

みんなくりポジトリ

国立民族学博物館学術情報リポジトリ National Museum of Ethnology

Bonpo monasteries and temples of the Himalayan region

メタデータ	言語: en 出版者: 公開日: 2009-04-28 キーワード (Ja): キーワード (En): 作成者: Ramble, Charles, Kind, Marietta メールアドレス: 所属:
URL	https://doi.org/10.15021/00001936

**Bonpo monasteries and temples
of the Himalayan region**

Mustang District

(219) Klu Brag Monastery

The only Bonpo community of any size in Mustang is Klu brag, a village of ten-and-a-half estates (*grong pa*) subdivided into fourteen households (*khang pa*) and sixteen hearths (*me khral*). There are also three private temples, in Jomsom, Nardzong and Dzar, but because they concern only individual families they are not considered here.

1. Name

The settlement, called Klu brag, is itself sometimes referred to in historical works as a monastery (*dgon pa*), rather than just a village. This is probably because the community is populated by people who are ranked as Priests (*bla mchod*) in the social hierarchy of the area, between Nobles (*dpon po*) and Commoners (*phal pa*).

There are, however, a number of temples (variously called *lha khang* and *dgon pa*) that are either still functional or derelict and abandoned. The main temple (*lha khang*) is called Phun tshogs gling. It is a public institution, and it is here that almost all the community ceremonies are held.

In addition to Phun tshogs gling, there is another communal temple called sGom phug dgon pa, “the temple of the meditation cave”, situated uphill some twenty minutes’ walk to the south of the main settlement area. And finally, there are three active private temples:

- two adjoining temples a short distance to the east of the main settlement area, belonging to the Glo bo Chos tsong and Ja ra sngang clans
- the *bla brang*, belonging to the estate of Klu brag’s founder, Yang ston bKra shis rgyal mtshan

There are also a number of caves that are used for meditative retreats.

The village temple, Phun tshogs gling, was founded in the nineteenth century by Ka ru sGrub dbang bsTan ’dzin rin chen, who was born in western Tibet in 1801 and later developed close links with Klu brag. sGom phug dgon pa is said to have been built much earlier by the founders of the village in the thirteenth century, or shortly afterwards. It appears to have been restored a number of times, but most recently, after its complete collapse, it was rebuilt with a grant from the Danish Embassy in Kathmandu.

2. Location

Klu brag is one of the nineteen settlements that form the old political enclave known as Baragaon (Tib. Yul kha bcu gnyis). It is about two hours’ walk north of Jomsom, the headquarters of Mustang District, in Dhaulagiri Zone, on the southern bank of the Panda Khola, an eastern tributary of the Kali Gandaki.

3. History

The early history of Klu brag can be derived from three main sources in the Tibetan language. The texts are as follows.

1. The first is entitled: “The voice of Brahma, the lineage history of the clan of the Ya ngal priests which is like sight, the foremost of all the senses”. A manuscript of this book, consisting of fifty-four pages written in Tibetan script, is kept in the village of Klu brag. It has also been published in India. The lineage history occupies approximately one half of the text, while the first part deals with the Bonpo account of the creation of the world. This work will be referred to below as the *Ya ngal gdung rabs* (YDR).
2. The second source is entitled *Dong mang gur gsum gyi rnam thar*. This is a short piece containing brief biographies of several *bla mas* from the Ya ngal clan, principally Shes rab rgyal mtshan and his two sons, Dam pa ’bum rje and bKra shis rgyal mtshan. It has been published in India in a collection entitled *Sources for a History of Bon*.
3. The third work is entitled “The biographies of the *bla mas* of the *rDzogs chen zhang zhung snyan rgyud* lineage”. It contains the life stories of over a hundred Bonpo *bla mas*. It has been published in India under the title of *Bonpo Nispanna Yoga*.

The following account will not be a detailed discussion of these texts, but will summarise the main historical events, and simply outline the lives of the principal figures. Reference will also be made to certain important historical documents from Thini and other villages of Panchgaon.

3. 1. The Bon religion enters Mustang

The *Ya ngal gdung rabs* begins with the divine origin of the Ya ngal lineage at the time of gNya’ khri btsan po. Ya ngal is said to have been one of his three court priests. The list of descendants, which is too long to discuss here, runs for seventeen generations from the heads of three main branches, called the Three Gu rib, who lived in the early eleventh century.

The main history begins in the life of Shes rab rgyal mtshan, who was born in 1077¹ in the village of sTag rtse byi ri in Upper Tsang, in Tibet, where the Ya ngal clan had lived for many generations. His father was gSung rab skyabs, who was the son of mKhas pa sman pa, one of the three lineage heads. According to the *Bonpo Nispanna Yoga*:

He had four different names: since he was born thirteen days after the death of his father he was known as Tshabs ma grags (meaning “the One Called the Replacement”); his clan was Ya ngal, and so he was known as Yang ston chen po (meaning “the Great Teacher of the Ya ngal clan”); according to a prophesy he was an incarnation of sPang la rnam gshen, and his given name was Shes

rab rgyal mtshan.

During his youth he devoted himself to scholarly pursuits, and Buddhist monks were unable to defeat him in debate. Later he lived as a yogi in the mountains. During this period everyone said he had gone mad because he would sit for long periods staring into space. Once, while he was meditating, a beautiful young woman came to him and asked him if he was going to visit his teacher. On his inquiring where his teacher was to be found, the woman replied that he was in the upper part of the same valley. Here he found a cave containing a woven nest of silken thread. In this nest was a tiny creature like a monkey which offered him a bronze bowl and told him to drink from it. He did so, and immediately achieved illumination.

After returning to scholarly life, he held a discussion with a certain Se bon 'khro rgyal on certain matters of philosophy. So impressed was he by the *bla ma*'s knowledge that he decided to study under his teacher, 'Or sgom kun 'dul. After 'Or sgom kun 'dul had initiated Shes rab rgyal mtshan into a part of the *Zhang zhung snyan brgyud*, he instructed him to go to Upper mNga' ris, where he would have two sons and would receive many disciples. About this time there lived in the village of Bon 'khor in Glo bo a *bla ma* named Rong rTog med zhig po, who had many patrons in the area. The story of their meeting is related in *Bonpo Nispanna Yoga*:

As he sat there, one of the dice-mantras went: "Rong rTog med zhig po who sees neither the sun nor the moon". He asked where such a person was. "The adept of the *rDzogs chen zhang zhung snyan rgyud*, the great saint in the monastery high up there in the mountains is the one called Rong rTog med zhig po, who sees neither the sun nor the moon". On hearing this, boundless reverence and faith arose in him and he determined to meet the *bla ma*.

... The same evening, in the early part of the night, a woman came to Rong rTog med zhig po in a dream. "The incarnation of sPang la nram gshen is coming as your student. Give him an audience and instruct him thoroughly in the *Zhang zhung snyan brgyud*", she commanded. In the second half of the night, a man came for an audience carrying the equipment of a Bonpo tantrist...

The next morning, a servant said, "a Bonpo who has come from the village of gDong skya, over there, is asking for an audience". Rong rTog med zhig po asked what he looked like and was told that his dress and tantric equipment were such and such, and he said, "The one who appeared in my dream last night is here."

Shes rab rgyal mtshan received from Rong rTog med zhig po the upper transmission of the *Zhang zhung snyan brgyud*.

At this point we may mention another version of these events. This account was written by the nineteenth-century master Shar rdza bKra shis rgyal mtshan. It is probably based on the historical sources cited earlier, but the author seems to

have added certain details and omitted others in order to create a good story. After discussing the perseverance shown by many notable scholars in trying to find their *bla mas*, he praises them for adhering to their quest “without giving a thought to hardship or suffering”:

For example, we should follow the manner of the Great Yang ston’s search for Rong rTog med zhig po. That *bla ma*, the Great Yang ston, was thoroughly learned in the Bon doctrines of the *Shegyu*, and on one occasion a woman appeared to him him saying, “How learned are you?”

“I am completely learned,” he replied, whereupon the woman began weeping and departed unhappily. The *bla ma* thought to himself, “When I told her I was learned she became unhappy. If she appears tomorrow I must tell her I know nothing,” and he waited.

The following day the woman came and spoke to him as before. “I know nothing at all,” he replied, “have you any sort of knowledge you might teach me?” The woman laughed with happiness.

“If you want to acquire some knowledge, there is one Rong sgom rTog med zhig po who appears to be living among crags infested by nagas and demons, seeing neither the sun nor the moon. Go to him, and you will have some great knowledge to study,” she said, and departed. Just to hear this the Great Yang ston’s heart was so filled with joy that he forgot to ask where the *bla ma* was. Thinking that the woman would come again on the following day too he waited, but she did not appear. After a week had elapsed, he thought to himself that it would be best to go off now in search of the *bla ma*. He travelled down to A mdo and Khams, and sought him for three years without finding him. Then he went up and searched for three years in the middle of Tibet, in dBus and gTsang, but he did not find him. He then looked in sTod mNga’ ris for three years, but did not find him there either.

By now the Great Yang ston was utterly dispirited, and proceeded to return. When he reached the capital of Glo bo sMon thang he met two men who were playing dice. One of the dice-mantras ran: “The one who sees neither the sun nor the moon, Rong sgom rTog med zhig po, knows.” On hearing this the Great Yang ston began to tremble. “Now I can meet my *bla ma*,” he thought, and laughed with joy, but then thought, “Although I have looked for three years without finding him I may not find him now,” and he wept. He asked where that *bla ma* known as Rong sgom rTog med zhig po lived, and the two men replied, “Below here, towards Glo bo sMon thang, among the crags infested by nagas and demons in the upper part of the valley of Klu brag - there he lives seeing neither the sun nor the moon. Then he went there and met the *bla ma*, and after telling him this story he requested spiritual instructions.

It is interesting that the author of this account names Klu brag as the place

where Rong rTog med zhig po lived. In fact the village was not founded until the next generation, but the mistake may be due to the author's knowledge of the connection between Klu brag and the Ya ngal lineage.

Ya ngal Shes rab rgyal mtshan died at the age of sixty-five. He had two sons and a daughter by his third marriage. The elder son, Dam pa 'bum rje 'od, was a remarkable individual, but there is insufficient space here to discuss his life. It is with his younger brother, bKra shis rgyal mtshan, that we are mainly concerned.

3. 2. bKra shis rgyal mtshan and the founding of Klu brag

bKra shis rgyal mtshan is generally known by the title of 'Gro mgon Klu bragpa, meaning "the Protector of Living Beings, the Man of Klu brag", because he was the founder of Klu brag village. The *Ya ngal gdung rabs* gives an entertaining description of the event.

bKra shis rgyal mtshan went riding on a mare which had a foal. His patrons in Kagbeni said goodbye to him on the plateau (Pe Thangka, situated between Kagbeni and Klu brag). "But you cannot go any further," they said, because it was an area inhabited by demons.

"My service to living beings is in this place," he replied. The demon of the place hid the foal inside a rock, and then its mother galloped and kicked the rock; the foal kicked from inside, and the rock split open into three pieces, and the foal emerged. The hoof-prints of the mare and the foal are still there, and the *bla ma* left the imprint of his penis.

bKra shis rgyal mtshan had a further encounter with the same goblin, Kye rang skrag med, who appeared with his wife a few days later in the form of a pair of poisonous snakes. He defeated them and made them swear oaths that they would become protectors of the doctrine. Then, according to the *Ya ngal gdung rabs*:

He put two small needles into the earth to decide whether or not he should found a village. He put an inverted basket over them, and when he looked after seven days the basket was full and had been raised so that it did not touch the ground.

What had filled the basket was, in fact, a young walnut tree which had sprouted from the needles. This gigantic tree still stands above the entrance to the village of Klu brag, and small pieces of wood are occasionally taken from it to make receptacles for sacred relics. bKra shis rgyal mtshan, who is also sometimes known as Yang ston Bla ma, died at the age of eighty-five. The descendants of bKra shis rgyal mtshan later went to Dolpo, where they founded bSam gling Monastery (No.223) and other religious centres. The Ya ngal clan still lives in several places in Dolpo, and the association between the clan and this district has often led to the mistaken assumption that Yang ston Bla ma originally came from here.

The land on which the village of Klu brag was built belonged to Thini,

also known as gSum dGa' rab rdzong, which at that time was the most powerful settlement in the region. Historical documents, known as *bemcha*, from Panchgaon, confirm that surrounding villages were obliged to pay relatively heavy taxes to Thini. Thus Pha lag and Dang dga' rdzong had to pay Thini nine large baskets of meat annually, while nearby Sangdak provided eight male goats in their second year. dGe lung had to make an annual payment of one adult bull yak and one yak calf. Marpha had to pay its taxes in the form of unpaid labour. Every year, ten young men would come from Marpha to Thini, bringing their own farming implements and animals, to plough Thini's fields, and ten young women would come to do the weeding. Even Manang had to pay annual tribute to its powerful neighbour. One document from Thini gives the following account of events:

Yang ston Bla ma of Dolpo asked the headmen and constables of gSum dGa' rab rdzong to give him the land of Klu brag. Because they considered him to be the greatest *bla ma*, without any equals, they presented it to him. They said: "even if you keep livestock, you may still have the land; even if a conflict arises, you may still have the land. Take good care of Ya po ri and Ti mi ri thang ka... Every year you should pay us 3 *zowa* of *bumbali* berries from Thini's hillside, three bundles of birch-bark, and a small basket of *dzimbu*".

The reason why Klu brag had to pay these commodities in particular may have been simply that they were most abundant in the vicinity of the village — as indeed they seem to be today. Klu brag is the only village in Baragaon which has extensive forests, a legacy of the gift of land which was made to Yang ston Bla ma in the thirteenth century. What is clear is that this tribute, compared with the burdensome taxes paid by other settlements, was nothing more than a gesture of respect in acknowledgement of dGa' rab rdzong's political authority.

3. 3. The legend of dGon phug *dgon pa*

One of bKra shis rgyal mtshan's first acts after establishing a Bonpo community in Klu brag was to undertake a lengthy retreat of nine years, nine months and nine days in a small cave situated some twenty minutes' walk above the valley floor. It is said that, as a miraculous sign of his spiritual achievements, a ridge appeared in the rock wall above the cave to mark each year that he spent in retreat. At some period after the end of his retreat a small temple was built over the site, and this construction was duly named dGon phug *dgon pa*, the Temple of the Meditation Cave. There were a number of cells adjoining the main temple where hermits once used to reside, but these fell into disrepair long before the recent collapse of the main hall.

4. Hierarchical system

Although the village of Klu brag as a whole is regarded in Baragaon as a

religious settlement, only a small number of its inhabitants actively practise as *bla mas*. Every male head of a household must be a priest, whether he attains to this position by birth, adoption or marriage, and must undergo an initiation ceremony. Younger sons who are not the heads of households may also undergo initiation and receive an education if they choose, although priesthood is not obligatory in their case. A small number of women are celibate nuns (*jo mo*); their religious role is not a hereditary one.

4. 1. The *bla ma*

The most important position in the hierarchy is that of *bla ma*. The *bla ma* may be either a member of the community itself or a prominent religious figure from the outside. The present incumbent is gYung drung rgyal mtshan, a member of the Zhu clan. Born in 1957 of Tibetan parents just on the Indian side of the western Tibetan border, gYung drung rgyal mtshan was subsequently recognised as the incarnation of bsTan pa rgyal mtshan, who had been the founder of the little private Bonpo temple in nearby Jomsom (Mustang dialect Dzongsam < Tib rDzong gsar). gYung drung rgyal mtshan, the “Dzongsam sprul sku”, was educated to the level of *dge bshes* in sMan ri Monastery (No.231) in Dolanji, and after completing his studies came to settle in Klu brag in the early 1990s. He recently married a Klu brag woman and is living in sGom phug dgon pa (see below).

4. 2. The *dbu mdzad*

Far from being considered a prestigious office, the position of *dbu mdzad* (precentor) is the most unpopular in the village. The incumbent is not decided on a rotational basis but is appointed at a village meeting held specifically for this purpose. The length of the term of office is one of the most variable, and although it is likely to be fixed at its present time of two years, terms of one and three years have been known in the past. The main reason for the unpopularity of the office is that the *dbu mdzad* may not go to India for trading during the winter, since his duties require him to be present in the village at least once a month.

The *dbu mdzad*'s work consists in leading the chanting during ceremonies and, whatever his age (the criterion which determines the order of seating in non-religious gatherings) he sits at the head of the row of *bla mas*. He must make the *gtor ma* for all ceremonies in the temple with the aid of other village *bla mas* who are skilled at this, and during ceremonies lasting more than one day, he and the *chos khrims pa* (see below) must sleep inside the temple to guard the butter and flour sculptures from cats and rodents.

4. 3. The *chos khrims pa*

The *chos khrims pa* (proctor), who need not be literate, is chosen by ap-

pointment at the same time as the *dbu mdzad*. While the term of office is the same, the *chos khrims pa* is not obliged to forego the winter trading. Like many other aspects of monasticism, the duty of the proctor in Klu brag has been adapted to a lay environment, and its scope has been extended to include non-monastic functions. In spite of appearances the office is not merely a ceremonial vestige of earlier times, but it is apparently regarded as a valuable peacekeeping force. Evidence for this lies in the fact that at two of the annual secular festivals, an assistant *chos khrims pa* is appointed for the duration of the festivities.

4. 4. The *jo mo bla ma*

In theory, the duty of the *jo mo bla ma* (the “nuns’ priest”) is to lead and supervise the nuns’ ceremonies, whereas in actual fact it is only they who perform the chanting while the few nuns that there are now look on or administer and beer. There are two *jo mo bla ma*, of whom at least one must be literate. Whereas the term of office used to be three years, it has recently been reduced to two, and the incumbents are selected by casting dice amongst the adult male *bla mas*. In addition to the main annual ceremony of the nuns (see below), there is one that is conducted on the night of the tenth day in every month, and it is accordingly referred to as *Tshes bcu mchod pa* (tenth-day ceremony).

In all the nuns’ ceremonies, including the *tshes bcu*, making the *gtor ma* and the *tshogs* (consecrated food for subsequent distribution to all the villagers) is the duty of the younger *jo mo bla ma*, but he is usually helped by his senior. They are not obliged to forego the winter trading as is the *dbu mdzad*, but may be absent on the condition that they arrange for another *bla ma* to take their places.

Outgoing *jo mo bla ma* end their term of office after the annual ceremony, but their successors are decided before the ceremony.

4. 5. The *mchod dpon*

There are two *mchod dpon*, selected by appointment at a village meeting, and the only occasion for which they are required is the *mdos rgyab*, the five-day-long ritual which marks the end of the old year. Their term of office runs for only one year. They lead and perform most of the dancing (*'cham*, for which reason they are also sometimes referred to as *'cham dpon*), and on the organisational side they are responsible for receiving and measuring the required contributions of oil from each household, apportioning some of it to the women charged with making *tshogs*, and for making and lighting the oil lamps.

4. 6. The *spyi pa*

There are two *spyi pa* for each of the twenty-odd ceremonies held annually in the temple, and the officiants are selected on a rotating basis. However, the rota does

not operate from one ceremony to another, but only from one year to the next in such a way that each ceremony has its own roster of *spyi pa*.

The position in each case rotates by estate (*grong pa*), and it is to a household rather than to an individual that the actual work is allocated, since the wives of the two *spyi pa* are responsible for collecting the grain contributions from each household and using it to brew the beer necessary for the ceremony.

4. 7. The *sku tshab*

Like the *spyi pa*, the *sku tshab* is an office that has its origin in the great monasteries of Tibet. It, too, has become a humble one in Klu brag to the extent that a common synonym for it is *chang ma*, the “beer-dispenser”. Only the more important annual ceremonies have a *sku tshab*. He is also selected by household rotation, and his duties are to assist the two *spyi pa* in the kitchen and in serving beer and food to the *bla mas*.

5. Number of monks / priests

There are at present no celibate monks in Klu brag, although a few boys from Klu brag, having taken monastic vows and received training in sMan ri Monastery (No.231) in Dolanji, are living in India. An exception may be made for gTug phud rgyal mtshan, the senior *bla ma* of Bar sle in Dolpo, who lived in Klu brag for the last few years of his life, departing a short while before his death in 2001. However although he was a monk, he was living in sGom phug *dgon pa*, rarely descended to the village itself, and played little part in the life of the community.

The other “outsider” is the Dzongsam sprul sku, gYung drung rgyal mtshan (see above). However, he is more integrated into the community to the extent that he has married into it and presides at rituals.

There are ten-and-a-half estates (*grong pa*) in Klu brag, and these are subdivided into fourteen households (*khang pa*). The head of each of the fourteen households is considered to be a *bla ma* (*grwa pa*, though none is celibate). All must participate in the calendrical ceremonies of the community, but only those who are literate (about half the number) actually take part in reading the liturgy and performing ritual procedures. In addition to the heads of household, some younger men in the community have received some level of education either within the village or in Dolanji and may therefore participate actively as *bla mas*.

6. The present educational system

The religious education of the Klu brag *bla mas* is carried on along much the same lines as in the past: training may be received either from a local or visiting *bla ma* residing in the village itself, or at a distant religious institution (Tibet in the past, but now Nepal or India). About ten boys are currently undergoing monastic training

or pre-monastic schooling at sMan ri Monastery (No.231) in Dolanji. Certain rituals are taught by fathers to their sons within the village, and this training is accompanied by periods of retreat either in a cave or in the family chapel.

The Dzongsam sprul sku, gYung drung rgyal mtshan, is also providing an education to villagers. His main focus of attention has been the village women, who are illiterate but at whose request he has taught them certain devotional songs and recitations.

Secular education, following the Nepalese state curriculum, is provided in the village school, but the community has built a hostel that will provide parallel education in Bon religious matters and Tibetan literacy.

7. Personnel and educational exchange of monks between monasteries

Apart from the late Bar sle Rinpoche and the Dzong sam sprul sku, the first a native of Dolpo and the second of India, all the *bla mas* of Klu brag are native either to Klu brag or to the neighbouring villages. Since there are no Bonpo establishments of any size in Mustang district apart from Klu brag, the only education or devotional visits that Klu brag pas usually make are to Dolanji or to Triten Norbutse Monastery (No.230) in Kathmandu.

8. Description of daily rituals of the monastery

Other than the daily morning fumigation (*bsang*) ceremony and the lighting of the votive lamp (*mchod me*) in the evening, there are no daily rituals. Every household performs these same ceremonies in its private chapel.

9. Description of annual rituals of the monastery

The following ceremonies are listed in the register of temple ceremonies (*ma yig*), which details the financial obligations of each household in subsidizing each performance.

Tibetan month	date (tshes)	Name of ceremony	Short title of main text
1	10		<i>Dran pa yab sras</i>
1	15	gSo sbyong/ sMyung gnas	<i>Klong rgyas</i>
2	22	Bla ma mchod pa	<i>Dran pa yab sras</i>
3	11	SKye sgo gcod pa	'Khor ba ngan song skye sgo <i>gcod pa...</i>
3	15	dGe rtsa mchod pa	<i>sTag la me 'bar spu gri dmar po...</i>

4	15	Grub dbang rin po che'i 'das mchod (commemoration of Ka ru Grub dbang bsTan 'dzin rin chen)	<i>dMar khrid dug lnga rang grol</i>
4	24	(Bla ma mchod pa che ba)	<i>dMar khrid dug lnga rang grol</i>
5	10	(Tshes bcu chen mo)	<i>Rig 'dzin bon skor</i>
6	15	sPyi pa spo lab (changeover of temple stewards)	<i>Rig 'dzin bon skor</i>
7	10	Bla sgrub mchod pa	<i>Bla ma rtsa sgrub</i> (from <i>dMar khrid</i> cycle)
7	15		<i>Zhi ba stag la</i>
8	18	(Bla ma mchod pa)	<i>dMar khrid dug lnga rang grol</i>
8	30	dByar ston mchod pa	<i>Rig 'dzin bon skor</i>
9	8	<i>Dasa'i</i> mchod pa (anti-Dasain ceremony)	<i>dMar khrid dug lnga rang grol</i>
9	15	Ba shog mchod pa	<i>Rig 'dzin bon skor</i>
10	15	(Klong rgyas mchod pa)	<i>Klong rgyas</i>
11	15	bsTan 'dzin nyi ma'i 'das mchod	<i>dMar khrid dug lnga rang grol</i>
12	15-19	mDos rgyab	<i>Zhi khro</i>

There are certain ceremonies that are not listed in the register. These include the following two:

Tibetan month	date (tshes)	Name of ceremony	Short title of main text
1	10	(Jo mo mchod pa)	<i>dMar khrid dug lnga rang grol</i>
2	5	mNyam med 'das mchod (commemoration of the death of mNyam med Shes rab rgyal mtshan)	<i>Klong rgyas</i>

The *Jo mo mchod pa* is held simultaneously with the first village ceremony of the year. The latter is conducted in a private house while the nuns and their two *bla mas* (who hold this position by rotation) assemble in the village temple. Since the *Jo mo mchod pa* lasts only one day, the temple is vacated in time for the preparations for the *gso sbyong*, which begins on the 13th.

The last ceremony was established comparatively recently. It is not listed in the who lives in the small village of Drumbag, near Jomsom. The venue for the ceremony alternates annually between the patron's home and the Klu brag temple.

10. Daily life of an individual monk

Except on the occasion of village ceremonies, the daily round of the village priests consists mainly in pursuing economic activities.

11. Books and manuscripts kept by the monastery

Klu brag was one of the main sources of Bonpo religious manuscripts that were reprinted in India during the 1960s and 1970s. There are many liturgical and a few biographical works kept either in the temple library or in private houses. Various other Bonpo works, published in India from other sources, have also been brought to the village.

12. Economic circumstances of temple

The annual ceremonies performed in the village temple are financed by the priestly estates (*grong pa*) on the basis of capital that was invested in these rituals by patrons from Klu brag itself and from surrounding settlements. These investments and the interest that must be paid by each of the estates are recorded in a register of temple contributions referred to as the *ma yig*, the "record of capital". The documents in question are in the form of sheets of coarse paper measuring 9.5 inches by 8.5 inches sewn together along the centre and folded horizontally to make a booklet. The two booklets are not, however, the original documents, but were copied from an earlier scroll by an educated *bla ma* from Mustang who lived in Klu brag for a short time at the request of the villagers. Households listed in the text are identified by the heads of each, and the names in the register refer to men who occupied this position in the last generation. The copies are therefore comparatively recent, and the fact that they have been updated unfortunately makes it impossible to draw many inferences about the village as it would have been during the time of the document's original composition. The type of patronage revealed by the register is not based on a private relationship between a *bla ma* and a lay householder, but embraces any number of people who wish to confer their patronage on the Klu brag temple and its community of *bla mas*. This system itself has two slightly varying forms. The first of these is apparently an earlier method and operates as follows.

If someone from a neighbouring village loses a close relative, he or she may wish to bestow a certain amount of money on a religious institution in order that prayers be said and lamps lit to generate merit for the deceased. Such donations are known as *sbyar mchog* and are collected until the total is sufficient for the establishment of a ritual. Originally the money used to be divided up into eight equal portions and each portion given to one of the *grong pa*. This sum was used by that *grong pa* as capital (*a ma*) with which to trade, and interest to the value of ten per cent of the capital was contributed towards purchasing the foodstuffs necessary for the ceremony. Sometimes the sum given to each householder was not the same, and the form in which the interest was to be paid frequently differed, but these variations are all recorded in the register and must still be paid as they are entered. The names and perhaps the motives (usually the death of the named relative) were probably recorded in the original register, but the more recent booklets contain only details

of the original contributions required of each household, and make provision for the new ninth *grong pa*. Rituals that are financed by this method are referred to as the 'old ceremonies' (*mchod pa rnying pa*), and these are contained in the first of the two *ma yig* booklets.

Whereas the recipients of the patronage used to be the *grong pa*, the money is now distributed among the 'monks' (*grwa pa*) and nuns (*jo mo*). 'Monks' in this case still refers to village *bla mas* and the money continues to be invested in household trade, but a household with two *bla mas* (for example, an extended household occupied by a father and his eldest son) or with a resident nun will be given a proportionately larger share of the capital. The system may be represented by a simple diagram. Let us suppose that at a certain point in time there are five priests or nuns in Klu brag's religious community (in fact there are now fifteen), each represented in order of age by a letter. To simplify matters, it may be assumed that the sum of money collected as *sbyar mchog* is fifty rupees, and each person is consequently required to pay commodities to the value of one rupee per year as interest. The amount payable is represented by a number following each letter:

A1 B1 C1 D1 E1

When a monk or a nun dies his or her payment of the interest ceases. But the terms of receiving *sbyar mchog* from patrons are that the ritual be perpetuated on as grand a scale as the capital permits, and the onus of the deceased's temple contributions is transferred to the two youngest members of the community. The capital that has been allotted to the deceased is given in equal portions to the two youngest, but in view of the depreciation of money the sum comes to a good deal less even than the interest which they are required to pay in the form of foodstuffs. The bracketed letter represents the deceased.

(A1) B1 C1 D1^{1/2} E1^{1/2}

If a new *bla ma* or nun, F, joins the community he or she then receives the obligations of the deceased priest which had been allotted to the two who until now had been the youngest. Everyone is again paying the same amount of interest:

B1 C1 D1 E1 F1

If another young *bla ma* then joins he receives half the interest-obligations of each of the two oldest:

B^{1/2} C^{1/2} D^{1/2} E^{1/2} F1 G1 H1

If the oldest then died, not the youngest member but the youngest member paying half a share would receive the obligations:

(B) C^{1/2} D^{1/2} E1 F1 G1 H1

Finally, to conclude the possibilities, the premature death of a young *bla ma* or nun would affect the two who are paying half a share each:

C1 D1 E1 F1 (G) H1

In this way no one pays less than half a share or more than one and a half.

It is not clear why this system was introduced in preference to the older one which was based on estates (*grong pa*). It may be that *grong pa* were fragmenting into separate households at that time, and since each house must have a resident *bla ma*, this was regarded as a fairer system. The theory would be that the combined wealth of the two households forming a split *grong pa* would be greater than that if the *grong pa* was still a unit. However, this is not necessarily the case, and it does not explain why nuns and junior *bla mas* in a house should have to pay, since they do not necessarily strengthen the economic situation of that house. The rituals that are financed by this method are known as the ‘new ceremonies’ (*mchod pa gsar pa*).

13. Number of local villages or nomads

Klu brag belongs to an enclave popularly known as Baragaon, a Nepali name derived from a Tibetan original (Yul kha bcu gnyis) meaning “the twelve villages”. The original range of this enclave is not known, but in recent centuries it comprised nineteen villages. The enclave was ruled by a duke (*dpon po*) who belonged to one of the noble lineages from Lo, several days’ walk to the north. Klu brag is the southernmost village in Baragaon.

14. Economic occupation of the local population

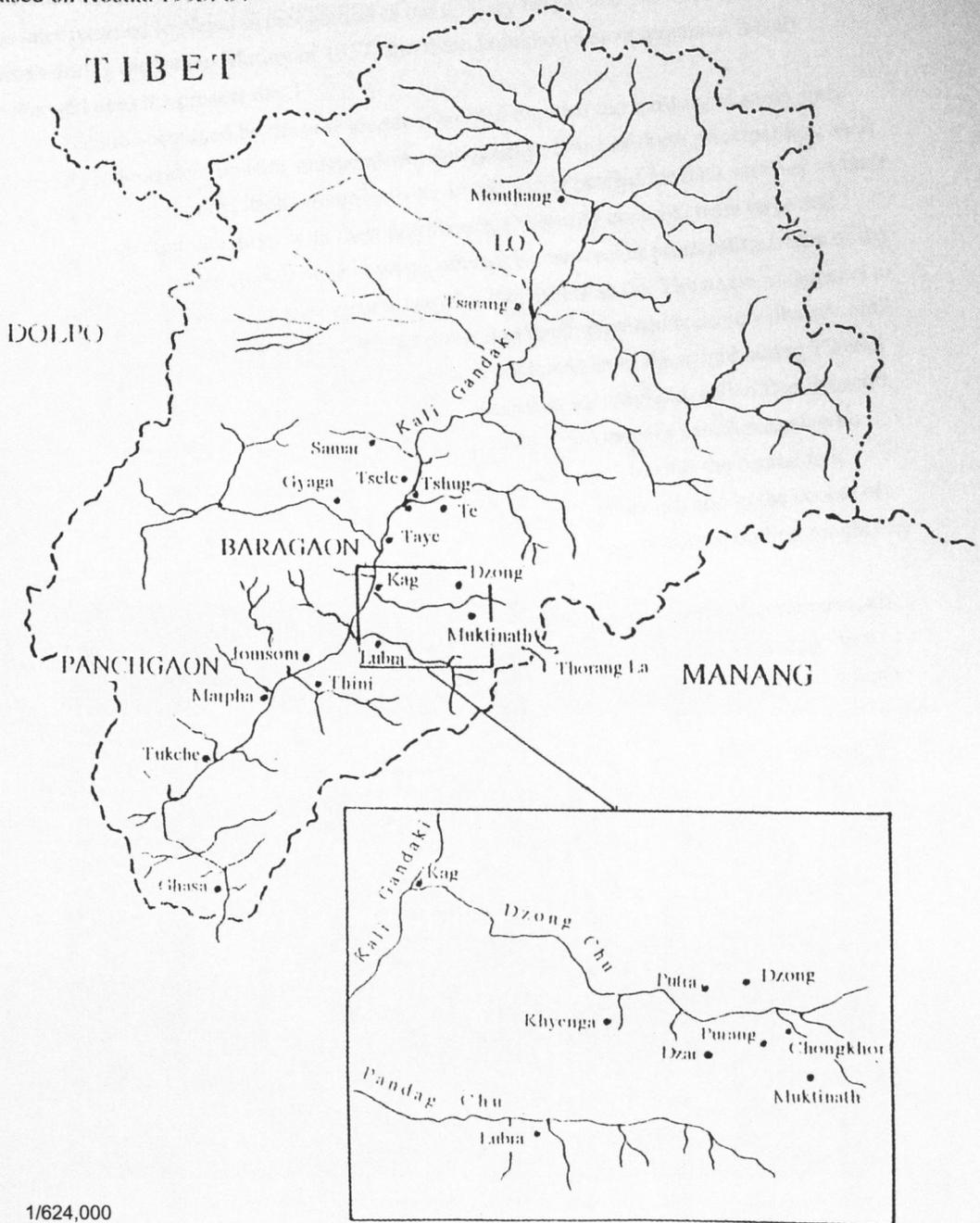
The people are basically sedentary farmers who grow barley, wheat and buckwheat, and rear livestock. This economy is supplemented by winter trading in India and summer trading in Tibet, but long distance trade (mainly in contraband) to Hong Kong and Thailand was also practised in the past two decades.

Notes

- 1 The historical texts from which it has been possible to confirm the dates of these early historical events are discussed in two works: David Jackson’s “Notes on the history of Serib and nearby places in the Upper Kali Gandaki”, *Kailash*, vol. 6, 1978, pp. 195-224; and David Snellgrove’s *The Nine Ways of Bon*, 1967, pp. 4-5.

MUSTANG DISTRICT AND THE MUKTINATH VALLEY

Based on Kostka 1993: 84



1/624,000



(219) Klu brag Monastery, **Plate 1** dGon phug dgon pa, immediately after its restoration in 1997
(Photo C. Ramble 1997)



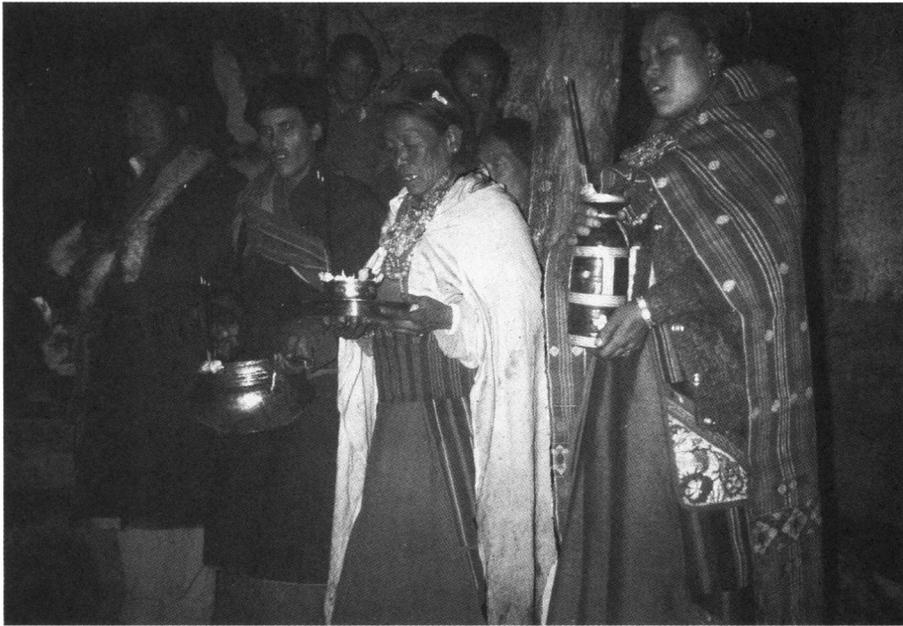
(219) Klu brag Monastery, **Plate 2** dGon phug dgon pa, immediately after its restoration in 1997
(Photo C. Ramble 1997)



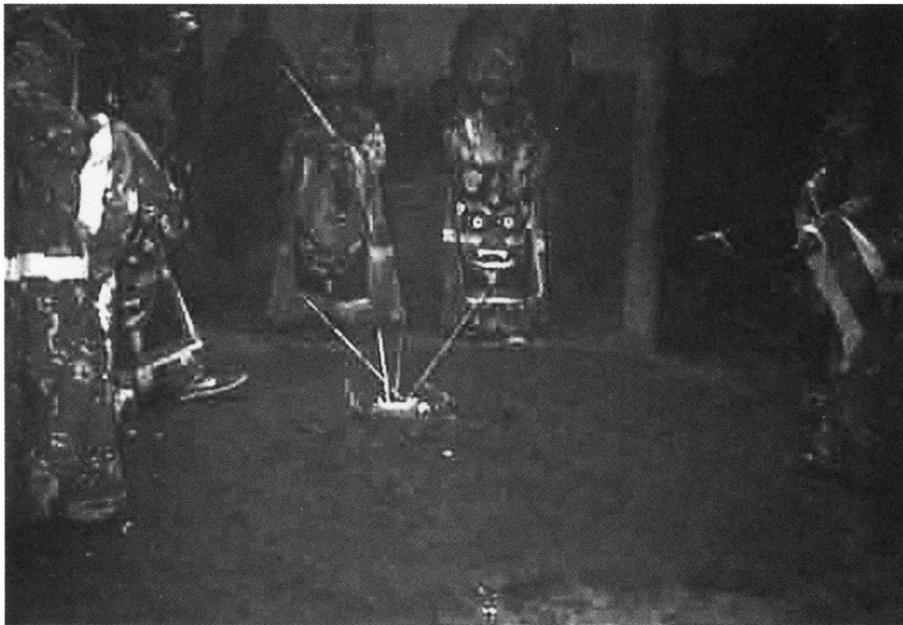
(219) Klu brag, **Plate 3** The interior of Klu brag's Phun tshogs gling Temple during the annual mDos rgyab festival, showing the *gtor ma* of Zhi ba and Khro bo on the altar
(Photo C. Ramble 1997)



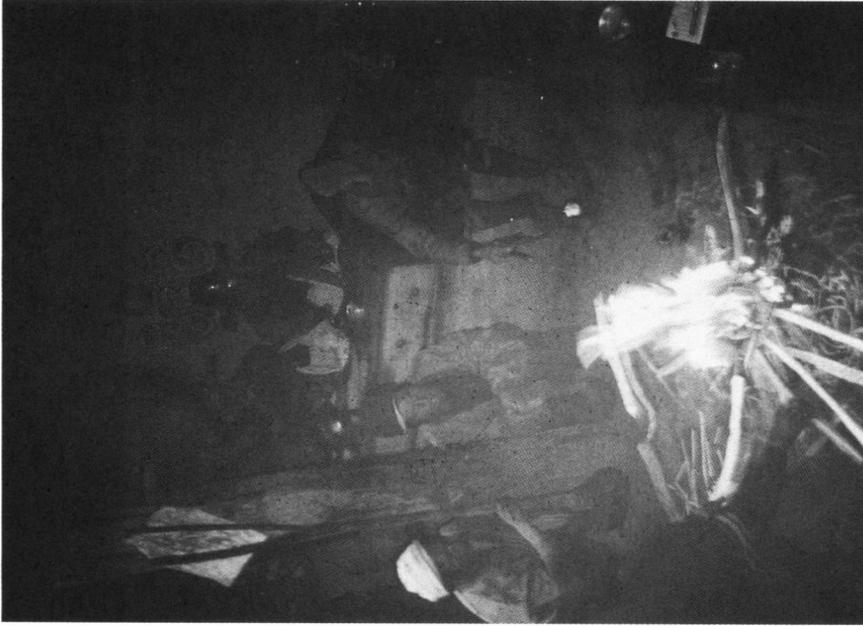
(219) Klu brag, **Plate 4** The senior *bla ma* and two *sa 'dul* dancers during the annual mDos rgyab festival of Klu brag
(Photo C. Ramble 1997)



(219) Klu brag, **Plate 5** Villagers performing a *g-yang rdzas* ceremony at the annual mDos rgyab festival of Klu brag
(Photo C. Ramble 1997)



(219) Klu brag, **Plate 6** Dancers at the mDos rgyab festival of Klu brag representing the four *Bon skyong* and the village *yul sa*, *Kye rang skrag med*
(Photo C. Ramble 1997)



(219) Klu brag, **Plate 8** A sbyin sreg ceremony being performed in the village of Klu brag (Photo C. Ramble 1997)



(219) Klu brag, **Plate 7** A pair of tsakli from Dolpo (17th century?) showing Yang ston Shes rab rgyal mtshan (right) and his teacher, Rong rTog med zhig po (Photo C. Ramble 1997)



(219) Klu brag, **Plate 9** Completing the construction of the *zlog bcas* during the mDos rgyab ceremony of Klu brag (Photo C. Ramble 1997)

Dolpo (Nep. Dolpa) District

(220) gYung drung shug tshal gling Monastery

1. Name

The village *dgon pa* is called gYung drung shug tshal gling.

Twenty minutes' walk to the east is a hermitage called Brag dgon. The latter is said originally to have been called Brag gung dgon pa. It is officially registered under the Nepalicised name Takun.

2. Location

The village of Bar sle (Nep. Bajibara) is situated high above Tarakot on the northern side of the Bheri river and on the western side of the Tarap river. gYung drung shug tshal gling, the main village temple, is some twenty minutes' walk above the village. Brag dgon hermitage is a further half-hour walk to the east in a steep exposed corner above the valley.

3. History

3. 1. gYung drung shug tshal gling

There used previously to be two other temples: one further up and one to the west, but these are now both in ruins.

The main temple, above the village and next to the house of Bla chung lhag pa is called gSer thang. It is said to be around 500 years old, but no documentary evidence could be produced. It was renovated by a householder priest, the father of gTsug phud rgyal mtshan, and repainted recently by a local thangka-painter called Zla ba.

Bla chung lhag pa is the main *bla ma* of the *dgon pa*. The late gTsug phud rgyal mtshan was his paternal uncle. He is a married *bla ma*, and his eldest son will be his successor. There are eleven family members in the household, and their livestock includes yaks, cows and horses. Due to the early death of his father, Bla chung lhag pa's education was not completed.

3. 2. Brag dgon hermitage

This hermitage was built by gTsug phud rgyal mtshan. He helped his father with the rebuilding of gYung drung shug tshal gling, but did not want to follow in his footsteps as a householder priest. He went to bSam gling (No.223) and remained there for three years. After that he stayed for two years in the area of Ri bo dpal 'bar mountain, meditating in a hermitage. After returning to the village he wanted to build a *dgon pa* and began to search for a place. He found a steep, rocky place, where there was a stone with a painting of sTon pa gShen rab, and some rocks that

resembled a stupa. He believed that this was a sacred place, connected with Me lha or Phyag gi dbang po, whose handprint is to be seen on one of the first rocks encountered on the circuit around Mt. Ri bo dPal dbar.

Encouraged by all these auspicious signs, he started to build the first part of Brag dgon temple while living in a cave on the mountain. About this time he was joined by a nun, who was then 21 years old. The first chapel was completed in 1962, and other sections were added subsequently.

4. Hierarchical system of gYung drung shug tshal gling and Brag dgon

At first there were two ordained monks, but this lineage ended and has been followed by householder priests (*sngags pa*). gTsong phud rgyal mtshan was an exception, since he had taken monastic vows. Bla chung lhag pa, his brother's son, is a householder priest who maintains gYung drung shug tshal gling.

The lineage of gTsong phud rgyal mtshan and Bla chung lhag pa is called dMu tsha.

5. Number of monks/ priests

5. 1. gYung drung shug tshal gling

Bla chung lhag pa is the main householder *bla ma*. An old man is taking care of the prayer-wheel house. His son is currently undergoing training in sMan ri Monastery (No.231) in Dolanji. There are no children receiving religious education here at the moment.

In Bar sle there are altogether eleven householder priests.

5. 2. Brag dgon hermitage

Only gTsong phud rgyal mtshan and the nun were in residence when the present fieldwork was carried out in 1998. There were no children being educated.

6. The present educational system

From time to time gTsong phud rgyal mtshan used to teach Tibetan language to boys.

7. Personnel and educational exchange of monks between monasteries

7. 1. gYung drung shug tshal gling

The son is presently being educated in Dolanji.

7. 2. Brag dgon hermitage

gTsong phud rgyal mtshan himself travelled a great deal in his youth. He lived in bSam gling for three years and later received initiations from Slob dpon bsTan 'dzin rnam dag in Kathmandu and from Sangs rgyas bstan 'dzin in Dolanji. He moved to

Klu brag in the latter years of his life to take up residence in the restored dGon phug *dgon pa*.

8. Description of daily rituals of the monastery

See no.10 below

9. Description of annual rituals of the monastery

Name of ceremony	Tibetan calendar (tshes/ zla)
<i>Lo gsar</i>	1-3/ 1
<i>mNyam med dus chen</i> (birthday of mNyam med Shes rab rgyal mtshan)	4-5/ 1
<i>Bla ma mchod pa</i> (established here by gTsug phud rgyal mtshan)	2nd month
<i>sTag la'i zlog pa</i>	3rd month
<i>sByin sreg</i> (herbs and grains placed in a bowl and set on the mountain for the protection of the village)	4th month
<i>rNam rgyal stong mchod</i> ; this ceremony, which was performed until recently in Bar sle, has been discontinued	7th month
Circumambulation of nearby Ri bo dpal 'bar	7th month

10. Daily life of an individual monk

10. 1. gYung drung shug tshal gling

Bla chung lhag pa alone reads scriptures and makes offerings in the morning. During the daytime he works in the fields and with the animals. In the evening he again performs a ritual in the temple.

10. 2. Brag dgon

The daily practice of gTsug phud rgyal mtshan was as follows:

- Rise at 5 a.m., perform various acts of worship, especially propitiation of Srid pa rgyal mo
- Perform fumigation ceremony (*bsang*)
- Make *gtor mas*, light butterlamps
- Two to three hours of meditation in the afternoon
- Reading scriptures, chanting mantras
- Dinner is made by his sister, the nun
- One hour of practice (more on special days) before bed

The nun-sister used to cook, help out, and follow her own ritual practice (she is learning to read).

11. Books and manuscripts kept by the monastery

11. 1. gYung drung shug tshal gling

Complete set of *mDo mang*

Dri med gzi brjid

bKa' 'gyur and *brTen 'gyur*

12. Economic circumstances of temples

12. 1. gYung drung shug tshal gling

They receive only occasional support from the village, mainly at the time of the ceremonies performed in the course of the ritual calendar.

12. 2. Brag dgon

They are supported by their own families and by occasional donations.

13. Number of local villages or nomads

Bar sle (Bajibara) village is divided into seven parts. The villagers are of mixed religion, some being Buddhist and some Bonpo. There are said to be no conflicts between people on religious grounds, and they visit each other's temples and pilgrimage sites.

14. Economic occupation of the local population

Mainly agriculture and animal husbandry.

(221) Dar rgyas phun tshogs gling Monastery

1. Name of monastery

1. 1. Dar rgyas phun tshogs gling

1. 2. sMer phu *dgon*

2. Location

2. 1. Fifteen minutes walk north of mDo, in the area of mDo rta srab called Srib phyogs. It is situated on the right bank of the Doro river about half an hour walk eastwards from mDo towards Tshar ka.

2. 2. sMer phu *dgon pa*, now only ruins, is situated southwest of mDo in a side valley.

3. History

The Bon community first settled around sMer phu, which was established by Tre ston Tshe dbang tshul khirms. Later the community moved to Srib phyogs in a valley to the east from mDo rta srab where gYung drung rgyal mtshan and bSod nams rgyal mtshan established another temple.

Until about two years ago there were two householder *bla mas* at Srib phyogs, but by 2000 both had died and the Bonpo community of Dolpo is now worried about the future.

4. Hierarchical system

There is a *bla ma*, of the Ya ngal clan, called gTsug phud dbang grags. He is a *sngags pa*. There is also a precentor (*dbu mdzad*), a permanent position that is held by a brother of the main *bla ma*.

5. Number of monks/ priests

Seventeen or eighteen *sngags pa*, all from the mDo rta srab area. No celibate monks.

6. The present educational system

The main teacher is the Bla ma gTsug phud dbang grags, who taught his son, his grandson and several other boys from the community. Some of the *sngags pa* teach their own sons.

7. Personnel and educational exchange of monks between monasteries

The grandson is now a monk in Tritten Norbutse (No.230). He has been in

Kathmandu for two years, after doing a three-year preliminary retreat in the village. There are no other monks from this *dgon pa* either in Dolanji or in Kathmandu.

8. Description of daily rituals of the monastery

The house of the senior *bla ma* is adjacent to the *dgon pa*. He, or other members of his family, perform the daily ceremonies. In the morning there is the offering of water (*yon chab*) and the fumigation (*bsang*), and in the evening the lighting of the butterlamp (*mchod me*) and the invocation of the protectors (*bka' skyong*).

9. Description of annual rituals of the monastery

End of 1st, beginning of 2nd month: *Ma tri* ceremony.

6th month: annual repainting of the *dgon pa*.

8th month: collection of grain donations and settling of annual accounts.

End of 10th and beginning of 11th month: *Du tri su*, a five-day ceremony.

End of 11th, beginning of 12th month: *smyung gnas*. Performed by the *sngags pa* of the temple.

10. Daily life of an individual monk

As householder-priests they are mainly occupied with secular economic activities.

11. Books and manuscripts kept by the monastery

Includes manuscripts of *mDo gzer mig*, *Dri med gzi brjid*, *Yum* etc.

12. Economic circumstances of temple

The *dgon pa* is private, belonging to the family of the *bla ma*, and is officially registered as such. Support is provided by the Bonpo inhabitants of the settlement (about half the households). They support the institution with annual offerings of grain to each of the priests. There is no government support, and if any additional works need to be done funds must be raised from the local community, with the priests' families being the major donors.

13. Number of local villages or nomads

mDo is a mixed area with Bon and Buddhist followers according to houses. There are 11 houses of Bonpo and 37 of Buddhists.

14. Economic occupation of the local population

Farming, animal husbandry and trade.

(222) Yang dgon Monastery

1. Name of monastery

- 1 Kog lang (ruin)
- 2 Dar rdzong [orthography?] phun tshogs gling (ruin)
- 3 Yang dgon mthong grol gling (mThong grol phun tshogs gling)

2. Location

Tshar ka, eastern Dolpo, towards Mustang.

3. History

The oldest one is called Kog lang, the second one is Dar dzong phun tshogs gling and the third one is mThong srol phun tshogs gling. The first two are ruined. Bla ma bKra shis bstan 'dzin, who obtained his *dge bshes* degree in sMan ri Monastery (No.231) in Dolanji, built the third monastery a few years ago. Kog lang is said to be about the same age as bSam gling. Dar dzong phun tshogs gling said to have been founded around the middle of the nineteenth century.

4. Hierarchical system

The senior *bla ma* is bKra shis rgyal mtshan, a member of the Ya ngal lineage. In addition, there is a preceptor (*dbu mdzad*) who occupies this position for life.

5. Number of monks/ priests

There are twenty-two *sngags pa* apart from the *bla ma*. There are also sixteen nuns of whom only two are literate.

6. The present educational system

Bla ma bKra shis rgyal mtshan is himself mainly occupied in teaching. At present he has five pupils, boys ranging in age from eight to ten years. He himself had eleven years of religious training from his father, Nyi ma tshe brtan and his uncle Tshul khriims. After this he received twelve years of education in Dolanji.

7. Personnel and educational exchange of monks between monasteries

There are currently six boys from Tshar ka studying in Dolanji and four in Triten Norbutse (No.230), Kathmandu. There are two monks of Tshar ka apart from bKra shis rgyal mtshan who have obtained the *dge bshes* degree and they are presently living in Dolanji. One is named bsTan 'dzin, and the other is the new *dpon slob* of Dolanji.

8. Description of daily rituals of the monastery

Personal rituals of the *dge bshes*.

9. Description of annual rituals of the monastery

Mainly in summer *drumchö* [?] (*rNam rgyal stong mchod*) and *drumchod* [?] in winter, showing mask dances. *Ma tri*.

12. Economic circumstances of temple

The ceremonies are apparently funded by the families of the *sngags pa* themselves.

13. Number of local villages or nomads

The lay population of Tshar ka is fairly evenly divided between Buddhists and Bonpos. There are twenty-six households of Bonpos and twenty-eight of Buddhists.

14. Economic occupation of the local population

Sedentary farming, livestock rearing and trade between India and Tibet.

(223) bSam gling Monastery

1. Name of monastery

There are two temples in bSam gling. The main one is called rGyal gshen ya ngal gdan sa bSam gtan gling dgon, more popularly known as Yang ston dgon pa. (Yang ston is a contraction of Ya ngal gyi ston pa, the “teachers of the Ya ngal clan”).

2. Location

Close to Phijor village. (Phijor is the Nepalicised form of the local name that is pronounced “*bicher*”, and in Tibetan is spelt in a variety of ways, e.g. Bi cher, Bi cer, Byi tsher etc.)

3. History

Part of the history of the temple is related in the *Ya ngal gdung rabs* (see below). Khyung po 'Chi med g-yung drung provided the following supplementary information. The temple was built more than 900 years ago by Yang ston rGyal mtshan rin chen. The latter had been staying near Mt. Kailash, where he had a dream in which he received a visit from Dran pa nam mkha'. He was told to go to Dolpo and to build a temple there. Shortly after this dream he left Tibet for Dolpo, travelling through Saldang, Namdo and Bi cher. At that time the village of Bi cher

already existed and contained a prayer-hall, a prayer-wheel and several statues. Yang ston rGyal mtshan rin chen searched in many places until he found bSam gling, and the various auspicious dreams he had while staying there persuaded him that this was the place in which he should build a monastery.

4. Hierarchical system

Male lineage inheritance system at the Khyung po temple.

5. Numbers of monks/ priests

At present there are four monks staying permanently at bSam gling temple. One boy is currently undergoing his three-year preparatory training. The four monks are:

gYung drung dar rgyas (Nyasel [sp?] clan)

Shes rab bstan 'dzin (Yang ston)

lHa rgyab

Nyi ma rgyal mtshan (Khyung po)

In addition to these monks, there are seventeen householder-priests in the area. Six monks are currently being trained in sMan ri Monastery (No.231) in Dolanji and Triten Norbutse (No.230) in Kathmandu.

11. Books and manuscripts

Bum (Prajñāpāramitā) in sixteen volumes

Parts of *bKa' 'gyur* and *bsTan 'gyur*

Ten volumes of *Bum Nyi ma dgu shar*

Three volumes of *Klu 'bum*

1 volume of *mDo mang*

3 volumes of *brGyad stong*

Various other ritual texts and documents

12. Economic circumstances of monastery

bSam gling temple owns a substantial amount of land and even cattle in Bi cher. These are looked after by the villages, but profits from the yield go to the main temple.

13. Local villages or nomads

Bi cher

14. Economic occupation of local population

Agriculture, animal husbandry and trade with Tibet.

(224) mTha' srung Monastery

1. Name of monastery or temple

dPal gshen bstan mtha' srung mtsho gling dgon pa.

The Temple complex is a cluster of nine buildings and three ruins. The cluster as a whole is known by the abbreviated name of mTha' srung dgon pa. The big community temple is called simply gTsug lag khang. The address is:

Phoksumdo (Phug gsum mdo), Ringmo (Ring mo) village, Dolpa District, Karnali Zone, Nepal.

2. Location

The temple complex is about fifteen minutes' walk from the village on the east bank of the lake. The village, usually called Ringmo, is also called Tshowa (mTsho ba) and Phoksumdo (Phug gsum mdo).

3. History

The temple, called mTha' bzhi mtha' srung mtsho gling dgon, was built by Tshe dbang Tshul khrims of the Tre clan, but later looked after by a certain rGyal mtshan tshul khrims, a *bla ma* of the mTha' bzhi lineage (note that the name of this clan is also sometimes rendered mTha' zhu). The name is said to be derived from a temple with the same name that was located in Tibet, in similar environmental surroundings. The year in which the temple was built is not known, but may be obtained on the basis of an examination of the Tre ston lineage history (work on which is now proceeding). The area is said to have been popular among hunters, who would drive animals into this rocky corner, from which there is no escape. Tre ston Tshe dbang tshul khrims chose this site in order to suppress hunting and to promulgate the Bon religion.

Most recent *bla mas* in Ringmo, in chronological order, are:

mTha' bzhi gDul ba rig 'dzin

Tre ston bSod nams g-yung drung

mTha' bzhi rGyal ba gtsug phud

The biography of mTha' bzhi gDul ba rig 'dzin used to be kept in Ringmo, but it is now in Kathmandu.

Tre ston bSod nams g-yung drung used to have many disciples. He himself went to Tibet and studied in mKhar sna *dgon pa*. rGyal ba gtsug phud was one of his disciples. First the community *dgon pa* was built. This was followed by the mTha' bzhi chapel, and the students later built several smaller chapels.

mTha' bzhi rGyal ba gtsug phud, although he was from a priestly lineage, originally became a carpenter. After becoming ill, however, he meditated on Khyung dmar for three years, in the course of which he acquired a great deal of spiritual

power. His meditation cave, located above the nearby settlement of Palam, contains many hand-prints and wing-prints from the *khyung*. He lived at the temple about fifty years ago with a *bla ma* called rTogs ldan, who had come from Khams and married a local woman. After their death the temple effectively fell into neglect for about ten years.

After nearly a decade without a *bla ma*, the temple was headed by gYung drung rgyal mtshan of the Khyung dkar clan. He was invited from his home in sPung mo (see *infra*) by the villagers of Ringmo. He remained at the temple for about thirteen years until bSam grub nyi ma completed his studies in sMan ri at Dolanji (No.231) and returned, as a *dge bshes*, in about 1991. At first he concentrated on his own practice, but the boys needed an education, and he accordingly accepted five permanent students to undertake the three-year preliminary training. They were taught reading, writing, grammar, philosophy and dialectic debate. Four of them are now at Triten Norbutse (No.230) in Kathmandu for the continuation of their studies, while four new boys have begun the three-year preliminary training.

In 1996 a new community temple called (the second) gTug lag khang was added. The construction was supported by the WWF (World Wide Fund for Nature), which supports certain projects in the Phoksumdo National Park, with a donation of Rs. 45,000.

4. Hierarchical system

The *dgon pa* used originally to operate a system of hereditary succession with incumbents from the mTha' bzhi and Tre ston lineages. This succession was interrupted (see above) by a break of some ten years, but the villagers invited gYung drung rgyal mtshan and, later on, dGe bshes Shes rab nyi ma, both from sPung mo. Nowadays, therefore, the temple is run by an elected abbot, while hereditary householder-priests still live at their private chapels.

1. *mkhan po* (abbot). The position of the abbot is occupied by dGe bshes bSam grub nyi ma and has only existed since about 1991. Like dGe bshes Shes rab nyi ma in sPu mer, dGe bshes bSam grub nyi ma belongs to the family of sGrub thob Rinpoche (Khyung po dkar po).
2. *spyi dbu bla ma*: the 'community head *bla ma*'. His task is to be part of all the rituals concerning the whole village and to pray for rain or stop hail and frost depending on the time of year. Performing this duty he is also referred to as *ser srung* or *sad srung*. The position is traditionally occupied by the mTha' bzhi *bla ma* lineage. But since there was no one sufficiently experienced in mTsho, an invitation was issued to gYung drung rgyal mtshan from sPung mo (he is over 80 years old). Originally a hereditary position, it is nowadays increasingly replaced by experienced persons of different lineages. In the case of village and family rituals the abbot and the *dge slong*,

all educated in India are called to perform the ceremonies together with the local *grwa pa*.

3. *dbu mdzad*
4. *dge rgan*: the proctor, corresponding to the office more commonly known as *dge skos*.
5. *dge bshes* / *dge slong*/ *drang srong*: mTsho used to lack its own *dge bshes*, and abbot and other *dge bshes* who perform rituals here are all originally from sPung mo. However, two monks from mTha' srung mtsho gling *dgon pa* who were educated in India, took *drang srong* vows and are now referred to as *dge slong*. They are usually invited together with the abbot for larger domestic ceremonies and are always involved in major rituals at the *dgon pa*. Furthermore several young men from mTsho are currently receiving an education in Kathmandu and India (Dolanji), and some are planning to become monks and take their *dge bshes* degree.
6. *grwa pa*: sometimes also called *Lo gsum pa* or *ser khyim pa* (a term only used in the larger monasteries): married householder priests, usually *Lo gsum pa*.
7. *jomo*, married nuns; these have taken a few vows.

A generation ago the *Lo gsum pa* and *grwa pa* were usually sent to sPu mer for education. Nowadays they receive education from dGe bshes bSam grub nyi ma. Some are still sent to sPu mer, to bSam gling or to Kathmandu or to India (Dolanji). With the new Taprizza School nearby several children are educated there for the first five years, so that they are literate before the undertake the three-retreat.

The hierarchy is no longer very clear. In the past it used to be based on lineage, but with the arrival of the new abbot from sPung mo and the *spyi dbu bla ma* from sPung mo the situation is apparently changing. During the period when there was no *bla ma* at mTha' srung mtsho gling *dgon pa*, religious education waned and was mainly received by *bla mas* from sPung mo.

5. Number of monks

Living at the *dgon pa*:

Abbot: dGe bshes bSam grub nyi ma (originally from sPung mo), studied in Dolanji.

- others:
- 2 monks who have partly studied in Dolanji, both *dge slong* (*drang srong*)
 - 2 old householder priests, *grwa pa*
 - boys in their *Lo gsum* education (number differs from year to year, none in 2002)

in village: - 13-15 *grwa pa*
 - 13-14 *jo mo*

6. The present educational system

Until 1999 there were four boys in their education for the *Lo gsum* retreat. During the *Lo gsum* they undertake *sngon 'gro* and *dnegos gzhi* practices and winter retreats. They take further initiations from different *bla mas* and study prayer music, mask dancing and mask making.

In addition three young boys from the village used to visit the *dgon pa* periodically to learn basic Tibetan language, but they are now studying at Taprizza School. Two elderly householder priests living in their own houses at the *dgon pa* follow their daily practice and only join in when there are bigger rituals. The two monks (*dge slong*) who were educated in Dolanji follow their own daily practice and carry out the different domestic and monastic rituals together with the abbot.

7. Personnel and educational exchange of monks between monasteries

Educational exchange takes place mainly between Ringmo, sPung mo and sPumer, and sometimes also bSam gling (which is much father away in the north-west of Dolpo). Nowadays Dolanji (Shimla) and Tritten Norbutse (Kathmandu) are also on the circuit. Additionally the *bla mas* of mTsho are called to perform rituals or provide Tibetan medicine in Khaliban, a village further south with many Bonpo, but no monastery or *bla ma* (see below). Since 2001 they have been building their own small *dgon pa* and are trying to convince a *bla ma* from sPung mo to stay there and perform the necessary rituals.

8. Daily rituals of the monastery

The daily rituals of the monastery are the individual performances of the various monks. The monastery itself has monthly rituals, and these are complemented by community ceremonies.

9. Description of annual rituals

Name of ritual	Place	Date (Tibetan)
<i>Lo gsar</i> . This is actually sometimes celebrated in the different settlement clusters to the south, where the villagers live during the winter. Many go to sPung mo for <i>Lo gsar</i> .	winter villages or sPung mo	12 th /1 st month
<i>Yul lha</i> ceremony, in which the entire village participates	<i>yul lha</i> shrine above village	2 nd month
<i>Me mchod</i> (fire ritual for the fertility of the crops)	rotating houses	5 th month

sMan sgrub. Begun in 1996, and will henceforth be performed every few years in rotation with other Bonpo villages, at the <i>dgon pa</i> . In the intervening years they hold another <i>dus chen</i> on the 1st day of the 6th Tibetan month.	mTha' srung mTsho gling	6 th month
rNam rgyal stong mchod	mTha' srung mTsho gling	6/7 th month
<i>Dus chen</i> for rNam rgyal shes rab rgyal mtshan, the builder of sPu mer monastery.	mTha' srung mTsho gling	7 th month
Pilgrimage to Khyungpur, Bla ma chu mig, Jagdul or Shey	pilgrimage places	7 th month
Bar tshogs mchod pa, a ceremony for the well-being of animals at the beginning of the frosts and for the expiation of sin incurred during the mass sacrifice of animals throughout the kingdom of Nepal during the national Dasain festival.	mTha' srung mTsho gling	8/9 th month
Yul sa gsol (<i>pho lha</i> and <i>yul lha</i> offerings)	Yul sa shrine & diff. houses	9 th month
dBal mchod ritual for prosperity and health	rotating houses	10 th month
<i>Ma tri</i> ceremony, for six days, at the temple	mTha' srung mTsho gling	10 th month
Khyungpur pilgrimage	pilgrimage place	11/12 th month

Every month on the 10th day a *Tshes bcu* ritual is performed at the *dgon pa* and financed according to a rotational system.

10. Daily life of an individual monk

10. 1. Daily practice of the boys undergoing the three-year preliminary retreat

- Wake up 3a.m.
- Pray to the *yi dam*
- prostrate in the main *dgon pa* 300 times before breakfast
- breakfast
- ritual practice of *bsang*, approximately half an hour
- again about 500-600 prostrations
- 10 a.m. *dge bshes* teaches the *lo gsum pa*
- lunch
- prostrate in main *dgon pa 'tshogs khang*
- tea
- ritual practice of *gongtong* (< dgong stong [?], a local term for *bka' skyong*)
- grammar lesson, reading text
- dinner
- recite texts
- triple prostration

- sleep

10. 2. Daily practice in Shes rab bstan 'dzin dgon pa

- morning worship of *yi dam* (sTag la me 'bar)
- tea break
- fumigation; text used is *bSang gi dag gtsang sngon 'gro'i rim pa*
- *bka' skyong* in evening

11. Books and manuscripts in mTha' srung and mTsho gling monasteries¹

written down by dGe bshes bSam 'grub Nyi ma

- <i>sTon pa'i rnam thar</i>	12 vol.
- <i>'Bring po gzer mig</i>	3 vol.
- <i>mDo 'dus</i>	2 vol.
- <i>rNam rgyal gzungs chen gser dngul bris ma</i>	3 vol.
- <i>Byams ma'i rgyud</i>	2 vol.
- <i>Zhang zhung snyan brgyud</i>	1 vol.
- <i>A khrid nyams rgyud</i>	2 vol.
- <i>gSer 'od</i>	7 vol.
- <i>Tshe dbang gzhung bzhi</i>	9 vol.
- <i>sTag lha bris ma</i>	5 vol.
- <i>sKang 'bum</i>	5 vol.
- <i>Me ri</i>	3 vol.
- <i>Ge khod</i>	3 vol.
- <i>sPyi 'dul</i>	2 vol.
- <i>Dran pa yang gsang</i>	3 vol.
- <i>Phur pa</i>	3 vol.
- <i>sKye sgo gcod pa'i mdo</i>	100 vol.
- <i>dBal gsas</i>	2 vol.
- <i>sKye sgo gcod pa yig nag can</i>	12 vol.

12. Economic circumstances

The *dgon pa* no longer owns fields in Ringmo village. Monks are maintained by their individual families, while the main *dgon pa* is supported by the village, although donations are received from private benefactors as far away as Bi cher and Khanigaon. In 1996 Ringmo *dgon pa* received a donation of Rs. 45,000 from the WWF for the construction of a new community temple (see above).

13. Number of local villages or nomads

Ringmo, also called Tshowa (mTsho ba) or Phoksumdo (Phug gsum mdo) is the main village. The population of Ringmo is grouped into 33 houses. In addition to

the villagers of mTsho the people from Rike (about 40 people) and Renji (about 25 people) villages are supporting the *dgon pa* and call the *bla mas* to perform rituals.

14. Economic occupation of the local population

The people of Ringmo subsist on agriculture (barley, buckwheat, potatoes, mustard), animal husbandry (goats, yaks, dzos, a few chickens) and trade. In summer they go to Tibet to exchange grain for salt, tea, wool and modern Chinese manufactured products. In spring and autumn they travel southward to exchange tea, salt and wool for grain and other goods. In the southern trade, barter with products from the north is increasingly being replaced by cash transactions.

Since the opening of Shey Phoksumdo National Park a few men work as game scouts for the park or WWF and receive salaries. Two men have passed the SLC (School Leaving Certificate) and receive salaries as government teachers.

Notes

- 1 This list was compiled by dGe bshes bSam 'grub nyi ma.

(225) sPung mo and sPu mer Temples

1. Name of the monastery

1. 1. sPung mo

rNam rgyal lha khang, of the Tre ston 'Bru lineage

Other monasteries are in sPu mer, an hour's walk from sPung mo. Many ceremonies are combined.

1. 2. sPu mer

- a. Upper: gYung drung phyug mo
- b. Middle: bDe chen gling
- c. Lower: Padma gling, renamed Theg chen rab rgyas gling
- d. Lowest: Bla brang
- e. Shug ri nyi shar ri khrod (four hours' walk from sPu mer)

2. Location

rNam rgyal lha khang is in the village of sPung mo, which is situated between the Kagmara Pass and the Sumduwa Army Checkpost.

The settlement cluster of sPu mer, with its four temples, is situated in a side valley leading from sPung mo to the grazing areas called Gunasa [dGun sa?] (one hour's walk from sPung mo). Further up the valley towards Gunasa, after passing the small cluster of houses in Punika, the hermitage of Shug ri nyi shar can be

reached (about four hours' walk from sPu mer). The cluster of sPu mer *dgon pa*, measured at bDe chen gling, is located at 3,366 m., at N 29° 09' 04.1" / E 82° 51' 51.5".

3. History of the monasteries in sPung mo and sPu mer

3. 1. sPung mo

The rNam rgyal lha khang belongs to the Tre ston Dru lineage. It was founded by Tre ston Tshe dbang tshul khrim, who also installed a large statue of gTso mchog mkha' 'gying there. There is an annual ceremony for the propitiation of the latter *yi dam*. This is the community temple, and no one lives here.

3. 2. sPu mer

The temples listed above were built in the following order: c, d, a and b.

a. gYung drung phyug mo

Previously there had been a small chapel built by Tre ston gTsong phud rgyal mtshan. It was built by rNam rgyal Shes rab rgyal mtshan, who was the father of Ge khod Rin chen rgyal mtshan (also known as Grub thob Rinpoche). Grub thob's father came from Tibet and stayed some years in sPung mo, before coming here to build the upper temple (a). Grub thob, who belonged to the Khyung po dkar po (Khyung dkar) lineage, was the eldest of six children. He became a monk and a renowned practitioner. He died at the age of 73 and remained in *thugs dam* for five days. The three brothers now living in sPu mer, as well as the dGe bshes in Phoksumdo, are all children of one of Grub thob's brothers.

b. bDe chen gling

This family house and chapel was built by Grub thob Rinpoche and his father, but later than gYung drung phyug mo. Nowadays it accommodates two householder-priests and their families.

c. Padma gling or Theg chen rab rgyas gling

The second name was given by Slob dpon bsTan 'dzin rnam dag to offset the specifically Buddhist overtones of the first name. The *dgon pa* is a tantric temple.

d. Bla brang

Built by Tre ston Nam mkha' rgyal mtshan. After the latter's death, Tre ston rTog rgyal stayed here and married. Because he had no sons, the Tre ston sgo lineage was interrupted, and the temple is now falling into dereliction.

e. Shug ri nyi shar ri khrod

This hermitage has been used for meditation by several *bla mas*, especially of the Tre ston lineage. Nowadays there are two boys staying here for their three-year period of initial training.

4. Hierarchical system

1. *spyi dbu bla ma*, the “Community head *bla ma*”. His task is to be part of all the rituals concerning the whole village and to pray for rain or stop hail and frost depending on the time of year. Nor bu bla ma from sPu mer (a member of the Khyung po dkar po lineage, grandson of Grub thob Rinpoche = Namgyal Sherab Gyaltshen of the Khyung po dkar po lineage) currently holds this position. Incumbency is hereditary.
2. *bla ma / rin po che (bla ma)*. In sPung mo this is the seat of former Grub thob Rinpoche (rNam rgyal Shes rab rgyal mtshan of Khyung po dkar po lineage), who was highly revered in Dolpo. Today it is dGe bshes Shes rab nyi ma, his brother’s grandson, who occupies this position. It is a hereditary position, but it is additionally the position of the first *dge bshes* in sPung mo, who returned from Dolanji and took up residence in sPu mer.
3. *dbu mdzad*: Normally the same person, who leads the ceremony (1 or 2 above), occupies this position.
4. *dge rgan*: the proctor or disciplinarian, the position usually referred to elsewhere as *dge bskos* or *chos khrims pa*.
5. *grwa pa*: 13 *grwa pa*: married householder priests, usually *lo gsum pa*, or some vows
6. *jo mo*: 13 *jomo*, married, they have taken a few vows
7. *dge bshes / dge slong*

Five men from sPung mo/sPu mer have accomplished their *dge bshes* degree in Dolanji and have taken *dge slong* vows. Today only two stay in sPung mo, while the others are working in different areas.

The *dge bshes* do not yet have special, clearly defined tasks except for keeping up their own chapels. But they are often called simultaneously with the *spyi dbu bla ma* for rituals and ceremonies in the village and are expected to undertake their own retreats. The main *bla ma*, however, occupies a position somewhat close to that of abbot. At the moment he is also working at the new Tibetan medical clinic in Chunubar in rotation with other local *grwa pa*. Of the five *dge bshes* who returned from India after finishing their *dge bshes* degree only one lives in sPung mo (specifically, sPu mer).

It seems that the *dge bshes* obtain high positions only if they have inherited them, and a high level of education is still not a sufficient criterion of status. The status of the *spyi dbu bla ma* is therefore still higher than that of these *dge bshes*. However, the traditional hierarchy is apparently changing, and often all are invited for important ceremonies.

The monastery in sPung mo is maintained by a private household, and there are no priests in residence. There are, however, several householder priests who are educating their own sons. In sPu mer there are three brothers of the same lineage.

One of them, dGe bshes Shes rab nyi ma (living in gYung drung phyug mo) is the abbot, and is responsible for the education of his nephews. In addition, he also occasionally teaches other boys from sPung mo.

5. Number of monks

- *dge bshes / dge slong* 5

Five men from sPung mo/sPu mer have accomplished their *dge bshes* degree in Dolanji and have taken their *dge slong* vows. The eldest is dGe bshes Nyi ma 'od zer (of the Khyung po ser rtsa clan), who founded the monastery in Kag Hurikot and is currently residing there. dGe bshes Sherab Nyima (Khyung po dkar po) is the abbot of sPu mer *dgon pa*, dGe bshes; Nyi ma seng ge (Tre ston) resides in gYung drung kun grags gling *dgon pa* in Sikkim; dGe bshes bSam 'grub nyi ma (Khyung po dkar po) is the abbot at mTha' srung mtsho gling *dgon pa* and dGe bshes gYung drung dbang rgyal (lDong me nyag) teaches at Taprizia School in Sachog (between sPung mo and mTsho yul). Furthermore there are several young men from sPung mo in education in India (Dolanji), Benares and Kathmandu, some of them planning to become monks and to take their *dge bshes* degrees.

- *grwa pa* 13

- *jo mo* 13

6. The present educational system

The *grwa pa* are either taught by their fathers or uncles or sent to sPu mer, mTha' srung mtsho gling *dgon pa*, Kathmandu or India for their religious education.

The education available in sPung mo/sPu mer mainly consists of the *Lo gsum* (3 years, 3 month, 3 days) retreat to sPu mer *dgon pa*, Shug ri nyi shar hermitage, mTsho *dgon pa* or Duli *dgon pa* (Khanigaon/Hurikot). It entails *sngon 'gro* and *ngos gzhi* practices and winter retreats.

7. Personnel and educational exchange of monks between monasteries

Several boys from sPung mo were educated in sPu mer (especially during the time of rNam rgyal shes rab rgyal mtshan and Ge khod rin chen rgyal mtshan) or have gone to the monasteries in mTsho, bSam gling, Khanigaon/Hurikot, Kathmandu or India for religious education. There is very frequent exchange between mTsho village, sPung mo and sPu mer. Further exchanges take place with Kag Hurikot and bSam gling. Lately several boys left for studies to Triten Norbutse Bonpo monastery (No.230) in Kathmandu and sMan ri (No.231) in India. Close contact also exists with Bar sle, Tsha lung and Khaliban villages in southern Dolpo. Khaliban villagers in particular often invite the *grwa pas* or *bla mas* from sPung mo to perform rituals because they do not have their own *bla ma* or monastery, but are strongly connected to the Bonpo community. Since 2001 they have been building

their own small *dgon pa* and are trying to persuade a *bla ma* from sPung mo to stay there and perform the necessary rituals.

8. Description of daily rituals of the monastery

There are no daily rituals at rNam rgyal lha khang, but only village functions. The *dge slong* and *grwa pa* usually perform a *bsang* ceremony in the morning and a *bka' skyong* in the evening.

9. Description of annual rituals in sPung mo/ sPu mer

Description of annual rituals at rNam rgyal lha khang in sPung mo (NL) or Theg chen rab rgyas gling in sPu mer (TR), or elsewhere in sPung mo

Name of ritual	Place	Date (Tibetan)
<i>Lo gsar</i> , New Year	Koiru, sPung mo winter village	12 th /1st month
<i>sTon pa dus chen</i>	NL	1 st month
<i>Yul sa gsol kha</i> (<i>pho lha</i> and <i>yul lha</i> offerings)	Yulsa shrine	2 nd month
<i>Bla ma mchod pa: Nam mkha' rgyal mtshan dus chen</i>	TR	2 nd month
<i>sPyi ba la khro bo'i dkyil 'khor zhal 'phye ba</i> : ritual of gTso mchog mkha' 'gying commemorating Treston Tshedbang tshul khriims	NL	3 rd /4 th month
<i>Me mchod</i> (fire ritual)	rotating houses	5 th month
<i>gYang sgrub</i>	NL	6 th month
<i>rNam rgyal stong mchod</i>	NL	6/7 th month
<i>Bla ma chu mig</i> pilgrimage	Gungthang	7 th month
<i>Bla ma mchod pa</i> : commemorating the death of Khyungpo rNam rgyal shes rab rgyal mtshan	TR and diff. houses	8 th month
<i>Bar tshogs</i> (to compensate for the sins incurred by the national festival of Dasain)	NL	8/9 th month
<i>Yul sa gsol kha</i> (<i>pho lha</i> and <i>yul lha</i> offerings)	Yul sa shrine & diff. houses	9 th month
<i>dGu gtor</i>	TR	10 th month
<i>Ma tri dus chen</i> , several days	NL or TR ?	11 th month
<i>Bla ma mchod pa</i> : commemorating the death of Ge khod Rin chen rgyal mtshan, who died about 12 years ago. He was the son of rNam rgyal shes rab rgyal mtshan.	NL and TR	11 th month

10. Daily life of an individual monk

The *grwa pa* and *jo mo* live at home with their family and only assemble for ceremonies: The *dge bshes* stay in different places (Medical Clinic, sMan rtsis khang, Taprizsa School, etc.) They perform their daily practices in their personal temples or at their new places of work. Sometimes the *grwa pa* receive teachings or *dbang* from differing *bla mas* in the course of rituals.

11. Books and manuscripts**11. 1. Texts at gYung drung phyug mo dgon pa in sPu mer¹**

Books for ceremonies:

Title	no. of vols.
1. <i>Dri med gzi brjid</i>	12
2. <i>Khro bo sgrub skor</i>	2
3. <i>Phur pa sgrub skor</i>	1
4. <i>Ge khod sgrub skod dbal chu'i skor bcas pa</i>	1
5. <i>Khro bo gsang 'thus 'dur gyi skor sgrub skor</i>	1
6. <i>Me ri bka' sgrub skor</i>	1
7. <i>sTag la'i sgrub skor</i>	2
8. <i>Khyung dmar sgrub skor</i>	1
9. <i>gDugs dkar po</i>	1
10. <i>Rig 'dzin 'dus pa sgrub skor</i>	1
11. <i>dBal gsas</i>	1
12. <i>Tshe sgrub bya ri ma</i>	1
13. <i>Du tri su</i>	1
14. <i>sKye sgo</i>	1
15. <i>Rab gnas skor</i>	1
16. <i>Klong rgyas</i>	1
17. <i>sPyi 'dul</i>	1
18. <i>Ma mo rbod gtong pod</i>	1
19. <i>Me dpung dgu dril pod</i>	1
20. <i>bSang po ja (?)</i>	1
(<i>rGyud kyi skor</i>)	
21. <i>Ma rgyud sangs rgyas rgyud gsum</i>	1
22. <i>Ma tri'i rgyud</i>	1
23. <i>mKha' 'gro gsang gcod kyi dmigs skor</i>	1
24. <i>Byams ma'i rgyud</i>	1
25. <i>dMar 'khrid dug lnga rang grol gyi drang don nges don</i>	1
(<i>rNam thar gyi skor</i>)	
26. <i>Grub dbang bstan 'dzin rin chen gyi rnam thar</i>	1
27. <i>rNam rgyal shes rab rgyal mtshan gyi rgyud rim shog dril</i>	1
28. <i>gZags kyi nyi ma'i rnam thar</i>	1
29. <i>Shar pa rnal 'byor gyi rnam thar</i>	1

11. 2. Texts at bDe chen gling in sPu mer²

1. <i>Shar pa rnal 'byor gyi rnam thar</i>	1
2. <i>mDo bskal bzang</i>	2
3. <i>Khro bo rgyud drug</i>	1

4. <i>mDo gzer mig</i>	2
5. <i>mDo mang</i>	1
6. <i>Tre ston nam mkha' rgyal mtshan gyi rnam thar</i>	1
7. <i>Zhi khro sgrub skor</i>	2
8. <i>sTag la sgrub skor</i>	1
9. <i>Rig 'dzin bon skor sgrub skor</i>	2
10. <i>Khro bo sgrub skor</i>	1
11. <i>Du tri su</i>	2
12. <i>sKye sgo gcod pa pod</i>	1
13. <i>dBal gsas sgrub skor</i>	1
14. <i>dBal gsas drag po dgu skor</i>	1
15. <i>gSang drag sgrub skor</i>	2
16. <i>Me ri bka' ma</i>	1
17. <i>Ma rgyud sgrub skor</i>	1
18. <i>gTo nag</i>	1
19. <i>gSer 'od nor bu 'od 'bar</i>	2
20. <i>Klong rgyas sgrub skor</i>	2
21. <i>Tshe dbang drag po sgrub skor</i>	1
22. <i>dMar 'khrid dug lnga rang grol</i>	1
23. <i>Dam can las gsum</i>	1

12. Economic circumstances of the monasteries

sPu mer *dgon pa* (a and b) are maintained by the family living there. In 2002 they received some money from the Phoksumdo National Park to pay for renovation work in Phyug mo temple.

The *gnyer pa* and *gnyer ma*, a duty that changes every year in a rotating system, collect the food and goods for communal ceremonies at rNam rgyal lha khang. They have to collect the food, prepare *chang*, make *rtsam pa*, etc. The quantity of food and other goods that each household has to provide depends on the size and number of fields of each family and on the number of *grwa pa* and *jo mo* in a household.

13. Number of local villages or nomads

sPung mo is the main village in this area. The clusters of sPu mer and Punika can be added. sPung mo has about 15 buildings housing some 120 to 130 people. About 16 people live in sPu mer and about 20 people in Punika.

14. Occupation of the local population

The people of sPung mo, sPu mer and Punika subsist on agriculture (barley, buckwheat, potatoes, mustard, beans), animal husbandry (goats, yaks, dzos, dzomos, a few horses) and trade. In summer they go to Tibet to exchange grain for salt,

tea, wool and modern Chinese products and in spring and fall they go southward to exchange tea, salt and wool for grain and other goods. In the trade to the south money is more and more replacing the goods from the north. Since the opening of Shey Phoksumdo National Park several men also found work as game-scouts working for the park or for WWF and receive salary and clothing. One man has passed the SLC (School Leaving Certificate) and receives a salary as a government teacher.

Notes

- 1 List compiled by dGe bshes Shes rab nyi ma under the title *dGon pa g-yung drung phyug mo'i nang bzhugs dpe rnying*.
- 2 List compiled by Lha bu and Nor bu bla ma under the title *sPu mer bde chen gling du bzhugs pa'i dpe rnying*.

(226) gYung drung 'gro 'dul gling Monastery

1. Name of monastery

gYung drung 'gro 'dul gling dgon pa. Popularly referred to as Duli *dgon pa*.
address: Yungdrung Gompa, Khaigaon Hurikot, Dolpa District, Karnali Zone,
Nepal
Nyima Wozer Lama, Yungdrung Wangyal Lama

2. Location

The monastery is situated between the villages of Khanigaon and Hurikot, one hour's walk from the first and half an hour's walk from the latter.

3. History of the monastery

Hurikot used to be a Bonpo community, but the religion fell into decline after the death of the last *bla ma*. The villagers of Hurikot used to maintain close links with bSam gling (No.223), but since even in bSam gling there was no *bla ma* who could have supported the village they asked sPung mo. When Nyi ma 'od zer (Nyima Wozer) finally finished his studies in India and received his *dge bshes* degree, he came back and started to collect money to build a new monastery near Hurikot. The monastery was finally completed a few years ago. A community *dgon pa* is now being planned, and Nyi ma 'od zer is currently raising funds for this.

Nowadays sPung mo has very close relations with Hurikot, and they support each other whenever there is need. Because of the absence of a *bla ma* for a long time the situation became quite difficult, and the religion became something of a mix between Bon and local shamanic practices.

4. Hierarchical system

Nyi ma 'od zer is the abbot of the monastery. He was invited here by the villagers of Hurikot.

5. Number of monks

Three boys from sPung mo and Ringmo are being educated at the monastery.

(227) Srid rgyal Monastery

1. Name

Srid rgyal dgon pa

2. Location

Above the village of Tsha lung, five hours from Dunai on the northern side of the Bheri river, opposite Juphal, up a steep trail.

3. Founder of the *dgon pa*

Bla ma Tre ston Srid rgyal bzang po, a disciple of Tre ston Tshe dbang tshul khrims.

3.1. Present *bla ma*

Shes rab phun tshogs, a *sngags pa* who is a rare visitor to Kathmandu. No old texts are kept here.

4-7. Hierarchical System, Number of monks, education system, exchange

Lineage householder *bla mas*, from father to son.

8-13. Villages

The villages are Tsha lung and Kalikara

14. Occupation of the local population

Agriculture, animal husbandry.

(228) Dorpatan Monastery

1. Name of monastery

bKra shis dge rgyas mtha' brtan gling

2. Location

Dorpatan refugee camp, Rukum District, Dhaulagiri Zone

3. History

Shes rab blo gros, the old abbot of sMan ri monastery in Tibet, was living for a while with other members of the Bonpo community in Kathmandu, including bsTan 'dzin rnam dag, shortly after coming into exile. The Red Cross began to build a refugee camp in Dorpatan in the early sixties, and after the departure of bsTan 'dzin rnam dag to England, Shes rab blo gros went to Dorpatan. The Dorpatan temple was created at this time. Shes rab blo gros later went to Manali in India, and the management of the temple was taken over by Tshul khirms nyi ma, a *bla ma* from Kre ba, north of Kyirong, in Tibet. Most of the members of the Dorpatan camp were from Kre ba. After the murder of Tshul khirms nyi ma in a celebrated incident in 1969/1970, the temple was run by mKhan po bSod nams rgyal mtshan, from Khyung po. He died in 1995, and has been succeeded by dGe bshes bsTan 'dzin dar rgyas, a monk from Dolanji who was appointed to this position by the mKhan chen Sangs rgyas bstan 'dzin.

4. Hierarchical system

The monastery is small, and the hierarchical system not elaborate. There is a *mkhan po*, an *dbu mdzad* and a *gnyer pa*, Tshul khirms rgyal mtshan.

5. Number of monks/ priests

Including the hierarchs listed above in no. 4, there are six monks, who live in the monastic quarters attached to the temple.

6. The present educational system

Religious education is relatively unstructured; the *dge bshes* sporadically teaches Tibetan to the children from the refugee camp.

In addition to the monastery there is a medical centre, where teaching is provided by dGe rgyan Tshul khirms sangs rgyas, who came from Khyung po, in eastern Tibet, in the mid-1980s. He has about ten students, most of whom are from the local refugee community but one from Dzar, in the Muktinath Valley of Mustang District.

7. Personnel and educational exchange of monks between monasteries

There is a certain amount of mobility between Dorpatan, sMan ri Monastery (No.231) in Dolanji and Triten Norbutse (No.230) in Kathmandu.

8. Description of daily rituals of the monastery

Essentially, fumigation (*bsang*) and water-offering (*yon chab*) in the morning and *bka' skyong* (invocation of the protectors), with the lighting of a *mchod me* (votive lamp), in the evening.

9. Description of annual rituals of the monastery

The main annual rituals are: mNyam med dus chen (commemoration of mNyam med Shes rab rgyal mtshan) in the 1st month; *smyung gnas* in the 4th month; *dgu gtor* of sTag la in the 9th month.

10. Daily life of an individual monk

The monks do not farm or engage in much commerce, but they are much in demand for the performance of domestic rituals among the lay community.

11. Books and manuscripts kept by the monastery

The library consists almost entirely of Bonpo works reprinted in India.

12. Economic circumstances of temples

The monastery owns a number of fields, and receives an income from the lease of this land to lay farmers from the refugee community. Further support is provided by the lay population and also from Triten Norbutse (No.230) and the Bonpo community in Kathmandu.

13. Number of local villages or nomads

Approximately 200 people.

14. Economic occupation of the local population

The people migrate seasonally between Dorpatan and the south (mainly Pokhara), where they live for part of the time. In Dorpatan they grow mainly potatoes, as well as oats for livestock. Apples are now being grown in increasing quantities.

The potatoes are exchanged in the south for salt and rice, and this exchanged in turn in the middle hills for maize and wheat.

(229) Mon ri zur gsum Temple

1. Name of temple

Mon ri zur gsum

2. Location

The village Kha legs 'bum (Nep. Khaliban) is situated across the river from Tripurakot (Tibtu) in Pahada VDC below the mountain Monrisosum (Mon ri zur gsum).

3. History of the Monastery

The Tibetan-speaking population of this area offer, as the etymology of the name Khaliban, *kha legs 'bum*, “a hundred thousand sweet words”, and argue that the present form (Nepali for “empty forest”) is a later transformation. The story goes that the Tibetan settlers chose this lonely place for its good pastureland. Matri stones in the area are pointed out as evidence of the antiquity of Bon practice in the area. As contact between the Tibetans and the southern population grew closer, the practice of Bon fell into abeyance. Rituals were customarily performed by Bonpo priests from sPung mo, mTsho or Hurikot, but for some years there has been a general wish to have a resident *bla ma*. In 2001 work began on the construction of a monastery.

The name of the site, Mon ri zur gsum, is derived from that of a nearby mountain, a pilgrimage place that is said to have been opened by Ha ra ci par. A stupa standing amid some ruins near Khaliban is said to mark the site of the original temple founded by Ha ra ci par. Other sacred relics include a footprint in stone said to have been left by Ka ru Grub dbang bsTan 'dzin rin chen (nineteenth century) while he was performing prostrations in front of the holy mountain.

4-7. Hierarchical System, Number of monks, education system, exchange

At the moment there are no local *bla mas* in Khaliban. When there is need for a ritual or ceremony, the *bla mas* from sPung mo, mTsho and Hurikot are called. The main reason why the local villagers wish to build a temple is precisely so that they might have their own resident *bla ma*.

8 / 9. Rituals

They celebrate *Lo gsar* and some smaller rituals for personal purposes in the private houses.

For example Tongchod, Takchod, Magyud.

10. Daily life of an individual monk

Not applicable

11. Books and manuscripts which the monastery keeps

No old books in the village.

12. Economic statistics in the monastery

The people of Khaliban and several *bla mas* from Phoksumdo are currently trying to raise money for the construction of a small monastery. So far, they have received support from WWF, Tapriza Verein and the NGO called Friends of Dolpo.

13. Number of local villages or nomads

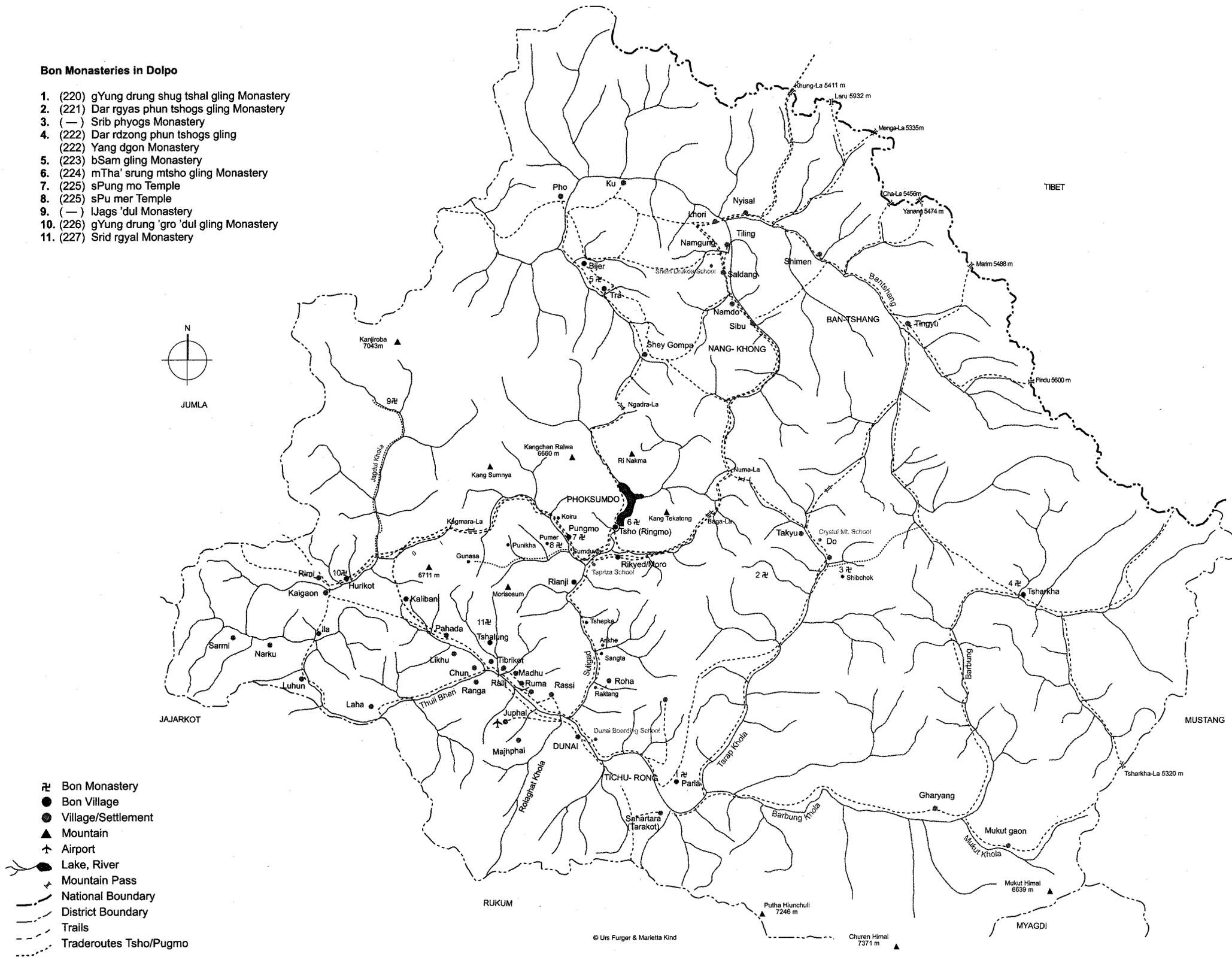
Khaliban (about 21 houses).

14. Occupation of the local population

Agriculture, provision of ponies for transport, animal husbandry (cow, ox, sheep, goats), trade.

Bon Monasteries in Dolpo

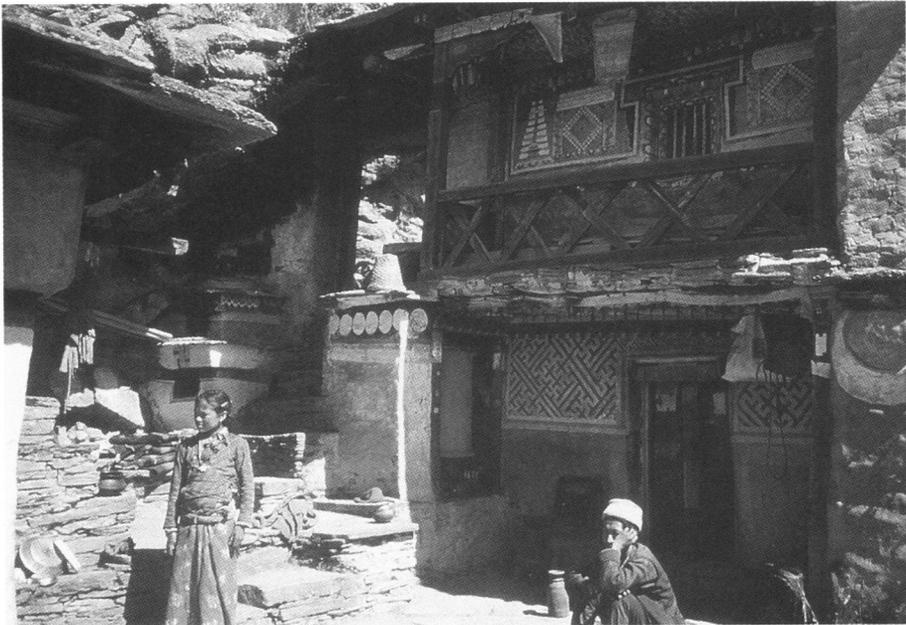
1. (220) gYung drung shug tshal gling Monastery
2. (221) Dar rgyas phun tshogs gling Monastery
3. (—) Srib phyogs Monastery
4. (222) Dar rdzong phun tshogs gling Monastery
5. (223) bSam gling Monastery
6. (224) mTha' srung mtsho gling Monastery
7. (225) sPung mo Temple
8. (225) sPu mer Temple
9. (—) lJags 'dul Monastery
10. (226) gYung drung 'gro 'dul gling Monastery
11. (227) Srid rgyal Monastery



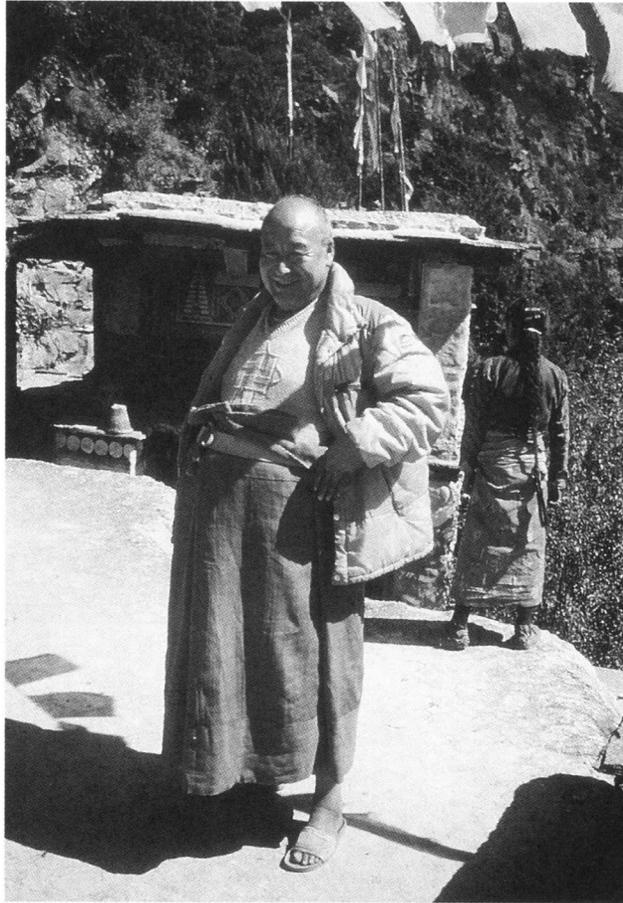
© Urs Furger & Marietta Kind



(220) gYung drung shug tshal gling Monastery, **Plate 1**
(Photo M. Kind 1992)



(220) gYung drung shug tshal gling Monastery, **Plate 2** Brag dgon Hermitage
(Photo M. Kind 1992)



(220) gYung drung shug tshal gling Monastery, **Plate 3** Bar sle Rinpoche
(Photo M. Kind 1992)



(221) Dar rgyas phun tshogs gling Monastery, **Plate 1**
(Photo Samdrup 2002)



(221) Dar rgyas phun tshogs gling Monastery, **Plate 2**
(Photo M. Kind 2002)



(222) Dar rdzong phun tshogs gling, **Plate 1**
(Photo M. Kind 2002)



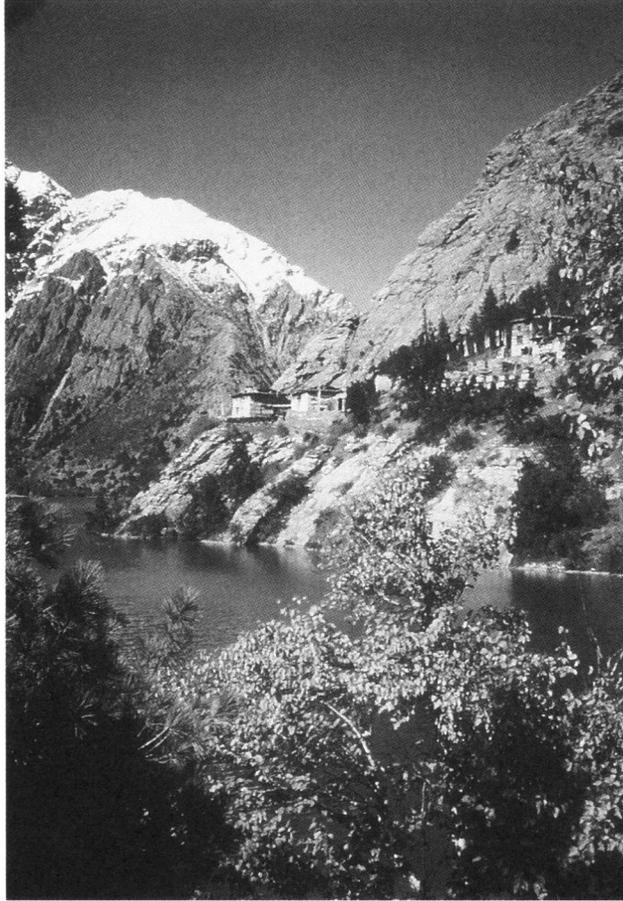
(222) Yang dgon Monastery, **Plate 2**
(Photo M. Kind 2002)



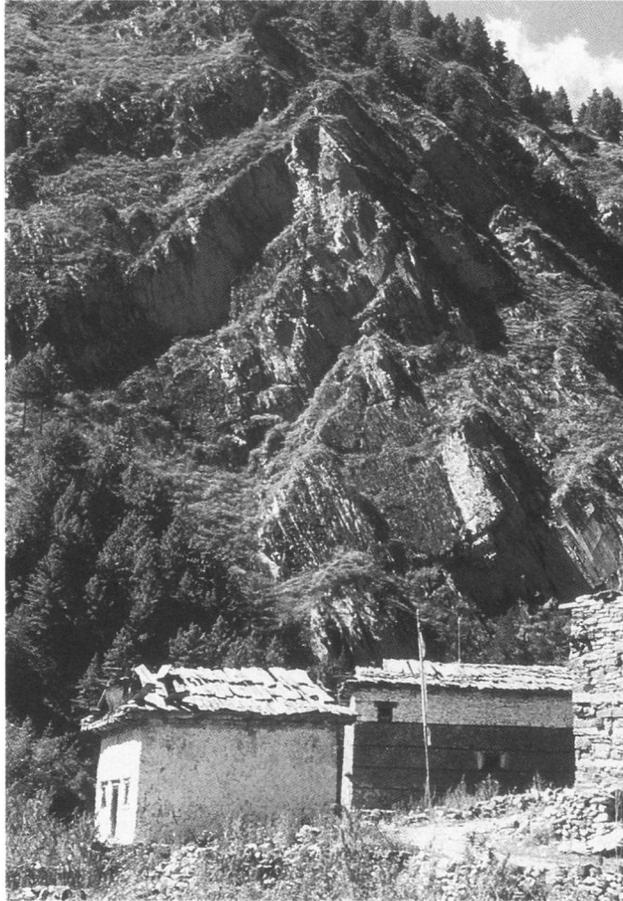
(223) bSam gling Monastery, **Plate 1**
(Photo M. Kind 2000)



(223) bSam gling Monastery, **Plate 2** Ya ngal gdan sa
(Photo M. Kind 2000)



(224) mTha' srung mtsho gling Monastery
(Photo M. Kind 2002)



(225) sPung mo Temple, Plate 1
(Photo M. Kind 2002)



(225) sPu mer Temple, **Plate 2**
(Photo M. Kind 2002)



(225) Shug ri nyi shar Hermitage, **Plate 3**
(Photo M. Kind 1997)



(226) gYung drung 'gro 'dul gling Monastery, **Plate 1**
(Photo Yungdrung Wangyal 2002)



(226) gYung drung 'gro 'dul gling Monastery, **Plate 2** 'Jag 'dul dgon pa ruins
(Photo Urs Furger 1996)

(230) Khri brtan nor bu rtse Monastery

1. Name

Bon dgon dpal ldan khri brtan nor bu rtse

2. Location

The monastery is located on the western outskirts of Kathmandu city. It is built on the slope of a hill and has an extensive view overlooking the city. The place is called Ropa by the local people and is in the vicinity of Swayambhunath stupa.

3. History

In 1986, Yongs 'dzin bsTan 'dzin rnam dag initiated the building of a house built at this location with the financial help of an American friend. He thought that a Bon religious centre in Kathmandu would be desirable considering that there are fairly large areas in Nepal where the population adheres to the Bon religion and his idea was unanimously supported by the Bonpo community in Kathmandu. It was dPal 'byor nor bu, however, a resident of Kathmandu and a member of the Bonpo community, who played the leading role in dealing with the purchase of land and obtaining official permission for construction as well as fund-raising. When Yongs 'dzin bsTan 'dzin rnam dag went to visit Tibet from India he stayed in the new house while in Kathmandu. While he was there, monks from different places came to see him and he started giving them teachings. However, the actual temple was founded in 1992 and a little later the work on the interior decoration and surrounding areas were completed. In 1994, the consecration of the new assembly hall was carried out by the abbot of sMan ri in Dolanji and Yongs 'dzin bsTan 'dzin rnam dag.

The establishment gradually developed into a monastery and dGe bshes Nyi ma dbang rgyal was appointed as its first abbot by the abbot of sMan ri Monastery in Dolanji (No.231) and Yongs 'dzin bsTan 'dzin rnam dag in 1992.

The monastery has an assembly hall (*'du khang*), a residence of the abbot (*bla brang*) and a building that houses the library, guest rooms as well as rooms prepared specially for computer work. There are also several buildings for accommodating the monks.

The monastery has two distinct establishments: the *bshad grwa* (centre for studies of philosophy and logic) and the *sgom grwa* (centre for meditation practice). In 1996, dGe bshes bsTan pa g-yung drung, who obtained his *dge bshes* degree in sMan ri Monastery in Dolanji, became the *dpon slob*, the principal teacher. In 2001 he succeeded the abbot Nyi ma dbang rgyal as the second abbot of the monastery. Since then mKhan po bsTan pa g-yung drung has been in charge of the whole establishment. Amongst other heavy duties, he supervises students as well as doing his own research. In 2002, dGe bshes Tshul khrim bstan 'dzin was appointed as the

chief of the meditation centre.

4. Hierarchical system

- *yongs 'dzin*
- *mkhan po*
- *sgom grwa'i mkhan po*
- *dpon slob*
- *dbu mdzad*
- *dge skos*
- *spyi gnyer*
- *mgron gnyer*
- *zla da gnyer pa*

5. Number of monks

There are 117 monks from various parts of Nepal, mainly Dol po and Mustang, as well as from Khyung po in Khams and from Amdo. A number of researchers in Tibetology from various countries also either stay in the monastery for short periods or pay visits.

6. The present educational system

The monks of the *bshad grwa* follow courses on such subjects as the classic texts on philosophy and logic. They also read Tantras and rDzogs chen texts as well as taking up studies in poetry, astrology, traditional medicine, metrology connected with making stupas and mandalas as well as thangka painting. The courses last for 13 years, after which students are examined, mainly by debate, for the *dge bshes* degree.

As for the students of the *sgom grwa*, the courses last 4 years during which time they read and practise meditation based on *A khrid*, *rDzogs chen bsgrags pa skor gsum* and *Zhang zhung snyan brgyud*. After completing the courses, the successful candidates are issued a certificate for the title of gShen gyi rnal 'byor ba.

7. Educational exchange

The monastery receives students from other monasteries in India such sMan ri in Dolanji (No.231). It also sends its own students to sMan ri as well as to dGe lugs pa colleges in India.

8 / 9. Rituals

- 1st month: from 4 to 5, celebration of the birth of mNyam med Shes rab rgyal mtshan; on the 5th there is also the renewal celebration of the *dar shing* and the *rlung rta* with laymen from the Bonpo community in Kathmandu; on

the 8th, performance of 'cham, called gShen gyi gar 'cham; from 14 to 15, a ceremony based on the *gShen gyi dge spyod rnam par dag pa'i mdo*; from 23 to 30, the monks of the *bshad grwa* practise the ritual of sMra seng while those the *sgom grwa* perform the ritual devoted to Bla chen Dran pa nam mkha';

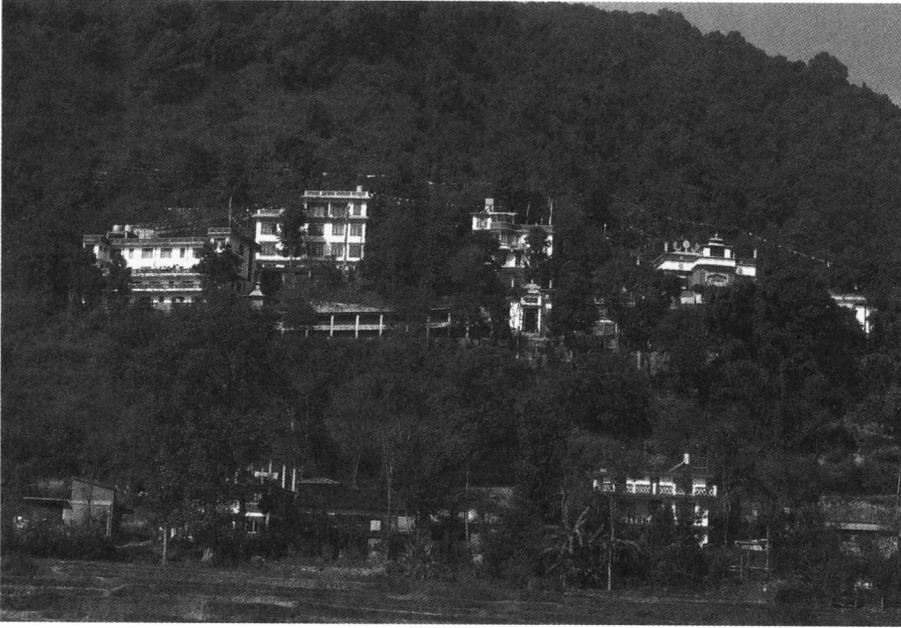
- 4th month: from 12 to 16, performance of the ritual based on the *Sa bdag nye lam sde bzhi*;
- 8th month: from 1 to 7 observation of the monastic discipline while the laymen come to the monastery and practise the *bsnyen gnas* and *smyung gnas* observations;
- 9th month: the 30th, commemoration of the death of gShen rab Mi bo;
- 10th month: from 1 to 21, intensified study of logic following the former tradition of gYung drung gling Monastery (No.2);
- 12th month: from 26 to 29, performance of the *dgu gtor chen mo* rite based on the ritual cycle of Khro bo and Phur pa.

10. Books and manuscripts kept in the monastery

The monastery's library has a large collection of MSS and modern Tibetan and Indian reprints of Bonpo works.

The monastery has established good working conditions for computerisation of classical texts and other Bonpo works. It was the monks of this monastery who input the whole catalogue of the Katen collection. This was published in 2001 by National Museum of Ethnology, Osaka, Japan under the title of *A Catalogue of the New Collection of Bonpo Katen Texts*, Bon Studies 4 (Senri Ethnological Reports 24) and the texts contained in *The Call of the Blue Cuckoo*, published by the same institute in 2002, Bon Studies 6 (Senri Ethnological Reports 32). The monastery publishes a periodical entitled *bGres po'i 'bel gtam* once a year.

This account of Khri brtan nor bu rtse Monastery is based on the *Bal yul gnas 'khod bon dgon dpal ldan khri brtan nor bu rtse'i lo rgyus mdo tsam brjod pa gtsang chab zegs ma* by mKhan po bsTan pa g-yung drung composed in 2002, MS, 15 pages.



(230) Khri brtan nor bu rtse Monastery, **Plate 1**
(Photo Y. Nagano 2003)



(230) Khri brtan nor bu rtse Monastery, **Plate 2** The assembly hall
(Photo S.G. Karmay 1994)



(230) Khri brtan nor bu rtse Monastery, **Plate 3** Slob dpon bsTan 'dzin nam dag (right) and mKhan po bsTan pa g-yung drung
(Photo Y. Nagano 2003)

(231) sMan ri Monastery in Dolanji

1. Name

dPal gshen bstan sMan ri'i gling

2. Location

The monastery is located in Dolanji. It can be reached from the town called Solan in Himachal Pradesh. From Solan one can take either a bus or a taxi to go to the monastery. The route passes through a small village called Ochgat and Dolanji is a few kilometers away to the south of this village. In Dolanji the monastery is situated on a hill above a Tibetan refugee settlement called Thob rgyal gsar pa.

3. History

In 1968, Shes rab bstan pa'i rgyal mtshan (1912-1962), the abbot of gYung drung gling Monastery (No.2) performed a ceremony in order to find a successor of Shes rab blo gros (1935-1962), the 32nd abbot of sMan ri Monastery (No.1). Sangs rgyas bstan 'dzin (b.1929) was elected by secret lot as the 33rd abbot of sMan ri. He was elected without knowing while he was doing research in the University of Oslo. He therefore soon returned to India. His name was then changed to Lung rtogs bstan pa'i nyi ma when he was enthroned as the abbot as the tradition requires. In 1969, he began to have an assembly hall built. Since then he devoted all his time to the monastic establishment. Over the years, the monastery developed enormously. In this he was supported by dPon slob Sangs rgyas bstan 'dzin (1912-1978), the senior teacher of sMan ri Monastery in Tibet and dPon slob bsTan 'dzin rnam dag (b.1926), the junior teacher of the same monastery. The latter then became the senior teacher in the monastery at Dolanji while dGe bshes gYung drung rnam rgyal was appointed as the junior teacher when the studies of philosophy and logic were established. Later dPon slob bsTan 'dzin rnam dag was succeeded by dPon slob 'Phrin las nyi ma as the senior teacher.

The monastery consists of an assembly hall (*'du khang*), the abbot's residence (*bla brang*), the library (*dpe mdzod*), residences of the monks, buildings with rooms for lectures and conferences. There is a dispensary, a house for the orphans that the monastery keeps as well as cells for meditation retreats, a guest house and a building for computer work. There is also an institute called Mu khri btsad po'i zhang bod rig gzhung zhib 'jug khang. The monastery publishes annually a periodical called *Bon sgo*.

4. Hierarchical system

- khri 'dzin
- yongs 'dzin

- *dpon slob*
- *dbu mdzad*
- *dge skos*
- *spyi gnyer*
- *gnyer pa*

5. Number of monks

The monastery has about 250 monks mainly coming from Dolpo and other areas in Nepal; from Khams, Amdo, Nag chu kha regions, Central Tibet as well as mNga' ris, Western Tibet.

There are also European and American monks who follow the courses of meditation as well as study. Scholars from various countries come and stay in the monastery for doing research.

6. Current education

In 1978 courses in various traditional learning were established. They are concerned with such subjects as the classic texts on philosophy and logic particularly by mNyam med Shes rab rgyal mtshan and other masters. They also read Tantras and rDzogs chen texts as well as taking up studies in poetry, astrology, traditional medicine, metrology connected with making stupas and mandalas as well as the thangka painting. After 8 years of study students can sit for examination mainly by debate and finally obtain the *dge bshes* degree. From 1986 to 2002 about 57 students obtained the *dge bshes* degree.

7. Educational exchange

Students are often sent to other religious schools, especially Triten Norbutse (No.230) and the dGe lugs pa colleges in India on short periods. After obtaining the *dge bshes* degree, the majority is either encouraged or voluntarily leave the monastery. These monks go back to their own countries, such as Dolpo in Nepal and Tibet where they try to re-establish either the monastic tradition or just help revive cultural traditions that were lost or discouraged. Some of these monks also go to Western countries where they establish Bonpo centres of learning and meditation practice.

8 / 9. Rituals

- 1st month: from 4th to 5th, celebration of the birth of mNyam med Shes rab rgyal mtshan (in many monasteries in Tibet this was taken as the commemoration of the death of the master); around the middle of this month there is the performance of 'cham such as gShen gyi gar 'cham, rTsed sna'i rol 'cham and Zhang zhung gi shon gar; from 6 to 16, the examination of

- the *dge bshes* degree (this takes place only every two year); from 14 to 16, celebration of the birth of gShen rab Mi bo; from 22 to 23, performance of the ritual cycle of Ma rgyud; from 23 to 30, the ritual cycle of the wisdom deity, sMra ba'i seng ge. It then ends with the bestow of the empowerment initiation of the deity by the abbot for the monk students.
- 3rd month: 1st day, commemoration of dPon slob Sangs rgyas bstan 'dzin and performance of the ritual cycle of Tshe dbang rig 'dzin;
 - 4th month: from 14 to 15, recitation of the *bKa' gyur*;
 - 5th month: from 12 to 16, religious services, particularly based on the *mKha' klong gsang mdos* for the people of Thob rgyal gsar pa, the refugee settlement;
 - 6th month: on the 10, during the day, performance of the *bskang gso* ritual for the religious protectors and during the night the chanting of the *bskang 'bum*;
 - 7th month: from 14 to 15, commemoration of Shes rab bstan pa'i rgyal mtshan, the 10th abbot of gYung drung gling;
 - 8th month: the 8th, commemoration of Shes rab blo gros, the 32nd abbot of sMan ri;
 - 9th month: the 9th, celebration of the arrival of Mu cho ldem drug to 'Ol mo lung ring; from 23 to 29, performance of the ritual cycle of sTag la;
 - 10th month: the 4th, commemoration of Khyung sprul 'Jigs med nam mkha'i rdo rje; from 23 to 29, performance of the ritual cycle of Khro bo; the 30th, commemoration of the death of gShen rab Mi bo;
 - 11th month: from 7 to 8, commemoration of sKyabs mgon Zla ba rgyal mtshan (1796-1862); from 23-29, performance of the ritual cycles of Khro bo and Phur pa;
 - 12th month: from 27 to 29, performance of the ritual cycle of Khro bo and Phur pa ending with the *dgu gtor chen mo* rite.

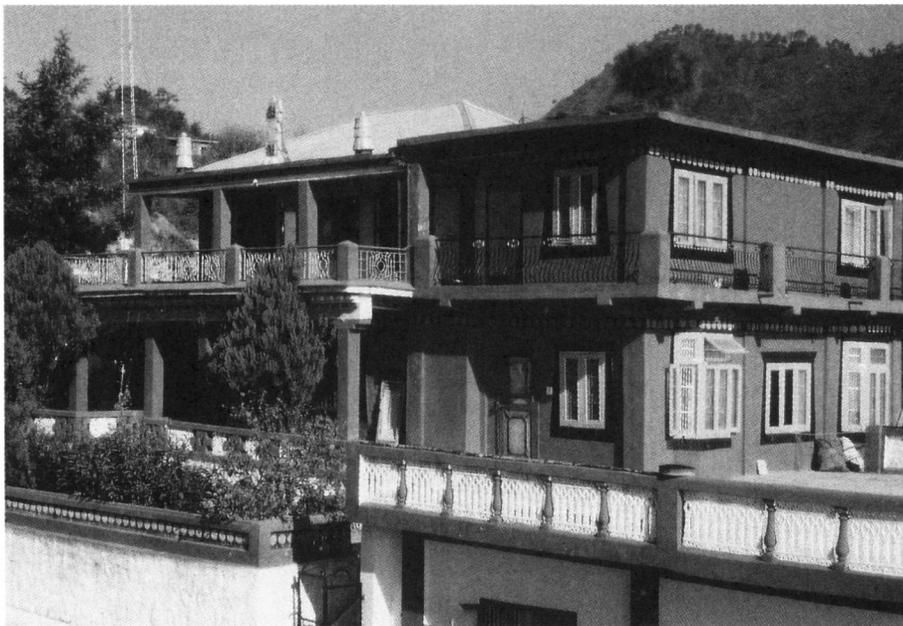
11. Books and manuscripts kept by the monastery

The Library has a good collection of MSS and modern Indian and Tibetan reprints of Bonpo works

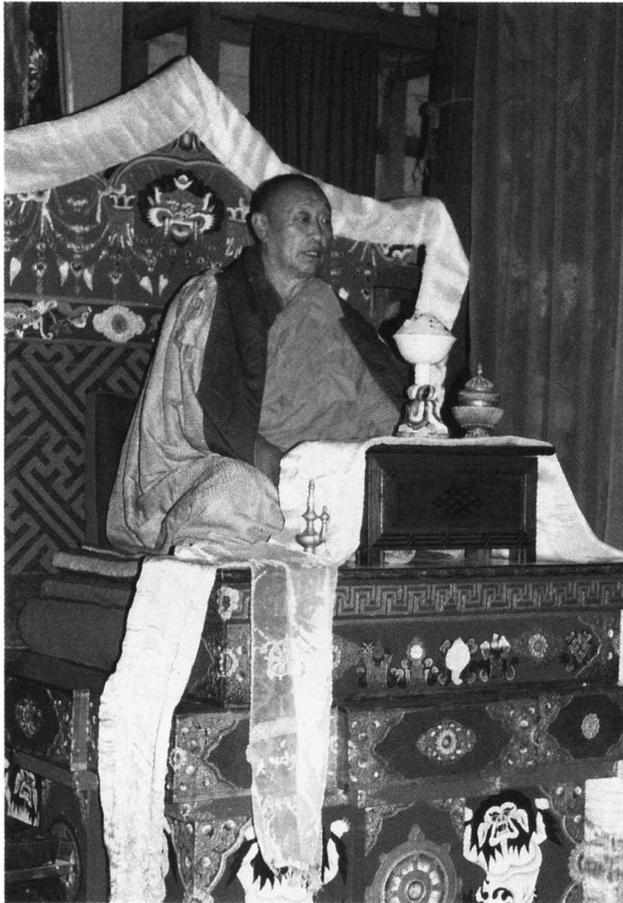
This account of sMan ri Monastery is based on the information given in the *dPal gshen bstan sman ri'i gling gi lo rgyus rags bsdus* by mKhan po bsTan pa g-yung drung written in 2002, MS, 10 pages.



(231) sMan ri Monastery in Dolanji, **Plate 1** The assembly hall
(Photo S. G. Karmay 1996)



(231) sMan ri Monastery in Dolanji, **Plate 2** Residence of the abbot
(Photo H. Blezer 1998)



(231) sMan ri Monastery in Dolanji, **Plate 3** mKhan chen Lung rtogs bstan pa'i nyi ma
(Photo Tenpa Yungdrung 2001)

(232) Gling tshang Monastery

1. Name of the monastery

rDza sMon rgyal g-yung drung gling

2. Location

Settlement of Gling tshang from Kham, Manduwala, Dehradun, UP, India

3. History

The monastery was founded by dGe slong 'Phrin las rgya mtsho in 1974 on a piece of land near the Gling tshang settlement. The land was allotted by rGyal sras 'Jigs med dbang 'dus of Gling tshang who was the head of the refugee camp. The monastery is a resettlement of the same name in Kham, Tibet which was a private religious establishment of the king of Gling in Derge, and the Bonpo lama Hum chen 'gro 'dul gling pa, the Sixth Kun grol, was the prelate of this king. Because of these relations in Tibet the head of the Gling tshang settlement in Dehradun wished that the monastery be built near the settlement. sMan ri Monastery in Dolanji appointed rTogs ldan brTson 'grus rgyal mtshan as the abbot of the monastery and in 1996 he was succeeded by dGe bshes Nyi ma grags pa. The owner of the monastery (*dgon bdag*) is Kun grol Nam mkha' 'phrin las dbang rgyal, the 7th Kun grol.

4. Hierarchical system

- *dgon bdag*, owner of the monastery
- *mkhan po*, abbot

5. Number of monks

At present there are five monks.

6. Current education

The monks practise their meditation following the tradition of Shar rdza bKra shis rgyal mtshan.

This is compiled by Nyima Woser Choekhortshang.

Sikkim

(233) Zhu gYung drung kun grags gling Monastery

1. Name of monastery

Zhu gYung drung kun grags gling

2. Location

Southern Sikkim, in Kuisang/Kuising

3. History

The temple was built in the late 1980s by a certain gYung drung tshul khrims who, although not himself of the Zhu lineage, had connections with that family - hence the name of the temple. He himself is said to be the proprietor of a photo-studio in Gangtok.

4. Hierarchical system

There is one monk, named rNam rgyal, a product of sMan ri Monastery (No.231) in Dolanji, who is taking care of the teaching at the temple.

5. Number of monks/ priests

There are about a dozen young monks from local families.

6. The present educational system

See above.

7. Personnel and educational exchange of monks between monasteries

Very limited exchange for the present, although the temple does receive visits from colleagues of rNam rgyal from Dolanji.

11. Books and manuscripts kept by the monastery

Mainly modern Indian reprints of Bonpo works.

12. Economic circumstances of temple

The temple is supported by donations from the families of the young monks.

14. Economic occupation of the local population

The villagers in the vicinity of the temple are mainly sedentary farmers.

Appendix : Excerpts from the history of the Ya ngal clan

The following is the genealogy of the Ya ngal clan according to the *Ya ngal gdung rabs* (YDR). It is not, however, a straightforward translation of the text, which rather confusingly shifts from one lineage to another and which includes a great deal of obscure information. The genealogy as it is presented here deals first with the line of gSung rab skyabs and then with the descendants of Phur pa skyabs since the clan is divisible into these two major lineages. Each individual is identified by a number referring to his generation and a letter which denotes his age with respect to the other siblings. If YDR includes any information about an individual, the salient points will be entered after his name - such as a new name following ordination (*tshul ming*), his wife (W) if she is mentioned, his accomplishments, and of course his descendants. In all but a few cases, daughters are not named. Where they are, they will be indicated by the sign D and not a lower case letter since they are usually named after the sons irrespective of their age. The form of the following genealogy is based on that used by Jackson in his study of the Mustang royal family [1980], but with certain modifications. The text does not trace just one lineage but often lists the descendants of each of several brothers, and the same number and letter (e.g. 6a, 6b and 16a in the first lineage) may therefore refer to several individuals.

The lineage of gSung rab skyabs

- 1 mKhas pa sman pa
 2a gSung rab skyabs W: Nyi la chos dbyangs
 2b gSung rab 'bum
- 2a gSung rab skyabs
 3 Shes rab rgyal mtshan¹ W: gNya' mo bkra shis
 4a Dam pa 'Bum rje 'od

...was himself an incarnation of a *vidyadhara*, and in a previous life, when he was a learned hermit, he reached 'Ol mo lung ring in the land of rTag gzigs through the power of his magical wisdom. From inside a crystal stupa which had originated by itself he carried the relics of the Teacher [gShen rab] to Tibet, and later said that he was [an incarnation of] Dran pa nam mkha'... Moreover, that *bla ma*, who had mastered the three studies and who had filled his life with achievements, set his footprint on the neck of Mt. Kailash. ...Later, after he had gone to the realm of phenomenal space, the *bla ma* said, "I, as one who have attained *sunyata*, have cut off my speech and mind (?). Do not burn my body, but take it to the mountains". His disciples requested a relic for the sake of future generations of living beings. A relic emerged from his nose and it may still be seen (YDR fols 37a-38a).

4b bKra shis rgyal mtshan, “Gro mgon Klu brag pa”.²

4c Jo lcam Byang chub sems ma (mother of rTogs ldan dbon po).³

4b bKra shis rgyal mtshan

5a Bla ma sngags pa W: gNyag mo dngos grub

...went to Bi cher in Dolpo. [He and his wife] had many sons, who did not survive, but there were three [surviving] children whom they brought up (YDR 40b).

5b Ngos blang rgyal mtshan 'bum

His lineage increased in Klu brag (YDR 40b).

5D Drang srong ma

5a Bla ma sngags pa

6a Bha su

...died at the age of twenty-one

6b Sems dpa' gsal

...was a *bla ma* who, according to the prophesy, taught the word of Bon in the land of the incarnation (?) of the Dakini Co za bon mo, and he is said to have become a protector of the doctrine. [It is not clear whether this passage refers to the following *bla ma* or to Bla ma sngags pa. If the latter this *bla ma* is nameless and Sems dpa' gsal is the *tshul ming* of Bla ma sngags pa.] At the age of seventeen he took his vows in the presence of the abbot Klu brag pa [i.e. bKra shis rgyal mtshan, his grandfather], who gave him the name of Sems dpa' gsal. He meditated for many years on the wrathful deities at Gong 'gra monastery, but he was not arrogant about the results of his meditation and spiritual achievements.... His worthy [disciples] had a vision of his body appearing in self-originated light, and after a short time he shook his body three times and passed into heaven as a rainbow (YDR 40b-41b).

6d bKra shis tsho mo

5b Ngos blang [here Drung pa] rgyal mtshan

6a dBal dar 'bum

...took his vows from Bru ston Tshul khriems rgyal mtshan. His *tshul ming* was mKhan po bSod nams rgyal mtshan, and he was, besides, an incarnation of Dran pa [nam mkha']. Concerning the account of his enslavement of the goblin Kye rang and his retinue, he became dreadfully angry and merely displayed a face like the stripes of a tigress and, without the slightest fear in his heart, that *bla ma* performed the “production” [*utpannakrama*] meditation for his tutelary deity and caused the goblin to disappear (YDR 43a).

6b lHa rgod skyabs

6c Ge khod tshe ring

6c Ge khod tshe ring

7a Nam mkha' dbang rgyal

7b Phur pa mkha' 'gro

7a Nam mkha' dbang rgyal

8a Drung pa nyi ma rgyal mtshan

...was born in a Tiger year. [There follows an obscure passage which attributes the origins of a particular proverb to an event in his life] (YDR 43b).

8a Drung pa nyi ma rgyal mtshan

9a bsTan pa bsam grub

...was the great Tshe dbang rig 'dzin who accepted birth among men. Forever saying "Sa le 'od" he saw the face of Kun tu bzang po. The imprints of his hands and feet [in rock] were a token of his constancy. He bound with an oath the retinue of the goblin Kye rang, the protector of the doctrine. He had a vision in which he went to the assembly of *vidyadhara*, and he carried the deeds of Khro bo dbang chen from heaven, from the assembly of *vidyadhara* (YDR fols 43b-44a).

9b Phun tshogs dbang rgyal

9b Phun tshogs dbang rgyal

10 bsTan pa 'od zer skye pa

...was a *bodhisattva* and was the author of *bsKang 'bum*, and so on, and of many religious discourses.

11a Rig 'dzin 'dus pa

11b Khro bo bsam grub

11b Khro bo bsam grub

12a gYung drung rgyal mtshan

13a Drung pa Rin chen dbang rgyal

...was the incarnation of the mind of sTong rgyung [mthu chen]. That *bla ma* repeated the *Ngan song dong sprugs* mantra ten million times. He spat on a wall and the letter A appeared; and above all, the guardians of Bon of the Secret Treasure, the three powerful demons who are the protectors of the doctrine, accompanied him as if they were his body and smell (YDR fol 44b).

13b Nyi ma rgyal mtshan

13D The daughter went to rDzong [in the Muktinath valley] as a bride, and had one son. Then she renounced the world and entered the religious life, and became the accomplished *bodhisattva* Rig 'dzin dbang mo (YDR fol 44b).

- 13b Nyi ma rgyal mtshan
- 14a Tshe dbang bsam grub
- 15a sKyi tshal (*tshul ming*: bsTan 'dzin rgyal mtshan)
- 15b Bla ma phun tshogs
- 15c Tshe dbang

- 15a bsTan 'dzin rgyal mtshan
- 16a 'Phrin las phun tshogs

- 15b Bla ma phun tshogs
- 16a Bla ma gar skyabs

...had two [unnamed] sons, one of whom died in childhood (YDR fol 45a).

- 16a 'Phrin las phun tshogs
- 17a lHa rgod
- 18a dBang rgyal

...had three children of whom two died in childhood (YDR fol 45a). [After leaving] this one son and two daughters, their mother died while she was [or they were] young, and Yang ston dBang rgyal lost interest in the world. He took his novice's vows in Dolpo from Yang ston gTsug phud rgyal mtshan, who gave him the *tshul ming* of Blo gros rgyal mtshan. Then after he had gone to dBus gTsang, his one son also died. He went to Dolpo to adopt a son, but his gracious root *bla ma* Yang ston gTsug phud rgyal [mtshan] said, "The lineage has now reached the point of extinction, and I, your root-*bla ma*, have considered the situation. Renounce your vows." Then after taking stock of the *bla ma*'s command, Yang ston Blo gros rgyal mtshan returned [home]. There his mother and sister would not let him renounce, and he went to Nag tshang in the north, where his patrons made him the focal point of their faith. gShen Khri Rinpoche said that he was a manifestation of Dran pa nam mkha'. When he returned [to Dolpo], he performed the meditation of Brag lung dkar mo, and in his dwelling place in a big mountain hermitage he went to heaven without leaving any physical body (fol. appended to fol 45).

The lineage of Phur pa skyabs

- 1 Khu tsho
- 2 Phur pa skyabs W: sNya mo kun skyid
- 3a rGyal mtshan rin chen
- 3b Blo gros bstan rgyal
- 3c sTon rgod
- 3b Blo bon lha 'bum

[The four sons] were incarnations of *vidyadhara*, and, as it says in the prophesy, “in mNg’ ris stod there will apperar one called Yang ngal sTod rgod, who will also hold the lineage of the doctrine which Khod spungs Dran pa taught to men”. That Yang ngal teacher came to Klu brag for the sake of living beings, and the yak on which he was riding left its ootprint, and the *bla ma* left the imprint of his hand. That *bla ma* met his tutelary deity in manifestation, and his guardian assisted him. In particular, if he asked something of rGyal po Nyi pang sad, he would accomplish it (YDR 42a-42b).

- 3b Blo gros bstan rgyal
- 4a Khri gtsug g-yung drung
- 4b Slob dpon zil gnon

- 3c bsTan rgod
- 4 mKhan po Grags rgyal

- 3d Blo bon lha ’bum
- 4a lHa rgod ’bum
- 4b Khro rgyal skyabs

- 4a lHa rgod ’bum
- 5a dGe bsnyen
- 5b mKha’ ’gro
- 5c Bon skyongs skyabs

These four wise ones were blessed, and whoever met them would certainly not fall into the lower realms. To their worth disciples they appeared in bodies of light (YDR 42b).

- 4b Slob dpon Zil gnon
- 5a Nam mkha’ blo gros
- 5b gYung drung rgyal po

It is said tht he repeated the *Ngan song dong sprugs* mantra ten million times, that there were many and various signs of his achievement relating to his general qualities, and that he actually received the prostrations and offerings of the *asuras*.

- 4 mKhan po Grags rgyal [here drag dbang]
- 5a Don grub dpal
- 5b dBang ldan bzang po

Through being [or according to?] an incarnation of gShen Bha da bhi sha his name was dBal la bzang po (?). By virtue of his sudden realisation he caused the transmitted doctrine to spread. That teacher wrote the gSung rab 'bum in 113 volumes, and clarified the doctrine in Lo and Dolpo. He appears in all religious treatises as Rab gnas mKhan po Drung pa dBang ldan bzang po. When he achieved sudden realisation he lived downstairs [i.e. inside his house] for three summers, and upstairs [i.e. outside] for three winters, and several inferior people called him "Mad dPal bzang". Thn the *bla ma* became angry and magically caused a knot to appear in a piece of iron, and so forth, and many other miracles occurred (YDR fols. 46a-46b).

5a Nam mkha' blo gros

6a Nam mkha' rin chen

...thoroughly practised the service and worship of the wrathful deity Phur pa and was one who had achieved mastery over "production" and "completion" (YDR fol 47a).

5 dGe bsnyen mkha' 'gro (on fol 42b dGe bsnyen and mKha' 'gro are two separate sons of lHa rgod 'bum).

6a gYung drung mgon po

...remained in an attitude of worship for his entire life. At the age of 63 his spirit dissolved into the realm of phenomena in a rainbow. As a visible sign for the reverence of future generations, sacred relics and so forth as well as many self originated objects appeared (YDR fol 47a).

5a Don grub dpal

6a Nyi ma rgyal po

...thoroughly practised the service and worship of his tutelary, the Red and Blank Garudas. He was seen to direct hail with his fingers and was a superior individual who subdued fierce serpent-gods and local genii. That incarnation of the mind of Samantabhadra, Yang ston gYung drung rgyal mtshan repeated the mantra "Sa le 'od" one hundred million times and was an excellent man who had thoroughly perfected the three studies (YDR fols 47a-47b).

6b gYung drung mam rgyal

...took monastic vows and was given the *tshul ming* gYung drung rgyal mtshan. [This would seem to imply that the qualities and achievements attributed to his elder brother Nyi ma rgyal po are actually his.]

6a Nam mkha' rin chen

7a gYung drung bstan pa

7b Rig 'dzin bon skyabs

...received the name Yang ston gYung drung tshul khirms on taking the vows of a novice, and he was the excellent incarnation of a great *bla ma*. For the sake of future generations he erected many triple stupas, and was one thoroughl versed in the Three Studies (YDR fol 47b).

7c Tshul khirms bsam grub

7d Rin chen rnam rgyal

7a gYung drung bstan pa

...was the incarnation of a *vidyadhara* and became a master of the doctrine (YDR fol 48b).

8b 'On chung

...sat in a cave, a *bodhisattva* meditating as a layman. ...Once, when that *bla ma* was 39 years old, he bent [or fell] over in a cave and lost consciousness. It is said that Khyung ston [i.e. Khyung ston Tshul khirms legs pa, with whom he was apparently studying at the time] blew a conch from a hill-top, and the lma regained consciousness and sat up, clear in his thoughts (YDR fol 48a)

8D not named

8D not named

7d Rin chen rnam rgyal

8a bKra shis rgyal mtshan

...became a monk and received initiations, instructions and mental teachings from Khyung ston Tshul khirms 'od zer. Throughout his life he [preserved] an attitude of worship and service and he met his tutelary deity. In particular, it is said that while meditating on the Yi dam Me ri he joined his hands and caused a fire to be lit, as well as doing other such things (YDR fol 48b).

8b Rin chen rnam rgyal W: mKhan Drung ma dpal 'dzin

8c gYung drung phun tshogs

8b Rin chen rgyal mtshan

9a gYung drung rnam rgyal

...was an incarnation of gShen Tshad med 'od ldan, and his *tshul ming* was Tshul khirms rgyal mtshan (YDR fol 49a).

9b Bla ma bstan lha. W: Sa rgya ma yum bu dgos 'dzom, the Dakini of Action

9c Rin chen lhun grub W: Bu bom mchog

...had the *tshul ming* Rin chen rgyal mtshan and wrote innumerable teachings and religious works. [While he was copying the] *Dri med gzi brjid*, which was about as long as an arrow, each time he dipped his pen into the inkpot a line of words was written, which was a sign of his general accomplishments (YDR fol 49a:

see also Snellgrove, *The Nine Ways of Bon*, 1980, p. 4 fn. 1).

9d. Shes rab rgyal mtshan

9b bsTan lha (sTag lha here)

10a Srid dar nam rgyal

...lost interest in the world, and on taking the vows of a novice he received the *tshul ming* Yang ston 'Od zer rgyal mtshan, the mind manifestation of sTag lha whose name resounds high and low and everywhere like the roar of the dragon. The initiations, teachings and explanations which he gave were like a flowing stream, and he amassed about two hundred disciples from high and low who wore Bon like a hat. As one who was a holder of the doctrine he acquired many powers for the protection of living beings. He eventually died at the age of 63, on the 8th day of the 4th month in a Rat Year. In the vision of rTogs ldan bsTan pa rgyal mtshan, he manifested his light body as a rainbow-tent in the sky, and passed into heaven (YDR fol 49b-50a).

10b Bla ma rin chen

9d Shes rab rgyal mtshan

10a lHa rgod

His monastic name was gYung drung rgyal mtshan. He established a monastery in Tarap, and besides this he spread the doctrine (YDR fol 50a).

10b Khro bo nam rgyal

...became a holder of the doctrine who was an expert in both the "religion of gods" [*lha chos*] and the "religion of men" [*mi chos*]. He had three sons, but prior to that he had been sGo dwags khri ba, a *bla ma* who had taken the three vows, and following the death [of this *bla ma*] he became Yang ston gYung drung nam rgyal [possibly 6.b, above, the son of Yang ston Don grub dpal] (YDR fol 51a).

10a lHa rgod

11a Shes rab 'od zer

9c Rin chen rgyal mtshan

10a dGos 'byor

...was [also] called Ye shes rgyal mtshan, and as a hermit he took the name gTsug phud rgyal mtshan. gShen Mi 'gyur btsug phud said that he was an emanation of gShen rab 'Dod pa dgu 'gyur. As a representation of his body he erected so many stupas for the Three Protectors [Ku byi mang ke, A ti mu wer and dBal chen Ge khod gsang ba drag chen] and others; as a representation of his speech he copied out the *Khams brgyad* and so many other treatises, and as a representation of his mind he painted a thangka showing the ten deeds [of gShen rab]. These made up the triad of translator, sage and principal teacher. Moreover, by means of the many monasteries

[which he built] he acted as a moderate leader and protector (?) and he became a great contemporary master of the doctrine.

As a sign of the manifested accomplishments of the superior powers he had gained, his horse left the imprint of its hoof [in rock]. he acquired about three hundred disciples from high and low and everywhere, and several of them became siddhas. He became a great master of the doctrine. Finally, at the age of 66, on the 10th day of the 4th month in a wood horse year, he passed upward into the realm of phenomena amidst a tent of rainbow light and a rain of flowers, and many other wonders besides. His body caught fire of its own accord and on his bones there appeared six syllables and innumerable images of deities and so on, and he became a great lamp of the doctrine (YDR fols 50b, 51b, 51 *barma*).

10b Unnamed: died in childhood

10c gYung drung rnam rgyal

10b Khro bo rnam rgyal [Apart from the three sons listed here] 'he had many sons who did not survive, and six daughters who lived' (YDR fol 51a)

11a bsTan pa rgyal mtshan

11b Mi 'gyur rgyal mtshan

...achieved independence in his own mind when he was young; having gone to tend the flocks, he went into a cave and sat there in meditation for about three days. At the age of eighteen he went to a mountain retreat in a remote place and abstained from speaking for about three years, in addition to which he did nothing but practise austerities. He sat for nine years behind closed doors, and received many prophecies from and frequently saw the face of Tshe dbang rig 'dzin. Due to some impediment his life did not run its natural course, but at the age of thirty one, on the seventeenth day of the third month in a Horse year, he passed while meditating into the realm of phenomena. Upon his body there appeared the six syllables, and there also appeared many images of gods and sacred relics, but due to some pollution some of these flew away and some dispersed. That excellent incarnation was in fact an emanation of the mind of Tshe dbang rig 'dzin, and he was also an emanation of the voice of Khri gtsug bstan 'dzin (YDR fol 1 'og ma a - 1 'og ma b).

11c Shes rab 'od zer

Notes

- 1 For a summary of the relevant events in his life, see the outline of the history of Klu brag given above.
- 2 See note 1 above
- 3 See note 1 above

Acknowledgements

The sections concerning Klu brag, in Nepal, were compiled principally by Charles Ramble. We are deeply grateful to the people of Klu brag for their generosity in providing the information and for making the relevant textual sources available. Particular thanks are due to the late Lama Gyaltzen, to Lama Tshultrim, Tshewang Tenzin, Palsang, and Geshe Yungdrung Gyaltzen.

The compilation of the information on the monasteries of Dolpo was mainly the work of Marietta Kind. We would like to thank the people of Dolpo for their hospitality and support during various field trips. As special sources of insight and inspiration, we wish to thank Sitar Baigy with his family, geshe Samdrup Nyima, lama Yungdrung Gyalthsan and all the drawas in Tsho; Samdrup Lama with his family, Geshe Yungdrung Wangyal, Lama Namkha Gyalpo, lama Yungdrung Yise and Geshe Sherab Nyima, Norbu Lama and Lhabu Lama and all the *grwa pa* in Pugmo; Geshe Tenzin Nyima Wozer in Kag-Hurikot; in Samling Yungdrung Dargye Lama, Yangton Sherab Tenzin and his son and Chime Yungdrung; in Do-Tarap Dawa Lama and the *grwa pa*; and in Kathmandu all the Dolpo monks who contributed supplementary information or corrections. We are also indebted to Leona Mason for early field enquiries carried out in Dolpo.

The accounts of sMan ri in Dolanji and Khri brtan nor bu rtse in Kathmandu monasteries were compiled by Samten Karmay based on the information provided in two works by mKhan po bsTan pa g-yung drung: *dPal gshen bstan sman ri 'i gling gi lo rgyus rags bsdus* (2002, MS, 10 pages) and *Bal yul gnas 'khod bon dgon dpal ldan khri brtan nor bu rtse 'i lo rgyus mdo tsam brjod pa gtsang chab zegs ma* (2002, MS, 15 pages).

The data concerning Gling tshang and Zhu Ri zhing gYung drung kun grags gling monasteries were provided by Nyima Woser Choekhortshang.

Charles Ramble and Marietta Kind