

# The Journey of Taisui: How the Chinese Deity of Time Influenced Bön and Was Adapted into Tibetan Rites

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Taisui, the Chinese deity of time, has been venerated since the Warring States Period (475–221 BCE), with its cult steadily expanding over the centuries. After the incorporation of the Taisui sexagesimal cycle into the Imperial Calendar, Daoism developed an intricate Celestial bureaucracy based on this model. This system reached a definitive form during the Northern Song dynasty (960–1279) with the finalization of the *Scripture of Universal Salvation* (*Duren Jing*). However, early Bön scriptures indicate that the last calendrical roster of spirits imported to Tibet—during the peak of Sino-Tibetan exchanges in the early Tang period—did not fully reflect these later Daoist developments. Instead, Tibetan ritualists adapted these calendrical spirits into a distinct local cultic system, integrating them within the framework of Bön traditions rather than directly adopting Daoist practices.