

IV. CHRONOLOGICAL TABLE.

§ 254. The following short account of some remarkable events, in the history of Buddhism, and in Tibet, is extracted from a work entitled *Bai'dúrya dkar-po* (བེདུཅུ་དཀར་པོ་) written by *sDé-srid Sangs-rgyas rgya-mtsho* (ཤེ་སྟིང་སངས་རྒྱལ་མཚེ་) a regent at Lhasa. (1)

He wrote at the beginning of the 12th cycle of sixty years (the Tibetans counting the beginning of the first cycle from 1026 of the Christian æra, and the present year, 1834, being the 28th year of the 14th cycle) consequently at the beginning of 1686 A. D. His table expresses the years elapsed from each event up to the time when he wrote. In the following translation, besides this mode of computation, the corresponding year of the vulgar era, in which each event occurred, before or after Christ, has been added.

Some explanatory notes have been appended, to which reference is made from the text by the figures in brackets.

			Years elapsed up to 1686 A. D.	Year of the Christian æra B. C.
༡༡ །། བཅོམ་ལྷན་པུ་ཡན་པོ་བཞུགས་པ་	From the incarnation or birth			
ནས,	... 2522	of bChom-ldan hdas (SHA'KYA),...	2647	962
འཕྲུལ་བྱུང་ནས,	... 2570	Since he took the religious character,	... 2619	934
སངས་རྒྱལ་ཏེ་ཚེས་ལོ་འཕྲུལ་བྱུང་པོ་	... 2572	Since he became Buddha, and commanded to teach his doctrine (first turned the wheel of the law),	2613	928
བསྐྱེད་པའི་ནས,	... 2572	Since he displayed great prodigies and overcame the six <i>Tirthika</i> teachers, (2)	... 2591	906
ཚེ་འཕྲུལ་ཆེན་པོ་བཞུགས་པས་ལྷན་པུ་ཡན་པོ་	... 2407	Since he taught the Kāla Chakra (religious system), (3)	... 2567	882
ཅན་གྱི་ལོ་འཕྲུལ་པའི་ནས་བྱུང་ནས,	... 2452	Since he was delivered from pain (or from his death),	... do.	do.
ལྷན་པུ་ཡན་པོ་ལྷན་པུ་ཡན་པོ་ལྷན་པུ་ཡན་པོ་	... do.	From the time that the <i>rtsa-rgyud</i> (S. <i>Mūla Tantra</i>) was col-		
ཚེ་འཕྲུལ་བྱུང་ནས,	... 2455			

		lected (or compiled) by <i>Zla-bzang</i> ,	B. C.
		the king of Shambhala, (4) ...	2566 881
ཐཱ་བཟང་གཤེགས་ཀས་,	... 2464	From the death of <i>Zla-bzang</i> ,	2564 879
པད་མ་འབྲུང་གནས་འབྲུངས་ཀས་,	... 2463	From the birth of <i>Padma</i>	
		<i>hbyung g,nas</i> (pron. Padma jungné,	
		S. Padma Sambhava), (5) ...	2563 878
ཐཱ་ཀམ་ཏུ་རྗེ་བརྒྱན་འཇམ་དབྱངས་འཇིགྲུའི་		From the birth of the revered	
ཤིང་ལས་འབྲུངས་ཀས་,	... 2423	master <i>hjam dvyangs</i> (6) (S. <i>Manju</i>	
		<i>ghos'ha</i>) in China, out of the Tri-	
		s'ha tree, ...	2523 838
ལུ་སྐྱུ་པ་འབྲུངས་ཀས་,	... 2752	From the birth of <i>kLu-sgrub</i>	
		(S. <i>Nágarjuna</i>), (7) ...	2167 482
ཤམ་བླ་ལཱ་འིགས་ལྷན་གསལ་པ་ཐུག་		Since <i>Rigs-ldangrags-pa</i> (8) suc-	
སཱ་ལེགས་ཀས་,	... 7062	ceeded to the throne, in Shambhala, 1963	278
བོད་ཀྱི་ཐུག་པོ་འོ་འོ་འི་གནས་བཅོམ་		From the birth of <i>Tho-tho-ri</i>	Aft. Chr.
འབྲུངས་ཀས་,	... 7022	<i>gNyan-btsan</i> , the king of Tibet, ...	1433 252
མདོ་རྗེ་བཟོ་མ་འོག་སྐུ་མ་འོ་འོ་འི་		Since a chest with the treatise	
མཁའ་ཏུ་བལས་ཀས་,	... 7244	<i>Zamatog</i> (a religious book), &c. fell	
		from heaven into the court of	
		<i>Tho-tho-ri</i> , (9) ...	1354 331
གནས་བཅོམ་གཤེགས་ཀས་,	... 7274	From the death of <i>gNyan btsan</i>	
		(or <i>Tho-tho-ri</i>), ...	1314 371
འབྲས་བུའི་བཟོན་པ་རྒྱལ་ཤེས་ཏེ་ལྷུ་པ་		Since the doctrine of endeavour-	
པའི་བཟོན་པ་རྒྱུགས་ཀས་,	... 7062	ing perfection succeeded to that	
		of fruits (immediate consequences	
		of good morals), (10) ...	1067 618
ཤམ་བླ་ལཱ་འི་ཐུ་མཚོ་ཀམ་ཐུག་ལེགས།		Since <i>rgya-mtsho rNam-rgyal</i>	
མེ་མཁའ་ཐུ་མཚོའི་མགོ་རྒྱུགས་མཁའ་		(11) (a king) arrived at Shambhala.	
ཐཱ་ལྷོ་ལྷུགས་ཀས་,	... 7062	Since the period of 403 years, call-	
		ed <i>Mekha gya-tso</i> , commenced, (12)	

			A. D.
		And since the infidels (or Muhammadans) entered Makha (Mecca), ...	1063 622
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༡༠༥༤	From the birth of <i>Srong btsan</i> (sgam-bo), (13) ...	1058 627
མོང་ཁོ་མོང་ལྷོ་ཡེ་ལས་ཀྱི་ལོ་ལྔ་པ་ནས་, ...	༡༠༥༥	Since the arrival of <i>Kong-cho</i> (a Chinese Princess) in Tibet, (14)	1046 639
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༡༠༥༥	Since the 'phrul snang college (or vihar, was built at Lhassa, (15) ...	1034 651
མོང་ཁོ་མོང་ལྷོ་ཡེ་ལས་ཀྱི་ལོ་ལྔ་པ་ནས་, ...	༡༠༥༥	From the birth of <i>Khri srong ldé btsan</i> , the master of Tibet or king, (16) ...	957 728
པད་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༧༣༤	From the arrival of <i>Padjung</i> (S. Padma Sambhava) in Tibet, ...	938 747
པད་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༧༣༥	Since <i>bSam-yas</i> was built, ...	936 749
མོང་ཁོ་མོང་ལྷོ་ཡེ་ལས་ཀྱི་ལོ་ལྔ་པ་ནས་, ...	༤༧༧	From the decease of <i>Khri srong</i> (ldéhu btsan), ...	899 786
པད་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༤༤༣	Since <i>Padjung</i> returned to India, ...	883 802
མོང་ཁོ་མོང་ལྷོ་ཡེ་ལས་ཀྱི་ལོ་ལྔ་པ་ནས་, ...	༤༤༡	From the beginning of (a new period or) astronomical calculation, ...	881 804
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༤༤༥	From the birth of <i>gLang-dar</i> or Langtarma, ...	824 861
མོང་ཁོ་མོང་ལྷོ་ཡེ་ལས་ཀྱི་ལོ་ལྔ་པ་ནས་, ...	༤༤༧	From the birth of <i>Khri-ral</i> (or Ralpachen), ...	821 864
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༧༤༥	Since <i>gLang-dar</i> abolished the (Buddhistic) religion, ...	786 899
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༧༤༥	Since <i>gLang-dar</i> was murdered, ...	785 900
ལྷོ་བའོ་མེ་ལོ་འཕྲུག་པའི་ལོ་ལྔ་པ་ནས་, ...	༧༤༥	Since the <i>Kāla-chakra</i> (religious system) was introduced into India, (17) ...	720 965

པོད་ཙ་བཟུམ་པ་མྱི་དེ་ཤོག་མ་བྱུང་ ནས, ... ༧༧	Since the beginning of the last propagation of the Buddhistic re- ligion in Tibet, (18) ... 714	A. D. 971
ཨ་ཏི་ཤ་འབྲུངས་ནས, ... ༧༠༤	From the birth of <i>Atisha</i> , ... 705	980
འབྲོ་མ་ལྷོ་མ་འབྲུངས་ནས, ... ༥༤༩	From the birth of <i>hBrom-ston</i> (or Brom, the teacher), ... 683	1,002
གསལ་ལ་ནག་འདུང་ཆེན་མོ་ལྱི་དགོན་པ་བཏབ་ ནས, ... ༥༧༠	Since the monastery of <i>Great</i> <i>g,Sol-nag thang</i> was founded, ... 670	1,015
མེ་མཁའ་ལྱི་མཚོ་ལོ་འདས་ལོ་ལྗོན་པ་ ནས, ... ༥༥༧	From the end of the <i>Me mkhá</i> <i>rgya mtsho</i> (or period of 403 years), 661	1,024
རྩམ་འཕེལ་པོ་དེ་ཙ་ལོ་ལོ་ལོ་ལོ་ བྱུང་ཤོག་མ་སྤོས་ནས, ... ༥༥༠	Since the <i>Kála Chakra</i> was introduced into Tibet, and since the 1st year of the cycle of 60 years began, ... 660	1,025
མི་ལ་འཕེལ་པ་འབྲུངས་ནས, ... ༥༥༧	From the birth of <i>Mi-la-ras-pa</i> , 647	1,038
ཨ་ཏི་ཤ་གཤེགས་ལྷན་པོ་འདུང་པ་ འབྲུངས་ནས, ... ༥༩༩	From the decease of <i>Atisha</i> and the birth of <i>g,Lang rithang-pa</i> ,... 633	1,052
རྩ་སྐྱེད་ལོ་ལྗོན་ལོ་ལོ་ལོ་ལོ་ ནས, ... ༥༩༠	Since the college (or <i>vihar</i>) of <i>Ra sgreng</i> was founded, ... 630	1,055
ལོ་ལྗོན་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ ལོ་ལྗོན་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ ནས, ... ༥༨༤	From the birth of <i>bLo-ldan</i> <i>shes-rab</i> , the interpreter or trans- lator, ... 628	1,057
གསང་སྐྱོ་ཆོས་སྐྱེད་པ་ལྷན་པོ་ ནས, ... ༥༧༥	Since the monastery of <i>g,Sang</i> <i>phu</i> and that of <i>Sa-skya</i> was found- ed, (19) ... 614	1,071
ཐུག་པོ་ལྷ་ཆེན་འབྲུངས་ནས, ... ༥༠༤	From the birth of <i>Tugpo lha</i> <i>rje</i> , ... 608	1,077
གྲུ་འདུང་ཤོག་པ་བཏབ་ནས, ... ༥༠༥	Since the <i>Gra thang</i> monas- tery was founded, ... 606	1,079
རྩ་སྐྱེད་ལོ་ལོ་ལོ་ལོ་ ནས, ... ༥༠༩	From the birth of <i>Ras-chhung-</i> <i>pa</i> , ... 603	1,082

			A. D.
ས་རྗེ་ཀུན་དགའ་ལྷོ་པོ་འབྲུག་པ་ ཀམ,	424	From the birth of <i>Kun-dgah Snying-po</i> , the Great Sa-skyia (Lama),	595 1090
ལྷོ་ལྷོ་ལེ་ཡ་གཤེགས་ཀམ,	... 426	From the decease of <i>bLo-ldan shes-rab</i> ,	... 578 1107
པག་མོ་ལྷུ་པ་པ་འབྲུག་ཀམ,	... 427	From the birth of <i>Phag-mo grub-pa</i> ,	... 577 1103
ལྷུ་མཐོང་རྫོགས་ཀྱི་དུས་ལ་ མཐོ་རྒྱ་ལས་ཀམ,	... 432	Since the period of 'more-seeing' being finished, that of 'deep meditation' commenced, (20)	... 567 1118
ལྷུ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 433	From the birth of <i>gYu-brag-pa</i> ,	564 1121
ལྷུ་ལྷོ་ལེ་འབྲུག་ཀམ,	... 436	From the birth of <i>Shákya Sri</i> , (21)	... 560 1125
མངའ་པོ་ལྷོ་ལེ་འབྲུག་ཀམ,	... 447	From the birth of <i>Nyang</i> , the prince or lord,	.. 551 1134
ས་རྗེ་ཀུན་དགའ་ལྷོ་པོ་ ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 422	From the decease of <i>Su-chhen</i> , (the great Sa-skyia Lama,) and since the <i>Thel</i> or <i>gDan-sa thel</i> monastery was founded,	... 529 1156
ལྷོ་ལེ་ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 472	Since the monastery of <i>Tshal</i> was founded,	... 512 1173
ལྷོ་ལེ་ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 406	Since the <i>hBri-gung</i> monastery was founded,	... 508 1177
ལྷོ་ལེ་ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 407	Since the <i>Stag-lung</i> monastery was founded,	... 507 1178
ས་ལྷོ་ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 404	From the birth of the Great <i>Sa-skyia Pan'ditá</i> , (22)	... 505 1180
ལྷོ་ལེ་ལྷོ་ལེ་ལྷོ་ལེ་པ་པ་འབྲུག་ཀམ,	... 400	Since <i>Gung-thang</i> (a monastery) was founded,	... 500 1185

			A. D.
ཁ་ཚེ་པཎ་ཚེན་པོད་ཏུ་ཡེ་ཤེས་པ། ཀམ་པ་ལྷོ་འབྲུངས་ཀམ་, ... ༤༤༩	Since the great Cashmirian Pan'ditá (<i>Shukya Sri</i>) arrived in Tibet. And since <i>Kar-ma Paks'hi</i> was born, ... 483		1202
གཏེར་ཕྱོག་གྲ་ཅེ་ཚེན་དབང་འབྲུངས་ཀམ་, ཀམ་, .. ༤༧༥	From the birth of g, <i>Ter-ston Guru chhos-dvang</i> (the prince of religion, the LAMA teaching hidden treasures), ... 475		1210
ལྷང་ཤང་ཚེན་ལྷེ་བཏམ་པ། ལྷེ་པ་ ཡང་དངོན་པ་འབྲུངས་ཀམ་, ... ༤༧༤	Since the g <i>Lang-thang</i> monastery was founded, and since r <i>Gyel-va yang dgonpa</i> was born, .. 474		1211
བྱང་འོ་འགྲིལ་གྱི་ཚེན་ལྷོ་ལྷོ་གས་ཀམ་, ཀམ་, .. ༤༦༩	Since the two monasteries at <i>Byang</i> (Chang) and at r <i>Dor</i> were founded, .. 462		1223
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བརྒྱ་ལྔ་པའི་འོག་མ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་
མོ་ལོ་ལྔ་པ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་
མཛེས་དོ།། །།

Thence thirty-four years be-
ing elapsed, in the beginning of
the twelfth cycle, in the year,
(called in Sans. *Prabhava*, (in
Tibetan) *Mé-mo Yos*, (this) *Bai-
'durya dkarpo hi rtsis dzhi*
(ground work on computation)
was written, ... 0

A. D.

1686

NOTES TO THE CHRONOLOGICAL TABLE.

(1.) For the character of this regent (མེ་མིང, vulg. *Tisri*) see the *Alphabetum Tibetanum*, by the P. Georgi. He was both a fine scholar and a great politician. He wrote several excellent works, as the *Baidúrya sñon-po* (བེན་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་) on medicine ; which is the best commentary on the *rGyud sdé bzhi* (རྒྱུད་མེ་ལྷ་ལྷ་) a large volume, translated from the Sanscrit. This work has not been introduced either into the *Kah-gyur* or the *Stan-gyur* compilation ; the contents of both which, in an English translation, I have had the honour to present to the Asiatic Society, through Mr. H. H. Wilson. This author compiled the *Baidúrya Karpo*, a work on Astronomy, Astrology, &c. (from which the present Chronological Table has been taken ; from the *Padkar Zhal lung* (པད་ཀར་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་) a work written by *Phug-pa-pa mkhas dvang lhun-grug rgya-mtsho*, and *Nor bzang rgya-mtsho* (ནོར་བཙུན་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་) the 5th of the great Lamas, that are now styled, *rGyelwa Rin-po chhé* (རྒྱལ་བ་རིན་པོ་ཆེ), "his precious (or holy) Majesty," or as some call them "*Dalai Lama*." The Dalai Lama, upon an invitation to Peking, from the first Emperor of those Manchus who had

conquered China in 1644, paid a visit to that country, in 1650. His ambition had been gratified with the kingdom of Tibet, as a donation to him from that Mogol prince, who had conquered it in 1640; afterwards the Manchus endeavoured to acquire influence in the country through him, which brought so many calamities over Tibet, that the regent had good reason for concealing his death, and thus delivering the kingdom from a continuance of the pernicious domination of the Hierarchy.

(2.) At the first rise of Buddhism in Central India, the great antagonists of that doctrine are styled in the Buddhistic works, *Tir-thi-kas* or *Tir-tha-ka-ras*, in Sans.; *Mu-stegs-chen* or *Mu-stegs-pa*, in Tib. (ལྷ་སྤྲེགས་རྩོད་པ་ or ལྷ་སྤྲེགས་པ་, a Determinist.) SHAKYA and his followers are frequently stated in the *Dulva*, and elsewhere, to have had many disputes with them. They are represented to have been indecent in their dress, and grossly atheistic in their principles. See the beginning of the first volume of the *Dulva*, in the *Káh-gyur*.

(3.) The *Kála Chakra*, religious system, to which so many volumes of the *Stan-gyur* and other works are devoted, is not mentioned in the really ancient Buddhistic works of India, with the exception of one. This system in fact was first introduced into India towards the end of the tenth century (in 965), and afterwards, viâ *Kashmir* into Tibet. See *Journal As. Soc. of Bengal*, vol. ii. p. 57.

(4.) The *Kála Chakra* doctrine of *Adibuddha* was delivered by SHAKYA, in his 80th year, at *Shrî Dhanya kataka*, (*Cattak in Orissa*), called in Tib. *dPal-ldan hBras-spungs* (དཔལ་ལྷན་འབྲས་བུ་རྫོང་ལྷོ་མོ་, "the noble city, called accumulated rice,") upon the request of *zla bzang* (ལྷ་བཟང་, pron. vulg. *Dázang* or *Dává Zángpo*, S. Chandra Bhadra (or Soma Bhadra ?) a king of *Shambha la*, a fabulous country or city in the north beyond the *Javartes*, who in his 99th year visited SHAKYA there, in a miraculous manner. Upon his return home, he compiled in the course of the next year, the *rTsa-rgyud* (རྩ་རྒྱུད་, S. *Múla Tantra*), in accordance with what he had heard from SHAKYA, and two years afterwards he died. This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations. In the *Múla Tantra*, SHAKYA foretels to Dázang 25 kings, who will successively reign at *Shambhala*, each for a hundred years. The six first of them are called *Chhos-kyi rgyel-po* (ཆོས་ཀྱི་རྒྱལ་པོ་, S. *Dharma Rájá*, a religious king or patron of religion) and the others are styled *Rigs-ldan*, S. *Kulika*, "the Noble or Illustrious." He foretells also that after 600 years from that date, (or of that of his death) *Rigs-ldan Grags-pa* (རྩོད་པ་ལྷན་པ་གྲགས་པ་, S. *Kulika Kirti*, "the celebrated noble one;" (the Epiphanes of the Greeks ?) will succeed to the throne at *Shambhala*, and that 800 years afterwards, the *kla klo* ལྷ་ལྷོ་ vulg. *Lálo*, S. *Mlechha*, or *Muhammadan* religion, will rise at *Makha* (Mecca). There are in the subsequent interpolated and greatly increased compilation many stories on the rise, destructive progress, and final decline of Muhammadanism, and the glorious re-establishment of Buddhism in

the north. It would be interesting to ascertain how the doctrine taught at *Cuttack* in *Orissa*, was brought beyond the *Javartes* to *Shambhala*, or what reason the Buddhists had for inventing this story.

Since in the *Mūla Tantra* (མི་རྒྱུད།) *SHĀKYA* explicitly declares, in the prophetic form, that the above-mentioned *Rigs-ldan Grags-pa*, &c., will be of his own *Shākya* race, and of the nation of *Dázang*, the natural interpretation is that they both were of the Scythian nation, or of the *Sacæ* of the ancients. Two of the principal slokas, touching upon this important historical point, are here inserted in Tibetan, verbatim as they have been quoted from the རྩ་རྒྱུད། *rTsa-rgyud*, by *Sureshamati*, in the same work from which the 13 dates for the death of *Shākya* have been taken. See *Sureshamati's* བཟུང་ཚིན།, &c. སྲ བཞིད།, རྩ་བའི་རྒྱུད། ལས། ། བཅོམ་ལྷན་པའི་ལྷོས། །

། ཨ ། འོ་འདི་ནས་ནི་རྩལ་བཞིའི་ལོ། ། ། དང་ལྷོད་རྣམས་ཀྱི་སྐྱོན་དོན་ཏུ། །
འཇམ་དབྱངས་མི་བདག་ལགས་པ་ནི། ། ། འམ་རྣམ་ལ་ཞེས་པའ་འབྲུང་། ། །
འདི་ལོ་སྟོན་ལ་མ་ལུ་མོ་ཚེ། ། ། ལས་ནི་པད་འཛིན་འཇིག་རྟེན་དབང་། ། །
བདག་གི་ལྷ་འདི་རིགས་བཞུད་ལ། ། ། བྱང་ (or འབྲུང་) བ་རྣམ་བཟང་ཚེད་རིགས་ལའོ། ། །

Literal Translation.

From this year, after 600 years, for the maturation of the hermits, (*S. Ris'his, or of religious persons*), will be born, at *Shambhala*, *hJam dvyangs mi bdag Gags-pa*, (a king, or lord of men,) called the *celebrated one* (*an incarnation of*) *Manyju Ghos'ha*, (he with a sweet voice.) The lady (*Tib. sgrol-ma; Sans. Tárá*) of this (king) is (or will be called) the great goddess (*Umá, i. e. an incarnation of that goddess*), his son or the young prince is (or will) (be an incarnation of) *Pad-häsin hjig-rten dvang*, (*S. Padmapáni Lokéshvara*,) "the lord of the world, holding a lotus in his hand;" they will be born in my own *Shākya* race, and in your own nation, *Dázang!*

(5.) This is the first record of *Padma Sambhava's* incarnation, who, in the 8th century after Christ, was again born, in a miraculous manner, out of a lotus or water-lily, at *O'dheyana*, in the western part of India, as a celebrated *Guru*. Upon an invitation by *Khrisrong déhu tsan*, the king of Tibet, and a great patron of Buddhism, he visited that country in the beginning of the 9th century, and remained there for many years; he wrote several works, that are still extant under his name. His memory is greatly respected in the present day by the Tibetans, who call him *Urgyen Rinpochhé* (ཡུ་རྩུག་རིན་པོ་ཚེ), and the most ancient religious sect in Tibet, after his name, is called *Urgyenpä* (ཡུ་རྩུག་པ), followers of *Urgyen*.

(6.) This *hjam dvyangs*, (འཇམ་དབྱངས།; *S. Manyju Ghos'ha*, "sweet voice,") is the same with *hjam-dpal*, (འཇམ་དཔལ།; *S. Manyju Sri*, "the mild noble one.") He is a metaphysical personage, a pattern or beau-ideal of wisdom; also a spiritual son of *Shākya*.

(7.) *kLu sgrub*, (ལྷུ་སྐྱུབ།, *S. Nágarjuna*, that forms or makes perfect the *Nágas* or the serpent race,)

is a real personage, born 400 years after the death of Shákya, from Brahman parents, in the country of *Bélu* or in *Bidarbha*. He turned Buddhist, and was educated in central India, in the *Nalenda* convent. He was a spiritual son of MANJU SAI, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second rGyelva, (རྒྱལ་བ་ S. *Jina*;) he is the *founder* or parent of the *Madhyamika* philosophy. There are many works, under his name, in the *Stan-gyar* upon several subjects.

(8.) For *Rigs-ldun Grags-pa*, (རྣམ་ཐོན་རྒྱལ་པ་ལྔ་པ་,) see note 4.

(9.) *Thothori* is stated, in the rGyel rabs gsal-vahi mé-long, (རྒྱལ་ལོ་རྒྱུ་རྣམ་ཐོན་པ་ལྔ་པ་ལོ་རྒྱུ་ལོ་རྒྱུ་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after gNya-khri tsan-po, (གཉན་མཁའི་བཟུང་པ་པོ་, the first king of Tibet, who originated from the *Shákya Litsabyi* race at *Vaisháli*, (Tib. Yangs-pa-chan, ཡངས་པ་ཅན་, the ample city,) the modern Allahabad, or the ancient *Prayága*. He kept his residence at *Yambu lha*, (or *bla*) *sgang*, ཡམ་བུ་གཤེན་ (or མ་སྐང་), where there are still some plastic images of the ancient kings with some other antiquities. Under his reign, there fell a chest from heaven, containing a small volume of a religious tract on Buddhism, (part of the *Kah-gyur*,) a holy shrine, and some other sacred things. No one could read the volume; but a voice was heard from heaven that after so many generations (in the 7th century) the contents should be made known. The king paid every respect to that heavenly gift, and, by its blissful influence, he lived 120 years.

(10.) The duration of the doctrine or religion established by *Shákya* is differently stated in different works of the sacred volumes. As for instance, 500, 1,000, 1,500, 2,000, 2,500, 3,000, and 5,000 years. The first (500) has been applied by some to the time of *Kaniska*, 400—500 after the death of *Shákya*, when the Buddhists had separated themselves into 18 sects, under four principal divisions, when there arose among them many disputes about various points, and when there was made a third compilation of the Buddhistic doctrine. The last (5,000 years) is according to the speculation of *Dans'hta Séna*, and other Indian Buddhistic writers, in the *Stan-gyar* volumes, in the 8th, 9th, &c. centuries. They calculated the duration of the Buddhistic religion thus:

I. རྣམ་ཐོན་པ་ལྔ་པ་ or རྣམ་ཐོན་པ་ལྔ་པ་, hBras-buhi bstan-pa, or hBras-buhi dus, the time of the wonderful effects of the doctrine for immediately becoming perfect or possessed of supernatural powers. This period of 1,500 years commenced with the death of Shákya, and was again divided into three smaller ones, each of 500 years, according to the three different degrees of perfection. In the first period, upon hearing his doctrine, some became immediately possessed of superhuman powers, or overcame the enemy, became a dGra bChom-pa, དག་བཟུང་པ་; S. *Arhan*. In the second, many, though less perfect, proceeded unhindered in

their course to perfection, so as not to turn out of the right way, i. e. they became *phyir mihongva*, ཕྱིར་མི་འོང་བ་ S. *Anágámí*, that turns not out of his commenced race or course. In the third, though less perfect, yet there were many that entered into the stream, i. e. became *rGyun-du zhugs-pa* ལྷན་ཏུ་བྱུགས་པ་, S. *Shrota panna*, one that has entered the stream (that will carry him through life to felicity).

2. ལྷན་ཏུ་བྱུགས་པ་ or ལྷན་ཏུ་བྱུགས་པ་, *sGrub-pahi bStan-pa*, or *sGrub-pahi dus*, that period of the Buddhistic doctrine, in which yet many make great exertions to arrive at perfection. This period contains again 1,500 years, and is divided into three smaller ones, each of 500 years, according to the three diminishing degrees of diligent application. They are called ལྷན་ཏུ་བྱུགས་པ་ འདིང་ངེ་འཛིན་དང་། ལྷན་ཏུ་བྱུགས་པ་ ལྷན་ཏུ་བྱུགས་པ་, *lhag mthong, ting-gé hdsin dang, tshul khrims kyí sgom-pa*, the exercise or practice: 1, of high speculation; 2, of deep meditation; and 3, of good moral conduct.

3. ལྷན་ཏུ་བྱུགས་པ་, *Lung-gi-dus*, i. e. that period of 1,500 years of the Buddhistic doctrine, in which the sacred volumes are yet read and explained, though the precepts which they contain are little followed. This period, according to the contents of those books, (read or studied in each respected period,) is sub-divided into the following three: 1, འདིང་ངེ་འཛིན་དང་། 2, འདིང་ངེ་འཛིན་དང་། 3, འདིང་ངེ་འཛིན་དང་། ལྷན་ཏུ་བྱུགས་པ་, 1, *mNon-pa*; 2, *mDo, sdé*; 3, *hDul-va, gsum Lung-gi dus*, i. e. 1, the period, in which the metaphysical works are studied; 2, in which the *Sútras* or common aphorisms; and 3, in which only books on the discipline of the religious men, and on the rites and ceremonies are read.

4. ལྷན་ཏུ་བྱུགས་པ་ འདིང་ངེ་འཛིན་དང་། ལྷན་ཏུ་བྱུགས་པ་, *rTags tsam hdsin-pahi dus*, that period of 500 years, in which, though learning and good morals have declined, yet some signs of the Buddhistic religion are still to be found, as the dress of priests, holy shrines, relics, offerings, and pilgrimages to holy places.

(11.) This pretended king's arrival at *Shambhala*, in 622, has some coincidence with *Yezdejird*, the Persian king's taking refuge in the same country; for it is affirmed, that this prince, upon the fall of Seleucia, and the conquest of Persia by the Arabs, in 636 retired into *Transoxana* or *Ferghana*.

(12.) How these terms: *mé, mkhah, rgya-mtsho* express the number of 403 years is explained in p. 155 of this Appendix. If we add these 403 years to 622, the first year of the Hegira, we have exactly the year 1025, whence with 1026 commences the first year of the cycle of 60 years of the Tibetans.

(13.) *Srong tsan Gambo* is the most celebrated king of the Tibetans, on account of his long and mild administration, his political wisdom, and of his having first laid the foundation of Buddhism in Tibet. In the

Mani-kabum; (མ་ཎི་བཀའ་རྒྱུ་མཉམ་, *ma-n'i bkah hbum*, "a hundred thousand precious commandments,") a historical work attributed to him, there are detailed accounts respecting Buddhism, and its introduction into Tibet; the circumstances of his marriages with the two princesses, first of Nepal, and afterwards of China; and of the religious establishments made by those ladies, and by himself.

(14.) *Kongjo* or *Kongcho* is the name of that Chinese princess, whom *Srong tsan Gambo* had married. In the *Mani-kabum* it is told, that, when this Tibetan king sent his plenipotentiary (called *bLon mGar*, བློན་མགའ་) to China to demand the hand of that princess, he met the envoys of several foreign princes arrived there for the same purpose. The princess' father desired that she should be married to the king of *Magadha*, the religious king in India. Her mother preferred the *Tájik* (Persian) prince, the wealthy king of the West. Her brother commended the prince of the *Hors* (Turks); but she by her own accord wished to be married with *Qésar*. (ཧེ་སུ་རྩ་, *Gésar*.) the warlike king of the North. The envoy of the Tibetan king at last succeeded in obtaining the princess by address.

(15.) This college (*Bihar* or *Vihar*) was built by that princess, whom *Srong tsan Gambo* had married from *Népal*. She on account of her being first married (or having first passed the lintel or threshold) pretended to have precedence before the Chinese princess. There were many disputes between them.

(16.) *Khri srong déhu tsan* was an excellent king; he made many useful regulations, and having invited into Tibet *Shanta razita*; (in Tib. *Zhivah-htsho*, ཞི་བ་རྩ་མོ་,) but vulg. called *Bodhisato*, a learned man of *Bengal*, and upon the recommendation of this *Pandit*, also the great *Guru Padma Sambhava*, པད་འུགས་ vulg. *Padjung*; he permanently fixed the Buddhist religion by founding *Samyé*, (བསམ་ཡས་, *bsam-yas*.) and other convents and colleges; by establishing a religious order with munificent endowments; and by making arrangements for the translation of Sanskrit works, by Indian *Pandits* and Tibetan *Lotsávás*, (interpreters or translators,) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons, *Muné tsanpo* and *Mutik tsanpo*, and his grandsons, *Khri dé srong tsan*, *Khri-ral* or *Ralpathen*, this religion greatly flourished, till in the beginning of the 10th century, *Lang darma* oppressed, and endeavoured entirely to abolish it; for which reason he was murdered by a priest.

(17.) For the *Kála Chakra*, (Dus-*hkor*, དུས་འཁོར་,) see note (3) also (4).

(18.) There are two periods of the propagation of Buddhism in Tibet, called the anterior and the posterior; that began with *Srong tsang Gambo*, in the 7th century, and lasted till the end of the 10th; this

commenced with the eleventh century, and still continues. In the first period, there were no different religious sects. They who still keep the ancient rites and ceremonies, and have some peculiar manual or symbolical works of that age, are now called, in the Tibetan, *Nyigmapa*, (ཉིག་མ་པ།,) a follower of the ancient Buddhistic religion, or *Urgyenpa*, a disciple of *Urgyen* or *Padma-sambhava*, and they are very numerous, especially in those parts of Tibet that lie near to Népal and other parts of India. In the second (or posterior) period, in the 11th century, in the time of *Atisha*, (called by the Tibetans *Jovo* or *Chovo Atisha*, the lord *Atisha*), a learned man of Bengal, by the endeavours of *Bromston* and some other zealous and learned Tibetan religious persons, Buddhism, that had been nearly abolished in the 10th century, commenced again to revive in Tibet. This celebrated *Pandit*, upon repeated invitations, at last visited that snowy country, going first to *Gugé* in *Nari*, (ལྷ་སེ་འི་མངའ་རྒྱུ་ལྷོ་ལྷོ།) and afterwards to *Utsang*, where he remained till his death, in 1052. *Bromston*, his pupil, founded the *Rareng* (ར་སྒྲེང་ Ra-sgreng) monastery (still existing), and with him originated the Kadampa sect, from which afterwards issued that of *Gélukpa* by *Tsonkhapa*. About this time there arose several religious sects, in Tibet, for the names of which see p. 175 of the Grammar. And for the date of the foundation of several monasteries or convents, see the preceding Chronological Table.

(19.) The *Sa-skya* monastery and residence, in the province of *Tsang* (བླ་སྐྱོང་), founded in 1071, is now also celebrated for its library of ancient works in Sanskrit and Tibetan. We will make hereafter no remarks on the birth or death of any religious person or *Lama* here recorded; or on the foundation of any convent or monastery; they will occur frequently in the following pages. It is sufficient to have given here their names in Tibetan and Roman character, with the corresponding Christian dates.

(20.) For this term, see note (10).

(21.) *Shákya Shri*, a celebrated *Pandit* of *Cashmir*, who, in the beginning of the 13th century, about the time of Mahammed Gori's conquests, was in Central India; but afterwards retired to Tibet. He remained there, wrote several works, and assisted the Tibetans in the translation of Sanskrit books.

(22.) This is the celebrated *Sa-skya Pandit*, of whom there are many works. He, and his successor (a nephew) *Grogon phags-pa*, (གྲོགོན་པོ་མཚོ་འཕགས་པ།) were greatly patronized by the Emperors of the Mongol dynasty, especially by *Kublai Khan*, who granted the whole country of Tibet to *Phags-pa*.

(23.) *Tsonkhapa* (called also *blo bzang grags-pahi dpal* ལྷོ་བཟང་གྲགས་པ་འཕྲིན་པལ།, *S. Sumati kirti shri*) is greatly respected by the Tibetans and Mongols, especially by the *Gélukpa* sect, of which he is the founder. There are many of his works extant; the most celebrated is that of *Lam rim chhenmo*, (ལམ་རིམ་ཆེན་མོ།) "the large work on the gradual way to perfection." The great feast of general prayers, or supplication, established by him, is still yearly celebrated at *Lassa*, in the 15 first days of the new year, (commonly in February with

the new-moon.) There are in the *Gáldan* monastery, founded by him, now about 2,000 religious persons, and to the chair still continue to succeed the most learned doctors, from the *Séra* or *Braspung* monasteries, under the title of *mkhan-po*, (མཎན་པོ་; S. *Upádhyáya*.) a principal or abbot.

(24.) *dGé hdun-grub*, is a celebrated Lama, who founded the great convent of *Teshi lhun-po*, (བཤེ་ཤེས་ལྷ་ཀློང་པོ་, *bkra-shis lhun-po*.) where now also there reside about 2,000 religious persons. He is the first of the Tibetan Lamas, to whom this title *rGyelwa* (རྗེ་ལ་པ, S. *Jina*) has been applied. The present great Lama of Lassa, *Tshul-khrims rgya-mtsho* (ལྷུ་ལ་ཐིམ་ས་རྗེ་མཚོ་, “an ocean of morality”) is the 10th among those *rGyelwas* whom the Mongols and some Europeans call also *Dalai Lamas*.

(25.) *dGé-hdun rgya-mtsho* is the second among those Lamas styled *rGyelwa*. The names of the others, down to the present Great Lama at Lassa, are as follows; 3, *bsod-nams-rgya mtsho*, (བསོད་ནམས་རྗེ་མཚོ་;) who upon an invitation by *Allun Khan*, a Mongol prince, visited him; 4, *Yon-tan rgya-mtsho*, (ཡོན་ཏན་རྗེ་མཚོ་;) 5, *Nag dvang blo bzang rgya-mtsho*, (ངག་དབང་སློབ་བཟང་རྗེ་མཚོ་.) This is that Great Lama, who in 1640, founded the hierarchy of the Dalai Lamas, at Lassa, (four years before the conquest of China, by the Mantchus.) It was upon the solicitation of this ambitious man that a Mongol prince conquered Tibet, and afterwards made a present of it to him. The ancient palace of the kings of Tibet, upon the *Red Hill* or *mountain*, (*dmar-po ri*, དམར་པོ་རི་,) an eminence near Lassa, was now rebuilt, increased with many buildings for a religious establishment, and converted into a residence of the *rGyelwa Rin-po chhé*, (རྗེ་ལ་པ་རིན་པོ་ཆེ་; *His precious Majesty*.) and was called *Potala*, from the name of an ancient city, on an eminence, at the mouth of the Indus, (called in Tib. ལྷུ་འཕྲོ་ཁྲིན་, *Gru hdsin*, “a receiver of boats or ships, a harbour,” which is a literal translation of the Sanskrit *Potala*, now called *Tata* or *Tatta*.) where was the residence of *Chenresi*, (ཡུན་རིས་མགྲིན་མ་དབང་ལྷུ་མ་; *spyan ras gzigs dvang phyug*, S. *Avalokitéshvara*.) the great patron saint of the Tibetans, and whence he is believed to have visited Tibet.

(26.) For his visit to China, see note 1. After the death of this Lama, under his pretended regenerations or new incarnations, Tibet has been visited by many calamities. The names of his successors are as follows: 6, *Rin-chhen Tshangs dvyangs rgya-mtsho*, (རིན་ཆེན་ཚེངས་དབང་ས་རྗེ་མཚོ་;) 7, *bLo bzang skal ldan rgyo-mtsho*, (སློབ་བཟང་སྐལ་བཟང་རྗེ་མཚོ་;) 8, *bLo bzang hjam dpal rgya-mtsho*, (སློབ་བཟང་འཇམ་དཔལ་རྗེ་མཚོ་;) 9, *Lung rtogs rgya-mtsho*, (ལུང་རྟོགས་རྗེ་མཚོ་;) 10, *Tshul khrims rgya-mtsho* (ལྷུ་ལ་ཐིམ་ས་རྗེ་མཚོ་.)

Note. Their distinguishing names are those immediately set before *rgya-mtsho*; the *rgyelwa*, *blo-bzang*, and some others, are sometimes added, and sometimes omitted.