

17. *Tibet, a dependency of Mongolia.*—(1643—1716 A.D.).—By Rai SARAT CHANDRA DAS, Bahadur, C.I.E.

The six Khanates of Mongolia had, for a long time, remained under a solemn compact which kept them in peace. At last, the Khan of Chakar, named Legdan, who had grown ambitious, made a breach into it, in consequence of which internal dissensions broke out among them. Friendly advisors and intermediators came from the neighbouring States to bring upon reconciliation among the contending parties in Khalkha, the country of the Kulmuc Mongols. One of the claimants to inheritance in that Khanate being driven out of the country, came with his hordes to the bank of Lake T'high-Côg Gyalmo and took possession of the province of Hoço-tshe of Thumed-Mongolia. His descendant who had settled there was attached to the *shwamar* or Red-cap School of Tibet. About this time the two rival sects of Buddhism, namely, the Red-cap and the Yellow-cap Lamas, were fighting with each other in Tibet. Rab-chyampa, a representative of the Red-cap sect proceeded to Mongolia and appealed for help to the Khan of Hoço-tshe. In the year *Tree-hog* the Khan sent his son Arsaling (Abaling) at the head of 10,000 Tartars to Tibet to extirpate the Yellow-cap Church. The prince being humane and pious refrained from doing injury to the Yellow-cap Lamas, so the Red-cap Lamas, out of spite, sent misrepresentations against him to his father, accusing him of partiality to their enemies. The Khan, who was at that time engaged in war in the Kokonor country, became furious at his son's conduct and wrote to the Rab-chyampa to take the prince's life. On Arsaling's death, which was probably caused either by poison or assassination, the Tartar troops were thrown into disorder. For the want of a leader they dispersed like a cloud and returned to their country. About this time the Khan of Duthukthu, a descendant of Jenghis Khan, who had also espoused the cause of the Red-cap Lamas, started from Chakar with a large army to help them in their struggle with the Yellow-Church. But on his arrival at Kokonor he accidentally died. A great enemy of Buddhism now arose in Kham, who followed the Bon religion. This was the King of Beri, named Don-yo dorje. He, like King Langdarma, had destroyed all the Buddhist Institutions of Kham belonging to the Red-cap and the Yellow-cap sects. He was about to start with a large army for conquering Tibet proper when the Khan of Celeuth Mongols entered Kham with his Tartar hordes. This was Gushi Khan the third of the five sons of the Khan of Hoçod, one of the four divisions of Orad Mongolia. Like Jenghis Khan, he too was believed to have been an incarnation of the Lord of Death. His native name was Toral Beñu, but he is better known by the names Gushi Khan or Gegan Khan. Owing to his devotion to the cause of the

[N. S.]

Yellow-cap Church he is known in Tibet by the Tibetan name of Tenzing Choigyal, the upholder of religion or Dharma Rājā. While only thirteen years of age he was entrusted by his father with the leadership of the Tartar hordes. He defeated the Gokar¹ Tartars and brought them under subjection in 1593. At the age of 25 he was successful in reconciling the Kulmuks of Khalkha with the Eleuth Mongols who were quarrelling on account of a question of precedence between the hierarch of Gahdan and Ston skor Sabs-drung named Jetsundampa, and thereby averted a fierce and bloody war in the heart of Mongolia. For this service, he was decorated with the holy order of Tā Kausri by the Emperor of China in 1605, from which circumstance his name Kushri or Gushi Khan had originated. At the age of 35, at the earnest entreaties of Desrid Sonam Choiphel, Panchen Rinpoche of Tashilhampo and other representatives of the Yellow-Church, he agreed to march into Tibet to punish their enemies. In the year *Fire-ox* in the first month, i.e., February, he entered Kokonor with a large army. He despatched about 10,000 troops to Chog-thu in Khalkha to suppress a rebellion there. His hordes routed 40,000 Tartars in a single battle fought at Utan Hoço in one day, and killed the Khan. From Kokonor, Gushri Khan moved towards Tibet. He reached the great monastery of Gahdan in the auspicious evening of the 27th day of the month, when he saw a halo of light brightening the horizon at dusk.

During the winter of that year he again visited Kokonor, and from there proceeding to Kham, on the 25th of the 11th month, he annexed the whole of King Beri's dominions to his kingdom. Seeing that Beri would be dangerous to both the Church and the State he put him to death and released the Lamas of the several Buddhist sects who had been thrown into prison by that apostate king of Kham. Gushri then brought under his control all the territories bordering on Jangsathul—the dominions of the king of Jangsa. Then entering Tibet proper with his invincible hordes, he made presents to the great monasteries of the Yellow-Church and proclaimed his authority over the whole country. From Ihasa he marched to Tsang with the major portion of his army. In the year called *water-horse*, on the 8th of the first month, he captured thirteen large *jongs* (forts), including that of Samdub-tse at Shigatse, and overthrew the power of the king of Tsang. On the 25th of the 11th month he threw him into prison. At first, out of respect for the valour of the fallen monarch, he did not order him to be beheaded, but at the representation of the leaders of the Yellow-Church he was found guilty of the highest crime, having had established a rival monastery of the Red-cap Church, called Tashizil, in the immediate vicinity of Tashilhunpo, with the object of ruining

¹ The Western Mongolians who had become Mahomedans were called Gokar on account of their using the white *Pagri*, from *go* head and *kar* white.

the latter. Gushri Khan caused him to be packed in a hide¹ and then threw him into the river. He then commenced the pious work of establishing a University with thirteen colleges, which were called Ling or divisions, at Lhasa, for the education of both the laity and the clergy. Of these thirteen Lings only four have survived, namely, Tan-gyeling, Tshe-chog-Ling, Kündü-Ling and Tshemo-Ling. He brought all the great *Cholka* or Provinces of Tibet under his power. Hearing that the Lamas of Kongpo, were greatly attached to the Red-cap Karmapa Sect, he sent a division of his army there and annexed the eastern provinces to his dominions. He now declared himself the supreme ruler of all Tibet and Mongolia, and sat on the Lion-throne of Potala at Lhasa. On this auspicious occasion he received presents from the border states of India, such as—Bushing (probably Bushahir), Yambu (Nepal), Ngah-ri (Ladak), etc. The Tibetans of the older sects began to regard him as an incarnation of their saint Padma Sambhava. After making the Yellow-Church dominant all over Tibet and Mongolia he shewed tolerance to the followers of the rival sects and patronized learning. Thus Mongolia and Tibet being brought together under the sovereignty of one Royal Umbrella, the religion of Buddha, as reformed by Tsongkhapa, flourished and shone with greater lustre than it had done even during the reformer's time. Under the benign rule of this devout king all classes of people enjoyed peace and prosperity, as if they were living in the ideal age of perfection.

After Gushri Khan's death his son Dayan Khan reigned for fourteen years over Tibet. On his death his son Talai Khan, also called Ratna Gyalpo, succeeded to the throne. Ratna's eldest son named Tanzin Wangyal succeeded him, but he did not reign long, being mysteriously poisoned. During the reigns of these kings the office of the *Desrid* was successively filled by Pon Sonam Choiphel for seventeen years, from the year *Iron-serpent*; by T'hin las Gyatsho for ten years; by Lozang thutob for six years; and by Lozang Jinpa for three years. Then it passed to the layman Sangye Gyatsho who held it for nearly twenty-five years from the year *Earth-sheep*, during which time he completed the building of the nine-storeyed palace on Potala called the Phodang Marpo. In the year *Fire-tiger* there was war between the Khalkha and the Eleuth Mongols. The hierarch of Gahdan, named T'hi-Lodoi Gyatsho, reconciled the belligerents to each other and induced them to make a treaty of peace. On the death of Tanzing Wangyal, Lhabzang, the younger son of Ratna who was exiled, succeeded to the throne. His first act was to wreak vengeance² on the *Desrid*, Sangye Gyatsho, who had been instrumental in bringing about his

¹ This punishment is called *Ko-thümgyab-pa*, i.e., packing the criminal in hide or skin and then throwing him in the deep water of a river. This is the capital punishment that is inflicted on the higher class of criminals in Tibet.

² At this period it was suspected that the Lama authorities of the Yellow-cap Church were intriguing to kill the king (Lhabzang) by exorcism.

banishment. During his exile Lhabzang had collected about 500 Tartar troops. Entering Tibet with them he collected a large army from the 13 *Thikor* of Tibet, besides Kongpo and other provinces and took possession of the throne. In the year *Tree-bird* he killed *Desrid* Sangye Gyatsho. He reigned for nearly thirteen years.

Hearing the news of *Desrid's* violent death, the Khan of Chungar (*Zungaria*), the left branch of the Eleuth Mongols named Hing Thaijé, who was devoted to the Yellow-cap Church, sent presents to the Dalai Lama, and with a view to restore peace and prosperity in the troubled land of the Lamas, sent his generals to invade Tibet with a large army. In the year *Fire-bird* they captured Lhasa, defeating Lhabzang in a battle in which he fell. Thus in 1716 ended the short-lived kingdom founded by Gushri Khan in Tibet. In the year 1717 the Chungar army, after sacking the *Ningma* monasteries of Namgyaling, Dorje Tag, Mindoling, etc., and making the Yellow-cap Church still more predominant all over Tibet, returned to Mongolia.