

# The Lineage of the Sa skya pa

## A Chapter of the Red Annals

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The lineage of the Holy Sa skya: In those times, when gods and demons were numerous in Tibet, although G-yaḥ spañ skyes gcig of Yar kluñ çar<sup>(1)</sup> and Si li ma had married<sup>(2)</sup>, a bloodless demon also had relations with her. While the two were quarreling, a divine son was born to her, who became known as the "Lord born amidst quarrels" (Jo bo Ḥkhon par skyes<sup>(3)</sup>). From Ma sañs<sup>(4)</sup> downwards, the lineage of those who had originated from Ḥkhon<sup>(5)</sup> followed in regular succession. Ḥkhon Dpal po che<sup>(6)</sup>, who was appointed confidential minister (Nañ-blon) to King Khri-sroñ lde-btsan, had four sons: Khri mdses lha legs, Tshe la dbañ phyug, Ḥkhon Kluḥi [tx, 21b] dbañ po bsruñ ba, and Tshe ḥdsin. The third was the sixth<sup>(7)</sup> of the "Seven Tested Men" (Sad mi mi bdun).

The descendants<sup>(8)</sup> of Rdo rje rin po che, a son of the fourth, were as follows: Çes rab yon tan, Yon tan ḥbyuñ gnas, Tshul khirms rgyal po, Rdo rje gtsug tor, Dge skyabs, Dge mthoñ, Bal po, and Çḥakya<sup>(9)</sup> blo gros. They all were familiar with the "Old" Tantric texts<sup>(10)</sup>. He (Çḥakya blo gros) had two sons: the eldest, Çes rab tshul khirms, became a monk; the youngest, Dkon mchog rgyal po, who was born in the year Wood-Male-Dog (çiñ pho khyi—1034 A.D.), founded the monastery of Sa skya in the year Water-Male-Mouse (chu pho byi ba—1072 A.D.<sup>(11)</sup>). At the age of 69<sup>(12)</sup>, in the year Water-Male-Horse (chu pho rta—1102 A.D.), he passed away. His son, Sa chen Kun dgaḥ Sñiñ po, learned the doctrine from Ḥjam dbyaṅs<sup>(13)</sup>, Bir wa<sup>(14)</sup>, and others, who appeared to him during meditation, and thus he gained the capacity to reincarnate in various forms. He was born in the year Water-Male-Ape (chu pho spreḥu—1092 A.D.), lived in Bla brañ çar, and died at the age of 67<sup>(15)</sup> in the year Earth-Male-Tiger (sa pho stag—1158 A.D.). Sa chen had four sons: the eldest, Kun dgaḥ ḥbar, the second, Slob dpon<sup>(16)</sup> rin po che Bsod nams rtse mo<sup>(17)</sup>. The third, Rje btsun Grags pa rgyal mtshan, was born in the year Fire-Female-Hare (me mo yos—1147 A.D.), built the "Old Dbu rtse" (Dbu rtse rñiñ ma)<sup>(18)</sup> of Sa skya, and died at the age of 70<sup>(19)</sup> in the year Fire-Male-Mouse (me pho byi ba—1216 A.D.). The fourth, Dpal chen ḥod po, was born in the year Iron-Male-Horse (lcags pho rta—1150 A.D.<sup>(20)</sup>), and passed away at the age of 54 in

the year Water-Female-Hog (chu mo pha—1203 A.D.).

Of the sons of this last, the eldest was Sa skya paṇḍita Kun dgaḥ rgyal mtshan dpal bzañ po, who was born in the year Water-Male-Tiger (chu pho stag—1182 A.D.). He learned the five vidyās under the guidance of Paṇ chen Çhākya çri<sup>(21)</sup> and many<sup>(22)</sup> other learned men. Having left Bla brañ çar to Çar pa<sup>(23)</sup> Çer ḥbyuñ<sup>(24)</sup>, he founded Bshi thog<sup>(25)</sup> [and lived there]. Prince Go dan of the North requested his presence. This was just as mentioned before in the prophecy of Rje btsun pa (Grags pa rgyal mtshan), which said:

At some later age, from the North, a man whose language is different, wearing a hat which looks like a falcon flying<sup>(26)</sup> and putting on<sup>(27)</sup> shoes like the nose of a hog, will issue an invitation and render service to the teaching.

When Paṇḍita was at the age of 63<sup>(28)</sup>, in the year Wood-Male-Dragon (çin pho ḥbrug—1244 A.D.), the three men<sup>(29)</sup> who were Uncle (Paṇḍita) and his nephews started towards the North. After three years on the way, [22a] they reached the North in the Horse year (rta—1246 A.D.). Prince Go dan, coming back from the Great Conference and the Coronation<sup>(30)</sup> of the Emperor Go Yug<sup>(31)</sup>, met<sup>(32)</sup> with Paṇḍita in the Sheep year (1247 A.D.). Paṇḍita gained the highest rank to serve Heaven, that of Elder, and propagated the teaching. When he attained the age of 70<sup>(33)</sup>, in the year Iron-Female-Hog (lcags mo phag—1251 A.D.), he passed away in the North.

His younger brother, Zañs tsha bsod rgyal<sup>(34)</sup>, who was born in the year Wood-Male-Dragon (çin pho ḥbrug—1184 A.D.), having built the wall of Dan<sup>(35)</sup>, died at the age of 56, in the year Earth-Female-Hog (sa mo phag—1239 A.D.)<sup>(36)</sup>.

Zañs tsha's eldest son by his wife Jo mo Dkon mchog skyid was Ḥgro mgron ḥphags pa Blo gros rgyal mtshan<sup>(37)</sup>, who was born in the year Wood-Female-Sheep (çin mo lug—1235 A.D.)<sup>(38)</sup>. At the age of 9<sup>(39)</sup>, he proceeded to the North in the retinue<sup>(40)</sup> of his uncle (Sa skya paṇḍita). Later, when<sup>(41)</sup> the Emperor Go pe la<sup>(42)</sup> was at Lu paḥi çan<sup>(43)</sup>, he was delighted to receive Prince Moñ gor of the North<sup>(44)</sup> and Bla ma Ḥphags pa together<sup>(45)</sup> in audience<sup>(46)</sup>. Sa skya pa (Ḥphags pa) was welcomed by one hundred Mongolian<sup>(47)</sup> cavalrymen who sent<sup>(48)</sup> to the place of the Prince of the North; and a ceremony of consecration [for Qubilai] was performed. From that time on, Qubilai and Ḥphags pa were associated [with one another], the one as material patron (yon), the other as spiritual guide and refuge (mchod)<sup>(49)</sup>. After Qubilai Se chen had mounted the Imperial throne, Ḥphags pa became successively National Preceptor (Gu çrḥi, 國師 *Kuo shih*) and Imperial Preceptor (Ti çrḥi, 帝師 *Ti shih*)<sup>(50)</sup>, the Chief Preceptor (Ddag po) of the kingdom. On the 22nd day of the 11th<sup>(51)</sup> month of the year Iron-Male-Dragon (lcags pho ḥbrug—1280 A.D.)<sup>(52)</sup>, he passed away at the age of 46 in Sa skya.

His younger brother, Mñah bdag Phyag na rdo rje, was born in the year Earth-Female-Hog (sa mo phag—1239 A.D.). At the age of 5<sup>(658)</sup>, he proceeded [to the North] in the retinue<sup>(654)</sup> of his uncle (Sa skya pañḍita). He was dressed in Mongolian<sup>(655)</sup> clothes and given Dpon mo Me ḡgaḡ luñ in marriage by Prince Go dan. Qubilai Se chen commanded him to rule over the whole of Tibet. At the age of 29, in the year Fire-Female-Hare (me mo yos—1267 A.D.), he passed away in Sa skya. Phyag na's son by Ma gcig mkhaḡ ḡgro ḡbum was Ddag ñid chen po Dharma phḡa la rakṣi ta<sup>(656)</sup>, who was born in the year Earth-Male-Dragon (sa pho ḡbrug—1268 A.D.). After Bla ma Ḥphags pa's death, at the age of 14, he came to Tibet. Although he was a layman, he held in effect the Bla ma's office of Gdan sa [of Sa skya]. Later, he was given Dpal ldan, a daughter of Prince Ji big the mur<sup>(657)</sup>, in marriage. Returning to Tibet after being commanded to rule over that country, he died at the age of 21, in the year Earth-Male-Mouse (sa pho byi ba—1288<sup>(658)</sup> A.D.), in Tre mañḍala<sup>(659)</sup>. His (Dharma phḡa la's) [22b] son by Jo mo Stag ḡbum, Slob dpon Ratna bha tra<sup>(660)</sup>, died in childhood.

Zaṅs tsha and his wife Jo mo Ḥbro had a daughter, Slob dpon ma Mdo sde, and a son, Slob dpon Rin chen rgyal mtshan, who was born in the year Earth-Male-Dog (sa po khyi—1238 A.D.). He went to the Imperial Court and became in effect Imperial Preceptor (Ti ḡrḡi), which position had been vacant<sup>(661)</sup> since the Bla ma (Ḥphags pa) had returned to Dbus-Gtsaṅ<sup>(662)</sup>. At the age of 45, in the year Water-Male-Horse (chu pho rta—1282 A.D.)<sup>(663)</sup>, he passed away in Čiñ kun (臨洮 *Lin t'ao*)<sup>(664)</sup>.

Zaṅs tsha and his wife Lha gcig mdses ma had two daughters, Slob dpon ma Bsod nams ḡbum and Slob dpon ma Ñi ma ḡbum. Zaṅs tsha's son by Lha gcig mdses ma's maid Jo mo Rdo rje ldan was Slob dpon Yes ḡes ḡbyuñ gnas, who was born in the year Earth-Male-Dog (sa pho khyi—1238 A.D.), and who was called Mkhan po Čar la zug pa. Later, he went to Ljan yul to become a spiritual guide and refuge (bla mchod) to Prince Hu ḡar che<sup>(665)</sup>, and died there at the age of 36<sup>(666)</sup>, in the year Water-Female-Bird (chu mo bya—1273 A.D.)<sup>(667)</sup>. The son of Zaṅs tsha and his wife Jo lcam hor mo was Slob dpon Rin chen ḡbyuñ gnas.

The son of Slob dpon Ye ḡes ḡbyuñ gnas and Jo mo Rin chen skyid was Bla ma bdag ñid chen Bzaṅ po dpal, who was born in the year Water-Male-Dog (chu pho khyi—1262 A.D.). Later, the Emperor Ol ja du (成宗) made him a member [of the Royal Family]<sup>(668)</sup>. He (Bzaṅ po dpal) made his family prosperous<sup>(669)</sup> and stayed for fifteen years at Lha khaṅ bla braṅ. The Emperor Bu yan<sup>(70)</sup> (仁宗) gave him [the title of] National Preceptor (Gu ḡrḡi)<sup>(71)</sup>, and made him head of Bshi thog. He held the office of Gdan sa for twelve years, and at the age of 62, in the year Water-Female-Hog (chu mo phag—1323 A.D.)<sup>(72)</sup>,

he passed away<sup>(73)</sup>.

The son born [to him] during his stay in Sman tshe (蠻子 *Man tzü*) was Slob dpon Bsod nams bzañ po, who in his youth in the North became Guñi guñ (國公 *Kuo kung*). Then, at the time of the Emperor Go gan (英宗), he returned to secular life. Married to Princess Mun dha gan<sup>(74)</sup>, he was appointed Dbañ (王 *Wang*)<sup>(75)</sup>. [Subsequently] he was dispatched to Mdo khams, and died there.

The son born [to Bzañ po dpal] by Jo mo Kun dgañ ḥbum phul ba, who had been a wife of Dpon chen of Dbus-Gtsañ Ag glen, was Bla ma Kun dgañ blo gros pa, who was Imperial Preceptor (Ti Çrñi) through the reigns of the three Emperors Bu yan du (仁宗), Go gan (英宗) and Yi sun the mur<sup>(76)</sup> (泰定帝). At the age of 29, in the second month of the year Fire-Female-Hare (me mo yos<sup>(77)</sup>—1327 A.D.), he passed away<sup>(78)</sup> in Tañi tu (大都 *Tai tu*).

A first son was born [to Bzañ po dpal] by Ma gcig<sup>(79)</sup> yon bdag mo, but he died. The second son, Bla ma Kun dgañ legs pañi ḥbyuñ gnas, was ranked as National Preceptor (Gu Çrñi) and Imperial Preceptor<sup>(80)</sup> (Ti Çrñi) at the time of the Emperor Yi sun the mur<sup>(81)</sup>. [23a] The third son, Bla ma Kun dgañ rgyal mtshan, became Chañ guñi guñ (? 國公) at the time of the Emperor Yi sun the mur<sup>(82)</sup>; and through the reigns of the three Emperors Hñjwab yan du<sup>(83)</sup> (文宗), Rin chen dpal (寧宗) and Goñ ma tho gan the mur<sup>(84)</sup> (順帝), he was Imperial Preceptor (Ti Çrñi)<sup>(85)</sup>.

Bzañ po dpal's eldest son by Ma gcig nam mkhañ rgyal ma was Nam mkhañ gcin rje<sup>(86)</sup>. The second son, Bla ma Nam mkhañ legs pa, became National Preceptor (Gu çrñi) and held the office of Gdan sa of Bshi thog. The third son, Slob dpon chen po Nam mkhañ rgyal mtshan<sup>(87)</sup>, proceeded to the Imperial Court. Only the fourth [son] died in childhood<sup>(88)</sup>.

Bzañ po dpal's eldest son by Ma gcig gshon nu ḥbum was Slob dpon chen po Kun dgañ ñi ma, and he became Tañi dben gu çrñi (大元國師 *T'ai yüan kuo shih*) in the Imperial Court. The second son, Bla ma Don yod rgyal mtshan pa, became Ta dben gu çrñi (大元國師 *T'ai yüan kuo shih*) and the Dharma-explainer (chos ḥchad) of Bshi thog. The third son, Bla ma Bsod nams rgyal mtshan pa, was National Preceptor (Gu çrñi), and was head of Bshi thog. Only the fourth son died in childhood.

Bzañ po dpal's eldest son by Ma gcig ñi ma rin chen was Slob dpon Ñi ma dpal, and the daughter was Slob dpon ma Bsod nams ḥbum. The younger brother, Slob dpon Kun dgañ legs pañi rgyal mtshan pa, married<sup>(89)</sup> Princess Mun dha gan and became Dbañ (王 *Wang*)<sup>(90)</sup>.

The son, Slob dpon Ratna<sup>(91)</sup>, of Dbañ (王 *Wang*) Bsod nams bzañ po and Princess<sup>(92)</sup> Mun dha gan became National Preceptor (Gu çrñi). Slob dpon chen po Chos kyi rgyal mtshan pa, son of Bla ma Kun dgañ rgyal mtshan pa and Nams riñ si tu's<sup>(93)</sup> mother became Chañ guñi gun (? 國公). The son of Kun

dgaḥ rgyal mtshan pa and Kun spaṅs pa's sister (lcam mo) was Slob dpon chen po Blo gros rgyal mtshan pa. The children of Dbañ (王 *Wang*) (Kun dgaḥ legs paḥi rgyal mtshan pa) and Khañ gsar dbon mo<sup>(94)</sup> were: the elder sister, Slob dpon ma Bsod nams ḥbum; the elder brother, Slob dpon chen po Bsod nams blos gros pa; and the younger brother, Slob dpon chen po Grags pa rgyal mtshan pa. The son of Bla ma Nam mkhaḥ legs pa and Khañ gsar dbon mo was Slob dpon chen po Kun dgaḥ rin chen pa<sup>(95)</sup>.

The disciples of the Uncle Chos rje (Sa skya paṇḍita) and his Nephew (Ḥphags pa) were known under the headings of the Three Schools, Eastern (Çar), Western (Nub), and middle (Gun). The lineage of the Eastern School (Çar pa): Jo ḥbum [of the] Shañ shuñ family, of the Old Tantra School (Sñags rñiñ ma ba), [23b] had three sons. The eldest, Bla ma Çar pa Çes ḥbyuñ<sup>(96)</sup>, took orders under the guidance of Chos rje pa (Sa skya paṇḍita). He bought Bla brañ çar from Dpon chen Çḥakya bzañ po, and attained the age of 64<sup>(97)</sup>. The second son, Slob dpon Rdo rje ḥod zer, held the office of Gdan sa of Çar for seven years, and attained the age of 62<sup>(98)</sup>. The third son, Slob dpon Ḥod zer ḥphan, was an upāsaka. The son of the sister of those brothers, Bla ma Ye çes rgyal mtshan, was a disciple of Chos rje pa and Çes ḥbyuñ of Çar pa. In the Imperial Court, Qubilai Se chen made him a spiritual guide and refuge (bla mchod) for Maṅga la<sup>(99)</sup>. After Bla ma Rdo rje ḥod zer passed away, he held the office of Gdan sa of Çar for nineteen years. He attained the age of 66<sup>(100)</sup>.

Çar pa chen po's son, Phyug po rje btsun skyabs, [who was born] before his ordination<sup>(101)</sup>, had three sons. All of them were the disciples of Ḥgro mgon Ḥphags pa. The eldest, Bla ma Dus ḥkhor ba Ye çes rin chen<sup>(102)</sup>, was sent<sup>(103)</sup> by all the Sa skya pa to invite Bla ma Ḥphags pa, who was staying at Çiñ kun (臨洮 *Lin t'ao*). Later, he proceeded to China. As the Emperor Qubilai Se chen favoured him, he became Imperial Preceptor (Ti çrḥi), and died at the age of 47 on Rtse lña (五台山 *Wu t'ai shan*)<sup>(104)</sup>. The second son, Bla ma Kun dgaḥ señ ge, following Bla ma Ḥphag pa's advice, proceeded to the Imperial Court, and became a spiritual guide and refuge (bla mchod) to Emperor and Prince A nanta<sup>(105)</sup>. Back in Dbus-Gtsañ, he held the office of Gdan sa of Çar for twenty-nine years and attained the age of 68<sup>(106)</sup>. The third son, Ḥjam dbyaṅs rin chen rgyal mtshan, by Qubilai Se chen's command, was Bla chos of Sa skya's Bshi thog for sixteen years. Later, he was invited to the Imperial Court by the Emperor Ol ja du (成宗) and became Imperial Preceptor (Ti çrḥi). He passed away at the Imperial Court at the age of 49<sup>(107)</sup>. He was perfect in understanding the Scriptures and practicing them. The Holy Sa skya became large [and influential] at this Bla ma's time.

The eldest son of Bla ma Çar pa (Çes ḥbyuñ) by Ma gcig dpal ḥbum,

Slob dpon chen po Señ ge dpal, died in China at the age of 30<sup>(108)</sup>. The second son, Kun dgañ bsod nams pa, held the office of Gdan sa, and he passed away at the age of 62, in the year Fire-Male-Dog (me pho khyi—1346 A.D.).

[24a] The eldest son of Çar pa Çes hbyuñ by Ma gcig nam mkhañ rgyan pa, Slob dpon Rin chen rgyal mtshan, attained the age of 50 [and died] in the Horse Year. The second, Slob dpon Kun dgañ rgyal mthan, and the third, Slob dpon Ñi ma, died in childhood<sup>(109)</sup>.

The first [patriarch] of the Western School (Nub pa<sup>(110)</sup>), Hū yug pa Bsod nams señ ge, met Chos rje pa (Sa skya pañḍita). Slob dpon Zañs tsha gave him Bshi thog. His younger brother's son, Bla ma Kun smon, met Chos rje pa. Later, he and his younger brother Kun dgañ mdses parting from [Chos rje pa's group], joined [the group of] Dpon chen Kun dgañ bzañ po. Bla ma Hphags pa did not like him<sup>(111)</sup>. Therefore, he was expelled by Se chen's command. The elder brother died in the country of Sman rtse (蠻子 Man tzü). His nephew was Yon tan dpal. Later, [another] nephew, named Sañs rgyas dpal, held the office of Gdan sa.

The [lineage of the] Middle School (Guñ pa): Chos rje pa's disciple, Skyo ston dri med, had no nephew and no descendants<sup>(112)</sup>. So his disciple held<sup>(113)</sup> the office of Gdan sa, and was succeeded by Bla ma Dar yes, Guñ pa Dpal rgyal, Guñ pa Çer rgyal, and Guñ pa Bkra çis bzañ po.

The lineage<sup>(114)</sup> of the Khañ gsar pa: The son of Sum pa grags rgyal<sup>(115)</sup>, Bla ma Grags pa ñod zer, and Bla ma Çar pa Rdo rje ñod zer were the btsun pas of Ye pa. Later, the former became the general administrator in charge of Bla ma Hphags pa's property. He proceeded to the Imperial Court in the retinue<sup>(116)</sup> of Slob dpon Dharma phḥa la<sup>(117)</sup>. Succeeding Bla ma Dus hkhor ba (Ye çes rin chen), he occupied the position of Imperial Preceptor (Ti çrḥi) to Se chen, and passed away at the Imperial Court at the age of 58<sup>(118)</sup>.

At the time of his younger brother, Bla ma Sañs rgyas dpal, Lha khan bla brañ was acquired<sup>(119)</sup> [by the school]. He held the position of Imperial Preceptor (Ti Çrḥi) at the Imperial Court throughout the reigns of the three Emperors Ol ja du (成宗), Gu lug (武宗) and Bu yan (仁宗). He passed away at the Imperial Court at the age<sup>(120)</sup> of 48<sup>(121)</sup>. His son, Bla ma Grags pa rgyal mtshan pa, became National Preceptor (Gu çrḥi). He relinquished, however, all (worldly honors) gradually; and he passed away at the age of 26<sup>(122)</sup>.

There was a tall man among the parents and children<sup>(123)</sup> [who belonged to] the Khañ gsar pa. His descendant<sup>(124)</sup>, Slob dpon Ñi ma rgyal mtshan, occupied the position of National Preceptor (Gu Çrḥi) [24b] and later passed away. Slob dpon chen po Bde legs rgyal mtshan [was also of the Khañ gsar pa].

The [lineage of the] Regency (Dpon chen) of Sa skya: When Bla ma

Chos rje pa (Sa skya paṅḍita) went<sup>(125)</sup> to the North, the first of the Regents (Dpon chen la sña ba), Çhākya bzañ po, was saluted by all the Kalyānamitras except Bla ma H̄u yug pa and Bla ma Çer h̄byuñ, and [he was] appointed as an acting Gdan sa. At the time of Bla ma H̄phags pa, he was given a seal of the office of Zam klu gun min dbañ hu (三路軍民王府 *San lu chün min wang fu*) for Dbus and Gtsañ by command of Se chen, and was appointed the Dpon chen. He founded the great Khañ gсар [in Sa skya] and also erected the outer and inner walls<sup>(126)</sup> of the Great Temple (Lha Khañ chen mo). Having collected timber [required for the building], he passed away before completing the roof [of the temple]<sup>(127)</sup>. Then, Kun dgañ bzañ po, who had acted as confidential agent (Nañ gñer), took over the Regency. He built<sup>(128)</sup> the palace (Bla brañ) of Rin chen sgañ, and completed the temple and the wall. Kun dgañ bzañ po having transmitted<sup>(129)</sup> the Regency, the Regents Shañ btsun, Phyug po sgañ dkar ba and Byañ rin<sup>(130)</sup> were appointed in turn under advice from the Bla ma (H̄phags pa). As the Bla ma<sup>(131)</sup> did not like Kun dgañ bzañ po, he was executed<sup>(132)</sup> by command of Se chen. During Byañ rin's time, Se chen favoured him<sup>(133)</sup>, and bestowed on him a crystal seal (çel-dam) and the title of magistrate (mi dpon) of Zon wi si<sup>(134)</sup> (宣慰司 *Hsüan wei ssu*). Then, Kun gshon<sup>(135)</sup> became Dpon chen, and was succeeded by Gshon dbañ, in whose time the great reorganization took place, and the details of the laws of Dbus and Gtsañ were almost completely codified<sup>(136)</sup>. After him, came Dpon chen Byañ rdor<sup>(137)</sup>, and Dpon chen A glen. The latter erected the outer wall of Sa skya and the wall of Dpon po ri. He also built Khañ gсар gliñ. During the time of these three [regents], war against H̄bri khuñ pa was waged<sup>(138)</sup>. Then, [Gshon dpañ took over the Regency again<sup>(139)</sup>]. [He was followed by] Dpon chen Legs pa dpal, Dpon chen Señ ge dpal, Dpon chen H̄od zer señ ge who held<sup>(140)</sup> the seal of Swon chin dben (宣政院 *Hsüan chêng yüan*), Dpon chen Kun dgañ rin chen, Dpon chen Don yod dpal, Dpon chen Yon btsun, again Dpon chen H̄od zer señ ge, Dpon chen Rgyal ba bzañ po, <sup>(141)</sup>...Dpon chen Dbañ phyug dpal, Dpon chen Bsod nams dpal, again Dpon chen Rgyal ba bzañ po<sup>(141)</sup>, Dpon chen Dbañ brtson<sup>(142)</sup>, Dpon chen [25a] Nam mkhañ brtan pa, Dpon chen Grags pa rgyal mtshan, Dpon chen Dpal h̄bum, Dpon chen Blo chen and Dpon chen Grags dbañ.

The [lineage of the] great confidential agents (Nañ chen gñer) of Sa skya: Dpon chen Kun dgañ bzañ po, Dpon Gshon nu dpal, Dpon Kun gshon<sup>(143)</sup>, Dpon Don grub dpal, Dpon Blo, Shwa lu dpon çes<sup>(144)</sup>, Ston pa Rin chen dpal, Dpon Grub bzañ, Ñe gnas chen po Dkon mchog bzañ po, Ñe gnas H̄jam rgyal<sup>(145)</sup>, and again Ston pa Rin chen dpal were appointed [in succession to this office] by the [Imperial] command. Ston pa Riñ mo, Jo btsun Kun çes<sup>(146)</sup>, Ñe gnas Kun dgañ h̄phel, and Dpon Yon btsun grags pa dar were in turn appointed by the [Imperial] command. Grags pa dar held formerly the seal of Swi tu

(司徒 *Ssu t'u*); now, moreover, he was newly appointed to this office [by the Imperial command]. Rin bsam<sup>(147)</sup> Du dben ça (都元帥 *Tu yüan shuai*) was appointed to this office by the [Imperial] command. Ñe gnas Nam mkhaḥ rgyal mtshan was appointed by the [Imperial] command. Dpon Kun rin<sup>(148)</sup>, Ñe gnas Ḥbum skyabs, Nam mkhaḥ dpal Du dben ça<sup>(149)</sup>, Ñe gnas Bzañ po dpal, Dbon po Chos rgyal, Dpon Señ ge rgyal mtshan, and Çes rab ḥod zer Du dben ça were [in turn appointed to this office]. Owing to his retirement from the office, Dbon po Dkon mchog rin chen was appointed, and Nañ pa Kun dgaḥ ḥbum [followed him].

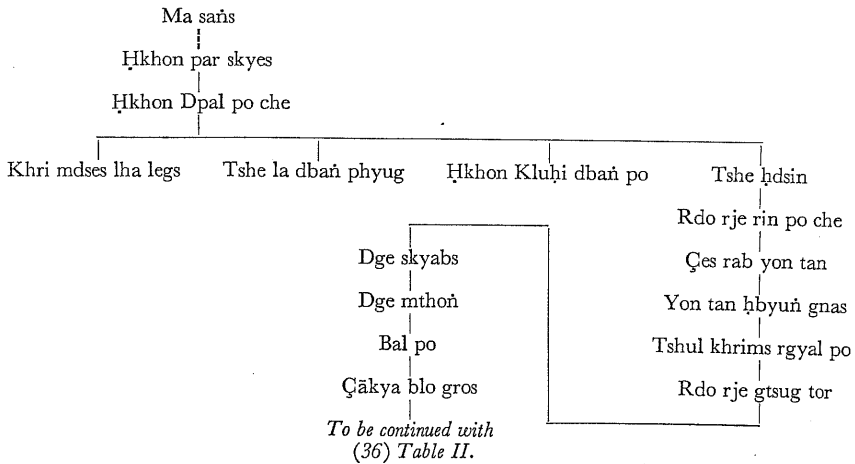
Among the eleven persons who were ordained at Chu çul sprog ma dgon pa, when Bla ma Pañ chen Çḥakya çrḥi<sup>(150)</sup> came to Tibet, the two, Mkhan po Rdo rje dpal and Ryañ chub dpal petitioned to go in his retinue<sup>(151)</sup>. [Then, Pañ chen] said, "Learn the vinaya from Na bzaḥ ḥphreñ gsol<sup>(152)</sup> of Zul phu, then come!". So, they went to study<sup>(153)</sup> the vinaya. Having been in the retinue<sup>(154)</sup> of Jo stan Gtsaḥ po ba, an attendant (bla mchod) of Pañ chen, they remained as [Gtsaḥ po ba's] attendant (bla mchod)<sup>(155)</sup>. When Pañ chen was about to go back to India, they again petitioned to go in his retinue<sup>(156)</sup>. Then, Pañ chen said<sup>(157)</sup>, "It is very hot in India. You cannot stand it. Expound the vinaya under the guidance<sup>(158)</sup> of Gtsaḥ po ba. The four bhikṣus should try not to separate from each other<sup>(159)</sup>." So, under the guidance<sup>(160)</sup> of Gtsaḥ po ba, [they expounded the vinaya]. After the death of Gtsaḥ po ba, Rdo rje dpal became a Mkhan po. When Byañ chub dpal<sup>(161)</sup> became a Slob dpon, they (Rdo rje dpal and Byañ chub dpal) wanted to separate. From this, two parties arose<sup>(162)</sup>. Subsequently<sup>(163)</sup>, [25b] however, [Rdo rje dpal and Byañ chub dpal] were invited to the Imperial Court as Mkhan po and Slob dpon for<sup>(164)</sup> the ordination of Bla ma Chos kyi rgyal po (Ḥphags pa). [Rdo rje dpal] appointed Mkhan po Gtsaḥ pa dbañ phyug grags to the office of Gdan sa, [and started]<sup>(165)</sup>. When [Rdo rje dpal] arrived at Ḥdam, he heard that Bla ma Chos kyi rgyal po had already finished his ordination. Henceforth, as they (Rdo rje dpal and Gtsaḥ pa) lived apart, two [further] parties arose. Mkhan po Bde ba dpal became Gdan sa. He was succeeded by Mkhan po Bkaḥ bshi ba grags gshon, Mkhan po Bsod nams grags, and Mkhan po Bsod nams bzañ po. After Mkhan po Gtsaḥ pa, his nephew, Gshon byañ pa became Gdan sa. He was succeeded by his cousin, Mkhan po Ḥdul tshad pa Byañ chub bzañ po, and Mkhan po Ḥdul tshad pa Don grub dpal. After Tshogs chen po Mkhan po Rdo rje dpal, [came] Mkhan po Sañs rgyas dpal, Mkhan po Ḥod zer dpal, Mkhan po Chos kyi rgyal mtshan, Mkhan po Sañ rin<sup>(166)</sup>, Mkhan po Bsod nams dpal, Mkhan po Çes rab mgon<sup>(167)</sup>, and Mkhan po Señ ge rgyal mtshan. At the time<sup>(168)</sup> of Mkhan po Sañs rgyas dpal, Bye rdsiñ pa's group was formed because Gshu pa Mkhan po Dkon mchog bzañ po broke away [from the line



of Tshogs chen po]. After [Dkon mchog bzañ po] came Mkhan po Thugs rje dpal, Mkhan po Dar ma bzañ po, and Mkhan po Tshul khriims mgon.

Notes:—

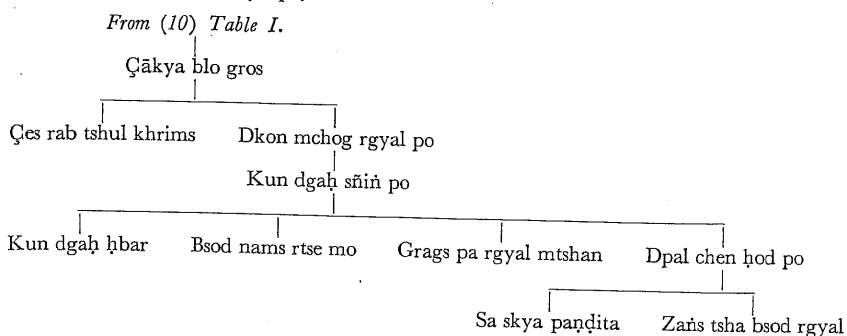
- (1) otx, Yar luñs çar.
- (2) tx, mjal. otx, ðjal.
- (3) otx, ~Mkhon bar~. DT ña 4a (BA p. 210), ~Hkhon par~, Hkhon corresponds to “款氏” in 釋老.
- (4) See tx, 15b l.2.
- (5) tx, Hkhon nas kyi brgyud. otx, Mkhon~rgyud.
- (6) tx, ~mo che. otx, DT ña 4a (BA p. 210), ~po che.
- (7) In tx 17b l.3, this same person, “Hkhon Kluñi dbañ po”, is mentioned as the fifth of the “Seven”. The lists of these “Seven” vary widely according to the different Tibetan texts. According to Dr. G. Tucci, they were not actually “Seven”, but “Six”. As we cannot find the third “Kluñi dbañ po” in any of the old materials, it is possible to think that at a later time the Sa skya school took him as its first patriarch in order to prove its own authenticity by tracing its lineage back to some of the first Tibetan monks, and in order to foster pride in its ancient traditions. For further detail, see G. Tucci: The Debate of bSam yas according to Tibetan Sources (Minor Buddhist Texts II. Rome, 1958).
- (8) tx, bu brgyud. otx, bu rgyud.
- (9) skt, Çākya.
- (10) The lineage of the Sa skya pa, Table I:



- (11) DT ña 4a (BA p. 210), chu-mo-glañ, Water-Female-Ox (1073 A.D.).
- (12) tx, drug cu~. otx, drug bcu~.
- (13) skt, Mañjughoṣa.
- (14) otx, Bir wa pa. skt, Virūpa.
- (15) tx, drug cu~. otx, drug bcu~.
- (16) Blon dpon in tx should be “Slob dpon” as otx shows.
- (17) Cf. DT ña 4b (BA p. 211), chu pho khyi (1142 A.D.)—chu pho stag (1182 A.D.)
- (18) Cf. TPS p. 173 and GHP p. 64.
- (19) tx, ~cu pa. otx, ~bcu pa.
- (20) See DT ña 4b. “la ðkhruñs” is inserted after “rta”.
- (21) Çākya-çrībhadra. He was usually called Kha che pañ chen. He came to Tibet in 1204,

travelled about the whole of Tibet, and returned to Kashmīr. For further detail, see Dr. Hakuyu Hatano: Kaśmīra-mahāpaṇḍita Śākya-śrībhadra (Tohoku Daigaku, "Bunka 文化", vol. 32, 9).

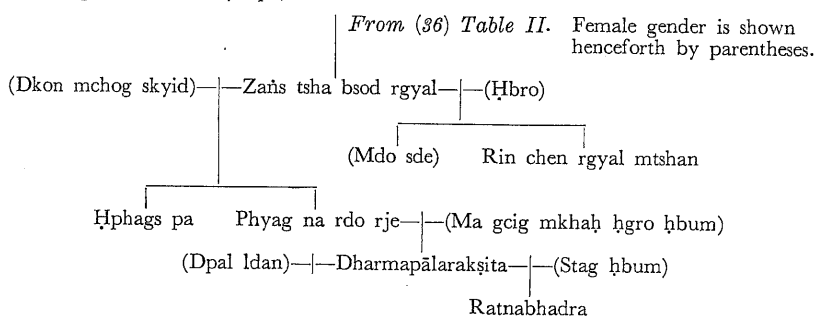
- (22) tx, ~mañ po. otx, ~mañ po rnams.  
 (23) tx, Bla brañ çar pa. otx, Bla brañ çar çar pa.  
 (24) Çes rab ḥbyuñ gnas in full name. cor. Çes ḥbyuñ (Ye çes ḥbyuñ gnas) (?) See n. (96).  
 (25) Cf. GHP p. 150 n. 500.  
 (26) tx, ḥphur. otx, ḥphur ba.  
 (27) tx, gyon pas. otx, gon pas.  
 (28) tx, drug cu~. otx, drug bcu~.  
 (29) Sa skya paṇḍita, his nephews Ḥphags pa and Phyang na rdo rje.  
 (30) tx, bton paḥi mjal~. otx, ston paḥi ḥjal~. Referring to the Great Conference and the Coronation of the Emperor Go yug, see 元史 2, 定宗本紀, 元年 (1246 A.D.). We read there, "Autumn, seventh month, mounted the Imperial throne." (秋七月, 卽皇帝位.)  
 (31) Gūyūk. 貴由=定宗.  
 (32) tx, mjal. otx, ḥjal.  
 (33) tx, bdun cu shes pa. otx, bdun bcu bshes pa.  
 (34) Zañs tsha bsod nams rgyal mtshan in full name.  
 (35) This is the place where Sa skya Monastery was located.  
 (36) The lineage of the Sa skya pa, Table II:



To be continued with (64) (73)  
Tables III, IV.

- (37) This is "八思巴" in 釋老, and "發思巴" in 通載.  
 (38) The date of the birth of Ḥphags pa—1235 A.D.—as given by all the Tibetan sources is different from that of the Chinese sources. 勅修百文清規 *Ch'ih hsiu pai chang ch'ing kuei*, 帝師涅槃條: 己亥歲四月十三日降生 (Taisho 48 p. 1117b); 釋老: 歲癸丑, 年十有五, 謁世祖於潛邸. From those two passages, we can reckon Ḥphags pa's birth-date as 1239 A.D.  
 (39) According to DT ña 4b (BA p. 212), this occurred when he was ten years old. As explained above, since it was 1244 A.D. when he joined the retinue of Sa skya paṇḍita, he should have been ten years old, provided that he was born in 1235.  
 (40) tx, phyag phyi. otx, phyags phyi.  
 (41) tx, dus su. otx, dus la.  
 (42) Go se la in tx should be "Go pe la" as otx shows. (=Qubilai).  
 (43) Unidentified.  
 (44) tx, byañ ños baḥi rgyal bu moñ gor dañ/ otx, byañ ños paḥi rgyal bu mo go du (or yo ge du?) dañ/  
 (45) tx, Bla ma ḥphags pa lhan du. otx, Bla ma pa dañ lhan du.  
 (46) tx, mjal. otx, ḥjal.  
 (47) tx, Hor gyis. otx, Hor gyi.  
 (48) tx, skor gcig phyin nas. otx, bskor I byin nas.

- (49) yon=sbyin bdag. mchod=mchod gnas.
- (50) Referring to the dates when Ḥphags pa was appointed National Preceptor and Imperial Preceptor—釋老: 中統元年 (1260 A.D.), 世祖即位, 尊爲國師, 授以玉印. This indicates that Ḥphags pa was appointed National Preceptor in 1260 when Qubilai mounted the throne. 通載 21: 時至元七年 (1270 A.D.), 詔制大元國字, …升號帝師大寶法王. It was 1270 A.D. when he was appointed Imperial Preceptor.
- (51) tx, bcu gcig. otx, bcu cig.
- (52) This is identical with the date given in 通載 21. In 釋老, we find, “Ḥphags pa died in the sixteenth year of 至元 (1279 A.D.)”. This date given in 釋老 is wrong.
- (53) According to DT ña 4b (BA p. 212), this happened when he was six years old. As stated above, this was 1244 A.D., when he joined the retinue of Sa skya paṇḍita. Thus he must have been six years old, provided that he was born in 1239.
- (54) tx, phyag phyir. otx, phyags phyir.
- (55) tx, Hor. otx, Hor gyi.
- (56) otx, Dharmḥa pha la~. skt, Dharmapālarakṣita. 元史 12: 答耳麻八刺吉塔. 釋老: 答兒麻八刺乞列 (~pālaçri). Although the present text does not say so, he is taken as the third Imperial Preceptor in the Chinese materials.
- (57) Son of Go dan.
- (58) According to DT ña 5a (BA pp. 212, 213), he died at the age of 20, in the year Fire-Female-Hog (me-mo-phag—1287 A.D.). Cf. Reḥu mig p. 30. 釋老: [至元]二十三年 (1286 A.D.) 卒.
- (59) Unidentified. In Reḥu mig (p. 30), it is recorded that he passed away in Sa skya.
- (60) tx, Ratṅa~. otx, Ratna~. skt, Ratnabhadra.
- (61) tx, bçul du. otx, çul du.
- (62) Cf. 釋老: [至元十一年 (1274 A.D.), 八思巴] 請告西還. 留之不可, 乃以其弟亦憐眞嗣焉.
- (63) In DT ña 4b (BA p. 212), it is recorded that he died at the age of 42 in the year Earth-Female-Hare (sa mo yos—1279 A.D.). Cf. Reḥu mig p. 29. See 元史 10, 世祖本紀至元十六年 (1279 A.D.) 十二月條: 帝師亦憐吉卒. Another reference is in 釋老 (百納本): 亦憐眞嗣爲帝師, 凡六歲, 至元十九年 (1282 A.D.) 卒. In another edition, 圖書集成本, however, “十九年” is corrected to “十六年”. The record of 百納本 that he died in 1282, is, therefore, wrong.
- (64) The lineage of the Sa skya pa, Table III:



- (65) otx, Hu kar che.
- (66) tx, sum cu~. otx, sum bcu~.
- (67) According to DT ña 4a (BA p. 212), he died at the age of 37 in the year Wood-Male-Dog (çin pho khyi—1274 A.D.). Cf. Reḥu mig p. 28.
- (68) tx, gduñ brgyud du mñaḥ gsol/ otx, gduñ rgyud du ma ba gsol/
- (69) tx, gduñ brgyud spel du. otx, gduñ rgyud dpel du.
- (70) tx, Bu yan. otx, Bu yan du.
- (71) Cf. 元史 24, 仁宗本紀, 至大四年閏七月條: 以西僧藏不班八, 爲國師, 賜玉印.
- (72) According to DT ña 5a (BA p. 213), he died at the age of 61 in the year Water-Male-Dog (chu pho khyi—1322 A.D.). Cf. Reḥu mig p. 34. It is recorded there that the

office of Gdan sa had been vacant for three years since the death of Bzañ dpal of Sa skya.

(73) Table IV-A:

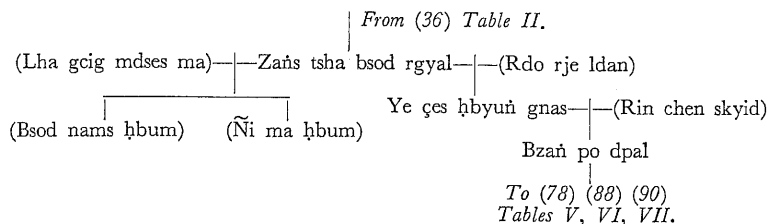
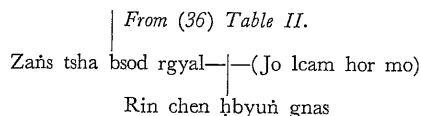


Table IV-B:



(74) tx, Mun dha gnañ. otx, Mun dha gnañ gnañ. In the Text, 23a ll. 5, 6, this princess appears again. Probably her name should be Mun dha gan. So I read “Mun dha gan gnañ.”

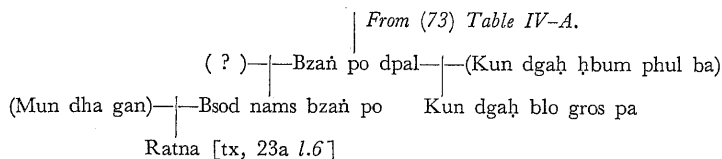
(75) Cf. 元史 30, 泰定帝本紀, 泰定三年五月條: 以帝師兄鎖南藏卜, 領西番三道宣慰司事, 尙公主錫王爵給壽寧公主印, 仍賜田百頃鈔三萬錠. 釋老: 泰定間... 而其 (= 帝師) 兄瑣南藏卜, 遂尙公主封白蘭王, 賜金印給圓符. The Imperial Preceptor (帝師) here referred to is his brother, Kun dgaḥ blo gros pa, whose mother is different from that of Bsod nams bzañ po. In the Chinese materials, the Princess given to him is “壽寧公主”, and he became “白蘭王”. The other Chinese references are: 元史 108 諸王表, 元史 109 諸公主表.

(76) otx, ~thi mur.

(77) tx, me yos. otx, me mo yos.

(78) Cf. DT ña 5a (BA p. 213) and Reḥu mig p. 34. The date of the death of Kun dgaḥ blo gros pa is recorded in 釋老: 以公哥羅古羅思監藏班藏卜 (Kun dgaḥ blo gros rgyal mtshan dpal bzañ po) 嗣, 至治三年 (1323 A.D.) 卒. However, it is obvious that this death-date is wrong, because the Sha lu document No. VII was published by this Imperial Preceptor in 1325 A.D. (TPS II p. 752). In 通載 22, it is recorded that he passed away in the 10th month, unspecified day of the year Fire-Female-Hare (丁卯—1327 A.D.).

Table V:



(79) otx, Ma cig~.

(80) Cf. 元史 30, 泰定帝本紀, 泰定四年 (1327 A.D.) 四月條: 以西僧公哥副 (cor. 列) 思巴冲納思監藏班藏卜 (~rgyal mtshan dpal bzañ po), 爲帝師, 賜玉印, 仍詔諭天下僧. The description given in 釋老 is ambiguous.

(81) otx, ~thi mur.

(82) otx, ~thi mur.

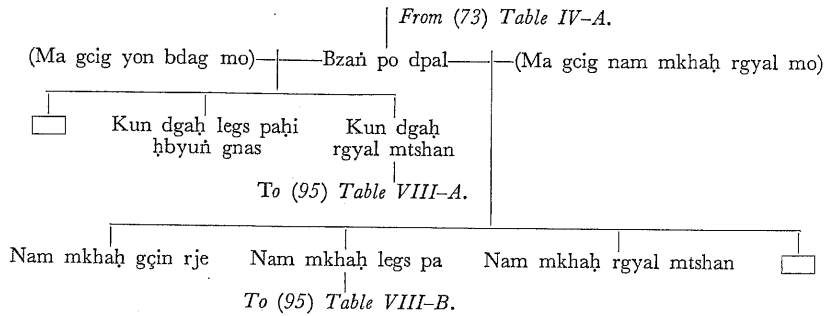
(83) otx, Ḥjwaḥ~.

(84) otx, ~thi mur.

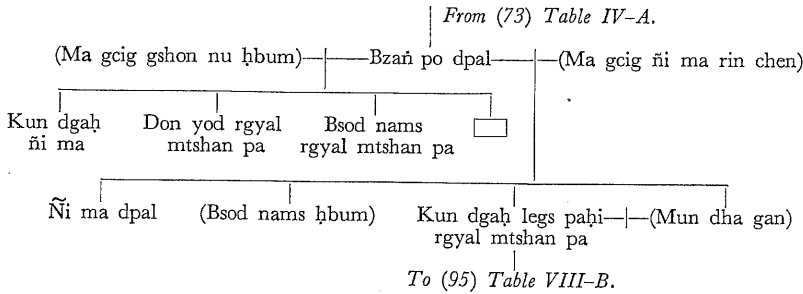
(85) 通載 22: 癸酉 (1333 A.D.), 今上皇帝 (= 順帝) 萬萬歲. 六月初八日登寶位, 改元統元年. 禮請公哥兒監藏班藏卜 (~dpal bzañ po) 爲帝師. From this, we must conclude that he was appointed Imperial Preceptor at the time when the Emperor Goñ ma tho gan the mur

ascended the throne. There are no Chinese materials to confirm the record of the present text that he was Imperial Preceptor to the Emperors H̄jwab yan du (文宗) and Rin chen dpal (寧宗). Cf. 元史 35, 文宗本紀, 至順二年十二月條: 遣兵部尙書也速不花, 同僉通政院事忽納不花, 迎帝師. 元史 36, 至順三年三月條: 庚午朔, 帝師至京師. The Imperial Preceptor referred to here must be Kun dgaḥ rgyal mtshan, who held the office in 京師 in the third month of 至順三年 (1332 A.D.) in the reign of the Emperor H̄jwab yan du (文宗). The record of 通載 should be interpreted to mean that he was officially appointed Imperial Preceptor when the Emperor Goṅ ma tho gan the mur (順帝) ascended the throne, though he had already held that position in effect.

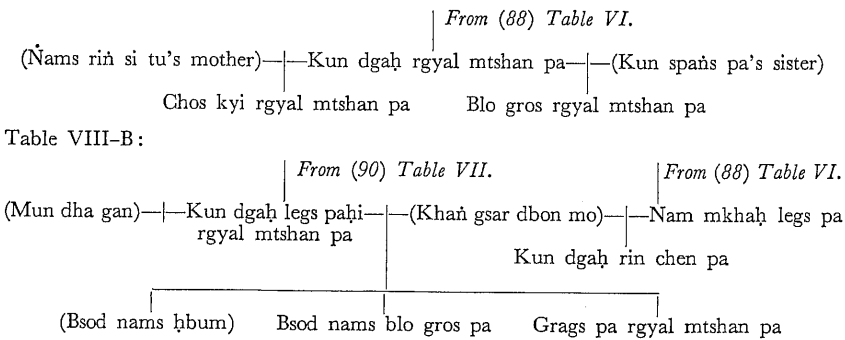
- (86) otx, omits "rje".
- (87) otx, ~mtshan pa.
- (88) Table VI:



- (89) tx, bsdebs nas. otx, sdebs nas.
- (90) Table VII:



- (91) tx, Ratpa. otx, Ratna.
- (92) tx, sras mo. otx, sra mo.
- (93) otx, Ñam riñs si tuḥi. Si tu = 司徒 *Ssu t'u*.
- (94) otx, ~dpon mo.
- (95) Table VIII-A:



- (96) tx, ~Çar pa shes byuñ. otx, ~Çar pa Çes ħbyuñ. By otx and tx 23b l. 3. His full name was, Ye çes ħbyuñ gnas.
- (97) tx, dguñ lo drug cu~. otx, guñ lo drug bcu~.
- (98) tx, drug cu~. otx, drug bcu~.
- (99) otx, Mam ga la. Mañgala. Son of Qubilai, 安西王 *An hsi wang*.
- (100) tx, drug cu~. otx, drug bcu~.
- (101) tx, rab tu ma byuñ. otx, rab tu ma byon.
- (102) tx, Ye ças rin chen. otx, Ye çes rin chen/
- (103) tx, brdsañs. otx, rdsañs.
- (104) Cf. 元史 14, 世祖本紀, 至元二十三年十二月條: 最歲以亦攝思憐, 爲帝師. 釋老: 答兒麻八剌乞列嗣, 二十三年卒. 亦攝思連眞嗣, 三十一年卒. From these two passages, we know that he became the fourth Imperial Preceptor soon after Dharmapālarakṣita had passed away in 至元二十三年 (1286 A.D.). He left the position of Imperial Preceptor to Grags pa ḥod zer in 至元二十八年 (1291 A.D.) before he died in 至元三十一年 (1294 A.D.)—See note (118). Having quitted that position, he did not return to Tibet, but ascended the mountain 五臺 (Wu t'ai shan), and ended his life there.
- (105) skt. Ananda.
- (106) tx, drug cu~. otx, brug bcu~.
- (107) Cf. 元史 21, 成宗本紀, 大德八年 (1304 A.D.) 一月條: 以鞏眞監藏, 爲帝師. ibid, 大德九年正月條: 帝師鞏眞監藏卒. 釋老: [乞刺斯八斡節兒] 大德七年卒. 明年以鞏眞監藏嗣, 又明年卒. From these two texts, it is obvious that he became Imperial Preceptor in 1304 A.D., and passed away in 1305 A.D.
- (108) tx, sum cu pa. otx, sum bcu pa.
- (109) The lineage of the Çar pa, Table IX-A:

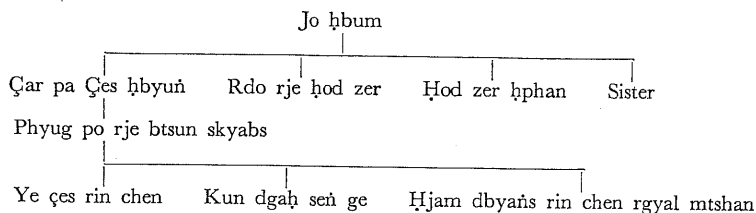
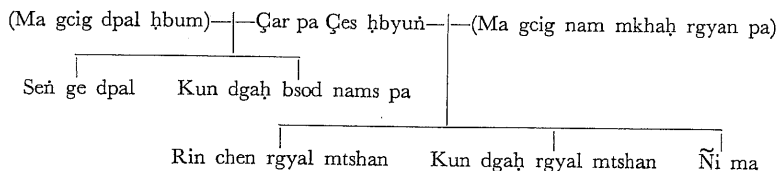


Table IX-B:



- (110) tx, Gnubs pa. otx, Nub pa.
- (111) tx, ma mthun pas/ otx, ma ħthun pas/
- (112) tx, brgyud. otx, rgyud.
- (113) tx, bzuñ ba/ otx, gzuñ ba/
- (114) tx, brgyud pa/ otx, rgyud pa/
- (115) His full name was, Sum pa grags pa rgyal mtshan.
- (116) tx, phyag phyir. otx, phyags phyir.
- (117) otx, ~pha la. See note (56).
- (118) 釋老: 亦攝思連眞嗣, [至元] 三十一年 (1294 A.D.) 卒. 乞刺斯八斡節兒嗣. As Se chen died in the first month of the same year (1294 A.D.), the record of the Red Annals that he occupied the position of Imperial Preceptor to Se chen, seems to contradict that of 釋老. However, see 元史 16, 世祖本紀, 至元二十八年 (1291 A.D.) 十二月條: 授吃刺思八斡節兒, 爲帝師, and 元史 18, 成宗本紀, 至元三十一年六月條: 以合刺思八斡節而, 爲帝師, 賜玉印. From the second passage in 元史, it is known that

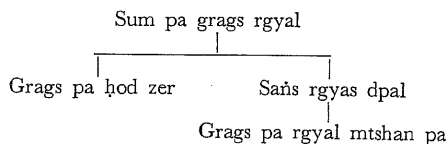
he was again officially appointed Imperial Preceptor when OI ja du (成宗) ascended the throne. Therefore, it is possible that the account of 釋老 was conformed to the record of 元史. In reality, however, Grags pa ḥod zer was appointed Imperial Preceptor in 至元二十八年 (1291 A.D.). Therefore, the record of the Red Annals is acceptable. According to 釋老, he passed away in 大德七年 (1303 A.D.).

(119) tx, bzuñ/ otx, gzuñ/

(120) tx, guñ lo. otx, dguñ lo.

(121) 釋老：以鞏真監藏嗣，又明年一大德九年 (1305 A.D.)—卒。都家班嗣，皇慶二年 (1313 A.D.) 卒。相兒加思嗣，延祐元年 (1314 A.D.) 卒。“相兒加思” is a Chinese transliteration from Sañs rgyas dpal, as “都家班” corresponds to 多爾濟巴勒 (=Rdo rje dpal) in the Ch'ing dynasty edition. Therefore, Sañs rgyas dpal was to be Imperial Preceptor only to the Emperor Bu yan (仁宗), but this does not agree with the record of the Red Annals that he held the position of Imperial Preceptor throughout the reigns of the three Emperors. The Sha lu document No. IV was published by Imperial Preceptor, Sañs rgyas dpal, on the 19th day of the seventh month in 1307 A.D. (Cf. TPS II p. 750). Further references are made in 元史 21, 成宗本紀, 大德九年 (1305 A.D.) 三月條：以吃刺八思斡節兒姪相加班，爲帝師，and 元史 24, 仁宗本紀, 皇慶二年 (1313 A.D.) 九月條：九月，以相兒加思巴，爲帝師。Here in the record of 皇慶二年 (1313 A.D.), it is not mentioned that Imperial Preceptor passed away. As it is obvious from the Sha lu document No. IV that Sañs rgyas dpal was Imperial Preceptor in 1307 A.D., 相加班 and 相兒加思巴 in 元史 must be the same person. There then arises the question of why one and the same person appears under two different names. We may conjecture that Sañs rgyas dpal retired a first time from the position of Imperial Preceptor in order to return to Tibet; or that he was officially appointed Imperial Preceptor by the Emperor Bu yan (仁宗), after he had already held that position in effect. “都家班” in 釋老 must be a Chinese transliteration of Sañs rgyas dpal, and “多爾濟巴勒” in 釋老 of the Ch'ing dynasty edition must be a wrong transliteration. Then, the record in 釋老, that he died in 皇慶二年 (1313 A.D.) will also be in error. In conclusion, he became Imperial Preceptor in 1305, and held that position throughout the reigns of the three Emperors until he died in 1314 A.D. These conclusions can all be established and substantiated by the records of the Red Annals. The record of 元史 21, however, that Sañs rgyas dpal (相加班) is Grags pa ḥod zer's nephew (姪) remains improbable to account for.

(122) Tac lineage of the Khañ gsar pa, Table X:



(123) tx, pha spun. otx, ba spun.

(124) tx, brgyud. otx, rgyud.

(125) tx, byon dus/ otx, ḥbyon dus/

(126) tx, brtsigs/ otx, rtsigs/

(127) Cf. DT ña 6a (BA p. 216).

(128) tx, btab/ otx, gtab/

(129) tx, gtad nas/ otx, btad nas/

(130) His full name was, Byañ chub rin chen.

(131) tx, Bla mas. otx, Bla ma.

(132) tx, bsad/ otx, gsad/ As for Kun dgaḥ bzañ po, see DT ña 6ab (BA p. 216).

(133) tx, Se chen gyi thugs la btags nas. otx, Se chen gyis thugs la rtags nas.

(134) Cf. DT ña 6b (BA p. 216).

(135) His full name was, Kun dgaḥ gshon nu.

(136) Cf. DT ña 6b (BA p. 216).

- (137) His full name was, *Byañ chub rdo rje*.  
 (138) Cf. DT ña 6b (BA pp. 216, 217).  
 (139) See DT ña 6b (BA p. 217): *yañ gshon dbañ skyar nas bskos*. (*Gshon dbañ* was again appointed).  
 (140) *tx, bzuñ. otx, gzuñ*.  
 (141) These three *Dpon chens* are omitted from BA (p. 217), though they are all recorded in DT ña 6b.  
 (142) *otx, rtson*.  
 (143) His full name was, *Kun dgañ gshon nu*.  
 (144) *otx, Sha lu dpon çe/*, *tx* seems to take “*Shwa lu dpon çe ston pa rin chen dpal*” as one person, but these must be two persons, as *otx* shows. *Çe* should be *çes*.  
 (145) His full name was, *Hjam dbyañs rgyal mtshan*.  
 (146) Both *tx* & *otx*, *~Kun çe*. *Çe* should be *çes*. Full name, probably, *Kun dgañ ye çes*.  
 (147) Full name, *Rin chen bsam gtan*.  
 (148) Full name, *Kun dgañ rin chen*.  
 (149) *otx, ~ça/*  
 (150) *skt, Çākyaçrī. otx, Çhaka çrhi*. See note (21).  
 (151) *tx, phyag phyi. otx, phyags phyi*.  
 (152) Both *tx* & *otx*, *~hphred~*. DT ña 4b gives *Na bzañ hphreñ gsol*, which is used in the present translation. See DT ña 4b (BA p. 212); *Bla ma Hphags pa* took up the novice in the presence of *Na bzañ hphreñ gsol* at *Zul phu* on his way to the North.  
 (153) *tx, bslabs par. otx, omits “par”*.  
 (154) *tx, phyag phyi. otx, phyags phyi*.  
 (155) *tx, bshugs/ otx, bshug/ “Bla mchod”* used twice here seems to mean “attendant” or “follower”.  
 (156) *tx, phyag phyi. otx, phyags phyi*.  
 (157) *tx, gsuñ. otx, gsuñ*.  
 (158) *tx, bsten. otx, brten*.  
 (159) This means that wherever there are four *bhikṣus* who observe the *vinayas*, there is the *Buddha-dharma*.  
 (160) *tx, bsten/ otx, sten/*  
 (161) *tx, gyi. otx, gyis*.  
 (162) *tx, tshogs pa sde gñis/ otx, tsho pa sde gñis byuñ/*  
 (163) *tx, deñi rtiñ la. otx, de rtiñ*.  
 (164) *tx, kyis. otx, kyi*.  
 (165) It is not clear whether *Rdo rje dpal* and *Byañ chub dpal* started together or not.  
 (166) Full name, *Sañs rgyas rin chen*.  
 (167) *otx, Çer mgon*.  
 (168) *tx, dus. otx, dus su*.

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ABBREVIATIONS

- BA George N. Roerich: The Blue Annals. Part one. Calcutta, 1949.
- DT Deb ther sñon po (Kun bde gliñ edition) which is in the possession of Prof. Shinten Sakai.
- GHP Alfonsa Ferrari: Mk'yen brtse's Guide to the Holy Places of Central Tibet. Rome, 1958.
- otx The original text of the Red Annals which is in the possession of Mr. Tashi Dahdul Densapa.
- Reḥu mig Lokesh Chandra: Dpag-bsam-ljon-bzañ. Part III. New Delhi, 1959.
- TPS Giuseppe Tucci: Tibetan Painted Scrolls. Rome, 1949.
- tx The Red Annals. Part one. Namgyal Institute of Tibetology, Sikkim, 1961.
- 元史 Yüan shih.
- 釋老 元史 202, 釋老 Yüan shih 202, Shih lao.
- 通載 佛祖歷代通載 Fu tsu li tai t'ung tsai.