



Altan Khan's Regime Thought in the Thinking Analysis

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Abstract

An Ankhan is a famous historical figure in the Northern Yuan Dynasty. As an important figure in the history of the Mongolian nationality, he has made a certain contribution to the economic, political and cultural development of Mongolia. The thinking in the regime thought is important for the research of later generations. With the expansion of the power of Aldokhan in the Mongol region, the parallel system of politics and religion that he implemented in the Mongol region strengthened his power. This paper describes the Altan Khan's political power thought and from the perspective of thinking analysis of Altan Khan's political power thought reflected in several typical ways of thinking care studied. Therefore, in his historical practice to expand his strength, he summarized Khan's thinking, which triggered his periodic and innovative characteristics. Through thinking analysis, he understood the thinking mode reflected in Khan's thinking, and reflected the political, economic, cultural and thinking conditions at that time.

Keywords

Altan Khan, Ideology of political power, thinking

Aandan Khan (1507-1582 AD) was a leader of the Tumet million households in Mongolia in the 16th century and an influential politician and military strategist in the Northern Yuan Dynasty. After the unification of Mongolia in the south of the desert, Batumunkdayan Khan, grandfather of Altan Khan, completely changed the past state in which different feudal lords controlled all the ministries of Mongolia. Except for Wara and some areas, the territories of different feudal lords and vassals were abolished, and 60,000 households were divided among the sons (Zhu Rong, 2012).

1. Altan Khan revitalize Tumet, consolidate the regime

As the leader of 30,000 families on the right wing of Tumet, Altan Khan won many battles (Yang Shao-you, 2012). Therefore, it was also praised by the Great Khan of Bodi. Altan Khan's main activity site is the south of the desert in Mongolia, after entering the Fengzhou Beach, he took a look at this land, based on superior natural geographical conditions, with hidden mountains, rich water, and can be grazing, and farming. Can give full play to the geographical environment, develop animal husbandry, set up agriculture and handicraft industry, and to the surrounding areas of development. Because at that time the internal environment of Mongolian society is relatively stable, prompting Altan Khan to the Ming Dynasty Yulin, Ningxia, Shanxi, Datong and Xuanfu and other places to use troops, in order to further strengthen the strength, also received a large number of Han soldiers and immigrants to the territory of Tumet. He was not a closed feudal Lord of Mongolia: in terms of population, he brought new technology and new culture to the increase of population, which enhanced the strength of the feudal lords of Altan Khan (Taye Chiu TI, 2004). In terms of economy, it continued to develop animal husbandry, agriculture and handi-

crafts, borrowed new technologies to build Bansheng, developed a variety of management, and opened the Tonggong trade market with the Ming Dynasty through various means. In order to ensure the stable and rapid development of animal husbandry production, he also took the following measures: try to remove the threat and destruction of animal husbandry production in the Ming Dynasty and prevent other Mongolian tribes from pillaging the tribe; Strengthen the management of animal husbandry production (By anonymous Zhurongga, 2014); Altan Khan to make laws; Strive with the Ming Dynasty Tonggong trade market, for the Mongolian area of livestock and livestock products to find a market. This far-reaching vision and economic thought of Altan Khan provided the basic guarantee for his regime (Wu LAN, 2000).

2. Altan Khan implement "political and religious parallel" system

Altan Khan's military activities in the "north broken Wu Liang ha million households, the east broke Chahar department east move, west attack Weilat, Gansu, occupy Qinghai, south and the Ming Dynasty mutually beneficial" for the Altan Khan expanded the forces directly affected its control of the Mongolian region. In order to consolidate the regime and stabilize the situation, the need for strong ideas became urgent. Therefore, in the comparison and selection of various ideas, he introduced the Yellow Religion, which had a huge influence on the politics, economy, ideology, culture and customs of Mongolia. It not only stabilized the regime and consolidated the rule, but also played a certain role in the liberation of ideology at that time. In 1247, In Liangzhou, Bandzhda Gongggar Tenzan, a prominent monk of the Sakya School of Tibet, and the Prince of the Mongol Khanate, Guangduan, agreed on the surrender of various Tibetan departments to the Mongol Khanate, and the establishment of the local government of Sakya Tibet. In 1252, Bhasipa, head of the Sakya sect of Tibetan Buddhism, met with Kublai Khan (QIAO Ji, 2008). However, the spread of Tibetan Buddhism in Mongolia during the Yuan Dynasty, mainly in the upper Mongolian, failed to penetrate into the people. After the collapse of the Yuan Dynasty, the status of Tibetan Buddhism was reduced, and the original shamanism in Mongolia was still prevalent in Mongolia (Compilation Group of a Brief History of the Mongolian People, 1985). Until the late 16th century, Tibetan Buddhism rose again in Mongolia and penetrated into the people, replacing the original position of shamanism and becoming a religion in Mongolia. With the arrival of Lama Ah Hing of Tibet, Altan Khan met with him. They jointly reviewed the Yuan Dynasty period of Mongolia Kublai Khan ban on yellow conversion, implement the measure of parallel church and state. Afterwards, Lama Ah Hing expressed to Altan Khan the willingness of Altan Khan to invite Tibetan living Buddha Sonam Gyatso to meet with him. In 1574, Altan Khan sent envoys carrying his letters and gifts to Tibet to invite the Living Buddha Sonam Gyatso. Altan Khan and Mongolia right wing feudalists to the meeting very important, in advance to meet the Buddha's preparations. In 1578, the Living Buddha Sonam Gyatso, accompanied by a large entourage, arrived at Chabqiyal in Qinghai Province. The two sides also discussed the implementation of a parallel system of politics and religion in Mongolia and the important measures to protect yellow religion. In the "Altan Khan biography" recorded the following measures. After the introduction of Yellow religion into Mongolia, a large number of temples, statues of different shapes and delicate murals were built, indicating that Mongolian architecture, sculpture and painting were influenced and promoted the rapid development and spread of its culture. A great deal of manpower has also been devoted to the translation and sorting of Buddhist sutras in Tibetan and Chinese. After the meeting, Aldah Khan honored Sonam Gyatso as the "Holy knowledge of all Waqir Dara Dalai Lama" title. At the same time, Sonam Gyatso honored Aldafa Khan as "turning the golden wheel of Zha Kravaldi Chhen Khan". In the exchange of titles and artifacts, Sonam Gyatso's status as Lord of the law turned Mongolian lords into his benefactors and made them powerful supporters. In the old age of Altan Khan to develop an "Altan Khan code" recorded: all the people of the living Buddha Sonam Gyatso Lama instructs everything, benefit the four sides, guide all things towards happiness and eternal peace; Buddhist scriptures are as solid as the King Kong knot, as powerful as lightning; It can be seen that Khan's legal code, as majestic and powerful as an edict, fully affirmed the sacred status of Sonam Gyatso in the form of decrees, and established a parallel system of politics and religion based on the laws he formulated. This was the beginning of the practice of martyrdom in the Han Tombs in Mongolia. It can be said that it is a practical phenomenon of implementing the "parallel political and religious" system and introducing Huangjiao (Li Pengfei, 2019).

3. Altan Khan regime thought in the thinking analysis

3.1 Holistic thinking

Holistic thinking is based on the integrity of objective things. When observing, analyzing, researching and deal-

ing with problems, it pays attention to the inherent integrity, unity and connection of things themselves. Altan Khan regime in the thinking analysis of the overall thinking of the overall unity, the overall unity is a holistic and comprehensive perspective to understand objective things, is a way of thinking. Altan Khan rule Mongolia fully reflects his way of thinking and characteristics. During the construction and development of Mongolian areas, the economic lifeline of the region should not be ignored, and the development of agriculture and handicraft industry should be actively advocated. This does not mean that he ignored the development of animal husbandry, and took important measures to develop animal husbandry production. At that time, the main food and clothing of the Mongolian people is still livestock products, an answer Khan in the later Ming Dynasty Tonggong market provided by the main resources are livestock products. In order to achieve better and stable development of animal husbandry products, we tried our best to remove the threat of animal husbandry production in the Ming Dynasty and prevent the plunder of other Mongolian tribes. Management of livestock production has been strengthened, and in order to protect pasture land, the use of pasture land is still divided into winter and summer pastures. At that time, there were already peng farming and enclosure farming in the Tumet area, which had a positive impact on the resistance to natural disasters and disease control, which enabled the stable development of livestock and protected the emerging agriculture. Various craftsmen and raw materials were needed to develop handicraft industry. In order to solve the problem of craftsmen, Han craftsmen who had fled to Tumet were borrowed and assigned jobs according to their skills. Promote local artisans Mongolian, Han and Tibetan artisans to learn from each other. The development of handicraft industry, strengthened the level of force of the feudal lords of Altan Khan, hook, gun, knife, sword to build. It also produces a variety of good tools for agriculture, animal husbandry and hunting, which promotes the development of agriculture, animal husbandry and hunting, improves people's living conditions, and comprehensively develops Mongolia (Zhong Meiyuan, 2013).

3.2 Thinking out of the box

Innovative thinking is a way of thinking that realizes transformation and innovation on the basis of objective laws. In the process of solving problems, he breaks through the boundaries of conventional thinking with novel and original methods and puts forward distinctive solutions. In Mongolian history, there are many cases that the Mongol official was granted titles by the Orthodox Khan, but there is no case that the Mongolian official asked the Orthodox Khan for the title of Khan. After the death of Bodikhan, his eldest son, Dalai Lama Taiji, succeeded to the throne and took the title of Kuden Khan. At this time, my answer came to greet him and said, "You have become the right leader, and settled the political situation. Once there was the name of a little Khan, 'The Loss of the Guard of the Emperor.' Now give me that name, and I will guard your great government." So it was a new kind of event that broke through traditional political thought. According to the Biography of Altan Khan, "The six great powers gathered in front of the White Chamber of the Lord, and Altan Khan said to Bodi Khan," Lai bless me to send the wicked Grand Master Borahai to knock at you in front of the Buddha! In return for the brave and sincere Altan Khan, Bodi Khan and others gave the name of Tuxetuchechen Khan in front of 60,000 households." In the Mongolian version of the Biography of Altan Khan, Yuyu means "order, command". Therefore, according to the historical records, Altan Khan to the orthodox Khan with orders, commands and other tone, is a new event that has a certain influence on the traditional Mongolian thought. An answer Khan through religious thought against Chahar orthodox Khan's legitimacy, with the sacred power of Buddhism to establish an answer Khan period of regime mode, to "wheel holy king" Buddhist thought, inherited Kublai Khan's "political and religious parallel" system. However, the scope of their practice was different. After Kublai Khan named Yellow religion as "state religion" in the Yuan Dynasty and implemented the system of "political and religious parallel", it was only deepened among the nobles of the Mongol court, but not among the general people, who still believed in shamanism from ancient times. But Altan Khan will not only the yellow religion into Mongolia, but also a wide range of deep into the people, the development of the code to ensure the implementation of the "parallel" system of politics and religion.

4. Closing Remarks

The influence of Altan Khan in Mongolian history for the later dynasties rulers to provide the premise and basis of the idea of governance as a significant way of thinking has a significant impact, is an indispensable part of the whole Mongolian history research. Through the study of Altan Khan contribute to the Qing Dynasty Mongolia and modern Mongolia, such as economic development, the development of agriculture, the development of urban industry and commerce and religious issues and Altan Khan period has an inevitable connection. He formulated the

"parallel political and religious" system to complete the consolidation and development of the regime, which reflected the unique way of thinking in his regime thought. It has made a positive impact on the development of Mongolia and provided a favorable background for the mutual learning and development of Mongolian, Tibetan and Han cultures.

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