

12. *The Monasteries of Tibet.**—By Rai SARAT CHANDRA DAS Bahadur, C.I.E.

INTRODUCTION.

Tibet is the land of monasteries. Her history chiefly comprises records of the establishment of monasteries and temples and their endowments by the State, chiefs and nobles of the country, commencing from the middle of the 7th Century A.D., to the 18th Century.

There are eighteen different Buddhist sects, out of which four are widely distributed all over higher Asia including Tibet, Mongolia and Western China. Of these four sects three, *viz.*, Sakya, Dûk-pa and Ning-ma have the red-cap, which they use during religious services only, to distinguish them from the remaining 15 sects. The fourth which is the reformed sect and therefore the purest of all, has become dominant since the middle of the 17th Century. Its monks use the yellow-cap. The Dalai Lama is the head of this Church.

In the official register at Lhasa, in 1882, the total number of monasteries belonging to the Yellow-cap Church was 1026 with 491,242 monks. Out of this number, 281 monasteries belonged to the provinces of Ü and Tsang which constitute Tibet proper, 150 to the provinces of Nyang, Lhobrag and Kong-po; 27 to Upper Kham; 154 to Lower Kham and 414 to Ulterior Tibet which is called *Poi-Ohen* or greater Tibet. In this list village-monasteries and *Mani-lhakhang* (prayer-wheel temples) have not been entered.

The number of monasteries belonging to the three red-cap sects, is a little more than the total of the Yellow-cap Church institutions. This would bring the total of the monasteries of all the 18 sects to over 2,500 and that of the monks to about 760,000.

In Tibet every third boy in a family, as a rule, is sent to the monastery, in consequence of which the male population of the country may be roughly estimated at $2\frac{1}{2}$ to 3 millions.

The Yellow-cap Church Lamas take the vow of celibacy, which circumstances precludes them from keeping female company. But many among them while residing abroad seldom conform themselves to monastic discipline.

The miserable pittance which the monks of even the State-supported monasteries get for their subsistence, hardly exceeds three *Tanka*, *i.e.*, $1\frac{1}{2}$ Re. a month. Owing to this, about one-fifth of the monks in a monastery generally turn into traders. Many among them become mendicant priests and roam over the country in quest of the necessities of life. These are called *Tāpā* or monastery-boys. The agricultural population often regard them with dread for their irregular habits of life and clamouring for alms.

There are few convents in Tibet and the number of nuns (*Tsünmo*) in them is very small. While the largest monastery contains 10,000 monks, the largest convent can hardly count 100

* Compiled from *Pagsam Jon sañ* and other Tibetan historical works.

nuns for its inmates. The nuns of Tibet have the reputation of being pure as only the most religiously disposed among the fair sex betake themselves to monastic life. The red-cap Lamas generally keep concubines called *Ani* who often dress as nuns.

Marriage being the exclusive privilege of the eldest brother in a landholder's family, the younger brothers seldom care to share the bed of the house-wife with him which the custom of the country allows. They generally keep concubines. It is true that there is marriage among the rich cultivators and herdsmen, but the majority of the common people make family in wedlock either singly or jointly. Thus, side by side with polyandry, concubinage has become a popular institution in Tibet. Out of 100, 99 people keep concubines. This explains the question as to what becomes of the majority of the female population who remain unmarried. The Tibetan male is generally less jealous than the Tibetan female which circumstance has given rise to the formation of that much despised relationship called *Nyamdo-pün*, i.e., brotherhood in wedlock *versus* brotherhood in matrimony which is polyandry pure and simple.

RA-DENG.

ར་རྟེན།

The monastery of Radeng was founded by Dom-ton-pa¹ in the year 1056 A.D. Many predictions were on record in some of the sacred books such as Mañjuçri Mūla Tantra,² Phalpo-che, Do ŋiñ-je Padma Karpo,³ etc., as to the rise and progress of a great school and monastery in the centre of Tibet. Conformably to them, Dom-ton-pa founded Ra-deng in one of the finest spots of Ü,⁴ rich in various kinds of alpine vegetation. The valley of Ra-deng is clad in thick forests of firs, cedars, cypresses, and junipers. It abounds in numerous brooks and fountains, which yield very good water. Nine mountains, the culminating cliffs of which have various slopes, form the back-ground of this famed old monastery. Many kinds of medicinal plants grow on these hills.

At this charming place which was possessed of many auspicious signs essential to the site of a sacred Buddhist institution, Dom-ton-pa built the monastery of Khyungo-chan, or "Eagle's head," in the vicinity of the hill of Senge-tag⁵ (lion's rock). The valleys which open to the east and west of Ra-deng have spacious plateaus rich with verdure. On account of the tall and horn-like shape of the trees growing in this place, the monastery of

¹ འབྲོམ་ཕྱེན་པ།

² འཇམ་དབལ་ཙུ་གུད།

³ མདོ་སྟོང་ཇེ་དཀར་པོ།

⁴ དབུས།

⁵ སེང་ཐག་གྲུ་བ།

Khyungo-chan¹ was called Ra-deng from (rwa, 'a horn,' and sgreng, 'standing erect.') The large silver tomb which contains Atiça's² remains is the most remarkable of all the sacred objects of Ra-deng. The central chapel of the monastery contains a complete set of the images of the *Tantrik* pantheon, in which Buddha is observing the triple vows, Maitreya watching the course of the world, and the four gods of medicine (Manlha)³ looking to the four quarters as in life. Outside the cupola of the great *Chorten* was constructed the mansion of the chief *Tantrik* deity of *Guhya Samāja* (the mystic commune) with a number of mystical gods, all in relief. When the erection of the monastery with the images was completed, Dom-ton-pa is said to have propitiated the god of the *Tushita* heaven to enable him to have his monastery consecrated by his spiritual father. Accordingly, Atiça, who was then seated on the right of Maitreya, the coming Buddha, showered flowers toward Ra-deng from *Tushita*. Dom-ton-pa presided over the monastery for eight years.

At Ra-deng there is a golden image of Milara-pa, the famous Buddhist saint. It is said that the *Jungar* Mongolian Chief, who persecuted the *Niñ-ma*⁴ Buddhists in 1716, on his way to Lhasa visited Ra-deng, and was much astonished when he was told that the hair on the head of the saints' image was not artificial. In the library of Ra-deng there were many rare ancient Sanskrit works kept sealed by the Government of Lhasa. Ra-deng was the chief seat of the first and the earliest Buddhist hierarchy of Tibet and belonged to the *Kahdam-pa* School.

The Monastery of GAH-DAN.

དགའ་ལྷན་རྒྱལ་པོ་རྒྱལ་བའི་སྒྲིང་།

Tsong-khapa the great Buddhist reformer of Tibet, in fulfilment of a certain prophecy of Buddha, in the year 1408 A.D., established the grand annual prayer congregation of Lhasa, called the *Mon-lam*⁵ chen-po. After making offerings to the gods he prayed for the welfare of all living beings. In the autumn of the same year he examined the auspicious signs regarding the suitability of a plot

¹ རྒྱུང་མགོ་ཅན།

² ཡལ་དྲི་ཤ། The name by which Dipaṅkara Ājīśāna the high-priest of Vikrama Īla Vihāra of Magadha is known all over Tibet. He was Dom-ton-pa's spiritual teacher and died at Ne-thang near Lhasa only three years before the foundation of the monastery.

³ ལྷན་ལྷ།

⁴ རྗེ་མ།

⁵ ལྷན་ལྷ་མཚན་པོ།

of land situated on the hill of Dok-poiri¹ with a view to erect on it a great monastery. In the rocks of that hill he observed many religious symbols such as the sacred mystic syllables "Om mani-padme hûm, om vajra pâni hûm," etc., and seeing that there was some scarcity of water, he touched with his hand the water of a little fountain that trickled down. On further examination the fountain proved to be the source of a streamlet. In the midst of the rocks of Dok-poiri he found several fossil conch-shells one of which having its whorls from right² to left was believed to have been used by the Buddha himself. From a rock-cavern in the neighbourhood he unearthed a mask believed to have been used by the Lamas during King Thisong-deu tsan's³ time. It had the miraculous power of dispelling all the evil spirits of the place. On this auspicious place Tsong-khapa laid the foundation of the world-renowned monastery of Gahdan. Within the remaining months of the year the Dukhang-Uma⁴ (central congregational hall), seven cells for the residence of monks, and a building for the high-priest's residence, were finished. As soon as the monastery approached completion, presents of gold, silver, precious stones, and other articles from the pious flowed to it from different quarters. The number of monks increased every year. Tsong-khapa furnished the monastery with numerous religious books, objects and symbols. In the 64th year of his age he erected the *Tsang-khang*⁵ the principal chapel in the monastery. This was followed by the *Gon-khang*,⁶ the chapel of the hideous looking gods of mysticism. Then were constructed the *Khyamra* or courtyard, and overhanging it all round, porticos resting on 70 pillars. The *Tsang-khang* or chapel of worship was provided with a large image of the Buddha, three superb mansions of the gods of the *Tushita* heaven made of precious stones, with Bhairava, Mañju Çri, the deities presiding over the destinies of all living beings of the world and with the huge images of the four Lokapâla. He also enriched the library with many rare books of Buddhism. At Gahdan there are now only two colleges for religious instruction to 3,300 monks, viz:—

- (1) Çar-tse Tva-tshang,⁷ where metaphysics are taught.
(2) Chyang-tse,⁸ where esoteric Buddhism and mysticism are taught.

¹ འདྲོག་པོའི་རི།

² རུང་དཀར་གཡས་འཕྲོམ་།

³ བློ་སྤོང་ལྷོ་བཙན།

⁴ འདུ་ཁང་དུ་བུས་མ།

⁵ བཀའ་ཁང་།

⁶ མགོན་ཁང་།

⁷ འཇར་ཅེ་བྱ་ཁང་།

⁸ བྱང་ཅེ།

Later on, during the ministry of Tsong-khapa's illustrious successors, the monastery became converted into a grand university both for secular and religious education.

In the temples erected by *Gyal-tshab*¹ Darma Rinchen and Dul-dsin the most remarkable object is the Nam-gyal² *Chorten*,³ which contains the remains and personal properties of the great reformer. A satin tent hangs over the altar containing the urn. During the ministry of Gedun Phun-tshog Lozang Tanzing,⁴ Tashi Badur the great Khan of Kokonar covered the silver tomb of Tsong-khapa with thin plates of gold. (The gold used there is said to have been one year's revenue derived from Kham). On the right and left of this central tomb-*chorten* there are the tombs of the disciples and the illustrious successors of the founder. In some of them are placed their respective statues.

In the chapel, called Serdan-Tsangkhang⁵ (golden pure hall) at the centre of the great temple called Yang-pachan, there are the images of Buddha, Maitreya, and Amitābha. In the *Gonkhang* the life size statues of Kushi Khan⁶ and his generals are placed in martial attitude. Besides these, stand several mythological warriors all in divers frightful attitudes. In the chapel called Dub-choi⁷ Tsang-khang the remarkable thing is the image of Çamvara the chief of the *Tantrik* deities, with the *Sakti* (female energy) in his clasp.

In the Lama-khang a statue of Tsong-khapa, his works in original, painted tapestries, a set of Kahgyur scriptures written in gold, etc., are among the remarkable articles. This was Tsong-khapa's study in his old age. There are also several *Chortens* and an image of Vajrā Bhairava, the fearful defender of Buddhism. In the Sarma-khang, erected by Lodoi Choikyong,⁸ there are the images of the Buddhas and Bodhisattvas made of gold, sandal-wood, medicinal minerals besides numerous *chortens*, tapestries, pictures, etc. In the De Çeg⁹ Lhakhang, i.e., the temple of the Tathāgata there are eight silver *chortens* consecrated to the eight Buddhas. The most prominent of the images of the temple called Chyam-khang is that of Maitreya, the future Buddha, which is said to have come flying from Magadha. Beside it, stand in row the images of several Bodhisattvas. In the Zim-khang¹⁰ the private

¹ ལྷུལ་བའི་ཚབ།

² འདུལ་འཛིན།

³ རྣམ་ལྷུལ།

⁴ དགོ་འདུན་ཕྱུན་ཚོགས་སྤྱོད་བཟང་བསྟན་འཛིན།

⁵ གསེར་ལྷན་གཅོད་ཁང་།

⁶ ཀོ་ཤི་བསྟན་འཛིན་ཚོས་ལྷུལ།

⁷ ལྷུལ་ཚོས།

⁸ ལྷོ་གྲོས་ཚོས་སྤྱོད་ས།

⁹ བདེ་གཤེགས།

¹⁰ གཟིམས་ཁང་།

residence of Tsong-khapa, which contains the chair of the great reformer, is to be seen the curious image of the hero Khanda Kapāla with a halo of variegated colours round his head. In the ascetical cell called *Hodsalphug*¹ (the cavern of light) where Tsong-khapa used to perform ascetical meditation the images of the terrific Vajrapāni and his retinue attract the attention of the pilgrims. In the interior of the hall of priestly assembly called *Dukhang-Karpo*,² the *Serthi*³ (the golden chair, i.e., the hierarchical throne) and the statue of Tsong-khapa impress the faithful pilgrim with awe and reverence. *Phola Jūng Wang* provided this temple with a gilt dome built after the Chinese style and deposited in it a set of 108 volumes of the *Kahgyur* scriptures written in gold. In the *Nai-choikhang*⁴ a tooth of the saintly reformer, called *Tsem-Hodzer-ma*⁵ (the lustrous tooth) and the image of the thousand armed Avalokiteṣvara whose eleven heads look with eyes of mercy on all living beings of the world, are remarkable.

In the college of *Chyang-tse*, there is an elephant illustrative of one of Buddha's former births with a number of devout followers, all made of horn. There are also some representations of sainted fairies called *Khandoma*,⁶ and a set of *Tantrik* bone ornaments including strings of beads, earrings, chains, amulets, etc., all made of human bones. All these are said to have once been used by the Indian saint *Naropa*. *Naropa's* mitre-shaped crown and his *Tshe-būm* (pot of longevity) containing consecrated water which never dries, are looked upon by devout pilgrims as wonderful objects of veneration. In the *Gonkhang* of this college there are terrific representations of the Lord of Death and his frightful companions, messengers, and guards. In the *Parkhang* (printing house) are to be seen Tsong-khapa's voluminous works—all engraved on wooden blocks which are piled up in different rooms from which impressions can be had on *daphne* paper, at any time, at a small cost. In the temple of *Yangpa-chan*⁷ there are the scenes of Buddha's triumph over *Māra* (the evil one) and his legions. In the outer passage of circumambulation called *Chyi-kor*⁸ pilgrims are shewn many self-existent (*Rang-Jūng*)⁹ sacred letters, figures, and fountain heads, finger-marks and footprints on rocks, and outside of this passage there is a lofty seat consecrated to the mountain god of *Ma-chen Pomra*, who is said to have patronised Tsong-khapa in his arduous works. The successors of Tsong-khapa, who are appointed by

¹ འོང་གསལ་ལུག། ² འདུ་ཁང་དཀར་པོ། ³ གསེར་ཁྲི།

⁴ གསལ་ཚེས་སྐྱོང་ས། ⁵ ཚེས་འོད་ཟེར་མ།

⁶ མཁའ་འགྲོ་མ། ⁷ དབྱངས་བ་ཅན།

⁸ ལྷི་རྒྱུད། ⁹ རང་བྱུང།

election from among the most learned and pious Lamas of ordinary birth, occupy the hierarchical throne called *Serthi*. They are, therefore, called *Gahdan Thi-pa*,¹ i.e., President or Chairman of *Gahdan*. Men of learning generally resort to *Gahdan*. Its monks, for the excellent education they get in the university, always rise to distinction in the public service both secular and religious. All sections and classes of men are represented at *Gahdan*.

The monastery of *Sangkhar* which contains 200 monks at *Dachan*,² north of *Lhasa*, was founded by *Tsong-khapa* under the auspices of a rich noble named *Rinchen Shun-pa* of *Tag-kar*. It is under the supervision of the *Gahdan Thi-pa*.

The Monastery of SERA.

སེ་ར་ཤེ་ཤེ་ཆེན་གླིང་།

The monastery of *Sera* (literally, wild rose) was founded by *Oham-chen-choije Çākya Yeçes*³ in 1418, the year of *Tsong-khapa's* death.

The Governor *Nehū-pa* who patronised *Tsong-khapa* and his disciples, frequently used to invite them to *Sera-tse*,⁴ a retired hermitage on the top of the hill overhanging *Sera*. On these occasions *Choije* devotedly served the reformer, in consequence of which *Tsong-khapa* predicted a great future for a monastery which *Choije* would found in that neighbourhood. A saintly Lama while sitting in meditation, cast his eyes on a spot lower down the hermitage which was filled with wild rose plants in blossom. He predicted that some day there would be a monastery there. Emperor *Yunglo* of the *Taming* dynasty, had sent an invitation to *Tsong-khapa* to visit *Peking*; but the great reformer, finding *Choije's* time fully occupied with the more important work of religious reformation, sent *Çākya Yeçes* as his representative. *Yunglo* did honour to the *Yellow-cap Church* by showing every consideration to this disciple of the reformer on his arrival at *Peking* where *Choije's* first act was to bring about the recovery of the Emperor from a serious illness by the efficacy of his religious services. The temple of *Maitreya*, then recently built by the Emperor, was placed in his charge and he was given the name of *Chyam-chen Choije*. Under the Imperial auspices *Choije* founded the monastery of *Hwang-sze* (*Yellow-temple*) in one of the imperial gardens of *Peking* situated a few miles to its north. For diffusing the reformed creed of *Tsong-khapa* in *China* he had taken with him several of *Tsong-khapa's* works and a set of block-print *Kahgyur*

¹ བློ་པ།

² བདེ་ཆེན།

³ འཇམ་མེད་ཆེན་མོ་ལྷུ་གུ་ཡེ་ཤེས།

⁴ སེ་ར་ཆེ།

scriptures. After converting the Lamas of Peking to the reformed Yellow-cap Church he returned to Tibet. On the way he paid his reverence to Tsong-khapa making rich presents to him. Subsequently, he founded the monastery of Sera *Theg-chen-ling*, which now contains 5,500 monks and exercises much influence in the secular and religious administration of the country.

He established a university in it with four *Tva-tshang* or colleges. Of these *Gya-Tva-tshang* belonged to the upper division of Sera and the remaining three, *i.e.*, *Thoisam*, *Norpuiling*, *Chyipa Khamang Tva-tshang*, and *Nag-pa Tva-tshang* belonged to Sera *Msh*, (*smad*) *i.e.*, lower division of Sera. In the middle of the eighteenth Century two of the colleges were established. It still continues to be a favourite resort of learned men of Tibet and Mongolia. The monks of Sera belong to respectable families of Tibet proper, Amdo, Kham, Nyagrong, Mongolia and Western China.

There are in the Dukhang (grand hall of congregation) the images of—

1. Buddha vanquishing Māra the evil one and a host of demons.
2. The sixteen Sthavira (Neh-tan Chu-rûg¹) brought from China.
3. Several life-like images constructed by the famous artist Nehu Chang-wa.

In the Gonkhang (the temple assigned to the *Tuntrik* deities there are—

1. The image of the six-armed Bhairava, constructed by Leg-gyan of Shwau.
2. Gon-po Choigyäl with four arms.
3. The goddess Paldam Lhama (Kāli) on horseback, her legs being tied by a chain, probably as a punishment for her wicked conduct.

In the front wall there are painted representations of the invasion of Ü by the Tsang army and their defeat by the Tartars in 1643, the scenes of war, and the images of fearful spirits, such as Gon-po De-mar, the genius (Chyarog-dong-chan, he with a raven's head), etc. On the western wall are painted the likenesses of the successive high priests of Sera, etc.

In the western corner of the upper congregation hall (Dukhang Gong-ma), are the images of Amitābha Buddha, the eleven-headed Avalokiteçvara and the four-armed Gon-po, Maitreya made of silver, the Bodhisattva (Çākya) as a citizen, and the eight spiritual sons of Buddha and also the Kah-gyur and Tangyur collections, all written in gold and silver.

In the temple of Chyam-chen Shal-reh Lhakhang, the image of Atiça with a *Ohintamani* wishing-gem in his hand is conspicuous.

¹ བཀའ་བཞུགས་པུ་བླ་མ་།

In the Go-chye-khang there are the images of Buddha and a silver *Chorten*. In the further niché of the Dukhang there is a golden image of the coming Buddha. In the front hall of the Dukhang there are the Dharma Pāla. The most remarkable object in the passage of circumambulation round the monastery is a small *Chaitya* (said to be one of the 84,000 *chaitya* constructed by Emperor Açoka) which was brought from Magadha. There is also a *Tantrik image* of Hayagrība with the goddess Vajra Varāhi in his clasp.

The Monastery of DAPŪNG.

དཔལ་ལྷན་འབྲས་སྤྱངས་ཕྱོགས་ཐོག་མཐོང་ཅན་ལས་རྣམ་པར་རྒྱལ་བ།

Dapūng the great monastery of lower Ū, now the premier monastery of Tibet, was founded by Jam-yang Choije¹ in the year *Fire-monkey*, i.e. 1415 A.D. with 5,000 monks. His father Gah-wa Nor-shon, on account of his wealth, was believed to have been an incarnation of Vaiçravaṇa the god of riches. Jam-yang was born at Sam-yé, and admitted into the sacred order at Tse-thang (Chethang). He received his first lessons in sacred literature from the abbots of Sangphu. At Gahdan, Tsongkhapa and his principal disciples ordained him with the final vows of the order of *Bhikṣu*. At Tashi Dokha, Tsong-khapa advised Jam-yang and his friend Namkha Zangpo, the Governor of Neḥu-Dsong, to found a monastery after the model of the ancient monastery of Çri-dhānya Kataka of Southern India. One night, while Jam-yang was asleep in the fort of Neḥu-Dsong he saw in a dream the god Nam-ña Karpo telling him that if he founded a monastery at Dar-bag thang, situated in front of the hill called Gephel Rivo-che, he could get 5,000 monks to reside and study in it. Accordingly, he visited Dar-bag and Rivo-che. There he saw several fountains and small lakes called "the lakes of fortune." On another occasion, while seated on the margin of a lake situated on the top of Lang-chen ri, Tsong-khapa mentioned to him that that was "the lake of learning." Another night he dreamt that several men were assembled on a river's edge in order to cross it. Jam-yang at once swam to the opposite bank and threw a bridge across to enable others to follow him. After several such curious dreams he determined to found the monastery of Dapūng. Tsong-khapa supplied him with the necessary plan after the model of Çri-dhānya Kataka, and his friend the Governor of Neḥu Dsong, furnished him with funds; and through the joint exertions of Jam-yang and his patron, Dapūng was founded. On account of the Governor's help the rich nobles of Tibet gave endowments of lands to it and sent their boys for religious education there.

¹ འཇམ་དབྱངས་ཚེས་ཇེ།

[N. S.]

Their example was followed by the merchants and other land-holders, in consequence of which it soon became a favourite institution of the aristocracy of Tibet. Jam-yang established eight colleges for teaching the different branches of sacred and secular learning. In course of time the monastery became the principal seat of learning, and learned and wise men flocked to it from the different parts of the country. In discipline, moral culture and purity of life, the monks of Dapûng excelled the monks of all other similar institutions in Tibet. It soon claimed a university with seven colleges for the study of the different branches of sacred literature including metaphysics, logic, medicine, and one for that of profane literature for the benefit of the lay people. After Tsong-khapa's death, Jam-yang presided over the Monlam-chenpo of Lhasa and raised it to prominence. From this circumstance the power of Dapûng over the Monlam-chenpo became paramount and continues so to this day. The president of the Monlam-chenpo called the Dapûng Sha-ngo, exercises supreme authority in the spiritual affairs of the country during the months of January and February, when the Talai Lama himself submits to the resolutions passed by the congregated clergy on the occasion. The chair of Dapûng was filled by many able and distinguished sages, among whom PaIdan-senge, one of the disciples of Tsong-khapa, Jam-yang Gahlo, and Yontan Gyatsho of Tsang-thon, were the most learned. On the rise of Dapûng with its great university the glory of Gahdan was overshadowed. The fame of the Gahdan *Thipa* as the profoundest scholar of the Yellow-cap Church was surpassed by that of the high priest of Dapûng. Under the presidency of Gedun-Gyatsho who was called Dapûng Tûlpaiku (incarnate Lama of Dapûng), the monastery with its university claimed precedence even over Gahdan. Gedun-Gyatsho in whom the spirit of Gedûn-dûb had appeared was called Gyal-wa ñi-pa (2nd Gyalwa). He was, therefore, the first incarnate hierarch of the Yellowcap Church, from whose time the monastery enjoyed the proud name of Chyog nampar Gyal-wa—victorious in all the quarters, which expression is preserved to this day in the silver currency of Tibet.

Dapûng contained the following *Tva-tshang* or colleges:—

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| 1. Tashi-gomang. | 4. Ñag-pa Namgyal-ling. |
| 2. Lozang-ling. | 5. Ku chyog-ling. |
| 3. Thoism-ling. | 6. Choikhor-ling. |
| 7. De-yan. | |

Of these only four are now in existence. Thoism-ling, Ku-chyog-ling and Choikhor-ling were abolished during the presidencies of Sonam Gya-tsho and Lozang Gyatsho. There are at present 7,700 monks in the monastery, most of whom are recruited from noble families in Kham, Mongolia, Gyarong, Ñag-rong, Amdo, Ü and Tsang. In the Zimkhang, Jam-yang *Choije's* residence, situated behind the grand cloister, is the image of Jam-yang Sûng-chon (speaking Muñju Çri). In the central *Tsang-khang* (chapel) are the golden images of the Buddhas of the past, present and future

in sitting posture and surrounded by their respective eight disciples. In the temple of Na-chu-tug Lhakhang there are the sixteen *shavira* (sages) brought from China by the illustrious Phag-pa during the reign of the Emperor Khublai Khan. In the new chapel consecrated to Champa there are—the huge image of the coming Buddha, representing him as a youth of twelve, and a silver trident used by Jam-yang himself. In the Kalzang Lhakhang there are one thousand Buddhas, all made of copper gilt with gold. In the Kahgyur Lhakhang, *i.e.*, the library of sacred books, there are Kahgyur collections all written in gold. In the cloister of the *Ñag-pa Tva-tshang* (*Tantrik* College), there are many articles very sacred to the Buddhists. On the right of the image of Vajra Bhairava is the statue of Tsong-khapa and on its left is the image of the Lord of Death with his horrid train. The principal temple is three-storeyed. The principal hall of congregation called the Dukhang Chenpo on the ground floor contains 240 wooden pillars, distributed over an area of 34,560 sq. ft. to accommodate 7,700 monks when they assemble to perform religious service.

The third hierarch was Pañ-chen Sonam Tag-pa; the 4th, Sonam Gyatsho, the Dalai Lama; 5th, Yontan Gyatsho, Dalai Lama; 6th, Pañchen Lozang Choigyan of Tashilhunpo; 7th, *Ñag-wang* Lozang Gyatsho, the 5th Dalai Lama; 8th, *Ñag-wang Yeçe* Gyatsho (*Pakardsin-pa*); 9th, Kalyang Gyatsho (7th Dalai Lama) in the year 1726.

The Monastery of MERU was one of the four sanctuaries founded at the four cardinal points of Lhasa by King Ralpachan in the 9th Century A.D. It was abolished by King Langdarma, but was afterwards restored to its former condition and formed the metropolitan monastery.

CHAGPOIRI is a monastic institution with classes for the study of medicine. It is called the *Man-pa Tva-tshang* or the Medical College. It does not contain more than one hundred pupils.

Phabong-kha was anciently King Srong-tsan Gampo's favourite resort, where he used to propitiate his tutelary deities. The seven early monk-scholars called *Sedmi-midün* also had their residence there. During the persecution of Buddhism by King Langdarma there existed no monastic establishment at Phabongkha. *Geçes* Tag-kar-pa revived the institution. During the hierarchy of Sakya, Dogon Phagpa repaired the monastery and gave rich endowments for its maintenance, but during the dispute between Sakya and Phagmodü it again dwindled into insignificance till it was repaired by Thegchan Choigyal and revived by Je-Deleg-Ñima. But again, when internal discords convulsed Tibet, it declined and remained in a neglected condition till the year *Earth-sheep* of the tenth cycle when Minister Paljor Lhündub of the family of Khon rescued it from ruin. Since then it has been flourishing.

Sangphu Nehu thang, situated on a hill beyond Nethang, was founded by Dög Leg-çe in the same year when Sakya was established.