

The Hierarchy of the Dalai Lama (1406-1745).—By Rai SARAT CHANDRA DAS Bahadur, C.I.E.

The reformed Buddhist Church called *Shwa-ser*¹ the school of yellow-cap Lamas, founded by Tsongkhapa acquired such a celebrity within a few years of its birth that in the year 1406 Yunglo, the third Emperor of the Tā Ming dynasty, sent an invitation to the great reformer to visit Peking. Finding his time fully necessary for scriptural as well as monastic reformation, Tsongkhapa was unable to comply with Yunglo's wish. He, however, sent his principal disciple to enlighten the devout monarch in the mysteries of Lamaism as developed in the reformed school, in the following year.

On his arrival at Peking, Çākya Yeçes² found the Emperor suffering from a serious illness. He performed several religious ceremonies, which were believed to have effected a speedy recovery. Under his direction a huge image of Maitreya, the coming Buddha, called Chamchen,³ was constructed and placed in the monastery of Yung-ho-kung* founded by Yung-lo himself. Çākya Yeçes was appointed high priest of this monastery and given the title of Chamchen Choije.⁴ He founded the great monastery of Hwang-sze or Yellow Temple in one of the imperial gardens situated to the north of Peking.† On his return journey to Tibet he took the circuitous Mongolian route and paid a visit to his tutor and chief Tsongkhapa, making large presents to him. Shortly, after his return to Lhasa, in the year 1418, he founded the great monastery of Sera Theg cheling⁵ with the wealth which he had amassed during his residence in the capital of China. Sera, in time, rose to great distinction and was resorted to by Lamas as a seat of learning. It now contains 5,500 monks and is second only to Dapung⁶ in rank.

* This monastery is now presided over by an incarnate Lama and contains about 1,000 monks, mostly, Mongolians. I visited it several times during my residence in Peking, in 1885.

† During my residence in Peking I was accommodated in this monastery as the guest of Kuşho Kudub-pa, agent of the grand Lama of Lhasa. It contains the marble tomb of great artistic workmanship and beauty erected by Emperor Kuenlong in honour of the *Tashi Lama* Paldan Yeçes, Warren Hasting's friend, who died of smallpox in Peking.

¹ ལྷ་སེར

² ཇཱཀཱ་ཡེ་ཤེས

³ ཇཱམ་སཱ་ཚེན

⁴ ཇཱམ་སཱ་ཚེན་ཚོས་ཇི

⁵ སེ་ར་ཐེག་ཆེན་གླིང

⁶ འབྲས་ལྷུང་ས

In 1408, shortly after establishing the grand annual congregational assembly called *Monlam chenpo*¹ at Lhasa, Tsoṅkhapa founded the great monastery of Gahdan² with 3,300 monks at a place some 20 miles to the East of Lhasa, and presided over it as the minister of the reformed Church till his death. He laid down the rule that his successors in the ministerial chair of Gahdan should be elected from among the most pious and learned of the brotherhood irrespective of their position in birth. Constitutionally, therefore, the Gahdan Thipa³ became as his successor in the ministry, the hierarch of the Yellow-cap Church.*

From that time Gahdan became the chief seat of the reformed Church, the monks of which put on the yellow-cap to distinguish themselves from the followers of the older sects who generally wore the red-cap⁴ (*shwa-mar*) and were, therefore, called Shwa-ser Ge-lugs-pa,⁵ i.e., the order of which the religious badge was the yellow-cap. They were also called *Gahdan-pa* from the name of their monastery.

In 1415, one of Tsoṅkhapa's disciples named Jam-yang Choije⁶ founded Dapūng now the premier monastery of Tibet with 7,700 monks under the patronage of Namkha Zangpo,⁷ the then ruler of Tibet. In the year of the foundation of the monastery of Sera, the great reformer, whose real name was Lozang Tagpa⁸ but who is better known as *Tsoṅkhapa* from the name of his birthplace *Tsoṅkha* (onion bank), in Amdo, passed away from mundane existence.

In 1446, Gadūn dūb⁹ one of the later disciples of Tsoṅkhapa founded the grand monastery of Tashilhūnpo¹⁰ in Tsang. The establishment of these four great monasteries,—first Gahdan, then Dapūng and Sera, and, lastly, Tashilhūnpo,—which have played such an important part in the political administration of the country, made

* In the recent negotiations with the British Government at Lhasa the Regent who signed the Treaty with Colonel Younghusband, was Gahdan T'hipa (incorrectly named as Te-lama) in whose hands the Dalai Lama, at the time of his flight from Lhasa, had left the keys of the palace of Potala.

¹ མྱོན་ལས་ཚེན་པོ་ literally, the great prayer meeting. ² དགའ་ལྷན་

³ མི་ chair, ས་ one of, i.e., chairman. ⁴ ལྷ་དམར་

ལྷ་མིར་དགོ་ལྷགས་པ་ ⁶ འཇམ་དབྱངས་ཚེས་ཇེ ⁷ ལམ་མཁའ་བཟང་པོ་

⁸ ལྷོ་བཟང་གྲགས་པ་ ⁹ དགོ་འདུན་གྲུབ་ ¹⁰ བཀྲ་པིས་ལྷུན་པོ་

the provinces of Ü and Tsang the headquarters of the Yellow Church. On account of his profound learning and holiness, though of humble and obscure parentage, Gadündüb was regarded as a saint. He himself never pretended to have been of saintly origin, but people believed that he must have possessed in him the spirit of *Bodhisattva Avalokiteçvara*—the guardian saint of Tibet. About three years after Gadündüb's death the possibility of the reappearance of the spirits of deceased Lamas for the first time dawned in the minds of the members of the reformed Church. The monks of Dapûng over which Gadündüb had latterly presided thought that the spirit of one who had loved his country and all living beings so much could hardly have become freed from his longings, to work for them even when he had passed out of his mortal tenements. They, therefore, sent emissaries to the different places which the Lama had visited during his lifetime, to inquire if there was born, seven weeks after his demise, any child in whom could be traced the signs of its indicating any incidents of Gadündüb's life. They also consulted their tutelary deities for guidance in the right identification of Gadündüb's spirit should it have re-appeared in any child.

At last, a child was discovered at Tanag born in the family of Sreg-ton Darma, who had settled in Tsang from Lower Kham. It revealed some signs of having been the re-embodiment of the Lama's spirit and successfully claimed as his own certain articles for which Gadündüb used to evince much liking and which were kept mixed up with other people's properties. This fortunate child was removed to Tashilhûnpo for religious and monastic education. His father, who was a lay *Tantrik* priest of the *Niñ-ma* sect, instructed him in the *Tantrik* cult. When twelve years old he took the vows of an *Upāsaka* (lay devotee) from Panchen Lûngrig Gya-tsho of Tashilhûnpo; after which he was admitted into monkhood by the abbot of Ne-ñiñ.² When he passed all the examinations in the sacred scriptures he was elevated to the highest rank in the order of monkhood, after being given the name of Gadûn gya-tsho¹ and placed on the high priest's chair in 1511. He ably presided over the monastery of Tashilhûnpo for a period of five years. He received instruction in the Buddhist scriptures and metaphysics from such eminent scholars as Ye-çes zang, hierarch of Gahdan, Yontan Gya-tsho of Tsang and Panchen yeçes tse of Tashilhûnpo. He founded the monastery of Choikhor Gyal in the plain of Metog thang in 1508. In the 43rd year of his age, in the year 1516, he was appointed to the

¹ དགོང་འདུན་གྱི་མཚོ་

² བཀའ་སློང་དགོན་པ་

abbotship of Dapûng where he was better known by the title of Dapûng Talku¹ or *Avatâr*. In later times this *Avatâr*, in his successive incarnations, received the titles of *Gyal-wa Rinphché*, *Gyalwai Wangpo*, *Talé Lama*, etc.

With him, in fact, originated the institution of incarnations in Tibet which was but little known before and which since then has become general all over Tibet and Mongolia.

In the 52nd year of his age the Lamas of Sera elected him as their high priest, which office he held till his death in 1541. Since Kyisho, the district of which Lhasa is the chief town, had passed under the ruler of Tsang named Rinchen Pûng-pa, for a period of nineteen years, the Lamas of Sangphu and Karma sects presided over the annual prayer assembly of Lhasa called the Monlam Chenpo. Under the auspices of Gadûn Gya-tsho the Lamas of Sera and Dapûng regained their lost authority over the grand institution. Gadûn wrote several works on the different branches of the sacred literature. At the age of 68, in the year called *Water-tiger*, he departed from this life.

His spirit was discovered in a lad of four years born in the family of Ma Rinchen Chog² at Toilûng³ in the year 1546. When this boy was ten years old the Lamas of Dapûng placed him on the chair of their high priest under the title of Sonam Gya-tsho.⁴ Formerly, when the Tartar Emperor Khublai Khan made rich presents to his spiritual tutor Lama Phag-pa,⁵ the latter had predicted that in time to come he would reappear on this earth as a Lama bearing the name—"Ocean," which in Mongolian was called *Tälé*—*Dalai*, while the Emperor himself would reign as a king of the name *Altan* signifying gold—in Mongolian.

Altan, the powerful Khan who ruled over Thumed Mongolia, being told by an astrologer that in a former life he was the great Khan of China, wished to know what became of the spirit of the Lama who had exercised so much influence over Emperor Khublai. Being informed that he too was reborn in the person of Sonam Gya-tsho, the incarnate Lama of Dapûng, the monarch sent his general Tashi Rabdan to bring him to Mongolia.

In 1557, Sonam Gya-tsho became High Priest of Sera. Being in charge of both Sera and Dapûng, he exercised great influence at Lhasa. In 1563, he took the final vows of monkhood. In 1573, he founded

¹ འབྲས་ལྷུངས་ལྷུལ་ལྷུ

² མ་རིན་ཆེན་མཚོ་ག

³ ལྷོད་ལུང

⁴ བསོད་ནམས་ཀྱི་མཚོ་

⁵ ལྷ་མ་འབགས་པ

the monastery of Namgyal Ta-tshang¹ on Potala, but the *Shwa-mar* (red-cap) Lamas whose power was again ascendant under the auspices of the ruler of Tsang, dispossessed him of this institution, converting it at the same time to a monastery of their own school. In 1574, the Tsang army under Rinchen Püng-pa invaded Ü² and after subjugating it, withdrew to Tsang. About this time, the messenger of Altan Khan arrived and Sonam Gya-tsho was but too glad to accept the invitation for the purpose of converting the Mongolians to his creed. He set out on his journey to Mongolia in the company of the Khan's messenger, but owing to the numerous invitations he received on the way from the various chiefs and nobles of Tibet and who importuned him for his blessings, his journey was retarded. Tashi Rabdan, therefore, parted company with him at Radeng³ and proceeded to Mongolia, in advance of the Lama. Being informed that the incarnate Phagpa was coming, Altan Khan deputed three of his generals to welcome him. While passing through Arig-thang, Ñan-tsho and upper Mongolia, the Lama received the deputations which brought the tidings of the welcome that would be accorded him by the Khan. Altan himself advanced up to Tshab-cha, at the source of the Hoangho, a place situated to the South East of Lake Kokonor. At the first meeting the Khan addressed the Lama by the title—*Talé Lama Vajradhara*,⁴ *Talé* being the Mongolian equivalent of *Gya-tsho*⁵ which signifies "Ocean." But the Lama's real name was Sonam Gya-tsho which signified "The ocean of merit." Thus originated the name Dalai (from *Talé*) Lama by which the Buddhist hierarchs of the line of Gadûn-dûb came to be known in Mongolia, China and Tibet. From that time *Gya-tsho* became a necessary and inseparable part of the name of Gadûn-dûb's successors. The Mongolians readily embraced Buddhism and became devout followers of the Yellow-cap Church. With a view to commemorate his visit to Mongolia, Sonam Gya-tsho, under the auspices of the Khan, founded the monastery of Choikhorling⁶ in the Mongol capital. About this time the monastery of Kumbum* was founded at the birth place of Tsongkhapa in Amdo.

On his return journey Sonam Gya-tsho visited Khukukhukto⁷

* ལུང་ལུང་ Kumbum, it may be remembered, was visited by Abbe Hue and

Gabet and later on by Mr. W. W. Rockhill.

¹ ལྷོ་ལྷོ་གྲོ་མོ་

² དབུས

³ རྩ་རྩེང

⁴ རྩ་རྩེང་འཛུགས་ the holder of the unchangeable state, i.e., *Nirvāṇa*.

⁵ ལྷོ་ལྷོ་

⁶ རྩ་རྩེང་ལྷོ་ལྷོ་

ལུང་ལུང་གྲོ་མོ་ in Tibetan.

Lithang, Chamdo, Kham, Lithang, Apo, Chakhyungtag, Ngan-tig Jomokhan, Chambabomling, &c., thus propagating the Buddhist faith in Mongolia and the border lands of Tibet. Having been worshipped by all classes of people—from the Khans of Mongolia down to the barbarians of Ulterior Tibet, he returned to Tibet, full of glory. He died in 1587. The spirit of Sonam Gya-tsho was discovered in Mongolia, the favourite place of his sojourn, in the family of Sumi Thajji, a direct descendant of Jenghis Khan, the great Tartar conqueror. The child was named Yontan Gya-tsho 'the 'ocean of good quality.' This happy incident made the Mongolians firmly attached to the Yellow Church. They kept him in their country till the 15th year of his age. The authorities of Dapûng, fearing lest the morals of their incarnate Lama might get stained by his continued residence in a country where chastity in the fair sex was unknown, brought him to Tibet at the budding of his youth. They gave him a good religious education before entrusting him with the duties of the high-priest of their monastery. About the time of Sonam Gya-tsho, the Kalmuk Tartars of Khalkha had set up a third hierarch of the Yellow-cap sect under the name of Je-tsun-Dampa² at Urga—the city of tents. A question arose as to the relative position, in spiritual rank, of the high priest of the Mongolian monastery of Gahdan and the Khalka hierarch. The Tartars of the upper and lower Mongolia were about to go to war for its solution.

In 1605, the young chief of the Eleventh Mongols effected reconciliation between the Kalmuks and his own tribe who had been quarrelling for some time on the question of precedence between Gahdan and Urga. For this service the Emperor of China conferred on him the Buddhist title of Tā Kau-sri, from which circumstance he became known by the name of Gushi Khan.

In the year 1609, the armies of Tsang again invaded Ū, but encountering much opposition they were forced to withdraw from there. In 1611, Phun-tshog Namgyal³ who patronized the *Shwa-mar* (red-cap) Lamas, became the supreme ruler of Tibet. In the beginning of the 17th century the province of Tsang came to prominence on account of the power of its *Deba* or chief. He belonged to the Karmapa hierarchy known by the name of *Shwa-mar* which had its headquarters at Tshorpu and Kalûng. With a view to put to shade Tashilhûnpo they erected a large monastery in its immediate vicinity.

In the year 1615, Yontan Gya-tsho died, an event which was followed by the seige of the monasteries of Sera and Dapûng by the armies

¹ ཡོན་ཏན་གྱི་མཚོ།

² ཇེ་བཙུན་དམ་པ།

³ ལུན་ཚོགས་རྣམ་རྒྱལ།

of the *Deba* of Tsang in which several thousand yellow-cap Lamas were killed. The news of this disaster to the Yellow Church enraged the Celestials, whose general marched with a large army to Tibet and fought a fierce battle with the Tsang army at Kyang-thang-gang, and killed several thousand Tibetans. In 1620, the Mongolians retired after restoring the lost territorial endowments of the Yellow Church to the monasteries of Sera, Dapûng and Gahdan. About this time Sera and Dapûng were presided over by the grand Lama of Tashilhûnpo. In 1621, the boy Lozang Gya-tsho,¹ in whom the spirit of Yontan Gya-tsho had passed in 1616, was brought to Dapûng. In 1623, he was ordained and installed as the high priest of Dapûng. About this time the *Shwa-mar* Lamas had regained their lost position and were vigorously persecuting the Yellow Church.

They had, in the meantime, influenced the Kulmuk Mongols whose chief had become a convert to their creed. In the year 1636, Gushi Khan espoused the cause of the Yellow Church and entered Kokonor with a large army. At the outset of this invasion he had to encounter with the Kulmuk Mongols who had taken up the side of the *Shwa-mar* Lamas. He completely defeated them after several engagements. From Kokonor, while proceeding towards Tibet, he heard that king Beri of Kham, who was a follower of the Bon* religion, was preparing to invade Tibet. He, therefore, marched against him and reduced him to subjection. He again invaded Kham in 1639; this time, putting Beri to death, he annexed his territories to his Mongolian kingdom.

In the year 1641, at the invitation and earnest entreaty of the Dalai Lama Ngag-wang Lozang Gya-tsho, he entered Tibet with 30,000 Tartars and fought several battles with the Tsang army led by the powerful *Deba* of Tsang. After capturing Lhasa and other towns which had been in the occupation of the *Deba*, he put him to prison, annexed Upper Tsang† of which Gyan-tse was the chief town, and proclaimed himself the supreme king of Tibet, assuming the Tibetan name of Tauzing Choi-Gyal—the upholder of Religion or *Dharma Rājā*.

* The pre-Buddhistic religion of Tibet, called Yûn-drûn Bon, a form of fetichism in which exorcism and incantations were the chief features. It now prevails in some parts of Tibet, particularly, Kham, but in a greatly modified and partly Buddhistised form.

† He left lower Tsang, with Shiga-tse as its capital, to the possession of the Grand Lama of Tashilhûnpo which continues to belong to that hierarchy up to this day.

¹ ལོ་བཟང་གྲུ་མཚོ་

He appointed Sonam Choiphel as *Desrid* (governor) to rule over the country in his absence. Henceforth Tibet became a dependency of the Mongolian kingdom founded by Gushi Khan, the Eleuth chief, who owed but nominal allegiance to China. In 1643, six great nobles of China conspired against the last Tā-ming emperor Khrungtin (Tūng-tin), and their leader usurped the imperial authority for some time. Shortly after, Shun-ti (also called Shunchi), a Mantchu chief, seized the throne and displaced the Tā-Ming dynasty. So, owing to troubles in China and confusion during the period which preceded this dynastic change, no armed protest came from Peking against Gushi Khan's military operations in Tibet and Kham. In 1644, Gushi Khan built a castle on the famous hill of Potala for the accommodation of his court.

As soon as Shun-ti found himself secure and firmly seated on the imperial throne, he took up the foreign affairs in hand. With a view to bring Tibet again under his direct control he sent an invitation to the Dalai Lama to visit Peking. In 1651, Ngag-wang Lozang reached Peking where he was fêted and loaded with honours. The Emperor, who with his whole family embraced the Lamaism of the Yellow-Church in preference to that of the red-cap school to which the Tā-Mings were attached, decorated him with the exalted title of Tā-kausri. On this occasion, the Dalai Lama was greatly impressed with the power and splendour of the Emperor's court as well as the vastness of his dominions. With a view to make the position of his church secure in Tibet he prayed to the Emperor that China might take over the protectorate of Tibet in the manner it was done by Khublai Khan, the founder of the Tā-Yen dynasty, when the Emperor himself had embraced the Lamaism of the Sakya-pa school. He also explained that the Tā-Mings from the time they had displaced the Tartar dynasty proved themselves very staunch supporters of Lamaism and became pledged to the tenets of the Red-cap sect of the Karma-pa hierarchy. Shun-ti very gladly acceded to the prayer. From that time the Man-tchu dynasty became vouched, under solemn promises, to the protection of the authority of the Dalai Lama in Tibet.

Shortly after this, Shun-ti proceeded to Mukden, his Man-tchu capital, for offering prayers in the tombs of his ancestors. Lozang Gya-tsho accompanied him thither. At the end of the year 1652 the Lama returned to Tibet, visiting on the way the great monastery of Gon-lung in Amdo, then a flourishing Yellow-Church institution with 10,000 monks.

In 1653, Gushi Khan was succeeded by his son Da-yen Khan who appointed Lama Tin-léh Gya-tsho as *Desrid* of Tibet. The government

having passed from the hands of a Tartar General to those of a Lama, the power of the Dalai Lama, who had lately returned from China, full of glory, greatly increased. Lozang Gya-tsho, besides being a scholar, well read in the sacred literature, was a shrewd statesman of great ability. He made Tin-léh unconsciously subservient to his wishes in the government of the country. In 1668, the *Desriid* died leaving the Government in the hands of a layman named Choipon Deba, an incident which afforded Lozang Gya-tsho a still better opportunity to exercise his influence more effectually in the affairs of the state.

In 1670, Da-yen Khan died leaving the throne to his son Ratna Talai Khan. On the retirement of Choipon Deba in 1674, Lama Lozang Jin-pa was appointed *Desriid* of Tibet. Since the conquest of Tibet by Gushi Khan, the internal administration of the country, which was vested in the *Desriid*, had been practically directed by Lozang Gya-tsho, who, since his return from China, was considered as the holiest man on the face of the earth on account of his having become the spiritual tutor of the Emperor of China. He was reverentially called Gongsa-nga-*pa*chenpo,¹ the fifth supreme Lama, the four who preceded him being Gadûndûb the founder of the hierarchy, Gadûn Gya-tsho, Sonam Gya-tsho and Yontan Gya-tsho.

Talai Khan having become powerless in Mongolia itself, his *Desriid* became a non-entity in Tibet. In the year 1678, Lozang Gya-tsho assumed the supreme control of the country and appointed Sangye-Gya-tsho, a layman of great wisdom and learning, as *Desriid* in the place of Lozang Jin-pa. Thus the sovereignty over Tibet and Kham practically passed from Talai Ratna Khan, the great-grandson of Gushi Khan, to the *Talé Lama* *Nag-wang* Lozang Gya-tsho, the supreme hierarch.

The ancient castle of Sroñtsan-Gampo, the first Buddhist King of Tibet, which stood on the hill called *Marpoi-ri* (the red hill), was selected by Lozang Gya-tsho for his court. He transferred his residence and court called Chyog-lé Namgyal from Dapûng to there, and laid the foundation of the famous palace of Phodang Marpo, now called *Guhlan Phodang Chyoglé Namgyal*.²

The name of the hill at the same time became changed into Potala, because the residence of *Bodhisattva* Avalokiteçvara, the patron saint of Tibet, whose spirit was believed to have appeared both in King Srongtsan Gampo and himself, was mentioned in the sacred books to have

¹ ལོང་སྐལ་པ་ཆེན་པོ།

² དགའ་ལྷན་པོ་བྱང་ཕྱོགས་ལས་རྣམ་རྒྱལ།

been on the top of a hill called Potala-giri (the harbour-hill)* somewhere in the south of India. Henceforth, from this circumstance, Potala became the chief place of pilgrimage of the Buddhist of the northern school who regarded the Dalai Lama as the holiest of holies. His young *Desrid*, an adept in statecraft, than whom a greater statesman has not appeared in Tibet, in course of three years, firmly established the grand Lama's temporal authority all over the country, including Kham and Amdo. In 1681, Lozang Gya-tsho died, but the wily *Desrid* managed to keep the occurrence secret from the public. He gave out that the Dalai Lama, whose spirit was in communion with the gods, had entered into a *samadhi* (deep-meditation) under a solemn vow not to come out to public view for a period of twelve years. He now dressed himself in *lamaic* robes, and assumed a holy character, for it was not desirable for a *Desrid* not to be looked upon as a holy man. He was regarded as a wise minister and efficient ruler: in 1683 he wrote a valuable work on astronomy, astrology and chronology called *Vaidurya Karpo*. In 1693, he completed the nine-storeyed building called Phobrang Mar-po (the red-palace) on Potala, and entombed the remains of Gongsangpa chen-po, in the central hall, in a golden Chorten (*chaitya*). In the same year he installed, under the name of Tshang-yang Gya-tsho,¹ a child, three years old, as the incarnation of the deceased Dalai who had passed out of his body at the termination of his twelve years trance in profound *samadhi*. During this long period the *Desrid* had consolidated the Dalai Lama's authority, having governed the country with consummate skill. He being the central figure in the government, and a layman, too, was called *De-ba*, and his government came to be known by the name of *shung*.² At the close of the year, with a view to commemorate the accession of his late master to the sovereignty of Tibet, he inaugurated the Tshog-choi³ the congregational service in connexion with the annual prayer meeting called *Monlam Chenpo*, of Lhasa, founded by Tsong-khapa. In 1697, he wrote the work called *Vai Ser-Ohoijung*, the history of the rise of the Yellow Church. The boy Dalai

* The Sanskrit name *Potala* in Tibetan, is *Gru-hdsin* (གུ་འཛོལ་གྱི་མཚོ་) meaning 'harbour.' The Chinese Buddhists have located Potala the residence of their favourite saint Kwan-yiu (Avalokitesvara in his Chinese form) in the island of Patoshan, situated on the coast of China about 200 miles off Shanghai, N.N.E., where pilgrims from China and Mongolia go annually in large number.

Alex-Csoma de Körö, by mistake, located Potala in the neighbourhood of the town of Khara Tata in the mouth of the Indus in Sindo.

¹ ཚངས་དབྱངས་གྱུ་མཚོ་ ² བཞུང་ signifying the central. ³ ཚོགས་ཐོག་

Lama, as he grew up in age, shewed indifference to the performance of his religious duties. He failed in almost all the examinations that he was required to pass through, before his ordination. He, however, displayed a tendency towards love-literature in which he acquired some proficiency. He selected from among the monks of Namgyal Ta-tshang young men for his companions. He composed love songs and generally spent his time in the royal groves in the suburbs of Lhasa, where men and women of all classes and age came to receive his blessings. Here he got facilities for indulging in the pleasures of life, the enjoyment of which was strictly prohibited to monks. His attention to young ladies alarmed the Lamas. At first the courtiers interpreted this unholy tendency of the youthful Lama as a mark of his communion with the *Khan-dō* (female angels) who, it was given out, paid him secret visits in the guise of young maidens for initiating him in the mysteries of *Tantrik* Buddhism; but later on, when the grand Lama ran to excesses, and sung love songs and behaved in utter disregard of the canonical rules, the public became undeceived. The Lamaic authorities of the monasteries of Sera, Dapung and Galdan took steps for his removal from the hierarchial throne.

About this time the Chungar or the left branch of the Celeuth Mongols under the leadership of Tshe-wang Rab-dan had become very powerful, in consequence of which the influence of Kushi Khan's line over the Tartars greatly waned. The ambitious Tshe-wang Rabdan, who had made his power felt even in Russia in the north, was waiting for an opportunity to overrun Tibet.

The friends of the *Desrid* now courted his help against the enemies of the government who had reported the matter to the Emperor of China. In the year 1701, the abbots of the great monasteries with the help of the *Desrid* induced the prodigal youth to formally renounce the vows* of celibacy and monkhood which he had taken from the grand Lama of Tashilhünpo. An incarnate Lama named Yeçes Gya-tsho, who had come to Lhasa for that work, now took up the spiritual business appertaining to the Dalai Lama.

In 1702 *Desrid* Sangye Gya-tsho resigned his office and retired to private life. In 1705, the unfortunate Dalai Lama was removed from Tibet under a Chinese escort. He died on the way near lake

* It is customary with the incarnate Lamas of Tibet to take religious vows from their seniors in the order. The grand Lama of Tashilhünpo being spiritually of equal rank with the Dalai Lama is competent to ordain him in the holy order. In the same manner the Tashi Lama, when junior in age, receives his religious vows and ordination from the Dalai Lama. They are related to each other as spiritual brothers and called (*Gyalsras* or *Jinaputra*) sons of Buddha.

Kokonur. When this news reached Peking, Emperor Kanghi ordered that a child in whom the spirit of Nag-wang Lozang may be discovered should be reported to him. In 1703, Lhabzang, son of *Talai Ratna Khan*, declared himself ruler of Tibet. He dismissed the militia and raised an army from among the Tartars. His first act was to surround the residence of the retired *Desrid*, his former chief, with a number of armed men and to kill him with four hundred of his devoted followers. In 1704, orders came from the Emperor to deport Tshang yang Gya-tsho to China. The faction in the Yellow-Church which was inimical to Lhabzang took immediate steps to elect a new Dalai Lama. They gave out that Nag-wang Lozang Gya-tsho, who was reported to have entered *Samadhi*, had actually died in the year 1681, and his spirit reappeared in one Pakār dsin-pa Ye-çes Gya-tsho in 1685, whose claim to the hierarchial throne was set aside by the *Desrid*. Pakār dsin-pa, who was an ordained monk of pure morals, was, however, was holding the office of the high priest of Dupûng. Accordingly, they set him up as the real Dalai Lama in 1706, but the public hesitated to accept the new pretender as their grand hierarch.

Lhabzang submitted to Chinese authority. The Lamas of the Yellow-Church were now on their wit's end, being required to solve a problem of a novel nature. Emissaries were, therefore, sent to the different great monasteries of the Yellow-Church in search of a new incarnation of the Dalai Lama. Applications came from the parents of different child-pretenders to the exalted office, which were carefully examined. At last the real embodiment of the Dalai Lama was found at Kûmbûm—the birth-place of Tsong-khapa, the founder of the Yellow-Church. The council of Buddhist cardinals comprising of the abbots of Sera, Dapûng and Gahdan, with the Tashi Lama as president, on whom devolved the responsibility of the right identification, resorted to all manner of religious rites and consultations with the gods for the purpose. All evidence having pointed towards and in favour of the discovery at Kûmbûm, in a child born in 1707, the matter was reported to the Emperor. Sanction having come, the princely child named Kalzang Gya-tsho was declared Dalai Lama, but, on account of his tender age, the child could not be brought in state to Tibet and installed on the throne of Potala. Kanghi, however, invested him with the insignia of an imperial order in 1709. But fresh dangers had in the meantime sprung forth which threatened Lhasa and also taxed the energies of the Emperor.

Tshe wang Rabdan, the powerful chief of Chungar or the left branch of the Celeuth Mongols who had risen to eminence on the downfall of Gushi Khan's kingdom, had espoused the cause of the Tibetans. The friends of *Desrid* Sangye Gya-tsho, with a view to avenge his death

and to overthrow Lhabzang, had communicated to him all that had happened in Tibet. Accordingly, Tshewang Rabdan sent a large army to Tibet for punishing the enemies of the Yellow-Church. In 1716 the Chinese and Tibetan troops fought a great battle with the Chungar army but were defeated, Lhabzang being slain in the field. In 1717, the victorious Chungars, at the instance of the yellow-cap Lamas, sacked the monasteries of rival sects such as Tshur-phu, Samding, Namgyaling, Dorje Tag, Mindolling and others, situated in the valley of the Tsangpo. In 1718 they returned to Mongolia.

About the time of the Chungar invasion the Tibetans had endeavoured to be independent, but Kanghi was determined to re-establish his authority over the whole of Mongolia and Tibet. In 1718, when order was restored in Tibet, the Chungar Mongolians being fully subjugated by the victorious Chinese, the young Dalai Lama was brought back to Lhasa from Kûmbûm by the command of the Emperor, who sent two high Commissioners ostensibly to protect the Dalai Lama but really to form an imperial residency at Lhasa which has since been controlling the political and military affairs of the country.

In 1722, the Chungars and the Celeuth Mongals of Kokonur fought with the imperial forces and were defeated. The Chinese killed upwards of seven hundred monks of all grades, including the abbot of Ser-Khog-Gon, called Chûzang-Rinpo-che, and destroyed many religious objects and burnt down many shrines and congregation halls. They demolished the great monastery of Shwa-khog. Many aged monks of Kumbum were also killed by them. In Amdo, in the following year, the Chinese generals Kûng and Yo-u theü destroyed the temples and grand congregation halls of the Gon-lûng monastery. In 1725 and 1726 there arose internal dissensions in the Government at Lhasa, the *Kahlons* or ministers having risen against the *Desrid* Shang Khang Chenpo and killed him. About this time, general Phola Theji* who had gone to Upper Tibet returned to Lhasa with troops from Ladak, Ngahri and Tsang. He slew upwards of one thousand men who had been drawn from Ü and Kong-po by the rebel ministers, and for a time restored order in the country. In 1727, Chinese troops came to his help and he was enabled to suppress the rebellion of Ü by killing the three

* On account of his gallant and meritorious services Phola Theji was invested with the title of Chun-wang and appointed *Desrid* by Emperor Yung-ting. Henceforth he became known in Tibet by the name Gyalpo Mi-wang. In 1734, by the command of the same Emperor, Chankya Rinpo-che brought back the Dalai Lama Lhasa from Kahdag, (Ka-thóg) and thereby restored peace and prosperity in Tibet and Kham.

ministers who had headed it. He removed the Dalai Lama to Kahdag, or Kathog monastery in Kham, thinking it would be unsafe to keep him in Lhasa at the time.

NOTE.—This paper has been compiled from Tibetan histories such as Pagsam-jonzang, &c.

