

[illegible]

- This project studies the state promotion of a network of Buddhist monastic institutions and the concurrent production of knowledge about that network.
- It sheds light on the circumstances of Tibetan monasticism in the seventeenth century while interrogating the ways that the central Tibetan state rationalized the administration of its ecclesial domain and represented itself as the central agent and arch producer of a new Buddhist social order.
- The project has two components:
 1. Digitalization, organization, and analysis of 17th-century data on monasteries under state jurisdiction, including site-specific geographical, prosopographical and liturgical information
 2. Historical/theoretical assessment of this knowledge in its context of production and its relationship to core values and objectives of Buddhist rule

The *Yellow Vaidurya* as a whole, in its documentary and discursive aspects together, is best understood as a political-theological statement about state mastery of the production of knowledge. The text is making a statement not just about the legitimacy and propriety of a vast state-administered network of monasteries, but also about the singular capacity of its rulers to oversee this network, demonstrated both by the generation and organization of data and by their mastery of Buddhist knowledges and their forms of literary representation.

Monasteries founded during reign of Dalai Lama V

1645 Shangs Dga' ldan chos 'khor in G.yas ru
1648 Dga' ldan chos 'khor yang rtse in Chu shur
1648 Dga' ldan gsung rab gling in G.yo ru
1649 Dga' ldan 'og min gling in Ru lag
1649 Dga' ldan don gnyis gling in Lho brag
1678 Dga' ldan bshad sgrub gling in vicinity of Gong dkar
1651 Dga' ldan thos bsam dar rgas gling in Yar klung in G.yo ru
1669 Dga' ldan chos 'khor gling in Gtsang
1647 Gda' ldan gsang sngags yang rtse in Skyid shod
1651 Dga' ldan 'phel rgyas gling in Mnga' ris
1651 Gsang sngags byang chub gling in Chu shur
1679 Bdud dpung zil gnön gling in Phung bo ri bo che
1682 Dga' ldan bdud 'joms gling in Lho brag mkhar chu
1645 Dga' ldan rab rgyas gling
1647 Dga' ldan byams pa gling
1658 Dga' ldan rab brtan in Dags po
1669 Shel dkar chos sde in La stod
1658 Dga' ldan phun tshogs gling
1646 Dga' ldan dar rgyas gling
1651 Dga' ldan chos 'khor in 'Phan yul
1650 Thar pa gling
1666 Dga' ldan gling in Chos 'khor rgyal
1675 Dga' ldan 'phel rgyas gling on nepal border in Gnya' nang
1651 Rgya mtsho gling in Khams stod rngod
1659 Dga' ldan phan bde gling in Smad mdo khams
1668 Dga' ldan 'phel rgyas gling in Bar khams
1668 Dga' ldan chos 'khor
1668 Dga' ldan rab brtan in Ri shod
1677 Dga' ldan 'gro phan gling on Mdo khams-China border
1677 Dga' ldan chos gling in Mi nyag
1651 Dga' ldan lha rtse on Dags po and Kong po border
1666 Jo rdzong sgar grwa tshang in Khams
1645 Nor bu chos 'phel
1657 Bkra shis chos 'phel in Gting skyes; Tshe chu sgrub sde in
Chu bo ri; Gong ra Nges gsang gling in Rin spungs; Gsang
sngags chos 'khor in Yar 'brog; Smin grol gling in Grwa phyi.
1641 Dga' ldan gsang sngags bde chen in Lho brag
1681 Dga' ldan 'gro phan gling in La phyi
1680 Dga' ldan chos gling in Rtse sgang
1680 Dga' ldan lha dbang gling
1685 Gsang ra sman skong in Yar 'brog
1682 Dge bcu dga' ldan bkra shis gling in Lho brag
1681 Dga' ldan 'gro don gling in Mtsho sna

- Tibet in the seventeenth century came under the authority of a new state regime whose rise to power also catalyzed broader processes of social and cultural change.
- Above all, it is imperative to understand the complex inter-relationship of politics and religion that characterized this era of Tibetan political rule. Not only did the new ruling authority remake the landscape of Buddhism in Tibet; inversely, Buddhist ideas, texts, symbols, and objects also shaped the state's efforts to define its power and articulate its objectives.
- This project centers on the multidisciplinary study of the *Bai dū rya ser po* or *Yellow Vaidurya*, written in 1698 by the ruler of Tibet, Desi Sangyé Gyatso (1653–1705; r. 1679–1703).
- This 419-folio blockprinted Tibetan text, the first of its kind in Tibet, is a hybrid work:
 - An institutional history of the Geluk tradition, the established state religion;
 - A documentary registry of over 750 monasteries;
 - A theological/historical account of the state's first two rulers and their productive efforts

1. Introduction. 14 stanzas of verse.
2. Biography of Tsongkhapa (divine origins, life, works, disciples)
3. Histories of the three monastic seats
 - 3a Ganden monastery and biographies of 47 abbots
 - 3a.1 biographies of leaders of Ganden Tse and Shar
 - 3a.2 biographies of leaders of Ganden's tantric colleges
 - 3b Drepung monastery and biographies of 16 abbots
 - 3b.1 leaders of colleges
 - 3c Sera monastery and biographies of 19 abbots
 - 3c.1 four colleges
- 4. Registry of ~757 monasteries by region (includes short histories of the spread of the Geluk teachings to each region)**
5. Portrait of the fifth Dalai Lama
 - 5.1 On the nature of the Dalai Lama's divinity
 - 5.2 Prophecies of the Dalai Lama
 - 5.3 Life of the fifth Dalai Lama (per 12 deeds of a Buddha)
6. Activities of Desi's reign
 - 6.1 Response to Dalai Lama's death
 - 6.2 Establishment of new religious sites
 - 6.3 Promotion of religious productions (rituals, statues, texts, etc.)
7. Birth, upbringing, and enthronement of sixth Dalai Lama
8. Conclusion
 - 8.1 Prayer
 - 8.2 86 stanzas of verse
 - 8.3 Author's colophon

4.1 Lhasa area (~20 sites)
4.2 Tolung area (*stod lung*) (16 sites)
4.3 Kyime and Kyito (*skyid smad/stod*) (2 sites)
4.4 Gyama (*rgya ma*) (24 sites)
4.5 Phenyl (*'phan yul*) (7 sites)
Total: 267

East/northeastern regions

4.6 Monasteries in Dbu stod formerly under Dri
(24 sites)
4.7 Olga region (*'ol dga'*) (16 sites)
Total: 40

South/southeast regions

4.8 Dakpo region (*dwags phyogs*) (10 sites)
4.9 E region (*e phyogs*) (14 sites)
4.10 Nyal region (*gnyal phyogs*) (10 sites)
4.11 Lhodrak region (*lho brag*) (10 sites)
Total: 44

- Empirical:
 - What do these data suggest about the state administration of monasteries and monastic networks in the early modern era?
 - How did political processes of centralization and rationalization pertain to concurrent monastic expansion?
 - Can state-bureaucratic and ecclesial developments be distinguished, or are they better conceived as parts of the same process?
 - Insofar as the *Yellow Vaidurya* is a unique composition, to what extent did it draw on native or foreign models of knowledge-production (as well as genre, contents, style, etc.) and to what extent did it innovate?
- Interpretative:
 - What does this process suggest about conceptions of religion and politics by the ruling elite, and how are those conceptions best situated against the cosmological and theological backdrop of Buddhist Tibet?
 - Why do we see these forms of knowledge emerging at this particular moment in history, and how does the rise of this political regime relate to broader cultural and intellectual transformations in early modern Tibet?



<region> Stod lung 127a

1. <monastery> Skor mo lung 127a.4 [chos sde]
 - 1.1 <college> Khyams pa 127b.4
 - 1.2 <college> Phug khang pa 128a.1
 - 1.3 <college> Mtshan nyid pa 128a.5
2. <monastery> Dga' ba gdong 128b.5
3. <monastery> Stod lung Chu bzang 129a.1
4. <monastery> Stod lung Lam pa 129a.4
5. <monastery> Rta'u ri 129b.3
6. <monastery> Stod lung Sdings ka 129b.4
7. <monastery> Stod lung Ra tshag 130a.1
8. <monastery> Mtsho smad 130a.5
9. <monastery> Shun mar Khu sbus kyu 130b.2
10. <monastery> Tsher gseb dgon 130b.5
11. <monastery> Stod lung Spar phu dgon 131a.2
12. <monastery> Rmang Bkra shis chos sdings 131a.5
13. <monastery> Nyang bran Chu bzang dgon 131b.1
14. <monastery> Thang phu dgon 131b.4

<pb> n"127a"/> /byung/ las byang nyi ma'i snying po la brten thugs
 rje chen po'i cho ga dang/ chos spyod ngags rim gsang sngags mkhar
 dang mtshungs/ ang gnyis btsun ma nyi shu rtsa grangs skor/ skam
 dgon ni/ rje bla ma'i yang srid gong ma 'gro mgon g.yu brag pa chen
 pos 'debs pa gnang zhing/ dngos slob snyi ma 'od gdan sa pa bsko bar
 mdzad/ yang dgon spyan snga ngag dbang bsod nams rgyal mtshan
 nas bzung tshal dang nyis skyong stabs bla rabs der gsal ltar dang/
 kun rig sogs chos spyod rags pa yang dgon dang 'dra ba/ ang gnyis
 gra btsun bcu bdun skor/ kri'i bya dkar 'bur mgo ni/ rje bla ma'i nam
 sprul 'gro ba'i mgon po zhang rin po ches btat/ tshal dbus gling dang
 ma bu yin gshis bla rabs gong smos dang/ chos spyod rags pa yang de
 dang mtshungs/ ang gnyis gra btsun bcu bdun skor/ 'jam mgon chos
 kyi rgyal po'i ring lugs stod lung du dar tshul ni/ skyor mo lung du
 'dul ba 'dzin pa rgya mtsho'i khrod na nyi ma ltar grags pa/ dge ba'i
 bshes gnyen thag ma pa'i bu chen sbal ti dgra bcom pa'i bshad rgyud
 'dzin pa'i gdan sa ba bka' bzhi blo bsal ba la 'jam mgon bla mas 'dul
 ba'i bshad srol legs par gsan cing gnas der yun ring du bzhugs/ de'i
 dpon po mkhan chen chos rgyal ba 'jam mgon bla ma'i dngos slob tu
 gyur pas chos sde dge lugs par 'gyur ba yin la/ chos sde 'di ni dang po
 dgra bcom pa sbal tis btat/ mtshan dngos dbang phyug tshul khrims
 so/ de dang nye ba'i char slob dpon rin po che'i sgrub chu stod lung
 gzhong pa lha chu yod/ chos sde'i mkhan por bka' gdams

