

TIBETAN BUDDHISM.

*The history of Buddhism is
first and closely interwoven
with the secular history, and it is
impossible
one could not
discuss
the other.*

The first half of the seventh century A.D. witnessed the beginning of a gradual conquest of the Tibetan uplands by Buddhism which penetrated into the Land of Snows from the south ~~from~~ ^{through} Nepal and the river valleys of the Western Himalayas, from the West through Kashmir, from the North through Khetan in Eastern Turkestan and from the East through China. The seventh century and especially the eighth saw the beginning of a truly remarkable transformation in the national outlook of Tibet, when warlike and often turbulent nomad and semi-nomad tribes which time and again raided the territories of neighbouring states, retreated into the fastnesses of their mountains to threaten never again the borders of their neighbours. Within less than two centuries the spiritual and cultural revolution which spread throughout Tibet, succeeded in curbing the warlike impulse of the Tibetans. This transformation was not only spiritual, but also cultural, for the old Central Asian nomadic culture prevalent in Tibet at that time had to give way to a new type of culture. The history of Tibetan Buddhism can be conveniently divided into three main periods,

- a) the early period c. 632-1042 A.D. which corresponds to the Imperial period of the Tibetan history, the temporary eclipse after 841 A.D. and the gradual spread of the Doctrine towards the end of the X-th century A.D.
- b) the second period, 1042-1409 A.D. - the period of reformation.
- c) the last period, 1409 - till the modern times - which saw the predominance of the dGe-lugs-pa or Yellow Hat sect.

Our knowledge of the early history of Tibet is very scant, many of the important sources remains untranslated and largely inaccessible to scholars. According to the historical annals the beginning of the Tibetan Empire dates from the end of the VI-century A.D. and the beginning of the VII-th of our era. Prior to that the country was divided into twelve feudal principalities which waged constant wars between themselves. The establishment of a unified state with a central authority facilitated the spread of Buddhism. The movement for political unification of the country started in the South-East. In about 608 A.D. Namri son-tsen, the

feudal lord of Chying-wa tak-tse in the Ya-lung valley of South-Eastern Tibet, laid the foundation of the Tibetan Empire. He conquered neighbouring feudal principalities, the valley of Phen-yul to the north of Lha-sa, the Tsang province and Tak-po in South Tibet. His son the famous Seng-tsen gam-po succeeded his father in about 629 A.D.. He was destined to complete the unification of Tibet and introduce Indian Buddhism into the country. The king and some of the landed gentry favoured Buddhism which brought in its wake a higher form of culture. The centralized state which had succeeded in uniting the twelve feudal principalities was becoming aware of the necessity of building up its political power. No doubt the breaking up of the power of the landed gentry allied to the ancient shamanistic Ben, was of paramount importance to the king and his ministers who strove to consolidate the established power. The royal favours showered on Buddhism was a direct challenge to the ancient Ben. The advent of Buddhism was thus a progressive development, and challenged the forces of feudal reaction. A long struggle ensued until the middle of the IX-th century when a reaction set in, which brought with itself the collapse of the authority of the king and with it a new parcellation of the country. To consolidate his position king Seng-tsen gam-po concluded matrimonial ~~xxxxxxxx~~ alliances with China and Nepal. We are told by the chronicles that both the royal princesses were fervent Buddhists and did much to introduce Buddhism into the country, though at the beginning their missionary activity was ^{by necessity} limited to the court circles. The mass ^{and the gentry} of the people remained attached to the ancient Ben. A vague tradition mentioned by Tibetan historians speaks of the appearance of Buddhist texts in the time of the legendary king Lha The-the-ri-nyen-tsen who had his residence in Ya-lung. The south-western part of Tibet which later formed the Gu-ge kingdom was from ancient times under the strong influence of adjoining India and the local feudal chiefs, to judge by their names, must have been of mixed descent. It was towards the West, to Kashmir that went Mon-mi Sambheta, the son of A-nu, to study Sanskrit. Of the thirteen young

Tibetans sent by king Song-tsen gam-po to India in about 632 A.D., he was the only one who returned to native country. The others perished in the hot and humid climate of the Indian plains. After his return from India in about 647 A.D. Then-mi Sambhota presents to the Tibetan king the new Tibetan alphabet created by him with the help of the padmika Devavitsimha and which probably evolved from the Central Indian script of the sixth-seventh centuries A.D. Then-mi sambhota is said to have translated into Tibetan the Karandavyuha-sutra and the Ratnamegha-sutra. The fact that Then-mi Sambhota and his assistants were able to translate into Tibetan Buddhist texts, shows that besides inventing the new Tibetan script, they must have performed a great deal of work, fashioning the rough speech of the nomads into a literary idiom. It is of course possible that some form of a literary dialect used at the courts of feudal chiefs existed even before the language reform ascribed to Then-mi Sambhota, and this could have facilitated the translation of Buddhist sacred texts. It is interesting to note that from the very outset the work of translating Buddhist texts into Tibetan was carried out by an international group of Buddhist scholars. Thus we are told that Then-mi Sambhota was assisted by an Indian brahmin Shankara, by a Nepalese teacher Silamanju, Buddhist and by a Chinese monk named Mahadeva Tshe. No doubt these teachers arrived in Tibet in the retinues of the Nepalese and Chinese princesses whom king Song-tsen gam-po married. The Nepalese princess, the daughter of king Amshuvarman of Nepal, brought with herself Buddhist sacred images and in 653, some four years after the death of Song-tsen gam-po, she built the famous Phrul-nang tsug-lag-khang, or the famous Jo-khang of Lha-sa. The building of the temple was carried out by Nepalese master-builders. The Chinese princess who arrived in 641 A.D. brought with herself a famous image of Buddha which was believed to have been brought to China from India through Central Asia. The Chinese princess was instrumental in introducing into Tibet the Chinese Buddhist culture of the T'ang epoch. In acknowledgement of their support of the Buddhist cause, the church declared the two queens to

have been incarnations of the Buddhist goddess Tara. The Chinese princess is said to have erected the temple of Ra-me-che in Lha-sa which for a long time has been the residence of Chinese Buddhist monks, followers of the Ch'an meditative school of Buddhism (ch'an dhyana). Under the successors of king Song tsne gam-po, Tibetan power expanded far beyond the geographical borders of Tibet. In fact in the VIII-th century A.D., Tibet became one of the major powers on the Asian continent. In 763 A.D. Tibetan cavalry raided the capital of the T'ang empire - the city of Ch'ang-an. The westward spread of Tibetan power into the upper reaches of the Oxus river and the Pamirs, forced the Abbasside caliph Harun ar-Rashid to send in 798 A.D. an envoy to the Chinese Imperial Court to negotiate a treaty of joint military action against the turbulent Tibetans in Central Asia. In the South, king ~~Kxxx~~ Ti-song de-tsen forced the Pala kings of Bengal to pay tribute.

The prolonged occupation of large tracts of Central Asia by Tibetan troops brought Tibet into direct contact with Buddhist countries in Central Asia. As a result of this contact, Buddhist monks from Khotan arrived in Tibet in the reign of king Ti-de tsuk-tsen Me-ak-tsem (705-755) and were well received by the Tibetan king. However, their propagation of Buddhism met with considerable opposition from the masses of the people. Political upheavals in Central Asia adversely affected the Buddhist communities there, and we are told that numerous monks fled to Tibet and established Buddhist monasteries there. They remained in Tibet till about 740/1 A.D. when a virulent epidemic of smallpox and the death of the Tibetan queen from it, caused the expulsion of foreign Buddhist monks from the country who fled to Gandhara and India. However the influence of Central Asian Buddhism did not disappear after the forced departure of Buddhist monks and much of it remained and enriched Tibetan Buddhism.

The golden age of Tibetan Buddhism began in the reign of king Tisong de-tsen (c. 756 A.D.). During the reign of this king Buddhism began to spread among the masses of the Tibetan people

Buddhist monasteries were established under the patronage of the king. The propagation of the new faith continued to meet with a stubborn opposition from the landed nobility. One of the councillors of the king the powerful minister Ma-shang who was a follower of the ancient shamanistic Bon, stood at the head of an anti-Buddhist movement, and even the king was unable to stop the persecution. Many monks were ordered to leave the country and several monasteries were closed. The image of the Buddha, the famous Jo-bo, or Lord of the Jo-khang temple in Lha-sa, was taken to Kyi-rong on the Nepal border and the Chinese Buddhist monks who resided at the Ra-mo-che temple in Lha-sa were forced to flee to China. But the adherents of the king and the new faith were not idle, they succeeded in deceiving the minister Ma-shang to a place in To-lung where he was put to death. After the minister's death, the opposition of the feudal gentry, deprived of its head, was unable to interfere with the king's plans. Envoys were despatched to Nepal and India to invite learned men and preachers of Buddhism. In Nepal the king's envoys met the great Buddhist scholar Shantarakshita who belonged to the great monastic university of Nalanda, and invited him to Tibet. His influence on Tibetan Buddhism and especially his translations of Buddhist philosophical texts are stressed by Tibetan historians. His arrival again caused unrest among the people and the king was again forced to advise the pandita to return to Nepal. We are told that before leaving Shantarakshita advised the Tibetan king to invite the Tantric yogin Padmasambhava. Guru Padmasambhava spent some nine months in Tibet and even bestowed a Tantric initiation on the king. But some of the king's councillors expressed doubt in the teacher, and the Guru was escorted back to India. The early period of the spread of Buddhism is characterised by certain definite traits - the absence of ^{powerful} religious sects and the restricted spread of monkhood. According to tradition ~~the first Buddhist~~ one of the first Buddhist monasteries that of Samye was begun in 787 A.D. and consecrated in 799 A.D. The corner-stone ceremony was presided over by Guru Padmasambhava and the acarya Shantarakshita who visited Tibet a second time.

This great monastery was built after the model of the great vihāra of Odantapuri in Bihar. The main temple of the monastery had three storeys - ^{first} ~~xxx~~ storey was built in Indian style, the second in Tibetan and the third in the style of Khotan. This shows the composite character of Tibetan Buddhism, symbolizing the three main sources of Buddhist inspiration. For a long time this monastery had been one of the chief repositories of ancient Sanskrit manuscripts in Tibet, a fact already noticed by Atisha during his visit to the monastery, until the ^{by fire} destruction of its library some hundred and fifty years ago after which the monastery was again rebuilt. Buddhist viharas of this period were not large monastic colleges with thousand ^{the} of the later period of students, but rather small hermitages. A vihara consisted of several monastic cells with a temple attached to them. The inmates of such hermitages were both monks and laymen who came to the hermitage to practice religion. Buddhism brought with itself the preaching of the equality of men and during the brief reign of king Mu-ne btsan-po, the son of Tiedong de-tsen, a definite attempt was made to redistribute wealth in the country. The landed gentry reacted violently and having obtained the dowager queens' assent, poisoned the young king. Buddhism stood for progress and the enhancement of the central authority. The landed gentry and the shamanistic Bon opposed these new trends and were anxious to preserve their feudal privileges. The conflict between the private interests of prominent families (the so-called sger in Tibetan) and the central authority (shung) was always a source of weakness and constantly plagued the political development of the Tibetan State. ~~With the extinction of the ancient Bon this struggle for power took place between the forces of feudal reaction~~ The forces of feudal reaction were strong enough to reassert themselves. After the progressive reign of king Ral-pa-can characterised by a remarkable literary activity and the translation and codification of the Buddhist Canon, reaction set in. During the brief reign of king Lang

Dar-ma Buddhism suffered a brief eclipse. Monasteries were closed and their inmates scattered. A violent struggle ensued during which the apostate king was murdered. The Imperial Power did not survive the king, and collapsed after his death in 842 A.D. To judge by the results, the reaction was chiefly aimed at the centralized power of the state and in this respect its effect was lasting. The descendants of the Tibetan Imperial dynasty continued to rule as feudal chiefs in Western Tibet (Mang-yul, Guge and Pu-hrang), in Khams and Tsang, but never again did there arise a power strong enough to unite the whole country. We now know that the eclipse of the Doctrine was by no means total, and that many Buddhist monks remained in the country after the persecution of 841 A.D. The revival came from Amdo in NE Tibet. About 978 A.D. a group of Buddhist monks which became known as the " Six Men of U and Tsang " appeared in Central Tibet and inaugurated the revival of the Buddhist Doctrine. From that date onwards the position occupied by Buddhism remained unchallenged. But Buddhism was not able to preserve its purity, and soon fell under the influence of heterogeneous influences. The famous letter of Lha la-ma (Royal monk) Chang-chup-ed is a remarkable expression of an outcry against the abuses of all sorts of religious practitioners who appeared in Tibet and under the cloak of religion exploited the credulity of the people, " These who offer flesh, blood and urine to the Three Jewels, are to be pitied for they are sure to be reborn among the impure demons. If by such practices one is able to attain Buddhahood, then the hunter, fisherman and butcher would also be able to attain Enlightenment. Village exercists, forsake your claim of being followers of the Great Vehicle (Mahayana), and follow the pure law expounded in the Tripitaka." The kings of Guge whose family ties with Nepal and India were strong, became patrons of Buddhism and sent batches of young Tibetans to India. One of them, Rin-chen bang-po became a prominent translator of Vajrayanic texts into Tibetan. In order to restore to Buddhism its purity, the Guge king sent emissaries in 1042 A.D. to invite Dipankara Srijnana or Atisha a famous

scholar from Vikramashila vihara in Bihar. The coming
 of Atisha gave a powerful impulse to Buddhist influence.
 He laboured at the monastery of The-ling in Guge, Samye
 and Nye-thang, and died in 1054 at the last named place.
 The movement started by him became known as the Ka-dam-pas,
 or "followers of the Doctrine". Atisha's work was continued
 by his disciple Dem-ton. The Ka-dam-pas became the forerunners
 of the Ge-luk-pas. The period that followed Atisha's coming
 was characterized by the development of Buddhist sects and
 the growing power of important monasteries. The eclipse of
 the ancient Bon and the shift of power to large monasteries,
 forced the landed gentry to adopt new tactics in the struggle
 for power. We now see prominent feudal families allying them-
 selves with important monasteries and supporting rival sects.
 In 1076 A.D. the revivalist movement culminated in a great
 Religious Council held at the monastery of The-ling in the
 upper Suttlej valley. A number of prominent teachers appeared
 in the course of the XI-th century. Foremost among them the
 Mar-pa lo-tsa-ba (1012-1097) the founder of the important
 sect of the Ka-jyu-pas, and his disciple Mi-la-ras-pa (1040-
 1123), the St. Francis of Tibet, and one of the most attaching
 figures of Tibetan religious history. In 1073 Khen Kon-chek
 gye-pe founded the important Sa-skye monastery, the seat of
 a powerful sect which exercised great political power in the
 Mongol period. The Ka-jyu-pas split into a number of sub-sects
 such as the Kar-ma-pas, the Di-kung-pas and the Tak-kung-pas, some of them
 destined to play an important role in the history of the country.
 It has been a tradition of the Tibetan history, to seek
 alliances with the growing nomad empires in Central Asia. Such
 was the case with the Mongols in the XIII-th century and the
 Manchus in the XVII-th. After the Mongol raids on the Tangut
 kingdom situated to the north-east of Tibet in 1205, 1207 and 1209,
 the Tibetan nobility became conscious of the new danger in the
 North and held a council which decided to send envoys to the
 Mongol court.

In 1239 the Mongols sent a reconnoitering detachment under Dordaa into Tibet. The Mongol discovered that the political scene was dominated by rival sects struggling for power. Their choice fell on the Sa-skyapa. In 1247 the head of the sect the Sa-skyapa-chen proceeded to the headquarters of Prince Godan, son of the great khan Ugedei, and Mongol commander in the Sino-Tibetan borderland. ^{He was} In 1246 his nephew the Phags-pa was sent to the Court. Khubilai khan bestowed on him the title of Imperial Preceptor, and made him the Spiritual and Secular head of Tibet. In the civil administration of the country the Sa-skyapa hierarch was assisted by pon-chen, or great official. This was the beginning of the special Patron-Chaplain (cho-yen) relationship, ~~which~~ a formula evolved to describe the feudal link established between the Mongol Imperial throne and the Spiritual Head of the Tibetan State and which was again revived in the XVII-th century to last to the end of the Ch'ing dynasty. The government of Tibet was effected through a special government department called Hsuan-chen-yuan, headed by the Imperial Preceptor. The constant civil wars between sects strengthened the Mongol hold over Tibet. The Sa-skyapa power came to an end in 1359 A.D. The middle of the XIV century saw witnessed the reassertion of the secular feudal power in Tibet. In 1349 Chang-chup gye-tshen, of the powerful Phag-mo-tru family seized power in U and in 1354 made himself master of Tsang. The downfall of the Mongol Yuan dynasty in 1368 A.D. resulted in the strengthening of the secular power in Tibet. The Ming emperors (1368-1644) tried to follow the example of the Yuan dynasty, but failed to exercised real political power. The XIV and XV centuries saw the rise of a new reformist sect the Ge-luk-pas which continued the tradition of the Ka-dam-pas. ^{was the great} ^{sect} Its founder Tsen-kha-pa (1357-1419) who succeeded in erecting a magnificent edifice. Among his numerous disciples Gye-tshap-je and Khe-tup-je must be mentioned. the last named was a prominent scholar. A number of important monasteries were established in the early XV-th century which became the seats of Ge-luk-pa power

in the land. In 1409 Tsong kha-pa founded the Ganden monastery. In 1416 his disciple Jam-yang che-je established the great monastery of Dre-pung near Lhasa, and in 1419 Cham-chen che-je founded the monastery of Sera. In 1447 Genduntup founded the future. monastery of Tashilhun-po, the seat of the Panchen lamas. This in the line of Gen-dun-tup is considered to have been the first Dalai Lamas who originally were the abbots of the Dre-pung monastery with the palace of their seat at Ganden pho-trang. In the XV century the power of the Phag-mo-tru family began to decline. In 1435 another feudal family the Rin-pungs captured the fort of Sam-tup-tse (Shigatse) and gradually established their power throughout the whole of Tsang province. In 1565 one of their ministers rebelled and after conquering the Tsang province began the line of the so-called Tsang-pa kings. Both Rin-pung and Tsang-pa patronized the Kar-ma-pas and the Ge-luk-pas suffered a temporary eclipse. Between 1498 and 1518 A.D. the Ge-luk-pas were excluded from participating in the Great Prayer or Mon-lam chen-po held during the New Year festivities in Lhasa. No doubt this situation and the rise of Kar-ma-pa power in Tsang prompted the abbots of the Dre-pung monastery to look for a patron or yen-da. As before in the Mongol period the leaders of Tibet were ever ready to establish political alliances with the nomad power in the North. In 1577 Altan khan of the Tumed Mongols who was in the region of the Kuku-nur invited the third gye-wang Sonam-jyamtsho to his camp. who succeeded to establish a political and religious alliance with the Mongol king. The place of their meeting in 1578 was consecrated by building a temple, and titles and present were exchanged. Altan khan bestowed on Sonam jyamtsho the title of Vajradhara Dalai Lama, or Vajradhara, the Great Lama (Dalai in Mongol means " great, wide expanse, ocean ". The word is often found in titles, ex. Dalai khan), and the latter bestowed on the Mongol khan the title of dharma-rajā. Emperor Wan-li of the Ming dynasty hastened to recognize the preeminence of the Tibetan hierarch who thus gained the support of powerful forces and was able to assert the authority of his sect again.

the rival Karma-pas and their secular supporters the Tsang-pa kings. The fourth Dalai Lama came from the family of Altan Khan a fact which shows the value placed by the sect on its alliance with the powerful Mongol clans. The Ge-luk-pas were fortunate in producing a truly great leader in the person of the Fifth Dalai Lama (1617-82) who left a strong imprint on the spiritual and secular affairs of the country. The Great Fifth, as he is called in Tibtean, was ably supported by the Regent Sang-gye jyamtshe. Their immediate political aim was the removal of the Tsang-pa kings. In this they followed the example of the third Dalai Lama and addressed themselves to Gushi-khan, chief of the Kheshut Mongols who in 1641 invaded Tibet and defeated the Tsang-pa king. The rise of the Manchu power was duly noted by the Tibtean leaders and the Fifth Dalai Lama sent in 1642 and 1644 ~~sank~~ greetings to the first two emperors of the Ch'ing dynasty. In 1642 they took a further ^{in this direction} step, and the Dalai Lama went personally to the Imperial Court, where he was treated as an independent ruler. During the time of the Fifth Dalai Lama, ^{Che-kyi gyeltshen, the Preceptor} Losang Che-jyen was recognized as the ^{Fifth.} first Panchen Lama of Tashi-lhun-po, a monastery which was destined to rival in importance those of Lhasa. In his fight against the Tsang-pa kings the Fifth Dalai Lama allied himself with the abbot of the Tashi-lhunpo monastery Losang Che-kyi gyeltshen who had been his Preceptor, and who was recognized as the first Panchen Lama of Tashi-lhunpo, a monastery which was destined to rival in importance ~~those~~ of Lhasa. In 1682 the Great Fifth died. His successor had a troubled career. In 1705 Lha-tsang Khan, the Kheshur chief, deposed the Dalai Lama and attempted to put on the throne a candidate of his own choice. The Dalai Lama was accused of misconduct, but the main reason seems to have been political - the anti-Manchu activities of the Regent Sang-gye jyamtshe who had ~~had~~ established a close alliance with Gandan beshektu, the West Mongol chief and conspired with the latter to check the victorious advance of the Manchus into Eastern Mongolia.

The young sixth Dalai Lama was taken to China, and according to one version died en route near the lake of Ganga-nur, according to another version he had escaped and spent the rest of his life as a pilgrim wandering throughout Kham and even visiting Northern India. According to this second version he died in Alashan in Southern Mongolia where his body is preserved in a stupa in the Barun-khit monastery in the Alashan mountains. The sixth Dalai Lama is credited to have been the author of a collection of popular songs, but his authorship is still disputed. The disappearance of the sixth Dalai Lama caused considerable unrest, and various political groups attempted to place their candidates on the pontifical throne in the Potala. The Western Mongols intervened in 1716 and sent an army to Tibet. Emperor K'ang-hsi was forced to send relief troops in 1717, but the troops were defeated near Nam-tshe. In 1718/20 the Manchus made a big effort to reestablish their influence in the Land of Snows, and large forces were sent from Kuku-nur and Szechuan. In 1720 a new Dalai Lama Ke-sang jyamtsho was proclaimed (the sixth according to the Manchus, the seventh according to the Tibetans). ~~The next five Dalai Lamas died early and the thirteenth incarnation~~
~~Thup-ten jyamtsho was not born until 1750~~ In 1780 the sixth Panchen Lama journeyed to the Imperial Court where he died of smallpox. A brother of the Panchen Lama conspired with the Gurkhas and instigated an invasion in 1788. In 1791 the Gurkhas sacked Tashi-lhun-po. The Emperor Chien-lung despatched an army under Fu-kang-an who drove the invaders away and even crossed the Himalayas into the valley of Khatmandu. The thirteenth incarnation, Thup-ten jyamtsho, was no doubt one of the ablest of the line of Dalai Lamas, and is often likened to the Great Fifth. A forceful personality, he left a considerable imprint on his country. The new incarnation, Ten-dzin jyamtsho was discovered in Amdo and enthroned in 1940. On the 17th November, 1950 the young Dalai Lama assumed the spiritual and secular powers incumbent in his high office.

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The powerful support given by the Manchu throne to the Yellow hat sect ~~xxxxxxx~~ enabled the sect to gain an almost absolute control over the country. Many monasteries were ^{belonging to other} ~~sect~~ ^{sects} taken over by the Ge-luk-pas. We have seen that This supremacy ~~xxxxxxx~~ was not achieved without struggle, and in more recent times the Old Believers' sect or nying-ma-pa became popular in Tsang and Khams. The Ge-luk-pas reacted to this challenge. At the end of XVIII-th century a reformational movement appeared in the midst of the Yellow sect. The founder of the new sect which claimed to uphold an orthodox interpretation of Tsong-kha-pa's teaching was a learned monk Ser-khang-pa Lo-sang ten-dzin. He called his sect the "Hermit" or Ri-tre-pa. In the second half of the XIX century the sect produced an outstanding teacher and preacher Sha-mar-pa Tendun ten-dzin jyam-tshe who founded the Di-tsha gampa in Amdo and whose influence is still felt throughout Tibet. The ~~xxxxxxx~~ appearance of reformational movements is a sign that Buddhism is still a living force (anxious to preserve its progressive character and whenever necessary purge itself of heterogeneous elements.)

*zealously guarding
preserving its precious heritage of
culture.*

In XV century rivalry between the Kar-na-pas supported by the gtsan-pa Rinpis and the newly founded dge-lugs-pas.

1409 - dge'-p'dan.

1416 - 'Bras-spun's.

1419 - Sera.

1447 ad. Tashi Chuu-to

1437 - Chamdo.

The rise of the Kar-na-pas (Zwa-dmar-pa).
between 1498 and 1518 ad. Yellow hat monks were barred from attending the smon-lam ceremonies.

From about 1507 the secular power of the Rinpis began to fall, and that of the abbot of 'Bras-dpun's grew.

The third Dalai Lama.

tsod-naus rgya-btsa - c. 1543 -

The Phag-mo-gon split into two branches:

the sNe'u-gelon' (sNe'u), and dgon-ri dkar-to)

In the year 1565 Kar-na tshé-btan conquered dSam-rgun-btse (Shi-ga-tse).

The Yellow and the Red "Old" (Real)

The XVI century characterized by an intense rivalry of the Red sect and the Yellow (dge-lugs-pa). The Yellow sect relied on the Mongol secular power.

In 1577 Altan-khan who was in Rukh-nur invited

on gnam-ri. The meeting took place in 1578.

The place of their meeting was consecrated by the erection of a temple. Theg-chen Chos-'khor-gling, ston-'khor gubugtu was placed in charge.

and-gang-jang, received the title of Vajradhara Dala
Lama, and a seal engraved with the words
ཏཱ་བླ་མ་ལྷ་མོ་འཕགས་པ་ལྷ་མོ་. Lama bestowed with Khan
the title of dharma-raja (ཏཱ་བླ་མ་ལྷ་མོ་འཕགས་པ་ལྷ་མོ་)
ཏཱ་བླ་མ་ལྷ་མོ་འཕགས་པ་ལྷ་མོ་ was appointed legate
of the Dalai Lama in the newly established religious
field. The beginning of the Dalai Lamas' preeminence.
Recognized by Emperor Wan-li. 6th Sod-nams rgya-
mtsho proceeds to Kham (མཁའ་མཚོ་). In 1582
invited to Rendun. In 1586 - Dügüang, Altan
Khan's son invited him, to Köne-gots (མཁའ་མཚོ་ལྷ་མོ་).
Died in 1588, after an invitation from the Chinese Court.
In 1589 returned as the great grandson of Altan Khan

15
Buddhism brought with itself the preaching
of equality of men, and during the brief
reign of Mu-ne btsan-po, the son of 2nd 2nd
ag 259, a definite attempt was made
at redhibition of wealth in the country,
the landed gentry reacted violently, and
having obtained the dowager queen's consent,
forced the young King. The Buddhism
stood for progress, and the embodiment
of the central authority, the stemanistic Bon
and the landed gentry opposed these new
trends and were anxious to preserve
their feudal privileges. The conflict
between the private interests of families
(sger), and the central authority (ag 259), ^{was} ~~the~~
always a source of weakness, ~~two~~ and
plagued the ^{political} development of the Tibetan State,
without which the ancient Bon this
struggle for power took a new turn. The
development of Tibetan Buddhist sects, and

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Growing power of important monasteries,
forced the landed gentry to adopt new
factors. We now see prominent families
aligning themselves with important monasteries
and supporting rival sects in their struggle
for power.

It has been a tradition of Tibetan history, to
ally oneself to rising power in Central Asia.
Such was case with the Mongols, in the XIII century,
the West Mongols in the XIV century, and the Manchus in the
XVth century.

After Mongol raids on Tayget (Shi-kiao)
in 1205, 1207 and 1209, Tibetan gentry became
conscious of their new danger, and held a
council, which decided to send an embassy
to the Mongol Court.

During the Mongol epoch, the Emperor abolished
Northern affairs through a Special Office then
Küan-cheng-yüan, at the head of which was
placed the Imperial Preceptor, or Ti-shih.

The famous letter of the bla-ma (Royal
monk) ~~the bla-ma~~ is a remarkable expression
and outcry against the abuses of
all sorts of religion practitioners who
appeared in Tibet. ~~It~~ ^{and} under the cloak
of religion exploited the credulity of the
people. (The Tibetian painted scrolls, p. 7 ff.
"Those who ~~pre~~ offer flesh, blood and urine
to their three jewels, are to be pitied for.
They are sure to be reborn among the unpre-
digious (Srin-po). If by such practices
one is able to attain Bodhi, then
all hunters, fishermen and butchers would
be able to attain Enlightenment.
Village exorcists, forswear your claim
of being followers of the Great Vehicle,
and follow the ^{pure} Law in ~~practical~~ ^{practical} ~~reformer~~
in the Tripitaka."

In the Mongol period there were ascribed
to four: Sa-saya-pa, 'Bri-gun-pa and
Tshal-pa.
The Sa-saya-pa are said to have been the
keepers of the Esoteric Tradition handed down
from the Siddha Virupa:
The Tshal-pa were supported by the descendants
of Ngan, the famous Minister of Songtsan
Gampo.

after the period of disintegration,
a new attempt to unite the country was
made in XIII AD. by the Sa-suya hierarchy,
this was made possible by the powerful
support of the Mongol Emperor

1239, Prince Godan (son of Ögödei) sent
Dorda (rdo-rta-nag-po) with troops
burnt 1103165 - It must have been a
reconnoitering detachment.

This was followed by a number of further
expeditions: in 1267 the Mongols killed
the sde-pa or Chief of 'Dang-ma-ri, in 1277
the chief of 'Dang-chen, in 1281 - the 'Tog-tog.
འགྲོག་པོ་ལོ་ལྔ་པ་འཛིན་པ་ཀླུ་འཛིན་པ་

In 1290 a Mongol army supported Ag-len against
a 'Tog-tog. a major battle was fought at
'Kantok. the Mongols were commanded by
an Imperial Prince Temür Duga.

Sa-suya 'Dang-chen Kun-dga'stön-bo. (Sa-suya 'Dang-chen
'Phags-pa Ldame 1235-1280.

The Sa-suya power lasted for 75 years, defeated
by 'Gyag-ma-ri (from 'Caqantog in Lomber) (b. 1302
the myriarch of 'Phag-mo-gree. - 1338 AD.
Established rule over ables and 'stön. 1354

1481 - the chief of Rin-spun, defeat the 'Phag-mo-gree
the chief of Rin-spun capture 'Stog-tog - 1435 AD
(on a 'Gyag-mo) In 1359 the 'Dang-chen power of
Sa-suya came to an end.

17

the National script was introduced the so-called
"Square" script (dri-bhijün). The Emperor made
him the Spiritual Head of Tibet (the 13 millionaires
of Central Tibet), the administration of the country he
was assisted by a dpon-chen, or great official
who looked after the secular things. There was the
beginning of the special Patron-Claplain (ukhod-yon)
relationship which characterized Sino-Tibetan
contacts. The Government of Tibet was effected through
the so-called Ksuan-chen-yuan, headed by the Ti-shih
the Sa-sgya-pa power came to an end in 1359.
Two rival sects were growing - the Karma-pa and the
Dri-Kung-pa. In 1280. Sa-sgya-pa called in the
Mongols to fight the Dri-Kung-pa.
In 1349 Ayen-chub royal-utstam of the powerful
Phag-mo-gru family seized power in Lhasa, and
in 1359 made himself master of neighbouring
gtshan. The Ming Emperors (1368-1644) followed the
example of the Yuan. In 1569 an Imperial Edict
was issued limiting the number of tribute bringing
ambassadors from the monasteries.
Tson-olap (1357-1419) continued the Bon-po-
movement. In 1409 established the Ganden Monastery
his disciples abyal-tsal-ye and ukhas-grub-ye.
In 1416 - Jam-dbyangs chos-ye founded the great
monastery of Drep-sung, and in 1419 Ayen-chen chos-
ye founded the monastery of Setra. In 1447. Gendun drup
founded Tashi-chungpo.

after the persecution of 840-2 AD., a Buddhist
revival began to assert itself in the East and
West. In the East bla-chen dge-ba rab-gsal gathered
pupils, many of whom were natives of Central Tibet.
In the West the Guge kings, whose ties with
Nepal and Ladakh were strong, became patrons of
Buddhism and sent batches of young students to
Ladakh. Rin-chen bzang-po became a prominent Translator
of Vajrayānic texts into Tibetan. In 1042 AD. the
Guge king sent emissaries to invite Atiśa. In 1076
Atiśa laboured in Tho-ling in Guge, Sange,
and Nye-thang; he died in the last named place
in 1054. The movement started by him became
known as the bka'-gdams-pa, Atiśa's work was
continued by 'Broma-ston. The bka'-gdams-pa were
the forerunners of the later dge-lugs-pa.
In 1229. the Mongols sent a Reconnoitering detachment
under Darta into Tibet. The Mongols discovered that
the sects dominated the scene, the bka'-gdams-pa
with their centre at $\frac{1}{2}$ $\frac{1}{2}$ 1. the bka'-bgyud-pa
with Stag-lun and 'Bri-gün, and the Sa-snya-pa. By that
time political power in the country began to be
concentrated in the hands of the heads of rival
sects. Their choice fell on the Sa-snya-pa. In 1247.
Sa-snya pañ-chen proceeded to the headquarters
of Prince Godan, a son of Güdeligün and Mongol viceroy
of the Sino-Tibetan borderland. In 1246. 'Phags-pa
was sent to the Court. Gültai bestowed on him
the title of Tishih, or Imperial Preceptor. In 1269

18

The king and some of the aristocratic landed gentry favoured Buddhism which brought in its wake a higher form of culture, the centralized state, which had succeeded in uniting the twelve principalities of the Tibetan upland, was becoming aware of the necessity of building up its political power. No doubt the breaking up of the power of the landed gentry allied to the ancient Shamanistic Bon, was of paramount importance to the king. The royal favour showed on Buddhism ^{was} a direct challenge to the ancient Bon, the advent of Buddhism was ^{thus} a progressive development, and challenged the forces of reaction. A long struggle ensued until the middle of the IX century AD. when a reaction set in.

འཛིན་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་^s forced the Pala kings of Bengal
to pay tribute. Ray, H.C., Dynastic History of
Northern Bengal, I, p 274. Thoner, Lit. Facts, I,
pp. 272 ff. Petech, A Study on the Chronicles
of Ladakh, pp 68.

the collapse of the Imperial Power after
the murder of ~~འཛིན་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་~~ in 842 AD.
(King of ~~འཛིན་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་~~ (descendants))
The descendants of Nyi-ma-ngon, grandson of
"Od-sprung" (g Lar-dar's son), established local
ruling houses in Western Tibet, in Man-yul,
Guge and Tu-krañs.

The descendants of Yun-britsa, son of g Lar-dar,
ruled over Nagayur and an Gauri
The descendants of ~~འཛིན་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་~~ (grandson of g Lar-dar)
established dynasties in gtsan, g Ges-me and
g Uñ.

BUDDHISM AND The Cultural

was again rebuilt. The Buddhist orbains
 of this period were not large monastic colleges
 but rather ^{with hundreds of students} ~~small~~ ^{hermitages} ~~collected~~
 great-grown in Tibetan. A ^{orbain} orbain
 consisted of several monastic cells with
 a temple ^{attracted to them} ~~the~~ ^{inmates} of such hermitage
 were both monks and laymen, who
 came to the hermitage to practice religion.
 However the word of Shentarausbotul and
 Padmasambhava was of a short duration
 and forwards After the ^{Shamesthor} ~~Shamesthor~~ and
 Non-naturesthor ^{rejection of 9th Gen. Dar-na}
 in about 841 AD. ^{Buddhism revived}
 we now know that the eclipse of the Doctrine
 was by no means total, and that many Buddhist
 monks must have remained in the country
 after the persecution of 841 AD. The revival
 came from Ando in N. E. Tibet. About 978 AD
 a group of Buddhist monks ^{which became}
 known as the "Six Men from U" and they appear
 in Central Tibet and inaugurated the revival
 of Buddhist Doctrine. From that date onward
 the position occupied by Buddhism remained
 unchallenged. But Buddhism ^{was not}
 after to preserve its purity, and soon ^{did not}
 when the influence of heterogeneous
 influences

The history of Tibetan Buddhism can be conveniently divided into three periods:-

1. the early period 632-1042 AD.
2. the second period (1042-1409) - the period of reformation.
3. the last period (1409 - the period of the predominance of the Yellow Sect or dge-lugs-pa.

(During) the early period is characterized by certain definite traits - religious sects do not develop and the spread of monasticism was restricted. According to tradition the first monastery ^{in Ladakh} of Sange was begun in 787 AD. and consecrated in 789 AD. The coronation ceremony was presided over by the famous Indian Tantric Yogin Padmasambhava and the ācārya Śāntarakṣita. This great monastery was built after the model of the great viṭāra of Odantapuri in B.ār. The main temple of the monastery had three storeys - one storey was built in Indian style, the second in Tibetan and the third in the style of Ling-pa, i.e. Khotan in the present Hsian-chiang Province of China. For a long time the monastery had been one of the chief repositories of ancient Sanskrit manuscripts in Tibet, a fact already noticed by Atiśa during his visit to the monastery, until its destruction by fire some hundred and fifty years ago, after which the monastery

the Ming Emperor Chen-tsu invited Bon'-ka-ta to the Imperial Court, who sent his disciple

Byams-chen chos-nye.

In the XV century the power of the Phag-mo-dru family declined. In 1435 another feudal family the Riu-pang captured the fort of bsem-gro-rise (Shigatse), and gradually assumed control of the whole of g'hang. In 1565 their ancestor revolted and conquered g'hang, and began the line of the so-called Tsang-fa Kings. Both Riu-pang and Tsang-fa were patrons of the Kar-na-fa sect (mtshar-phe).

During the Ming dynasty the Kar-na-fa were singled out for special favors. In 1406 the Emperor Chen-tsu bestowed the title of Ta-pao fa-wang (Great Precious Dharmaraja) on the Kar-na-fa hierarchy.

The Ming and Ch'ing dynasties no doubt patronized Tibetan Buddhism with a political motive - the pacification of the Kham-Tibetan border land.

the Tsang-fa Kings between 1565 and 1642 patronized the Karmapas. Between 1498 and 1578, the dge-lugs-pas were excluded from participating in the Great Prayer festival at Shon-lam chen-po at Shasa during the New Year festival. About 1616 the Tsang-fa King established his rule over the Shyi-chu valley. The Dalai Lamas were originally the abbots of the Dre-pung monastery with their seat at Ganden Pho-trang. As before in the Mongol period the leaders of Tibet were ever ready to establish political alliances with the nominal power in the north. The Third Dalai Lama Sonam gyantscho

force went to South Mongolia, in 1577/8 and 1587/8.
He succeeded to establish an political and religious
alliance with Altan Khan of the Tumed Mongols,
and Altan Khan bestowed on him the title
Vajradhara Dalai Lama, or Vajradhara the Great
Lama (Dalai in Mongol means "Great, wide
expanse, ocean": the word is often found in
titles, e.g. Dalai Khan.). The Fourth Dalai
Lama came from the family of Altan Khan.
The Great Fifth Dalai Lama (1617-1682) was an
outstanding political leader, the Great Fifth left
a strong imprint on secular and spiritual affairs
of the country. He was ably supported by the Regent
(desi) Sang-gye gyantsho. Their main preoccupation
was the removal of the Tsang-ka Kings. They accom-
plished this by uniting the Mongol chief Justi-Khan, chief
of the Khoshut Mongols, who in 1641 overcame Tibet
and defeated the Tsang-ka Kings. The rise of the
Manchu power was duly noted by the Tibetan
leaders, and the Fifth Dalai Lama sent greetings
in 1642 and 1644 to the first two Emperors of the Ching
dynasty. In 1652, the Dalai Lama went personally
to the Imperial Court. During the Fifth Dalai Lama
the first Losang Chojjen was recognized as the
first Panchen Lama of Tashi Chen-po.
In 1682 the Great Fifth died, his successor had
a troubled career. In 1705 Lha-tsay Khan, the
Khoshut ruler, deposed the Dalai Lama, and attempted
to put on the throne a candidate of his own choice.

The Dalai Lama was accused of misconduct,
 but the main reason seems to have been political,
 the Anti-Manchu activities of the Regent-Sang-sye
 Gyantsok who had established a close alliance
 with Galdan boshontu, the West Mongol chief,
 and conspired to put a stop to the advance
 of the Manchus in Mongolia. ~~The~~ young Sixth
 Dalai Lama was taken to China, and
 according to one version died en route near
 the lake of Gangê-nur, according to another
 version he had escaped, and spent his life
 as a pilgrim wandering about Kham, and
 even visited India. According to his second
 version he died in Alishan in South Mongolia
 and is buried at the monastery of Barun Khit
 in the Alishan Mountains. The West Mongols
 led an army to Tibet in 1716 and conquered
 Tibet. Emperor Kang-hsi sent relief troops in
 1717- but the troops were defeated near
 Nam-tsho. In 1718/20 the Manchus made
 a big effort to reestablish their influence in
 Tibet, and large forces were sent from Koke-nur
 and Szechuan province. In 1720 a new Seventh
 Dalai Lama was put on the pontifical throne.
 In 1780 the Sixth Panchen Lama journeyed to
 the Imperial Court where he died of smallpox
 a brother of the Panchen conspired with the Gurkhas
 and instigated a Gurkha invasion in 1788.

In 1791 the Gurkhas secured Tashi Chhen-tso.
The Emperor Chien-lung sent an army under Fu-Kang-
on and Kai dan-tsa, who drove the Gurkhas
away and even crossed the Himalayas into
the Valley of Khotan. The Manchus sup-
ported the Gelugpas gradually the Dala Lama
became recognized the head of the country.
Many of the Bonpos were taken over by the Gelugpas

Today we observe the Seventh National Day of our great neighbour China. Looking back at the achievements of the past year, we see great advances made in the all important task of consolidating the friendship of two great Asian nations, so vital for the preservation of peace in Asia and the entire world. The year has seen the reestablishment of ancient cultural ties - the nation-wide observance of the BUDDHA JAYANTI in memory of the Great Son of India who laid the foundation of a mighty spiritual and social movement, and who thus became the Founder of a true humanistic international movement which for centuries became the culture of a large part of Asia. The unifying character of Buddhist culture was recently acclaimed by the leaders of New China. Throughout India and China homage was paid to the memory of the Great Founder, and thus an ancient link once more united the two countries in a common resolve.

During the year we were given the unique opportunity of admiring the masterpieces of Medieval Chinese Art inspired by Buddhism, a unique blend of Indian and Chinese artistic traditions. We have learned to admire and appreciate the murals of the Tun-huang cave temples, and the sculptural ensembles of Lung-men and Yung-kang in Northern China, great monuments which evoke the memory of Ajanta and Ellora. This evoking of a great Past is not a mere looking back, on the contrary it represents a powerful invocation of a too often forgotten cultural greatness, a precious memory that helps to forge new cultural ties, and strengthen inter-state relations with the help of eternal cultural values.

Numerous cultural delegations visiting India and China brought the message of art and culture to the masses of the people who are thus enabled to appreciate the cultural greatness of their neighbours. The appreciation of art and culture should not remain the exclusive domain of a cultural elite of scholars

and artists. From now on the masses should learn to appreciate their cultural heritage, and in doing so lay the foundation of a nation-wide renaissance. These glimpses of the culture of neighbouring states, should be reinforced by popular editions of books on the various aspects of national culture written by eminent authorities. Such books should be made accessible, and find their way into every home in towns and villages. It is not enough to have libraries and reading rooms. Books should be found in every home, and people should again develop the habit of reading. With the new upsurge of Asia, good historical books are urgently needed, books which would give not only a general survey of political events, but also give an adequate account of the culture and social-economic conditions obtaining in a particular country. We all know that only too often textbooks on history contain queer anecdotes and give a distorted picture of the historical evolution of a nation. Such text-books should be made up-to-date and this task should be treated as one of truly national importance. Such books should give adequate accounts of the political, economic and ^{cultural} relations with neighbouring states. Books on the history of India and China, in Hindi and Chinese, will greatly help mutual understanding. Documentary and historical films can provide the necessary pictorial background. It is a matter of great gratification to learn that great collaborative film enterprises have been planned, as for example the filming of the life and travels of that great Chinese Buddhist scholar and pilgrim Hsuan-tsang, an enterprise in which three neighbouring countries, China, India and the Soviet Union, cooperate. Cultural contacts throughout the ages have been constructive, and have served great causes. Their achievements survived upheavals, and in the days when disruptive forces threaten the world, it is good to remember them, and to rekindle that eternal fire which alone can dispel the threatening darkness, and in this noble task India and China have a great role to play, and our duty is to help these contacts and pick up broken threads of past friendships.

Jaya Chin, Jaya Bharat!