A CHRONOLOGICAL TABLE OF THE BON PO THE BSTAN RCIS OF ÑI MA BSTAN 'JIN

BY

PER KVÆRNE, Mag. art.

Lector at the University of Bergen

Of the various lamaist¹ sects of Tibet, that of the *Bon po* remains the most obscure both as to its origin, development, doctrines and practices. This has been due to the fact that our material—until the last few years—has been limited to that afforded on the one hand by Buddhist historians and apologetics, often hostile or at best indifferent to Bon, and on the other by the observations, all too often indiscriminate and haphazard, of European travellers in Tibet. The number of Bonpo texts available in Europe has been extremely limited, and quite insufficient for a systematic study of the Bonpo sect and its doctrines.

However, to-day the possibilities of studying the Bonpos and their teachings are, in fact, vastly better than they were a few years ago. Among the Tibetan refugees in India there are several hundred Bonpos who have formed their own community and settled in Himachal Pradesh. Among them are a number of

¹ One may object that the term 'lamaist' should be reserved for the specifically Buddhist 'sects' (or, more properly, 'traditions') in Tibet. However, I believe that the fairest and most accurate use of the term 'lamaist' is to include *Bon* as well. This is not the place to give the question the full treatment it deserves; however, as Dr. Snellgrove points out in his work "The Nine Ways of Bon" (cf. note 2), there is no direct connection between the pre-buddhist Bonpos and the present-day Bonpo sect (p. 21), and the teachings of the latter are as 'Buddhist' as those of other Tibetan sects. The Tibetans themselves do, it is true, oppose *lhas* to *bon*, but both *lhas pa* ('Buddhists') and *bon po* are *nan pa*, lit. 'inside-ones', a term I think there is every justification to translate by 'lamaist' (cf. Robert B. Ekval "Religious Observances in Tibet", The University of Chicago Press, Chicago 1964, p. 23).

learned scholar-monks from whom one might, if action were taken while there is yet time, collect abundant first-hand material regarding living Bonpo doctrines, traditions and ritual. It is not necessary to name all the Bonpo scholar-monks in India, but particular mention might perhaps be made of *bsTan pa'i rgyal mchan*, the abbot of *g-Yuñ druñ gliñ* in *gCañ*, the chief monastery of all Bon^{1a}, *bsTan 'jin rnam dag*, the *slob dpon* (Head Teacher) of *sMan ri*, also in *gCañ* and second only to *g-Yuñ druñ gliñ* in importance, and his predecessor *Saṅs rgyas bstan 'jin*, now living in retirement. I have been in close contact with Bonpo monks both in India and Europe since 1966, and have found them eager to co-operate with European scholars.

Like the other Tibetan sects, the Bonpo possess a voluminous religious literature. *The Bonpo Foundation* in India, however, now owns a large collection of texts brought from Tibet by the refugees, often at great personal danger and inconvenience. Some of these texts have already been printed, and others will be published if funds are made available.²

The present work was published in New Delhi in 1965.³ It is a *bstan rcis*, i.e. a chronological account⁴ of the (Bon) doctrine, written by the celebrated Bonpo scholar *Ñi ma bstan 'jin* (b. 1813) who became abbot of *sMan ri* in 1836. The *bstan rcis* was written in 1842, but has been added to by various hands and edited in its present form in 1961 by *slob dpon bsTan 'jin rnam dag*. Buddhist chronological tables of the same kind have been published before, namely *Bai ḍūrya dkar po* by Csoma de Kőrös, and *Re'u miḡ* by S. C. Das and recently again by Dr. Lokesh Chandra.

^{1a} He died in 1969.

² An important step forward in the study of Bon has been taken by Dr. D. Snellgrove through his publication of excerpts in transcription and translation, aided by Bonpo scholars who have fled from Tibet, from an important Bonpo text, the *gZi brjid*. ("The Nine Ways of Bon", London Oriental Series Vol. 18, Oxford University Press, London 1967). The entire *gZi brjid* in 12 volumes has now been published by The Bonpo Foundation.

³ *Saṅs rgyas kyi bstan rcis no mchar nor bu'i phren ba*, p. 23–40 of "Tibetan Žaṅ Žuṅ Dictionary", published by The Bonpo Foundation, Delhi 1965 (Lahore Press).

⁴ Although the dates cited in paragraphs 32–49 (1136 B.C.–552 B.C.) have, at least if taken at their face value, no historical validity, they are nevertheless given as they indicate *Ñi ma bstan 'jin*'s own historical perspective.

The purpose of translating this work is to provide a rudimentary framework to which events and persons mentioned in colophons and elsewhere in other Bonpo texts may be referred. To facilitate this, I have provided the *bstan rcis* with an index and divided the text into numbered paragraphs. It is necessary to say a few words about the method of translation. I give paragraph 13 in transcription:

de la ris phri 'bras bdag bčas/
lčags lug dbyar ra'i ña ches la/
gšen rab gto bu 'bum sañs bltam/ (16 470)

"7 years thereafter, in the year called 'Bras bdag, i.e. the Iron-Sheep Year, on the 15th of the first summer month, *gšen rab gto bu 'bum sañs* was born."

"7 years thereafter" refers to the event or events mentioned in the preceeding paragraph. This formula, "— years thereafter", is only translated in paragraphs 8–33. In the remaining paragraphs it is omitted. The final figure, which in the case of paragraph 13 is 16 470, gives the number of years separating the event mentioned in the paragraph and the latest editing of the *bstan rcis*, i.e. 1961. After each paragraph, starting with paragraph 7, the editor has inserted such a number; however, I have omitted this final figure and instead, in paragraphs 33–228, worked out, on the basis of this figure, as well as the year (Fire-Hare etc.) indicated in each paragraph, the year in question which is then given in brackets at the end of each paragraph. It will be noted that I have used the 'French', not the 'English', system of transcription.

A few notes are given in connection with certain paragraphs where considerations of clarity seem to make this desirable, but the task of clothing the dry bones of the *bstan rcis* with flesh and blood on the basis of Bonpo texts and traditions has not been attempted. Such a study, which is should, as mentioned above, now be possible to undertake, would, however, not only be of great importance to the study of the Bonpo sect itself, but might also serve to throw further light on the history and nature of Tibetan religion as a whole.

I am extremely grateful to the two *dge bšes Sañs rgyas bstan 'jin lJoñ ldoñ* (India) and *bSam gtan rgyal mchan mKhar rme'u*

(Paris) for their invaluable help in reading and translating the *bstan rcis*. I am also most grateful to Dr. Erik Haarh who has kindly read the translation and provided many corrections and valuable suggestions.

A CHRONOLOGICAL ACCOUNT OF THE DOCTRINE
OF THE BUDDHA, BEING A WONDROUS
ROSARY OF JEWELS

(1) May the unchangeable *Kun tu bzaiṅ (po)*, endowed with the Five Non-Existences,⁶ may the pervading lord *gSaṅ ba 'dus (pa)*, endowed with the Five Certainties, may the protector of our present age, the exalted Teacher, endowed with the Five Uncertainties—may these masters of the Doctrine of the Three Lineages⁶ grant us good fortune.

(2) I make obeisance with profoundly respectful body, speech and mind to the all-powerful king of existence, *Dus (kyi) 'khor lo*, my chosen deity, who, in peaceful, extended, powerful or terrible manifestations, rules all the realms of the world.

(3) I praise a hundred times the exalted spiritual guide bearing the name of *bSod (nams) blo (gros)*,⁷ together with the manifestations, to the number of 21, of knowledge-holders and bodhisattvas, (who are, as it were) the sun of the Doctrine, arisen from the side of the eastern mountain (which is) the bodhisattva's vow of the Peerless Lama, (who is) the manifestation of the very essence of the exalted god of speech and song (who is) the only (effective) adversary (of ignorance), as by the brightness of the thousand rays of light of merely hearing his name the mental obscuration of beings is enlightened and the lotus of their understanding blossoms forth; (the lama, I repeat,) who, as the protector of the

⁶ The Five Non-Existences etc. refer to *sku, che, 'khor, bon*, and *'dul ba'i zin*.

⁶ The three spiritual lineages in question are the exoteric (*phyi*), of which *sTon pa gšen rab* is the lord, the esoteric (*nan*), of which *gSaṅ ba 'dus pa* is the lord, and the secret (*gsaṅ*), of which *Kun tu bzaiṅ po* is the lord.

⁷ *bSod nams blo gros* (1784–1835) was the guru of *Ñi ma bstan 'jin* (as well as of *Zla ba rgyal mchan*, the founder of *g-Yuṅ druṅ gliṅ*). The 21 manifestations are the 21 abbots of *sMan ri* up to and including *bSod nams blo gro*'s predecessor. The Peerless Lama is *mÑam med Šes rab rgyal mchan*, the most venerated lama of the Bonpos and the founder of *sMan ri* (1356–1415).

(To be continued on page 219.)

[illegible]

[illegible][illegible]

inhabitants and the religion of the Land of Snows, is called the Peerless One, being the exceedingly beautiful saffron(-clad) image of the god of Wisdom, and being the gracious duplicate of the exalted Conqueror, is the (most) eminent in the diadem of all excellent, profitable scholars.

(4) May those who are clothed in the misfortune of delusion and error take this chronological account of the Doctrine, called "The Wondrous Rosary of Wish-Fulfilling Gems" as an ornament for their necks (which are) their new(ly-awakened) understandings, polishing it well with the silk of attention, effort, and saṃskāra,⁸ (this account) which I—although the stumbling gait of the blind and foolish child (that I am) leads nowhere—found with certainty when I had gone aboard the boat of the profound, infallible Word (of the Buddha) and spiritual instruction (of lamas) on the deep ocean of the Doctrine of the Conqueror.

(5) Now, there are two kinds of aeons: those (the years of) which cannot be numbered, and those (the years of) which can be numbered. In this excellent aeon, (the years of) which can be numbered, 1002 Buddhas are to appear.

From among them, at the beginning of this aeon, at the time when man, (in the period called) *rJogs ldan*, attained a life-span of 100.000 years, the Teacher *sNañ ba rañ byuñ thugs rje* appeared.

When man lived 80.000 years, *'Khor ba kun 'dren* appeared, and when he lived 60.000 years, *Kun šes ñon moñs dug sreg* appeared. These (two) are said to belong to the (g)*Sum ldan bskal pa*.

When man lived 40.000 years, *Legs par chad med thugs rje* appeared.

When man lived 20.000 years, *Thams čad mkhyen gziqs* appeared, when he lived 10.000 *Khri rgyal khug pa* appeared, and when he lived 1000 years, *gTo rgyal ye mkhyen* appeared. These are explained in the spiritual instructions (of lamas) to belong to the (g)*Ñis ldan bskal pa*.⁹

⁸ *'Du byed* (saṃskāra) I take in this case to refer to the eight qualities which are necessary to those would become proficient in samādhi. See S. C. Das Dict. p. 682.

⁹ The names of these three periods (*bskal pa*) within this present aeon (also called *bskal pa*) are explained by *Ñi ma bstan 'jin* in his commentary to this work as fol-

(6) As for how the great *rNam mkhyen gŠen rab* came as the Teacher of the period when man, full of contention, lived a hundred years (i.e. this present age):

First, fixing his mind on the highest Enlightenment, he gathered, from the time when man lived an incalculable number of years, the Two Accumulations for three Innumerables (i.e. period of time the years of which are innumerable).¹⁰

(7) Having finally obtained perfect Buddhahood, his manifestations, although he did not move from the Body of Bon, were various, but as to how the Exalted One was born in *Šam bha la*, (i.e.) *sTag gzigs* in the west, in the town called *Yañs pa čan*, in the centre of what seemed to be the dwelling-place of the Thirty-three Gods moved (down to earth, i.e.) the palace *Bar po so brgyad*, in the year called *’Byuñ ldan*, having completed the nine months and part of the tenth after entering the womb of *rGyal žad ma*, the manifestation of *Byams ma*: From that year to the Iron-Ox Year of the 16th *rab (byuñ)*¹¹ (*rab rgyal*) (1961 A.D.)

lows (p. 43–44): *rJogs ldan* (“Having Perfection”)—“As it was not necessary at that time to renounce the Ten Sins, and the Ten Virtues were automatically brought to perfection, the period was called “Having Perfection”.

gSum ldan (“Having Three”)—“As the period was without the necessity of keeping the Three Vows of Mind—although there was sin of body and speech—the period was called “Having Three” (i.e. the opposites of the three evil qualities—cursing, malice and false views—which are renounced by one who keeps the Three Vows of Mind).”

gÑis ldan (“Having Two”)—“As it was not necessary to hold malice and false views in check—although the inclination to curse had arisen—people obtaining (the opposites of malice and false views) without effort, the period was called “Having Two”.

¹⁰ The Two Accumulations are as follows: a) “The Accumulation of Merit, the Cause” (*rgyu bsod nams kyi chogs*) and b) “The Accumulation of Wisdom, the Fruit” (*’bras bu ye šes kyi chogs*).

An “Innumerable” is in fact a definite length of time, and is calculated as follows: 12 years – 1 *lo rgan*; 60 *lo rgan* – 1 *las bskal*; 60 *las bskal* – 1 *dus bskal*; 60 *dus bskal* – 1 *che bskal*; 60 *che bskal* – 1 *bskal phran*; 60 *bskal phran* – 1 *bar bskal*; 80 *bar bskal* – 1 *bskal čhen*; 80 *bskal čhen* – 1 *grañs ’jin*; 8 *grañs ’jin* – 1 *grañs med*. (*Gañs čan bod kyi brda spyod dpag bsam ljon pa’i sñe ma*, fol. 1b, quoting the *gZi brjid*).

¹¹ In connection with the 11th to the 16th *rab byuñ* the following symbol-words are used instead of the ordinary numerals: 11 – *drag po*; 12 – *ñi (ma)*; 13 – *’dod (pa)*; 14 – *yid*; 15 – *ches*; 16 – *rgyal (po)*. These symbol-words can be found listed in for example “A Collection of Synonyms by Palkhang Lotsawa”, edited and published by G. Tharchin at the Tibet Mirror Press, Kalimpong 1961, p. 96.

are 17.977 years. In the most distinguished of years, (i.e.) the Wood-Male-Rat Year, on the 15th day of the first spring month, the Fire-Tiger Month, when (the lunar mansion called) *rGyal* and the planet Jupiter came together at daybreak, he was born in the normal human manner.

(8) One year thereafter, (in the year) called *rJogs pa*, i.e. the Wood-Ox Year, he was brought to the Dwelling-Place of the Three Worlds, the palace of the great kings of the *dMu* lineage, and of the Five Main Sciences he taught, first of all, the Science of Practical Skills (*bzo rig*)¹² which is the foundation of the growth of the Doctrine of the Buddha.

(9) 1198 years thereafter, having until he reached his 12th *gSen*-year mastered the Nine-Stage Way of Bon, the various methods of recitation,¹³ and the conversion of the (various) realms (of the world) which are difficult to convert, he explained for the first time, in the palace called *dBaṅ chen sa bdag*, the mighty Kālacakratantra which consists of 1008 chapters, in the year called *Thug mo*, i.e. the Water-Pig Year, on the 15th of the *Nag (pa)* Month. Up to that year he completed 12 'Year-Treasuries'.¹⁴

(10) One year thereafter, in the Wood-Rat Year, he spread the Doctrine of the *dPe'u rce* of the Threefold Propagation in the Three Worlds.¹⁵

(11) 100 years thereafter, in the Wood-Dragon Year, (he emanated) from countless rays of light a myriad manifestations in the myriad worlds, (such as) the Six Disciplining Teachers¹⁶

¹² The Science of Practical Skills (*bzo rig*) includes, besides architecture, agriculture etc., also dancing, sports, and, on the other hand, reading, writing, language etc.

¹³ The methods of recitation (*skad 'gyur*) probably refer to the various classes of tunes used when reciting prayers and which are named after various animals: dragon, garuḍa, goose, peacock, cuckoo, lark, parrot, raven, and bee. Sometimes tiger or even wolf is substituted.

¹⁴ From here onwards, it is necessary to bear in mind that one year in *sTon pa gSen rab*'s life is equal to 100 human years. Another expression for such a *gSen*-year is a 'Year-Treasury' (*lo mjod*).

¹⁵ The Threefold Propagation is that of body, speech and mind. The meaning of *dPe'u rce* is uncertain.

¹⁶ The Six Disciplining Teachers are as follows: Gods – *gSal bar kun šes*, asuras – *Mu saṅs lče 'bar*, men – *sTon pa gSen rab*, animals – *rTñ gsal had kyi sgron ma*, pretas – *Gras 'jin dbyiṅs spuṅs*, hell – *'Phrul bon ṅar drag 'jam pa*.

of the Six Classes (of Beings), the Four *gŠen* of the Four Continents, the Thirty-three Discipliners of the realms of the demi-gods and so on—this was the year in which he emanated rays of light for the disciplining of beings.

(12) 200 years thereafter, in the Wood-Rat Year, called 'Byuñ *ldan*, having until he reached his 15th *gŠen*-year ensured the great bliss of salvation for beings governed by the Five Poisons, (for example) Ignorance, (which governed) *gTo bu dod de*; Ill-Will, (which governed) *Khri ši dbaṅ rgyal*; Envy, (which governed) *Ha la ra ca*; Pride, (which governed) *Gu wer ra ca*; Desire-Passion, (which governed) *Ma ti 'gu liṅ*, and others, being (now) entreated by Indra, the lord of gods, he took in marriage the 360 manifestations of the 360 goddesses, and others, in order to silence the rumour that, being impotent, he would bring the lineage to an end.

(13) 7 years thereafter, in the year called 'Bras *bdag*, i.e. the Iron-Sheep Year, on the 15th of the first summer month, *gŠen rab gTo bu 'bum saṅs* was born.

(14) 13 years thereafter, on the 15th of the last autumn month of the Wood-Monkey Year, the master of the teaching of the 20.000 tantras of diagnosis (*dpyad*), the bodhisattva *dPyad bu khri šes* was born.

(15) 80 years thereafter, until he reached his 16th *gŠen*-year, i.e. the Wood-Dragon Year, having been entreated by the Four Divisions of Great Gods,¹⁷ he propagated the Bon-Doctrine of the Four Portals and the Treasury (together) Five. Having appointed places of worship, guardian deities and 'mighty' deities, *gŠen*-priests to guide and *bon* (priests) to discipline beings on each of the Four Continents, he caused, for the benefit of the subjects

A complete list of the Thirty-three Discipliners of the realms of the demi-gods is given in *gZer mig* 1.41a.

The Four *gŠens* of the Four Continents are: East – 'Od *kyl lēaṅ lo čan*, North – *Phyrod de gsaṅ rgyal nam mkha' g-yu mdaṅs šhon po čan*, West – *bDud rci zit pa čan*, South – *Rin čhen thor chugs čan*. (*gZer mig*, vol. I, fol. 45(b), edited by *bsTan 'jin rnam dag*, Delhi 1965).

¹⁷ The Four Divisions of Great Gods (*gsas čhen*) are as follows (*dbYiṅs rigs mjod* 1.290b): *gsas rje*, *gar gsas*, *gnam gsas* and *rgod gsas*.

For the story of the nine men who were filled with the Five Poisons, see *gZer mig* 1.152a.

of king *dPo*, the nine men who were filled with the Five Poisons, the 3000 soldiers etc. to attain Buddhahood, so that the realms of the world almost became empty.

(16) 10 years thereafter, on the 15th of the first spring month of the Wood-Tiger Year the son of the Conqueror, *Lun 'dren gsal ba* was born.

(17) 13 years thereafter, on the 15th of the first summer month of the year called *sByin 'gyur*, i.e. the Fire-Hare Year, the mahā-sattva *rGyud 'dren* was born.

(18) 777 years thereafter, until he reached his 24th *gŠen*-year, i.e. the Wood-Rat Year, he went to the realms of gods, nāgas and men and set the Wheel of Bon in motion. He overcame the magic tricks of the perverse Māra and protected the Doctrine from dangers. On the 15th of the first spring month of that year, the son of the Conqueror, *g-Yun druñ dbaṅ ldan*, the exalted (lineage-continuing) descendant of the royal lord of men was born.

(19) For 100 years thereafter, until he reached his 25th *gŠen*-year, he propagated the Doctrine in the form of the Doctrine of the Nine Ways, his own off-spring, the method of attaining the Highest Stage, mahāyānasūtras etc.

(20) 20 years thereafter, in the Wood-Rat Year, he exorcised demons in the temple *dKar nag bkra gsal* of *Koñ ce 'phrul rgyal* and consecrated it. In order to propagate the Threefold Doctrine he went (there) for the sake of the subjects of *rGod rje rgya* and invested him with power.

(21) 580 years thereafter, having by his 31st *gŠen*-year, i.e. the year called *Kun dga'*, the Wood-Dragon Year, completed the propagation of the Threefold Doctrine, he left his home and took monastic vows in front of the caitya *rNam dag dkar po*, having in the palace *Khri smon rgyal bžed* been impelled by the activating factor (*rkyen*) of the inevitability of the Four Streams of birth, old age, illness and death.¹⁸

(22) 300 years thereafter, having until his 34th *gŠen*-year, i.e. the Wood-Dragon Year, performed the Three Kinds of Austerities in order to set an example for his followers, even *Khyab pa* obtained liberation and was rendered One-Who-Does-Not-Return through the overcoming of the Four Demons by means of 'The

¹⁸ The primary cause (*rgyu*) of his renunciation is his karma.

Samādhi of the Lion's Sport'.¹⁹ By means of 'The Heaven-Like Samādhi' he demonstrated how one manifestly obtains Buddhahood.

(23) 4100 years thereafter, until his 75th *gŠen*-year, he caused his entourage to take monastic vows. He established the distinction between the rules of outward deportment and inward discipline, and left his entourage to dwell in the wilderness. Having performed the Deed (called) the Virtuous Attainment of the Goal,²⁰ (consisting of) the Bon of the Mahāmudrā of the Non-Dual Secret Mind as well as the Ultimate Great Perfection, and having effected the welfare of beings by (means) innumerable past expression, for example by avoiding contention (in advance) through relating the origin of former lives and prophesying the course of future lives (of his disciples and, as far as past lives were concerned, also of himself), he entrusted Bon, for the sake of the welfare and salvation of future beings, to the myriad members of his outer entourage, the two million members of his middle entourage, the 16.000 members of his inner entourage, the 5500 members of his secret entourage, the 5500 saints who at all times surrounded him, the 360 *Ye gŠen*, the eight sons emanated from his body, and others, together with the Mighty Ones of the World,²¹ in the first spring month in the year called 'Byun ldan, i.e. the Wood-Rat Year.

(24) 699 years thereafter, in the year called 'Khyil čan, i.e. the Water-Hare Year, at daybreak of the 30th of the first winter month, he passed from this world in order to refute those who hold things to be permanent.

(25) One year thereafter, in the Wood-Dragon Year, the thirteen exalted chief disciples from among the innumerable host of the entourage collected his Word.

(26) 1799 years thereafter, in the Water-Hare Year, the 10.000 (years) of (the period of) the Doctrine of the Body (of the Conqueror) were completed.²²

¹⁹ *Khyab pa lag rin* is the Bonpo Māra. The Four Demons are identical with the Four Streams in 21.

²⁰ As in the case of Śākyamuni, the life of *sTon pa gŠen rab* is sometimes summarized in a list of Twelve Deeds.

²¹ The Mighty Ones of the World refer to the 'Jig rten gyi lha, i.e. Indra etc.

²² The Doctrine of *sTon pa gŠen rab* is to last for 30.000 years, i.e. three periods

(27) One year thereafter, on the 15th of the last autumn month of the Wood-Dragon Year, the Vice-Regent *Mu čho ldem drug* appeared. It was the year in which (the period of) the Doctrine of the Speech of the Conqueror commenced.

(28) 299 years thereafter, in the Water-Hare Year, the Vice-Regent went to the asuras as their teacher.

(29) For 3600 years thereafter, until the year called *'Khyil čan*, i.e. the Water-Hare Year, *Thugs sras gSañ ba mdor sdud*, *'Ol drug thañ po*, *rMa lo*, *g-Yu lo zur phud*, *gCug gšen rgyal (ba)*, *gTo bu 'bum sañs*, *dPyad (bu) khri šes*,²³ *Luñ 'dren gsal (ba)*, *rGyud 'dren sgron (me)*, *g-Yuñ druñ dbañ ldan*, *Koñ cha 'phrul (bu)*, and *Chañs pa gcug phud*, these twelve, having in succession each turned the Wheel of Bon for three *gŠen*-years, attained Bliss. Further, it was the year in which the same *Chañs pa chug phud* was made the successor of the Vice-Regent in the temple *dKar nag bkra gsal*.

(30) 28 years thereafter, in the Iron-Sheep Year, the Bon of the Profound Path of Secret Spells (*zab lam gsañ sñags bon*), in its full, medium, and abridged versions, was brought to the country of *rTag gzigs* by the three *gŠen* of gods, *nāgas* and kings (respectively).

(31) 338 years thereafter, in the year called *sPrin čhen*, i.e. the Earth-Bird Year, the lord *Li šu*, the immortal incarnation, was born on the top of a self-created lotus-stalk.

(32) 555 years thereafter, in the year called *'Byuñ ldan*, i.e. the Wood-Rat Year, the great abbot *rJu 'phrul ye šes*, possessing unimpeded skill in siddhi, came from *rTag gzigs* to the country of *Žañ žuñ*.

(33) 60 years thereafter, in the Wood-Rat Year, *Phya rje Yab lha bdal drug* himself, having descended to earth from heaven together with *sKu gšen mChe ma'i bč'o'u*, in order to gradually turn the wild and coarse inhabitants of Tibet towards perfect virtue, was given the name *gŇa' khri bcad po* (1136 B.C.).

of 10.000 years, namely: The (period of the) Doctrine of the Body of the Conqueror (the 8200 years of his life and the following 1800 years); the (period of the) Doctrine of the Speech of the Conqueror (initiated by the coming of *Mu čho ldem drug*); and the (period of the) Doctrine of the Mind of the Conqueror.

²³ The text erroneously has *dpyid* for *dpyad*.

(34) In the Wood-Rat Year, the Lion of Speech, 'Jam pa'i dbyaṅs, having been born miraculously, for the first time taught the tantras of astrology on the Five-Peak Mountain of China. (1076 B.C.).

(35) In the Fire-Tiger Year, the royal gšen, Mu khri bcad po, was born. (1074 B.C.).

(36) In the Wood-Dragon Year, sToṅ rgyuṅ mthu čhen was born (976 B.C.).

(37) In the Water-Ox Year, Diṅ khri bcad po was born (967 B.C.).

(38) On the 7th of the Sa ga-Month of the Iron-Monkey Year, the lord of sages (i.e. Śākyamuni) was born in the grove of Lum bī (960 B.C.).

(39) In the Earth-Rat Year, he left his wife and took monastic vows (932 B.C.).

(40) On the 15th of the Sa ga-Month of the Wood-Horse Year, he attained Buddhahood, and a son was born. On the 4th of the Čhu stod-Month of that year, he turned the Wheel of Buddhism for the first time. (926 B.C.).

(41) On the 10th of the Horse-Month of the Fire-Horse Year, the Lord of Five Hundred,²⁴ the manifestation of all the Conquerors, the Great Lama, was born (914 B.C.).

(42) In the Earth-Rat Year, at the time of king Mu la mu saṅs, the internal struggle among those who followed the Doctrine of Monastic Discipline having become fierce, Mu zi gsal bzaṅ entered (the trance called) 'Suspension' (i.e. of consciousness and the function of the sense-organs) 911 B.C.).

(43) On the 10th of the Monkey-Month of the Water-Monkey Year, Che dban (rig 'jin) and Padma mthoṅ grol, the manifestations of gSaṅ (ba) 'dus (pa), were born (888 B.C.).

(44) On the 15th of the Nag pa-Month of the Iron-Dragon Year, the Sage (i.e. Śākyamuni) is said to have gone to Śam bha la and explained the Kālacakratāntra. Having attained nirvāṇa in the Sa ga-Month of that year, his Word was collected. (880 B.C.).

(45) In the Wood-Ape Year, lord Pad (ma) 'byuṅ (gnas) was found by In dra bho dhi in a flower on an island in the lake of Si dhu. (876 B.C.).

²⁴ This refers to *Dran pa nam mkha'* who could remember his 500 previous births (hence *Dran pa*).

(46) In the year called *Bral ba*, i.e. the Fire-Bird Year, the incarnation of a former demon, the king of *thels*, *Gri gum bcad po*, through the power of an evil curse (uttered at the time when he was a demon) caused the Doctrine to decline. The Five King-Treasures and Four Minister-Treasures, as well as the 360 Pro-found Treasures, were hidden. (683 B.C.).

(47) In the Iron-Rat Year, king *Lo nam* killed this very king of *thel* with his 'sword-arrow'. With his own weapon, a *ya cha* (-sword), he (i. e. *Gri gum*), cut the *dmu*-rope. *Lo nam* was made king of Tibet. (680 B.C.).

(48) In the Water-Ox Year, the king's son *sPu lde guñ rgyal*, since he sought to protect Bon and performed the *Gri 'dur*-ceremony, ascended the throne after *Lo nam* had died. (667 B.C.).

(49) In the Earth-Monkey Year, lord *sÑa chen li šu* went to Tibet from *rTag gzigs*, i.e. Inner *Žaṅ žuñ* by means of his skill in magic, bringing 10.000 Bon texts (552 B.C.).

(50) In the Wood-Dog Year, *Tho ri gñā' bcan* was born (254 A.D.).

(51) In the Earth-Ox Year, *Sroñ bcan sgam po* was born (569).

(52) In the Wood-Monkey Year, the astrological system created by the heretics came into use. The 403 (years during which this system was used) began to be counted (from this year) (624).

(53) In the Earth-Horse Year, *Khri sroñ lde bcan* was born (718).

(54) In the Earth-Tiger Year, the teacher *Padma ('byuñ gnas)* came to Tibet. The foundations of the temple of *bSam yas* were laid (738).

(55) In the Earth-Ox Year, the perverse prayer of a demon (being the ultimate cause), and he who acted like a monk but retained the Five Poisons (i.e. Śāntarakṣita) providing the immediate cause of the (appearing of the) pernicious Buddhist monks, a demon having entered the heart of the king and the merit of the realm of Tibet being low, the time came when the sun of the Doctrine was made to set. The Knowledge-Holders, together with the host of *ḍākinīs*, having hid the Five Secret Treasures and the 1700 subsidiary Treasures for the benefit of future beings, *Li šu*, the manifestation of the Buddhas of the

(present) aeon, and other Knowledge-Holders possessing unimpeded skill in Achievement, went to the manifestly brilliant Heavenly Sphere²⁵ (749).

(56) In the Wood-Monkey Year, *Pad (ma) 'byuñ (gnas)* went to the land of demons to suppress them (804).

(57) In the Earth-Monkey Year, *Mu zi gsal bzañ*, having emerged from his samādhi of concentrated meditation, attained the Great Bliss without leaving his body behind, after explaining the *Drañ sroñ*'s Vow of Immediate Perfection²⁶ as well as the Six Vinaya-tantras to *Sog ston Khri 'bar chul khrims*, the manifestation of *gCug gšen rgyal ba*. It was the year in which the Later Propagation of the Doctrine of Monastic Discipline commenced (888).

(58) In the Iron-Bird Year, when (*gLañ*) *dar ma*, king of Tibet, was 39 years old, the retribution for the persecution of Bon—the immediate cause—and a former prayer (being the ultimate cause) taking effect, Buddhism was caused to decline (901).

(59) In the year called *dPal gdoñ*, i.e. the Water-Bird Year, the Three Eminent Ācāryas initiated the teaching of the first profound Treasures (*zab mo gter*) (913).

(60) In the Water-Rat Year, *bLa čhen Mu thur* of *mDo smad* was born as a lamp of the Doctrine (952).

(61) In the Fire-Dragon Year, the venerable *Khro chañ 'brug lha* was born (956).

(62) In the Iron-Bird Year, two ācāryas found the Treasure of (the stūpa called) *Ča ti dmar po* (i.e. 'The Red Caitya') at *bSam yas* (961).

(63) In the Water-Dog Year, the Treasure-Discoverer *Yon sgom šar pa* found the Bon-Treasure of *Ka ba khra mo* (i.e. 'The Variegated Pillar') (962).

(64) In the Fire-Hare Year, *Ci lu pa* translated the text of the Kālacakratantra from (the language of) *Šam bha la* to (the language of) India (967).

²⁵ The Heavenly Sphere (*mKha' spyod*) is envisaged both as a paradisaical country, rather like *'Ol mo luñ rtñ*, but also signifies a mystic state in which everything appears to be permeated by light.

²⁶ A monk's vows are usually taken at four stages, that of *bsñen gnas*, *dGe bsñen*, *gCañ gcug* and *Drañ sroñ*, (the latter corresponds to *dGe sloñ*), but may under certain circumstances, as in this case, be taken simultaneously.

(65) In the Earth-Tiger Year, the Later Propagation of Buddhism is considered by 'Brom ston to have taken place (978).

(66) In the Iron-Dragon Year, the Treasure of *Zar gyi stag sna* was opened (980).

(67) In the Wood-Horse Year, *Bru čhen Nam mkha' g-yuñ druñ* was born (994).

(68) In the year called *dBañ ldan*, i.e. the Fire-Monkey Year, the incarnation *gŠen čhen kLu dga'* was born (996).

(69) In the Water-Tiger Year, the mighty *Žu yas legs po* was born (1002).

(70) In the Earth-Bird Year, the Later Propagation (of Buddhism) is considered by the infallible *Sa skya (Paṇḍita)*, the uncle, and ('*Phags pa*), the nephew, to have taken place as the ten monks from *dbU* and *gCañ* took vows from *bLa čhen (Mu thur)* (1009).

(71) In the Wood-Male-Tiger Year *sPa ston dPal mčhog bzañ po* was born (1014).

(72) In the Fire-Snake Year, *gŠen čhen (kLu dga')*, the manifestation of *sToñ rgyuñ*, found the profound Treasure of '*Brigs mchams mlha' dkar*. This was the first year of the Later Propagation of the Doctrine (1017).

(73) In the Wood-Rat Year, the Treasure-Discoverer *Khu cha Zla 'od* and *rMe'u ston Lha ri gñen po* were born (1024).

(74) In the Fire-Hare Year, the 403 years (of the *Byed rci* astrological system) were completed. The commentary of the *Kālacakratantra* was translated into Tibetan. It is the year called the First *Rab byuñ* (1027).

(75) In the year called *Kun dha*, i.e. the Wood-Pig Year, *gŠen čhen kLu dga'* died (1035).

(76) In the Fire-Rat Year, *Bru čhen (Nam mkha' yuñ druñ)* composed a commentary on the *Abhidharma*. It was the year in which a comprehensive commentary (and hence means of utilisation) (*šin rta'i srol čhen*) was established (1036).

(77) In the year called '*Bru mañ*, i.e. the Earth-Tiger Year, the Treasure-Finder *Khu cha Zla 'od* found the profound Treasure of *sPa gro phug gčal*. In that year, *Dam pa dgoñs mjod*, the manifestation of *sTon pa Chad med 'od (ldan)* was born in order to spread the esoteric Bon of the Secret Mind (i.e. the Great Perfection) (1038).

(78) In the year called *Rab kun*, i.e. the Iron-Dragon Year, *Bru ša rJe bcun* and *Mi la (ras pa)* of the *bKa rgyud (pa-sect)* were born (1040).

(79) In the Water-Dragon Year, the eminent teacher of the *rMe'u* lineage, the mighty sage *Chul khrims dpal čhen* was born (1052).

(80) In the Wood-Horse Year, *Bru čhen (Nam mkha' yuñ druñ)* died (1054).

(81) In the Earth-Dog Year, *Me ston Šes rab 'od zer* was born (1058).

(82) In the Fire-Sheep Year, the Treasure-Discoverer *gÑan mthiñ Šes (rab) rdo (rje)* found the Bon-Treasure of *gCañ 'phrañ nu ma* (1067).

(83) In the Water-Rat Year, the *bLa ma Bru čhen (rGyal ba) g-yuñ druñ* founded the monastery of *g-Yas ru dben sa* (1072).

(84) In the Water-Ox Year, the Buddhist monasteries *gSañ phu* and *Sa skya* were founded (1073).

(85) In the Fire-Snake Year, *rJe 'brug čhen po* died (1077).

(86) In the Fire-Hare Year the second *rab byuñ* commenced (1087).

(87) In the Earth-Dragon Year, *gŽod ston dÑos grub grags 'bar* found the Bon-Treasure of the Ultimate Great Perfection at *Khams mthiñ rnam snañ sku rgyab*. The incarnation *Luiñ bon lha gñan* was born (1088).

(88) In the Iron-Sheep Year *Lha ri gñan po* died (1091).

(89) In the Water-Monkey Year, *Sa (skya) čhen (po)* was born. In that year, *rMa ston Srol 'jin* was born (1092).

(90) In the Fire-Rat Year, *rMe ston Dam pa (dgoñs mjod)*, the hermit, died (1096).

(91) In the Water-Sheep Year, the siddha *Bon žig Khyuñ nag* was born (1103).

(92) In the year called *Rab rgyal*, i.e. the Earth-Rat Year, *Gyer mi Ņi 'od* and the incarnation *rMa ston Srid 'jin* found the Treasure of *Dvañs ra khyuñ rjoñ* (1108).

(93) In the Water-Hare Year, *'Gro mgon Mar ston rGyal legs* of *sMan goñ* and *Žu čhen Ye šes rin čhen* were born (1123).

(94) In the Water-Rat Year, *Me ston (Šes rab 'od zer)* of *Yar 'brog* died (1132).

(95) In the year called 'Dab rgyas, i.e. the Wood-Tiger Year, the excellent *g-Yor po me dpal* was born (1134).

(96) In the Wood-Hare Year, *Sum ston Lha 'bum* was born (1135).

(97) In the Fire-Dragon Year, the siddha *Gu ru rNon rce* was born (1136).

(98) In the Fire-Snake Year, the Treasure-Discoverer *Nar šag 'bum rje* opened the Treasure of *gNan gyi se ri*²⁷ (1137).

(99) In the Wood-Rat Year, *gNan ston Chul khrims rgyal mchan* and *Karma pag ši* were born (1144).

(100) Three years thereafter the third *rab byuñ* commenced.

(101) In the Earth-Snake Year, the siddha *Dam pa rañ grol* was born (1149).

(102) In the Earth-Rat Year, *Me ston Grags dpal* died (1168).

(103) In the Water-Snake Year, the omniscient *Ye šes blo gros* subdued the (local) earth(-demons) and founded the temple *Dar ldiñ gser sgo* (1173).

(104) In the Wood-Sheep Year, *dbYil ston dPon gsas khyuñ rgod*, called *Rig 'jin rGod kyi ldem 'phru(l)*, was born (1175).

(105) In the Earth-Horse Year, a Bon-Treasure was found at *Žal bzañ brag*, being the first of the Thirteen Treasures. In that year 'Gro mgon blo 'gros was born (1198).

(106) Nine years thereafter the fourth *rab byuñ* commenced (1207).

(107) In the year called *rNos čan*, i.e. the Earth-Pig Year, 'Bru ston 'Dul ba (*rgyal mchan*) was born (1239).

(108) In the Water-Tiger Year, the venerable sage *rGyal ba g-yuñ druñ* was born (1242).

(109) In the Iron-Dog Year, *Bon žig g-Yuñ druñ gliñ pa* found the profound Treasure (*zab gter*) of *sPa gro stag chañ* (1250).

(110) In the Water-Ox Year, the *Sa skya* (hierarch) became the governor of Tibet (1253).

(111) In the Water-Pig Year, 'Gro mgon blo gros died (1263).

(112) Four years thereafter the fifth *rab byuñ* (commenced) (1267).

(113) In the Earth-Dragon Year, *Bru ston m'Tha' bral bsod (nams) rgyal (mchan)* was born (1268).

²⁷ The text erroneously has *se ris* for *se ri'i*.

(114) In the Earth-Snake²⁸ Year *Bon žig (g-Yuñ druñ gliñ pa)* found the secret Treasure (*gsaṅ gter*) of *bKra šis phyug mo* (1269).

(115) In the Fire-Ox Year, the incomparable *bSod nams blo gros* was born (1277).

(116) In the Iron-Tiger Year, *Bru rje rGyal ba (g-yuñ druñ)* died. The adept *Ri pa 'brug gsas* was born (1290).

(117) In the Iron-Ox Year, *Khod spo bLo gros thogs med* found a Treasure at *sBa žabs brag* (1301).

(118) 26 years thereafter the 6th *rab byuñ* commenced (1327).

(119) In the Earth-Dragon Year, *Raṅ grol bLa ma rgyal mchan* was born (1328).

(120) In the Iron-Horse Year, the doors of the places of pilgrimage at the best of the 125 great place of pilgrimage on 'Jam gliñ, (namely) *Bon ri čhen po*, were opened (1330).

(121) In the Iron-Snake Year, the incomparable *bSod (nams) blo (gros)* died (1341).

(122) In the Wood-Bird Year, *Roṅ ston Šes bya kun rigs* was born (1345).

(123) In the year called *dBaṅ ldan*, i.e. the Fire-Monkey Year, the Peerless *Šes rab rgyal mchan*, the exalted master of the vinaya, the incarnation of the exalted God of Wisdom, the Lion of Speech, was born at *Čhu čhen steg čog* as the son of *kLu rgyal* and *Rin čhen sman* (1356).

(124) In the Fire-Bird Year, *bLo bzaṅ grags pa* was born in *gCoṅ kha* (1357).

(125) In the Iron-Rat Year, the exalted incarnation *bLo ldan sñiṅ po*, *dMu dbaṅ Ņi ma rgyal mchan*, and *rGyal chab Rin čhen rgyal mchan* were born (1360).

(126) In the Fire-Tiger Year, *Khro gñan rgyal mchan* in a vision met a Knowledge-Holder from *mKha' spyod*, and the Oral Tradition (*sñan rgyud*) came into being for the first time (1386).

(127) One year thereafter the 7th *rab byuñ* (commenced) (1387).

(128) In the Iron-Horse Year, *gLañ žig rGyal ba blo gros* was born (1390).

(129) In the year called *Sa skyoṅ*, i.e. the Wood-Bird Year, the Peerless Lama founded the monastery of *bKra šis sman ri* (1405).

²⁸ The text erroneously has Iron-Hare.

(130) In the Earth-Ox Year, *gCoñ kha pa* founded the monastery on the hill called *dGa' ldan* (1409).

(131) In the Wood-Hare Year, the Peerless Conqueror appointed the greatest of sages, the manifestation of *gSañ (ba) 'dus (pa's)* mind, i.e. his spiritual son (i.e. chief disciple) *Rin čhen rgyal mchan* as his successor and gave him (sacred) instruction. On the 5th of the last summer month of that year, the successor of the Conqueror (i.e. *sTon pa gšen rab*) abandoned his visible form in this world and went to *sTag gzig*s, the place where the Doctrine of the Conqueror had arisen (1415).

(132) In the Fire-Monkey Year, *'Bras spuñs* was founded (1416), and in the Earth-Pig Year, *Se ra* (1419).

(133) In the Earth-Bird Year, the monastery of *Ño* was founded (1429).

(134) In the Fire-Tiger Year, *Nam mkha' ye šes*, the manifestation of *sÑa čhen Li šu*, ascended the golden throne of the Second Conqueror (i.e. he became abbot of *sMan ri*) (1446).

(135) One year thereafter, at the beginning of the 8th *rab byuñ*, *Phug pa* composed the *Pad dkar žal luñ*. The *Pañ čhen dGe 'dun grub pa* founded the Buddhist monastery of *bKra šis lhun po* (1447).

(136) In the Earth-Snake Year, *Sans rgyas 'phel* founded (the monastery of) *sKyed chal* (1449).

(137) In the Wood-Monkey Year, the manifestation of *Che dbañ (rig 'jin)*, (namely) *Kun bzañ (rgyal) mchan*, being the third to occupy the position of the Peerless One, ascended the golden throne of the omniscient Lama (1464).

(138) In the year called *sGra 'jin*, i.e. the Wood-Snake Year, *bsTan 'jin rin čhen rgyal mchan*, the manifestation of *sToñ rgyuñ*, assumed the dignity of the above-mentioned Lama (1485).

(139) In the Fire-Horse Year, *sPa ston Lhun grub dpal bzañ* found a part of the profound Treasure of the *Ma rgyud* at *Zañ zañ brag* (1486).

(140) In the Iron-Monkey Year, the Presence (*sku mdun*) *sMon lam bkra šis* was born (1500).

(141) Seven years thereafter the 9th *rab byuñ* commenced.

(142) In the Iron-Sheep Year, *Chul khrims (rgyal) mchan*, the manifestation of *Che dbañ (rig 'jin)*, ascended the throne of the Peerless Lama (1511).

(143) In the Water-Dragon Year, *bSod nams ye šes*, initiated in siddhi, the manifestation of *sTag la (me 'bar)*, ascended the throne (1532).

(144) In the Water-Pig Year, *Bya dur Ņi ma 'od zer* was born (1563).

(145) Four years thereafter the 10th *rab byuñ* (commenced) (1567).

(146) In the Wood-Pig Year, the manifestation of *g-Yu lo*, the most eminent of sages, *bSod nams g-yuñ druñ* ascended the golden throne (1575).

(147) In the Fire-Female-Pig Year, *Ban ca rGyal ba 'od* was born (1587).

(148) In the Iron-Horse Year, *sMon lam bkra šis* died (1590).

(149) In the Iron-Rat Year, the *dge bšes g-Yuñ druñ ye šes* was born (1600).

(150) In the Water-Tiger Year, *Tre ston Phun chogs grags pa* was born (1602).

(151) In the Iron-Dog Year, *Še cu druñ mu*, the manifestation of the exalted fierce deity (*khro mčhog*) *'Brug gsas* ascended the throne (1610).

(152) In the Fire-Snake Year, the Jina Master (*rgyal dbañ*), the Great Fifth (i.e. the 5th Dalai Lama), was born (1617).

(153) Ten years thereafter the 11th *rab byuñ* commenced (1627).

(154) In the Fire-Ox Year, *Bya dur Ņi ma 'od zer* died (1637).

(155) In the Iron-Snake Year, the provinces of Tibet were conquered by the army of *Go ša* (i.e. Gusri Khan), and one year thereafter, in the Water-Horse Year, he presented them (i.e. the provinces of Tibet) to the great fifth Dalai Lama (1642).

(156) In the Fire-Pig Year, the manifestation of *Khod spuñs (Dran pa nam mkha')*, called *Šes (rab) 'od (zer)*, ascended the golden throne of the Second Conqueror (1647).

(157) In the Earth-Dog Year, the *dge bšes g-Yuñ druñ bstan 'jin* was born (1658).

(158) In the Water-Tiger Year, *Phyva bla g-Yuñ druñ rgyal mchan*, the manifestation of *Rig 'jin sToñ rgyuñ* assumed the dignity (of abbot of *sMan ri*). (1662).

(159) In the Wood-Snake Year, the adept *Nam mkha' lhun grub* was born (1665).

(160) In the Fire-Sheep Year, the accomplished scholar *g-Yuñ druñ chul khrims* was born (1667).

(161) In the year called *Thub pa*, i.e. the Fire-Snake Year, *Šes (rab) blo (gros)*,²⁹ the manifestation of *Khri lde 'od po*, assumed the dignity (of abbotship of *sMan ri*) (1677).

(162) In the year called *Rab 'bar*, i.e. the Fire-Tiger Year, *Prajña khi khar*, the manifestation of *Co min gyer čhen*, ascended the golden throne (1686).

(163) One year thereafter, in the Fire-Hare Year, (i.e. the first year) of the 12th *rab byuñ*, the chronology of *Bai (dūrya) dkar (po)* was introduced (1687).

(164) In the Iron-Sheep Year, *sKam žig Ņi ma lhun grub*, the manifestation of *Mi lus bsam legs*, was born (1691).

(165) In the Fire-Ox Year, *gCug phud 'od zer*, the manifestation of *rMa lo*, was raised to the throne of the Omniscient Lama (1697).

(166) In the Iron-Dragon Year, the mighty sage *Kun grol grags pa* was born (1700).

(167) In the Water-Sheep Year, *Lhun grub dbaṅ ldan* was born (1703).

(168) In the Wood-Bird Year, the Treasure-Discoverer *Saṅs rgyas gliṅ pa* was born (1705).

(169) In the Fire-Dog Year, the accomplished scholar *g-Yuñ druñ chul khrims*, the manifestation of *sMra seṅ Ņi 'od gzuṅs ldan*, ascended the throne of the Peerless Lama (1706).

(170) In the Water-Tiger Year, *Rin čhen 'od zer*, the manifestation of *Žaṅ žuṅ tiṅ gsas*, ascended the golden throne. It was the year in which the Emperor *g-Yuñ čin* was placed on the throne (of China) (1722).

(171) In the Wood-Hare Year, *Rin čhen lhun (grub)*, the manifestation of *'Dod (pa) dgu ('gyur)*, ascended the golden throne of the Second Conqueror (1735).

(172) Twelve years thereafter the 13th *rab (byuñ)* commenced (1747).

(173) In the Earth-Dragon Year, *Lhun grub dbaṅ ldan* founded the monastery of *Sog* (1748).

²⁹ The text erroneously has *Šer 'od* for *Šer blo*.

(174) In the Fire-Ox Year, *Mi 'gyur gcug phud dbaṅ rgyal* of the family of the *dMu*-lineage was born (1757).

(175) In the Iron-Dragon Year, *Šes rab bstan 'jin*, the eminent manifestation of *sTaṅ čhen dmu ca*, ascended the golden throne (1760).

(176) In the Iron-Tiger Year, *rKyaṅ (sprul) Nam (mkha' rgyal mchan)* was born (1770).

(177) In the Fire-Monkey Year, the mighty scholar *Šes rab dbaṅ rgyal*, the manifestation of *Che dbaṅ rig 'jin*, was invested with the dignity of the Exalted One³⁰ (1776).

(178) In the Water-Hare Year, the scholar of (the monastery maintained by the) *gŠen* (lineage), (*Chul khrims phun chogs*), was born (1783).³¹

(179) In the Wood-Dragon Year, the fifth *sToṅ rgyuṅ* (i.e. his fourth manifestation), the great abbot *bSod nams blo gros* was born (1784).

(180) In the Earth-Bird Year, the incomparable *g-Yuṅ druṅ dbaṅ rgyal*, the manifestation of *Draṅ sroṅ rgyal ba*, ascended the golden throne of the Peerless Lama (1789).

(181) In the Fire-Dragon Year, the omniscient *Zla ba rgyal mchan* was born (1796).

(182) In the Iron-Bird Year, the eminent yogin, the mighty siddha *bsTan 'jin rin čhen* was born (1801).

(183) In the Wood-Ox Year, *Phun chogs rnam rgyal*, the manifestation of 'A *ža gsaṅ ba mdo bsdud*, assumed the dignity of the Exalted One (1805).

(184) Two years thereafter the 14th *rab byuṅ* commenced (1807).

(185) In the Earth-Dragon Year, *Khyuṅ bCun ma* founded the monastery of *g-Yu luṅ* (1808).

(186) In the Iron-Horse Year, the most mighty *bSod nams blo gros* ascended the golden lion-supported throne of the Peerless One and propounded the Doctrine to beings (1810).

³⁰ *goṅ ma*, which means either 'a superior' or 'the former', here (and in paragraph 183) has both meanings: a new abbot does, of course, succeed 'the preceeding one', but as far as the abbots, of *sMan ri* are concerned, my Tibetan informants insist that *goṅ ma* is to be understood as 'the Exalted One', i.e. *mNam med Šes rab rgyal mchan*, as it is *his* throne the new abbot ascends.

³¹ Paragraphs 177 and 178 have, presumably due to a copyist's error, changed places in the text.

(187) In the Water-Bird Year, the great abbot *Ñi ma bstan 'jin* was born (1813).

(188) In the Wood-Dog Year, *Žu g-yas rGyal mchan ñi ma* and *bLa khri rGyal ba g-yuñ druñ* were born (1814).

(189) In the Wood-Pig Year, the mighty abbot *bSod nams blo 'gros* wrote the *rTa bdun dbaṅ po*, and astrological calculations were henceforth made on the basis of that year (1815).

(190) In the Fire-Rat Year, *Me ston Ñi ma rgyal mchan*, the manifestation of *sÑa čhen Li šu*, was born (1816).

(191) In the Iron-Dragon Year, *'Jam dbyaṅs mkhyen brec dbaṅ po*, also called *Mi šig g-yuñ druñ 'byuñ gnas*, was born (1820).

(192) In the Water-Dragon Year, the lord of all siddhas, the Knowledge-holder *dBal 'bar stag slags*,³² was born (1832).

(193) In the Water-Snake Year, *bDe (čhen) gliñ (pa)* was born (1833).

(194) In the year called *rGyal ba*, i.e. the Wood-Horse Year, the incomparable *Zla ba rgyal mchan*, the manifestation of *Gyer mi ñi 'od*, having in mind the welfare both of the Doctrine and of beings, founded, incited by the exhortation of the great abbot *bSod (nams) blo ('gros)*, the monastery of *g-Yuñ druñ gliñ*, for the continuation of the *gŠen*-Doctrine and the tradition of *sMan ri* (1834).

(195) In the Wood-Sheep Year, the gracious exalted guru (i.e. *bSod nams blo 'gros*, the guru of *Ñi ma bstan 'jin*), died in order to exhort worldly people to virtue (1835).

(196) In the Fire-Monkey Year, the bearer of the name of *Ñi (ma bstan 'jin)*, who had found human birth at *sDe dge'i mñaris* in *mDo smad*, in the family of *Karma kam chañ*, (one) of the nine *Žig* lineages, the lineages of adepts, was urged to assume the dignity of the Lama, in accordance with the advice of Gods and Protectors (i.e. after the customary drawing of lots), in the same year as the former Peerless Lama had been born in the country of *Rab brtan* and accompanied by the same auspicious signs. (1836).

(197) In the year called *gSer 'phyañ*, i.e. the Fire-Bird Year, *Lha bla bsTan pa phun chogs*, the manifestation of *Dran pa (nam*

³² The text erroneously has *dpal* for *dbal*.

mkha') ascended the throne of the eminent incarnation *bsTan 'jin dbaṅ drag*, and founded, as a festival of auspicious signs, (the monastery of) *bDe ḡhen gliṅ*. *Kun bzaṅ rgyal mchan* of *A mdo* was born. (1837).

(198) In the Earth-Dog Year, the protector of beings, *Šes rab g-yuṅ druṅ* was born (1838).

(199) In the Iron-Ox Year, the great abbot *sKal bzaṅ ṅi ma* was born (1841).

(200) In the year which according to the *g-Yen kham sel ba'i mdo sde* has the name *'Od 'bar*, and which according to the *sTod 'grel*³³ is called *dGe byed*, i.e. the Water-Tiger Year, in the 22nd year after Chinese emperor *To'u kaṅ* had ascended the throne at *Pe ḡiṅ* (Peking), the palace of China, this unprecedented, well-set-forth chronological account of the Doctrine (called), "A Wondrous Rosary of Jewels", was written, the vessel of my mind being urged on by the oars of listening and study on the sea of the Master's Word and the spiritual precepts of lamas. The chief of Knowledge-Holders, unequalled in the Three Worlds, the mighty adept *sMon lam rgyal mchan* was born (1842).³⁴

(201) In the Fire-Horse Year, *Paṅ grub Mi pham rgya mcho* was born (1846).

(202) In the Fire-Sheep Year, the great adept *sPa ston Nam (mkha') bzaṅ (po)* founded the monastery of *g-Yuṅ druṅ rab brtan* maintained by the *sPa*-lineage (1847).

(203) In the Water-Ox Year, the protector of beings *ṅi ma grags pa* and the (fully ordained) monk *rGyal ba chul khrims* were born (1853).

(204) In the Wood-Tiger Year, *sPa ston ṅi ma 'bum gsal* was born (1854).

(205) In the Earth-Sheep Year, *bLa khri rGyal ba g-yuṅ druṅ* founded the monastery of *bSam glan smin gliṅ* in the *sDe dge*-district. *Šar rja bKra šis rgyal mchan* was born (1859).

(206) In the Iron-Bird Year, the great hermit *g-Yuṅ druṅ ye šes* was born (1861).

³³ A commentary to the *Kālacakratāntra*.

³⁴ The last sentence, as well as the remainder of the actual chronicle, (paragraphs 201–228), has been added after after *ṅi ma bstan 'jin* completed his *bstan rciṣ*.

(207) In the Water-Pig Year, the incarnation of *kLu, bsTan pa'i rgyal mchan*, was born (1863).

(208) In the Wood-Rat Year, *A skyid bSod nams g-yuñ druñ* founded the monastery of *g-Yuñ druñ 'od gliñ* at *Phur*. The Treasure(-Discoverer) of *Ñag, gSañ sñags gliñ pa*, was born (1864).

(209) In the Fire-Tiger Year, the yogin *bZod pa rgyal mchan* was born (1866).

(210) One year thereafter the 15th *rab (byuñ* commenced). (1867).

(211) In the Earth-Dragon Year, the bhikṣu (*drañ sroñ*) *g-Yuñ druñ chul (khrims)* was born. *Khyuñ nag rGyal ba bstan 'jin* founded *gŠen bstan rin gliñ* at *Luñ dkar*. The *ḍākinī bDe čhen dbaṅ mo* was born (1868).

(212) In the Fire-Rat Year, the Great abbot *Phun chogs blo gros* was born (1876).

(213) In the Fire-Ox Year, *sKam žig Ņi ma rgyal mchan* of the lineage of *sGo* was born (1877).

(214) In the Water-Horse Year, the great abbot *Šes rab blo ldan* was born (1882).

(215) In the Water-Dragon Year, the eminent scholar *g-Yuñ druñ 'brug grags* was born (1892).

(216) In the Water-Snake Year, *Šel ston g-Yuñ druñ rgyal mchan*, the emanation of *Che dbaṅ rig 'jin*, and the accomplished scholar *Chul khrims rgyal mchan* were born (1893).

(217) In the Fire-Bird Year, *'Jig med nam mkha'i rdo rje* was born (1897).

(218) In the Earth-Dog Year, *'Gru sgom Chul khrims rgyal mchan* was born (1898).

(219) In the Iron-Ox Year, the incarnation (born in the) *gŠen*-lineage, *Thugs rje Ņi ma* and *Hūṃ čhen 'gro 'dul gliñ pa* were born (1901).

(220) In the Wood-Dragon Year, the adept of the Secret (Doctrine) *'Jam gliñ 'brug grags* of the lineage of *dMu* was born (1904).

(221) In the Iron-Dog Year, *sMon rgyal Nam mkha' grags pa*, the Presence (*sku mdun*) *Ņi ma dbaṅ rgyal*, and the abbot of *Phyug (so)*, *g-Yuñ druñ rgyal mchan* were born (1910).

(222) In the Water-Rat Year, *bsTan pa'i rgyal mchan* and the omniscient *Saṅs rgyas bstan 'jin* were born (1912).

(223) In the Wood-Tiger Year, the yogin *brCon 'grus rgyal mchan* was born (1914).

(224) In the Wood-Hare Year, the 'Viceregent' (*rgyal chab*) *bLo gros rgya mcho* was born (1915).

(225) In the Wood-Rat Year, astrological calculations started to be made on the basis of the *dPyad gsum dag rcis* (1924).

(226) In the Fire-Tiger Year, *bsTan 'jin rnam dag*, mighty of speech, and *Khyuñ bla Chul khrims ñi ma* were born (1926).

(227) In the Wood-Pig Year, *rGyal dbaṅ bsTan 'jin rgya mcho* (i.e. the present Dalai Lama) and the great abbot *Šes rab blo 'gros* were born (1935).

(228) In the Fire-Rat Year, *'Jig med nam mkha'i rdo rje* founded *Mdo shags grags rgyas gliṅ* (1936).

(229) Make addition to or subtraction from this basic year, the year called *Rab rgyal*, i.e. the Iron-Ox Year (1961), to find the period of time separating it from any event in question. If you have no time to reckon year by year, you will, by deducting 60 years (at a time), leaping (as it were) from *rab byuñ* to *rab byuñ*, without difficulty find the correct answer.

(230) In the future, from the Iron-Ox Year (1961) onwards, even after the 2022 years of the Doctrine of the Speech of the Exalted Teacher, the protector of our present age, the Doctrine of his Mind will last 10.000 years, and when in all 12.023 years have passed, in the Water-Female-Pig Year, it (i.e. his Doctrine) will have run its course. The Buddhist religion will come to an end after the 159 years comprising the remaining part of the period of Attainment, the 1500 years of (the period of) Instruction, and the 500 years of the period of *rTag cam 'jin pa*, in all 2159 years—I have carefully calculated this in accordance with what *dByig gñen* (Vasubandhu) thus writes in his *gNod 'jom*.

(231) With unsullied thoughts of faith in the Doctrine I have composed this chronological account (called) "A Wondrous Rosary of Jewels", of how long the Doctrine, the 'Life-tree' of the Doctrine, the infallible *Svastika-Bon*, has lasted, and how long it will remain.

As the vast ground of the profound words of the Conqueror cannot be measured by the creeping progress of a worm like myself, may the host of learned, accomplished scholars forgive whatever inaccuracies, mistakes and errors I have committed!

May the brilliant light of the sun of the Doctrine of Svastika-Bon, by the power of the truth of the pure thoughts with which this (work) has been composed, and by the grace of the infallible, exalted Protectors, fill with light the beings of the Three Worlds.

(232) I, *Ñi ma bstan 'jin*, also called *dBaṅ gi rgyal po*, bearing the name of 'abbot' (but not worthy of the title), composed the above work called "A Chronological Account of Svastika-Bon, the Doctrine of the Buddha, Being a Wondrous Rosary of Jewels", at the abbot's residence at *sMan ri* in my 30th year, the Water-Tiger Year (1842), by means equally of the Three Authorities,³⁵ as a result of repeated entreaties by the many students who delight in this law (of the Doctrine). May by that virtue the Doctrine of the Peerless Lama be propagated and spread!

(233) Further—in the 4th month of the foreigners' year 1961 at *Ka liṅ spug* (Kalimpong) in India, *bsTan 'jin rnam dag* edited (the *bstan rcis*), adding on the years between the Water-Tiger Year of the 14th *rab (byuñ)* (1842) to the Iron-Ox Year of the 16th *rab (byuñ)*, and including a few lamas that had arisen after (1842). (The revised *bstan rcis* is) humbly offered (to the reader).

The Iron-Ox Year of the 16th *rab (byuñ)*.

The foreigners' year 1961.

TRANSCRIPTION

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³⁵ The Three Authorities are the Word of the Buddha, the instruction of the lamas, and one's own intellectual powers.

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I am indebted to Dr. Erik Haarh for the Tibetan equivalents of the following names in the *Žaṇ žuñ* language listed in the Index:

Prajña khi khar	Šes rab 'od zer
Mu la mu sañs	Nam mkha' sañs rgyas
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Še ču druñ mu	Phyo ce g-yuñ druñ

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APPENDIX I

The following complete list of the abbots of *sMan ri* and *g-Yuñ druñ gliñ* is recited daily by all Bonpo monks. The years given refer, when nothing else is mentioned, to the year in which the monk in question became abbot, as stated by the *bstan rcis*.

Abbots of sMan ri.

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2. Rin čhen rgyal mchan, 1415
3. Nam mkha' ye šes, 1446
4. Kun bzañ rgyal mchan, 1464

5. Rin čhen rgyal mchan, 1485
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8. bSod nams g-yuñ druñ, 1575
9. Še cu druñ mu, 1610
10. Šes rab 'od zer, 1647
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12. Šes rab blo gros, 1677
13. Šes rab 'od zer (Prajña khi khar), 1686
14. gCug phud 'od zer, 1697
15. g-Yuñ druñ chul khrims, 1706
16. Rin čhen 'od zer, 1722
17. Rin čhen lhun grub, 1735
18. Šes rab bstan 'jin, 1760
19. Šes rab dbaň rgyal, 1776
20. g-Yuñ druñ dbaň rgyal, 1789
21. Phun chogs rnam rgyal, 1805
22. bSod nams blo gros, (b. 1784) 1810

Abbot of g-Yuñ druñ glin.

23. Zla ba rgyal mchan (bSod nams rgyal mchan), (b. 1796) 1834

Abbot of sMan ri.

24. Ņi ma bstan 'jin, (b. 1813) 1836

After the death of Ņi ma bstan 'jin, the spiritual lineage was continued through the abbots of *g-Yuñ druñ glin*:³⁶

- (25. g-Yuñ druñ bstan dbaň)
26. sKal bzaň űi ma, b. 1841
27. Phun chogs dbaň rgyal

³⁶ A list of the abbots forming the spiritual lineage of *sMan ri*/*g-Yuñ druñ glin* may be found in *dPal gšen bstan bkra šis sman ri pa'i bla brgyud gsol 'debs byin rlabs čhar 'bebs gños grub kun byuñ*, Delhi 1961, fol. 2(a)–4(b). The list, however, does not include nos. 25, 28, 30, and 31 of the list given in the Appendix. These names were supplied by *dge bšes Sañs rgyas bstan 'jin l'joñ ldoñ*, with the explanation that although they had been appointed abbots (with the exception of *g-Yuñ druñ bstan dbaň*, who had the title of *rgyal chab*), they had not remained abbots long enough to perform the *sgrub čhen* ceremony by which the abbacy is confirmed.

- (28. Chul khrims dbaṅ rgyal)
- 29. Šes rab blo ldan, b. 1882
- (30. Šes rab ṅi ma)
- (31. bLo gros rgyal mchan)
- 32. bsTan pa'i ṅi ma
- 33. bsTan pa'i rgyal mchan, b. 1912, the spiritual head of the Bon po community in India until his death in 1969.

The following abbots succeeded *ṅi ma bstan 'jin* at *sMan ri*, but they do not form part of the direct spiritual lineage descending from *mṅam med Šes rab rgyal mchan*, and their names are accordingly not recited daily by the monks:

bSod nams phun chogs
 Šes rab g-yuṅ druṅ, b. 1838
 Saṅs rgyas bstan 'jin
 bsTan 'jin chul khrims
 Phun chogs blo gros, b. 1876
 rGyal ba blo gros
 bsTan pa blo gros
 ṅi ma dbaṅ rgyal, b. 1910
 Šes rab blo gros, b. 1935, died in India 1963
 Saṅs rgyas bstan 'jin ljoṅ ldoṅ, b. 1928, appointed abbot of *sMan ri* in India in 1968.³⁷

³⁷ After the death of *bsTan pa'i rgyal mchan* in 1969, the spiritual lineage of *mṅam med Šes rab rgyal mchan* continues with *Saṅs rgyas bstan 'jin ljoṅ ldoṅ*, abbot of *sMan ri gsar pa* ('New *sMan ri*') in Himachal Pradesh, India.