
Qingyun 庆云
Quurisang Srishiji, Huayuansi 花园寺
Ra ར་
rab 'byams རབ་འབྱམས།
rab 'byams pa རབ་འབྱམས་པ།
Rab brtan rdo rje རབ་བྲི་ན་རོ་རྗེ།
Rab kha རབ་ཁ།
Rab kha gru gtong རབ་ཁ་གྲུ་གཝོང་།
rang bzhin gnas rigs རང་བཞིན་གནས་རིགས།
rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ།
Rangdīn, Longdong 龙东
Rangghuali, Longyi 龙一
rangpi, niangpi 腋皮
Rar du pa sang རར་དུ་པ་སང་།
Rar lhor mig dmar རར་ལྷོར་མིག་དམར།
rdo ram pa རོ་རམ་པ་
Rdo rje 'jigs byed རོ་དོ་རྒྱོ་འཇིག་བྱེད་།
Rdo rje gdan རོ་དོ་རྒྱོ་གདན་།
rdung rgyug རླུང་རྒྱུག།
Reb gong རེབ་གོང་།
Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག་།
Reb gong rgya རེབ་གོང་རྒྱ་།
ren po che, rnbuqii, renboqie 仁波切
ren 人
Renminbi 人民币
Rgan rgya རྒན་རྒྱ་
Rgulang, Dgon lung དགོན་ལུང་, Erh-ku-lung,
Guolong 郭隆, Yu-ning, Youning 佑宁
rgyug རྒྱུག་
Rgya bza' kong jo རྒྱ་བཟའ་མོ་འཇོ་
Rgya gar rdo rje gdan རྒན་དོ་རྒྱོ་གདན་།
Rgya hor རྒྱ་ཧོར་
Rgya tshang ma རྒྱ་ཐོང་མ་
Rgyal sras རྒྱལ་སྲེས་
Rgyal sras 'Jigs med ye shes grags རྒྱལ་སྲེས་འཇིགས་མེད་ཡེ་ཤེས་/གས་པ།
Rgyal sras Don yod chos kyi rgya mtsho རྒྱལ་སྲེས་དོན་ཡོད་ཆོས་/ཀྱི་/རྒྱ་མཚོ།
Rgyal sras rin po che རྒྱལ་སྲེས་རིན་པོ་ཆེ།
rgyug རྒྱུག་
rgyugs རྒྱུགས
rgyugs len pa རྒྱུགས་ལེན་པ
Ri lang རི་ལང
Ri lang bcu gnyis རི་ལང་བུ་གཉིས
Ri stag རི་སྒ་
rigs རིགས
rigs lam pa རིགས་ལམ་པ
rigs lung byed mkhan རིགས་ཞུང་བོད་མཁན
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ
ris med རིས་མེད
Riyue Dalang 日月大郎
rjes gnang རོ་བཞང
rka རླ་
Rka gsar རླ་རྒས
Rka gsar dgon dga' ldan 'dus bzung chos gling
r lung rta རུང་རི་
Rma chu རྫ་ཧུ།
Rma chu'i rab kha dngul ri'i sa bzung gri spyod
rab kha རེ་ཞུང་གི་སོ་བོང་གྲི་ཞུང༌་ཤིང་།
Rma lho རྫ་ལྷོ།
RMB, Renminbi 人民币
nnam 'grel རུམ་འགྲེལ།
nname gzhag རུམ་གཞག།
Rnam rgyal རྨུམ་རྒྱལ།
rnburqii, rin po che རུན་པོ་ཆེ་ཐ་རུན་པོ་ཆེ།
renboqie རེ་བོ་ཆེ་
仁波切
Rong bo རོང་པོ།
Rong bo nang so རོང་པོ་ནང་སོ།
Rong zom རོང་ཞོང་།
ronghuafugui 荣华富贵
Rta 'gying རྩ་འギャིང་།
rt a chen po རྩ་ཆེན་པོ།
Rta mgrin རྩ་མྱིན།
rtag gsal khyab རུང་སྲིལ་ཁྱབ།
rtsam pa རྟོ་སམ་པ།
Rtse khog རྡེ་མཁོ།
shags ngan རོགས་ངན
Shahai 沙海
Shānbēi 陕北
Shancheng山城
Shandong 山东
Shanghai 上海
Shangzhai 上寨
Shānxī, Shanxi 山西
Shanzhaojia 山赵家
Shanzhou 郑州
Shao Yundong 邵云东
Shaowa 陝
Shar Bla ma ཨན་མ།
Shatangchuan 沙塘川
Shdanbasang, Shijiamon 释迦摩尼
Shdangjia, Dongjia 东家
Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
Shenjiao 救神
sheqi 蛇旗
Shgeayili, Dazhuang 大庄
Shi Cunwu 师存武
Shi’er Wei Zushi 十二位祖师
shibei 石碑
Shina 史纳
Shing bza’ ིིང་རྗེ་
Shíyá 石崖
sho ma ལོ་མ་
shor ba བོར་བ།
shuang xi 双喜
Shuangma Tongzi 双马童子
Shuangshu 双树
Shuilian Dong 水帘洞
Shuimogou 水磨沟
Sichuan 四川
skabs bzhi pa བཞི་པ
Skal bzang thub bstan 'phrin las rgya mtsho བཞི་པོ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་རྒྱ་མཚོ
Skal bzang ye shes dar rgyas བཞི་པོ་བཟང་ཡེ་ཤེས་དར་རྒྱ་མཚ
Skal ldan rgya mtsho བཞི་པོ་ལད་རྒྱ་མཚོ
Sko tshi me སྐོ་ཚི་མེ་
skor ru སྐོར་དུ།
skra ka སྐྱ་ཀ་
skra phab སྐྱ་པོ་བ།
Sku 'bum སྐུ་བུམ་
Sku 'bum byams pa gling སྐུ་བུམ་བྱམས་པ་གླིང་
Skya rgya, Jiajia 贾加
Skyabs 'gro སྐྱ་བོ་གྲོ་
Skyid shod sprul sku སྐྱིད་ཤོད་སྤྱུར་སྤུ་
skyor སྐྱོར་
skyor dpon སྐྱོར་དཔོན་
Sma podr སྣ་པོར་
sma phyogs སྣ་ཕོགས་
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol སྣིན་གྲོལ་
Smin grol no min han སྣིན་གྲོལ་ནོ་མིན་ཧན།
Smon lam, smon lam སོམ་ལམ་
smyung gnas སྦམ་གནས་
sna tshogs 'di སྣ་ཚོགས་འདི་
sngags 'chang སངས་འཆང་
sngags pa སོང་འགས་
Snying bo rgyal སོག་པོ་རྒྱལ་
Snying bo rgyal སོག་པོ་རྒྱལ།
Snying mo སོག་མོ་
Snying mo rje tshogs pa སོག་མོ་རྡེ་ཚོགས་པ།
Sog སོག་
Sog rdo rje སོག་རྡོ་རྗེ།
Sog rgya སོག་རྒྱ་
sog yul སོག་ཡུལ།
Song Ying 宋颖
song 宋

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Tshad ma sde bdun བསྟེགས་སྐད་བདུན
Tshang ༜
Tshe hrin yan སྐྱེ་ཧྲིན་ཡན།
Tshe ring སྐྱེ་རྒྱུད།
Tshe ring don 'grub སྐྱེ་རྒྱུད་འགུར།
Tshe ring skyid སྐྱེ་རྒྱུད་སྤྱིད།
Tshi me ླྀྐྱེ་མེ།
Tshig nyen སྐྱེ་ཉེན།
Tshig sgra rgyas pa སྐྱེ་སྒྲ་རྒྱ་མཚན།
Tsho ba སྐྱེ་བ།
Tsho སྐྱེ།
Tsho kha སྐྱེ་ཁ།
Tshogs སྐྱེས།
Tshogs lang སྐྱེས་ལས།
Tshogs langs lugs bzhin སྐྱེས་ལས་ལུགས་བཞིན།
Tshwa mtsho སྐྱེས་མཚོ།
Tsi tsong སྐྱེ་ཚོང།
Tso ri ri lang སྐྱེ་རི་རི་ལས།
Tso shi ri lang སྐྱེ་ི་རི་ལས།
Tsong kha སྐྱེ་ཁ།
Tsong kha pa སྐྱེ་ཁ་པ།, Zongkaba 宗喀巴
tszurhaitchi ցུར་ཧི་ཁོ་འི
Tǔ, Tu 土
Tǔdá 土达
Tǔfān, Tufan 吐蕃
Tughuan, Tuguan 土官
Tughuan Nengneng, Tuguan Niangniang 土官
Tughuangang, Tuguanshan 土官山
Tūhún 吐恒
Tuihún 退恒
Tūmín, Tumin 土民
Tuoba Yuanhao 拓跋元昊
Tūrén, Turen 土人
tūsī, tusi 土司
Tutai 土台 (Sujia 苏家?)
Tūyūhún, Tuyuhun 吐谷浑
Tūzú, Tuzu 土族
Tuzuyu 土族语
Walighuan (Bagushan 巴古山)
Wang, wang 王
Wang chen khri བང་ཆེན་ཁྲི།
Wang Dongmeihua 王冬梅花
Wang skyA སྐྱེ་འ།
Wang Tusi 汪土司
Wang Wenyuan 王文艳
Wang Yanzhang 王彦章
Wang Yongqing 王永庆
Wång Yúnfēng 王云风
Wangjia 王家
Wànli 万历
Wanzi 湾子
Wäqúsili 瓦渠四里
Weisheng jihuashengyuju 卫生计划生育
Wēiyuǎn, Weiyuan 戎远
Wen Xiangcheng 文祥呈
Wen Xiping 文喜萍
Wenbu 温逋
Wencheng Gongzhu 文成公主
Wenjia 文家
Wentan Liaowang 文坛瞭望
Wu Jiexun 吴解勋
Wu Lanyou 吴兰友
Wughuang, Bahong 巴洪
Wujia 吴家
Wulan 乌兰
Wushi 五十
Wushi 梧释
Wushi xiang 五十郞
Wutun 吾屯
Wutun 五屯
Wuyangbu 威远堡
Wuyue Dangwu 五月当午
Wuyue Duanwu 五月端午
Xanjiang, xanjiang, Shancheng, shancheng 山城
Xi'an 西安
Xia 夏
Xia Guo 夏国
Xiahe 夏河
Xiakou 峡口
Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
Xiaosi 小寺
Xibu dakaifa 西部大开发
Xie 谢
Xie Yongshouhua 谢永寿花
Xiejia 谢家
Xielia 协拉
Xiera, Xiela 协拉
Xifan 西番
Xikouwai 西口外
Xin 辛
Xin Youfang 辛有芳
Xing Haiyan 邢海燕
Xing Quancheng 星全成
Xing Yonggui 邢永贵
Xing'er 杏儿
xingfu 幸福
Xining, Xining 西宁, 西宁
Xining Zhi 西宁志
Xinjia 辛家
Xinxia 辛峡
Xiu Lianhua 绣莲花
Xiwanzi 西湾子
Xiyingzi 西营子
Xu Xiufu 徐秀福
Xuangwa, Beizhuang 北庄
Xuanhua 宣化
Xuanzang 玄奘
Xuanzong 宣宗
Xue Wenhua 薛文华
Xunhua 循化
Yá'er 崖尔
Yan Guoliang 闫国良
Yáng 杨
Yang Chun 杨春
Yang lji tsho ba འལུལ་ོབ་
Yang Xia 杨霞
Yangda, Changshoufo 长寿佛
Yangja, Yangjia 杨家
Yangjia 杨家
Yangtou Huhua 羊头护化
Yangzi, Changjiang 长江
Yar klung tsang po འབྲ་ལྟེ་བུ་ོབ་
Yar sko tsho ba འབྲ་ོབ་
Yar sko འབྲ་
Ye su khe འགུལ་ཀྱུར།
Yi 炳
Yi Lang 衣郎
yig cha gsar ba འཛིན་ཆ་བ
yig rgyugs འཛིན་རྒྱུན།
Yigongcheng 移公城
Ying Zhongyu 应忠瑜
Ying Zihua 英子花
Yingzōng 英宗
yinyin 阴阳
Yomajaa, Yaomajia 姚麻家
Yon tan 'od ཡོན་ཏན་’ོད།
Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ
Yöngchàng 永昌
Yöngdèng 永登
Yönglè, Yongle 永乐, 永樂
Yongning 永宁
Yongzheng 雍正
Yòuníng 佑宁
Youning si 佑宁寺
Yuan, yuan 元
yue 月
Yul shul རུལ་ཐུལ།
yul srol རུལ་ཤུལ།
Yun ci dmag རུན་ཅི་དམག
Zan Yulan རུན་ཡུལ།
Zanza རུན་འག།
zao 冬
zaoren 来仁
Zeku 泽库
Zelin 泽林
zha ngo རྣ།
zhal ngo རྣ།
Zhalute 扎鲁特
Zhang blon bzhi བློན་བཞི
Zhang Chongsunhua 张重孙花
Zhang Dèzǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzhua 赵金花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥佥事
Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar རྫ་ར
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向锋
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling 智玲
zla ba dang po'i drug ba gnyis kyi nyin gsum འཇླ་བ་དང་པའི་Uག་བ་གཉིས་-ི་ཉིན་གUམ་
gyi ring la ལེགས་ི་རིང་ལ
zla po byed སྟབ་བེད
Zo wi ne ni སོ་བི་ནི།
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ལུར་སྒྲིལ།
Zushi 祖师