

३ ས་སྐྱ་པ་རྗེ་ཏའི་ལྷན་ལ་ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... ३७२५

ॣ དབྱུང་པ་སྐོ་གསལ་གྱི་ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... ३७२०

५ དཔལ་ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... १२००

० རྩོམ་སྐོ་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २३ॣ२

७ ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २२ॣ३

८ ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २१३०

ॡ དཔལ་ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २ॣ१०

१० རྩོམ་སྐོ་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २ॣ२१

११ དཔལ་ལྷན་གྱི་སྐབས་སུ་བཟུང་བའི་ལོ་ལྔ་པ་ལྷོ་ལོ་ལྔ་པ་ ... २१००

3. According to the followers of *Sa-skya Pan'dita*, (3) there have elapsed, ... 3725

4. According to the followers of *Upa losal (dvus-pa blo gsal)*, (4) ... 3729

5. According to the followers of *dGé-hdun hphel*, (5) ... 2900

6. According to the (fabulous) narration from the *Sandal Lord* (an image of Shákya made of that scented wood), (6) ... 2342

7. According to the followers of *U-rgyen-pa*, (the *Grub-thob* ; S. *Siddha*), he that has arrived at perfection, (7) ... 2243

8. According to the followers both of *Shákya Shri* and *Nam bzang*, ... 2136

9. According to the writers on the *Kála Chakra* system, as *gYung ston*, *Bu-ston*, *dPal-legs don-grub*; and as *Padmakárpo* formerly taught, (9) ... 2470

10. According to the followers of these three : *Jo nang-pa*, *Chhos mGon*, *rNam-rgyel grags bzang*, (10) ... 2427

11. According to the followers of *dPal-ldan bLamu bsod-nams rgyel-mtshan*, (11) ... 2166

Years before J. C.

2135

2139

1310

752

653

546

880

837

576

<p>༡༢ ལྷག་པ་པ་ཚོའ་བཟང་ཚེ་ ཚོའི་པད་དམར་ལམ་ལུང་གྲགས་ ལཱ་ལཱ་གྲོང་བཞི་བརྒྱ་དེ་མེད་ ལོ་ལྟར་། ... 2474</p>	<p>12. According to the followers of the <i>Pad-dkar zhal lung</i> work, written by <i>Phug-pa-pa nor bzang</i> <i>rgya-mtsho</i>, (12) ... 2474</p>	<p>884</p>
<p>༡༣ འཇུག་པ་པད་མ་དམར་པོའི་ བཟང་པ་ལྷི་མ་དང་ལུ་རེ་ཤ་མ་འིའི་ རང་གྲགས་ལཱ་ལཱ་གྲོང་རྒྱལ་བརྒྱ་ ལྷ་བརྒྱ་ལོ་ལྟར་། ... 2540</p>	<p>13. According to Padmakárpo's final decision, and as <i>Suréshamati</i> himself taught, (13) ... 2650</p>	<p>1060</p>

To the above enumerated dates may be added that of *sDé-srid sangs-rgyas rgya-mtsho*, as it has been stated before, in the Chronological Table, §. 254. Therefore,

<p>༡༤ བོད་ལྷི་མེ་ལྷོ་སངས་ རྒྱལ་ལྷ་མཚོའི་བཟུམ་བཅོས་ལེ རྒྱུ་ཚེ་དམར་པོའི་གྲགས་ལཱ་ལཱ་ རྒྱུང་བརྒྱ་མཉམ་པའི་པའི་མཚོ་མེ་ལོ་ས་ །ལམ་ལཱ་། ལཱ་གྲོང་ལྷ་བརྒྱ་རྒྱལ་ ལྷ་མཚོ་བརྒྱ་ལོ་ལྟར་། .. 2567</p>	<p>14. According to the <i>Baï'dúrya</i> <i>dkar-po</i> work, written by <i>Sangs-</i> <i>rgyas rgya-mtsho</i>, the regent of Tibet, in the beginning of the first year, called <i>Fire-hare</i>, of the 12th cycle of sixty years, (in the begin- ning of 1686 of the Christian æra,) there have elapsed two thousand five hundred and sixty-seven years, (14) 2567</p>	<p>882</p>
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It may be remarked, that all these dates differ from the epoch assumed for the death of Gotama by the Burmese, the Siamese, the Cingalese, and other nations professing the Buddhist faith. A comparison of these several authorities will be found in the *Calcutta Oriental Magazine* for 1825. They all agree in making the *nibban (nirvan)* occur in the year 544 B. C.; and yet from the several occurrences of the life of their saint, as quoted in their Chronological Tables, it is evident they allude to the same personage to whom the Chinese and some of the Tibetan authorities give the date 1027 B. C. It is impossible to reconcile the two in any way, and their discrepancy throws doubt on the real epoch of the life and writings of the author of one of the most extensively diffused religions on the face of the earth.

Notes (to the different eras of the death of Shákya).

(1.) This date is founded on the story of the wanderings of an image of *Shákya*, from one place to another, commencing with the abode of the gods, remaining in each for 500 years, till it was taken away from *Otantrapuri* (in Gangetic India) by the Turks, and carried afterwards to China, whence, in the 7th century, it was brought to Tibet, by *Kongcho*, a Chinese princess, married by *Srongtsan Gambo*; since which time, there were elapsed upwards of 800 years, till 1591, when *Suréshamati* wrote this treatise. See note 14 of the Chronological Table.

(2.) Nelpa Pandita. Not stated for what reasons.

(3.) This date is founded on a prediction by *Shákya*, that his doctrine would continue for 5,000 years, and would undergo such and such changes during certain periods (of 500 years each). See note 10, Chronological Table.

(4.) This reckons only four years more than the former.

(5.) This is founded on a calculation by some religious persons from *Li-yul*, who visited the seven convents founded by *Mésaktson* (མེས་མགོ་མཚོ་མ་) a Tibetan king, in the 8th century.

(6.) This date is founded on the story of the wanderings of an image of Sandal-wood of *Shákya*, according to Chinese records.

(7.) This is derived from a calculation made at *Samyé* (བསམ་ཡུལ་) two days journey from Lassa, a large convent, by the Guru *Urgyen* (or Padma Sambhava), in the 8th or 9th century.

(8.) This is derived from a calculation, made at *Sol-nag thang po chhé* (སོ་ནང་མགོ་མཚོ་པོ་ཅེ་) a convent not far from Lassa, by *Pan' chhen Shákya Shri* of Cashmir, in the first half of the 13th century. See note 21, Chronological Table.

(9, 10, 11, 12.) These are founded on predictions by *Shákya* in the *Kála Chakra, Tantra*, (*Dus hkhor rgyud* (དུས་མཚན་རྒྱུད་)) See note 4 Chronological Table.

(13.) This date is according to *Padma Carpo's* latest opinion; formerly he also supported the date founded on the *Kála Chakra* system.

(14.) This date is of great authority, from the celebrity and great research of that regent as a writer.