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Bonpo monasteries and temples in Central Tibet

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**Bonpo monasteries and temples
in Central Tibet**

(1) sMan ri Monastery

1. Name

bKra shis sMan ri

2. Location

sMan ri Monastery is located in Thob rgyal *xiang* in rNam gling rdzong, Shigatse. From the sTag gru kha ferry, it is a full day's ride on horseback. On the way there are two farming villages, mDzob bzang and Glang phu. Two high mountain passes called Gong nyag la and dByar rnga la must be crossed before reaching the monastery. Another route, passable by car, starting at Shigatse, goes through rNam gling rdzong up to Thob rgyal *xiang*. From there to the monastery, halfway up the mountain, is a half-day ride on horseback.

3. History

The monastery was founded in 1405 by mNyam med Shes rab rgyal mtshan (1356-1415), formerly a monk in gYas ru dBen sa kha. His successor, rGyal tshab Rin chen rgyal mtshan, enlarged it with several monks' living quarters. After having been gradually expanded over four centuries, the monastery became an important centre for the propagation of Bonpo doctrines. Apart from having two assembly halls, it had many buildings and there were about three hundred monks divided among four monastic colleges: Gling stod, Gling smad, Gling skad and Gling zur and six hostels (*khang tshan*): A sta, Rong mi, La dbyil, rGyal rong, Grub thob and Drel pa. The monk students came from various regions of Tibet. Among the Bonpo, the monastery was considered the source of all their monastic and liturgical traditions.

From the founder of the monastery, mNyam med Shes rab rgyal mtshan, to the abbot Shes rab blo gros, there were thirty-two abbots. The last abbot, Shes rab blo gros, fled to India in 1959 and later died there. The monastery itself was completely destroyed during the Cultural Revolution and remained unrestored for about twenty years. Rebuilding of the monastery did not begin until 1984, and it is still under reconstruction.

In 1969, the new sMan ri Monastery was founded at Dolanji, Himachal Pradesh, India. With this establishment, the monastic tradition of sMan ri has been revived through the efforts of its abbot, Lung rtogs bstan pa'i nyi ma (b.1929), who is now counted as the thirty-third abbot of sMan ri.

The monastery had a system of abbotship. Abbots were appointed by a lottery from among those well versed in religious philosophy and holding the *dge bshes* degree. The line of abbots is as follows:

1. Shes rab rgyal mtshan (1356-1415)

2. Rin chen rgyal mtshan
3. Nam mkha' ye shes
4. Kun bzang rgyal mtshan
5. bsTan 'dzin rin chen rgyal mtshan
6. Tshul khriims rgyal mtshan
7. bSod nams ye shes
8. bSod nams g-yung drung
9. She tsu drung mu
10. Shes rab 'od zer
11. gYung drung rgyal mtshan
12. Shes rab blo gros
13. Shes rab 'od zer (2nd)
14. gTsug phud 'od zer
15. gYung drung tshul khriims
16. Rin chen 'od zer
17. Rin chen lhun grub
18. Shes rab bstan 'dzin
19. Shes rab dbang rgyal
20. gYung drung dbang rgyal
21. Phun tshogs rnam rgyal
22. bSod nams blo gros
23. Nyi ma bstan 'dzin
24. bSod nams phun tshogs
25. Shes rab g-yung drung
26. Sangs rgyas bstan 'dzin
27. bsTan 'dzin Tshul khriims
28. Phun tshogs blo gros
29. rGyal ba blo gros
30. bsTan pa blo gros
31. Nyi ma dbang rgyal
32. Shes rab blo gros
33. Lung rtogs bstan pa'i nyi ma

4. Hierarchical system

- *mkhan po*
- *slob dpon*
- *dbu mdzad*
- *dge bskos*
- *bla brang gnyer pa*
- *grwa tshang spyi gnyer*

- *spyi gnyer*
- *spyi khyab*
- *las pa*
- *dkon gnyer*
- *khang tshan dge rgan*

5. Current number of monks

Sixty novices and monks

6. Current education

Students receive two lessons daily, each lasting one to two hours. In summer and autumn, the monks usually go back to their homes.

7. Educational exchange

Bonpo monasteries in Hor and Kong po regions send their young monk students to be trained in sMan ri, where they receive education in traditional learning, such as poetry, and training in elementary and advanced studies in Bonpo metaphysics. Upon graduation, they return to their monasteries.

8. Daily rituals

Besides their daily studies, the monks perform regular and frequent religious services dedicated to the tutelary (*yi dam*) and protective (*bka' skyong*) deities.

9. Annual rituals performed in former times, based on the Tibetan calendar

- 1st month: on the 4th and 5th days, commemoration of the anniversary of the birth of mNyam med Shes rab rgyal mtshan; from the 6th to the 15th, the examination of the candidates for the *dge bshes* degree; on the 8th, the *bya mjal* ceremony; on the 10th, a performance of the ritual cycle of Tshe dbang rig 'dzin; on the 14th and 15th, the memorial service of the birth of sTon pa gShen rab.
- 2nd month: from the 19th day of the 2nd month to the 9th day of the 4th month, twenty-one monk students went into retreat at dByar skya hermitage to devote themselves exclusively to debate.
- 4th month: from the 10th day, all the hostels held assemblies of their own for prayers.
- 5th month: a performance of the *dgu gtor* rite, which ended with the *gtor rgyag* ceremony and the 'cham dance.
- 6th month: on the 10th day, performance of the ritual cycle of Tshe dbang rig 'dzin at 'Khrungs gzhis, the house of the Bru family situated below the monastery.

- 7th month: from the 25th to the 29th, a performance of the ritual known as sPyi rim chen mo, based on the ritual cycles of Khro bo and Phur pa; the ceremony ended with the following 'cham dances: gShen rab dgu 'cham, gYung drung dgu 'cham, rNam brgyad, sTag 'cham and Seng 'cham, and the *gtor rgyag* ceremony called Me ri rtse.
- 8th month: the celebration of the New Year, for thirteen days, during which all the monks were customarily served tea and barley flour.
- 9th month: a performance of the ritual devoted to sMra ba'i seng ge, deity of wisdom, for a week, ending with the empowerment ceremony.
- 10th month: offerings of the sacrificial cake a thousand times to sTag la me 'bar.

About the 12th month some monks from the monastery were sent to perform various rituals at the palace of the sacred Bonpo family known as Bru, situated below the monastery. From the 17th century the palace was called 'Khrungs gzhis, the 'Birth place', since the Second Panchen Lama, Blo bzang ye shes (1663-1737), and the Fifth Panchen Lama, bsTan pa'i dbang phyug (1854-1882), were both born to the Bru family.

The monastery provides tea and gruel at noon for monk students. As for the regular monks in the monastery, their families are responsible for their living expenses or in some cases the monks make a living reciting prayers and conducting religious ceremonies outside the monastery. In summer and autumn almost all the monks return to their homes.

10. Books held in the monastery

There is a set of the *bKa' gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87, and a printed copy of The Collected Works of mNyamed Shes rab rgyal mtshan printed in Chamdo.

11. Income and expenses

Money and articles donated by patrons are used mainly for the restoration of the monastery and meals for the monk students.

12. Local community

There are two villages, Gang kha and sDing phu, at the foot of Mount sMan ri; the villagers, who are farmers, are all followers of Bon.

13. Local festivals

On the 3rd day of the 1st month and 14th of the 5th month of the Tibetan calendar all the villagers take part in the ceremony of propitiation of the local deity of Mount dBal ri behind sDing phu village.

14. Occupation of the local people

Agriculture

(2) gYung drung gling

1. Name

Ra lag (or Ru lag) gYung drung gling

2. Location

Starting from the sTag gru kha ferry on the Lhasa-Shigatse highway, one arrives at gYung drung gling Monastery after crossing a small bridge on the 'O yul Ra chu river. When the river rises in summer, this small bridge is impassable; instead, one must take a roundabout way, crossing another bridge, which takes an hour to get to the monastery.

3. History

The monastery was founded by sNang ston Zla ba rgyal mtshan (b.1796) in 1834 on the bank of the Yarlung Tsangpo river, at the foot of Mount 'O lha rGyal bzang. Later, the second abbot, sKal bzang nyi ma (b.1841), extended it. Nyi ma bstan 'dzin (b.1813), the 23rd abbot of sMan ri Monastery, came to help set up philosophical studies and became the chief teacher there. Later, the 5th abbot of the monastery, mKhan chen Shes rab blo ldan, further extended the monastery by building the temple mThong grol lha khang, and Shes rab grags pa, who was a chief teacher, had the large assembly hall (*'du khang*) built. There was a residence for the abbot (*bla brang*) and seven hostels (*khang tshan*) for the monk students, as well as individual houses for the chief teacher and the monks who completed their studies.

Formerly, the monastery possessed a great number of gilt-bronze and copper statues, including those of rNam par rgyal ba. In the temples there were reliquary gilt-copper stupas containing the remains of abbots. The monastery was an important seat of learning for Bonpo monks coming from Amdo, rGyal rong, Khyung po, Hor, Khams and nomad regions in Byang thang. It was particularly renowned for its extensive library and had its own woodblocks for printing religious texts. There were normally about two hundred monks resident in the monastery.

The 9th abbot, Shes rab bstan pa'i rgyal mtshan (1911-1979), had a large gilded rooftop erected on the main hall; he also had a gilt-copper statue of rNam par rgyal ba made, two storeys high. In 1959 he fled to India, and the monastery itself was razed to the ground in 1965 during the Cultural Revolution. In 1982 Shes rab bstan 'dzin and Kun gsal blo gros, who were monks in the monastery before its destruction, were put in charge of its reconstruction. They managed to have the

assembly hall and two temples rebuilt.

The monastery had a system of abbotship. Abbots were appointed by a lottery from among those well versed in religious philosophy and having the *dge bshes* degree. The line of abbots of the monastery is as follows:

1. sNang ston Zla ba rgyal mtshan
2. sKal bzang nyi ma
3. Phun shogs dbang rgyal
4. Tshul khrims dbang rgyal
5. Shes rab blo ldan
6. Shes rab bstan pa'i nyi ma
7. Blo gros rgyal mtshan
8. Blo gros nyi ma
9. Shes rab bstan pa'i rgyal mtshan

4. Hierarchical system

- *mkhan po*
- *slob dpon*
- *dbu mdzad*
- *dge bskos*
- *bla brang gnyer pa*
- *sgrub khang a mchod*
- *mchod dpon*
- *las pa*
- *dkon gnyer*
- *khang tshan dge rgan*
- *ja g-yog*

5. Current number of monks

Presently the monastery has no abbot, but there are about forty monk students.

6. Current education

Monks are required to study both elementary and religious philosophy, mainly in winter and spring. Since its reconstruction after the Cultural Revolution, the monastery has kept seven *dge bshes*.

7. Educational exchange

At present, other Bonpo monasteries, mainly in dBus and gTsang regions, send their monks to study in gYung drung gling, and they are to return to their own monasteries after completing their studies. In addition, various monasteries, such as sKyid mkhar Ri zhing (No.4) and Pus mo sgang (No.8) in Gro mo, invite tutors from

gYung drung gling to their monasteries for a few months at a time.

8. Daily rituals

These consist of offering daily prayers and the propitiation of the monastery's protective deities.

9. Annual rituals, based on the Tibetan calendar

- 1st month: on the 5th day, the memorial service of mNyam med Shes rab rgyal mtshan; then, up to the 15th day, a debate on metaphysics ending with the examination for the *dge bshes* degree.
- 4th month: a congregation for prayers and debate for fifteen days.
- 5th month: on the 15th, a performance of the 'Dzam gling spyi bsang ritual, based on the *brNgan bsang chen mo* by sTong rgyung mthu chen.
- 8th month: a festival celebrating the founding of the monastery.
- 11th month: on the 7th, the memorial service for the death of the founder of the monastery.
- 12th month: from the 25th to the 30th, a performance of the *dgu gtor* rite, ending with the performance of religious dances. In addition, the *bskang gso* ritual is regularly performed for the guardians of the monastery.

During the summer the monks go to recite scriptures at private homes of farmers and herdsmen in areas such as Nagchukha, Hor, and Khyung po. The rest of the time the monks stay in the monastery, and their families provide their daily necessities.

10. Books held in the monastery

These include five sets of the *bKa' 'gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87, and two sets of The Collected Works of mNyam med Sherab rgyal mtshan and more than ten separate volumes of scriptures.

11. Income and expenses

The money the monks earn by conducting religious ceremonies and reciting prayers is used mainly for the renovation of the monastery. No detailed account is set up for this.

12. Local community

There are fifty households in Ru lag village, where followers of Bon and rNying ma pa live together. The villagers are farmers who engage mainly in grain production and also keep a small number of livestock.

13. Local festivals

Only the men and boys of each household participate in the propitiation ceremony dedicated to the sacred mountain, 'O lha rGyal bzang, on the 3rd day of the 1st month and the 15th of the 5th month.

(3) Ri rgyal Monastery

1. Name

Dar sding (also lding) Ri rgyal dgon; its formal name is Khri brtan nor bu rtse.

2. Location

A six-hour drive from Shigatse brings one to the seat of bZhad mthong smon rdzong. From here it takes two hours to reach the monastery on foot. One can also go there by bus.

3. History

Initially, there was only a small temple of the gShen family. In 1360 dMu gshen Nyi ma rgyal mtshan, the fifteenth successor in the gShen lineage, not only expanded the temple but also built the assembly hall and renamed Ri rgyal Khri brtan nor bu rtse. It is situated on Mount Ri rgyal behind the village called Dar sding. The seat of the gShen family is in Dar sding village, where the temple known as gSer sgo khra mo was built in 1173 by Kun mkhyen Ye shes blo gros, who was the ninth successor after gShen chen Klu dga' (996-1035). In the village there was the famous stupa called sKu 'bum rig byed khang. From the beginning of the 15th century, the monastery became renown for its statues, scriptures and stupas of the Bon religion. In 1966, during the Cultural Revolution, the monastery on the mountain, the temple gSer sgo khra mo and the great stupa were all completely destroyed. In 1982 the monks began to rebuild the monastery. Led by Nor bu dbang rgyal, they first restored gSer sgo khra mo in the village, then rebuilt Khri brtan nor bu rtse. It is said that there have been twenty-five abbots from Kun mkhyen Ye shes blo gros to the present Nor bu dbang rgyal.

4. Headship system

Leadership was ensured by a system of abbotship, with the abbots coming mostly from the gShen family.

5. Current number of monks

Twenty monks

6. Current education

As the monastery has not organized any study classes for the monks, they have to look for private tutors for their studies.

7. Educational exchange

So far, this work has not yet begun.

8. Daily rituals

Religious services dedicated to the tutelary and protective deities are performed everyday.

9. Annual rituals, based on the Tibetan calendar

- 1st month: on the 3rd day, a ceremony of offerings to the deities.
- 4th month: on the 10th, offerings according to the Ma rgyud cycle.
- 5th month: on the 10th, offerings according to the Ma rgyud cycle.
- 6th month: on the 4th, a general ceremony of offerings to the tutelary deities.
- 7th month: on the 1st, a general ceremony of offerings to the tutelary deities.
- 10th month: on the 10th, offerings according to the Ma rgyud cycle.
- 11th month: on the 20th, a religious assembly for the practice of the Ma rgyud ritual cycle.
- 12th month: on the 15th, the anniversary of the birth of sTon pa gShen rab Mi bo.

Now and then, monks go to recite prayers and scriptures for Bon followers in the nomad areas of Byang thang. They usually stay in the monastery or in their homes, but they must be present for the offerings during the religious assemblies and the religious services observed at certain times prescribed by the monastery.

10. Books held in the monastery

These include three sets of the *bKa' 'gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87.

11. Income and expenses

Each year the monastery organizes the monks to conduct religious ceremonies and recite prayers at the homes of the herdsmen in the nomad area of Byang thang. The money earned is used for the restoration of the monastery and for the expenses of offerings during the religious assemblies and services observed at certain prescribed times during the following year.

12. Local community

To the south of the monastery there is a village called Ne nang with about one

hundred households, and to the north a village named sKyid gzhong with about forty households. The villagers in both are followers of Bon and are farmers.

13. Local festivals

Each household in the village normally participates in all the following ceremonies: a ceremony of offerings to the local deities on the 3rd day of the 1st month of the Tibetan calendar, an important activity during the Tibetan New Year; the Bumping Harvest Festival (called 'Ong skor) on the 4th of the 6th month; a general ceremony of offerings to the local deities on the 1st of the 7th month.

(4) Ri zhing Monastery

1. Name

sKyid mkhar Ri zhing dgon

2. Location

One can either drive from Pa nam rdzong, about thirty kilometres, or ride on horseback directly from Gyantse by climbing over Yang ga pass. In the past, when there was no road going straight there, one would go on horseback from Gyantse. Ri zhing Monastery presently belongs to the sKyid mkhar *xiang* administration.

3. History

Ri zhing Monastery was founded by Zhu yas Legs po in the eleventh century. Zhu sKye se chen po and Zhu sGrol ba gshen rgyal initiated the way of expounding scriptures and practising Bonpo teachings, and because of this the monastery became very famous. At the time of the Fifth Dalai Lama (1617-1682), Zhu bsTan 'dzin nyi rgyal was recognized as one of the high-ranking lamas in Tibet. It is said that Zhu bsTan 'dzin nyi rgyal once had an audience with the Manchu emperor and the Manchu court gave him a large number of gifts.

The monastery owned thirteen estates, which were donated by the Tibetan government. It is said that there were once, in its heyday, East, West and Middle hostels (*khang tshan*) with three hundred monks in the monastery. Before 1959 there were sixty monks. It was totally destroyed during the Cultural Revolution, and now only its ruins remain. About 1984 Tshe ring rdo rje, a descendant of the Zhu family, organized a few households to restore the hermitage called gYu 'brang phyug mo. Later, a small temple was gradually built, but the site of the monastery has been moved to another place.

4. Headship system

In the past, the heads of the monastery were men of the Zhu family.

5. Current number of monks

Ten

6. Current education

After joining the monastery, monks go for elementary studies and the study of Bon doctrines in gYung drung gling (No.2) for a few years. Upon completion of their studies, they return to the monastery to take part in normal religious services.

7. Educational exchange

With the exception of sending some monks for studies in gYung drung gling, there are no exchanges with other monasteries.

8. Daily rituals

These consist of daily prayers to the tutelary deities and religious services dedicated to protective deities of the monastery.

9. Annual rituals, based on the Tibetan calendar

- 1st month: on the 3rd day, the ceremony of offerings to the local deities on Mount sPo bo rtse dmar and also on Mount Zhu bo, which is situated behind the monastery; the celebration is joined in by all members of the local community.
- 6th month: on the 15th day, the celebration of the festival known as sKyid po bla ma'i dus chen, 'Festival of the joyous Lamas'; the celebration, which is held at the monastery, is attended by both the clergy and laymen.

The monks return to their homes whenever there are no religious assemblies in the monastery. Although supplemented by the money they earn by going to recite prayers and scriptures for laymen, they depend mainly on their families for their daily necessities.

10. Books held in the monastery

These include a set of the *bKa' gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87, and seven cases of the Chamdo edition of the Collected Works of mNyam med Shes rab rgyal mtshan.

11. Income and expenses

The monastery itself has no income at all, so each household in the village contributes to the provision of all the expenses for the ceremony of offerings.

12. Local community

There are, altogether, five villages with two hundred households, where followers of Bon and Buddhism (dGe lugs pa) live together.

13. Local festivals

See Annual rituals above

14. Occupation of the local people

Although the area is regarded as semi-agricultural and semi-nomad, the villagers are mainly engaged in agricultural work.

(5) bDe chen sgang Hermitage

1. Name of the hermitage

dPal ri khud yang dben bde chen sgang

2. Location

After driving 480 kilometres from Shigatse, one reaches Mount Mu la, whence a further drive of thirty kilometres takes one to La phu village. The hermitage is located near the village. Travellers on foot usually stay one night in Tingri, then reach the hermitage early the next day.

3. History

bDe chen sgang was originally a hermitage established by the recluse sPa ston dPal mchog (b.1040) of the sacred Bonpo family known as sPa, whose seat was found in La phug village. Later, the hermitage was extended into a monastery by sPa dPal ldan bzang po and then became an important centre of learning for Bonpo followers in Western Tibet. The monastery produced several monk-scholars: for example, Tre ston rGyal mtshan dpal who had compiled a type of encyclopedia, in the monastery, of Bon and Buddhist doctrines, entitled *Bon sgo gsal byed* and the well-known historian, sPa bsTan rgyal bzang po, who wrote several works in the same place in the 15th century. Later, a branch of the sPa family migrated to Ye tha, in the Hor region, northern Tibet, where it became prosperous, and as a result the monastery at La phug declined and became once again a hermitage. It is still a small hermitage where a few married religious practitioners (*ser khyim*) reside.

4. Headship of the hermitage

The hermitage has no one leading it.

5. Current number of residents

One monk and four *ser khyim*

6. Current education

The only monk has gone to study in gYung drung gling Monastery (No.2). He is expected to return and teach other people.

8. Daily rituals

These consist of performing frequent religious services dedicated to the tutelary and protective deities in the *sgrub khang* sanctuary.

9. Annual rituals

The hermitage cannot afford to hold any religious assemblies and is not expected to do so.

Apart from going out to recite scriptures and prayers, the *ser khyim* live with their families most of the time.

10. Books held in the hermitage

There is a set of the *bKa' gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87.

11. Income and expenses

The meagre income of the hermitage is used for its renovation.

12. Local community

The local village is called La phug, where followers of Bon and Buddhism live together.

13. Local festivals

The villagers propitiate local deities and erect propitiatory flags on the mountain behind the hermitage on the 3rd day of the 1st month and the 14th of the 5th month.

14. Occupation of the local people

A semi-agricultural and semi-nomad settlement.

(6) bZang ri Monastery

1. Name

bZang ri dgon (often wrongly spelled Zangs ri); its formal name is lHun grub mthong smon gling.

2. Location

The monastery is situated on Mount bZang po ri, behind bZang ri village. It is accessible by car. After reaching Nye mo bridge on the way from Lhasa to Shigatse, and driving northward for eight kilometres, one arrives at the county seat of Nye mo. From here a drive of three kilometres takes one to bZang ri village.

3. History

bZang ri Monastery was founded in 1096 by mKhas pa Tshul khrim s dpal chen. It became a great centre for studies in metaphysics, where, over the years, hundreds of monks studied. It was also a place where tantric meditation and rituals were commonly practised. However, the monastery soon began to decline, and did so for several generations. Later it was looked after by sPa ston 'Od gsal rgyal mtshan, a descendant of the sPa family. This master's main seat was at sMan gong in Shangs. His chief disciple was Zhang ston Ba thang pa. There then followed several masters, such as Zhang ston Tshul khrim s blo ldan, Sum ston lHa 'bum, Sum ston 'Dul ba bzang po, Sum ston bZang po dpal, mKhas grub rGyal mtshan mchog legs of rMe'u and Rong ston Shes rab 'od zer, all of whom were active in the monastery. The monastery was mainly maintained by the members of the rMe'u family. There have been, altogether to date, forty descendants of the rMe'u family down to the present rMe'u Nyi zla dbang grags. The monastery was originally located east of bZang ri village and was destroyed during the Cultural Revolution. In 1982, its site was moved up to the top of the hill behind the village and was then rebuilt.

4. Headship system

The monastery had successive abbots, who mainly came from the rMe'u family.

5. Current number of monks

Fifteen.

6. Current education

This consists mainly of two aspects: 1) sending monks to gYung drung gling Monastery (No.2) for elementary studies in philosophy; 2) teaching Bonpo knowledge and conducting various rituals under the guidance of the old monks

within the monastery.

7. Educational exchange

See No.6 above.

8. Daily rituals

These comprise mainly the reciting of prayers to invoke the tutelary (*yi dam*) and protective (*bka' skyong*) deities.

9. Annual rituals, based on the Tibetan calendar

- 6th month: on the 4th day, a ceremony of colouring the Bonpo images.
- 12th month: on the 29th, offerings to the local deities.

10. Books held in the monastery

There is a copy of the *bKa' gyur* published by Ayung Lama and sKal bzang phun tshogs in Chengdu, 1985-87.

11. Income and expenses

Normally it costs the monastery a large sum, in money and materials, for the provision of meals at religious assemblies and for the renovation of the monastery. So far no clear account is kept at hand. While the monastery provides the monks with one meal every day, the monks have to bear the rest of their living expenses themselves. From what he earns reciting prayers at private homes, a monk is required to turn in one yuan per day to the monastery; he is allowed to keep the rest.

12. Local community

There are 114 households in bZan ri village, all follow the Bon religion.

13. Local festivals

A ceremony of offerings by the whole village to the local deities on Mount bZang ri is performed on the 4th day of the 6th month and the 29th of the 12th month.

14. Occupation of the local people

The villagers mostly make their living as farmers, and are engaged in grain production.

(7) mKhar sna Monastery

1. Name

mKhar sna bsam gtan gling

2. Location

mKhar sna Monastery was situated at the foot of Mount sMan ri. Since there is no road leading to the place it can only be reached on horseback or on foot.

3. History

Originally it was a hermitage in the hills where monks of gYas ru dBen sa kha Monastery practised meditation. Shes rab g-yung drung (b.1838), the 25th Abbot of sMan ri Monastery(No.1) expanded it into a monastery. It was completely destroyed during the Cultural Revolution. To date, the monastery has not been formally restored.

(8) Pus mo sgang Monastery

1. Name

The full name is gSang sngags theg chen g-yung drung gling.

2. Location

After a nine-hour drive from Shigatse, one reaches Ya tung in Gro mo, whence a three-hour journey on foot takes one to Pus mo sgang. One can also drive there.

3. History

Pus mo sgang Monastery was founded by gYung drung dbang rgyal, who was a hermit living on Mount sKyid mu sman ri in Gro mo. The monastery was then maintained by a series of fourteen masters up to bsTan pa rgya mtsho. He fled to Bhutan in 1959. The monastery was completely destroyed during the Cultural Revolution. In 1985 its restoration began. Before 1959, there were sixty monks. gYung drung tshe ring and his son Tshe ring dbang 'dus are in charge of the monastery.

4. Headship system

The monastery had a system of abbotship.

5. Current number of monks

Six

6. Current education

Two monks have been sent to study in gYung drung gling Monastery (No.2). Since there are no formal study classes in the monastery, the rest of the young monks learn prayers and scriptures under the guidance of the old monks.

7. Educational exchange

With the exception of sending one or two monk students to study under the master Kun gsal blo gros in gYung drung gling, there are no exchanges with other monasteries.

8. Daily rituals

These consist of the frequent performance of religious services dedicated to the tutelary and protective deities, and the recitation of prayers and scriptures.

9. Annual rituals, based on the Tibetan calendar

- 1st month: on the 5th day, the memorial service of mNyam med Shes rab rgyal mtshan based on the *gYung drung klong rgyas*.
- 2nd month: on the 10th, a performance of the *tshes bcu* ceremony in which prayers are said to Dran pa nam mkha' and his twin sons Tshe dbang rig 'dzin and Pad ma mthong grol.
- 3rd month: from the 13th to the 16th, a religious assembly.
- 5th month: on the 13th and 16th, performances of religious services dedicated to the tutelary and protective deities, in which the common people near the monastery participate.
- 11th month: from the 7th to the 16th, a ceremony of offerings to the tutelary deity, during which time religious dances take place the whole day, as well as the propitiation of the local deity Brag btsan rgod 'bar ba on the mountain behind the monastery.

In summer and autumn the monks return to their homes to live with their families; in winter and spring they go back to the monastery for religious activities and studies.

10. Books held in the monastery

There are sixteen cases of the Khro skyab edition of the *Khams chen*, a set of the *Ngan song sbyong ba'i gzungs* written in gold and twelve cases of scriptures given by gYung drung gling Monastery.

11. Income and expenses

Since the monastery has a meagre income, the relevant expenses are mainly borne by patrons.

12. Local community

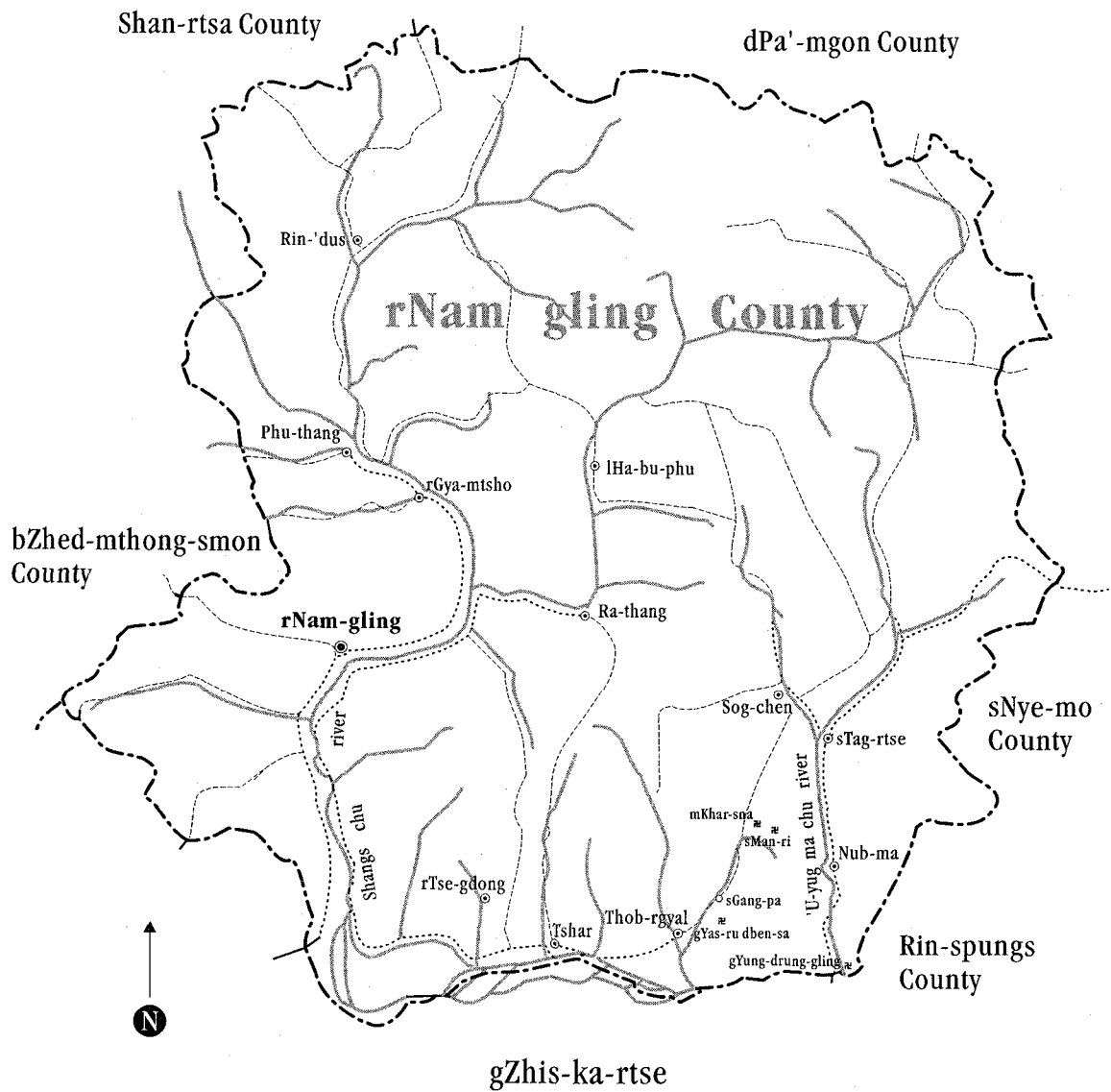
There is one village with thirty-five households, all of whom are Bon followers.

13. Local festivals

On the 3rd day of the 1st month, the 15th of the 4th month and the 16th of the 11th month, all the villagers take part in the ceremonies of offerings to the local deities on Mount sPo bo tshe dmar and Mount Zhu bo ri at the back of the monastery.

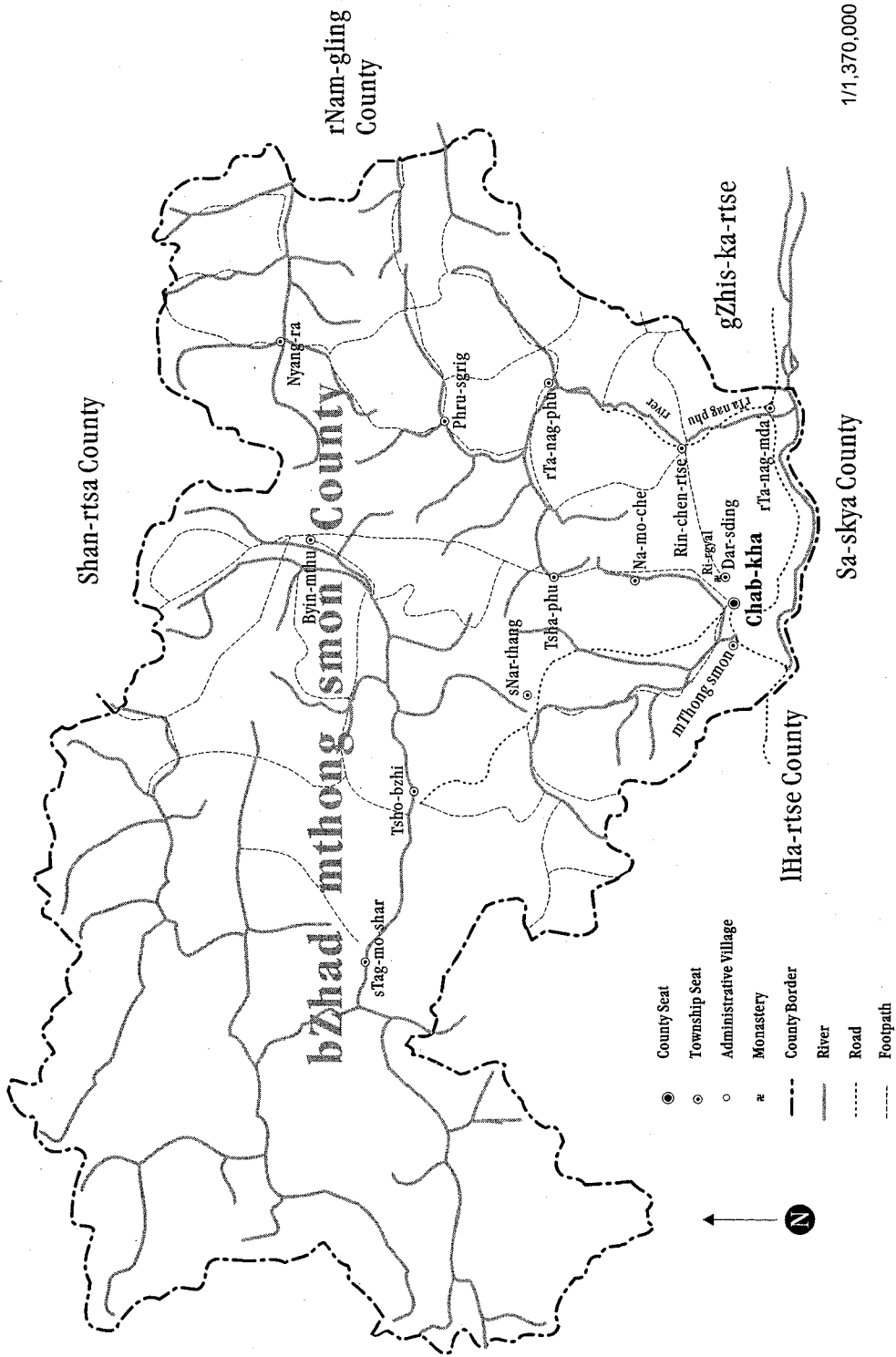
14. Occupation of the local people

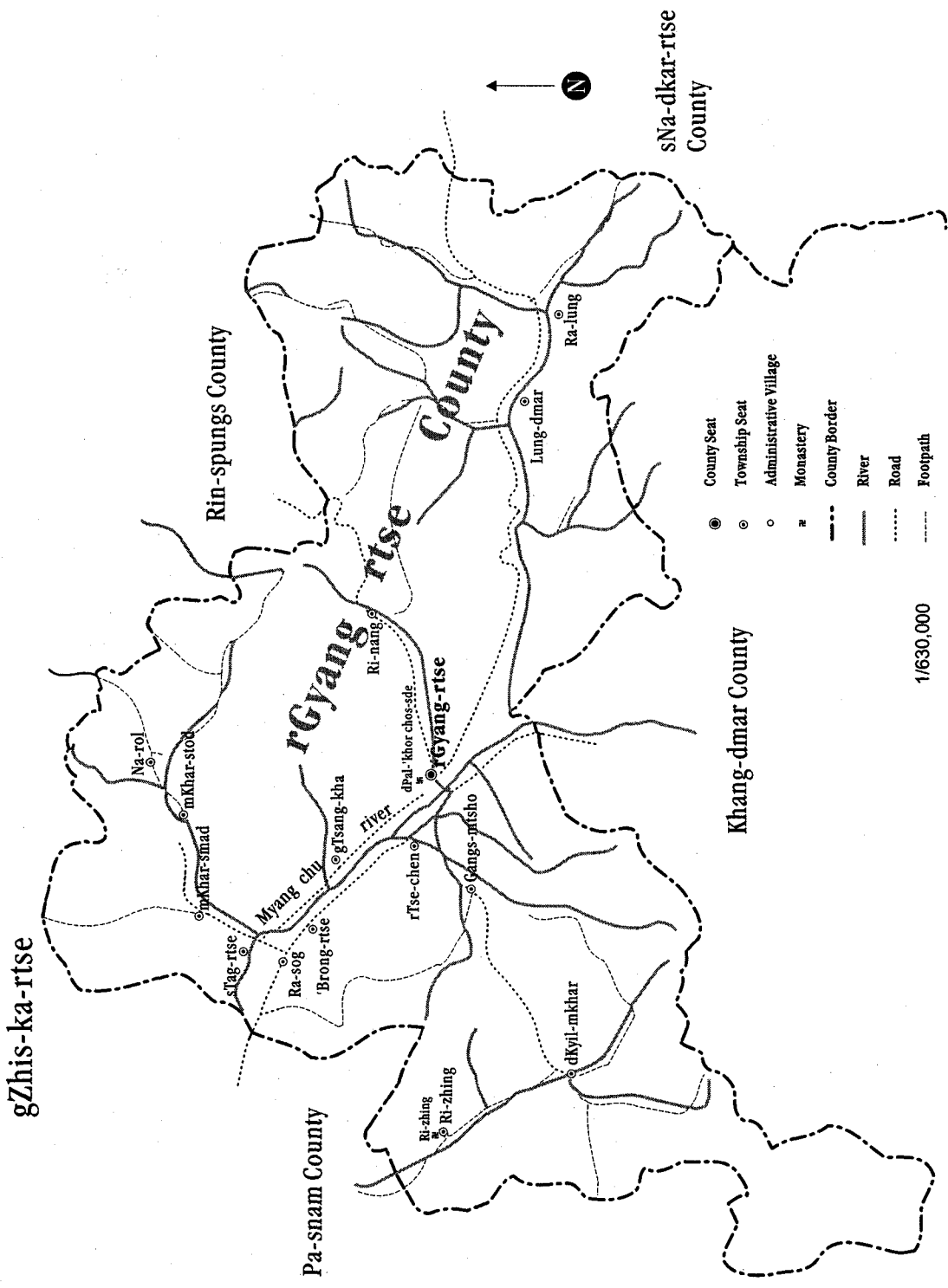
The villagers are mainly engaged in farming, with lumbering as a side occupation.

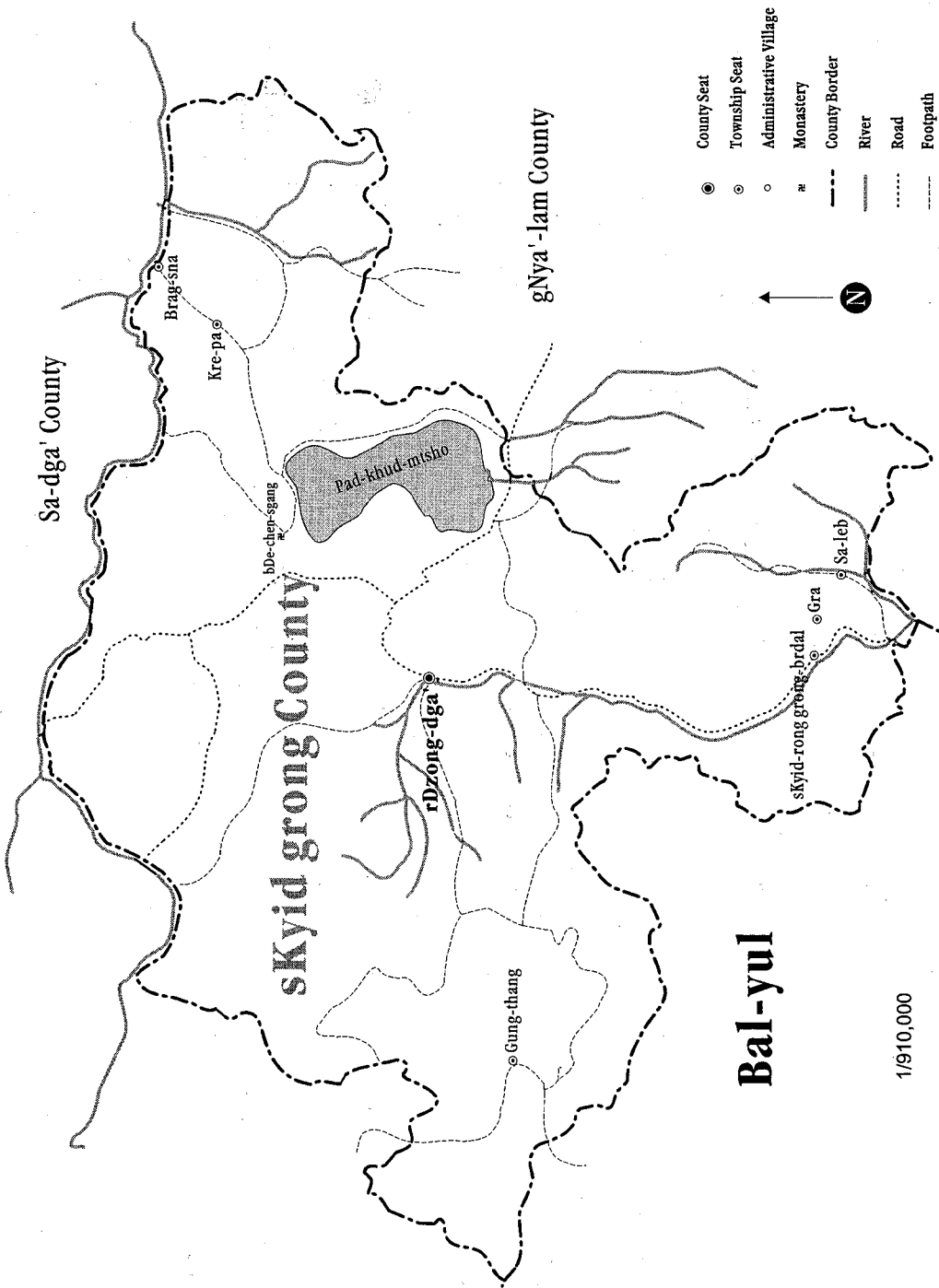


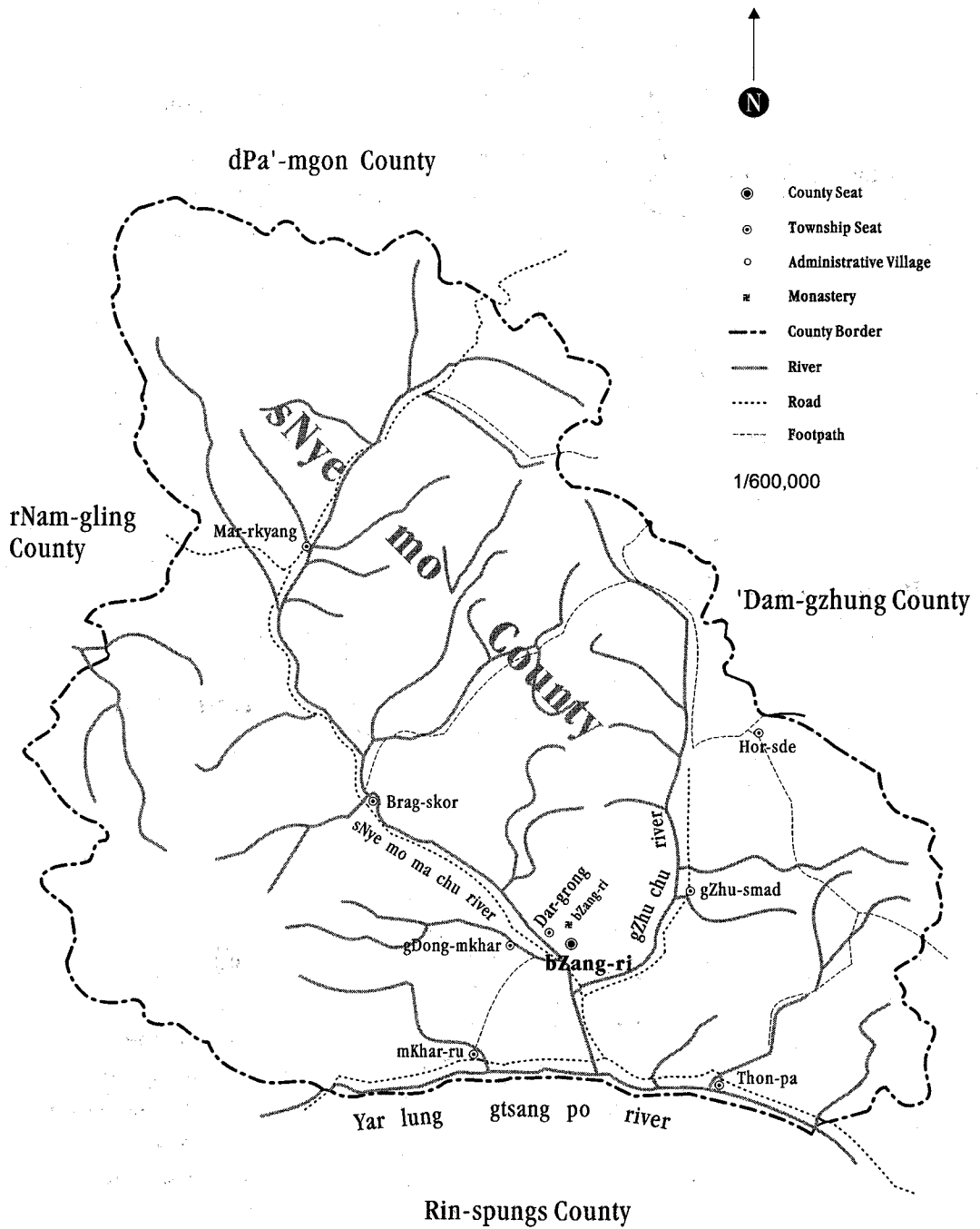
- County Seat
- Township Seat
- Administrative Village
- ⌘ Monastery
- County Border
- River
- Road
- Footpath

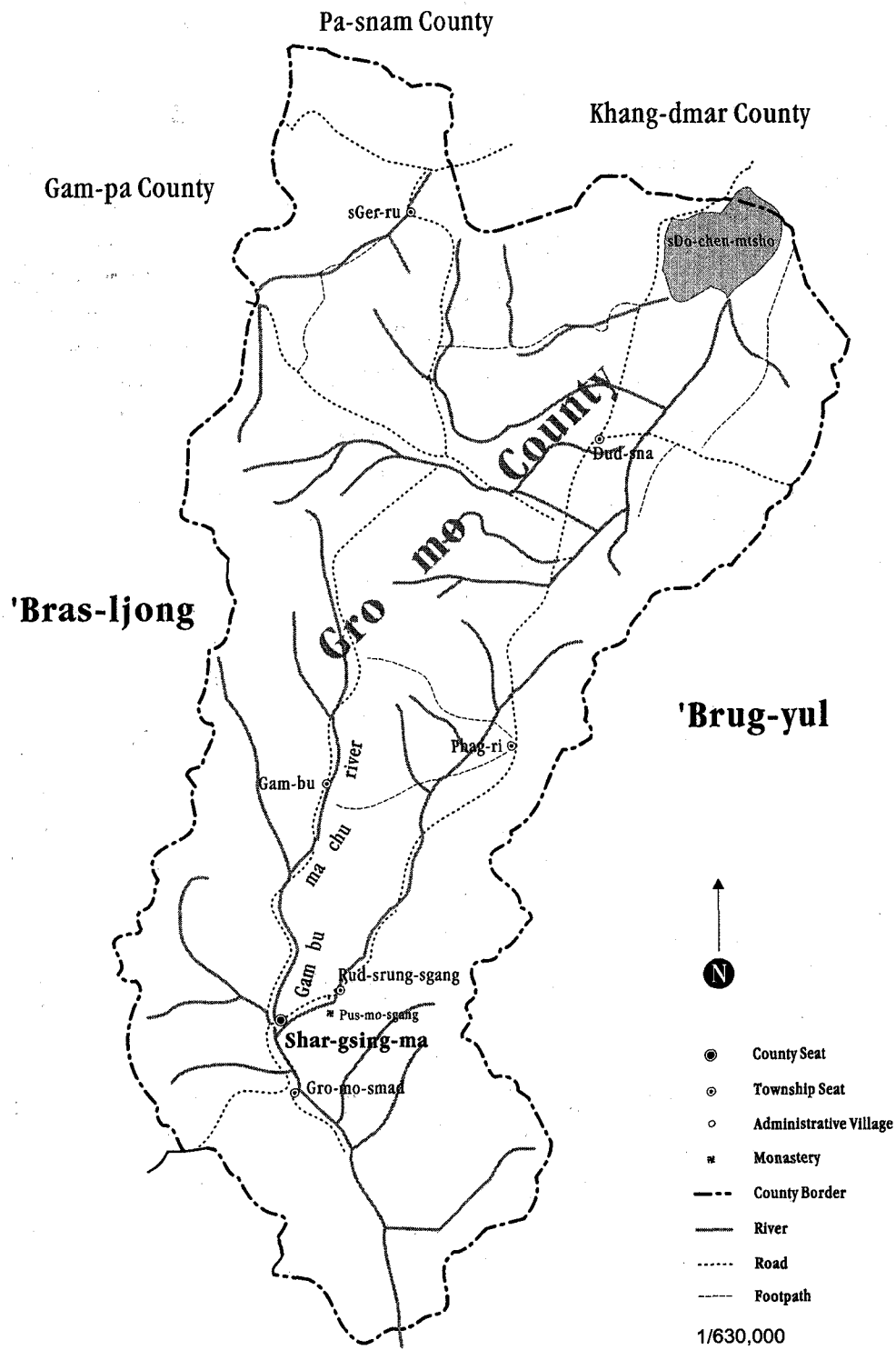
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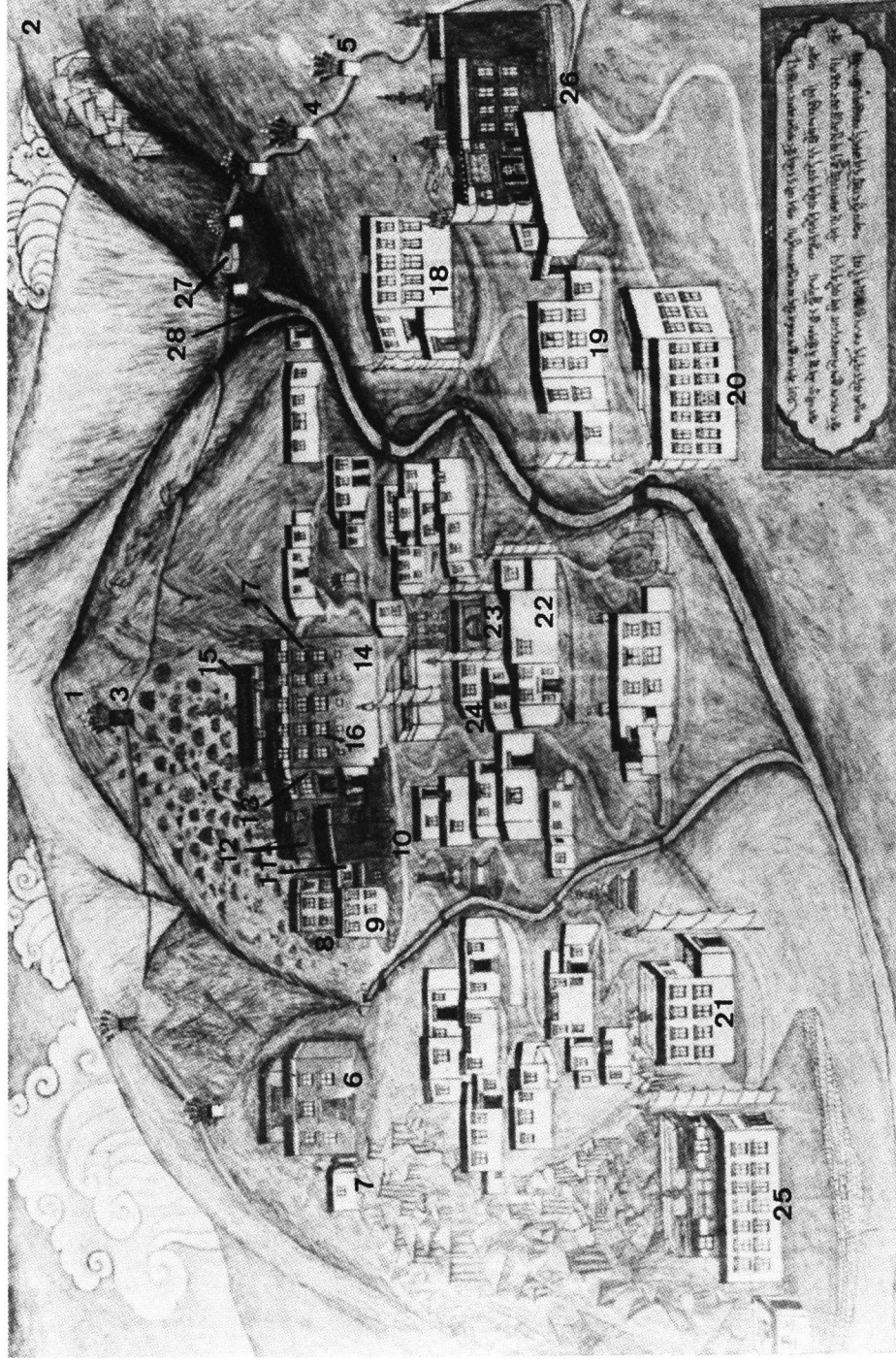












(1) sMan ri Monastery. **Plate 1**
 (Photo of a drawing of the old monastery by A. Michod c. 1965, Per Kvaerne)

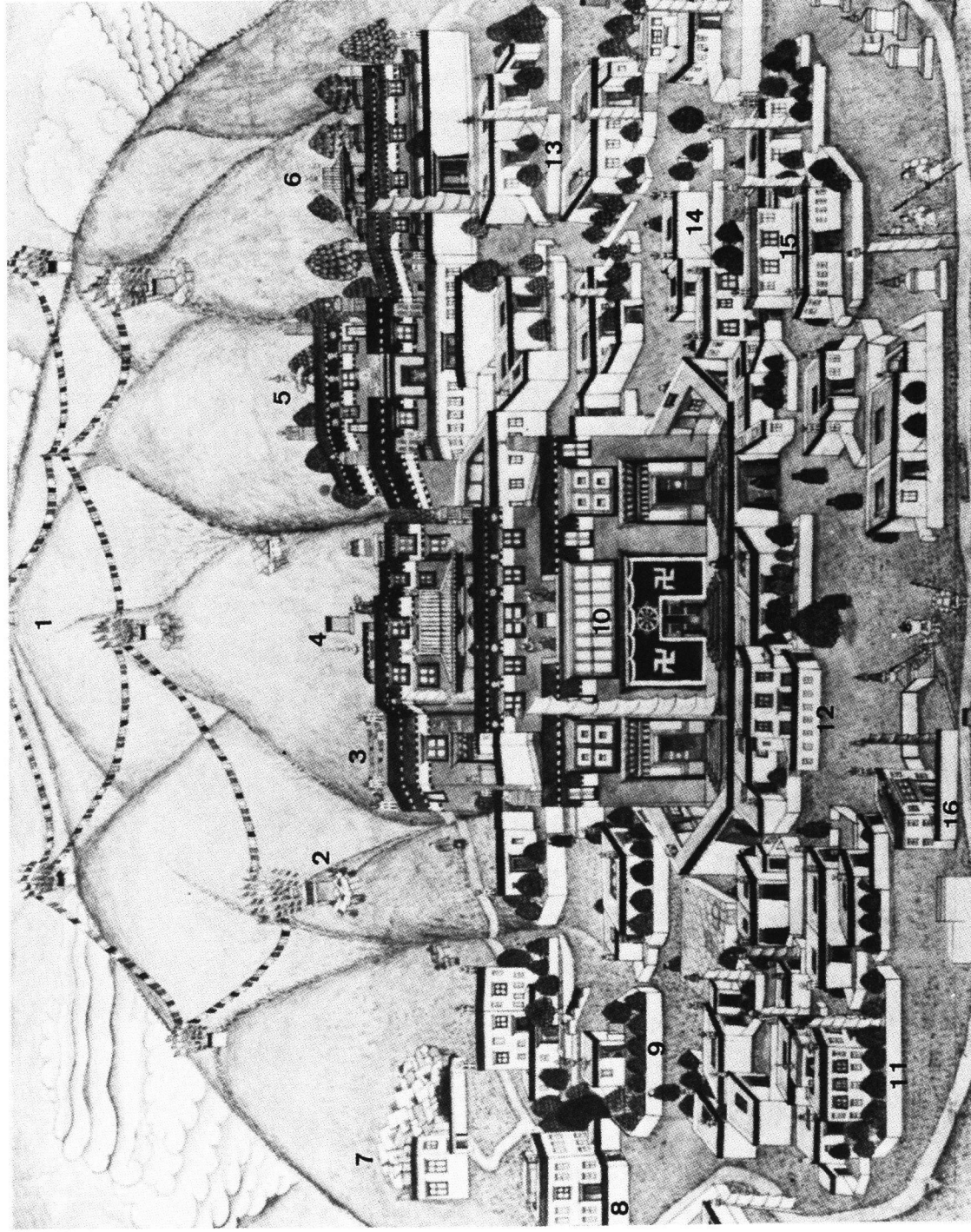
1. Klu dga'
2. rGyal ba'i gzims khang
3. Srid rgyal lha tsugs
4. sKor lam
5. sPom ra lha tsugs
6. sKu gdung khang
7. gCi khang
8. 'Khor lo ser po
9. Ja khang
10. sGrub khang
11. mNiyam med gser khri
12. Bla brang
13. dPe mdzod
14. Bang mdzod
15. rGyal ba rtse
16. 'Du khang
17. bKa' gyur khang
18. A sta khang tshan
19. Rong mi khang tshan
20. La dbyil khang tshan
21. rGyal rong khang tshan
22. Grub thob khang tshan
23. Thun rwa
24. Drel pa khang tshan
25. mTshan nyid khang
26. Pha ri 'du khang
27. mNiyam med bzhuks khri
28. Chu mgo phug



(1) sMan ri Monastery, **Plate 2** sMan ri, ruins and new buildings
(Photo Dondrup Lhagyal 1996)



(1) sMan ri Monastery, **Plate 3** The 'Khrungs gzhi, residence of the Bru family
(Photo Dondrup Lhagyal 1996)

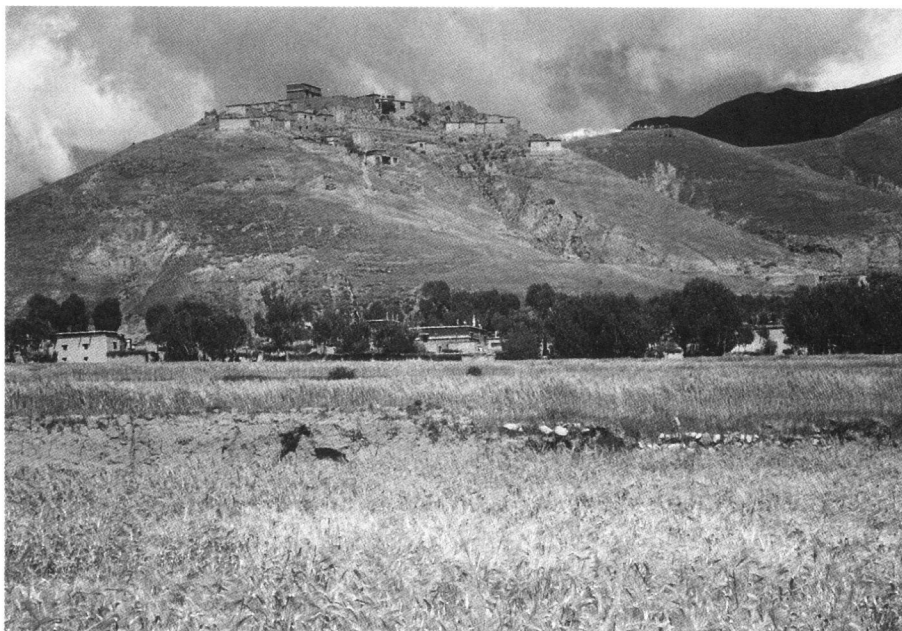


(2) Ra lag g'Yung drung gling Monastery, Plate 1
 (Photo of a drawing of the old monastery by A mchod c.1965, Per Kvaerne)

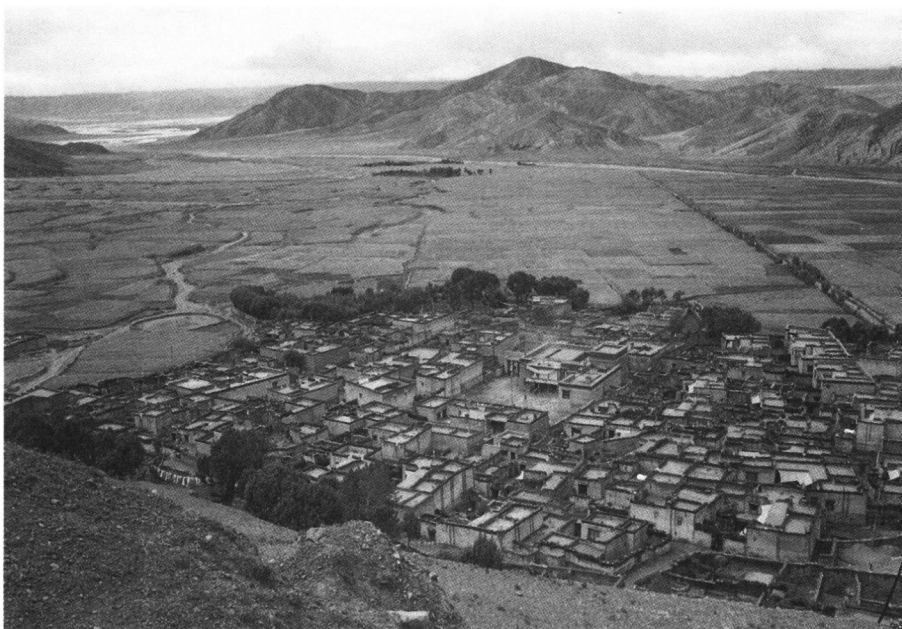
1. 'O lha rGyal bzang
2. sPom ra la bisas
3. sGrub khang
4. Bla brang
5. mThong gro l lha khang
6. sKu gdung khang
7. Khyung nag pho brang
8. Drel pa khang tshan
9. sKyid skyid sna kha
10. 'Du khang chen mo
11. A mdo khang tshan
12. La dbyil khang tshan
13. rGyal rong khang tshan
14. sKo spo khang tshan
15. Grub thob khang tshan
16. 'Khor lo khang



(2) Ra leg gYung drung gling Monastery. **Plate 2** The monastery, reconstructed
(Photo Samten G. Karmay 1996)



(3) Ri rgyal Monastery, **Plate 1** The monastery on the top of the hill and Dar sding village in the foreground
(Photo Dondrup Lhagyal 1996)



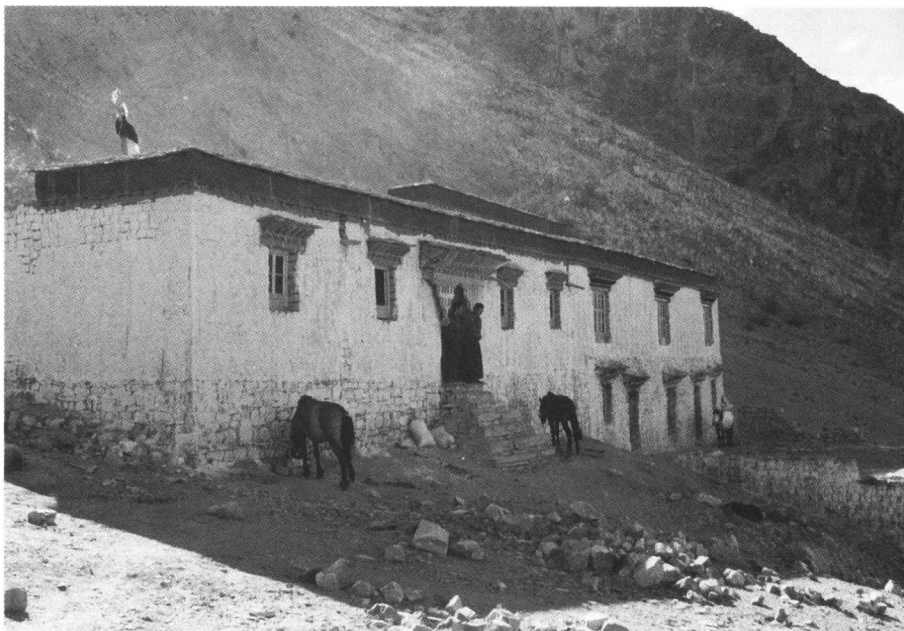
(3) Ri rgyal Monastery, **Plate 2** Dar sding village with the temple gShen gyi gser sgo khra mo in the centre
(Photo Dondrup Lhagyal 1996)



(3) Ri rgyal Monastery, **Plate 3** 'Chi med, a monk of the monastery
(Photo Dondrup Lhagyal 1996)



(4) Ri zhing Monastery, **Plate 1** Ruins of the old Ri zhing Monastery
(Photo Dondrup Lhagyal 1996)



(4) Ri zhing Monastery, **Plate 2** New Ri zhing Monastery
(Photo Dondrup Lhagyal 1996)



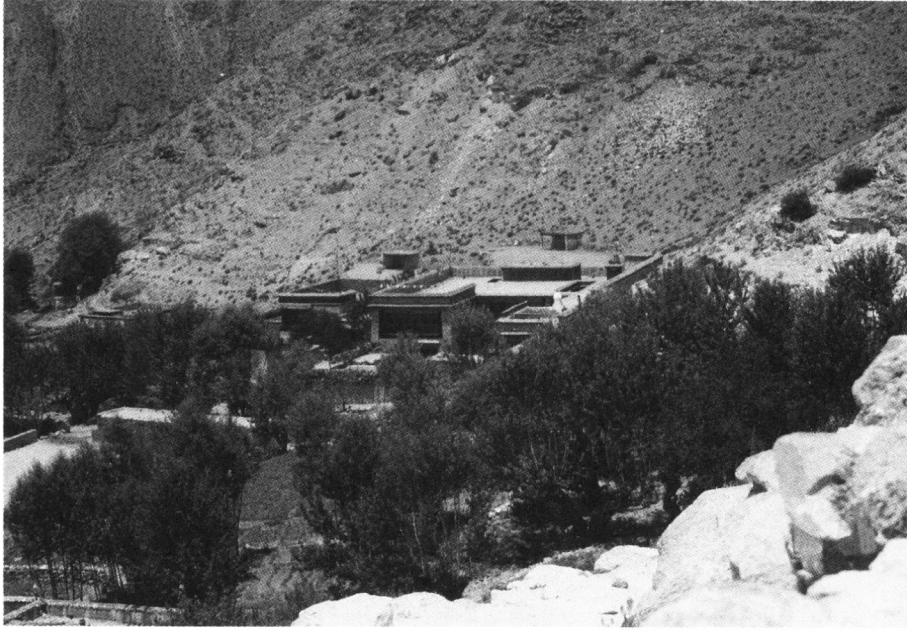
(4) Ri zhing Monastery, **Plate 3** Cave gYu 'brang phyug mo
(Photo Dondrup Lhagyal 1996)



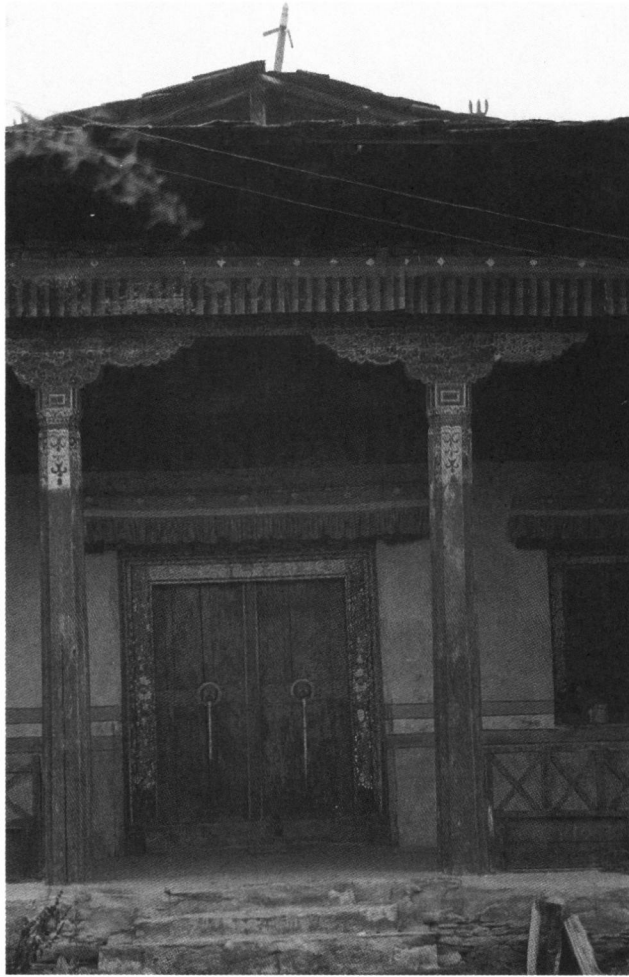
(6) bZang ri Monastery, **Plate 1** The monastery on the top of the hill and bZang ri village in the foreground
(Photo Dondrup Lhagyal 1996)



(6) bZang ri Monastery, **Plate 2** bZang ri village
(Photo Dondrup Lhagyal 1996)



(6) bZang ri Monastery, **Plate 3** Residence of the rMe'u tshang family
(Photo Dondrup Lhagyal 1996)



(8) Pus mo sgang Monastery, **Plate 1** Assembly hall of the monastery
(Photo Dondrup Lhagyal 1996)



(8) Pus mo sgang Monastery, **Plate 2** gYung drung tshe ring, a monk of the monastery
(Photo Dondrup Lhagyal 1996)



(8) Pus mo sgang Monastery, **Plate 3** Gro stod village in Gro mo
(Photo Dondrup Lhagyal 1996)