



Ganden Phodrang (1642 – 1951/59)

Foir Major Schools of Tibetan Buddhism

The end of Mongol overlordship (1642-1644)

Relationship with Ming China (before 1644)

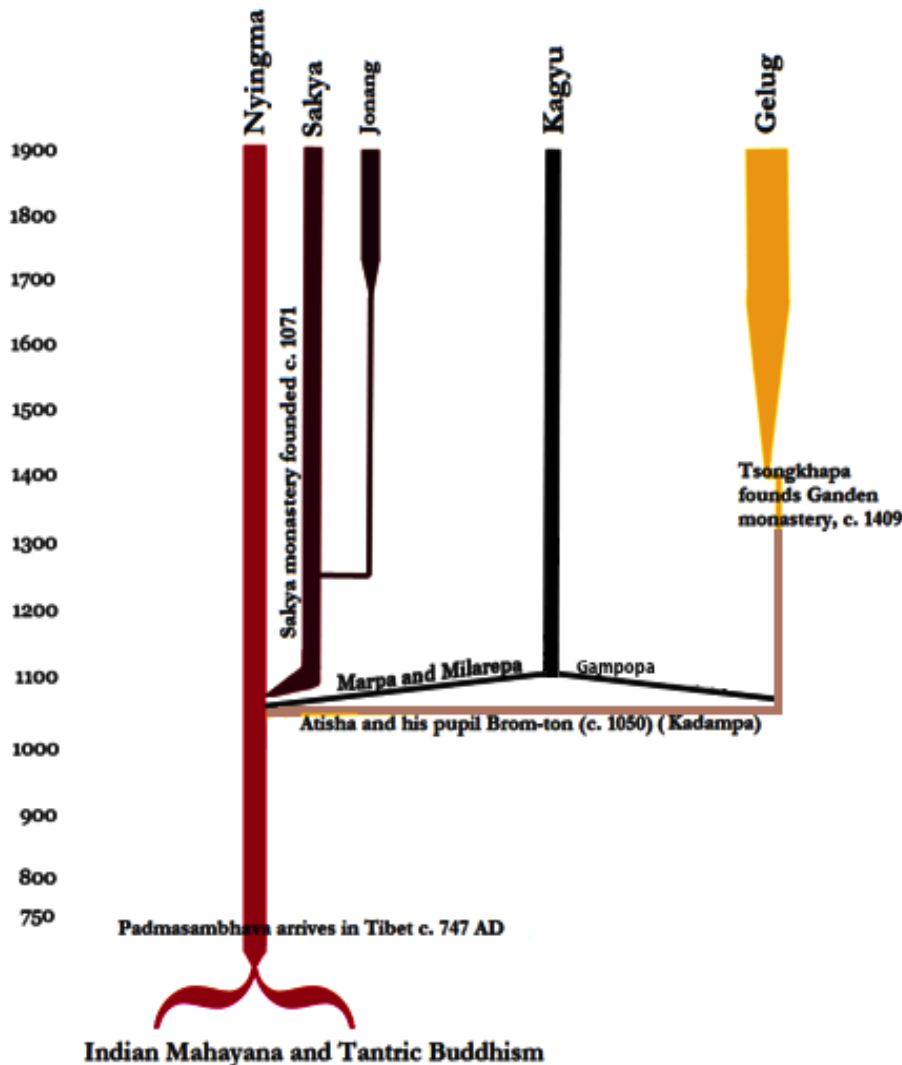
Relationship with Qing China (1644 – 1911)

Sino-Nepalese War (1788-1789)

Special topic: Tibetan medicine

Four Major schools of Tibetan Buddhism

Genealogical Tree of Tibetan Buddhist schools



The four main ones overlap markedly, such that "about eighty percent or more of the features of the Tibetan schools are the same". Differences include the use of apparently, but not actually, contradictory terminology, opening dedications of texts to different deities and whether phenomena are described from the viewpoint of an unenlightened practitioner or of a Buddha.

Nyingma	Kagyu	Sakya	Gelug
Red Hat	Red Hat	Red Hat	Yellow Hat

On questions of philosophy they have no fundamental differences, according to the Fourteenth Dalai Lama. The Tibetan adjectival suffix -pa is translatable as "-ist" in English.

Another common but trivial differentiation is into the Yellow Hat (Gelug) and Red Hat (non-Gelug) sects, a division that mirrors the distinction between the schools.

Nyingma

"The Ancient Ones" are the oldest Buddhist school, the original order founded by Padmasambhava and Śāntarakṣita.



Whereas other schools categorize their teachings into the two yānas or "vehicles", Hinayana and Mahayana, the Nyingma tradition classifies its teachings into Nine Yānas.

Kagyü

“Lineage of the (Buddha's) Word”. This is an oral tradition which is very much concerned with the experiential dimension of meditation. Its most famous exponent was Milarepa, an 11th-century mystic.



In the 20th century it was represented by the teacher Kalu Rinpoche.

Sakya

The "Grey Earth" school represents the scholarly tradition.



Headed by the Sakya Trizin, this tradition was founded by Khön Könchok Gyelpo (1034–1102), a disciple of the great lotsāwa Drogmi Shākya and traces its lineage to the mahasiddha Virūpa. A renowned exponent, Sakya Pandita (1182–1251CE), was the great-grandson of Khön Könchok Gyelpo.

Gelug

The "Way of Virtue" school was originally a reformist movement and is known for its emphasis on logic and debate. The order was founded in the 14th to 15th century by Je Tsongkhapa, renowned for both his scholarship and virtue.

Its spiritual head is the Ganden Tripa (1434 – 1432) and its temporal one the Dalai Lama. The Dalai Lama is regarded as the embodiment of Buddha Avalokiteśvara. Successive Dalai Lamas ruled Tibet from the mid-17th to mid-20th centuries.





Ganden Phodrang regime founded by the 5th Dalai Lama Lobsang Gyatso in 1642. In that year, Güshi Khan of the Khoshut formally transferred the old possessions of Sakya, Rinpung and Phagmodrupa to the "Great Fifth".

In 1641 the leader of the Khoshut Mongols of the Kokonor region, Güshi Khan, set out from his home area and attacked the king of Beri in Kham, who was a practitioner of the Bon religion and persecuted Buddhist lamas. Güshi Khan had been in contact with "the Great Fifth" since 1637 and was a major champion for his cause.

After having defeated Beri, he proceeded to invade Tsang. Justification for this was found in the alliance between Beri and Tsang, which allegedly aimed at eradicating the Gelugpa. The Dalai Lama was opposed to a Mongol invasion which would have devastating effects on Central Tibet, but was not able to change the course of things.

Güshi Khan's reputation as an invincible commander rendered resistance weak. The Tsangpa stronghold, Shigatse, was captured after a long and bloody siege in March 1642. Karma Tenkyong was taken prisoner with his foremost ministers and kept in custody in Neu near Lhasa.

After a revolt by Tsangpa supporters in the same year, the incensed Güshi Khan ordered Karma Tenkyong placed in an oxhide bag and drowned in a river. Güshi Khan, who founded the Khoshut Khanate presented Ü, Tsang and part of East Tibet to the Dalai Lama to rule. In this way began the religious Ganden Phodrang regime that would last until 1950.

Relationship with Ming China (1209 – 1644)

As early as in 1587 Emperor Wanli recognized Dalai Lama as the sole ruler of Tibet.



The Rise of Manchu Power in Northeast Asia (c. 1600-1644) and the foundation of Qing Dynasty



Nurhaci (Manchu: ᡤᡠᡵᡠᡨᡳ ; (1559 – 1626) was a Jurchen chieftain who rose to prominence in the late 16th century in Manchuria. Nurhaci was part of the Aisin Gioro clan, and reigned from 1616 to his death in September 1626.

Nurhaci reorganised and united various Jurchen tribes (the later "Manchu"), consolidated the Eight Banners military system, and eventually launched attacks on Ming China and Joseon Korea. His conquest of Ming China's northeastern Liaoning province laid the groundwork for the conquest of the rest of China by his descendants, who founded the Qing dynasty in 1644.

Meanwhile in Tibet:

Lobsang Gyatso, the Great Fifth Dalai Lama, (1617–1682) was the first Dalai Lama to wield effective political power over central Tibet.



The Fifth Dalai Lama's first regent Sonam Rapten is known for unifying the Tibetan heartland under the control of the Gelug school of Tibetan Buddhism, after defeating the rival sects and the secular ruler, the Tsangpa prince, in a prolonged civil war.

Under Sonam Rapten's regime, him being a fanatical and militant proponent of the Gelugpa, the other schools were then persecuted. Their monasteries were either closed or forcibly converted, and that school remained in hiding until the latter part of the 20th century. However, before leaving Tibet for China in 1652 the Dalai Lama issued a proclamation or decree to Sonam Rapten banning all such sectarian policies that had been implemented by his administration after the 1642 civil war, and ordered their reversal.

The 5th Dalai Lama and his intimates especially Sonam Rapten (until his death in 1658) established a civil administration which is referred to by historians as the Ganden Phodrang.



In 1652, the 5th Dalai Lama visited the Shunzhi Emperor of the Qing dynasty. He was not required to kowtow like other visitors, but still had to kneel before the Emperor; and he was later sent an official seal.



The fifth Dalai lama initiated the construction of the Potala Palace in Lhasa, and moved the centre of government there from Drepung.

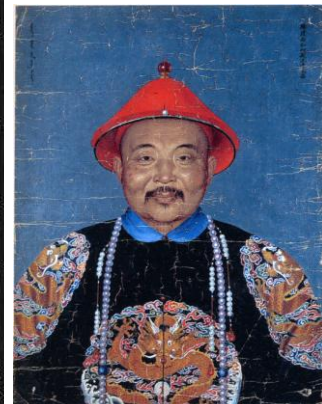
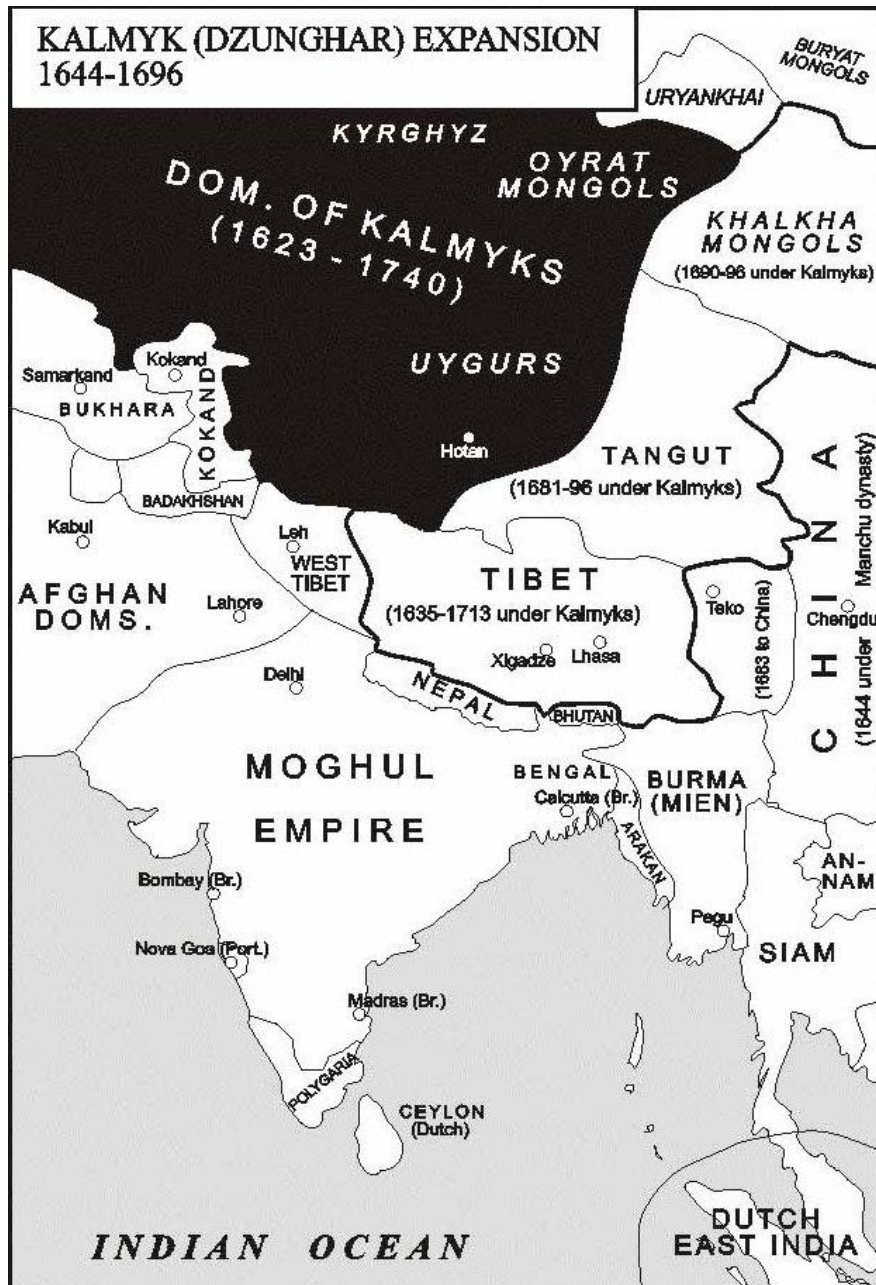
The death of the fifth Dalai Lama in 1682 was kept hidden for fifteen years by his assistant, confidant, Desi Sangye Gyatso. The Dalai Lamas remained Tibet's titular heads of state until 1959.



During the rule of the Great Fifth, two Jesuit missionaries, the German Johannes Gruber and Belgian Albert Dorville, stayed in Lhasa for two months, October and November, 1661 on their way from Peking to Portuguese Goa, in India. They described the Dalai Lama as a "powerful and compassionate leader" and "a devilish God-the-father who puts to death such as refuse to adore him." Another Jesuit, Ippolito Desideri, stayed five years in Lhasa (1716–1721) and was the first missionary to master the language. He even produced a few Christian books in Tibetan. Capuchin fathers took over the mission until all missionaries were expelled in 1745.



In the late 17th century, Tibet entered into a dispute with Bhutan, which was supported by Ladakh. This resulted in an invasion of Ladakh by Tibet. Kashmir helped to restore Ladakhi rule, on the condition that a mosque be built in Leh and that the Ladakhi king convert to Islam. The Treaty of Temisgam in 1684 settled the dispute between Tibet and Ladakh, but its independence was severely restricted.



The Dzungar Khanate under Tsewang Rabtan invaded Tibet in 1717, deposed the pretender to the position of Dalai Lama Lhabzang Khan, who was the last ruler of the Khoshut Khanate.

The Dzungars killed Lhazang Khan and his entire family. They also destroyed a small force at the Battle of the Salween River, which the Kangxi Emperor of the Qing dynasty had sent to clear traditional trade routes in 1718.

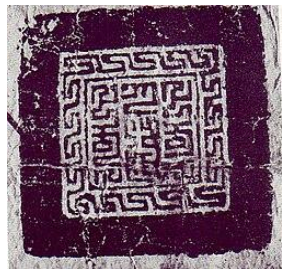


In response, an expedition sent by the Kangxi Emperor, together with Tibetan forces under Polhanas of Tsang and Kangchennas (also spelled Gangchenney), the governor of Western Tibet, expelled the Dzungars from Tibet in 1720 as patrons and liberators of Tibet. The Qing installed a new, more popular Dalai Lama, Kelzang Gyatso as the 7th Dalai Lama and left behind a garrison of 3,000 men in Lhasa.

In time, the Qing came to see themselves as overlords of Tibet and Tibet was turned into a protectorate by the Manchus. T

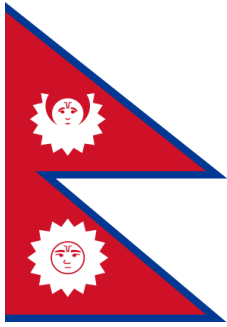
he Qing removed the indigenous civil government that had existed in Lhasa since the rule of the 5th Dalai Lama, and created a Tibetan cabinet or council of ministers known as the Kashag in 1721. This council was to govern Tibet under the close supervision of the Chinese garrison commander (amban) stationed in Lhasa, who frequently interfered with Kashag decisions, especially when Chinese interests were involved.

Khangchenné would be the first ruling prince to lead the Kashag under Qing overlordship. This began the period of Qing administrative rule of Tibet, which lasted until the fall of the Qing dynasty in 1912.



The Qing had made the region of Amdo and Kham into the province of Qinghai in 1724, and incorporated eastern Kham into neighbouring Chinese provinces in 1728. The Qing government ruled these areas indirectly through the Tibetan noblemen.





Sino-Nepalese War (1788-1789)

also known as Sino-Gorkha war was an invasion of Tibet by Nepal from 1788-1792. The war was initially fought between Nepalese and Tibetan armies over a trade dispute related to a long-standing problem of low-quality coins manufactured by Nepal for Tibet.

The Nepalese Army under Bahadur Shah plundered Tibet under Qing rule and Tibetans signed Treaty of Kerung paying annual tribute to Nepal. However, Tibetans requested for Chinese intervention and Sino-Tibetan forces under Fuk'anggan raided Nepal up to Nuwakot only to face strong Nepalese counterattack. Thus, both countries signed a Treaty of Betrawati.

In the year 1788, Bahadur Shah sent Gorkha troops under the command of Damodar Pande to attack Tibet. The Gorkha troops entered Tibet through Kuti and reached as far as Tashilhunpo (about 410 km. from Kuti). A fierce battle was fought at Shikarjong in which the Tibetans were badly defeated. The Panchen Lama and Sakya Lama then requested the Gorkha troops to have peace talks. So the Gorkha troops left Shikarjong and went towards Kuti and Kerung (Gyirong).

When the Qianlong Emperor of China heard the news of the invasion of Tibet by Nepal, he sent a large troop of the Chinese army under the command of General Chanchu.

The representatives of Tibet and Nepal met at Khiru in 1789 to have peace talks. In the talks Tibet was held responsible for the quarrel and were required to give compensation to Nepal for the losses incurred in the war. Tibet had also to pay tribute to Nepal a sum of Rs. 50,001 every year in return for giving back to Tibet all the territories acquired during the war.[1] It was called Treaty of Kerung. The Nepalese representatives were given Rs. 50,001 as the first installment. So giving back the territories - Kerung, Kuti, Longa, Jhunga and Falak, they went back to Nepal. But Tibet refused to pay the tributes after the first year of the conclusion of the treaty. As a result, the war between Nepal and Tibet continued.

As Tibet had refused to pay the tribute to Nepal, Bahadur Shah sent a troop under Abhiman Singh Basnet to Kerung and another troop under the command of Damodar Pande to Kuti in 1791. Damodar Pande attacked Digarcha and captured the property of the monastery there. He also arrested the minister of Lhasa, Dhoren Kazi and came back to Nepal.

As soon as this news was heard by the Qianlong Emperor, he sent a strong troop of 70,000 soldiers under the leadership of Fuk'anggan to defend Tibet. Thus in the year 1792 the Nepal - Tibet war turned into a war between Nepal and the Qing empire.



The Qing Empire asked Nepal to return the property to Tibet which was looted at Digarcha. They also demanded them to give back Shamarpa Lama who had taken asylum in Nepal. But Nepal turned a deaf ear to these demands. The Qing imperial army responded to Nepal with military intervention. The Qing forces marched along the banks of the Trishuli river until they reached Nuwakot. The Nepalese troops attempted to defend against the Qing attack, but were already faced with overwhelming odds. Heavy damages were inflicted on both sides and the Chinese army pushed the Gurkhas back to the inner hills close to the Nepali capital. However, a comprehensive defeat of the Gorkhali army could not be achieved.

The Qing general Fuk'anggan then sent a proposal to the Government of Nepal for ratifying a peace treaty. Bahadur Shah also wanted to have cordial relations with the Qing. He readily accepted the proposal and they concluded a friendly treaty at Betravati on 2 October 1792. The terms of the treaty were as follows:

- Both Nepal and Tibet will accept the suzerainty of the Qing emperor.
- The Government of Tibet will pay the compensation of the property of the Nepalese merchants which were looted by the Tibetans at Lhasa.
- The Nepali citizens will have the right to visit, trade, and establish industries in any part of Tibet and China.
- In case of any dispute between Nepal and Tibet, the Qing government will intervene and settle the dispute at the request of both the countries.
- The Qing will help Nepal defend against any external aggression.
- Both Nepal and Tibet will have to send a delegation to pay tribute to the Imperial Court in China every five years.

While Tibet came under greater control of the Qing after the war, Nepal still retained its autonomy. However the weakening of the Qing dynasty during the 19th century led to the disregard of this treaty. For instance, during the Anglo-Nepalese War of 1814-16, when the British East India Company launched an invasion of Nepal, not only did China fail to help her feudatory in that conflict, but it also failed to prevent the cession of Nepalese territory to the British. Similarly, during another Nepalese-Tibetan War

of 1855-56, China was conspicuously absent. The Qing were not particularly interested in ruling Nepal; their war was primarily aimed at consolidating their control of Tibet which, in turn, was related to military strategy throughout Central Asia.

The defeat of the 1791 Nepalese invasion increased the Qing's control over Tibet. From that moment, all important matters were to be submitted to the ambans.

In 1792, the emperor issued a 29-point decree which appeared to tighten Qing control over Tibet. The ambans were elevated above the Kashag and the regents in responsibility for Tibetan political affairs.

The Dalai and Panchen Lamas were no longer allowed to petition the Chinese Emperor directly but could only do so through the ambans. The ambans took control of Tibetan frontier defense and foreign affairs. Tibetan authorities' foreign correspondence, even with the Mongols of Kokonor (present-day Qinghai), had to be approved by the ambans.

The ambans were put in command of the Qing garrison and the Tibetan army (whose strength was set at 3000 men). Trade was also restricted and travel could be undertaken only with documents issued by the ambans. The ambans were to review all judicial decisions. The Tibetan currency, which had been the source of trouble with Nepal, was also taken under Beijing's supervision. However, according to Warren Smith, these directives were either never fully implemented, or quickly discarded, as the Qing were more interested in a symbolic gesture of authority than actual sovereignty; the relationship between Qing and Tibet was one between states, or between an empire and a semi-autonomous state. The Cambridge History of China states that Tibet and Xinjiang were territories of the Qing dynasty since the 18th century.

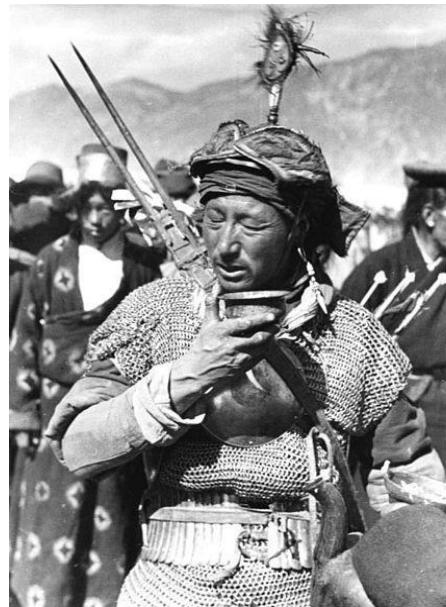
Nepal was a tributary state to China from 1788 to 1908. In the Treaty of Thapathali signed in 1856 that concluded the Nepalese-Tibetan War, Tibet and Nepal agreed to "regard the Chinese Emperor as heretofore with respect."



British expedition to Tibet (1903–1904)

The authorities in British India renewed their interest in Tibet in the late 19th century, and a number of Indians entered the region, first as explorers and then as traders. Treaties regarding Tibet were concluded between Britain and China in 1886, 1890 and 1893, but the Tibetan government refused to recognize their legitimacy and continued to bar British envoys from its territory. During "The Great Game", a period of rivalry between Russia and Britain, the British desired a representative in Lhasa to monitor and offset Russian influence.

At the beginning of the 20th century the British and Russian Empires were competing for supremacy in Central Asia. Under the pretext to forestall the Russians, in 1904, a British expedition led by Colonel Francis Younghusband was sent to Lhasa to force a trading agreement and to prevent Tibetans from establishing a relationship with the Russians. In response, the Chinese foreign ministry asserted that China was sovereign over Tibet, the first clear statement of such a claim. Before the British troops arrived in Lhasa, the 13th Dalai Lama fled to Outer Mongolia, and then went to Beijing in 1908.



A treaty in 1904 known as the Treaty of Lhasa was imposed which required Tibet to open its border with British India, to allow British and Indian traders to travel freely, not to impose customs duties on trade with India, a demand from the British that Lhasa had to pay 2.5 million rupees as indemnity and not to enter into relations with any foreign power without British approval.

The Anglo-Tibetan treaty was followed by a Sino-British treaty in 1906 by which the "Government of Great Britain engages not to annex Tibetan territory or to interfere in the administration of Tibet. The Government of China also undertakes not to permit any other foreign State to interfere with the territory or internal administration of Tibet." Moreover, Beijing agreed to pay London 2.5 million rupees which Lhasa was forced to agree upon in the Anglo-Tibetan treaty of 1904. In 1907, Britain and Russia

agreed that in "conformity with the admitted principle of the suzerainty of China over Tibet" both nations "engage not to enter into negotiations with Tibet except through the intermediary of the Chinese Government.

After the British invasion the Qing rulers in China. They sent the imperial official Fengquan (凤全) to the region to begin reasserting Qing control, but the locals revolted and killed him and two French Catholic priests and burned the church.

The British invasion was one of the triggers for the 1905 Tibetan Rebellion at Batang monastery, when anti-foreign Tibetan lamas massacred French missionaries, Manchu and Han Qing officials, and Christian converts before the Qing crushed the revolt.

The Qing government in Beijing then appointed Zhao Erfeng, the Governor of Xining, "Army Commander of Tibet" to reintegrate Tibet into China. He was sent in 1905 on a punitive expedition. His troops destroyed a number of monasteries in Kham and Amdo, and a process of sinification of the region was begun.

The Dalai Lama's title's was restored in November 1908. He was about to return to Lhasa from Amdo in the summer of 1909 when the Chinese decided to send military forces to Lhasa to control him. With their 1910 expedition to Tibet the Dalai Lama once again fled, this time to India, and was once again deposed by the Chinese. The situation was soon to change, however, as, after the fall of the Qing dynasty in October 1911, Zhao's soldiers mutinied and beheaded him. All remaining Qing forces left Tibet after the Xinhai Lhasa turmoil.





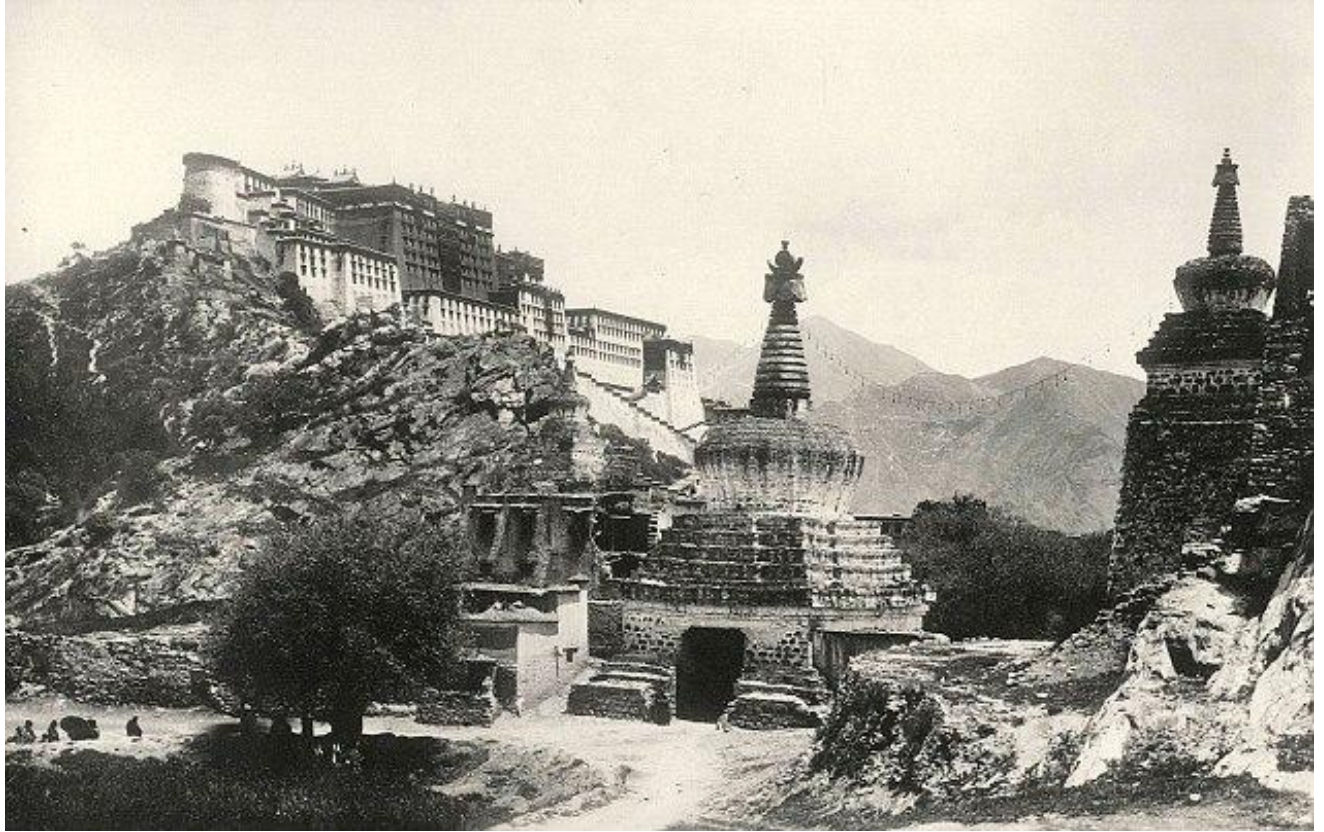


Figure 35.1 The sacred lake of Lhamo Latso, located about 10 km northeast of Chokhorgyal Monastery in the Olka area of Central Tibet. This lake came to be considered one of the chief visionary places of Tibet's Gaden Podrang government after earlier reverence by the Gelukpa during the Pakmodrupa Period. Circa 1935 mural in the Potala Palace, Lhasa.



Figure 35.2 Painting depicting the Thirteenth Dalai Lama traveling in his palanquin between the Potala Palace and the Jokhang Temple in Lhasa. Circa 1935 mural in the Potala Palace.



Figure 35.3 Lhasa's main urban square in 1904, with the southern side of the Jokhang Temple visible behind. After the 1950s this square was largely built over, and a new plaza was created on the western side of the Jokhang. Photo by Laurence Austine Waddell.



Figure 35.4 Farmers harvesting barley in fields surrounding Lhasa, with the Potala Palace in the background, 1904. After the 1950s Lhasa's built-up area expanded over most of these formerly open lands. Photo by Laurence Austine Waddell.