

## On the Date of the Original Manuscript of the Golden Manuscript Tenjur in Ganden Monastery.

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In 1988, the China National Library published a photographic reprint of the *Dan-zhu-er* (丹殊爾) written in gold ink.<sup>1</sup> According to the March 1988 issue of *Fa-yin* (法音), the journal of the Zhong-guo fu-jiao xie-hui (中國佛教協會 Chinese Buddhist Association), this Golden Manuscript Tenjur in Ganden monastery (hereafter abbreviated as GMTG) was removed from the Ganden Monastery during the Cultural Revolution, but was returned to the monastery. Further, the Tibetan introduction to the photographic reprint edition<sup>2</sup> states, "As soon as it was founded, (the GMTG) was placed in Tsong kha pa Hall. As a result, everyone was not able to use it." In the following section, I would like to briefly discuss the date of the original manuscript of the GMTG.<sup>3</sup>

The following prayer appears at the end of each *poti* of the GMTG.

May motherly sentient beings, beginning with Sonam  
Tobgyää,  
(By eradicating) all the evil karma they have accumulated over  
many lifetimes,  
Just as the flames of the five poisons are eradicated by water, by  
means of this meritorious act,  
Quickly attain the rank of Buddha.

Thus saying, King Pholhawa (པོ་ལྷ་བ་) aroused the vow by  
accumulating the three actions, physical, vocal and mental.

This vow was made by Pholhawa, i. e., Pholhanää Sonam Tobgyää (པོ་ལྷ་བ་)

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- 1 中國民族圖書館整理 【丹殊爾】 天津古籍出版社、1988.
  - 2 In the first volume of the photographic reprint edition. This introduction is written in three languages, English, Tibetan, and Chinese. At the end of the Chinese Introduction, it was states, 中國民族圖書館 (China National Library), 1988年5月(May 1988).
  - 3 I have presented a paper on the GMTG at the 42nd meeting of the Nihon Chibetto Gakkai (the Japanese Assotiation for Tibetan Studies), held at Tsukuba University in 1994. Details concerning the GMTG can also be found in Peter Skilling, "A Brief Guide to the Golden Tanjur." *The Journal of the Shiam Society*. vol.79 part2, 1991.

ནས་བསོད་ནམས་ལྷོ་བས་རྒྱས་ 1689-1747) who ruled Tibet as its king during 1729 to 1747.<sup>4</sup> From the fact that this prayer is found at the end of each poti, it is clear that the GMTG was created with Pholhanää's patronage.

Each edition of the Tenjur contains a *karchag* (དཀར་ཆག་), a catalogue appended to the collection. Since each *karchag* notes in detail how and why the particular edition came into being, they are indispensable sources for the study of the Tibetan Kanjur and Tenjur.<sup>5</sup> The title of the GMTG *karchag* is "bsTan 'gyur rin po che srod zhi'i rgyan gcig gi dkar chag rin chen mdzes pa'i phra tshoms (བསྐྱེད་འགྲུང་རིན་པོ་ཆེ་སྤྱི་དཀྱིལ་རྒྱལ་ཅིག་གི་དཀར་ཆག་རིན་ཆེན་མཛེས་པའི་བྲམ་ཆོས་)".<sup>6</sup>

Most of this *karchag* is composed of verses in nine sounds. The section from 1b to 10b recounts the history of Buddhism and the story behind the compilation of the GMTG. Unfortunately, it does not give the date of the GMTG's compilation. The Tenjur catalogue begins from 11a. The original copy (ཕྱི་མོ) of the GMTG is discussed from 184a2, while a detailed list of the people who were involved in the creation of the GMTG, such as the copist, redactor and the craftsman who made the paper, are given from 184b3.<sup>7</sup> The colophon of the *karchag* states,

Under the order of King and Dharma King Sonam Thobgyää, who can clearly perceive the backing of merit, such as courage and fortitude, of carrying out this great project which clearly accumulates merit, and who received from King Manjusri (འཇམ་དབྱངས་གོང་མ་ཆེན་པོ་) the rank and the power of Thoron pee (ཐོན་པའི་ལེ་) to rule the two realms, religious and political, of the Land of Snow, a person called Jamyang Debee Dorje (འཇམ་དབྱངས་བདེ་བའི་དོར་ཇེ་), a wanderer from the hinterland, wrote this work at a deserted place called Nyimading (ཉི་མ་ཤིངས་) near Yerpa lhari nyingbo (ཡེར་པ་ལྷ་རི་ལྷིང་པོ་) on the first day of the first quarter of the moon.<sup>8</sup>

4 On Pholhanää and Tibet in the eighteenth century, see L. Petech, *China and Tibet in the Early 18th Century: History of the Establishment of Chinese Protectorate in Tibet*. 2nd revised edition. (Monographies du T'oung-pao vol. 1) E. J. Brill, Leiden, 1972.

5 Cf. A. I. Vostolikhov, *Tibetan Historical Literature*. (H.Chandra Gupta, tr.) , R. D. Press, Calcutta, 1970. Especially see Chapter 4, "Historico-Biographical Surveys of Tibetan Buddhist Canon".

6 An electronic version of this *karchag* has been released by ACIP (Asian Classics Input Project).

7 The names of several craftsmen from the Nyemo region (ཉེ་མོ་དབྱུང་པོ་) mentioned here also known to have taken part in the compilation of the Narthang edition of the Tenjur.

8 GMTG *karchag* 190b6 ff.

According to its colophon, the *karchag* was written by a person named Jamyang Debee Dorje under the command of Pholhanāa, who was made Thoron peelee by King Manjuśrī. Unfortunately, the date of the *karchag*'s compilation is not recorded here.

From various sources, it is clear that Jamyang Debee Dorje was a contemporary of Pholhanāa. For example, the *rGya bod du bstan ba'i sbyin bdag rgyal blon ji ltar byug tshul gyi mtshan tho* (བྱེད་པ་ལྷན་པའི་སྤྱིན་པ་དག་གྱུ་སྟོན་ ཇི་ལྷན་བྱུང་ཚུལ་གྱི་མཚན་ཐོ་, Chronological List of the Patrons of Buddhism in India and Tibet ) by Longdol Lama (ཁྲོང་རྟོག་སྐ་མ་དག་དབང་སྟོབ་ཟུང་ 1719-1795)<sup>9</sup> states,

Jung wang Pholhanāa, both father and son, printed the Kanjur, Tenjur and the textbook of Buddhist philosophy in Sera and Drepung monastery. They respectfully took refuge in the Venerable Donyö Khäätrub (ཇི་དོན་ཡོད་མཁས་གྲུབ་), the Venerable Campee Tshencen (ཇི་བུས་པའི་མཚན་ཅན་), the Venerable Jamyang Debee Dorje and the Chief Abbot Namkha Zangpo (ཁྲི་ཆེན་ནམ་མཁའ་བཟང་པོ་).<sup>10</sup>

From this, it can be known that Pholhanāa took refuge in Jamyang Debee Dorje. Moreover, Jamyang Debee Dorje's name appears in the *Miwang Togjö* (མི་དབང་ཏོག་ཤས་བཅོམ་ abbreviated MBTJ),<sup>11</sup> Pholhanāa's biography, as one of the lamas important to Pholhanāa.<sup>12</sup>

Jamyang Debee Dorje's collected works is available from Lhasa Zhöl Publishing House in Lhasa, but it does not contain his biography. However, his collected works is also listed in the second volume of *Shes bya'i gter mdzod* (ཤེས་བྱའི་གཏེར་མཛོད་), the catalogue of Tibetan works in the China Nationality Library.<sup>13</sup> A short account of Jamyang Debee Dorje's life is found in that catalogue.<sup>14</sup> According to this account, he was born in Lhasa in 1682. He became a disciple of the first Jamyang Zhääpa, Jamyang Zhääpee Dorje (འཇམ་དབང་སེམས་བཞུད་པའི་རྟོ་ཇེ་ 1648-1721), and also studied under

9 in ཁྲོང་རྟོག་སྐ་མ་དག་དབང་སྟོབ་ཟུང་གི་གསུང་འབུམ་ སྤྲུང་ཆ་: བོད་ཡུལ་དཔེ་རྒྱུ་དཔེ་སྟུན་ཁང་, 1991.

10 *ibid.* p.453-

11 མདོ་མཁས་ཆོས་དབང་གྱུ་ལ་(1697-1763), དཔལ་མེད་དབང་པོའི་ཏོག་ཤས་པ་བཅོམ་པ་འཇིག་རྟེན་གྱི་དགའ་བའི་གཏམ་. མི་ཁྲིན་མི་རིགས་དཔེ་སྟུན་ཁང་, 1981.

12 *ibid.* p.808. It is mentioned that Jamyang Zhääpee Dorje prayed in the funeral of Pholhanāa's wife.

13 མི་རིགས་དཔེ་མཛོད་ཁང་(ed.), ཤེས་བྱའི་གཏེར་མཛོད་; མི་རིགས་དཔེ་མཛོད་ཁང་གི་དཔེ་ཐོ་ལས་གསུང་འབུམ་སྟོར་གྱི་དཀར་ཆག་བར་ཆ་. མི་རིགས་དཔེ་སྟུན་ཁང་, 1989.

14 *ibid.* p. 112-113. Author and sources of this short account was not mentioned.

Ngagwang Kunga Lhuntrub (ངག་དབང་ཀུན་དགའ་ལྷན་ཁུབ་) of the Sakya-pa sect. It is not known when he died.

The *karchag* colophon calls Pholhanää a "Thoron peelee". Thoron peelee refers to *Duo-luo-bei-luo* (多羅貝勒), one of the court titles of the Qing dynasty. The 112nd volume of the *Dai-qing shi-zong xian-huang-di shi-lu* (大清世宗憲皇帝實錄) states that Pholhanää was granted this title in 1731, the ninth year of Yong-zheng (雍正).<sup>15</sup> From this fact, it can be surmised that the GMTG was compiled after 1731, the year that Pholhanää was granted the title of *Duo-luo-bei-luo*. Pholhanää also served as the patron of the Narthang edition of the Tenjur, which was published in 1742. Referring to Pholhanää, the colophon of its *karchag* states,<sup>16</sup>

Pholhanää Sonam Tobgyää, protector of the beings of the Land of Snow, is none other than the Dharma King Srongtsen Gampo (ཆོས་རྒྱལ་མོང་བཙན་གླམ་པོ་). He received the work of Jungwang (རྟུང་དབང་) from King Manjusri.

Here Pholhanää is referred to as "Jungwang". Jungwang refers to *Jun-wang* (郡王), another of the Qing dynasty's court titles. According to the sixth volume of the *Dai-qing shi-zong xian-huang-di shi-lu* (大清高宗純皇帝實錄), Pholhanää was granted this title in the twelfth month of 1741, the fourth year of Qian-long (乾隆). From the information above, it appears certain that the GMTG was compiled between 1731, when Pholhanää became *Duo-luo-bei-luo*, and 1741, when he became *Jun-wang*. Moreover, the MBTJ does not mention that Pholhanää compiled the Manuscript Tenjur. Since the MBTJ was written in 1733, the GMTG must have been compiled after 1733.

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<sup>15</sup> cf. MBTJ, p.774-775.

<sup>16</sup> བཀའ་ཡིན་གོངས་པ་འབྲེལ་བའི་བསྟན་བཅོས་འགྱུར་རོ་ཙེག་གི་དཀར་ཆག་དོན་ལྡན་ཆངས་པ་འཁོད་བྱངས། This *karchag* was composed by Phurbucogpa Ngagwang cambia (ཐུར་བུ་ཕྱོག་པ་ངག་དབང་བུམས་པ་ 1682-

1762). The existence of a Mongolian translation of the this *karchag* may be noted here. See Lokesh Chandra, ed., *Multi Lingual Buddhist Texts*, vols. 9-11. Śata-piṭaka Series, vols.225-257, New Delhi, 1980.