

Pilgrimage Guide of the Tibetan Buddhist Holy Mountain Brag dkar sprel rdzong

Nakza Drolma (Zhuoma)

(Qinghai Normal University, Xining, 810008)

I. Introduction



A pilgrimage guide (*gnas yig*) is a guidebook to a sacred place. It gives directions and information about specific routes of Buddhist holy sites. The guides are often written by great religious specialists like yogis and masters. The texts are usually composed for pilgrims so that they could locate the sites. There are important written descriptions about the sacred places. Pilgrimage guides are considered to be a special literature genre (e.g. Wylie 1965, Dowman 1988, Cobezón 1996). A number of scholars in the West have studied pilgrimage guides to Tibetan Buddhist holy places (e.g. Filibeck 1988, Buffettrille 1997, Huber 1997, Macdonald 1997).

Brag dkar sprel rdzong Mountain, also known as Sprel rdzong Mountain, is considered a Buddhist holy mountain (*gnas ri*). It is one of the three holy places in Qinghai; the other two are Kokonor Lake to the north and A myes rma chen Mountain to the south. These three holy places are said to be the embodiment of the three holy places: Ti se Mountain, Ma pham g.yu mtsho Lake and Tsa ri Mountain in Tibet. Thus, these three holy places in Qinghai follow the pilgrimage tradition of those in Tibet, according to which Brag dkar sprel rdzong is said to be the second Tsa ri Mountain. The degrees of blessings received in these three places are considered to be equal to those of the three holy places in Tibet. The most auspicious and benevolent year for Sprel rdzong Mountain, like Tsa ri, falls in the Year of the Monkey, according to the lunar calendar. The Year of the Monkey is known as the 'Great Pilgrimage' (*gnas 'dus*). Such auspicious years attract a large number of pilgrims to the mountain.

The object of the present research is a Tibetan text belonging to the literary genre of the *gnas yig*. It is the guide to the holy place of Brag dkar sprel rdzong Mountain, the mountain hermitage of Zhabs dkar tshogs drug rang drol(1781–1851). The author of this text is 'Bri gung dbu smyon chos kyi grags pa. The manuscript was found in Bragdgon pa stan pa rab rgyas's (1801–?) religious history book of A

mdo *Mdo smad chos 'byung*, and was completed in 1865. The current text is from *Mdo smad chos 'byung* (1982: 317-321). The dimensions of the folios are 210 mm x 285 mm. The text is versified. Except the information provided by the name of the author, there is no other indication of his background in terms of lineage and tradition. The first part of his name bears 'Bri gung, which is the name of 'Bri gung lineage of the Bka' rgyud pa School of Tibetan Buddhism. In her guidebook translation, *Two Guidebooks to Ti se and La phyi*, Filibeck writes, "the 'Bri gung pas, follow the practice of meditating in the hermitages in the mountains since Phag mo gru pa" (1110-1170) (Filibeck 1988: 7). The author also mentions 'Bri gung 'jig rten mgon po (1143-1217), the founder of 'Bri gung pa Sect. He writes in the pilgrimage guide the master's image is naturally formed at the site. It could be assumed that the author of this *gnas yig* to Brag dkar sprel rdzong Mountain had some associations with the 'Bri gung lineage in Central Tibet. In his translation work *The Life of Shabkar*, Ricard mentions the birth and death dates of the author 1597-1659 (Ricard 2001:204). According to his research, the pilgrimage guide was written in the early 17th century.

In the author's time, 'Bri gung pas still played active roles in the veneration of holy mountains. That lineage held the tradition of sending hermits to the mountains. It was a very common practice for the hermits to make their sacred journeys to various holy places across Tibetan cultural geography. Thus, it is possible the author of the pilgrimage guide to Brag dkar sprel rdzong made his journey from central Tibet to Amdo, and composed the text.

Unlike the pilgrimage guides of the three holy places Ti se, La phyi and Tsa ri, which are widely known to scholars, the pilgrimage guide to Brag dkar sprel rdzong is little known. Mathew Ricard only translated its first two verses in his introduction to Brag dkar sprel rdzong Mountain, where Zhabs dkar tshogs drug rang grol meditated before his sacred journey to Central Tibet.

II. A Brief Analysis of the Pilgrimage Guide

1. Forms and Purposes of the Text

Pilgrimage guides are a special Tibetan Buddhist literature genre. Such texts often have their own forms and purposes, particularly pilgrimage guides to holy mountains. The more detailed pilgrimage guides contain the origins of the *gnas* (places), the characteristics of the *gnas*, the process of opening the *gnas sgo* (door of a place) which leads to the pilgrimage routes for circumambulation around the holy mountains, de-

scriptions of specific pilgrimage routes, and the benefits of circumambulating the *gnas*.¹ The content of the texts often reflects the author's background and the school he follows. The purposes of the writing transcend mere guides for the pilgrims and serve the purposes of elevation and propagation of a religious school.

The pilgrimage guide to Brag dkar sprel rdzong follows the aforementioned forms. The first verses deal with the origin of the *gnas*, in which the narrative traces to the enlightened master Padmasambhava,² the Guru Rinpoche, who "comes" to the holy mountain to subdue the local gods and spirits. Gods, *nagas*, *gnyan*, *btsan*, semi-gods and *srin po* are common motifs in pilgrimage guides. These "non-Buddhist" gods and spirits play major roles in local human affairs. Tibetans worship territorial gods and beseech them for various worldly needs and wishes. The rituals practiced for such mountain gods belong to the *yul lha zhi bdag* category of popular religion, which differs from the *gnas ri* type of mountain as the former is merely concerned with worldly affairs and remaining in the cycle of *saṃsāra*, while the latter seeks eternal liberation.³ The narration from this text shows spiritual beings as opponents to the master Padmasambhava, who is the emanation of the white *dharma* (*dkar po chos*), Buddhism. The subjugation of local gods and *srinpo* by Padmasambhava includes the mountain god Gnyan sprel zlabā chen po, and some other adjacent territorial gods.

In terms of the characteristics of the *gnas*, the narrative points out that Brag dkar sprel rdzong Mountain is the second Tsa ri Mountain. Tsari is considered to be one of the three most important holy places of 'Bri gung pa, one of the twenty-four prominent Buddhist holy locations, and the palace of 'Khor lo sdom pa'. The narrative says its blessings are equal to that of Tsa ri Mountain. Next, the guide to Brag dkar sprel rdzong shows that the mountain plays an important role among the bordering regions.

Regarding the process of opening the *gnas sgo*, the text is mainly concerned with the confrontation of the master Padmasambhava with those outer unruly autochthonous forces and empowerment of the place. The master subdues them through his magical power; he converts the mountain god Gnyan sprel zla ba chen po into *dharma* protec-

¹ See Slob dpon bso nams bzang po, 1982; D. R. Filibeck, Elena, 1988.

² He is the master from Oḍḍiyāna who, along with Śāntarakṣita and King Khri srong lde btsan, formally established Buddhism in Tibet during the 8th century. In particular, he is renowned for his suppression and conversion of malevolent spirits and hostile non-Buddhist forces, as well as for introducing Tibet many oral transmissions and the texts of Mahāyoga and Atiyoga. To practitioners of the Rnying ma School and all those who follow the practices of Mahāyoga and Atiyoga, he is revered as a 'second Buddha'.

³ Karma 1998:433.

tor,⁴ along with other mountain gods like his consort Brang dmar ma, and the adjacent territorial god A myes rma chen. As a superior hero, this *tantric* master then bestows his blessings over the landscape by praying, hiding treasures and leaving imprints of his feet on the rocks. Finally, he takes control of the mountain, and its access is open to the Buddhist devotees for ritual practice.

The next parts of the pilgrimage guides deal with the descriptions of specific pilgrimage routes on the mountain, which are the main objective of the text. Objects on these routes include naturally formed Buddhist deities, holy icons and materials like stones, earth and water. It is believed that these objects and materials are sacred; one gets blessings when seeing or touching them.

The last verses of the text focus on the circumambulation of the holy mountain. According to the text, there are three circumambulation paths around the mountain: the outer path, known as *phyi skor*, the middle and inner circumambulation paths (respectively, *bar skor* and *nang skor*). The narrative describes the length of these paths, as well as the four directions, the four lakes, and the four corners of the mountain gods. Then the author concludes the *gnas yig* by pointing out that he dares not describe the benefits of circumambulation because he is afraid he might not be able to explain them clearly and the words he would need to use might be too complicated.

2. Types of Pilgrimage Routes

The narrative shows several types of pilgrimage routes based on the characteristics of each *gnas sgo*. One way of categorizing pilgrimage routes is determined by their origins, explained in the myth of the great tantric master Padmasambhava's empowering over the mountain, and subduing the unruly autochthonous forces. This type of *gnas sgo* is described in the first verses of the pilgrimage guide. It is the most important pilgrimage route of the holy mountain.

The other categorization of pilgrimage routes is based on one's cognitive ranking. Most people who visit the sacred mountain Brag dkar sprel rdzong as pilgrims are described as falling into two classes, which are "excellent persons" or "saints" (*skyes bu rab*), and "ordinary persons" (*skyes bu phal ba*). This classification of the pilgrims is derived from Buddhist conceptions of a person's *karma*, cause and effect. One's capability of seeing some of the special pilgrimage places is based on the merits one accumulated in both his previous lives and the present one. The *karma* ascribes a pilgrim ranking as "pure" (*dag pa*) or "impure beings" (*ma dag pa*). These two cognitive rankings determine two types

⁴ See Nebesky, 1975.

of pilgrimage routes. The first one includes the physical obvious pilgrimage routes that everyone is able to see and venerate. This type of pilgrimage routes includes Padmasambhava's Cave and the Holy Water. The other routes involve *tantric* visionary interpretation, which can only be envisioned by the "excellent persons" through their pure vision. The narrative shows a number of such pilgrimage routes where one can envision the presence of celestial realms, meditational deities, and other divine beings and sacred objects. For example, the text goes:

"On the right side of that (referring to the previous pilgrimage route), on the wall of the cave, hold the torchlight above the footprint, look up from below the *maṇḍala*, [in] the marvellous Dharmadhātu Palace of Akaniṣṭha, the Five Buddha Families dwell at the centre and in the four directions. The Five Families of the Most Supreme dwell at the centre and in the intermediate directions. There are different perceptions of them....." "Then walk out and at the path of the doorway, entering the narrow *Bardo*⁵ Passage on the right, will calm the fears in the intermediate state later. There are numerous entrances to holy sites here and there on the rocks. And there are many treasures at those [sites], the fortune to be able to see [them] depends on one's *karma*."

Another way of viewing the pilgrimage routes is to classify them according to the three levels of the universe. The notion of the "three levels" (*sa gsum*) traces to Buddhist *tantric* interpretations, in which Buddhist holy mountains are considered to be the abode of a high-class deity. Those mountains often have twenty-four pilgrimage routes matching the twenty-four *rtsa* of the deity's body. The twenty-four sites are divided into three sets of eight, which form a "three levels" (*sa gsum*) organization of space: upper (sky), middle (earth) and lower (underground) spaces. Each set of eight sites is respectively known as "the eight *gnas* of celestial action" (*mkha' la sbyod pa'i gnas brgyad*), "the eight *gnas* of action on earth" (*sa la sbyod pa'i gnas brgyad*), and "the eight *gnas* of action underground" (*sa 'og na sbyod pa'i gnas brgyad*).

The narrative of the pilgrimage guide to Brag dkar sprel rdzong does not clarify the eight sets. However, there are quite a number of pilgrimage routes that reflects these three levels. One is those routes of celestial realms and meditational deities belonging to the category of the eight *gnas* of celestial action. There are several pilgrimage routes that show such type of *gnas sgo*. The other type is the ones on earth including great masters and holy waters. The last type of the pilgrimage routes are the ones underground. Such examples include the routes to the *Bar-do* Passage, the Lord of Death, and the Three Lower Realms. Although it

⁵ *Bardo* indicates an interval or intermediate period of experience between death and rebirth.

is uncertain whether every pilgrimage route matches to one of the set of eight sites, from those examples above we can see the narrative at least follows the tradition of the “three levels” in composing the text.

In conclusion, this text plays an important role in the making of that mountain into an acknowledged holy place as it explains the blessings found on that holy mountain. The text is one of the earliest written sources about that holy mountain and a central guide on pilgrimage practice. This pilgrimage guide represents unique Tibetan Buddhist literary tradition that opens for both the intellectuals and lay people. As a traditional written text, the manuscript has a significant position in local history and literary contribution.

III. Translation of the Pilgrimage with subtitles

In the following translation, I divide the verses into 51 sections and put 18 subtitles based on the completeness of their meaning.

[1. Opening of the site and taming of the *srin* spirits]

1. In this degeneration age, Guru Padmasambhava himself, will go to Lake Khri gshog rgyal mo. In the middle of the G.yer mo thang, at the shore, [he] subdue the nine vow-breaking siblings. There [he] hide many treasures of *sādhana* and Dharma, [and] opened gates to sacred places and the Dharma.
2. Then at dusk and dawn, a *srin po* with a long mane of blood, [and] a *srin mo* with nasty fangs, [and] their seven children, escaped and stayed at Sprel rdzong brag.
3. When] meditating in the cave, while the Master will remain in a state of *samādhi*, of blazing enchantment and destruction, the Rakshasis will block the top entrance of the cave with a rock. [Padmasambhava] descended from above brandishing [his] *vajra*. Even though remaining in a state of *samādhi*, on the left side of the 'Dus mo rdzong, on the upper part of the rock, appeared as if a blasting fire, there is a dimming rocky shelter, [the demon] retreated to the border. [Padmasambhava] struck with the thunderbolt too, [and] destroyed [him] like the dust of dew. There are traces of such liberation, the faces of male and female demons and so on; vivid evidence can be found today.
4. The *srin po* gave up evil wishes. Because of that reason, in the future, some people will be reborn by the *srin po*, [and] preach the Dharma and spells, immoralities harmful to the Doctrine, all kinds of unpleasant things [they] will commit,

the red-handed butchers will occupy some countries. As an antidote for controlling such incidents, the master stayed at Yang rdzong Cave, of Sprel rdzong brag dkar.

[2. Binding the mountain god under oath]

5. In the palace of Rdo rje klo dkar, during his meditation, a being, who has a human body, and a monkey's head appeared, and said 'I am the guardian of this place'. [Padmasambhava] bound under oath the guardian of this place. Thereby, making [him] the protector of the Doctrine. [He] gave empowerment, bound [him] in an oath and gave [him] a name G.nyan sprel zla ba chen po.

[3. Hiding treasures and leaving imprints of Padmasambhava's feet on the rocks]

6. Then Padmasambhava prayed and wished, that future harm will not come from the demon. [He] hid many treasures and other things. When [Padmasambhava] made the offering cake, [he] performed the dance and so on, the imprints of his feet emerged on the rocks in great number, [and he] left his footprints on the rocks in four directions.
7. This Sprel rdzong brag dkar, where three valleys meet, was the place where [Padmasambhava] conquered the demon in the past; [therefore it is] the holiest among the border-taming regions.⁶

[4. Guide to the holy place of Rdo rje klo dkar gsal ba and other deities]

8. In the supreme holy place of Rdo rje klo dkar gsal ba, Five Families and the seed in the manner of *avadhūtī*, *rasanā* and *lalanā*, three bodies [and] six syllables that block the door of rebirth, the self-manifested Gurusiddhi rise in relief. Inside, at the upper half, is the shrine room of the enlightened ones. When entering it, take off ornaments and wear light clothes, go inside holding a butter lamp and torch. And look above to the open space, [there one can see] Cakrasaṃvara, Guhyasamāja, Hevajra and Yamāntaka and others. And the *maṅḍalas* of the four classes of *tantras* are presented in relief.

⁶ Here the bordering region refers to Amdo, the area where the mountain of Brag dkar sprel rdzong is located, is the bordering region between Inner Mongolia and the north-eastern part of Tibet.

[5. Guide to the pure crystal cave]

9. Coming out from there and going to the left, there is the crystal cave of -the Pure Glory. Go in there with a lighted butter lamp and a torch. In the pure paradise of Khecara and the magnificent Cāritra, open miraculously formed divine palace, [that] naturally emerged in relief. There are four big ravines and four lakes, all self-manifested, [and] an assembly of two thousand and eight hundred divine beings in relief. At the summit, four animal-headed *ḍākiṅī* and so forth are clearly visible, the gates of lower rebirths are blocked merely by seeing them.

[6. Guide to the cave of Garuḍa and other holy places surrounding it]

10. Then come out, like before, with a butter lamp, light a torch at the end of a long cane of a wood, and go up to the third floor, there's the Garuḍa,⁷ the emanation of the mind of the Enlightened One, raising [its] head and hovering in the sky, small horns are adorned with a wish-fulfilling jewel, on seeing the jewel, the sufferings of poverty will be dispelled. Wings are stretched out to the right and left, and the feet, tail feathers and so on are clearly visible. By merely seeing [them], one will recover from various, malevolent diseases caused by *nāgas* and the lord of the earth.
11. To the right side of the Garuḍa are one thousand statues of the Buddha; to [the] left is the 'Bri gung 'jig rten gsum mgon.
12. On the right side of that, on the wall of the cave, hold the torchlight above the footprint, look up from below the *maṅḍala*, [in] the marvellous Dharmadhātu Palace of Akaniṣṭha, the Five Buddha Families dwell at the centre and in the four directions. The Five Families of the Most Supreme dwell at the centre and in the intermediate directions. There are different perceptions of them.
13. On the rock face outside the cave, Padmasambhava from Oḍḍiyāna⁸ resides clearly.

⁷ A mythological bird normally depicted with an owl-like sharp beak, often holding a snake, and with large and powerful wings. In *tantric* Buddhism, the Garuḍa is associated with Vajrapāṇi and certain wrathful forms of Padmasambhava, and may symbolize the trans-mutative power which purifies certain malevolent influences.

⁸ Oḍḍiyāna is the name of an ancient kingdom, probably in the remote north-west of the Indian subcontinent, where a large corpus of tantric literature is said to

14. On the left side are eight teachings with the appearance like a box, adorned with the dharma wheel, umbrella and top. A hundred families of peaceful and wrathful supreme deities dwell clearly.
15. To the left are ten wrathful deities and so on dwell clearly.
16. To its left, Shri Devi dwells vividly.
17. In the innermost corner of the cave is a *sādhana* spring of Oḍḍiyāna; drinking from and bathing in it will purify diseases, evil spirits, sins and defilements. In this cave, the doors to the three holy sites are located.

[7. Guide to the *maṅḍala* of the eighty spheres of *stag sgrol*]

18. Next go out and reach the gate, and on the right and left. On the outer walls on the sides of the gate are the Four Great Kings. To one side, in the valley on the left, there is a cave with an entrance facing to the southeast, looking up above it, there is the *maṅḍala* of the eighty spheres of *stag sgrol*.
19. To the right side of the door is a precious elephant. Above the entrance is the eleven-faced Avalokiteśvara, [and] Padmasambhava [in his manifestation] as the Twisted Nectar and, the venerable Acalā and others are clearly manifested. On the corner are Amitāyus, Vajravārāhī and so forth clearly manifested.
20. At the corner of the entrance, knock on the door with a stone in a careful manner, the sound reaches all the heavenly realms; it is the same as visiting. Looking to the upper steps from the corner [of the entrance], Avalokiteśvara and Supreme Attribute are clearly visible, [and] Supreme Rāhula and others are manifested clearly [as well]. The entrances to the holy place will be opened one time.
21. On the platform attached to the entrance, Marba, the translator, the enlightened sages and others are clearly visible.
22. On the middle of the doorway, there is a stone, with Padmasambhava's footprint, please venerate it!

[8. Guide to the shady side of Brag dkar sprel rdzong Mountain]

23. Then on the shady side [of the mountain] there is a cave, with the entrance facing the north; go there carrying a torchlight and butter lamp. There is the alms bowl of Guru Pad-

have been propagated in the human world for the first time. The land of Oḍḍiyāna is associated with the great *tantric* master Padmasambhava in particular (Coleman 1994: 355).

masambhava, on which self-manifested Sanskrit syllables are visible. At the beginning of the eon (*bskal ba*), the opening was [turned] up, after that, in the middle of the eon, it was lying [with the opening to the side]. At the present eon of degeneration, it is turned upside down. Signs of time and the world ages and so on are visible on it.

24. If one goes further, one can see a pond in the plain. When ascending from down there, one can see a feast and offerings bestowed by *dākiṅīs*. In front of this, appears like a throne of Oḍḍiyāna, illuminate it with a torch underneath, on a treasure chest, treasure letters are visible.
25. Then walk on to the wall to the left side, there is a crystal rock with a turquoise colour, above the centre of it is the Medicine Buddha's, lapis lazuli (*vaiḍurya*) alms bowl with four sides, filled with various jewels and medicine, and gold and silver are stuffed inside the chest. It has been sealed with seven layers. One will be liberated from hunger and diseases by touching and seeing [them].
26. On the left side above there are self-manifested [images] clearly visible in relief. There are the Eight Medicine Buddhas. The Medicine Buddha, the supreme healer of the three poisons and diseases, liberating [one] from the four hundred and four diseases.
27. After that, go up to the summit of the cave, enter the small cave located there, in all directions self-manifested [images of] assembly of divinities dwell, those who have accumulated pure *karma* will be able to see them, while they are difficult to perceive for the ordinary ones.
28. Then come out and on the left side, there is a cave entrance facing southeast. Bring a bright torch there. On the right side of the path, on the surface of the rock, Vajrakīla and Sixteen *phur ba* Protectors are manifested.
29. Then when gradually going upwards, if someone familiar [with the place] observes the surface on the left, there are temples and celestial palaces, archways, porches, four pillars and so on clearly visible.
30. In the centre of the visible wheels, there are umbrellas and victory banners, and the Sixteen Arhats are spontaneously present. The Four Great Guardian Kings stay at the gate,
31. Along the path to the cave is the bosom of the wishing cow, for the fortunate ones milk is really available; when consumed by whomever, all desired wishes for this life time will be granted.
32. Walking to the end, at the distance of three arm-spans, water

flows in summer and the path cannot be crossed. It is only possible to cross in autumn and winter. There are some treasures and entrances to the holy sites.

[9. Guide to the *bardo* passage]

33. Then walk out and at the path of the doorway, entering the narrow *Bardo* Passage on the right, will calm the fears in the intermediate state later. There are numerous entrances to holy sites here and there on the rocks. And there are many treasures at those [sites], the fortune to be able to see [them] depends on one's *karma*.

[10. Guide to the cave of the Buddha Maitreya and the Eight Bodhisattvas]

34. When arriving at the door of this sacred place in the east, there are rocky hills on either side of the entrance, resembling white silk curtains stretched and between [them]. To the right side, the sky is merely visible. There is a valley in the south that leads towards the north, go there where there is a cliff resembling a hoisted flag. There is a cave facing towards the south. Lighten the torch and go inside, there stand the Buddha Maitreya and the Eight Bodhisattvas.

[11. Guide to the site of the ladder to liberation and the Buddha of Avalokiteśvara]

35. Then come out and go to the southern side, and if one takes the path that is merely recognisable, one will see a white rock looking like a hoisted flag in the west. To its side there is a cave facing towards the east. Lighten a butter lamp and look around, and the landscape of Sukhāvati⁹ is clearly visible. On its surface are many self-manifested [images].
36. Come out and go along the circumambulation route to the right, [one will see] a ladder with forty-nine rungs to heaven and liberation. Every step will leave the cyclic *saṃsāra* behind.
37. When arriving there, on the left side of the rock, "Thee, noble son, go to Sukhāvati;" pray for Avalokiteśvara¹⁰'s prophecy with devotion.

⁹ This term refers to the Pure land of the Buddha Amitābha.

¹⁰ *Yama* means the lord of death.

[12. Guide to the cave of the victorious Vairocana]

38. On the back side, between the meadow and rock entrance, there is a cave entrance, lighten the butter lamp, [one will see] Victorious Vairocana with eight bodhisattvas disciples stand.

[13. Guide to the holy site of Padmasambhava's footprints]

39. When one returns to the path, one will see a fearsome black rock, on which, the footprint of Padmasambhava from Oḍḍiyāna is actually visible. If one goes upward from the rock, on the foot of the rock, which upper part resembles a blazing fire, there are destroyed faces of male and female *yamas*¹¹, and traces of eliminated demons and so forth.

[14. Guide to the cave of the three lower realms]

40. There are three caves at the end of the circumambulation path, entering there one will be liberated from [rebirth in] the three lower realms.

[15. Guide to the meditation caves]

41. And then if one climbs to the upper peak, there are numerous extraordinary places for meditation. Padmasambhava resides in the middle of the cave. There are remnants of an altar, a drum and other things.
42. [In the] red rock, the precious crystal palace, the Five Families, Three Families and Supreme Hundred Families reside. In the self-appeared immense palace, seven hundred and twenty divinities of the eight *sādhana* teachings reside.
43. In other caves the divine abodes of the Five Families are present, countless manifestations of the assembly of deities reside [there], and the eight manifestations of the Guru [Padmasambhava] reside [there] clearly.
44. Outside there is the essence of the Lords of the Three Families and so on, [and] the self-manifested syllables and so on clearly show. In the complete *maṅḍala* of the eight *sādhana* teachings, [and] there are many treasure and holy places ful-
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ly encircled by chests. If those familiar with it look, they can take [from the chests]. The white and red *bodhicitta*, the so-called *sindhurā*, [can be taken] as one's wishes and needs. The story can be found in the explanation of "The Explanatory *Tantra*".

[16. Guide to routes of the Lord of Death and hells]

45. Between the north and the west is the ladder to liberation. If one could walk on three paths, one's three obscurations would be removed. Right below are the Lord of Death and, hot and cold hells [with] the roaring sounds of demons. [These can be] clearly found if an intelligent person examines.

[17. Guide to the Holy Waters]

46. In the time of going on the pass should not change the departure. Beneath the mountain corner at the left side of the entrance to the holy site, beneficial medicinal springs with six tastes flow. Either drinking or bathing [there] will give seventeen good qualities, without doubts [they] will wash away diseases and evil spirits.

[18. Guide to the corner of Brag dkar sprel rdzong]

47. Then at the corner of the mountain [there are] handprints and so on, and self-manifested syllables can be seen.
48. To the right there is [a mountain] called Chu bzang brag dkar, a male mountain and the abode of heroes.
49. In a valley is Rma chen spom ra, and, footprints are visible; [the deity] liberates human beings and livestock from epidemics.
50. To the left lies Spel mo brag, a female mountain and the abode of heroines.
51. In the front is Zhing skyong ral ba can, to its left is his consort Brang dmar ma. Both the Father and Mother, are Dharma and Field Protectors.



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