

Deconstruction of Text Structure and Character Images in “The Autobiography of Dalai Lama V”*

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Abstract—The Autobiography of Dalai Lama V is an autobiographical historical work written by Dalai Lama V, Ngag-dbang-blo-bzang-rgya-mtsho, and a Gelug leader in the 17th century, according to his own life experience. Its content not only relates to the political, religious, economic and cultural aspects of Tibetan society at that time, but also reflects contacts and exchanges among Tibetan religious forces represented by the Gelug Sect and Mongolian tribes and the royal court of Qing Dynasty. It is a work of great historic value. Through in-depth textual interpretation and structure combing of The Autobiography of Dalai Lama V, this thesis tries to deconstruct and reorganize the characters of the biographer through specific historical events in order to completely restore and reproduce the process of Dalai Lama V becoming the leader of Tibetan religion, thus reflecting the historic and documentary value of the work.

Keywords—The Autobiography of Dalai Lama V; structure; deconstruction

I. INTRODUCTION

Dalai Lama V, ngag-dbang-blo-bzang-rgya-mtsho (1617~1682), was an outstanding leader in the history of Tibetan politics and religion and is honored as "the Great Fifth". The period of his growth and life was in a period of radical change in the national situation: the post-Jin regime established by Nurhachi constantly launched an offensive against the Ming Dynasty, and finally established the rule of the Qing Dynasty and entered the stage of consolidation of the regime. The leader of Qinghai region on the edge of the Qinghai-Tibet Plateau constantly changed because of fighting among Mongolian Chahar, Tumut and Orait. After several changes of ownership, they ended their disputes with the victory of Oirat, and the political and religious situation in Tibet was also turbulent and ups and downs. Under the oppression of Tsangpa Khan and Kagyu, the Gelug Sect affiliated to Dalai Lama V continued to struggle hard and exploit sectarian forces, and finally established its rule with the support of Mongolian Oirat Tribe and Heshuote Tribe. Dalai Lama V was one of the important founders of the regime, Gantan Podrang. As the witness and participant of these important historical events, Dalai Lama V tried to record many details of these important historical events in his autobiography in detail and objectively which became an important historical work on Tibetan politics, religion and

history in the 17th century.

II. A BRIEF OF “THE AUTOBIOGRAPHY OF DALAI LAMA V”

"The Autobiography of Dalai Lama V", fully named as Za-hor-gyi-ban-de-ngag-dbang-blo-bzang-rgya-mtsho'i-di-snag-khrul-pa'irol-rtsad-rtogs-brjod-kyi-tsl-du-bkod-pa-du-ku-la'i-gos-bzang¹, is also known as "The Autobiography of Dalai Lama V-Yunshang". Among them, Mr. Ma Lin interpreted the subtitle "Yunshang" as "to show the true situation of his life"². But the Indian scholar Zakhluḍin Ahmed believed that the name "beautiful silk clothes" was "to show that the body of Dalai Lama V from Sahore would not last forever", and "it didn't mean the death of his body"³. The autobiography has four volumes in woodcut edition, among which Dalai Lama V wrote three volumes in person, and the other one was the continuation, written by Dixi Sangjie Jiacao who imitated the tone of Dalai Lama V. At present, the Tibetan-Chinese texts handed down are mainly the collation and translation of the first three volumes. The Tibetan version of the Autobiography of Dalai Lama V was published as early as 1989 in relief printing by the Tibetan People's Publishing House in three volumes, followed by a second edition in 2013. Its Chinese version was translated by Chen Qingying, Ma Lianlong and Ma Lin. It was published in 1996 by China Tibetology Publishing House. It has three volumes and was reprinted in 2006 (I & II). The autobiography is extensive, informative and concise. It begins with the writing origin. It describes the ancestral lineage and childhood of the biographer, being enthroned at Zhepeng Temple, the experience of learning Buddhism and promoting Buddhism, and the important political and intra-religious events that the biographer experienced at that time, including the meeting with Emperor Kangxi in Beijing.

¹ [India] Zakhluḍin Ahmed, translated by Bai Lina, and proofread by Zhang Yun. History of Sino-Tibetan Relations in the 17th Century - Catalogues, Preface and Documents. Published in Research on Frontier Ethnic Groups in China (Vol. 4), edited by Dali Zabab. Beijing: Central University for Nationalities Press, 2011, P 299~333.

² Ma Lin, Biography of Dalai Lama V, Xining: Qinghai People's Publishing House, 2006, P 211.

³ [India] Zakhluḍin Ahmed, translated by Bai Lina, and proofread by Zhang Yun. History of Sino-Tibetan Relations in the 17th Century - Catalogues, Preface and Documents. Published in Research on Frontier Ethnic Groups in China (Vol. 4), edited by Dali Zabab. Beijing: Central University for Nationalities Press, 2011, P 299~333.

*Research and Innovation Project for Graduate Students of Northwest University for Nationalities in 2016 (No. Yxm 2016010).

As for the writing time of *The Autobiography of Dalai Lama V*, the beginning records the starting times in 1644, 1649 and 1666 respectively. From 1644 to 1667, the great monks, represented by saint master Jiayangguan Quequnpei, Nainiang Xiazhong Gonggedeleren Qinjianzan Busangbu, and even the Naiqiong Dharma Protector invited Dalai Lama V to write a biography for them successively. After the stabilization of the political and religious power of the Gelug Sect in 1666, Dalai Lama V began to write his autobiography on and off. In fact, it was not until 1680 that Diba Sangjie Jiacao asked him to "propagandize Buddhism regardless of religious denominations and teach all lama the words and deeds of the three wise men, make achievements for the whole Buddhism and the well-being of all living beings, so that the deeds of the people who admire it can be recorded satisfactorily"⁴ in this autobiography. Only then did the work really begin: the title of the book was "adopted" by Dalai Lama V, and the work of the transcript was completed by four people, such as Guru Duoje. Bazhong Alenba read the manuscript to Dalai Lama V for listening, and "summarized and pointed out the central content". "For the suspicious points and the remaining deficiencies, Danan and Grungyangba proofread the manuscript to Dalai Lama V and started asking for the book"⁵.

As for the material basis of *The Autobiography of Dalai Lama V*, the biographer clearly pointed out that "the events before the age of 15 are based on his own memory" and the fragments recorded by Zazandiba and others, "the parts which are not clear and need to be supplemented" were collated and recorded after checking the chronology of major events compiled by Daba translator and others. In addition, "important deeds in lecturing, listening and writing"⁶ are edited by year. In the follow-up content, the biographer also honestly explained that he "only listened to other people's legends before the age of four, he has already forgotten"⁷. Therefore, from the point of view of the writing time, material basis and completion method mentioned in the beginning of the autobiography, this work has very objective authenticity, and has a large number of detailed events in the process of systematically combing and writing, which can be said to have laid the historical value of the biography from the beginning.

III. STRUCTURAL ANALYSIS OF "THE AUTOBIOGRAPHY OF DALAI LAMA V"

The *Autobiography of Dalai Lama V* has 70 titles besides the origins of eulogizing, introduction and writing origin to

⁴ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 384.

⁵ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 384.

⁶ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 17.

⁷ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 42.

summarize various events in stages. However, the chronological division between chapters is still slightly disordered, and some of the titles are not representative enough. Although the textual structure of the autobiography is arranged in the order of time and events, its discourse style is obscure and arbitrary due to the influence of subjective factors and external environment. The metaphor of the biographer himself or his deep view of events and religious feelings can only be seen through deep excavation and putting into the exact historical background, which brings some difficulties to the sequential interpretation of text content. Therefore, based on the content of *The Autobiography of Dalai Lama V* and related historical events, this thesis attempts to divide the life of the biographer into six stages: being in power and learning Buddhism, first participating in political affairs, to be a political and religious leader, the peak of his power, making his effort to make Tibet prosperous, retiring backstage and passing away, and taking major events experienced by the 5th Dalai Lama as boundaries.

According to the life and experience of Dalai Lama V in the biography, it is divided into the following stages (see "Table I") for follow-up analysis:

The period from 1617 to 1631 was for biographer to identify his identity and learn Buddhist Dharma. During this period, he came to power, tonsured and received the Sramanera Precept. But for Dalai Lama V with high status, he mainly practiced Buddhist Dharma and adapted his status. It was not until 1631 that the biographer officially established his authoritative status⁸ in the Gelug Sect, following the example of Gandan Chiba who presided over the Great Prayer Meeting after the New Year. For all the Gelug monks who have the power to govern, the focus of them in this period was also to cultivate Dalai Lama V and help him master the basic Tibetan Buddhist scriptures. Therefore, they were restless and worried about the ability of Dalai Lama V during his presiding over the prayer meeting⁹.

⁸ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 76.

⁹ The *Autobiography of Dalai Lama V* (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 76.

TABLE I. STAGES THE LIFE AND EXPERIENCE OF DALAI LAMA V IN THE BIOGRAPHY

Stage	Time (Ages)	Big Events
A. being in power and learning Buddhism	1617~1631 (1~15)	Born on September 23, 1617. In 1622, he was in power at Zhepeng Temple and tonsured. In 1625, he received the Shramanera Precept. In 1631, he presided over the Lhasa Prayer Meeting for the first time.
B. first participating in political affairs	1632~1638 (16~22)	In 1632, he took over the Dazhao Temple. In 1634, he turned to Gushi Khan for help because the son of Quetu Khan led his troops to Tibet. In 1636, he reached an armistice agreement with the Mongolians and established relationship with Huang Taiji. In 1637, Gushi Khan arrived in Tibet and he gave him a title. In 1638, he received Gelung-pa Precept.
C. to be a political and religious leader	1639~1652 (23~36)	In 1639, the Qing Dynasty sent envoys to Tibet. In 1640, Tibet sent envoys to contact the Qing government; Gushi Khan attacked Baili Chieftain and sent a secret letter asking the Gelug Sect to cooperate in attacking Tsangpa Khan. In 1642, assembled at Sangzhuzi Castle; quieted down the riot Kongpo; Tsangpa Khan died. In 1643, he completed Records of Tibetan Kings and Ministers. In 1645, he decided to build the Potala Palace. In 1648, Emperor Shunzhi invited him to Beijing. In 1651, Buddha Jia Cao, the leader of the Karma Kagyu, asked to see. In 1652, he established the functional system and visited Emperor Shunzhi.
D. the peak of his power	1653~1668 (37~52)	In 1653, he returned to Tibet and received the gold document and seal bestowed by Emperor Shunzhi. In 1654, he made an inspection tour in Post-Tibet with Gushi Khan. At the end of the same year, Gushi Khan died. In 1656, he mediated the disputes between the left and right wings of Mongolia, met with the envoys of the King of Indian Bangladesh, and built the Batang Temple. Mongolian-Tibetan coalition forces invaded in Bhutan. In 1658, Dayan Khan succeeded and Dibasonan Redan died. In 1660, Zhongmaiba Chirikatso succeeded sde-pa. In 1661, he rewarded some temples, monks and nobles with land and subordinates; the Gurkas invaded and he sent troops to defend them. In 1662, Panchen IV passed away; the ambassadors of Emperor Kangxi arrived; he sent out troops to conquer Kongpo. In 1663, he made an investigation and statistics of temples in Tibetan. In 1667, Panchen V came to power. In 1668, Diba Chirikatso and Dayan Khan died one after another.
E. making his efforts to make Tibet prosperous	1669~1678 (53~62)	In 1669, he carried the religious rite of longevity prayer and uniformed clothing; Lausan Tuduo agreed to take the post of sde-pa. In 1670, he granted Panchen V with Sramanera Precept; he welcomed the Kagyu Red Hat Buddha back to Tibet. In 1671, Dalai Khan succeeded. In 1672, he regulated the official clothes and ornaments of monks and secular officials and the rankings. In 1673, he met with the Kaju Red Hat Living Buddha and the Black Hat Living Buddha. In 1674, the Qing court demanded to send troops to fight Wu Sangui and Wu Sangui wrote to ask for assistance; his position was firm. In 1675, Lausanne Kimba became sde-pa. In 1677, he received the Juzubiqiu Precept. In 1678, he ordered to restore the systems of religious precepts and practices that had been abolished during the war in temples.
F. retiring backstage and passing away	1679~1682 (63~66)	In 1679, he appointed Sangjie Jiatio as the new sde-pa. In 1680, he agreed to write an autobiography and sent envoys to congratulate Emperor Kangxi on his victory over Wu Sangui. In 1681, Gardan dedicated the occupied land of Baitou people (Muslim residential area). On February 25, 1682, he passed away and Diba Sangjie Jiacao concealed it.

From 1632 to 1638, Dalai Lama V gradually grew up from a teenager to a young man, while the Gelug was in a political struggle with the Karma Kagyu and its supporter, Tsangba Khan, and some local lords. Dalai Lama V was young, but he could not stand out. During this period, Dalai Lama V accumulated political experience by taking over Dazhao Temple, contacting with the Mongolians, mediating the Quetu Khan crisis and other big events, and began to have his own political vision and ideas about the political and religious situation in Tibet and the development of the Gelug Sect. It have laid a solid foundation for him to become

a political and religious leader of the entire Tibet and consolidating the status of Gelug Sect.

From 1639 to 1652, the starting to be a political and religious leader was that Gushi Khan wanted to attack Baili Chieftain and asked the Gelug Sect to cooperate with him in attacking Tsangpa Khan. Facing with two standpoints of advocating war and peace in the Gelug Sect, Dalai Lama V showed that although "war is inevitable", he should not act

blindly¹⁰. Although the incident ended with Sonan Redan's self-assertion of secret replying and leading to the war, it also showed that Dalai Lama V had already made a correct judgment and dealt with affairs in the spiral of power struggle within the Gelug Sect. After a variety of experiences, the joint regime of the Gelug Sect of Tibetan Buddhism represented by Dalai Lama V and the Mongolians headed by Gushi Khan and Heshuote Tribe ended the long-term division of Tibet. The visit to Beijing in 1652 to Emperor Shunzhi showed that the political and religious forces in Tibet had stabilized, and that Dalai Lama V himself had officially demonstrated his position.

From 1653 to 1668, Dalai Lama V accepted the seal, document and title given by Emperor Shunzhi after returning to Tibet. The relationship between the Qing Dynasty and Tibet was determined, and the identity of his religious leader was also determined. Thus, a new era of the local regime of the integration of religion and politics led by Dalai Lama V began. Later, Gushi Khan died, and the rule of Dalai Lama V has reached its peak. Externally, he not only mediated disputes between the left and right wings of Mongolian personally, met with envoys of Indian Bangladesh King, but also acts personally dealt with the relationship between Tibet and Bhutan. Internally, he controlled the personnel rights in Tibet's political and religious affairs. At the same time, he also investigated temples, rewarded some monks and nobles land and people in order to stabilize social development.

From 1669 to 1678, the Gelug Sect established absolute authority in Tibet. In order to consolidate its position, they quelled some residual forces against them one after another. During this period, it entered the stage of governing society and benefiting the people thoroughly. As the core figure of the leading group of the Gelug, Dalai Lama V worked hard to govern the Gelug Sect and make efforts to strive for the interests of the Tibetan people. Judging from the stipulation of people's clothes, the arrangement of orders of seats, the meeting with the Kagyu leaders and the proper handling of Wu Sangui's anti-Qing event, Dalai Lama V not only devoted himself to the development of the Gelug Sect, but also made great contributions to the stable development of the Tibetan region in that period.

From 1679 to 1682, the aged Dalai Lama V was unable to cope with the complicated political and religious affairs. Therefore, he persuaded Sangjie Jiacao, who had been carefully trained, to take up the post of sde-pa, and finally achieved his wish in 1679. Thereafter, the political and religious leader of a generation began to devote himself to writing books, doctrines and cultivation of body and mind until he retired and entered the dharmadhatu in 1682. Throughout the life of Dalai Lama V, it is indeed a glorious legend and full of achievements. However, such a great achievement is not achieved overnight, but through the hard study of classics in childhood, the influence of politics and religion, and the constant experience of political participation in the early teenagers, he conformed to the trend of the times

and eventually became the leader of politics and religion in Tibet. Then he relied on his outstanding political talent, step by step, and promoted the development of the Gelug Sect, made the Tibetan society in the 17th century survive the fierce struggle, achieve stability and development, and accomplished his historical mission.

IV. THE DECONSTRUCTION OF THE CHARACTER IMAGES OF DALAI LAMA V

Deconstruction means analytic reconstruction. Derrida, the representative of French deconstructionism in the 20th century, and other philosophers believed that, due to the openness and instability of the text, the original text structure should be decomposed constantly in the process of reading and writing, and a new structure should be formed according to the subject's situation. Therefore, "reading" is the process of searching for the meaning of the text. In reading, the subject constantly breaks down the original text and interprets the text in many ways and at many levels, so as to make the multiple meanings of the text stand out¹¹. In The Autobiography of Dalai Lama V, the biographer talked about his life course in a calm and sedate tone, with a reflecting and examining mood. Many important political and religious events seem to be indifferent in this seemingly trivial and insipid narrative. In fact, the detachment mentality and rational thinking reflected in biography have more or less influence on the development of many historical events he has experienced. It is said that "the times produce heroes, and the heroes decide the history of the times". Dalai Lama V did achieve the brilliance of Gelug Sect in the 17th century. On the contrary, it was also this turbulent situation that produced "the Great Fifth".

The deconstruction of the character images of the biographer in The Autobiography of Dalai Lama V, seeking his mental journey and reproducing the content of the text in a multiple forms of differences are of great benefit to the study of texts and historical events. At present, the study and application of the biography in academic circles mostly focus on the research on changes of Tibetan political and religious history, the relationship between Mongolia and Tibet, the relationship between Han and Tibet, etc. in order to restore the true face of history. There are a few studies on the biography from the perspective of textual criticism to illustrate its important position in traditional Tibetan historical documents. This thesis tries to select the existing historical events and return to the author's writing psychology and emotional attitude to the event in a specific context, so as to deconstruct and analyze character images of the biographer and explore the deep meaning of the text from a new perspective.

A. *Political Talent to Consider the Situation*

Around the 17th century in Tibet, the monks and secular lords in various places crowded out and disputed with each other. In the process of constant competition, the leaders of

¹⁰ The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 123.

¹¹ Cheng Zhimin and Jiang Yi: A New Dictionary of Contemporary Western Philosophy. Changchun: Jilin People's Publishing House, 2003, P 112.

various sects chose to introduce the rulers of Mongolian tribes stationed in Qinghai to support their forces, which made the situation in Tibet in turmoil and chaos. At that time, the Gelug Sect had just experienced the fights with other local lords such as Karma Kagyu and its supporter Tsangpa Khan and so on, and its forces were gradually recovering. In order to further achieve development, it began to keep close contact with the leaders of Mongolia's Tumut and Oirat tribes. Admittedly, this laid a solid foundation for the extensive expansion of power and influence of the later Gelug Sect in Tibet. But history is not predetermined. At that time, as Dalai Lama V, who was growing up and initially began to participate in the political and religious affairs, his views on the relationship between Gemeng and Tibet and Mongolia were not always active and positive. He experienced a more complex psychological transformation process, which was also the process in which his political and religious strength was experienced.

Initially, the young Fifth Dalai Lama adopted an attitude of establishing Buddhism relationship with the Mongolians and not relying on them, which implied that they could keep in touch or be separated from each other. Although in 1631 "a large number of Mongolians came to Damu, and armies of Huoer gathered in Rongdi, which made Zangba Dixi panic, Dalai Lama V was only "invited to attend their tea-making gathering" and "established the Buddhism relationship according to their wishes"¹². In 1632, since Ranjian Baqubei managed the Dazhao Temple, "internal suspicions and disputes intensified", and Zhongke wanted to drive him away. Among various voices, Dalai Lama V chose to agree with Xie Ao's proposition that "Can we solve this problem by ourselves without relying on the strength of Mongolians and Hindu Tibetans?"¹³ Although at the beginning they faced the threat of Qetu Khan in 1634, the close relatives of Dalai Lama V immediately sought help from Gushi Khan. When Gushi Khan really arrived in Tibet to meet with the upper strata of the Gelug Sect, the attitude of Dalai Lama V became cautious again, and has a feeling of resisting Mongolians to participate in internal affairs of Tibet. He signified "now some members of Gelug Sect and Mongolian army are expecting a major upheaval (to wipe out Tsangpa Khan with the help of Gushi Khan), but this is not good for Master Zongkaba's instructions"¹⁴. In 1636, when Gushi Khan conquered Baili Chieftain of Kang District and attempted to defeat Tsangpa Khan with the Gelug Sect, Dalai Lama V wanted to balance the forces between Gushi Khan and Tsangpa Khan. Therefore, he said, "my duty is to have the bodhi mind of equality and to act on the merits and virtues of excellence. Although war is inevitable, it will only make people laugh if we act blindly... The factions of Sakya, Karmaba and Chueh Kung Ba are enough. If we are not

satisfied, what happened in the past will happen again, and we will probably encounter the same dilemma"¹⁵. It can also be seen that Dalai Lama V was not ambitious about expanding the power of the Gelug Sect, but has always wanted to do so in a peace way with a very cautious attitude. But the top of the Gelug Sect was not only Dalai Lama V, so the leaders of advocating war still contributed to the decline of Tsangpa Khan. Although Dalai Lama V wanted to persuade Gushi Khan to return, he failed in the end. Dalai Lama V could only cooperate passively facing the outbreak of war. But the sudden change of situation pushed the position of the Gelug to the top of the storm, so Dalai Lama V had to decisively make a decision to cooperate with the Mongolian leader Gushi Khan. It started the political and religious cooperation between the Gelug Sect and the Mongolian Heshuote Tribe in the 17th century.

If we only summarize and sort out the historical events of this period in The Autobiography of Dalai Lama V, but neglect the psychological activities of the protagonists in the historical events, although it does not affect the understanding and interpretation of the whole historical events, we cannot see the deeper meaning, and it is easy to cause doubts and misunderstandings in later generations. For example, early scholars and some scholars once believed that "in 1638, Dalai Lama V and Panchen Chan IV met with Gushi Khan, agreed to establish a link with the Qing court, and determined the steps of eliminating Baili Chieftain first, then Tsangpa Khan in Tibet..."¹⁶ Such a narrative does not show the tortuous cooperation between Mongolian forces and Gelug Sect, nor the contradictions existing in the upper group of the Gelug Sect regarding the union with the Mongolians, and the decision-making of Dalai Lama V seems easy and fallacious. According to the narrative and psychological changes of Dalai Lama V in The Autobiography of Dalai Lama V, it can be seen that the development of the Gelug Sect was the result of the joint activities of many top leaders, not the result of personal choice. Returning historical events to specific scenarios and interpreting them, we can get a deeper understanding.

B. A Religious Leader in Pursuit of Truth

Although Dalai Lama V played a decisive role in the political development of Tibetan society in the 17th century, he gained unprecedented prestige and conviction, and had a more dignified sense of sacredness than the leaders of other sects of Tibetan Buddhism. However, in essence, it was not entirely caused by political factors or social situation, but by the nature of his identity. The first (or basic) identity of Dalai Lama V was a monk of the Gelug Sect of Tibetan Buddhism, who was the most important living Buddha system of the Gelug Sect and even Tibetan Buddhism. He was considered as the patriarch of the snow region in the hearts of Tibetan people — the incarnation of Guan Shiyin Bodhisattva. Therefore, Dalai Lama V could not have a foothold in

¹² The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 87~88.

¹³ The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 92.

¹⁴ The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 109.

¹⁵ The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 123~124.

¹⁶ Biographies of Tibetan Buddhists. Translated by Yang Guiming and Ma Jixiang. Xining: Qinghai People's Publishing House, 1992, P 214.

Tibetan Buddhism if he only relied on his political ability and outstanding mind. Even in the turbulent times in Tibet at that time, he probably did not have the opportunity to receive good education, to exercise his talents and courage, and to display his talents. Therefore, in the process of studying the content of *The Autobiography of Dalai Lama V*, we should also see his image characteristics as a religious figure and the development of religious practices and activities.

The autobiography describes a large number of content of Dalai Lama V about learning Buddhist Dharma, receiving abhiseca, retreating and practicing Buddhism, and lecturing and gathering, which were the cornerstones of the image of Dalai Lama V as a religious leader. Although they were all experiences of practicing Buddhism and Dharma, many interesting phenomena can still be found from them. Dalai Lama V did not respond to the sacred aura that monks and laymen deliberately constructed for him. On the contrary, he had a critical attitude and was full of rationality. For example, he went to Langkazi to hold meeting before he went to Zhepeng Temple as a child, he threw Dorma and performed some ordinary programs. Some people argued that it was the habitual act of the Dalai Lama III and IV. The response of Dalai Lama V was: "If the person who playing this performance was living Buddha, there would be countless living Buddha in the world"¹⁷. When choosing Buddha statues and rosary beads of the former Dalai Lama, Dalai Lama V did not say such words as recognition. But Gajuba told the public that he fully recognized them and was a credible reincarnation. When Dalai Lama V did not study Buddhism hard, he regretted saying, "you did not recognize the articles of our predecessors at that time"¹⁸. Dalai Lama V has some psychological characteristics of rejection and negation, which are imposed on him by the people and monks.

As for the course of learning the teachings in his youth, Dalai Lama V objectively and realistically described his thoughts and attitudes when he was young, and truthfully admitted that he was "a man who was not pious to Buddha and thought Buddha by imagination, and who did not shed tears even when garlic juice came into his eyes". But later, "the desire to pursue the pure teachings" naturally came into being, eliminating the sins accumulated in instruction"¹⁹. Admittedly, the learning of instructions in adolescence was somewhat passive. Dalai Lama V had also experienced the situations that he resisted to learn Hetuvidya, thought the cultivation of Shastras was useless, and couldn't recite scriptures. However, with the growth of age and the continuous development of knowledge, he really understood the essence and truth of Buddhism. Then he produced a true faith and a determination to learn Buddhism as well as carry

forward the spirit of goodness spontaneously. From this we can see that the experience and understanding of Dalai Lama V on Buddhism learning was step by step. I have my own views on Buddhism, and always adhere to the original intention of pursuing truth, respect monks who really grasp Buddhist doctrine and have virtues. Don't be confused by the so-called mysterious symptoms. It is for this reason that Dalai Lama V, diligent and rigorous in his studies, has not only become a highly accomplished Buddhist scholar, but also has a comprehensive knowledge of history, poetry, medicine and other fields. His works include *Interpretation of Medium Views*, *New Interpretation of Appearance Nature*, *Lectures of Bodhisattva Taoism*, *Biography of Dalai Lama III*, *Biography of Dalai Lama IV*, *Records of Tibetan Kings and Ministries*, *Annotations on Declarations*, *Poetry Mirror*, and *Collections of Good Medicine* and so on, which are all precious cultural heritage in Tibetan history.

In addition, *The Autobiography of Dalai Lama V* also contains many contents that reflect the attitude and views of Dalai Lama V towards other sects of Tibetan Buddhism. Especially in 1642, after Gushi Khan captured Tsangpa Khan, Dalai Lama V was invited to go to Post-Tibet. After attending the historic rally held at Sangzhuji Castle in Shigaze, which marked the establishment of the joint regime of the Gelug Sect and Mongolian Heshuote Tribe in Tibet, Dalai Lama V once said: "In Tibet, if Only when there is a wise leader can the situation be stabilized and the divided situation of sects such as Sakya, Kagyu and Ningma be improved"²⁰. It is very clear that Dalai Lama V, as a top leader of the Gelug Sect who was actively expanding political and religious forces, was eager for the common prosperity and development of various sects of Tibetan Buddhism in his heart. This is also reflected in the famous work *Records of Tibetan Kings and Ministers*, which cancels the distinction and emphasis between history and instructions, between instructions and instructions, and shows once again that a large number of political activities and social activities of Dalai Lama V were still based on Buddhist ideas.

V. CONCLUSION

Tibetan biography has been formed as early as the Tubo period, and it has multiple factors such as religion, history and literature since the splitting period. However, because its concepts of time and space are influenced by the historical writing purposes and religious culture, most of works do not emphasize the accuracy and flexibility of historical events. The biographical writing of Tibetan figures in the Qing Dynasty began to mature. Especially for Dalai Lama V, he, as a religious leader who controlled the overall situation of Tibetan politics and religion, has formed his own writing system and style in writing the series of biographies of Dalai Lama. As the model of his series of biographies of Dalai Lama, *The Autobiography of Dalai Lama V* has the characteristics of documentary idea, chronological style and objective reality-oriented style, all of which break the

¹⁷ 17 *The Autobiography of Dalai Lama V (II)*, written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 44.

¹⁸ 18 *The Autobiography of Dalai Lama V (II)*, written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 76.

¹⁹ 19 *The Autobiography of Dalai Lama V (II)*, written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 102.

²⁰ *The Autobiography of Dalai Lama V (II)*, written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 137.

previous rules of biography writing for religious figures to a certain extent and show a strong sense of true history. A new model has been established for biographies of monks and secular figures of later generations, which has a far-reaching impact on the biographical genre of Tibetan historiography. Dalai Lama V's style of writing history objectively and authentically is similar to the chronological writing style and the record of events against deification, which is incomparable in the biographical works of Tibetan historiography works. In addition, the Gant'an Podrang regime, which was established in the seventeenth century with the Gelug Sect of Tibetan Buddhism as core, provided the possibility for the rest, health and stable development of the whole Tibetan region, and was an important stage of Tibetan historical development. The Autobiography of Dalai Lama V reflects the political, religious, economic, cultural and other social conditions in Tibet at that time from the perspective and experience of a leader of the religion and politics. It is objective and accurate in writing. Therefore, it is an important historical material to study the local history of Tibet, the political and religious history of the Gelug Sect, the history of Mongolian-Tibetan relations, the dynastic history of the Qing Dynasty and the relationship between Han and Tibet, the history of Northwest ethnics and other subjects. It can make up for the deficiencies of Chinese literature and historical records such as Records of Qing Dynasty and History of Qing Dynasty. It also plays an important role in the study of the construction of the political and religious power of the Gelug Sect, the development of serfdom in Tibetan society, the construction of temples and the classical inscriptions.

Dalai Lama V said in the writing origin of his autobiography: "If I use poetry verse, Buddhist verse or odes in the text, people will be more delighted. But scholars are busy with explanations, debates and writings. They seldom have the opportunity to read carefully. Moreover, this is not a way for all wise and foolish people to understand or entertain themselves. Therefore, I use biography and make it a pleasant feast"²¹. The beautiful, concise and summarized autobiography was so popular because of its full and accurate narrative and fresh character images. It records the naughty and childlike young Dalai Lama V, the panicky Tsangpa Khan, the solemn Lhasa Prayer Fair and the imminent decisive moment. The live and vivid stories were recorded frankly and honestly, and sometimes with an ironic tone. Dalai Lama V has made a truly pleasant feast for all the wise and foolish masses with his non-bombastic literary style and irrational and criticized belief and humorous language in the work.

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²¹ The Autobiography of Dalai Lama V (II), written by Dalai Lama V, and translated by Chen Qingying, Ma Lianlong and Ma Lin. Beijing: China Tibetology Press, 2006, P 17.

