

# The Lho Mon Gtsong gsum Agreement

Translation by Saul Mullard, 2009

Please take heed, Please observe, Please listen! From Dharmakaya Samanthabhadra, who, from the beginning, was the protector [to] the root Guru [and] the highest Dharma protectors, who have been bound by vow are requested to form a great assembly and without body, speech or mind distracted elsewhere, arise in your wrathful form and observe [this event]; and with the male and female Dharma protectors and the personal deities of the father and son, the Mchod yon and the Chos rgyal are requested to form a great assembly, without your body, speech or mind distracted elsewhere and having [appeared] in your wrathful form please observe [this event].

The glorious protector Mahakala, the supreme Ma ning nag po, the protectors who have been motivated by the Dharma and who possess the precious qualities of the body, speech and mind; Ra hu la, the eight classes of gods and demons of the phenomenal world and without your body distracted elsewhere please observe [this event].

The Chos rgyal chen po, all his consorts, ministers and subjects to whom Guru Rinpoche gave his commands and his retinue of the three classes of earthly gods, Rdo rje shugs ldan, Rrdo rje dgra 'dul, Pe har rgyal po, the rgyal po of recent and ancient times and the eight classes of violent deities being assembled together, without body speech or mind distracted elsewhere appear in wrathful form and please observe [this event].

The great treasure holder of this supreme hidden land, Mdzod Inga stag rtse, Thang lha, Ga bur Gang btsan, the twelve local goddesses, the female possessor Bdud lcam dral, the sri in this [land], the protectoress of the teachings: Ekajati, the female guardians, the guardians of the middle valley [of] Dpa' bo hum ri and the hundred thousand armies of lha, btsan, bdud and klu may also appear in their wrathful form and without their body speech or mind distracted elsewhere, please observe [this event].

The guardian deities of Sgrub sde gsang sngags rdo rje ldan holding the lineage of Rdzogs pa chen po, the armies of bdud, btsan and klu residing in the mountains, valleys, trees rocks, lands and pastures, the guardian deities and treasure holders of Theg chog yang rtse, Padma yang rtse, Rab ldan rtse, Brag dkar bkra shis sdings and so forth should assemble together, in this hidden land of Guru Rinpoche, in their wrathful forms and observe [this event].

All the deities and guardians worshipped by us the people of four parts of Bkra shis steng kha, and all the districts [of this land such as] 'Bar spungs, Ling dam, and the protector deities and patrons of the religions of the Gtsong and Mon without their minds distracted elsewhere, please observe [this event].

Henceforth conforming to the command of his majesty, the humble ministers and leaders of Lho, Mon and Gtsong have met here with the desire for unification and solidarity and hereby make the statement that there shall not be separate governments of Lho, Mon or Gtsong.

During the previous Mon pa war [people] from all the different ethnic groups intentionally rebelled and this has been remembered. Henceforth from this year of the Water Hare take hold [of this order] and in accordance with the orders of the lord the Chos rgyal laid down the affirmation and grasped the solution [unclear text] and so the humble and dedicated minister Dag shar [affixed his] seal.

The eight clans of the Tibeto-Sikkimese and the [people] of the Lho Mon and Gtsong will have one destiny without separate governments. And so great benefits will come to those people who are united.

If [the Lho Mon and Gtsong cause] misery from the exterior to come within and the unregistered enemies, who do not abide by this agreement, cause the disturbance of the exterior to come into Sikkim and oppose the Dharma etc the Lho Mon Gtsong will act from the point of view of a single government. The actual deities will see the truth and appear in their wrathful form and shout Hum Phat and they will see, and they are requested to eat the flesh, blood and heart etc without delaying for a year, month or day and cause them to be overcome with madness. Kha ram Kha yi!

The Lho Mon Gtsong, who are without separate government, should respect what is contained within this document and respect the deities mentioned in accordance with the command. [If] the humble ministers fulfil this statement and [act] in accordance with the wishes and intent of the Chos rgyal and serve whatever arises (whether peaceful, physical or war) and also fully serve in accordance to the single unity [of this land], whenever need arises, the above mentioned deities will see this and are requested to bestow upon those longevity, wealth and glorious merit like the waxing moon.

In particular if this agreement is broken it will be done like this. Having followed the unofficial rules, if anyone from the Lho Mon or Gtsong follow the illegal laws or act in this way, whoever they are will, if they have the ability to pay three measures of gold to the legal official, be released from the violation, otherwise the punishment [for breaking this law] is death or [in the case of] small [violations] physical torture. With no doubt at all, each individual must keep this in their mind!

The representatives have signed and affixed their seals in accordance with this agreement.

The seal of the Sikkimese Minister Gra shar [Tibeto-Sikkimese];

The seal of the leader of Bkra shis steng kha, the chamberlain [Gron] Bde chen rnam rgyal [probably Tibeto-Sikkimese though the people of Bkra shis steng kha are in fact Lepcha]; The seal of the leader, the representative [Gron mi] Thar 'thing [sic probably mthing and so this individual is probably Lepcha] of 'Bar spung; The seal of the leader the representative, Rdo leg. The seal of Bstan chos from Ling dam [Tibeto-Sikkimese], the seal of the representative Chos 'grug; The seal of the representative 'Gu ru, from 'Grang sdod; The seal of Snag po the representative of Bod 'grong; The seal of 'Bang sha hi from the Gtsong shu spu [Limbu clan name]; The seal of the Limbu 'Yug shugs.

The seal of Mo nang; The seal of Brtsa ltas; The seal of Sig brtse; The seal of Spo ging; The seal of Ma brtse rta; The seal of La 'thung; The seal of Tha pha Ku 'dis [Limbu]; The seal of the Sde she hang [Limbu]; The seal of Mig yam; The seal of A dzam [probably Lepcha]; The seal of Mo ldan pa [Lepcha]; The seal of Pad kha; The seal of 'Bo lo 'bir [Limbu]; The seal of Rta sa A rgod of Ra thong chu; The seal of Rta sa Shu phang of Ring 'bigs chung; The seal of Rta pa mgon sba bus, who was summoned from Ga lad chung;

Thus on the [x] day of the [x] month of the Water Hare year, in the marvellous new house of Sikkim [this agreement] was made.

*Source: Saul Mullard, Opening the Hidden Land: State Formation and the Construction of Sikkimese History, Leiden: Brill, 2011, pp. 141-143*