

The Afterlives of Oratory: Entextualizing Gungthang Rinpoche's Speech about the Death of the 10th Panchen Lama

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Abstract: The article provides a translation and transcription of the sixth Gungtang Rinpoche's pivotal speech to the Labrang monastery monk assembly three days after the untimely death of the tenth Panchen Lama in January 1989. Gungtang Tenpai Wangchuk (1926-2000) was one of the four "Golden Throne" incarnate lamas of the great Labrang Tashikhyil monastery in southeastern Amdo. He was also part of the tenth Panchen Lama's inner circle in Amdo. In January 1989, he and Labrang's central lama, the sixth Jamyang Shépa (b. 1948) had traveled to the tenth Panchen Lama's monastic seat of Tashilhunpo in Shigatse to attend the consecration ceremonies for the rebuilt reliquary stupa of the Panchen Lama lineage there. Enroute home, they learned of the Panchen Lama's sudden death at Tashilhunpo. Jamyang Shépa sent Gungtang Rinpoche ahead to bring the news to the Labrang monastic assembly. The tape cassette recording of Gungtang's artful speech to the grieving assembly secretly circulated for years in the Labrang region before it was recently uploaded to the social media app WeChat. The introductory essay contextualizes the speech in the highly fraught geopolitical time of winter 1989 in the PRC, discusses the aesthetics and content of the speech as a prime example of Gungtang Rinpoche's prowess as an orator above all, and provides information on how the authors came to encounter the "afterlives" of the speech thirty years later. Finally, it discusses the authors' approach to transcription and translation, which focuses on highlighting the speech as oral literature, rather than entextualizing it as a formal written text.

བོད་མི་དམངས་ཀྱི་བདེ་སྐྱེལ་གྱི་ཆེད་དུ་ང་ལ་ནག་ཉེས་དང་དཀའ་ངལ་ཅི་ཞིག་འབྲས་ཀྱང་འགྲོད་པ་མིད།
Gungthang Tenpai Wangchuk¹

In the early morning hours of January 28, 1989, an unimaginable catastrophe struck for many Tibetans living under Chinese Communist rule in Tibet, as well as for many in the Tibetan diaspora. The controversial yet beloved tenth Panchen Lama, Chökyi Gyaltzen (chos kyi rgyal mtshan, 1938–1989), second in the Geluk hierarchy of incarnate lamas only to the Dalai Lama, passed away suddenly at the young age of 51. The (in)famously outspoken lama had only recently been officially “rehabilitated” after spending a decade in prison for his unprecedented 1962 “70,000 Character Petition” to Chinese Communist Party (CCP) leaders, in which he had detailed Maoist atrocities in eastern Tibet.

In the winter of 1989, he had been visiting central Tibet to consecrate the rebuilt reliquary stupa housing the remains of the previous Panchen Lamas at his monastic seat of Tashilhunpo in Shigatse. That event had been the culmination of years of effort to replace and resacralize the remains of the lineage so defiled by the violence of Mao Zedong’s Cultural Revolution (1960s–1970s). Held on the auspicious fifteenth day of the lunar month, it should have been a culminating moment, the ripening of meritorious work by countless Tibetan lamas, monastics, and laypeople to realize the promise of *yang dar*, the post-Mao revitalization of Tibetan Buddhism, culture, and language that the tenth Panchen Lama had so fiercely advocated to cautious state officials in China’s new era of “reform and opening up,” beginning in the 1980s.²

Instead, in a staggering reversal, the Panchen Lama himself died in his sleep in his Tashilhunpo quarters just days after the lavish consecration ceremonies. News of his death stunned even his fierce opponents in Lhasa and abroad, and word traveled quickly across the Tibetan plateau. Some cried openly in the Lhasa streets,³ while Arjia Rinpoche, one of the Panchen Lama’s closest disciples from Amdo’s Kumbum Monastery, recounted in his book that as he was rushing back to Tashilhunpo a few days later he saw roads lined with incense offering fires.⁴ In the Panchen Lama’s home region of Amdo, where he was deeply revered, a dark fog of mourning settled over Tibetan communities as people struggled to make sense of this devastating turn of events. Murmured rumors grew louder that the Panchen Lama had actually been murdered, secretly poisoned by those who opposed his advocacy.

It was in those first few days of confusion and increasing menace that Tenpai Wangchuk (’jigs

1. “I have no regrets at all for any crimes or difficulties I have encountered on behalf of the happiness and suffering of the Tibetan people.” See gung thang ’brug bhe 2019.

2. See Jampel Gyatso 2008, Willock 2021, and Tsangtuk Topla 2022.

3. TIN 1997 xxi, Goldstein 2017.

4. Arjia Rinpoche 2010, 163.



Figure 1. The Sixth Gungthang Rinpoché and the Tenth Panchen Lama fly together to Lhasa, c. 1985.

med bstan pa'i dbang phyug, 1926–2000), the Sixth Gungthang (gung thang) lama of the great Labrang Tashikhyil monastery in southeastern Amdo, arrived back in Labrang after his trip to Tashilhunpo for the Panchen Lama's consecration ceremonies. Gungthang Rinpoché, one of the four “Golden Throne” incarnate lamas of Labrang, had traveled there with Labrang's central lama, the Sixth Jamyang Shepa ('jam dbyangs bzhad pa 'jam dbyangs blo bzang 'jigs med thub bstan chos kyi nyi ma, b. 1948), who was Gungthang's superior in the monastic hierarchy but his junior in years.⁵ Gungthang had grown up with the Panchen Lama, and as fellow high incarnate lamas from Amdo, both he and Jamyang Shepa were part of the Panchen Lama's inner circle in 1989. They participated in all public and private events leading up to the Tashilhunpo consecrations. Like Arjia Rinpoche, they too had been enroute home to Amdo when they received the news of the Panchen Lama's death.

They quickly decided to split up. Jamyang Shepa would return in a few days to Tashilhunpo to represent Labrang, and Gungthang would immediately hurry back to bring the news to Labrang's burgeoning monk assembly. With characteristic humility, Gungthang Rinpoché later said that Jamyang Shepa was trying to spare him the rigors of another trip up to Central Tibet. But there were other, more important reasons for the decision. As rumors that the Panchen Lama was

5. In 1989, Jamyang Shepa was forty-one, and Gungthang was sixty-three. Gungthang had in fact organized events surrounding the tenth Panchen Lama's official recognition of the Sixth Jamyang Shepa at Labrang back in 1951. Wang 1997, 77.

murdered began to spread, these were highly unstable times in Sino-Tibetan relations.⁶ By 1987, the Panchen Lama had parlayed his close relationship with some central Chinese leaders, and their aspirations for him to outshine the exiled Dalai Lama as a state-friendly, central authority over Tibetan affairs, to become perhaps the most powerful minority leader ever under CCP auspices.⁷ Yet consternation grew among his opponents in the spring of 1987 when he famously upbraided central leaders about ongoing Chinese-Tibetan inequality amidst rapid economic development.⁸

Meanwhile, just months after that speech, the first of what would become a series of protests by monks and nuns in Lhasa and then elsewhere erupted after the Dalai Lama presented his “Five-Point Peace Plan” stating that Tibet had been an independent country before the CCP arrived and calling for autonomous governance of Tibet within the PRC. The protests grew increasingly violent as police cracked down and tensions escalated. The Panchen Lama, incensed at evidence of police violence, was under great pressure to quell the unrest and thus was subject to criticism from all sides.⁹ His sudden death in the midst of this geopolitical quagmire could not but have looked suspicious to many.

At Labrang, Gungthang Rinpoché was revered for his steadfast commitment to remaining a celibate monk during his twenty-one years of imprisonment (1958–1979), having been labeled a “feudal landlord” and a ringleader of anti-CCP rebellion in Amdo for refusing to take government positions, or to renounce Buddhism and the Dalai Lama.¹⁰ After reforms, his vigorous post-Mao efforts to revitalize the monastery and support Tibetan uplift had elevated him to even higher reverence and prestige than the lay Jamyang Shepa.¹¹ The latter grew up during the Maoist years, was pressured to marry, and never studied in the great monasteries of Central Tibet like his predecessors. Gungthang was thus much better positioned than Jamyang Shepa to make some sense of the Panchen Lama’s passing to the Labrang assembly, so as to calm rising emotions and stave off any inclination monks there might have had to rise up in protest. Much was riding on the words and tone of voice he chose. Most importantly, he needed to convince the assembly that the Panchen Lama was not, in fact, murdered, but that he had died of a sudden heart attack, the result of the ripening of bad karma in an increasingly impure age. To pull that off, Gungthang needed to

6. I (Charlene) in fact heard stories during the summer of 2018 in Amdo Chabcha that Dondrup Gyal (d. 2004), then Tibetan head of Hainan prefecture, and fierce friend of the tenth Panchen Lama, threatened to muster a Tibetan militia to head to Lhasa to avenge his murder.

7. See Bulag 2002.

8. Hortsang Jikmé et al. call this March 1987 speech to the TAR Standing Committee Meeting of the National People’s Congress in Beijing the Panchen Lama’s “second 70,000 character petition,” also see TIN, 1997, xii; Dawa Norbu 1997, 307; Tsangtuk Topla 2022, 89.

9. TsangtukTopla 2022, 137.

10. See Samten Chhosphel 2010.

11. Makley 2007, 290. I (Charlene) witnessed this in many contexts during my fieldwork in Labrang between 1992–2002.



Figure 2. Nineteenth century painting of Labrang Monastery, Gungthang Rinpoché's mansion and stupa on bottom left, courtesy of Himalayan Art Resources (HAR).

muster all the diplomatic skills he had honed over a long and storied career both before and after his two decades in Maoist prisons.¹²

The fifty-minute speech he delivered to the Labrang monastic community on January 31, 1989 thus had to do a lot of work. He needed the assembly to take his words to heart as they struggled to understand what they should do with *losar*, the lunar New Year fast approaching (Gannan prefecture officials had quickly announced a ban on mass *losar* activities in anticipation of unrest). As one of a handful of older, revered incarnate lamas from Amdo who had survived prison, Gungthang Rinpoché's take on these devastating events would carry enormous weight. Even though he spent many more years in prison than did the Panchen Lama, the two lamas' lives had intersected since they were young and their post-Mao lives followed parallel tracks.¹³ Gungthang enjoyed a reputation as a good listener who would offer wise advice in soft tones; he did not share the Panchen Lama's infamous penchant for angry outbursts. But both were known for their uncompromising advocacy for Tibetan autonomous governance and an agenda of revitalizing and modernizing Tibetan Buddhist monasticism under the leadership of lamas.

Gungthang had had more opportunities than the Panchen Lama to study the Geluk monastic curricula before his imprisonment, and he traveled widely across Labrang's traditional territories,

12. Many Tibetans, especially those from Amdo, still think the Panchen Lama was murdered.

13. Gungthang accompanied the Panchen Lama on several of his trips to Central Tibet. See gung thang 'brug bhe 2019.

spending as much time with his patrons in pastoralist encampments as in more urban settings.¹⁴ His estate at Labrang was thus the largest and wealthiest in the region.¹⁵

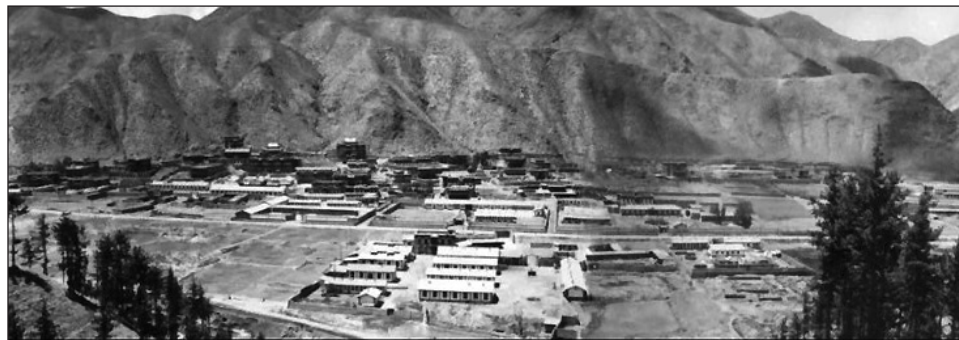


Figure 3. Labrang Monastery in 1980. Courtesy of Dhondup T. Rekjong.

Unlike the Panchen Lama, Gungthang was qualified to offer the complex teachings of tantric Buddhist empowerments as a way to draw thousands of devotees together and thereby preserve endangered lineages of teachings. He famously insisted on giving massive Kalachakra empowerments across Amdo regions through the late 1950s, as Tibetan resistance to CCP reforms grew—until he was arrested in the military crackdowns of 1958.¹⁶ When he addressed the Labrang assembly in 1989, he had just given his first post-Mao Kalachakra the year before, a huge affair up on the Amdo grasslands.¹⁷

14. Nietupski 2011, 240.

15. Danzhu Angben and Wang Zhouta (1993, 235) state that in the first half of the twentieth century the Gungthang estate included five hundred patron households, about two hundred *mu* of land, three districts of forests, six hundred horses, three thousand cattle, five hundred sheep, and over a million yuan of capital accumulated from trade and loan business. In the 1990s, I (Charlene) was told that Gungthang was the wealthiest person in the county and by then was worth millions of yuan.

16. I (Charlene) was told that many patrons urged Gungthang to flee the country during this time; his friends had prepared everything for him to leave through Central Tibet. But the young Jamyang Shepa asked him if he was going to leave too, and Gungthang decided to stay to take care of him.

17. Kalachakra empowerments are efforts in mass “mandalization,” in which lama officiants recruit hundreds, even thousands of initiates into the mandala of the deity and his retinue. The Kalachakra teachings promise a utopic future world in which the compassionate Buddhist king will have lead his army to defeat the enemies of Buddhism. According to Wang Yunfeng (1997, 242), Gungthang gave Kalachakra empowerments in Labrang territories south and west of the monastery in 1946, 1948, 1949, just a month before PLA troops arrived in the valley, 1956, 1957 and 1958. He was arrested two months after his final one. After reforms, Gungthang resumed his Kalachakra empowerments, offering three between 1988–1991, and then, at the behest of an American patron, in 1992 a large one in the United States. His final and largest ever was in 1994 in the grasslands above Labrang monastery, where he announced that one of his goals for the event was to pray for the long life of the Dalai Lama and the return of peace to Tibet. See Dor Zhi 1995, Makley 2010, and Samten Chhosphe 2010.

As reforms slowly unfolded in the 1980s, Gungthang's post-prison work in the Labrang region mirrored the Panchen Lama's broader scale efforts. Arguably, Gungthang's devotion to preserving the Dharma in the face of Communist encroachments later gave him the clout to successfully mediate multiple, festering grassland disputes among his pastoralist patrons. Unlike the Panchen Lama, who had to spend most of his time in Beijing, Gungthang was able to be there to mediate in person. Both lamas also toured extensively, offering blessings to patrons, giving teachings, meeting with and encouraging public school students, farmers, and workers, all the while receiving and redistributing patrons' offerings to support Tibetan uplift.

Like the Panchen Lama, Gungthang was given official state titles as a Buddhist cleric and he used those platforms to advocate for post-Mao Tibetan Buddhist revival.¹⁸ At Labrang, he hosted the Panchen Lama's 1980 and 1982 visits there, during which the Panchen Lama appointed him head of the Monastic Management Committee (Ch. *siguanhui* 寺管会; Jamyang Shepa was made Honorary Head), making Labrang a model center of monastic revitalization in Amdo. Gungthang then spent the decade overseeing the rebuilding of the monastery, fundraising, recruiting monks, reclaiming its former lands in the valley, and replacing Buddha images, texts and temples looted and destroyed by villagers led by Red Guards during the Cultural Revolution.¹⁹ So great was Gungthang's divine clout as lama-protector that Tibetans in Labrang spoke of former local "activists" and collaborators who had violently exploited Maoist revolutionary fervor dying terrible deaths of unknown illnesses after reforms, all of which residents attributed to karmic retribution—and the wrath of Gungthang.²⁰

Encountering the Afterlives of Gungthang Rinpoché's Speech

In the early summer of 2018, my uncle Tsering sent me (Donyol Dondrup) an audio file on the Chinese social media app WeChat. "Hi, Donyol, find a quiet place and listen to this speech. It will bring tears to your eyes," he said. Intrigued, I followed his suggestion and listened to Gungthang

18. Gungthang's official appointments were relatively low-level; he famously refused further official advancement. He was a member of the Standing Committee for the National Political Consultative Conference (CPPCC), vice-chair of the Gansu CPPCC, as well as a member and then vice-president of the Standing Committee of the national Buddhist Association. See Luo 1987, Dor Zhi 1995, Wang 1997, TIN 2000, Phayul.com 2006, Samten Chhosphe 2010, and Rekjong 2022.

19. Labrang Monastery had been one of the largest monastic campuses in Amdo. In 1980, little remained of it but the outer shells of the six main monastic colleges. I (Charlene) spoke with many Tibetan elders who remembered this time. They all distinguished between ordinary Tibetan villagers who had no choice but to participate and the venal Chinese and Tibetan "activists" who took pleasure in or benefitted from the destruction. See Makley 2007, 158, and Rekjong 2022.

20. See gung thang 'brug bhe 2019 for a collection of miracle stories about the powers of the Sixth Gungthang. See also Makley 2007, 134.

Rinpoché's 1989 speech at Labrang on the untimely passing of the Tenth Panchen Lama. As I listened in a tranquil setting, I found myself transported back in time, picturing myself amidst the grieving crowd at Labrang. I was told by a few elder monks at Labrang monastery that it was a solemn scene, with some monks sobbing quietly and others murmuring prayers, united in a profound sense of loss and anger. In those moments, I felt strongly, Gungthang Rinpoché's words provided solace and guidance, helping the monks at Labrang monastery navigate a world that had been shattered into inexplicable pieces.

That was how, thirty years after its performance, I entered into the ongoing, transmodal afterlives of Gungthang's speech. Just like many of his spiritual songs that were reportedly still circulating in pirated forms after Gungthang's death in 2000,²¹ through my uncle, I learned that the 1989 speech, in audio form, had been circulating privately throughout the Labrang region for decades. Locals in the know made copies of the original cassette tape, lending it to others. When smartphones allowed for easy digitization, Labrang residents recorded the audio on their phones, ultimately uploading it for wider distribution to WeChat. When I finally had the chance to listen, I was deeply moved by Gungthang Rinpoché's humble demeanor and compassionate composure as he addressed a mourning crowd. Instead of succumbing to the sadness that permeated the event, I felt compelled to transcribe his speech to preserve its significance. By so doing, I helped the speech begin a new media life as a written text. However, even as a native Amdo speaker, in my initial attempt at entextualizing it, I encountered difficulty understanding certain terms and phrases, which was compounded by unclear sections in the audio recording. Thus after I completed a preliminary transcription draft that summer, I sought assistance at Labrang monastery.

A relative of mine introduced me to Akhu Yeshé, a senior monk scholar at Labrang monastery.²² Akhu Yeshé graciously offered to assist with transcribing and interpreting the difficult sections of the speech. He mentioned, "we monks truly appreciate this speech. We have listened to it many times." He also pointed out that the speech was first recorded on a tape cassette, and emphasized that Gungthang Rinpoché delivered teachings in various forms. While Akhu Yeshé clarified numerous terms for me, he was slightly surprised, and perhaps amused, by some words and phrases in the speech that even he couldn't fully comprehend. Akhu remarked, "I've listened to this speech countless times, and until now, I thought I understood everything!" We both shared a moment of laughter.

21. Phayul.com 2006.

22. A pseudonym.

The Speech and its Significance

Gungthang's speech to the Labrang assembly was a tour de force in artful Buddhist diplomacy, as much as a deeply compassionate expression of collective grief. It is unclear where it was delivered, but the scratchy cassette tape on which it was recorded by a monk disciple suggests it was indoors, perhaps in the soon to be completed Great Assembly Hall, which had inauspiciously burned in the mid-1980s after having survived the Cultural Revolution. Gungthang had presided over its reconstruction and was about to officially assume abbotship of the assembly.²³ He would have been seated on a raised throne above the rows of monks and lamas, and given how softly he speaks at times, the recorder must have been right next to him. Crucially, he strikes a humble persona, and positions himself to the gathered assembly as a quintessential Labrang local by speaking in the Amdo colloquial idioms and pronunciation characteristic of Labrang valley patois. In that voice, his speech is remarkably personal for a high incarnate lama speaking so publicly. He shares his own grief for his friend and teacher, reflects on the inevitable passing of himself and Jamyang Shepa, and holds up as a model for his heart-broken listeners his own ways of coping through Buddhist prayer, introspection, and meritorious work.

As a highly practiced orator, Gungthang Rinpoché seems to be speaking extemporaneously, with multiple asides. But his speech is in fact carefully organized. He begins and ends with summarizing explications of the reasons for the Panchen Lama's death, and he expertly modulates his voice in speed and tone from slow, soft, and sad to louder and more adamant, only to conclude in the slow, soothing tones of reassurance. His main audience is of course the gathered monastic assembly, which at that time would have included lamas and official monks, but perhaps also unofficial monks.²⁴ Yet Gungthang knew full well that his speeches were usually recorded, transcribed, and circulated beyond the event,²⁵ and at that time cassette tapes of lamas' teachings were coming into widespread popularity across Tibetan regions. Thus he must have had in mind a larger audience of Tibetan lay and monastic devotees across Labrang and Amdo.

For these Tibetan audiences, he carefully grapples with the awful ambiguities and karmic misfortune surrounding the sudden death of a revered incarnate lama. Incarnate lamas are supposed to be bodhisattvas who choose to transmigrate across multiple lives to benefit sentient beings. If the Panchen Lama was not murdered, then Gungthang must convince his Tibetan audience

23. 1995 Labrang Monastic Management Committee Annual Report to Xiahe County. See also Samten Chhoshpel 2010.

24. Like other large revitalizing Tibetan Buddhist monasteries at the time, Labrang leaders were subject to official quotas for accepting new monks. Those quotas gradually rose over the 1980s and 1990s, but there were always hundreds of unofficial monks in the valley taking teachings and living with monk relatives. From the beginning, Gungthang urged unofficial monks to stay and study. See Rekjong 2022, Makley 2007.

25. See Volume 5 of Ou Jia 2014 for a collection of Gungthang's transcribed speeches to various lay and monastic audiences. I (Donyol Dondrup) heard from Labrang monks in 2018 that they were perplexed that this speech had never been transcribed and included in Gungthang Rinpoché's Collected Works.

that he chose to leave at that time, for compassionate reasons that ordinary beings can not truly fathom. To this end, Gungthang shares a remarkable amount of detailed information about the events leading up to the Panchen Lama's passing. This may well be the first public description of those events, even as central authorities sought to keep much of it secret. Many Tibetans to this day have not heard this account.²⁶

Yet there was also another audience for this speech: state authorities. Gungthang knew that he and other lamas close to the Panchen Lama would be scrutinized by state officials at all levels for displays of their loyalty to the Chinese state in the wake of his death, especially since traditionally, the Dalai Lama is the only lama qualified to recognize the reincarnation of a Panchen Lama. Thus Gungthang's diplomacy had to extend to the art of what the famous Amdo Tibetan comedian and writer Menla Kyap called "condensed meanings" (Tib. *bsdus don*), the ways Tibetans must find alternative idioms and modalities to imply things that are deemed politically sensitive to watchful authorities. As condensed meaning, Gungthang avoids any mention of the Panchen Lama's increasingly embattled status for TAR and central CCP leaders, and uses his reassuring words to the monastic assembly to send a strong message to those state authorities: they should not renege on the policy promises they had made to the Panchen Lama to uphold constitutionally guaranteed Tibetan autonomous governance, to protect Tibetan Buddhism, and to support Tibetan cultural-linguistic and economic revitalization.

In this light, Gungthang's January 1989 speech to the Labrang assembly was a first rehearsal for the fateful speeches he would give in Beijing a few months later. In the Labrang speech, and without mentioning the Dalai Lama, he consoles the assembly by insisting that the Panchen Lama would be quickly reborn and traditionally recognized by lamas. Their decision, he claims, would then be quickly confirmed by the central government. However, taking up the Tenth Panchen Lama's legacy of straight talk, Gungthang used fewer condensed meanings in Beijing. As his close associate the Amdo lama Alak Tsayé Rinpoché recounted, Gungthang told a meeting of high lamas that if the Dalai Lama did not recognize the reincarnated Panchen Lama, the Tibetan people would not accept him. There could not be two Panchen Lamas.²⁷ Thus, even though Gungthang had worked hard to refute rumors that the Panchen Lama had been murdered, and thereby stave off escalating monk protests, central authorities never trusted Gungthang again. His movements were henceforth curtailed and he had to spend most of his time in Lanzhou, visiting Labrang only infrequently.

26. Also see Tsangtuk Topla's comprehensive biography of the Tenth Panchen Lama, 2012, which was translated into English in 2022 by Phurba Dolma as *The Prince of Shambala*.

27. See TIN 2000.

Dilemmas of Transcription and Translation

Right from the start, Akhu Yeshé and I (Donyol Dondrup) recognized the importance of transcribing the speech exactly as it was spoken, without making any modifications. When Charlene Makley and Paljor Tsering later carefully reviewed the transcription word by word, they too made a conscious effort to preserve the original speech. The main challenge we faced was how to retain, in both the transcription and the translation, an authentic sense of Gungthang Rinpoché's unique Amdo expressions, as well as his humble tone, while also ensuring it would be intelligible to a wider Tibetan audience.

Contemporary Tibetan novelist Tsering Dondrup asks three questions of himself whenever he writes a story in Tibetan:²⁸ (1) If I write like this, will Tibetans in the three regions of Kham, Amdo, and U-Tsang understand it? (2) Does it read well? (3) Does it conform to Tibetan grammar? His main point is that as a writer, one should be acutely aware of the challenges of writing a story that does justice to how people speak in a particular region while also not alienating readers in other regions of Tibet. He argued that if our stories are not written in the language of a specific place and time, they cannot give a sense of reality and hence cannot serve as a mirror of those times and places. On the other hand, it's better not to write something that most readers do not understand. How should we proceed then? Tsering Dondrup acknowledges that there is no standard way to do it. Instead, it's essential to strive for a balance between the spoken and written Tibetan language as a creative and emergent work of art that relies on experience and wisdom.

We are impressed by Tsering Dondrup's adept handling of Tibetan writing. Adapting his advice to oral performances, we think that in order to entextualize the spoken word, performative context is crucial in deciding the most suitable form of transcription, especially considering the intended audience for the speech. As mentioned above, Gungthang Rinpoché's speech was primarily aimed at the gathered Labrang monks. He deliberately framed the speech as an informal conversation with them, immersing himself in his Labrang Amdo voice, thereby both demonstrating his solidarity and emphasizing his unique credibility with the monks as their mentor and local guardian.

During Donyol Dondrup's visit to Labrang Monastery to consult about the transcription, some monks who identified as direct disciples of Gungthang Rinpoché, and thus as stewards of his collected works, expressed their interest in transcribing the speech themselves. Subsequently, they independently transcribed and published the speech before we completed our own transcription. To formally present their root lama's speech, they elevated his speech by replacing the Amdo colloquial expressions with more standard and formal written language. Here, we emphasize that the Labrang monks' transcription reflects a meaningful entextualization practice that holds deep

28. Tsering Dondrup 2024.

significance for them. As such, their approach is an equally important transcription strategy that amplifies the historical and cultural significance of the speech.

However, our approach to transcription differs from their methods, not only because we think it is important to preserve Gungthang's strategically colloquial Amdo voice, but also because formalizing spoken words can sometimes alter their meaning significantly. For instance, Gungthang opens his speech informally and with great delicacy, perhaps trying to soothe raw feelings by saying, "So everyone must be a bit sad" (ཐམས་ཅད་ཀྱི་སྤྱགས་གཟིག་ཀེ་བདེ་གི་མེད་རྒྱུ་ལོ་ལོ་). However, the Labrang monks chose to alter Gungthang's statement to reflect instead how monks may actually have felt: "So everyone is feeling extreme grief and misery" (ཐམས་ཅད་ཀྱིས་སྤྱགས་ལ་སྐྱོ་སྤྱག་ཆེན་པོ་བྱད་གི་ཡོད་པ།). But that way does not allow us to appreciate how Gungthang was positioning himself from the outset as familiar and trustworthy, attempting to soothe monks as an intimate, paternal voice. As Tsering Dondrup pointed out, we were also mindful that it is better to write for larger Tibetan audiences. Therefore, we adopted standard written terms and grammar in many cases, and for some specific Amdo expressions not found in existing Tibetan dictionaries, we included footnotes referencing their written Tibetan counterparts. Finally, unlike the Labrang monks, we chose to preserve in our transcription the Chinese loanwords Gungthang used, and included the Chinese characters for reference. Such loanword usage was widespread in Labrang at the time and indicated the cultural-linguistic otherness of the changes CCP rule brought to the region. We hope that we have struck the balance that Tsering Dondrup calls for.

Ngūgī wa Thiong'o, in a discussion of language politics, emphasized the importance of retaining the musicality of language alongside its referential meaning.²⁹ Gungthang Rinpoché's speech was truly impactful not only because of what he said, but also because of how he artfully expressed himself with humility and kindness at a time of collective crisis. Our transcription and translation aim to honor both the nonverbal aesthetic and referential meanings of Gungthang's speech. The translation, for example, includes underlining to highlight places where Gungthang uses emphasis to make a point, and we offer a few notes in brackets indicating particular nonverbal moves he makes. Our entextualizations thereby present the speech first and foremost as oral performance and literature, one of a multitude of genres Gungthang communicated through, as evidenced in both his copious collected works and throughout his ritual career. Here, readers get a glimpse of his unique prowess as an orator above all.³⁰

29. Thiong'o 1986, 11.

30. Gungthang Rinpoché, like many successful lama-scholars, was a multimodal communicator. His Kalachakra teachings were multi-dimensional events, involving the production, collection, and reverent preservation of sacred and blessed objects such as blessing cords, offering scarves, texts, cassettes, and photos. His collected works were published in five volumes in 2014 and included instructions on ritual practices, supplication prayers (to various lamas), praise hymns for deities, buddhas, bodhisattvas, aspirational prayers, spiritual songs, congratulatory prefaces, ritual liturgies, monastic codes, incense offerings, letters to monasteries, headmen, and lamas, empowerment teachings (including his Kalachakras), and transcriptions of secular speeches to a wide variety of audiences. See Ou Jia 2014.

Coda

The ongoing afterlives of Gungthang Rinpoché's 1989 speech to the Labrang assembly attest to its evolving significance in rapidly changing times. As the speech circulated on WeChat into the 2010s, it took on new audiences and new meanings as Tibetans mourned not only the loss of the tenth Panchen Lama, but also the increasingly stark erasure under Xi Jinping of his agenda for a Tibetan (Buddhist) modernity on Tibetan terms. I (Charlene) had the honor to meet Gungthang Rinpoché in the early 1990s, when he was vigorously attempting to carry on the Panchen Lama's legacy. He had ambitious transnational plans for modernizing development projects and fundraising for Tibetan education.³¹ To great fanfare, he completed the reconstruction of Labrang's main assembly hall as well as his predecessor's Great Liberation Stupa. And he gave his final Kalachakra empowerment, his largest ever, in 1994.

All that stopped however, after Gungthang Rinpoché, true to form, refused to follow most other high lamas in 1995 and publicly recognize the child chosen through the CCP-led process as the reincarnation of the tenth Panchen Lama. As such, he effectively refused to deny the child



Figure 4. Attendees' tents cover Dzogé grasslands at the Seventh Gungthang Rinpoché's first Kalachakra empowerment, September 10–11, 2023.
Photo circulated on Wechat.

the Dalai Lama had previously chosen, merely stating that he hoped the two sides could come to an agreement. I (Charlene) heard many Tibetans in Labrang that year express their admiration for Gungthang's temerity in face of intense political pressure. But there was a price to pay. His

31. Gungthang told an interviewer in 1993 of the establishment of his powered milk plant in his home region of Amdo Ngapa, and spoke of plans to open up branch factories in Xinjiang and Inner Mongolia, to import high-yield cows from the Netherlands, to begin a joint venture with Sweden to process grass tubers for fuel, and to open meat-processing plants for export to Arab countries (Anon 1993). He also established an educational fund to benefit Tibetan students that distributed tens of thousands of yuan to schools (Samten Chhospel 2010).

movements were further curtailed, he was stripped of his official titles, and his health began to decline rapidly.

Gungthang Rinpoché's passing in 2000 was deeply mourned across Amdo, echoing the outpouring of sorrow, confusion and anger for his friend and teacher, the Panchen Lama (including rumors of murder).³² Labrang friends told me (Charlene) of how his relics after cremation attested to his enlightened status as an emanation of Mañjuśrī.³³ And, just like for the Panchen Lama, one Tibetan friend insisted in 2002 that only Gungthang had had the clout to speak directly to Chinese authorities on behalf of Labrang. Now that he is gone, he said, there is little the monastery can do to stave off state interventions. "Now it's all over," he lamented. But the afterlives of both the tenth Panchen Lama and Gungthang Rinpoché, re-emerging in their multimodal forms, suggest that for Tibetans it is not at all over. In fact, in September 2023, Tenpai Wangchuk's incarnation, the young Seventh Gungthang Rinpoché,³⁴ held his first Kalachakra empowerment in his hometown, Labrang's traditional territory of Dzogé. To the consternation of local authorities, he drew devotees from across Tibetan regions in numbers that seemed to match, or even far surpass those of his predecessor.³⁵

Gungthang Tenpai Wangchuk's speech to the monk assembly [at Labrang], January 31, 1989³⁶

Precious Assembly, all old and young monks and teachers, who are all gathered here, [very very slowly, low pitch] today, Rinpoché [the sixth Jamyang Shepa] told me to come back here [from Tashilhunpo] to chat with all of you, the assembly. These days, due to karmic misfortune, a terrible

32. I (Charlene) heard from many Tibetans rumors that Gungthang had not passed away of cancer in the hospital, but that he had been poisoned there through illicit injections. My Tibetan friend who had been part of Gungthang's inner circle and was frequently at his bedside adamantly argued that Gungthang had indeed died of cancer. See bya gzhung et al. 2001, a collection of praise and lamentations for the Sixth Gungthang Rinpoché, published for the one-year anniversary of his death.

33. Bodhisattva of Wisdom. See also Samten Chhosphele 2010.

34. The seventh Gungthang Rinpoché Lobsang Gelek Tenpai Khenchen was born in 2002 in the village Dzogé, east of Tsoe (Ch. Hezuo) city, the seat of the Gannan Tibetan Autonomous Prefecture in the southern part of Gansu Province (Phayul.com 2006).

35. Gannan prefecture officials were so nervous about the numbers of attendees, they issued a public notice prohibiting participants from outside the prefecture. See klu 'bum 2023.

36. Page numbers in brackets correspond with the pages/paragraphs in the original transcription. Underlined text indicates nonverbal emphasis in the Tibetan audio original. Bracketed [] text inserts implied subjects as well as key information about oral shifts.

catastrophe has happened to the Buddhism of us snowland Tibetans. We have lost the Panchen, the all-knowing one. So everyone must be a bit sad. [Rinpoché] told me to come up [to Labrang] and talk to you all,³⁷ to relate the news and to console the assembly. Here, I'll give a short speech according to that order of his.

In general, at this time when Buddhism is in a very weak state, when the butter in the lamp of Buddhism is dwindling like water evaporating from a pond, these days, as Könchok Tenpai Drönmé said, “the Buddhadharma that most teachers hold is inglorious. Thus the protector deities become neglectful and the demon forces expand. I pray that the degeneration of this impure age be eradicated.”³⁸ This [loss of the Panchen Lama] is a clear sign of this impure age. Even though he was a great sage, and his activities benefited Buddhism and the happiness of sentient beings, yet it seems that those beneficial activities did not come at the right time.

[2] Alternatively, it seems that Buddhist sages, who care so much about the Buddhadharma and do incomparable things to benefit sentient beings, cannot achieve long life. If we look for the root cause of all that, it is a clear sign of the impure age. Otherwise, for all those great Buddhist sages, especially for example those like the Panchen Amitabha who achieved enlightenment a long time ago, the vajra body is not subject to birth and death. This is the way it is. However, from the perspective of ordinary phenomena, at a time when the karmic accumulations of sentient beings are diminishing, such events [as the Panchen Lama's death] are inevitable.

For example, at that time [at Tashilhunpo], the Tashi Namgyal Ling was rebuilt, and it was amazing. In it, the reliquary stupas of the five incarnations of the Panchen, all-knowing one, were gathered together in one great reliquary stupa to the east of Tashilhunpo's main offering shrine. As soon as [they] see it, the seed of liberation is sown in the karmic continua of sentient beings. It was rebuilt perfectly.

[3] There, the Panchen Lama conducted all [the proper rites] including, the consecration ritual called the Mandala of the Thirteen Deities of Yamantaka,³⁹ the Ngamé Jinsek,⁴⁰ as well as the Gelek Charbep consecration.⁴¹ Everyone was ecstatically happy. Among the Tibetan spectators from all over, people said that there were famous lamas, leaders, and laypeople. There were also about twenty or thirty leaders from the province and from above [the central party and government]. Altogether, there were over one thousand guests. They all gathered together and [the Panchen Lama] gave a talk. Thinking back on that now, that was his last testament. If he were an ordinary person, it would be like an oral will.

37. Gungthang was in Chengdu and then Lanzhou before returning to Labrang.

38. Gungthang cites a prayer by the third Gungthang lama (dkon mchog bstan pa'i sgron me, 1762–1863).

39. Yamantaka is the Lord of Death.

40. We are unsure as to what rituals these names referred to: *rnga mas sbyin sreg* and *rab gnas dge legs char 'bebs*.

41. This was on January 22, 1989. Tsangtruk Topla (2022) says over 20,000 people attended the consecration ceremonies, 50.

[4] He gave a comprehensive speech for everyone gathered.⁴² It was also a policy meeting. He gave a great speech, talking about policy issues, as well as about religious issues, addressing lamas from all traditions, including Sakya, Geluk, and Nyingma, as well as Jonang, Bon, and [unclear],⁴³ not speaking of regional interests like the three regions of eastern central [Tibet] and Tsang, or like they say, the “four rivers and six ranges,” but giving priority to the Buddhadharma. I heard that everything he said was transcribed so that they can publish and distribute it later. So you all will be able to see it.

Thinking back on these final activities [of the Panchen Lama], on the topic of Buddhism, he talked of three different kinds of things. As for the first, he addressed the lamas. He said, if a monastery has no lama, it is like the monastery has no head. So he made a request to the central authorities, and after much discussion, [5] the central authorities granted permission for [the Panchen Lama] to recognize the incarnations of all lamas from now on, as well as the authority to grant them monastic seats. [The central government] decided he was allowed to recognize lama incarnations. [The Panchen Lama] did everything he could for the Buddhadharma. This is his legacy for after he went to the Pure Land. When I consider this, it is due to the Panchen Lama’s great compassion that all lamas are allowed to reincarnate in order to preserve the Buddhadharma. Those were his final activities.

As for the issue of recognizing incarnations, whoever recognizes them and however they are recognized, as long as it is in line with the Panchen Lama’s own wishes, then the central government would not have any further concerns. From the time the Panchen Lama recognizes [an incarnation], they [the central government] would automatically agree to whatever monastic seat was granted. They said from now on no one other than the Panchen Lama was allowed to recognize [them].⁴⁴ That was the first topic he addressed.

[6] [His voice gets more adamant.] Moving on to the second topic [the Panchen Lama] addressed, it was mainly about developing Buddhism in Tibetan regions. As for that, the central authorities had made two major decisions. The first was that, whatever the sect, however one wanted to develop Buddhism, whoever wanted to increase the number of monks, from now on whoever wanted to build a new monastery or reopen a Buddhist site or build a temple or establish daily rules for monks, authority over all of that would be granted to the Panchen Lama. Secondly, the central authorities established a small guiding committee to take charge of developing Tibetan

42. This was a talk he gave on January 24 to a gathering of Buddhist leaders. This is when he was said to have discussed his next incarnation. See Dawa Norbu 1999, 308.

43. Unintelligible syllable.

44. This would have been unprecedented, and of course elevated the Panchen Lama over the exiled Dalai Lama. The tenth Panchen Lama had worked for years in the 1980s with other high lamas to propose ways to standardize and modernize incarnate lama recognition on Tibetan terms. See Willock 2021 and Willock 2017, 202.

Buddhism, and they made the Panchen Lama the head of that group.⁴⁵ And on top of that, full authority [over that committee] would be put in his hands. That's how they made two decisions.

The third topic [the Panchen Lama] talked about was mainly, as he has said before, “lamas and monk assemblies must think about the Buddhadharmā. This is the impure age, and Buddhism is declining, thus if you are a learned geshé⁴⁶ [7] you should study hard, teach and read, and most importantly use wisdom to hold fast to [the Buddhadharmā]. For lamas and incarnate lamas, all of your...these days you have achieved some political power and authority, but that is because you are lamas and not because, as they say, you have earned it through your own effort. You weren't given that power because you are great. Because of that, you have to recognize who you are, and give more thought to the fact that you are the incarnation of a lama. Don't let down the legacy of the great Buddhist sages [of your lineage].” On this, [the Panchen Lama] strongly urged them. That's how it was.

Further, for any devotee, [he urged] them to respect themselves, and he said, “as for the saying ‘love your country, love your religion,’⁴⁷ you should respect your own religion, and follow its moral rules and discipline. Then on that foundation, [8] you can work and strive hard to do whatever religious activities, like chanting scriptures. These days wealth is abundant, everyone is lazy and can't cope with suffering, thinking only of hedonistic pleasures. You [should be] different from that. If you ask what is the virtue of leaving home and becoming a monk, it is to benefit your future lives. Hold fast to the Buddhadharmā. As for all sentient beings, accepting appropriate offerings from them, you should keep in your minds the ones who are deceased. Perfectly upholding your own lineage's precepts, do not bring disgrace onto the Buddhadharmā. You must hold fast to and protect the Buddhadharmā.

You must raise up the Buddhadharmā. You should closely follow your own moral discipline and practice. [The Panchen Lama] said, “To become a scholar, you must suffer.”⁴⁸ [He said that] you won't be able to reside in comfort. For that reason, most importantly, as a Buddhist practitioner, you must cherish your own Buddhadharmā. Don't violate your own moral discipline. All practitioners must protect their moral discipline and listen carefully to their elders and respect their words. He spoke so much about these important issues.

[9] Having done that, that same day according to the Western calendar...on the 15th day of our [lunar calendar], they threw a party to celebrate the successful consecration of Tashi Namgyal.⁴⁹

45. By contrast, Arjia Rinpoché in his book (2010, 150) says that in the mid-1980s the Panchen Lama hoped to set up a ministry level Tibetan Buddhist affairs bureau with Tibetans overseeing monasteries, but that was deemed too threatening.

46. The highest academic degree in Geluk monastic institutions.

47. Ch. *aiguo aijiao* 爱国爱教. A central state slogan widely used since the late 1980s in non-Han regions and in religious institutions. Note the Panchen Lama does not mention the state.

48. Here the Panchen Lama cites a famous teaching by Sakya Pandita Kunga Gyaltsen (kun dga' rgyal mtshan, 1182–1251).

49. The Panchen Lama arrived in Shigatsé on January 9, this was January 22.

The next day they held a meeting and talked a lot about policy.⁵⁰ I did not attend that event. As for what was said about policy, I did not hear much. But mainly, [he talked about] Tibetans needing to be united, to discuss affairs, to not indulge in banditry, stealing, and conniving, to not engage in quarrels. [He said that] all should respect the state's rules, and "turn toward doing pure [lit. white] meritorious things and turn away from indulging in sinful [lit. black] things. Do not do anything sinful. Do meritorious things. Tame your own mind and practice. This is the essence of the Buddhadharma."⁵¹ If you have faith in the Buddhadharma, then do not do sinful things and engage in meritorious acts.

[10] That's the most important thing he said about Buddhist affairs. The next day, [the Panchen Lama] held a meeting on religious affairs. This is what he talked about. Lamas from all regions, including Sakya, Geluk, and Nyingma lamas, many lamas offered opinions and ideas up to him. As for me, at the end, the Panchen Lama asked me to share mine. But I did not have a lot to say, and I told him, "if I need to share opinions with you, I will have time [later] at other meetings. Today I don't want to waste everyone's time. I just want to make a request." The main gist of my request was: in this impure age when Buddhism is declining, and in these times, who will the Buddhadharma depend on but you?

[11] You are the protector and defender of us snowland Tibetans. Your longevity [lit: lotus feet] must remain firm. That was the main request I made. That was the first one. The second one was about the Great Protector, Rinpoché [the Dalai Lama]. [I told him,] we snowland Tibetans call you, "the two, the heavenly sun and moon," and we use that metaphor of the sun and the moon to mean the victorious father and son [the Dalai Lama and Panchen Lama]. However these days, Rinpoché resides in another country, may he be able to quickly return. May you two, the father and son, the sun and the moon, unite. Further, may you two mutually agree, just like the mixture of milk and water. May you two act in mutual agreement such that you can address how to develop Buddhism and how to bring happiness to the snowland Tibetans. [12] Besides those two prayers, I did not share any opinions or ideas. The Panchen Lama was very pleased. That's how it was.

Yet at that time, on the 17th [of the lunar month], Jamyang Shepa and I accompanied the Panchen Lama to worship and make offerings in the various temples of Tashilhunpo.⁵² On the 18th in the afternoon we received the Panchen Lama's blessing.⁵³ Then on the 19th, it was good for the Panchen Lama to rest.⁵⁴ He was extremely busy. He had to deal with all kinds of things, like religious matters, mundane affairs, Tibetan affairs, Buddhist affairs. In particular, as for Lhasa

50. January 23.

51. This is one of the simplest, most commonly quoted passage in sutras to explain the Buddhadharma.

52. January 24.

53. January 25.

54. January 26.

affairs, he took charge of offering a lot of wealth and managing some big projects.⁵⁵ If he were an ordinary person, [we would say] he was not getting proper meals in the day and not enough sleep at night.⁵⁶

[13] He was extremely busy. [We told him], “take a rest, this morning just rest. We two won’t come to see you, we make this suggestion to you today.” We received his blessing and made prayers. Having done that, he was very pleased but did not say anything. He seemed extremely clear and healthy. Thus we were not worried and returned [to our quarters]. That was the situation.

Now, to get to the inside story of the causes of [his death] that day, when things take an unfortunate turn, when people’s merit is decreasing, disastrous events tend to continuously happen. At that time [the Panchen Lama’s] father [14] also became ill with a heart ailment.⁵⁷ The Chinese doctor kept saying it was very serious. So suddenly they were flying him in a helicopter to a hospital in Lhasa. That was harmful to [the Panchen Lama’s] state of mind. It was his own father. Coming as it did at the end of those auspicious events, and getting such a serious illness, it seemed that [the Panchen Lama] was a bit uneasy. On the day that we two arrived, a lama among those from Kumbum, Alak Chojé tsang’s car was driving a bit too fast [15] and turned over while trying to make a turn.⁵⁸ Chojé tsang was not badly injured. His face was cut somewhat by broken glass from the windows. Other than that he was not hurt. The nephew of the Panchen Lama’s teacher Gyayak tsang, who came as his assistant, broke his arms and legs. Because of that, someone reported this to the Panchen Lama. And people in his retinue quickly took another car to go [ask after them], [16] including the vice head of Tashilhunpo’s Monastery Management Committee (Ch. *siguanhui* 寺管会), Lama Gyal Tsering. He was an excellent lama. [The Panchen Lama] sent him and the others to go ask whether or not Chojé tsang was hurt. That’s what happened.

When we first heard about this, people were saying it was someone from Labrang. Some central leaders in the Panchen Lama’s inner circle, when I met them later, said, “we thought it was one of you two Rinpoché!”⁵⁹ They were extremely concerned, and they seem to have reported this to

55. The tenth Panchen Lama took in huge amounts of wealth in the form of offerings from patrons across the Tibetan plateau. He was known for working hard to redistribute that wealth to Tibetan uplift and modernizing development projects. He famously launched the first Tibetan NGO, a foundation for funding Tibetan-led development projects he called the Tibet Snowland Development Corporation. For that, some Tibetan critics in Lhasa, who saw him as a collaborator, called him the “Fat Businessman.” Dawa Norbu 1997, 320, Barnett 1997, xiii, and Topla 2022, 213.

56. Here Gungthang cites a common Tibetan idiom for a hardworking person, “not eating during the day, not sleeping during the night,” similar in meaning to “burning the candle at both ends.”

57. January 26.

58. In Amdo, the convention for respectful mention of incarnate lamas is to refer to them as Alak [name] tsang, or [name] tsang. Alak (Tib. *a lags*) is similar in meaning to Rinpoché. “Tsang” (Tib. *tshang*), meaning “household,” connotes the incarnate lama’s status as head of a lineage’s estate.

59. E.g., Gungthang himself or Jamyang Shepa.

the Panchen Lama. Thus the Panchen Lama was also very worried about this and sent the lama to ask about the accident.

[17] But when they were on their way back, the car was going a bit too fast and there was a truck in front of them that suddenly stopped. Their car went underneath [the truck] and thus the driver, the lama's monk assistant, and the lama were all killed on the spot. Thus the Panchen Lama's anxiety and upset were a bit extreme.

Due to these events, suddenly [he suffered] in Chinese what is called *xinji gensai* (心肌梗塞, a heart attack), the blood suddenly stopped flowing through his heart. That's how it happened. He could not say anything and did not recognize himself or others. He stayed in that state for two days.

[18] We two [Jamyang Shepa and Gungthang] had gone to Lhasa, and then we returned from Lhasa. The following day, his body...he had taken that action [of passing away]. But the central leaders insisted that we not say anything about it. If we said something, these days Lhasa has been very complex.⁶⁰ At that time, that's what they said, that it would not be good to say anything and it should be kept secret. They said that the central leaders had not heard yet. In the end, on the 29th [of January] we two bought a plane ticket to leave [for Chengdu]. When we arrived at the airport, several leaders there were secretly saying that the Panchen Lama was very ill [19] and that it was very serious. So the central government sent a plane with many doctors, around thirty people. But [they said] his body was so strong, that he was not like other people, and that we could relax. Whatever the case, as fate would have it, when we arrived down in Chengdu, that afternoon, the Panchen Lama, the all-knowing one, from the perspective of our ordinary senses, passed away.⁶¹ In general, if we consider the [future prosperity] of Buddhism and Tibetan affairs, if we think about it, we used to have someone [for us] at the central level, [20] someone at the reins of the horse, an object of hope and protection, someone on whom [we] could rely to care about Tibetan affairs and Buddhism. But now, due to the decline in people's karma and merit, things have not worked out.

As for our monastery [of Labrang], we have requested funds to rebuild the great assembly hall, and these days, as for the gold we need for the roof tiles, once I arrived in Lhasa, I talked it over with the Panchen Lama and he agreed to donate it. As for the decision, [21] he promised to give thirty-five kilograms⁶² of gold—we had requested seventy kilograms. Out of what we had requested, [the state] said they will give only thirty kilograms, but the Panchen Lama, acting as mediator, negotiated fifty kilograms of gold. As for the remainder, he said there is no rush. If it is

60. A few weeks later, Tibet Autonomous Region (TAR) authorities would declare martial law in Lhasa after protests by monks and the police crackdown escalated street violence there.

61. Here he means that the Panchen Lama only appeared to die from the point of view of ordinary beings only. From the perspective of the enlightened, incarnate lamas do not really "die," they choose to transmigrate to benefit sentient beings.

62. Seventy *rgya ma* (Ch. *jin*), a traditional measurement equivalent to a half kilogram.

not enough, we will request more later. He dealt with the issue without my having to say anything. As for our monastery, the Panchen Lama first said that Tashilhunpo and Labrang Tashikhyil are absolutely the same to him. Secondly, ever since [time of] the two incarnations, Jamyang Shepa Jikmé Wangbo [22] and the Panchen Lama Yeshé Penden,⁶³ for all subsequent incarnations, their vows to each other never wavered, they served as each others' lamas and students. Because of that, the Panchen Lama took this issue [of the gold for Labrang] very seriously for the current [incarnations]. That's how it was.

But despite that, we two lamas [Gungthang and Jamyang Shepa] feel extremely hopeless. Nonetheless, our hopelessness does not benefit anything. From the perspective of mundane affairs and ordinary senses, he [the Panchen Lama] took this action [of passing away], but the essential reality is that once he has taught all those with the karma to receive his teaching, and he arrives in the Pure Land, I hope that he will quickly return in his reincarnation. There's nothing else to do but console oneself in one's own mind.

[23] Now my view is that Jamyang Shepa is relatively healthy, but he does have several ailments. Because of that, I told him he should not have too much regret. Whatever is the case, there's nothing else we can do, and it is very important for you to have a long life. I said this to him again and again. We two lamas discussed this, and we thought we need to go back [to Lhasa]. From my perspective, the Panchen Lama cared deeply about this monastery [Labrang]. I would never think otherwise.

Reflecting on this, the lineages of incarnations have acted as each others' lamas and students, then [24] we two should go back to Tashilhunpo to represent Tashikhyil. However, Jamyang Shepa said that you are much older, you saw many difficulties on this past trip, and you should protect your health. He said he would be worried about me and suggested I not go. He said he would represent both of us, as well as the monastery. He would go and I should return to the monastery and console the monk assembly and help everyone to calm down their minds. You should deal with monastic affairs like organizing the funerary rites. He said if he went back up [to Tashilhunpo], he would talk to them and they would have no complaints or jealousies [towards Labrang]. So he went back.

[25] That is the main reason I came back to Labrang. Now that I am here, you all have sought prophecies from lamas such as Alak Takyu tsang, Alak Rapten Gyatso tsang, and whatever the Monastery Management Committee prepared for the funeral aligns well with our [Jamyang Shepa's and my] ideas.

Besides that, we received a telegram from up there [Tashilhunpo, confirming the Panchen Lama's death]. Whatever has happened, what's done is done. [The Panchen Lama] is not an ordinary person, he is a great sage.

63. The second Jamyang Shepa (1728–1791) and the sixth Panchen Lama (1736–1780).

[26] It would be impossible that he would not reincarnate in the future. It would be impossible that he would give up on Buddhism, or that he would not have pity on sentient beings. Thus, he must have been thinking from a broader perspective all along. And looking at his activities these days, nowadays he has had so many duties to deal with in the central government, and he usually resided in Beijing. If he were an ordinary *tulku*, and according to ordinary perception, if he passed away, if he had died in Beijing, it would have been extremely difficult to take his remains back up [to Tashilhunpo], and the offerings and funeral rites would have been very hard to carry out. Instead, he was able to go to Tashilhunpo and passed away in his own monastic seat, in his own bedroom.

[27] This makes building a reliquary stupa for him very convenient.⁶⁴ Looking at all that, he definitely needed to do that deliberately. That's how it was. So given this, precious assembly, do not be too sad. Mainly, for the funeral, just as we have funeral customs for ordinary people, we here at Tashikhyil should do that. Later, when we report up to [Tashilhunpo], we will need something to say. We will need something to report to all the patrons who are so deeply involved with the two monasteries. When that time comes, each college should conduct self-initiation rites. I especially appreciate that everyone has [28] taken on the burdens and difficulties of that chanting practice the best they can. This is a sign of your pure faith; it is a sign of your unstained vows. This will make us two lamas [Jamyang Shepa and Gungthang], and [especially] Jamyang Shepa himself very happy in the future. I will report this [to him] later when I go down [to Chengdu]. [Your practice] will be extremely good for us two in all respects, as well as for the accumulation of your own merit. It will also be essential to the future auspiciousness of Tashikhyil. Since you all have done this, taking on the burden, it is good for both the monastery and for oneself. This is a great expansion of merit.

As for the funeral rites, after today, they are coming to a close. We need to finish them. Tomorrow is the last day left. The day after tomorrow [29] is Losar. Whatever is the case, besides needing to chant the forty-nine days [of the funeral rites], or the rites after a full year has lapsed,⁶⁵ and the prayers for a quick reincarnation and the recitation of the history of the monastery, engaging in funeral rites for two years would be inauspicious. Since we did the funeral rites up to Losar, it would be okay to stop after that. Besides that, as for covering up the monastery's golden roof ornament,⁶⁶ the thirteenth Dalai Lama, Thupten Gyatso, passed away when I was nine years old.

64. Here Gungthang glosses over the political implications if the Panchen Lama had died in Beijing; it could have been very difficult for Tibetan monks at Tashilhunpo to claim the body.

65. For high lamas, often there is another set of rites after a year has passed on the death date. That is considered the full mourning year. Gungthang is saying it would be inauspicious to extend this for two years.

66. The custom at Labrang was to cover the golden rooftop ornament (Tib. *gser tog*) on the Great Assembly Hall of the two deer and dharma wheel whenever a major lama dies.

At that time, it was said that that was the traditional practice, to wrap up the ornament by winding [a cloth] around it.

When the last incarnation of Panchen Amitābha, Thupten Chökyi Nyima,⁶⁷ [30] passed away, he had given a huge Kalachakra empowerment to us here at Tashikhyil; we are all his students. Thus the great fifth Jamyang Shepa sent down an order that [the roof ornament] should be covered. So this time, we two lamas [Gungthang and Jamyang Shepa] sent down here a telegram saying that the roof ornament should be covered. This is a traditional custom. Further, this practice represents the wishes of all snowland Tibetans; it is a sign of mourning. So that's why the [fifth Jamyang Shepa] ordered the roof ornament wrapped. From today on, we can take it off.

[31] Yet our own lama, Rinpoché, the all-knowing one [the sixth Jamyang Shepa] is healthy and is doing very well. [Wrapping the roof ornament] is thus for the general good of the Dharma. From the perspective of our own monastery, it doesn't matter if we wrap it or not.⁶⁸ Whatever the case, we wrapped it for the general good of the Dharma. From today on, we'll take it down. This will show that we have come to the end [of mourning rites].

As for Losar, yesterday I heard that the Gannan prefecture government distributed a document banning Losar. I find that such an effort to ban Losar is unnecessary. What Losar truly is [32] is a chance to have a little party, make some noise, play together, and have a good time. This time, we two lamas are thinking that for our monastic community, for you all personally if you have some good food, then enjoy it, if you want to visit each others' homes, then that is just fine to go. There's no need for special or extreme forms of mourning during the New Year. [Unintelligible]⁶⁹ It is fine to celebrate it at your own home. Besides that, in general, [33] jumping onto the stage, laughing loudly, playing basketball, if someone saw this they would think all monks are happy, and that would not be good. In general, right now snowland Tibetans are all suffering. Thus it would be good not to collectively make a big noise and set off fireworks, laugh loudly and play basketball. The sixth Jamyang Shepa Rinpoché said this, for everyone to keep this in mind. So if personally, in your own home you have good food, it's okay to eat and drink, and if you want to go around and visit others, there's nothing wrong with that.

[34] The most fundamental thing, the best thing to do, is to make offerings. Thus it is extremely important to follow the Panchen Lama's teachings. So you should all be thinking, what did the Panchen Lama teach? Which teachings did he give? Have that in your minds. It's what I have told you earlier today, during his final activities, [the Panchen Lama gave advice] for ordinary people, which was like his final testament. As I just reported to all of you, it was about monastic affairs. Thus, monastic communities should remain united and hold fast to discipline.

67. The ninth Panchen Lama (1888–1937), who passed away in exile from Central Tibet.

68. Here, Gungthang expresses great ambivalence about the potential for prolonged mourning practices bringing further inauspiciousness. Wrapping the roof ornament for too long could also bring harm to their central lama.

69. Here there are about 20 seconds of the recording that are unintelligible.

[35] On this, we should definitely preserve the monastic teachings and practices that the great lamas of old established. That itself is the offering of practice, just like back then. On that foundation, you will accumulate merit. You should then dedicate [that merit] to swiftly fulfilling the supreme, pure wishes of the great and pure sages [to help all sentient beings]. Even more than that, during this time of the weakening of the Buddhadharma, you should definitely offer the prayers for the quick return of the omniscient Panchen in an inconceivably supreme incarnation. If you do the prayers well, you do not even need to do a funeral ceremony. You should all keep this in mind.

[36] [Pause, shift topic. His voice begins to get stronger, faster, higher pitch] When I think about it, in general, the Buddhadharma is facing a great crisis. Now from the things the [Panchen Lama] did in the past few years, [we see] he was very concerned about [this situation]. He petitioned in various ways again and again and again to the central authorities, until finally they came to a decision: as for deciding on incarnations and increasing the number of monks in monasteries, and as for [monastic leadership retaining control over] monastic discipline and the monastic system, all of that the central authorities won't change what they agreed.

[37] So, at the end, [the Panchen Lama] also said that—we all were chatting at the end—and finally, when he reached the conclusion [of the meeting] he said, “everyone should not worry. The Buddhadharma will not perish easily,⁷⁰ it is not only [under] the Chinese Communist Party, but nowadays [even] in the Soviet Union the Buddhadharma has been reviving. The revival of the Buddhadharma (*yang dar*) will come. All of you should not be worried.” That's what he said at the very conclusion of his speech. So you all [the Labrang assembly] should also not be worried. The Buddhadharma... the omniscient Panchen's passing away [38] is of course a crisis for the Buddhadharma in general. So [people] are thinking, now that this has happened, won't the Buddhadharma disappear? Will it never again be like it was in the past, or even nowadays, like the past few years? There is no need to think like that. The central authorities' policies cannot change like that. They won't change. Keep all that in mind. [pause] Now the main thing, according to what I just said, is to “love your own country, and love your own religion.” As for affairs related to loving your country and loving your religion, most importantly, when you don't uphold [the rules] of your own religion, [39] who else will uphold them? So uphold the rules of the precious monastic community. Everyone should take great care of this exceptional monastic assembly [at Labrang].

[Switching topics] So then, when I went to Lhasa and visited all the monasteries,⁷¹ and compared to those same monasteries a few years ago, this year they have greatly improved, and the number of monks is increasing, and the lives of the monks have also gotten better, the temples

70. The Panchen Lama is talking about the agreements he had made with the central authorities in the wake of the unrest in Lhasa.

71. Gungthang is telling them about all the improvements he saw being made in Buddhist institutions in the TAR, as evidence that the state authorities were supporting Buddhism.

have been rebuilt, and the statues and scriptures have been restored. Even the oldest ones have been extensively reconstructed.

[40] In particular, this year, in the coming new year, next year they decided to begin rebuilding Ganden monastery. If [the Panchen Lama] were still alive...for this, the central authorities had given a one-time grant of 100 million yuan. That's what they had given, so [they had planned] to reconstruct all the monasteries of Lhasa. Because they have done that, the Buddhadharma will be okay, and you should be happy. You should all keep that in mind. But still, for us, for myself, when I am saying the prayers, [41] [I pray that] if any of the great sages have obstacles...I'm already sixty years old, and it is said that "in your sixties, you have to lean on something, in your seventies, you're already on your pillow;" I'm already there, so if I'm going to die, it's appropriate. So I'm always praying that the obstacles of younger lamas will come to me instead. Thus, whoever it is, even ordinary lay people, good people, good children, those admired ones, they die, while often those whom we think it would be appropriate to die, they don't. This is a pattern.

[42] [He is speaking more smoothly, still informally.] So those like myself, like the elders, to take this monastery as an example, other than a few lamas like us, they say there are very few left. We are very few, except for a few they are all gone. But still, I don't want to die because I pray not to die if can bring even a little benefit to the Buddhadharma. But if I can't benefit the Buddhadharma, not even a little bit, or if I bring harm to it, then it would be good to die very quickly. This is how I think. But still no matter what, I should serve the monastic assembly well.

[43] When we finish the Great Assembly Hall, next year or the year after, we will hold a great celebration.⁷² At that time, the highest lamas from Lhasa said that, when you finish your assembly hall, we will all come. So once they have stated their plans, there's no way to tell them not to come. Rinpoché [the sixth Jamyang Shepa] also warned that, "however, if we want to have the celebration and we don't have a lot of funds, we won't be able to do it." That's how it is. I really hope to see it happen. Then, Gungthang Tsang's...[44, speeding up, enthusiastic] Könchok Tenpé Drönmé's Great Liberation Stupawas destroyed.⁷³ I also want to find a way to rebuild it. I don't want to die until those things [are done]. However, [if I am able to serve the precious assembly,]⁷⁴ I will do my utmost to help, to serve the Omniscient Lama [Jamyang Shepa]. I will be the servant of Rinpoché. I will do whatever I can to do that. The existence of a [lama] called Gungthang tsang in Amdo is due to my [previous] prayers to help expand the teachings of the omniscient Jamyang Shepa.

[45] That's how I prayed. Now I am not that kind of incarnate lama, but it seems that I have previously accumulated that merit. This time when I went to Lhasa [for the consecration ceremonies],

72. The Great Assembly Hall at Labrang had burned in the mid-1980s. Gungthang was presiding over its reconstruction in 1989. It was completed in 1990. See Siguanhui 1995, Samten Chhosphel 2010.

73. The third Gungthang lama (1762–1823). He had the Great Liberation Stupa built at Labrang next to his estate quarters. It was completed in 1805. See Samten Chhosphel 2010.

74. This part of the recording is somewhat garbled.

I thought about this. Unexpectedly, when we visited the top of the Potala, and when we all wanted to take a photo together, I said to Jamyang Shepa that it is because of my accumulated merit and the wishes of the previous [Gungthang] lama incarnations, that someone like me became enthroned [as an incarnate lama].

[46] If we look at it this way, when they said let's take a picture together, we were all there, all of Jamyang Shepa's closest disciples, all of whom he held very, very dearly in his heart. There was his disciple Ngawang Tashi, Setsang was also there, as well as the incarnation of Dewa Losang Döndrup, Dewa tsang. There was also the abbot of Ganden Monastery, Gendun Phuntsok, the one whom Jamyang Shepa had scolded, saying "I came to this world for your sake!" He is the eldest disciple. The next one in line [as most senior disciple] was me.

[47] [I said that] If we think about it, this is all due to our accumulated merit. That's how I was thinking. So what I'm saying is that the whole assembly should keep this prayer in your hearts. The second thing I brought up [to Jamyang Shepa at the Potala] was that this was the first time he had visited Lhasa. [I said that] since it's your first time, I have visited Lhasa several times before; this is my third time. Even though I said I wouldn't go again, I still came three times. I have become a bit familiar with the people and the place. [48] So from beginning to the end [of the trip], I'll do my utmost to help you. So as his servant, I went with his entourage [to Lhasa], along with other incarnate lamas. Further, [I said] it would be very good for all of us if the Omniscient One [Jamyang Shepa] went to Central Tibet, and if the whole journey was successful and auspicious. And it was very successful. He stayed very healthy and none of us got sick, and we peacefully visited the great three monasteries, Sera, Ganden and Drepung, and their various surrounding pilgrimage sites like [49] Sakya, Nyetang, and Shalu. We made pilgrimage to all those sites. As for Sera, Ganden and Drepung monasteries, the monks and lamas gave us an exceptional welcome. Wherever we went to worship, all the monk officials of the various monasteries would guide us and invite us to tea offerings. In particular, when we made pilgrimage to Gomang, almost all the monks from Ganden and Drepung came to pay respects, and they all received blessings.⁷⁵ On top of that, Jamyang Shepa also gave funds to the monastery as a whole.⁷⁶ Having given such excellent funds, at Gomang they asked him to give a speech, which he did.

[50] At other places, at other monasteries, because he doesn't speak Lhasa dialect very well, he asked, "please speak for me briefly."⁷⁷ As I wanted to take on that work for him, whatever it was, I was very willing to speak according to his teachings. Because of that, for the most part I was the one who talked. Jamyang Shepa did speak on his own to the Gomang assembly, I didn't say a word.

75. Gomang is one of the four colleges at Drepung Monastery where the first Jamyang Shepa studied and taught. It was established in the fifteenth century. It was closed to new monks in 2009.

76. Tib. *spyi 'jog* is to donate funds to a monastery for public use, e.g., to the whole monastery vs. to specific monks or lamas.

77. The sixth Jamyang Shepa was a layman, who had not been able to study Buddhism, so he is deferring to his friend and "disciple," Gungthang, his senior in years and experience.

I had spoken with Raptan Gyatso about holding a debate in the debate yard when we went to Drepung to create good auspices.⁷⁸ So previously, he had prepared by [51] bringing a couple geshés from here, as well as a few other scholars. I thus told Raptan Gyatso that it would be auspicious if we would hold a debate at Gomang. So he said yes, please do come here, we have prepared for it. However, Jamyang Shepa said he would not come to the assembly, so I acted as his representative and led the debate. Thus when we held the debate, Gomang monks came from all over, and by the end almost all of the monks from Drepung were there.

[52, increasingly animated] So having done that, the debate was extremely engaged, people were saying, “I’ll get up [and debate], you get up [and debate]!” In every aspect, both sides did amazingly well. At the end, we all did *telké*⁷⁹ together, and after that, the monks chanted the *ten barma* prayer,⁸⁰ as well as the prayers for the long life of the Buddhadharma. As for all this, [I heard] that all the Drepung monks were extremely happy. I was told this later when lamas like Tsador tsang and other high lamas had visited Drepung and returned. After that, I also spoke with Alak Yonten Gyatso tsang,⁸¹ [53] [and I told him that] when Rinpoché [Jamyang Shepa] goes back [to Labrang], it would be good if the Labrang assembly offered a long life ceremony [for him]. [Adds an aside to the Labrang assembly:] In my own view, it seemed like that was not Jamyang Shepa’s idea, because he had been very pleased to visit the debate yard, so wasn’t that how he was thinking?⁸² Hence when he gave his speech to the Gomang assembly, [he said], “no matter what, Tashikhyil is the son monastery, and Gomang is the mother monastery. For both son and mother monasteries, their mutual religious faith and worldly love is great. [54] This is why it has been so auspicious for us to have made pilgrimage here. I am very happy. Your preparations and hosting have been elaborate and elegant, I thank you for that.” After that, he did not say much more. He himself said, “I don’t have much else to say, but I hope you will keep in mind and pray that the seventh Jamyang Shepa will be able to come and attend the assemblies of this monastery. That’s all I have to say.” That’s how it ended. So in my view, [55] Rinpoché went to the assembly and having experienced that, he thought that it would be very auspicious if [his incarnation] came to study in the assembly at that monastery. I think he was saying that he wished to take his next rebirth in that way. However, he is still very young. There is no need to be talking about the seventh incarnation. So do keep all this in mind, and I think that in the future it will be good for us to do a long life ceremony [for him]. [56] That’s my way of thinking. So after that...[changes topics] Jamyang

78. Translators note: We are unsure whether or not Raptan Gyatso was an incarnate lama at Labrang.

79. Tib. *thal skad*. This is part of the debate ceremony. Here done after the debate, for awareness and sharpening one’s mind, the monks do collective debate-style clapping, and then communal chanting of the syllable *dhī*, the seed syllable for Manjusri, the Bodhisattva of wisdom. It is also done at the beginning of debates.

80. Tib. *bstan ’bar ma*. A Geluk prayer for the teachings of founding lama Tsongkapa to flourish.

81. These are Amdo lamas, from Choné and Labrang respectively.

82. He must have gone for some other event, to give his speech. Perhaps the Gomang lamas thought Jamyang Shepa was ill because he did not come to the debate.

Shepa said, “it would too difficult for me to give individual funds to monks of all the assemblies because this kind of individual offering is not something that becomes a Dharma practice.⁸³ If we go out into the mundane world, people will say that Jamyang Shepa did not give suitable funds, and they’ll say [he] gave too little. If I gave a lot, all those material goods are for the monastery, and we shouldn’t give carelessly. It’s for the monastery and selfish offerings are a hindrance.⁸⁴ Those material goods were raised from the common people from all over, so anyway, [57] there will be a lot of gossip. As for me, if I am to accumulate merit, if I am not to get caught up in the eight worldly concerns, I don’t want the reputation of giving individual funds to monks.”⁸⁵ So he did not distribute individual funds to monks, except at Tashilhunpo. Instead, he gave excellent general funds to each assembly, making all the assemblies very happy. Ultimately, they said they would return to Tashilhunpo later, and told me the day before yesterday that they have safely returned to Chengdu. [58] I received their phone call. So today...yesterday if they were able to buy plane..train tickets, they will arrive in Lanzhou [today]. They are thinking that after the New Year, on the 4th, 5th or 6th, they will go back up [to Lhasa]. That’s the plan. I served as the advance party to offer condolences to the assembly. At the same time, I came to see how your preparations are going. So as for myself, [I would say that] the Omniscient One’s [Jamyang Shepa’s] trip up [to Lhasa] this time was very successful; all of the desired tasks were completed.

[59] [Summing up, speeds up, takes on soothing tones as he goes] In general, such a disaster has come to Buddhism, it has come, but no matter what, the central government...[inserts a comment] the reincarnation of [the Panchen Lama] will very quickly be born. When he is reborn, the lamas will all gather and discuss it, and the very day that they decide on the final candidate, the central government will also approve it. They said they will recognize that incarnation of the Panchen Rinpoché. They have already decided all this. Recently, the Chinese have greatly praised [the Panchen Lama]. There has never before been such a minority leader. [60] They say it is historically unprecedented for them to have raised [such an official] up so high like that. So such [status] for him is pretty good for us monks. Yet, in recent years in Lhasa all the monks feel...[he stops and explains] so many bad things are happening⁸⁶ that people from places like Sichuan, the Chinese are saying hateful things when they see a monk. They say things like, “[monks] do nothing but make trouble,” they are constantly saying things like, “if we don’t crack down on them...”. It’s coming to the point where it is hard to be seen as a monk. So when we traveled to Lhasa last

83. Tib. *gtong sgo*. Allowances in money or kind for ritual [given to individual monks]. This is often taken to be pejorative, e.g., using donations for selfish purposes, which indicates the moral ambivalence around taking fees in exchange for transferring merit.

84. In other words, it can look like one is trying to buy one’s own fame and status. This is about Tibetan lamas’ negotiations of the early reform years, and addressing CCP criticisms of Tibetan Buddhist “corruption.”

85. The eight worldly concerns are attachment to gain, pleasure, praise and fame, and aversion to loss, pain, blame and bad reputation.

86. He is being very careful not to directly mention the Lhasa protests and police crackdown.

time, if you say you're a monk, [61] they won't give you a room. In the old days, if you said you were a monk, they would most definitely give you a room. Now if you say you're a monk, they are reluctant to give you a room. That's what it has come to. Because of this, [the Chinese] up [in Lhasa] do have some [biased] views toward monks and lamas. So now, the fact that they greatly praise [the Panchen Lama] in this way, that they raise him up like that, is in general an auspicious sign for the Buddhadharma. It's a very good thing. It is also beneficial to lamas and monks. So [62] as the Panchen Rinpoché said, all of you should be at ease. The Buddhadharma will not perish easily. There will not be a repeat of the great disasters to the Buddhadharma as happened in the past few years. Everyone should be at ease. It is okay if you feel happy for the New Year, [pauses] and from now on, you all should see if you can keep in mind making offerings as your lamas request. And during the Great Prayer Festival, do offer many prayers. Since the Panchen Rinpoché is the Protector and Final Refuge of the Buddhadharma, pray that his incarnation will quickly return. I thank you very much in advance for offering all of those prayers.

[63] I came [back] up immediately to tell the monk assembly about the situation. As soon as I finish reporting, I'll go back tomorrow [to Lanzhou].⁸⁷ If I stayed here, I really wouldn't feel like celebrating the New Year. In my deepest heart, to be honest, to speak as a mundane person, when the omniscient Panchen was young, when he was twelve, Jamyang Shepa and I got to know him. We all became very close friends. For him, we were like very intimate family members. On the other hand, to think generally about Buddhism [64] and us Snowland Tibetans, today [we] have lost him like this, and I also feel very sad. I have absolutely no great desire to celebrate the New Year.⁸⁸ But if I say I won't celebrate the New Year and stay here, then it will be as if I don't have a choice. According to custom, there are things like people will come to worship and when they come, they'll probably bring things like sweets. So even though one doesn't celebrate the New Year, it will be as if one has. So I'm thinking that I will go back [to Lanzhou] this time. That's the way I'm thinking. So I will go back tomorrow morning. Today, on my part, [65, inserts an aside] I myself accumulated merit. When the Panchen Lama was performing the consecration ritual [for the rebuilt reliquary stupa of the previous Panchen Lamas at Tashilhunpo], the omniscient Panchen took the auspicious moment in the monastery and with him I received the self-initiation ritual. Together we also made burnt offerings and did all the self-empowerments, so I was fortunate to carry out these rituals with him. [Back to his original point] So for my part, today, I completed the self-empowerment prayers as mourning [for him] like we had done [together]. Once I finish speaking to the precious assembly, my goal for coming here will be fulfilled. Everyone should keep this in mind. What is of utmost importance is [66] most generally, the Buddhadharma, and most particularly, the well-being of all sentient beings. This depends on the Buddhadharma; it is the source of all benefit and happiness. [The most important thing] is the Buddhadharma.

87. Gungthang had a residence in Lanzhou, the capital city of Gansu province.

88. His voice cracks here, as if he is on the verge of tears.

Disseminating the Buddhadharma depends on the Sangha community. So you all should, while upholding all the precepts, practice the threefold trainings and study the three types of scripture.⁸⁹ Whatever you do, you should strive hard in them. I don't have much else to say other than what I've said. So everyone should keep this in mind. There is absolutely no benefit at all in feeling agitated. Rather than get agitated, you should recite your own scriptures well, and offer your prayers well. That will be good no matter what. Do keep this in mind. I have nothing else to say.

89. The three trainings, morality, concentration and wisdom, and the three pitakas of the scriptures.

གུང་ཐང་བསྟན་པའི་དབང་ཕྱུག་གིས་གྲུ་མང་ལ་གནང་ བའི་གསུང་བཤད། (1989)

[1] ད་དེ་རིང་གྲུ་མང་རིན་པོ་ཆེ། གྲུ་མང་གཞོན་དཔེ་བའི་བཤེས་གཞིན་ཐམས་ཅད་པོ་ལྟན་གཅིག་ལ་འཛོམས་སྟེ། རིན་པོ་ཆེ་ཡིས་ར་ལྷིང་ར་སོང་ང། གྲུ་མང་ཚོ་ཁ་བརྗེ་རེ་བྱོས། དེ་རིང་གནང་ག་རྣམས་དབང་གིས་འུ་ཚོ་བོད་ཁ་བ་ཅན་སངས་རྒྱས་ཀྱི་བསྟན་པ་ཆགས་སྟོ་ཆེན་པོ་ཡོང། བཀ་ཆེན་ཐམས་ཅད་མཁུན་པ་འུ་ཚོར་མ་དབང་གི་རེད། དེ་ན་ཐམས་ཅད་ཀྱི་ཐུགས་གཟིག་གེ་བོ་བདེ་གི་མེད་རྒྱུ་ལོ་རེད། ར་ལྷིང་ར་ཡོང་ནས་གྲུ་མང་ལ་སེམས་གསོ་ཟེར་ན་འདྲ་གི་གནས་ཚུལ་ལྷན་རེ་ཟེར་ན་འདྲ་གི་ལམ་བཟང་ཞིག་བྱོས་གསུང་གི་དེའི་གསུང་ལྟར་གི་དེ་རིང་གྲུ་མང་རིན་པོ་ཆེ་ཁ་བརྗེ་སྟན་ཆོགས་རེ་བྱ་བྱ། ལྷིང་ར་སངས་རྒྱས་ཀྱི་བསྟན་པ་ཉག་སྤྲོད་པའི་རྣམས་སངས་རྒྱས་ཀྱི་བསྟན་པ་སྟུམ་ཟེད་ཀྱི་མར་མེ་ཟག་གེད་ཀྱི་རྒྱུ་ལྟེད་སུ། དེ་རིང་གནང་ག་དགོན་མཚོག་བསྟན་པའི་སྟོན་མེས་ཀྱང་བསྟན་འཛིན་པལ་ཆེར་བསྟན་པའི་དབུ་འཕང་སྟེ། བསྟན་ཕྱིང་གཡེལ་བས་བདུད་ཀྱི་དབུང་ཚོགས་དར། རྣམ་རལ་སྟོགས་མའི་རྒྱུད་པ་བསལ་རྒྱ་གསོལ། རྣམ་རལ་སྟོགས་མའི་རང་རྟགས་རེད། ལྷིང་སུ་དམ་པ་ཞིག་ཡིན་ན་ར་མཛད་པ་ར་སངས་རྒྱས་ཀྱི་བསྟན་པ་ཕན་ཐོགས། སེམས་ཅན་ཀྱི་བདེ་སྲིད་ལ་ཕན་ཐོགས་པའི་བྱ་བ་མཛད་རྒྱུ། རྣམ་དང་བསྟན་པ་མེད་ནི་འདྲ་འདྲ། ཡང་ན་བསྟན་འཛིན་ཀྱི་སྟེས་སུ་དམ་པ་ཚོ་ [2 (1:56)] སངས་རྒྱས་ཀྱི་བསྟན་པ་འདི་ལ་ཐུགས་ཁུར་ཆེ་བཞེས་རེ་གནང། སེམས་ཅན་ཀྱི་འགོ་དོན་དཔག་རྒྱ་མེད་པ་མཛད་བཞེན་པ་ཚོ། སྐྱ་ཆེ་རིང་མི་སྲུབ་ནི་འདྲ་འདྲ། དེ་ཚོ་ཐམས་ཅད་པོ་སར་དེད་ནས་སོང་ན། རྣམ་སྟོགས་མའི་རྟགས་ཡིན་ཅོ་མ་གཏོགས། བསྟན་འཛིན་ཀྱི་སྟེས་སུ་དམ་པ་འདི་ཚོ་ཐམས་ཅད་ལ། ལྟག་པར་རྒྱ་ཆེན་སྟངས་ལ་མཐའ་ཡས་ལྟ་བུ་ཞིག་ལ་མཚོན་ན། སྟོན་བསྟན་པ་དཔགས་རྒྱ་མེད་པའི་སྤྲོ་ལོལ་ནས་མཛོན་པར་ཚོགས་པར་སངས་རྒྱས་ཟིན་ན་རོ་རྩེ་སྤྲུལ་སྟེས་འཆི་མེད་གི་མོད། ཡིན་ནའང་སྟན་མོང་སྟངས་ཚུལ་ལ། སེམས་ཅན་ཀྱི་ལས་བྱེད་པའི་ཐད་ཚོད་ཀྱི་མཛད་པ་དེའི་མོ་གཟིག་མ་མཛད་ཐབས་མེད་རེད། ད་དེ་རྣམས་གཞོ་ཡིན་ན་ར། བཀ་ཆེན་ཐམས་ཅད་མཁུན་པ་སྤྲོད་པ་སྤྲོད་ལྟར་གཅིག་ལ་བསྟན། སྤྲོད་པ་མཚོད་རྟེན་ཆེན་པོ་གཟིག་བཀ་ཤེས་ལྟན་པོ་མཚོད་ཁང་ཤར་བཀ་ཤེས་རྣམས་རྒྱལ་སྤྱིར་གསར་བཞེད་མཛད་ནས། ཅིག་ལ་མཚོར་པ། མཐོང་བ་ཅམ་གྱིས་སེམས་ཅན་ཀྱི་རྒྱུད་ལ་ [3 (3:01)] ཐར་བའི་ས་པོན་བསྟན་མི། དེའི་མོ་ཡང་དག་པ་གཟིག་བཞེད་པའི་སྤྱིང་གི་ཁོང་རིག་གིས་ཡིན་ན་ར། རབ་རྒྱ་གནས་པའི་ཚོ་ག་གཟིག་མཛད། དཔལ་རྟོ་རྩེ་འཛིགས་གེད་ལྟ་བུ་གསུམ་མའི་དཀྱིལ་འཁོར་བདག་འཇུག་གཞོ་བུས། ར་མས་སྤྱིན་སྟོག་འབུལ། རབ་གནས་དཔེ་ལེགས་ཆར་འབེབས་གཟིགས། ད་དུང་ཚོང་མ་གནང་ནས། ཉ་ཅང་ཐམས་ཅད་ལ་དགའ་དགའ་བཞོ་བཞོ་བུས། ལྷོགས་ལས་མས་ཀྱི་ད་བོད་ཁ་བ་ཅན་ལ། ལྷ་མ་མཚོན་ན། དཔོན་པོ་མཚོན་ན། ལྷི་མཚོན་ན། བོད་ཁ་བ་ཅན་ན་ཅིག་ཡོད་ནོ་ཟེར་གོ་གི་དེ་ཞིང་ཆེན་གྱི། སྤྱིན་རྒྱུའི་གན་སུའུ (省级干部) ཡན་ཆད་ཀྱི་གཞོ། ཐམ་ཆེར་མི་མགོ་ཉེ་བུ་སྟུམ་བུ་བུད། ཐར་རྒྱུར་གཉིས་ཀ་མཁོན་པོ་ཐལ་ཆེར་སྟོང་གཟིག་ར་ཁན་ལྟག་གཞོ་ཡོད་ནོ་འདི་མོ་རེད། འདི་ཐམས་ཅད་པོ་འཚོགས་ནས་དེའི་སྤྱིང་གི་ལམ་བཟང་གཞོ་གནངས། ད་དེང་སང་འདྲང་བརྒྱབ་ན་མ་མའི་ལམ་འཚམ་རེད། མི་གཞོ་ཡིན་ན་ར་ད་ཁ་འཚམ་འདྲ་འདྲ། ཐལ་ཆེར་ཐམས་ཅད་པོ་ [4 (4:11)] རྒྱ་བྱིངས་རྒྱས་པ་གནང། ཆབ་སྲིད་ཀྱི་སྤྱིང་གི་ཚོགས་འདུ་འཚོགས། དེ་ཆབ་སྲིད་ཀྱི་བྱ་བ་ཚོས་ལུགས་ཀྱི་སྤྱིང་གི་སྤྲོ་མ་རྣམ་པ། ས་དཔེ་རྒྱུང་གསུམ་རོ་པོན་ཏོག་གསུམ་བུའ་མཐའ་རིས་མེད་ཀྱི་སྤྲོ་མ་ཚོ་ཡོད་ཡོད་པོ། ད་མདོ་དབུས་གཅོང་གསུམ་ཟེར་བྱ། རྒྱ་བཞི་སྤྱིང་བུ་ཟེར་བྱ་མེད་པར་ད་ཡོད་གི་དེ་ཚོ་ཐམས་ཅད་ལ། སངས་རྒྱས་ཀྱི་བསྟན་པ་

90. ལྷུང་ཅམ།
91. སྟེམ་ལ།
92. ཞིག



འདྲིའི་དོན་དག་ལ་ཞལ་བརྟེན་གྱི་ཆེན་པོ་ཞིག་གནང། འདྲིའི་གནང་བོ་ཞལ་གསུང་གཞོ་བམས་ཅད་དཔར་བཞོན་ལས། འོར་གི་
 འཕྲོ་བཀའ་མ་ཟེར། འདྲི་ཟེར་གོ་གི་འོར་གི་གཞོ་བྱིང་རྣམ་པས་ར་གཟིགས་རྒྱུ་རེད། འདྲིའི་མཛད་པའི་མཐའ་མ་དེ་འདྲང་བརྒྱབ་
 བས་ཁོང་ན་ར། ཚོས་ལྷགས་ཀྱི་སྤྲོད་གི་གསུང་རྒྱ་ལྷ་ག་གསུམ་གསུང་གོ་གི་རྣ་ག་གཅིག་ལ་ལྷ་མ་རྣམ་པ་ཚོ་ཡིན་ན་ར། དཀོན་པ་
 ཞིག་ཡིན་ན་ལྷ་མ་ཞིག་མེད་ན་དཀོན་པ་དེ་མགོ་མེད་ནི་འདྲ་འདྲ་ཞིག་རེད། དེ་བས་ཁོང་རིག་རིག་གིས་ར། གྲུང་དབྱང་ལ་ཡར་
 ལ་སློབ་ལྷ་འདུལ་གོས་ལོལ་བསྐྱར་གསུམ་བྱས་ནས་གྲུང་དབྱང་གིས་ར་ཚོག་མཚན་བཞོན་ནས་དེང་སྤྱིན་ཚད་ལྷ་མ་ཚོ་

[5 (5:23)] མཐས་ཅད་ཀྱི་རྒྱལ་སྤྱི་སྤྱུགས་ཐག་གཅོད་རྒྱ་ཡིན། གདན་ས་བཞོན་རྒྱ་ཡིན། དེ་བཞོན་ན་ཚོག་ལོ། རྒྱལ་སྤྱི་སྤྱུགས་
 ཐག་བཅད་ན་ཚོག་ལོ་དེ་ཐག་བཅད། དེ་ར་ཁོང་རིག་གིས་ཅི་ཡིན་ན་ར་དཀོངས་པ་རྒྱ་གས་ནས་དག་པའི་ཞིང་ལ་མེདས་རྒྱུའི་
 ཐད་ཚོད་ལྷལ་ལ། ཅི་ཡིན་ན་ར། སངས་རྒྱས་ཀྱི་བསྟན་པའི་དོན་དག་ལ་ལྷ་མ་སྤྱུལ་སྤྱི་ཚོ་མཐས་ཅད་ལ་ར་བཞོན་ཚོག་ལོ་ཡོད་
 ལོ། དེ་ར་ཁོང་རིག་གི་བཀའ་དྲིན་རེད། མཐའ་མའི་མཛད་པ་རེད། རྒྱལ་སྤྱི་ཚོའི་དོན་དག་ཐག་གཅོད་རྒྱ་ཡིན་ན་གྲུང་དབྱང་གིས་
 ཐག་བཅད་ལོ་ཡིན་ན་ད། རྒྱལ་སྤྱི་གང་ཐག་གཅོད་ན། ཅི་ལྟར་ཐག་བཅད་ན་ཐམས་ཅད་པོ། པའ་ཚེན་ཐམས་ཅད་མཉམ་པ་ཁོང་
 རིག་གི་རང་གི་སྤྱུགས་མཐུན་ནང་བཞེས་བྱས་བཅད་ན། གྲུང་དབྱང་ལ་འོར་གི་བསམ་འཆར་མེད་ཟེར་ན། དེ་ནས་ཁོང་རིག་གི་
 སྤྱུགས་ཐག་བཅད་ནི་ཞིག་ཡིན་ཏུས་གི་ནས་བརྒྱབ་སྤྲེ། གྲུང་དབྱང་གིས་ར། ལྷ་མ་ར་རྒྱལ་སྤྱི་ཐོག་གོ་ས་ཅི་ཞིག་ཡོད་ན། ཁོ་ཚོས་
 རང་བཞིན་གྱིས་ཁས་ལེན་ན་ཟེར་ན། སྤྱིན་ཚད་ཀྱི་གཞན་པ་གཟིག་གིས་ཐག་གཅོད་མི་ཚོག་ཟེར་འདྲ་འདྲའི་དེའི་མོ་ཐག་བཅད་
 ཡོད་གི་དེ་སྤྱུགས་གཅིག་རེད། [6 (6:33)] དེའི་སྤྱུགས་གཉེས་ཀྱི་ཁོང་ན། ད་གཅོ་བོ་འུ་ཚོ་བོད་ཀྱི་ས་ཆ་དར་ནོ་གི་སངས་རྒྱས་ཀྱི་
 བསྟན་པ་འདྲི་གྲུབ་མཐའ་གང་ཡིན་ར་འདྲ་གི་འདྲི་དབང་ཆ་འདྲི་ཐམས་ཅད་པོ། ཚོས་ལྷགས་ཅི་ལྟར་དར་དཀོས་ན། ལྷ་བ་
 གཟིག་རེ་མང་ལ་གཏོང་དཀོས་ན། སྤྱིན་ཚད་ཀྱི་དཀོན་པ་སོ་མ་ཞིག་གི་ཚོས་སྤོ་འབྲེད་དཀོས་ན། ལྷ་ཁང་གསེར་ཁང་གཟིག་ཡིན་
 ལ། ལྷ་བ་གཟིག་གི་མེདས་སོལ་བཞུགས་སྤངས་གཟིག་ཡིན་ན། ཆ་ཐམས་ཅད་པོ་དེའི་དབང་ཆ་པའ་ཚེན་རིག་པོ་ཆེ་ལ་འདུལ་ནི་
 ཡིན་ཟེར་ནས། གྲུང་དབྱང་གིས་ད་ཅི་ཡིན་ན་ར་པོད་ལ་དར་བའི་ཚོས་ལྷགས་ཀྱི་འགོ་འདྲེན་ཚོགས་རྒྱང་ཞིག་བཅུགས་ནས་
 དེའི་འགོ་འདྲེན་ཁོང་རིག་བཞུགས་རྒྱུ་བྱས་ནས། ཐག་ཚད་ཀྱི་ཁོང་རིག་གི་སྤྱུགས་ལ་དབང་ཆ་ཡོད་ནོ་བྱས་ནས། དེ་བྱས་ནས་ཐག་
 དེ་མོ་གཉེས་བཅད་ཡོད་གི་གསུམ་ན་ཁོང་རིག་གིས་གཅོ་བོ་གསུང་རྒྱུ་ཅི་རེད་ཟེར་ན། ད་ཚོན་ཀྱི་གསུང་ནོ་ལྟར་རེད། ལྷ་མ་ལྷ་
 ཚོང་གཟིག་ཡིན་ན། སངས་རྒྱས་ཀྱི་བསྟན་པ་འདྲི་སྤྱུགས་ལ་དཀོངས་དཀོས་ནོ། ཏུས་སྤྱིགས་མ་ཡིན་ནོ། བསྟན་པ་ཉམས་དམའ་
 ལོ། འདྲི་གི་སྤྱུགས་གི་དག་པའི་བཞེས་གཉེན་གཟིག་ཡིན་ན། བསྐྱབ་པ་... [7 (7:39)] སྤོབ་གཉེར་གནང་རྒྱུ་འཛིན་བསྐྱར་
 རྒྱུངས་བྱས་ནས། དཔེ་བྲིད་དཔེ་གཟིགས་བྱས་ནས། ལ་ཁ་ཤེས་རབ་ཀྱི་སྤོ་ནས་སངས་རྒྱས་ཀྱི་བསྟན་པ་འདྲི་འཛིན་རྒྱུ་། ལྷ་མ་
 རྣམ་པ་གཞོ་སྤྱུལ་སྤྱི་གཞོ་ཡིན་ན་ར། རྒྱུང་ཚོ་མ་གི་དེ་རིང་གནང་ག་ཆབ་སྤྲིད་ཀྱི་དབང་ཆ་གཟིག་ར་གོ་ས་ཐོབ་བྱེད་གོ་ལྷོད་ལྷ་
 མ་གཟིག་ཡིན་པས་ཐོབ་ནི་རེད་མ་གཏོགས། དེ་མིན་ཀྱི་ལྷོད་དེ་ན་ཏུ་སྤྲེས་།༥༥ རར་དཀོས་ཅིག་རར་རེ་ཟེར་རྒྱ་གཟིག་ལྷོད་ལག་
 ལ་དབང་ཆ་དེ་ར་གོ་ས་དེ་བཞག་ནི་མ་རེད་ཟེར་ན། དེ་ཡིན་ན། རང་གིས་རང་ཉིད་པོས་ཟིན་གི་བཞག་ནས། རང་རང་གི་ལྷ་མ་
 གཟིག་གི་རྒྱལ་སྤྱི་ཡིན་ནོ་འདྲི་ལ་འདྲང་གཟིག་བརྒྱབ་ནས། ལྷ་མ་ར་ཡན་གི་སྤྱིས་ཏུ་དམ་པ་ཤོང་མ་གཞོའི་སྤྱི་ཞབས་ལ་ལྷ་ལྷ་མ་
 འདྲེན་ཞེས་དེའི་སྤྲོད་ལ་གཟིག་གེ་རེ་བཀའ་བཅན་མེ་རེ་གནང་ནོ། དེའི་མོ་རེད། ཚུན་ཚད་ཀྱི་གཅོ་བོ་ད་ཚོས་ལྷགས་པ་ཡིན་
 ལ་ར། རང་གིས་རང་གི་ཚིས་མཐོང་བྱས། ད་རྒྱལ་གཅིས་ཚོས་གཅིས་ཟེར་ན། རང་གི་ཚོས་ལྷགས་འདྲི་རང་གིས་ཚིས་སྤོང་བྱས་ན།
 འཇིག་ལམ་གྲུན་སྤོད་བཅི་དཀོས་ནོ། ཁོང་བ་གཞིར་... [8 (8:42)] བཞག་གི་སྤྲོད་གི་ཅི་ཡིན་ན། མདོ་སྤྱུགས་མཚད་གཉེན་ཀྱི་བྱ་
 བ་གང་ཡིན་ན་ར། ལྷ་རེ་བྱས་ནས། འབད་པ་བྱེད་དགོ་ནོ། དེང་སང་གི་ཏུས་རྒྱ་ནོམ་པ་ཆེ་ནོ། ཐམས་ཅད་ཀྱིས་ཚོགས་མི་འཇིག་
 ལོ། ལྷག་འདག་མི་སྤྱུག་ལོ། རྒྱུད་རྒྱག་བསམ་ནོ། དེའི་མོ་མ་ལས་ཟེར་ནོ། ལྷིས་ནས་ལྷིས་མེད་པར་རབ་ཏུ་བྱང་བའི་དག་བ་ཅི་རེད་
 ཟེར་ན། རྒྱུང་ཚོ་ཚོ་སྤོམ་པས་ཚད་ཀྱི་དོན་རེད། སངས་རྒྱས་ཀྱི་བསྟན་པ་གཞུང་། མ་སེམས་ཅན་ཀྱི་ཅི་ཡིན་ན་ར། དཀོར་ཟས་

93. ལྷ།
 94. PJ: from your own effort
 95. trip them up





འཇིག་རྟེན་གྱི་མི་གསོ་ཡིན་ན། ཉེན་དཀའ་གྱི་སྐོར་དང་རྒྱུ་མོ་གི་གཉེན་བྱས་ནས་ཆད་བསྐྱད་... [13 (14:04)] ཁོང་ཚོར་གི་སྐུ་
 ཚོགས་ཉོན་གི་ཚེ་གི་སྐུ་མ་གཟིག་གཞོན་། ད་ནང་མོ་དཔལ་གསོས་ནས། ང་དཔོན་གཡོག་གཉིས་ཀ་མི་ཡོང་། དེ་རིང་དཔོན་པ་
 ལུས་ནི་ཟེར་ནས། དེ་ནས་མཇལ་ཁ་གསོ་ལུས། སྐྱབས་འདུག་གསོ་ལུས། དེའི་མོ་བྱས་ན་ར། ལུག་དཔྱེས་དཔྱེས་གནང་ནས་ཅང་ར་
 གསུང་རྩོམ་གསུང་ཐལ། སྐུ་གཟུགས་གསོར་ཉོན་གི་དྲངས་གི་བདེ་གི་དེ་མེས་གསོ་བདེ་མོ་བྱས་ནས་ངའི་དཔོན་གཡོག་ཚོ་
 སྐྱུར་ར་ཡོང་ན། གནས་ཚུལ་དེ་མོ་གཟིག་ཡིན། ད་སྐྱུང་རྩལ་ལྟར་ར་སོང་ན། རྒྱུན་འདྲུ་འདྲུ་དེའི་ཉེན་དཀའ་ཅིག་བྱ་བ་ར་ལས་
 ལམ་མ་མ་སོང་ང་ཡོང་དུས། མེས་ཅན་གྱི་བསོད་ནམས་ཟད་ནས་འགོ་གོ་དུས། ཆགས་སྒོ་ཉམས་ང་དུག་གི⁹⁷ རྒྱུན་མི་ཆད་ལ་
 བྱང་རྒྱ་གཟིག་མེད། སྐྱབས་དེར་ཁོང་རིག་གི་ཡབ་གཞི་... [14 (14:44)] ཨར་རྒྱ་ཚོང་ལ། སྐུ་གཟུགས་ངན་པ་གཟིག་སྐྱུང་ནས།
 དེར་སྐྱེད་གི་ནད་མེད། ཅིག་བ་གི་རྒྱ་རྒྱན་པ་ཚོས་བཤད་ན། ཅིག་དཀའ་གི་དཀའ་གི་ཟེར་རྒྱ་འདི་མོ་གཟིག་བྱས་ནས། སྐོ་རྒྱག་ལ་
 གི་ཕྱིན་ཉེ་ཅི་(直升飞机) ཞིག་གི་ནང་ལ། ལྷ་ས་རྒྱན་ཁང་ནང་ང་བསྐྱལ་དང་། དེར་ཁོང་རིག་གི་སྐུ་གསོ་ལ་གཟིག་གི་གཞོན་།
 ད་རང་གི་ཡབ་མེད། རྣམས་བརྟེན་འབྲེལ་འདིའི་བྱ་བ་ར་མ་བྱུང་ནོར་མཉམ་དུ། དེའི་མོ་གཟིག་སྐྱུང་གཞི་ངན་པ་གཟིག་ཡོད་
 བ། གཟིག་གི་གཟིག་སྐུ་གསོ་མ་བདེ་ནོའི་རྩལ་འདི་མོ་གནང་གོ་གི་དེའི་སྐྱེད་ང་ར་ངའི་དཔལ་གསོ་ཚོ་ཡོང་ནོའི་ཉེན་དཀའ་སྐུ་
 འབྲུག་གི་ཨ་ལགས་ཚོ་བོའི་ནང་གི་ཨ་ལགས་མཚོད་ལེ་ཚོར་གི་རྒྱ་ཁྲི (汽车) [15 (16:22)] གཟིག་གི་གཟིག་རྒྱགས་རྩོམ་
 མོང་དེ་རྒྱུར་ར་སྐོར་ས་གཟིག་གི་རྒྱ་ཁྲི (汽车) དབང་རིས་སོང་དེ། མཚོད་ལེ་ཚོར་ཁོང་རིག་ལ་ཅང་ཆེ་གཟིག་བཅོས་མེད་གི་དེ་
 རྩ་དོ་གསོ་གཟིག་གི་གཟིག་ཤེལ་སྐོར་ཆགས་སོ་གི་ཅ་ག་གཟིག་གི་སྐྱི་ཕྱིས་དེ་དོད་ཡོད་ནོ་མིན་གི་ཅང་མ་བཅོས་གཟིག་ཁོང་རིག་
 གི་ཡོངས་འཇོག་རྒྱ་ཡག་ཚོར་གི་རྒྱུ་གཟིག་ཞབས་ལུ་བ་གཟིག་ཡོད་ནོ་དེའི། རྒྱང་ལག་གསོ་གཟིག་གི་བཅག་དང་གཟིག་དེའི་
 སྐྱབས་གི་དེ་ཡང་ཁོང་རིག་ལ་ཡར་ལ་ལུས་གཟིག་འདི་དཔོན་གཡོག་ཚོ། རེམ་མ་རྒྱ་ཁྲི་གཞན་པ་གཟིག་གི་ནང་ང་བསྐྱད་ནས་
 སེབས་སོང་ནོ་འགོ་གི་དེ་བཟུ་ཉམས་རྒྱན་སོ་སྐྱ་ཀོན་ཉེ་... [16 (16:02)] གུ་འུ་རིག་གཞོན་པ་(寺管会副主任) གཟིག་གི་སྐུ་མ་
 རྣམ་རྒྱལ་ཚོ་རིང་ཟེར་རྒྱ་གཟིག་ཡོད། སྐུ་མ་ཨ་རྒྱ⁹⁸ གཟིག་ཡིན། ཁོང་རྣམ་པ་གཟིག་འདི་འདྲི་གི་མངག་ནས། ད་ཅི་ཡིན་ན་ར།
 མཚོད་ལེ་ཚོར་གསོ་རྒྱུན་འདྲུ་ཞིག་ཨ་ཡོད་ལ་དེ་མོ་ཟེར་ནས། མགོ་མགོ་གོ་རྩལ་གྱི་སྐུ་བྱང་མེད། དེ་མོ་གསོ་ཟེར་ནས། ཁོང་རིག་
 གི་སྐུ་འཁོར་ན་ཡོད་ནོ་གྲུང་དབྱུང་གི་འགོ་འདྲེན་ཆ་བོས། ང་ཇེས་གི་སྐུ་ཀུས་ཐང་ཚོད། རིན་པོ་ཆེ་ཁྲིད་གཉིས་ཀྱི་གཅིག་ཡིན་
 བསམ་ནས། ཁོ་ཚོའི་མེས་ཉོན་ར་མ་བདེ་ཟེར་ནས། ཁོང་རིག་ལའང་འདི་མོ་ལུས་ཡོད་རྩལ་ཡོད་གི་དེར་སྐུ་གསོ་ཚོགས་འདྲུ་
 འདྲུ་གནང་། དེའི་རྩལ་གྱི་སྐུ་མ་དེ་འདྲི་ནི་མངག་འདྲི་ནི་མངག་ནོ་ཇེས་མ་... [17 (16:42)] ཚོད་ལ། ཁ་སྐྱུར་འཁོར་རེ་འགོ་རྒྱུའི་
 ཐང་ཚོད། རྒྱ་ཁྲི་རྒྱགས་རྩོམ་གཟིག་གི་མང་། རྩོན་ན་ཁ་ཁྲི (卡车) གཟིག་ཡོན་ནོ། དེ་སྐོ་རྒྱག་གི་ཅིག་བསྐྱད་དུ་བྱས་ནས། རྒྱ་ཁྲི་
 དེའི་ཁ་འོག་གི་ཐང་ར་འཇུལ་སོང་གཟིག་དེའི་སྐྱབས་གི་ཁ་འོ་བ། སྐུ་མ་དེའི་སྐུ་བ། སྐུ་མ་དང་བཅས་བ་གསུམ་སོ་ཁ་མ་དེ་གི་
 ཚོར་སོང་གཟིག་གཤེགས་སོང་། ཚོད་དེ་ད་ཉོན་ར་སྐུ་གསོ་ཚོགས་གཟིག་གི་ཆེ་གཟིག་གནང་། ད་སྐྱུང་རྩལ་ལྟར་ན། དེ་རྒྱུན་བྱས་
 བསྐྱད་ཅག་ནས་ད། སྐོར་བརྒྱག་གི་རྒྱ་ཡིན་ན་ཞིན་རྒྱུའི་ཀུན་སེ་(心肌梗塞) གཟིག་བྱས་ནས་སྐྱེད་གི་སྐྱེད་གི་ཁག་འགོ་རྩོ་དེ།
 སྐོར་རྒྱག་གི་བསྐྱད་དང་ནི། ད་དེ་མོ་གཟིག་གི་རྩལ་མཚོད་ནས། ད་ཅང་གསུང་ར་མི་འཕྱོན་ནས། ཐང་སྐྱེས་ན་ར་ཅང་། མི་དོས་
 བདག་དོས་འདྲུ་འདྲུ་མི་ཟིན་ནས། རྩལ་དེ་མོ་གཟིག་བྱས་ནས་ད། ཉེ་མ་གཉིས་བཞུགས་དང་། [18 (17:28)] ངའི་དཔོན་
 གཡོག་གཉིས་ཀ་རྣམ་སེབས། ལྷ་ས་ནས་སྐྱུར་ར་རྣམ་སོན་ནས་དེ་སྐྱེའི་ཉེན་དཀའ་ཁོང་རིག་གི་སྐུ་གཟུགས་ཅིག་དེའི་མོ་གཟིག་
 གི་མཚོད་པ་དེའི་རྩལ་མཚོད་དང་གཟིག་ཡིན་ན་ར། ད་གྲུང་དབྱུང་ར་དེ་གསོ་ཐམས་ཅད་གིས། ད་བཤད་མི་ཉམ། བཤད་ན་
 ཡང་རྣམ་སེབས་དེ་རིང་གནང་ག་སྐྱོག་བསྐྱར་གཟིག་གི་རེ་ཆེ་གི་དེ་སྐྱབས་དེ། དེ་མོ་བཤད་གི་བསྐྱད་ན་མི་བཟང་གི་ཟེར་ནས།
 གསང་དཔོན་ཟེར། ངའི་གསོ་ཐམས་ཅད་གི་ར་མ་གོ་འདི་བྱས་གི་ར་མ་ད་ཅི་བྱས་ན་ར་ངའི་དཔོན་གཡོག་གཉིས་ཀ་མ་ཉེན་
 ཡང་ལུའི་(阳历) གི་ཚེས་ཉེར་དབྱེད་ཉེ་མ། སྐྱུར་ལ་ཉེ་ཅའི་སྐུ་ཡོ་(飞机票) ཉོས་ནས་ཐང་ལ་ཉེ་ཅའི་ཐང་(飞机场) ལ་སོན་
 དུས་ཐང་ཚོད། ད་དུང་དེ་གི་མགོ་འདྲེན་ཚོ་ཁ་སྐྱུར་གྱིས་ང་གསང་བའི་རྩལ་དུ་ཁོང་རིག་གི་སྐུ་གཟུགས་བདེ་གི་མེད་གི་...
 [19 (18:16)] ངན་པ་གཟིག་མེད། གྲུང་དབྱུང་གིས་ར་ཡར་ལ་ལུགས་བྱ་ནང་གི་སྐྱུན་པ་མང་སོ་ཁྲིར་ནས་ཡོང་ཐང་། མི་མགོ་

97. ཉ་ཅང་
 98. བཟང་བ





རང་གི་རྒྱལ་ཁབ་ལ་གཅེས་ཀྱི། རང་རང་གི་ཚོས་ལུགས་ལ་གཅེས་ཀྱི། རྒྱལ་གཅེས་ཚོས་གཅེས་གི་བྱ་བ་དེ་རྣམས་པར་དུ་རང་གི་
 ཚོས་ལུགས་ལ་... [39 (32:26)] རང་གིས་ད་བཅི་སྤྱད་མ་བྱས་ཏུ་མང་ཚོད། བཞུགས་ལུ་ཞིག་གིས་བཅི་སྤྱད་ལྱེད་རྒྱུའི། དེ་ཡིན་
 བ་དེ་གཙོ་གྲུ་ཚོར་རིན་པོ་ཆེ་གི་འགྲིག་ལམ་གཙོ་ལྷན། དམོན་པ་ལྷུ་ཚོར་འདི་གཞན་དང་མི་འདྲ་བ་གཟིག་ཡོད་ན་འདི། ཉ་ནེ་
 བོས་ལྷགས་ལྷུ་ཚེ་བཞེས་གཟིག་གཞོད། ད་ད་མེད་ས་གཙོ་རྣམས་གཙོ་མོང་ན་ར། ལྷུ་ས་གཙོ་མམས་ཅད་པོ་མཁལ་ན་ལྷུ་ས་གཙོ་
 གུན་པོ་ན་ཅིང་གཞེས་ཅིང་གཙོ་རྣམས་ན། དོ་ཚོགས་ཇི་བཟང་ལ་ལྷུ་ས་གཟིག་མོང་ཡོད་གི་ལྷུ་བ་གཙོ་ར་ཇི་མང་ལ་འགྲོ་གོ་གི་ལྷུ་
 བའི་འཚོ་བ་གཙོ་ར་ལྷུ་གི་རྣམ་ཁང་གཞེས་ཁང་ཟེར་ན་རྒྱུན་མི་ཚད་ལ་སྤྱུ་གཞུང་ལྷགས་བཞེན་གཙོ་མམས་ཅད་པོ་ལྷུ་ར་བཞེས་
 བས། ལྷག་གི་རྣེད་བ་གཙོ་ཉམས་... [40 (33:10)] གསོ་ཉོན་བརྟེན་གོ་གི་རྣམས་པར་དུ་དོ་ཚོགས་གི་ལོ་ད་ལོ་མོ་མ་པོ་ཟེར་གོ་
 གི་ལོ་རྒྱུ་མ་པོ་ནང་ད། དགའ་ལྷན་ལྷུ་ར་ཉམས་གསོ་བྱེད་རྒྱུ་ལོས། ཁོང་རིག་བཞུགས་ཡོད་རྒྱུ་ན་དེའི་སྤྱང་གི་གྲུང་དབྱང་གིས་
 ར་དམོན་པ་ཟེར་ཚོད་པོ་ལྷུ་ར་ཚོགས་གཅིག་ལ་སྤོར་མོ་གཙོ་མམ་ཆེར་དུང་སྤྱུང་ལ་འདྲུང་ལ་ཁད། དེ་མོ་གཟིག་ལྱིན་ཡོད་གི་དེ་
 བྱས་ནས་རྣམས་གི་དམོན་པ་གཙོ་རིགས་ཀ་ཉམས་གསོ་བྱེད་རྒྱུ་བྱས། དེ་མོ་བྱས་ནས་སངས་རྒྱས་ཀྱི་བརྟན་པ་རྒྱུན་མེད་གི་བསམ་
 རྒྱུད་¹⁰¹པོ་རེད། ལྱེད་ཚོ་ཉ་ནེ་པོ་¹⁰²ལྷགས་ལ་བཟུང་། དེ་ད་ཏུང་ཡིན་ན་ར་དེད་ཚོ་འདྲ་འདྲ་གཟིག་རང་རང་འདྲ་འདྲོ་ཡིན་ན་
 ར། རྒྱུན་ལམ་གཟིག་རྒྱལ་ཏུ་མང་ཚོད་... [41 (33:46)] བརྟན་འཛིན་གྱི་རྒྱུས་བྱ་དམ་པ་གཙོ་སུ་ཞིག་ཡིན་ན་ར་སྤྱུ་དགམ་
 འདྲ་ཡོད་ན། ཁ་ལོ་ཚོད་ན་ཚོད་གི་ར་ཅི་ཡིན་ན་ར་ལོ་དུག་བཅུ་ཚན་པོ་ཚོ་བཤད་རྒྱུ་གཟིག་གཏུག་བཅུ་རྟེན་མ་བཅུན་བཅུ་སྤེས་
 མཚོ་བྱས་བསྐྱེད་ཡོད་གི་ད་གི་ན་ལེ་ཚོད་མིན་རྒྱ་ར་ཅི་ཡོད། དེ་ཡིན་ན་རྒྱེས་དུ་དམ་པ་སྤྱུ་ཚོ་གཟིག་གི་དགྲུང་པོ་སྤྱུ་ན་གཞོན་ནུ་
 ཚོ་མམས་ཅད་གི་སྤྱུ་དགམ་དེ་རང་གི་རྣེད་ལ་ཡོང་རྒྱུའི་རྒྱུན་ལམ་འདི་མོ་བརྒྱབ་བས་བསྐྱེད་ནི་ཡིན། ད་ཅི་ཡིན་ན་ར་འཛིག་
 རྟེན་གྱི་ཤོང་བ་གཟིག་ཡིན་ན་ར། མི་གང་བཟང་པོ། ལྷིས་པ་གང་བཟང་པོ་ཅིག་སེམས་ཅན་གྱིས་རྒྱོན་གི་འདུག་རྒྱུ་དེ་སེམས་ཅན་
 ལ་མི་དབང་། ད་རྒྱུན་དུ་གི་མོང་ན་ཁྲིག་སེ་ཡོད་གི་བསམ་རྒྱུ། མི་རྒྱུ་ར་མེད་ནི། འདི་མོ་གཟིག་ཡིན་རྒྱུ་དཔེ་རེད་... [42
 (34:26)] ད་དེ་ཡིན་ན་ར་རང་རང་ལ་མཚོན་ན་ར། ད་ཚན་པོ་ཚོ་མ་ལོག་ན། དམོན་པ་འདིར་མཚོན་ན་ར་ཕལ་ཆེར་སླ་མ་
 འདི་རྣམས་པ་ཁ་རེ་ཁེར་གཟིག་ཟེར་ན་མིན་གི་ཅི་ཡིན་ན་ར། དེད་ཚོ་ལུང་ལུང་གཟིག་ཆ་ཅིག་གཟིག་མིན་ནས་ཉ་ནེ་ལུལ་ལ་ལུས་
 མེད་གི་ད་ཡིན་ན་ར་ད་ཏུང་ཡིན་ན་ར་ཅིག་གི་ན་མི་འདོད་གི་སངས་རྒྱས་ཀྱི་བརྟན་པ་འདི་ཡིན་ན་ར་གཟིག་གི་གཟིག་གི་རེ་
 ཡིན་ན་ར་ཕན་ཞིག་ཐོགས་ན་མི་ཉི་ནེའི་རྒྱུན་ལམ་རྒྱབ་ཡོད། དེ་སངས་རྒྱས་ཀྱི་བརྟན་པ་གཙོ་མམ་མི་ཐོགས་རྒྱ་ཞིག་ཡིན་ན།
 ཕན་གཟིག་གི་གཟིག་ར་མི་ཐོགས་ན་ད་ཏུང་བརྟན་པ་གཙོ་གཞོད་པ་གཟིག་ཡོད་ན་ད། ལྷུ་ར་བ་ལྷུ་ར་དུ་གི་ན་སུ་གི་རང་གི་
 བསམ་པ་འཛིན་སྲོལ་དེ་མོ་ཡིན། ད་ཡིན་ན་ར་ཅི་ཡིན་ན་ར་ད་ཏུང་ཡིན་ན་ར་སྤྱུ་ཚོར་རིན་པོ་ཆེ་... [43 (35:06)] ཡིན་ན་ར་
 ལྷུ་གཡོག་ཞབས་ལུ་གཟིག་བརྟན་ ཉིན་འདུས་ཚོགས་ཆེན་འདུ་ཁང་གཙོ་ར་མམས་གཟིག་ལྱིན། ལོ་བཟང་མ་དེའི་བཟང་མ་གཙོ་
 ཏུས་ལུ་ཚོས་ར་རྒྱུན་མོ་གཟིག་ལྱེད་དམོས་རྒྱུ་རེད། ད་མེད་ས་རྣམས་གཙོ་གི་ར་མཚོ་མཚོ་དག་དག་སླ་མ་རྣམས་པ་གཙོ་མམས་ཅད་
 གིས་ལྱེད་ཚོའི་འདུ་ཁང་ནས་ཚོགས་ན། དེ་ཏུས་ཡོང་རྒྱུ་ཡིན་ཟེར་ནས། རྒྱུ་མཚོན་བཤད་གི་ད་ཡོང་རྒྱུའི་ཟེར་དང་ན་རྒྱོད་མ་
 ཡོང་ཟེར་ས་ར་མི་འགྲོ་གི་རིན་པོ་ཆེ་གིས་ར་དེ་མོ་གཞུང་གོ་བད། ད་ཅི་ཡིན་ན་ར་ལུ་ཚོ་ར་ལོར་གི་གཟིག་ག་རྒྱུན་མོ་གཟིག་ག་
 ད་འགོ་རྣོ་ཆེ་གཟིག་མེད་ལ་བ་ས་མེད་གི་མོ་གཞུང་གོ་གི་དེ་མོ་འདྲ་འདྲ་པོ་རེད། དེ་གཙོ་ར་ཅིག་མིག་གི་རིག་ན་བསམ་གི་དེའི་
 འཚོ་གཟིག་གི་དེའི་གྲུང་མང་ཚོར་གི་ར་ད་ [44 (35:43)] དམོན་མཚོག་བརྟན་པའི་རྒྱུལ་མེ་གིས་མཚོད་རྟེན་མཚོད་ལོལ་ཆེན་
 མོ་གཟིག་བཞེངས་ཡོད་ན་མེད་མོང་གཟིག་དེ་ར་ལྷིར་ར་ཅིག་བཞེང་བཤམ་བྱེད་ལ་བསམ་ཡོད། འདི་གཙོ་བར་རག་ལ་ཅིག་མ་
 གི་ན་བསམ་ཡོད། ཅི་ཡིན་ན་ར་སྤྱུ་ཚོར་རིན་པོ་ཆེ་ཞབས་ལུ་གཟིག་རྒྱབ་ལུབ་ན་ད་ཅི་ཡིན་ན་ར། རང་གི་ར་གཞེང་ན་ཡོད་ཚོད་
 གི་གུན་མཁུན་སླ་མ་སྤྱུ་གཡོག་ཞབས་ལུ་གཟིག་རྒྱབ་ལོགས་རམ་འདྲུ་གཟིག་བྱེད། [སྤྱུ་ཚོར་རིན་པོ་ཆེ་ཅིག་ཞབས་ལུ་གཟིག་
 ལྱེད། ཅི་སྤྱབ་བྱེད་རྒྱུ་རེད། ད་གྲུང་མང་ཚོར་ཟེར་ནི་གཟིག་མདོ་སྤྱད་ན་ཡོད་བྱེད་པོ་ར། རྒྱོན་ལམ་རྒྱབ་ནས་གུན་མཁུན་འཇམ་
 དབྱངས་བཞེད་པའི་བརྟན་པ་སྤེལ་རོགས་... [45 (36:15)] འདི་མོ་གཟིག་ག་རྒྱོན་ལམ་རྒྱབ་གཟིག་ད་ར་འདི་གཙོ་སྤེལ་སྤེལ་གཙོ་
 ཅན་པོ་མ་རེད་ར། ད་མིན་ན་ར་རྒྱོན་བསམས་གི་ལས་དབང་གཟིག་ཡོད་ནི་ཡིན་ས་ཡོད་གི་ད་མེད་ས་གཙོ་རྣམས་མོང་ན་ར།

101. བསམ་ནི་ཞིག་རེད།
 102. ཚོར་མ།





སེམས་མཐོང་མོ་ཤར་རྒྱུ་ཡོད་མི་མ་ཤམ་མམ་ས་གཞིག་གི་ངའི་དཔོན་གཡོག་ཚོ་ཉིན་ཞིག་དེའི་པོ་ཏ་ལ་གི་ཚེ་སང་རྒྱས་ངའི་རྒྱན་
 ཚོ་རྒྱན་ན་པར་གཞིག་ལེན་བསམ་རྒྱས་ཐང་ཚོང་། ངས་རིན་པོ་ཆེ་ར་དེ་ལྷན་ནས། ད་ཚོན་བསམས་གི་ལྷ་མ་རྣམས་པ་ཚོའི་རྒྱལ་ས་
 རྒྱན་ཟེར་ནོ། དང་འདྲ་འདྲ་གཞིག་ཡིན་ན་ར། ཅིག་ལས་དབང་གཞིག་གིས་ཁྱི་ཁ་འདྲ་མ་འདྲི་མོ་གཞིག་གི་འཕྲོ་དཔོན་དང་ནོ།
 འདྲི་རྒྱ་རྒྱ་ཡིན་... [46 (36:49)] ན་ར། དེད་ཚོ་རྒྱན་ན་པར་གཞིག་ལེན་ཟེར་ན། གུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པ་ཚོང་ང་
 རྒྱལ་ས་སྲས་གཞིག་ཡོད་ནོ། རྒྱལ་ས་སྲས་ཅིག་ཁོང་ཚོང་གི་ར། ནང་གི་ཅིག་སེམས་ན་ནང་ནང་ནང་གི་དགོ་དགོ་གཞིག་ཡོད་ནོ་
 རིགས་ག། རྒྱས་ངག་དབང་བཟ། ལིས་གཞོ་ཟེར། བསེ་ཚོང་ར་ཡོད་གི་ཉེ་བ་ལོ་བཟང་དོན་ལྷུ་བ་ཟེར། དེའི་རྒྱལ་སྲུ་ཉེ་བ་ཚོང་ང་ར་
 ཡོད་གི་ད་ཅི་ཡིན་ན་ར་གི་ཚེན་དགོ་འདུན་རྒྱན་ཚོས་ས། གུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པས་ར། ཁོ་འཇིག་རྟེན་ཁམས་མ་
 ཡོང་རྒྱུ་དེ་ལྟའི་དོན་ན་ཡོང་ནིའི་གཞོ་ཟེར་ནས་ར་བཟའ་བུའི་གནད་ལི་ཤེད། ཉོན་ད་རྒྱལ་ས་གི་སྲས་པོ་ཆེ་པོ་ཤེད། ད་དེའི་
 ཁྱི་ཁ་རྣམས་མ་རྒྱུང་ནོ་འདྲ་འདྲོ་ང་ཤེད། འདྲི་མོ་ཡིན་ན་དེད་ཚོ་གཞོ་ར་མམས་ཅད་པོ་... [47 (37:23)] རྒྱན་གཅིག་ལ་འཇོམས་
 རོ། འདང་རྒྱབ་ན་རྒྱན་བསམས་གི་ལས་དབང་གཞིག་ཡིན་རྒྱུ་ཤེད། བསམ་རྒྱུ་དེའི་མོ་བསམ་པ་ཤར་ཐལ། དེ་ནས་ཡིན་ན་ཅི་
 བཤད་ན། དེ་ནས་མཉམ་རྒྱུ་ཚོང་གི་ར་རྒྱལ་ས་ལ་རྒྱབས་འཇུག་འདྲི་གཞོ་བཟུང་། དེ་དོན་ཚོན་འདྲ་འདྲོ་གཉིས་བ་པོ་རྒྱུ་སོང་
 ན་ད་ཅི་ཡིན་ན་ར། རིན་པོ་ཆེ་ད་སེང་རྒྱ་ས་སེབས་ནོ་ལན་དང་པོ་མོ་ཤེད། ལན་དང་པོ་མོ་ཡིན་ན་ང་རང་གི་ར་ཁོང་ཚོང་ང་
 ལྷན་ནས། ད་ཚོན་ན་རྒྱ་ས་སེངས་མ་ཚ་ཅིག་ལ་དབྱང་སོང་གཞིག་དང་སེངས་མ་གསུམ་ཤེད། མི་འགོ་མི་འགོ་ཟེར་ཞོར་ར་སེངས་
 ང་¹⁰³གསུམ་མ་བུང་སོང་གཞིག་མི་ར་གཞིག་གེ་ཆ་ཡོད་ས་ར་གཞིག་གེ་རྒྱས་ཡོད་འདྲ་འདྲོ་ཤེད། དེ་ཡིན་ན་ར། ལྱིང་ཚོང་ལ་...
 [48 (38:31)] རྒྱ་གཡོག་ཞབས་ལུ་དེ་སེངས་དང་ངས་མཐོ་ར་མ་ཡོངས་རྒྱལ་ས་ལ་ངས་བུ་ཤེ་བྱེད་ལ་ལྷན། འདྲི་གི་རྒྱབས་གི་
 ཞབས་ལུ་ལྷན་ནས་དེད་དཔོན་གཡོག་ཚོ་སོང་ནས་ཨ་ལགས་རྣམས་པ་དེ་ཚོར་ཡོད་ནོ་ཤེད། དེ་ཡིན་ན་ད་སེངས་ལུ་ཚོར་ང་གི་
 རོས་ཐང་ནས་མཚོན་ན་གུན་མཁྱེན་རྒྱ་མ་རྟོད་དབྱུང་གཅོང་ལ་སེབས་ན། མགོ་བཟ། ལིས་ར་མ་རྒྱན་རྒྱལ་སྲུ་ཚོས་ས་པ་གཞིག་ཡོང་
 ན་སྲ་གི་དེ་གཞོ་ཡག་ག་ཡོན་ཏུན་ཡོང་ཐལ། ཁོང་རིག་གི་ར་རྒྱ་གཞིག་ག་ར་བདེ་མོ་འཚོམས་པོ་རྒྱན་ཚད་གི་དེད་ཚོ་སྲུ་དང་རྒྱ་
 ཡིན་ན། ན་བ་ཚོ་གསུམ་འདྲ་མ་བུང་། དེ་བྱས་ནས་བདེ་མོ་རྒྱུད་པོའི་ངང་གི་སྲུ་ས་སེ་འདྲུ་དགོ་གསུམ་ཚོས་ས་ཡས་མས་ཀྱི་མཇམ་
 ས། ད་ས་... [49 (39:09)] རྒྱ་གཞོ་ཟེར་རྒྱུ་ རྟེ་ཐང་གཞོ་ཟེར་རྒྱུ་ ར་ལུ་གཞོ་ཟེར་རྒྱུ་ དེ་ཐམས་ཅད་ལ་མཇམ་ནས། སྲུ་ས་སེ་
 འབྲས་དགོ་གསུམ་གཞོ་ཡིན་ན་ར། དེས་དཔོན་གཡོག་ཚོ་དགའ་བསུ་གཞོ་དཔེ་མེད་བྱས་ཐལ། སྲུ་ས་སྲུ་ས་གི་རང་གི་ལྷ་མ་ལས་
 རྒྱ་གཞོ་དཔེ་རྒྱ་བྱས་ནས་མཚོང་མཇམ་གང་ལ་སེབས་ན་དཔེ་རྒྱ་བྱས་ནས་དེ་བྱས་ནས་སེབས་ནས་གསོལ་ར་འདྲ་དྲངས། རྒྱ་
 མང་རྒྱལ་པར་རྒྱ་མང་གཞོ་མཇམ་ཁ་གཞོ་ དེ་ཐམས་ཅད་པོ་པལ་ཚེར་དགའ་རྒྱན་འབྲས་སྲུང་གི་སྲུ་བ་ཡོད་ཚོད་པོ་ཐམས་
 ཅད་པོ་མཇམ་གི་ཡོང་། མཇམ་ཁ་འདྲ་གནད། དེ་བྱས་ནས་དེའི་རྟེང་གི་ད་རྒྱུ་འཇོག་ཤེ་ར། ཨ་རྒྱ་གཞིག་གནད་རྒྱ་བྱས་ནས་རྒྱ་
 མང་སྲུ་ཚོང་ལ། ཁོང་རིག་གི་གསུང་གཞིག་གཞོང་ཟེར་ཁོང་... [50 (39:57)] རིག་གིས་ར་གནད་ཐལ། གཞན་པ་གཞོ་དཔོན་པ་
 གཞན་པ་གཞོ་ད། ཁོང་གིས་པོད་རྒྱད་རྒྱ་འདྲ་མི་མཁྱེན་ནོ་རྒྱབས་གི། ཁོའི་ཁེལ་མ་ཁྱིས་ཅིག་བདེ་མོ་བྱོས་ཤོད་ལ་སོང་གསུང་གི་
 ཁོང་ཚོང་གི་གསུང་བ་རྟེར་རྒྱ་ངས་ར་ཅིག་ཚིས་འདྲ་འདྲོ་འཕྲོད་ལས། ཅིག་ཅི་ཡིན་ན་ར། ཁོང་རིག་གི་མཇམ་མ་པོ་ཚོས་ལེན་པོ་
 ཉན་ན་ཉན་ནི་ཤེད་བསམ། དེ་གི་རྒྱབས་གི་པལ་ཚེར་ར་ངས་ཅིག་ཁ་བརྟུས། རྒྱ་མང་སྲུ་ཚོང་ལ་ཁོང་རིག་རང་གིས་ར་ཞལ་
 བརྟུས་ཐལ། ངས་ཁ་མ་རྒྱངས། རབ་བརྒྱན་རྒྱ་མཚོ་ཚོང་ལ་ལྷན་ཡོད། དེད་རྒྱན་ཚོ་འབྲས་སྲུང་གཞོ་སེབས་རྒྱས་ཐང་ཚོང་།
 འབྲས་སྲུང་གི་རྒྱ་མང་ཚོས་རྒྱ་ནང་གི་དམ་བཅའ་གཞིག་གཞོ་བཅུགས། དངས་རྟེན་འབྲེལ་གྱི་ཁོང་རིག་གིས་རྒྱན་གི་ནས་བཟུང་
 རྒྱུ་དང་སྲུ་རྒྱུ་ལ་འདྲ་འདྲོ་འདྲི་... [51 (40:41)] ནས་ར་དགོ་བཤེས་གཅིག་གཉིས་གཞིག་དཔེ་ཆ་བ་འགའ་ཤེ་ཡར་ར་ད་རབས་
 ཁྱིད་ཡོད་གི་དེ་གཞོ་ཡིན་ན་རྒྱ་མང་གི་རྟེན་འབྲེལ་གྱི་དམ་བཅའ་གཞིག་ཚོས་ས་ན་གསུང་གི་དེ་སྲུ་གི་ལྷན་ནས་ད་དེ་ཡིན་ན།
 ཁོང་རིག་གིས་རྒྱུར་ར་ཅིག་སེབས་ལྷན་ནས་ད་ཁོང་རིག་གིས་མཇོང་པ་དེའི་མོ་གཞིག་མཇོང་ཡོད་ཅན་པོ་བྱོས་ནས། ཁོང་གིས་
 སྲུ་ཚོང་གལ་ལ་མི་སེབས་གསུང་གི་དེ་ཡིན་ན། ངས་ཅིག་ཁོང་ཚོང་གི་ཚོབ་བྱས་ནས་ཅིག་དམ་བཅའ་གཞིག་གཞོ་འཇུགས་གི་
 བཅུག་དེ་ཡིན་ན་དམ་བཅའ་གཞོ་ཚོས་ས་ན་རྒྱ་མང་བ་མ་བ་པོས་གསར་སྲུང་བ་གཞོ་གི་ནས་ཡོང་ར་མ་ད་སྲུ་བ་གཞོ་འབྲས་

103. ཐེངས་མ།





སྤྱད་གི་སྤྱོད་པ་གསོ་མཁུ་ཆོད་ཡོད། དེ་མོ་... [52 (41:16)] བྱམ་ནས། དམ་པཅའ་གསོ་ལྷན་ཅོན་གི་ཆོད་ཁ་འདྲ་ཕྱོས་ནས་འཕར་
 ལ་ལར་རྒྱུ་ལྷོ་ལར་ལ་ལར་རྒྱུ་ལྷོ་གསོ་ཟེད། རྒྱ་ལིང་རྒྱལ་པོའི་རང་གི་མར་ཚུར་གཉིས་གསྐྱུ་ལྷོ་ལྷོ་ལ་ལོང་ཐད། ར་མ་གསོ་
 རང་ཆོས་ལྷན་ཅོན་ཐལ་སྤྱད་པེ་གསོ་བཏང་། དེའི་ར་མ་དཔེ་འདྲུན་བཟུན་འབར་མ་པེ་གསྤྱད་། བཟུན་པ་ལྷན་པེ་རྒྱ་གནས་
 པའི་ལྷགས་སྤོན་པེ་གསོ་གནང་། དེ་མོ་བྱམ་ལོ། ལྷ་ཆོད་གསོ་ར་ཅོན་རྩ་འབྲས་སྤྱད་གསོ་ར་ཅོན་རྩ་ལྷགས་དཔེ་ལོང་གི་ཟེད།
 རྒྱལ་གི་འབྲས་སྤྱད་པེ་མོ་ལོ་ཆོས། ཆོ་རྩོམ་ཆོད་ར་ལྷ་མ་ཆེ་པོ་ཆེ་པོ་ལྷོ་ར་ལོང་རྒྱལ། ར་ཅོན་བཟུ་འདི་མོ་གསྤྱད་གི་དེ་ལོན་
 བ་ར། དེའི་མཐའ་མ་ལ་ལགས་ལོན་ཉན་རྒྱ་མཆོ་ཆོད་ར་... [53(41:54)] ར་ལྷས་ལོད། ད་ལོར་གི་རིན་པོ་ཆེ་གསོ་ལྷོ་ལོ་ལྷགས་
 རྒྱལ་ཐད་ཆོད། ལྷ་ཆོད་ལོན་ལྷ་ཐམས་ཅད་གིས་བཟུན་བཟུགས་པེ་གསོ་འདྲུལ་ན་སྤྱ་གི་རང་སྤྱད་པའི་ལྷ་རྒྱལ་ལོན་ལོད་མོ་
 ཅིག་ལྷགས་དཔོངས་མིན་གི་འདྲ་འདྲོ་པེད། དེ་ལོར་རིག་ར་ཆོས་ར་ནང་ར་ལེབས་ནས་གཟིག་གེ་ཅོན་རྩ་ལྷགས་དཔེ་ལོང་གི་
 དེ་རིག་འདི་གི་ལོང་རིག་གི་ལྷགས་དཔོངས་ར་ར། འདི་མོ་གཟིགས་དཔོངས་ལོ་ལོ་ལོན་ན། དེའི་སྤོ་མར་སྤྱ་ཆོད་ལ་གསྤྱད་བཤད་
 གནང་རྒྱལ་ཐད་ཆོད། ད་ཅི་ལོན་ལོན་ར། བཀྲ་ཤིས་འབྲེལ་བ་སྤྱ་དཔོན་པེད། སྤོ་མར་སྤྱ་ཆོད་མ་དཔོན་པེད། ལྷ་དཔོན་གསོ་མ་
 དཔོན་གསོ་ཆོས་ལྷགས་ལྱི་དད་པ་གི་ལོང་ན། འཇིག་རྟེན་གྱི་རྒྱུར་པ་གི་... [54 (42:28)] མོར་ན། མར་རྒྱུན་ཆེ་ལོ་པེད། དེ་གི་
 ལྷགས་གི་འདིར་མཐའ་རྒྱ་བྱུང་ལོ་བསྐལ་བ་སྤོན་ཐལ། ལྷགས་དཔེ་ལོན་ལོན་ལོན་གསྤྱད་ལྱིད་རྣམ་པ་གསོ་ར། འདི་མོ་སྤྱ་ལྷོ་ལྷགས་བྱས།
 གནས་ལེན་གཟབ་རྒྱས་གནང་ལོ། བཀའ་རྒྱུ་ཆེ་གསྤྱད་རྒྱུ་རྒྱུན་ཆོད་གི་ར་མ་ད་མར་ར་མི་གསྤྱད་གི་དེ་ལོང་གིས་ར་བཤད་རྒྱ་
 ཅང་མར་པོ་མེད། ད་འཇམ་དབྱངས་བཟུང་པ་སྤྱ་ལོང་བཟུང་པ་དཔོན་པ་སྤྱ་ཆོད་འདིའི་ནང་གི་ཆོགས་ཆོས་ར་ལེབས་ལོ་
 གཟིག་ལོང་རྒྱུ་ལྷགས་སྤོན་སྤྱད་པའི་འཇིག་རྟེན་ལྷགས་ལ་འཇིག་རྟེན་གསོ་བཟོད། ལོང་འདི་ལོན་གི་གསྤྱད་རྒྱ་ལྱིད་གསྤྱད་ནས་ར་མ་དེ་
 གི་སྤྱད་དང་ཐལ། དེ་ལོན་ལོན་ད། རང་སྤྱད་འདི་བསམ་རྒྱལ་... [55 (43:04)] ལོན་ན། ད་ཆོས་ར་གསོ་ལེབས། དེ་མོ་བྱམ་
 གཟིགས་ན་པོ་ད་འདིའི་དཔོན་པ་སྤྱ་ཆོད་ནང་ཆོགས་ཆོས་ར་འཇིགས། བསྐལ་པ་སྤོན་གཉེར་བྱེད་ལོ་ལོན་ལོན་ན། འདི་བྱམ་མ་
 འོང་པ་ལྷོགས་སྐལ་བ་བཟང་པེ་ལྷགས་ལ་དཔོངས་ནས། དེའི་མོ་ལྷགས་དཔོངས་གནང་ནས་ད་ལོར་གི་སྤྱ་ལོང་རྒྱལ་མ་གཟིག་ག
 ཅིག་འདི་མོ་གཟིག་གི་སྤྱོད་པེ་ལེན་རྒྱུ་ལོད། ལྷགས་སྤོན་གནང་གི་ལོན་པོ་བསམ་གི་དེ་ལོན་ལོན་ར་ལོང་རིག་ད་རྒྱུད་དཔོན་པོ་འདི་
 མོ་གཟིག་རྒྱུད་གི་སྤྱ་ལོང་བཟུང་པ་གསོ་ཟེད་ནས། ད་ལས་གཟིག་ག་གསྤྱད་དཔོས་དོན་མེད་ལོ་འདྲ་འདྲ་གཟིག་པེད། དེ་གི་
 ལྷགས་གི་དེ་གསོ་ཐམས་ཅད་པོས་ལྷགས་འདྲང་པེ་དེ་གསོ་གཞོང་ར། འོར་གི་གསོ་བཟུན་བཟུགས་ར་དེ་གསོ་འདྲུལ་ན་སྤྱ་གི་...
 [56 (43:37)] བསམ་གི་དེ་ར་གི་རང་གི་བསམ་རྒྱལ་ལོན། དེའི་རྒྱུན་ཆོད་དེ་ནས་ད་སྤྱ་མ་གསོ་ཐམས་ཅད་ལ་ཅི་ལོན་ན།
 གཉོར་སྤོ་བྱམ་ནས་ལོང་རིག་གིས་ར། ད་གཉོར་སྤོ་བྱམ་ན་དཀའ་ལོ་པེད། གཉོར་སྤོ་འདི་ཆོས་ཆོས་ལྱི་འདྲུར་རྒྱ་མ་པེད། འཇིག་
 རྟེན་གི་ལོང་ན་ད་འཇམ་དབྱངས་བཟུང་པས། གཉོར་སྤོ་ལ་རྒྱ་གཟིག་མ་བྱམ་ཐལ་ཟེད་ན་དེ་ལོར་འདི་གཉོར་སྤོ་འདི་ཅིག་ལྱུང་
 མོར་གཟིག་ཟེར་རྒྱ་མར་ར་གཟིག་བྱམ་ན་ལྷག་རྒྱལ་ལོན་ལོན་གི་སྤྱད་ལོན་ར་ད་སྤྱ་ཆོད་ར་ཅིག་ལོང་ལོ་དེ་བྱམ་རང་ར་
 ཆོད་ཆོད་ལ་འདི་བྱ་གཉོར་ལོ་ལོན། ལྷ་ཆོད་གི་པེད། དཔོན་ལས་བག་ཆགས་པེད། རྒྱ་རྒྱལ་པེ་སངས¹⁰⁴གཟིག་ག་ཅིག་སྤོར་མོ་
 འདྲ་གི་ཐོག་ན་བྱམ་ཅི་ལོན་ལོན་ར་ཐམས་ཅད་པོ་ཅིག་བསྐལ་པེ་བསྐལ་པེ་བྱམ་ན་པེད་འདྲ་... [57 (44:18)]

བསྐལ་ར་ཐམས་ཅད་པོ་བཤད་རྒྱ་མར་རྒྱ་པེད། ད་རང་གི་པོས་ཐད་གི་ཆོགས་བསམགས་དང་ན། འཇིག་རྟེན་ཆོས་བསྐལ་ལ་
 མ་ལོང་ན་ད་གཉོར་སྤོ་བྱམ་ལས་མོང་དེ་མོ་ལེན་གསྤྱད་པའི་དེ་གི་ད་གཉོར་སྤོ་མ་གནང་། བཀྲ་ཤིས་རྒྱན་པོ་གཉོར་སྤོ་གཟིག་
 བྱམ་ལོ་ལོན་གི་དེ་ལོན་ལོན་ར་སྤྱ་ཆོད་སྤྱ་ཆོད་ལ་སྤྱི་འཇོག་གསོ་ལ་རྒྱ་བྱམ་སྤྱ་ཆོད་གསོ་ཐམས་ཅད་པོ། ལྷགས་དཔེ་ལོན་ལོན་ནས་
 བཟུག་གེ་ཅི་ལོན་ལོན་ར། མཐར་ལྷོན་སྤོ་ལོན་གི་རིམ་པ་འདི་ལོན་ཅི་ལོན་ལོན་དེ་ལོང་རྣམ་པ་གསོ་ལོན་ལོན་ར་རྒྱལ་གི་ཡར་ར་བཀྲ་
 ཤིས་རྒྱན་པོ་འོར་ལེབས་གཟིགས་གནང་གི་པེད། ད་ལོན་ལོན་ར་འཆོམ་པོ་བཤད་མོ་ར་ལེ་ལོན་དཀར་ཅན་པོ་ལྷོ་ར་ལྷོན་རྒྱུ་(
 成都) ལེབས་... [58 (44:55)] དང་ར་ཟེད། ར་ཉེན་དཔའ་(电话) ལོང་ཐལ། ད་དེ་རིང་ཁ་སང་ལེ་ཅི་ལོན་ལོན་ལོན་(飞机
 票火车票) ལོ་ལྷོ་ལོང་ན་དེ་རིང་ད་ལན་ཀྱ་(兰州) ཐོན་རྒྱ་ལོན། ལོ་གསར་ནོ་འཕྲོ་གི་ཆོ་བ་བཞི་ལྷ་ལྷ་རྒྱལ་གཟིག་ག་ལྷོར་
 ར་ཡར་ར་ལེབས་རྒྱུ་ལྷོ་ལྷགས་དཔོངས་དེ་ལོན། དཔོན་པ་དེ་ལོན། ར་སྤྱ་བ་གསྤྱལ་གྱི་སྤོ་མ་འདྲ་འདྲོ་བྱམ་ནས། ལྷ་ཆོད་ར་ལྷགས་

104. Tib. *be sangs*, an old loanword from the Chinese *baixing*, an Amdo idiom for the masses, ordinary people. It predates the CCP revolution.





ཚོགས་མ་གནང་ལྷན་ཉིད། དེ་གི་འདི་འདི་བཞོན་སྒྲིག་གཞི་ཅི་མོ་བྱས་ཡོད་གི་དེར་ལྷ་གི་ཡོང་ཚོ་དེ་ཡིན། དེ་ཡིན་ན་དེ་རང་རང་གི་
 ཅི་ཡིན་ན་རང་གི་དོས་ཐང་གི་སོང་ན་ཀུན་མཁྱེན་སྲ་མ་དེ་ཐངས་ཡར་ལེབས་ནས་བྱ་བ་གཞོ་བམས་ཅད་པོ་ལྷགས་དོན་
 གཞོ་བམས་ཅད་པོ་འགྲུབ་ཚོ་ཡིན་། [59 (45:35)] ལྷིར་དུ་སངས་རྒྱུ་ལྱི་བཟུང་པ་ཆགས་སྒོ་འདི་མོ་ཆེ་གཟིག་ཡོང་ཐལ་ར་
 དེ་ཡོང་ན་ར་ཅི་ཡིན་ན་ར་ལྷན་དབྱེད་གཞོ་ཡིན་ན་ར་ལྷན་དབྱེད་ལྷིར་ར་ལྷན་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་
 མ་རྒྱུ་གསུམ་ར་འདི་གཞོ་བམས་ཅད་པོ་བཀའ་སྲོལ་ལྷགས་བསྐྱེད་བྱས་གཅིག་ཐོག་ལ་བཞག་ནོའི་ཉི་མ་གཟིག་ག་ལྷན་དབྱེད་
 གིས་ར་མཚོག་མཚན་བཞོན་ནས། པན་ཆེན་རིན་པོ་ཆེ་གི་སྐུ་ལ་སྐུ་ལས་ལེན་རྒྱ་ཡིན་ཟེར་དེ་ལས་གཟིག་གི་ནས་ཐག་དུ་བཅད་
 ཡོད། དེ་སོང་རིག་ལ་དེ་ཐངས་རྒྱ་གཞོ་ཡིན་ན་ར་དཔེ་མེད་པའི་ཆེ་བརྗོད་ར་བསྐྱེད་བརྗོད་དེ་འདི་མོ་གཟིག་ག་མི་རིགས་
 གངས་ཉུང་གི་འདོད་འདྲེན་། [60 (46:08)] གཟིག་དེ་འདི་མོ་གཟིག་ག་འདི་མོ་དེ་ལྷ་བྱས་མ་ལྷོད། ལོ་རྒྱུས་སྤྱོད་ན་མེད་ཚོ་
 ཟེར། འདི་མོ་འདི་ཡར་འཛོག་བྱས་ཡོད་གི་དེ་དེ་ཡིན་ན་སོང་རིགས་ལ་འདི་མོ་བྱས་ཚོ་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་ལྷིར་
 གཟིག་གི་སྐུ་གི་འདི་མིན་གི་ན་ཉིང་དོ་ཆོགས་ལ་ལྷ་ས་གཞོ་ནས་སྐུ་བ་གཞོ་དུ་ལེ་སེམས་ནས་ཆགས་སྒོ་འདྲ་འདྲ་མང་དེ་ལྷན་
 གི་བསྐྱེད་ཚོ་གི་སྤོམ་(四四) ལྷོགས་གན་ལྷོགས་ཆོ་གི་རྒྱ་རིགས་གིས་སྐུ་བ་གཟིག་རིག་ན་ཅིག་ཆོག་པ་འདྲ་འདྲ་ཟེ་གི་འདྲ་
 འདྲ། དེ་ཅིག་འདི་ཆོ་གཏོར་བསྐྱེད་གཟིག་བྱེད་རྒྱ་མིན་གི་མེད། ཟེར་མོ་ཞེ་འདྲ་འདྲ། དེ་ཅིག་འདི་ཆོ་མཐོ་མ་མཚན་དུས་ཐང་
 ཆོད་བཤད་རྒྱ་ཉག་ཉག་ཡིན་ཟེར་གི་ཁ་འདྲ་འདྲ། ལྷ་བ་གཞོ་ཅིག་རིག་ས་ཉུག་གི་མེད་ལྷི་འདྲ་འདྲ་གཟིགས་གི་ལོག་གོ་ནས།
 དེ་ལྷ་ས་གཞོ་ར་ལེ་ཉིན་། [61 (46:47)] ཡར་ར་དེད་ཆོ་སོང་དུས་ཐང་ཆོད། ལྷ་བ་གཞོ་ཡིན་ཟེར་ན་གནས་ཆོད་ར་ར་མི་
 ལྷེར་ནས། ཉིན་འདུས་གཞོ་ཡིན་ན་སྐུ་བ་གཟིག་ཡིན་ཟེར་ན་ལྷག་པར་དུ་གནས་ཆོད་ལྷེར་ཚོ་འདི་མོ་གཟིག་ཡིན། དེར་སངས་སྐུ་
 བ་གཟིག་ཡིན་ཟེར་ན། གནས་ཆོད་གཏོར་འོགས་མི་ཆོད་ཚོ་ཆོད་འདི་མོ་གཟིག་གི་ལོག་ནས་བསྐྱེད་ཡོད་གི་དེ་གི་ལྷ་བས་གི་ད་
 ཡར་ར་ར་སྐུ་མ་སྐུ་བའི་སྤྱོད་ལ་ལྷ་རྒྱུ་ལ་གཟིག་གི་ལེ་ཡོད་ལྷི་ལྷི་དེད། ཡིན་ན་ར་དེ་རབ་གཞོ་སོང་རིག་ལ་ཡར་ར་འདི་མོ་ཆེ་བརྗོད།
 བསྐྱེད་བརྗོད་བྱོས། ཡར་འཛོག་འདི་མོ་བྱས་ཡོད་ཚོ་ལྷིར་ན་སངས་རྒྱུ་ལྱི་བཟུང་པར་དགོ་མཚན་གཟིག་ལྷི་དེ། དཔེ་གཟིག་
 ལྷི་དེ། ལྷ་མ་སྐུ་བ་ཆོ་ཡིན་ན་ར་གཟིག་གི་ལེ་སེམས་ཡོད་ཚོ་འདི་མོ་ལྷི་དེ། དེ་ཡིན་ན་། [62 (47:18)] ཐམས་ཅད་པོ་དེ་པན་
 ཆེན་རིན་པོ་ཆེ་སོང་རིག་གི་གསུང་ཚོ་ལྷེར་གི་ཐམས་ཅད་གི་ཐུགས་བདེ་མོ་བྱོས། སངས་རྒྱུ་ལྱི་བཟུང་པ་འདི་བྱོས། འཇིག་ལྷི་མ་
 ལྷི་དེ། སངས་རྒྱུ་ལྱི་བཟུང་པ་ན་ཉིང་གཞེས་ཉིང་གི་ལང་མོ་བྱས་ཉམ་ཆགས་ཆེན་པོ་བྱུང་རྒྱུ་མ་ལྷི་དེ། དེ་ལྷི་གིས་ཐུགས་བདེ་
 མོ་བྱོས། ལོ་སར་གཞོ་སེམས་ལྱི་ནང་གི་སྤྱོད་པོ་བྱོས་ར་ཆོག་གི་དེ་སྤྱིན་ཆད་གི་ཐམས་ཅད་པོ་སྐུ་མའི་བཀའ་བཞེན་མཚོད་པ་ལེ་
 ཞེ་ཡོང་གི་ཐུགས་ལ་བྱུངས་ང། ལྷོན་ལམ་གི་སྐབས་གཞོ་ཡིན་ན་ཐུགས་ལྷོན་རྒྱ་གང་ཆེ་གཟིག་གནང། སངས་རྒྱུ་ལྱི་བཟུང་པ་
 འདིར་ལྷིར་ར་ལས་མཐོན་དང་དབྱེད་གཉེན་པན་ཆེན་རིན་པོ་ཆེ་ཡིན་ན། མཚོག་སྐུ་ལ་གཟིག་ལྷིར་དུ་བྱོན་རྒྱའི་ཐུགས་སྤོན་ལེ་
 ཐམས་ཅད་གི་གནང་རྒྱུ་བཀའ་དྲིན་ཆེ་ཟེར་རྒྱུ་དེ་ཡིན་། [63 (47:57)] ང་དེ་ཐངས་མཁྱེན་མཁྱེན་གསུམ་ཡར་ལ་ཡོང་སྤྱོད་
 པོ་སྐུ་ཆོད་ལ་རྒྱ་མཚན་གནས་ཚུལ་འདི་ཅིག་ལྷ་གི་ཡོང་ཚོ་འདི་ཡིན། ལུས་ཆོར་ལྷི་ར་དེ་ཡང་ནངས་ཁ་སྤྱོད་ར་ལྷན་འདྲོ། འདི་གི་
 བསྐྱེད་ན་ལྷི་དེ། ལོ་སར་བྱས་ན་ང་ར་འདི་འདྲ་གཟིག་ཅང་ཨ་ཐུར་བྱེད་གི་བསམ་པ་འདྲ་འདྲ་ཅང་མེད་གི་སེམས་གི་གཏིང་
 བ། དྲང་མོར་བཤད་ལས་སོང་ན། འཇིག་རྟེན་གི་མི་དོས་ཐང་གི་སོང་ན། པན་ཆེན་ཐམས་ཅད་མཁྱེན་པ་སོང་རིག་སྐུ་ན་གཞོན་
 དུས་ཐང་ཆོད་དབྱེད་ལོ་བཅུ་གཉིས་ལྱི་སྤྱོད་གི་ནས་ལྷི་དེ་དཔོན་གཡོག་གཉིས་ག་ལོ་ལེས། དེ་ལྷི་གིས་ཐུགས་བདེ་
 འོགས་བྱས་སྤྱོད་པོ་བྱོས་དེ་བྱས་སོང་རིག་གི་ཡིན་དུང་ས་ནས་ར་ནང་མི་ལ་ཐུར་གི་ཆེ་ས་པོ་རྒྱུགས་ཀ་འདི་མོ་གཟིག་ལྷི་དེ། ད་
 ཆུན་ཆད་གི་སངས་རྒྱུ་ལྱི་བཟུང་པ་། [64 (48:36)] བོད་ཁ་བ་ཅན་ལྱི་སྤྱོད་པོ་བསམས་མས་སོང་ན་ར། དེ་རིང་སོང་རིག་
 འདི་བྱོས་ལག་གི་ལོར་སོང་ན། ང་ར་སེམས་ཨ་ཐུར་གི་སྤྱོད་དང་རྒྱ་མེད་གི་ལོ་སར་གཞོ་བྱས་ན་ར་ལོན་ར་འདོད་རྒྱ་ཅང་མེད་གི་
 དེ་ལོ་སར་མི་བྱེད་ཟེར་ན། འདི་གི་སྤོད་ལ་ལོག་ན་དེ་ལོ་སར་མ་བྱེད་ལ་ར་རང་དབང་མེད་ལྷི་འདྲ་འདྲ་སེམས་ཅན་ལྱི་འཕྲོ་སྤོམ་
 གི་ཅིག་མཚན་གི་ཡོང་དཔོས་ཟེར་ཁ་འདྲ་འདྲ། དེ་ཅིག་ཡོང་དུས་ཐང་ཆོད་ཅིག་ཀ་ར་ར་འདི་གཞོ་བྱེད་ནས་ཡོང་ཁ་འདྲ་འདྲ་
 དེ་ཅིག་ལོ་སར་མ་བྱས་ན་ར་བྱས་བཏང་ནི་གཟིག་གི་ལོག་རྒྱ་ལྷི་དེ། དེ་དེ་ལྷས་གི་དེ་ཐངས་སྤྱོད་ར་ལྷན་འདྲོ་བསམ་རྒྱུ་ལོ་
 བསམ་པ་འཛོན་སྤོམ་དུ་ཡིན། དེ་ཡིན་ན་སང་ཉིན་སྤོད་ལྷིར་ར་ལྷན་འདྲོ། དེ་རིང་རང་གི་དོས་ཐང་། [65 (49:12)] གི་
 ཆོགས་བསགས་གཟིག་བྱས། ལོ་ཉིན་ན་ར་སོང་རིག་རབ་གནས་གནང་དུས་ར། པན་ཆེན་ཐམས་ཅད་མཁྱེན་པ་སྐུ་ས་ན་བསྐྱེད་



བ་གཞི་ལྟན་ནས་ཁོང་ཚོར་དང་ལྟན་ན་བདག་འཇུག་གཞི་རྒྱུ་སྤྲོད་པ་བཟུང་ལ་བདག་འཇུག་ཁ་ཚོར་ཕོ་
 ང་ར་ཁོང་ཚོར་ར་ལྟན་དུ་ལེན་རྒྱུའི་བསྐྱེད་པ་ལྟན་ཐལ། དེ་ཡིན་ན་ར་དེ་རིང་ར་འདི་ལྟར་གི་ཅིག་རང་གི་དོས་ཐད་གི་གདུང་
 འདུན་གཟིག་བྱོས་ནི་ཚུགས་ཀ་པོ། བདག་འཇུག་གཟིག་བཏོན་ནས་ད་བདག་འཇུག་བཏོན་ཚོར། ལྷ་ཚོར་རིན་པོ་ཆེ་ཞལ་བར་
 བྱོས་ཚོར་སོང་ན་ང་ད་ཐེངས་ཡོང་དོན་གི་དོན་སྟོན་འགྲུབ་སོང་ནས། ཐམས་ཅད་གི་ཐུགས་ལ་འདི་བརྒྱུང་། ད་གཙོ་ཆེན་གཙོ་མོ་
 .. [66 (49:53)] ལྷིར་སངས་རྒྱས་ཀྱི་བསྟན་པ་སྟོན་ལེན་ཅན་གྱི་བདེ་སྲིད་དེ་ཐམས་ཅད་གཙོ་མོ། སངས་རྒྱས་ཀྱི་བསྟན་པ་
 རག་ལས་ནི་རེད། ཐན་བདེ་འབྱུང་གནས་རེད། སངས་རྒྱས་ཀྱི་བསྟན་པ་རེད། སངས་རྒྱས་ཀྱི་བསྟན་པ་དར་རྒྱུ། དགེ་འདུན་པའི་
 རྗེ་ལ་རག་ལས་ནི་རེད། དེ་བྱིད་རྣམ་པ་ཚོ་ཐམས་ཅད་ཐུགས་མཐུན་བྱིན་གཙོ་མོ་གཙོ་མོ་གི་སྟོན་ལེན་བསྐྱེད་པ་གསུམ་གྱི་ཉམས་ལེན་
 ལྷུང་སྟོན་གསུམ་གྱི་འཆད་ཉན། བྱ་བ་གང་ཐད་ནས་ཐུགས་སྟོན་རྒྱ་གང་ཆེ་གཟིག་གནང་རྒྱུ་མཐུན་གི་གསུང་མཐུན་ལྷ་རྒྱ་
 དེ་མ་གཏོགས་གི་ད་ང་དེ་རིང་མང་ང་ལྷ་རྒྱ་མེད། ད་ཉ་ནི་གི་ཐུགས་ལ་དེ་བརྒྱུང། ཐུགས་འཚུབ་ར་དེ་གནང་ངེས་དགེ་བ་ར་
 ཅང་མེད་གི་ཐུགས་འཚུབ་གནང་ངེས་ག་རང་རང་གི་ཞལ་འདོན་ཡག་པོ་གསུང་ངེས། རྗེན་ལམ་ཡག་ག་རེ་རྒྱུ་ལྟོ་ན་དེ་ཆ་
 གང་ཐད་ལ་སྲ་གི་ཟེར་རྒྱ་རྣམ་པ་ཚོས་ཐུགས་ལ་འདི་བརྒྱུང། ད་དེ་མ་གཏོགས་ལྷ་རྒྱ་མེད།

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