

The Seed of Faith: An Abbreviated List of the Sacred Places in Central Tibet

Jamyang Khyentse Wangpo



KHYENTSE VISION PROJECT

dbus gtsang gi gnas rten rags rim gyi mtshan byang mdor bsdus dad pa'i sa bon

B1636

Kabum, vol. 24 (ya), 163–200.5, Dzongsar 2014.

This text was translated by Matthew Akester. The translation was previously published in *Jamyang Khyentsé Wangpo's Guide to Central Tibet* (Chicago: Serindia, 2016), sponsored by Khyentse Foundation. The updated translation was edited under the supervision of Khyentse Vision Project.

First Published 2023

Version 1

Generated from KVP's reading room on 2-Oct-2025

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This pilgrim's guide to Central Tibet, a brief and incidental text included in Khyentse Wangpo's Collected Works (Kabum), eventually became one of his best-known compositions. Being authoritative and unique, it had a special appeal to Tibetan devotees visiting the heartland of their religious heritage and to students of Tibetan culture in the modern era. Khyentse Wangpo was renowned for having traveled arduously and extensively in the region during his apprenticeship at Ngor Monastery in the 1840s, seeking out the vestiges and remaining representatives of Tibet's historic Vajrayāna traditions. It is likely that in later years, after his return to Derge, his disciples requested him to share his uncommon geographical knowledge and historical insight for the benefit of ordinary pilgrims. No predecessor to this work, which describes sites from all regions and religious traditions in secular prose, is known in Tibetan literature.

The guide is structured as a circular itinerary, with numerous diversions, beginning and ending at Reting Monastery, a typical point of arrival for travelers from northern Kham. It proceeds through Lhasa to Samye and the Yarlung valley, the most popular pilgrimage destinations, providing highly condensed information on travel routes and the temples, stūpas, and famous images to be sought out. These, however, are not just the sights best known to Tibetans of his day but include sometimes obscure places of historic significance, representing traditions that were no longer active. The itinerary continues via the sanctuaries of Lhodrak, bordering Bhutan, considered important in the Nyingma and Kagyu traditions, to the Tsang region, which did not enjoy the common appeal and proximity of the historic temples in Ü. The main destination there, of course, was Sakya Monastery, but dozens of lesser-known sites are mentioned along the way, and as the route turns back through northern Tsang on the return to Reting.

There were several block-print editions of Khyentse Wangpo's guide, and many more were published with the advent of mechanized printing and motorized transport in the later twentieth century. The first English translation, published in 1958, was supplemented with notes on the monuments and photographs of them as they were in the 1940s, just before the destruction of the great majority of Tibet's material heritage.¹ A revised translation and extensive commentary were published in 2016, based on research conducted in the 1990s and early 2000s.² The present translation is a revised edition based on the 2016 publication and has been adapted to Khyentse Vision Project's editorial guidelines.

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The Seed of Faith

Om svasti siddham!

Like a white parasol granting all wishes
In whose merciful shadow
Incarnate beings find relief from misery
And whose glorious acclaim is superior
To all of *samsāra* and *nirvāṇa*,
May the three rare and supreme jewels
Bestow the flower of their blessing!

The land of Ü-Tsang, completely purified as a buddha field by the noble and supreme Padmapāṇi and surrounded by splendid snow ranges, is one of the famous three provinces of Tibet, known as the province of the holy Dharma. This is just a rough list of the names of the places and sacred objects³ of spiritual attainment in Ü-Tsang, the unique ornament of the Land of Snows since the earliest times. First, Ü is divided into Üru and Yöru.⁴

Üru

[165] In the northern stretch of Üru is Jang Reting, the great monastery of Dromtön Gyalwe Jungne, known as the Solitary Dwelling of the Victorious. Here there is a grove of sacred trees, where there are a great many chapels containing the main objects of worship that are on display for all: the Jowo Jampe Dorje produced from the seed of fundamental wisdom generated by the union of Vajradhara and Prajñāpāramitā, a wish-fulfilling jewel that answers prayers made for both present and future lives, and the reliquaries of Serlingpa, Jowo Atiśa, and Dromtön. The figure of Jowo Atiśa called

Uyönma and other sacred treasures can be seen with permission from the Labrang. Besides, there is Dromtön's spirit tree, the spring called Perennial Source of Nectar, and many other places to visit nearby. [166] Behind, at the foot of a lion-shaped rock, at the place called Yang Gön, is the throne where Je Rinpoche composed his *Teaching on the Stages of the Path* and other wonders. Below the monastery, on the Pabong Tang is the palace of the Dākini Guhyajñāna, where it has been said that circumambulating counterclockwise while repeating the mantra of Cakrasaṃvara will lead to rebirth in the land of Oddiyāna and other beneficial results. The temple called Chom Lhakhang Dong is reputed to have been built by the ruler Miwang Polané at a strategic point in the landscape.

At Serling Götsang there is the residence of Taklung Sangye Yarjön and his meditation chamber. At Pal Taklung Tang, there is a complete and inconceivable collection of symbols of enlightened body, speech, and mind—principally the likeness statue of Taklung Tangpa Rinpoche, which speaks and is kept in his chamber. On the upper story of the Tsuglakhang, there are many other wonders, such as a statue of Dromtönpa whose hair grows.

Crossing the Chak La pass from there brings one to Üru Penyul, the birthplace of the Kadampa teachings. There are the residences of Ne'uzurpa, Potowa, Puchungwa, and countless other masters of the tradition. But some of these have to be searched for way up in the mountains, and often only the ruins remain. [167] At Shara Bumpa, seat of the famous teacher Sharawa, are many stūpas with the power of blessing, and at Langtang, seat of Langtangpa Dorje Senge, are a speaking Tārā statue and other objects of worship that bestow blessings. At Pal Nalendra, which is the monastery of the great omniscient Rongtönpa, there is Rongtön's reliquary called Norbu Yig Gyur. In the great assembly hall, Chobgye Labrang, lamas' apartments, and so on, there are many sacred objects with the power to bless, as well as the great Rongtönpa's throne.

Crossing the Go La pass, one reaches Lhasa. In the miraculous Tsuglakhang temple, there are the Jowo statue,⁵ which is like a wish-fulfilling jewel, and the statues of Tugje Chenpo Rangjön Ngaden, Jampa Chökorma, and Drölma Darlenma, known as the four deities that radiate light. There is an exhaustive collection of the symbols of enlightened body, speech, and mind on all three levels of the temple and within its surroundings. These have been listed in full in an inventory composed by the Great Fifth Dalai Lama. In the Ramoché temple (of the Upper Tantric College), there is the Jowo Akṣobhyavajra statue.

In the Potala palace of Avalokiteśvara, the golden reliquary stūpa of the Great Fifth Dalai Lama called Dzamling Gyenchik can be visited on each of the three stories that it occupies. At the window entrance of this stūpa is displayed the tusk of the Buddha Śākyamuni from his previous birth as an elephant and other wonders. There are also the golden reliquaries of Kalzang Gyatso, Jampal Gyatso, Lungtok Gyatso, and Tsultrim Gyatso [168] up to the latest Khedrup Gyatso. In the chapel of the Jowo

Lokeśvara statue, there is the statue of Jetsun Dragpa known as Tsarima, a clay statue of Śākyasrībhadra, a statue of Tangtong Gyalpo called Jatsönma, footprints left in stone by Orgyen Rinpoche on the crest of the Gungtang La pass, and many other exceptional treasures. Below this is the residential cave of the Chögyal Songtsen Gampo, and the chapels containing models of the Kālacakra and Guhyasamāja maṇḍalas are among an endless series of temples, most of which remain closed to visitors.

On Chagpo Ri, spirit mountain of Vajrapāṇi, one can see the coral statue of Amitāyus, the pearl statue of Mahākāruṇika, and the turquoise statue of Tārā, which were enshrined there by Tangtong Gyalpo. At Draglha Lubuk is a residential cave of Chögyal Songtsen Gampo, where Pagpa Chegom later attained the realization of Mahākāruṇika, and sacred objects of every kind. Beyond the Potala is the spirit mountain of Mañjuśrī known as Bongwa Ri, but the temple on its summit is dedicated to King Gesar. In other places, such as Kunde Ling (seat of the Tatsak incarnations), Tengye Ling (seat of the Demo incarnations), Tsemön Ling (seat of the Nomonkhan incarnations), Shidé (seat of the Reting incarnations), and new and old Meru, there is a complete collection of the symbols of enlightened body, speech, and mind. At the four cardinal points of the city are [169] stone statues of the three bodhisattvas, said to have been established in the time of the chögyals. Across the river from Lhasa is Drip Tsechok Ling, the seat of Kachen Yeshe Gyaltsen.

Near Lhasa is the great monastery of Drepung, with its four colleges. In the great assembly hall and other shrines are a great many of the three kinds of sacred objects, of which the most important is a very marvelous statue of Bhairava, famous for containing the relics of the great Ra Lotsāwa. Among the extraordinary objects of worship in the Ganden Potrang is Jowo Je's tutelary statue of Tārā, which speaks. There is also the cell where Drepung's founder Jamyang Chöje lived. The printing house has many print blocks, including the complete works of Je Rinpoche and the first and second Dalai Lamas.

North of Lhasa, there is Sera Monastery with two monastic colleges. Of the endless series of sacred objects found in the great assembly hall and elsewhere, the chief objects of worship are those kept in the Jepa college: the purba of Drubtop Darchar and the speaking statue of Tamdrin Yangsang Trowa. In general, the four great monasteries of Sera, Drepung, Ganden, and Tashi Lhunpo, together with the upper and lower tantric colleges, are very clearly described in the extensive inventory composed by Purbuchok Ngawang Jampa.

At the base of the valley near Sera is Pabongkha, the meditation place of Chögyal Songtsen Gampo. His meditation cave there and the many sacred symbols of enlightened body, speech, and mind are a source of blessing. This place [170] is famed as the second Devikoṭa, one of the twenty-four sacred lands. Furthermore, there are a

great many mountainside hermitages, such as Drepung Gempel Ritrö, Sera Drubkhang Tse, Purbuchok, Khardo Ritrö, Chuzang Ritrö, and old and new Pahri.

Continuing upstream from Lhasa on the north bank of the river is Drak Yerpa. In the Moon cave, there is a representative statue of Orgyen Rinpoche and many self-produced images. Also, there is the Vajra cave, the Bell cave, and the cave of the eighty siddhas of Yerpa. In the temple, on the offering dish in front of the Jowo, is an image drawn in blood from the nose of Jowo Je. There is also the temple of the sixteen arhats and other blessed places. At Dromtö, in the cave of Nyen Lotsāwa, is an exceptional image of four-faced Mahākāla.

On the south bank of the river is the residence of Lama Zhang, known as Tsel Gungtang. There is a great stūpa, the protector chapel of four-armed Mahākāla, and many other sacred objects of the three kinds. Going on up from there, one comes to Drok Ganden Namgyal Ling, where there are endless symbols of enlightened body, speech, and mind, with the actual reliquary stūpa of Je Rinpoche chief among them. Also, outside, many self-produced phenomena can be recognized on the circumambulation circuit. Going up from there, at Lamo there is the temple of the protector Tsangpa Dungtö Chen, then Gyama Trihang and Medro Katsel. Going through Üru Zhayi Lhakhang, Drigung Dzongsar, Yangri Gön, [171] Drigung Til, and Shotö Tidro, there are many sacred places and objects of worship. Five or six days are needed to visit them.

Opposite Ganden, on the north bank of the river, is the residence of the Lo Sempa Chenpo. Crossing a pass from Ganden brings one to Samye Yamalung, meditation place of the great translator Vairocana. There are meditation caves, a representative statue of Orgyen Rinpoche, a spring that gives longevity, and more. Going down from there through Ngamgo village and before reaching Samye is Dragmar Drinzang, the birthplace of Chögyal Trisong Deutsen, where a temple and sacred objects of fine quality have been made anew.

The great Samye Chökhor includes the three-story Ütse, the four cardinal and eight intermediate temples, upper and lower yakṣa temples, the temple of Pehar, the four stūpas, and beyond that, the three temples of the queens and so on as described in a brief catalog in the *Padma Kahtang*. The main object of worship, on the ground floor of the central temple, is Jowo Jangchub Chenpo. On the pillars to its right and left are Chögyal Mé Agtsom Chen's tutelary image of the Buddha and Khenchen Bodhisattva's skull bowl.

In the Dzong at Samye is the statue of Guru Saroruhavajra, revealed as a treasure by Ngadak Nyang Nyima Özer, greatest of the representative statues of Lopön Rinpoche, and his footprint in rock from the crest of the Gungtang La pass, among other wonders. [172] On the summit of Hepo Ri mountain is a hearth for offering incense. Of Samye's outlying temples, Tamdrin Ling is the most important. The main images are

Lokeśvara Khasarpāṇi, Jomo Tārā, and a statue of Hayagrīva made in the tradition of the *Māyājāla Tantra*, which has spoken a great deal.

In the Dragmar Ke’utsang temple, at the center of the sacred place called Samye Chimpū, is the statue of Guru Rinpoche made by Vairocana and Tami Gontsön called Jema Ardrong. Trisong Deutsen’s own copy of the extended *Prajñāpāramitā*, and other sacred objects with blessing power. On the ceiling of the meditation cave is the maṇḍala of the Eight Precepts and other self-produced forms. In front are the traces left by the corpse of Princess Padma Sel. Above this is the meditation cave of Vairocana. On the central peak of this sacred place is the meditation cave of Orgyen Rinpoche and the twenty-five disciples, called Lönchen Gurkar, but just to go there and return takes a full day. Below Dragmar Ke’utsang is the cave that was occupied by Yeshe Tsogyal, the meditation caves of the Chögyal Trisong Deutsen known as the upper and lower Nyang caves, the Ludül Khyungchen cave, the reliquary stūpa of the omniscient Longchenpa and, at Entsa, the Tamdrin Drupuk cave of Gyalwa Chogyang, and so on. The north bank of the Tsangpo around Samye is generally known as the southern stretch of Üru.⁶ Going upstream to the west along the Tsangpo, [173] there are the marvelous stone stūpas of the five buddha families at Zurkhar.

In the lower Drak valley is the spirit lake of Yeshe Tsogyal at her birthplace. The most important sacred places in the Drak valley are the caves at Yangdzong,⁷ the Palace of the Dancing Lord of Death, which are the upper and lower great meditation caves and the New Entrance cave. There are also many others, such as the Ngarpuk meditation cave of Melong Dorje, the Dzong Khampuk meditation cave of Orgyen Rinpoche, and Kharchen Drak. The village known as Drak Drongmoche, at the mouth of the Drak valley, is the birthplace of Nubchen Sangye Yeshe.

Going upriver from lower Drak, the next places to visit are Tubten Dorje Drak and nearby Napu Chölung, the meditation place of Ling Repa. Going on from Dorje Drak, in a valley below the crest of Yartö Drak,⁸ is Mor Gönpa, the hermitage of Mor Chen Kunga Lhundrup. Further along the Yartö Drak is the residence of the pāṇḍita Vibhūticandra known as Drangsong Sinpo Ri. Today it is an ordinary village, but inside the temple is the ancient statue of Cakrasaṃvara, which rests in mid-air, has spoken repeatedly, and possesses tremendous blessing.

In the upper part of Lowo Dönteng, the valley beyond Samye Chimpū to the east, is the Tashi Önbar stūpa, endowed with blessing. Going downriver from there, [174] in the Do valley and Ön valley, is the residence of Je Rinpoche at Tashi Dokha, the Ön Lhakhang Keru temple built during the reign of King Trisong Deutsen, the Karchung stūpa, the seat of the Ön Gyalse Rinpoche at Chöding, and the Tagtsang cave at the head of the valley. Two or three days are needed to visit all of these sites.

Continuing down the main road, there is Ngari Dratsang, and then the famous sanctuary and residence of Drogön Pagmo Drupa called Densa Til. In general, there are objects symbolizing enlightened body, speech, and mind surpassing imagination. In

particular, there is a likeness statue, which is the main image in Pagmo Drupa's reed hut, called Jisama, which speaks and has great blessing power. Beyond that is the residence of Machik Labdrön called Zangri Kharmar, where there are statues of Machik and her sons that have spoken. Two or three days' walk east from there in the region of the Ökha Tagtse Dzong, there is the Dzingchi Maitreya temple, the meditation place of Orgyen Rinpoche at Garpuk, and a great many places where Je Rinpoche meditated.

In Dagpo there are such especially sacred places as Dagla Gampo and Tramo Drak. At the boundary between Ökha and Dagpo is the seat of Gyalwa Gendun Gyatso at Gyal Metok Tang. At the top of this valley [175] is the spirit lake of the goddess Rematī in which various visions appear, and much else. At the eastern limit of Dagpo, there are the three districts of Nyangpo, Longpo, and Kongpo. After that is Powo, which borders Lo to the south. East of Kongpo and Powo is Khyungpo, then Riwoche, Nangchen, and so on.

Yöru

Crossing the river by coracle from Zangri Kharmar, one reaches Tsetang. There are several monasteries here, but the most special thing to see is the statue called Tubpa Serlingma on the shrine in the Ngamchö assembly hall. On a hill in Tsetang is the Samten Ling hermitage, which was once the meditation retreat of Lama Dampa Sonam Gyaltsen, Yarlungpa Senge Gyaltsen, Khenchen Sonam Gyalchok, and other exponents of the spoken lineage of the Sakyapa. In that place there is a Mahākāla statue with blessing power. On Sodang Gongpo Ri, the mountain behind Tsetang, is a meditation cave generally recognized as that of Avalokiteśvara's monkey emanation Trelgom Changchub Sempa. Many walk the circumambulation circuit around the mountain.

A short way behind Tsetang at Nedong are the ruins of Kunzang Tse, the castle of the Pagmo Drupa, the former rulers of most of the *trikor* districts of Tibet. At its foot, in the monastery of Tse Tsogpa, there is a clay statue of Śākyāśrībhadra, which has spoken, [176] a painting of white Tārā, which withstood fire, *Prajñāpāramitā* manuscripts from India, and many other unusual relics. The four Tsogdé monastic assemblies of Śākyāśrībhadra in later times were Nedong Tse Tsogpa, Tsongdu Tsogpa in Drachi, Gyeling Tsogpa in Dranang, and Chölung Tsogpa in Tsang. It is said that each has a clay statue of the Panchen and other objects associated with him, such as his alms bowls, on their shrines.

As for the famous three sanctuaries and three stūpas of Yarlung Valley, the three sanctuaries are Trandruk, Sheldrak, and, although Yumbu Lakhang is usually considered as the third, some say it is Rechung Puk. The three stūpas are Tagchen Bumpa, Göntang Bumpa, and Tsechu Bumpa.

Heading up the Yarlung valley, one comes to the splendid Tashi Jamnyom temple at Yörü Trandruk. The main objects of worship are stone statues of the five tathāgatas brought there by Chögyal Songtsen Gampo from Sodang Gongpo Ri mountain, the statue of Drölma Shesema, and the six maṇi syllables. There are many chapels, and outside there is a five-peaked stūpa that purifies negativity, and other sources of blessings. The Namgyal Lhakhang near Trandruk is the place where Je Rinpoche was ordained. [177] Going up the valley from Trandruk, there is the Tamnyen Shugtri of Sakya Pañdita. In Chögyal Totori Nyentsen's Yumbu Lakhang palace is the Jowo Norbu Sampel, the tutelary *Nyenpo Sangwa* text, and more. Beyond that, in Lhakhang Nyenru, there is an exceptional statue of Bhaisajyarāja, which was recovered as a treasure. Then there is the Tagchen Bumpa founded by Geshe Korchen of the Kadampa school, said to contain the left eye of the bodhisattva Sadāprarudita.

At the head of the valley, Yarlha Shampo Gangi Rawa is where Drogmi Palgi Yeshe accomplished the sādhana of the mamo. In general, the upper and lower parts of the southern region beyond Yarlung are Eh Yul, which is a source of clever people, Nyel, Loro, Droschlü, and Jar. Beyond that there is Tsari, which borders on Kongpo.

Coming down from the earlier-mentioned Tagchen Bumpa, there is Tashi Chöde, the monastic seat of Tutop Wangchuk Shönu Lodrö, and at Rechung Puk, seat of Rechungpa's reincarnation Tsangnyön Heruka, there is an exhaustive collection of sacred objects. From Göntang Bumpa, also known as Sichö Bumpa or Netso Bumpa, on the mountain ridge to the north, is the great meditation place Yarlung Shedrak. [178] In the central meditation cave is a representative statue of Orgyen Rinpoche, which speaks, and many self-produced statues. Below that is the Guru Tsengye temple. In the Labrang, in the lap of this sacred place, there is a representative statue of Orgyen Rinpoche, his sunshine robe, walking staff, and other sacred objects. At the Chagtsal La ridge, there is an exceptional cemetery with a stūpa. Also, there is the secret cave of Yeshe Tsogyal nearby, and in the other direction on the far side, there is the Padma Shelpuk cave where Orgyen Lingpa discovered treasure, but it is far. Descending from Shedrak, there is the Tsentang Yu'i Lhakhang established by Queen Ngangtsul Jangchub, mother of Trisong Deutsen. Nearby is the Chogro Tsechu Bumpa, from which water that gives longevity flows on the full moon day. The summit of the mountain behind this, known as Tsentang Lhari Goshi, is where Tibet's first Chögyal, Nyatri Tsenpo, descended to earth.

Going toward Chong Gye from the above-mentioned Göntang Bumpa, there is Pagor Gön, the residence of Vairocana, and his meditation cave at Rogpa Tsa. Although they are by the road, no one knows about these places and they have few visitors. On the road going up from here, at Sölnak Tangboche, the residence of Khutön Tsöndru Yungdrung, there are many ancient sacred objects, such as the Prajñāpāramitā scripture written in precious ink on black paper known as "Dazzling" and, [179] in Jowo Je Atisa's chamber, a statue in his likeness with blessing power.

At the monastery of Chong Gye Riwo Dechen, founded by Nyitri Dzinpa Lodrö Palzang, the disciple of Khedrubje Gelek Palzang, there are many objects symbolizing enlightened body, speech, and mind with blessing power. The nearby castle of Chingwa Tagtse was once the palace of the Zahor line, rulers of Chong Gye, and later, the birthplace of the Fifth Dalai Lama. A short way beyond is the tomb of Chögyal Songtsen Gampo, known as Bangso Marpo, containing his death mask. That mound of earth is the actual tumulus. On the top is the chapel founded by Nyang Menlungpa, where there are sacred objects of the three kinds with blessing power.

In the upper part of the nearby Donkhar Valley, at Tsering Jong, the residence of the omniscient Jigme Lingpa, there is the stūpa in which the body of the omniscient one was entombed, and remarkable sacred objects of the three kinds. A short way beyond Chong Gye Songtsen Bangso is the seat of the great treasure revealer Trengpo Sherab Özer, an incarnation of Vairocana, called Chong Gye Palri. Formerly, this was one of the three greatest monastic centers of the Nyingmapa known together with Dorje Drak and Mindröling as Dormin Palri. But now there is nothing but the name Palri Gön. There are sacred objects with great blessing, [180] such as a representative statue of Guru Rinpoche. Otherwise, in this area, there is the Chenye Lhakhang in the Chenye valley, where Gö Lotsāwa Shönu Pal studied, and many lesser valleys such as Cho and Pulung.

Detailed descriptions of the above-mentioned Samye Tamdrin Ling, the Tsokye Dorje statue and footprints, Samye Chimpū, the Tashi Önbar stūpa, the Songtsen Bangso at Chong Gye, Palri, and Tsering Jong are given in the *Collected Discourses of Khyentse Rinpoche*.⁹ There are also descriptions of Shotö Tidro, Üru Zhayi Lhakhang, Lho Mön Karpo Sang and so on in the Collected Discourses.

The region to the west from Tsetang along the south bank of the Tsangpo river is generally known as the northern stretch of Yörü.¹⁰ Going upstream along the Tsangpo, there is the well-known Jasa Lhakhang and the statue of Vairocana established there by Chögyal Pelkhor Tsen. Further on, in the upper part of Jing, is the meditation place of Orgyen Rinpoche called Jingda Ökar Drak.

At the mouth of the Drachi valley, in the Tsongdu Tsogpa monastery, there is a clay statue of Śākyasrībhadra and such exceptional shrine treasures as the heart of Khedrup Khyungpo Naljor, which transformed into a heap of relics. In the upper part of that valley [181] is Orgyen Mindröling, where in both the monastic and abbatial residences, there are many temples and sacred objects of pure substance with the power to bless. Chief among them is the reliquary of Terchen Rinpoche.

Proceeding upstream along the river from Tsongdu Tsogpa, there is Dratang in the lower Dranang valley, which was the seat of the treasure revealer Drapa Ngönshe. From there one can visit first the Kumbum Tongdröl Chenmo of Pañchen Jampa Lingpa, which contains a great many chapels of excellent quality. Nearby is the birthplace of the omniscient Longchenpa, Orgyen Lingpa's seat at Yarje Lhakhang, the Dranang

Gyeling Tsogpa monastery, Yugang Drak, the former seat of Mindröling at Dargye Chöling, and the Dra Dingboche monastery of the Drukpa school.

Continuing upstream from there is Tubten Rawamé and the small Sakyapa monastery of Dungbu Chökör. Upriver from there, in the upper part of the Namrab valley, is the Dagpo Dratsang of the Sakya tradition. Near there, at the Zhung Peshing residence of Ngok Chöku Dorje, is the stūpa containing the relics of Marpa the translator, a speaking statue of the goddess Dusölma, the place where Ngok met Milarepa, and where Ngoktön departed for the dākinī realm. [182]

The Gongkar Chödra residence of Dorje Denpa Kunga Namgyal is a perfectly arranged monastic academy. The central chapel in the recess of the great assembly hall has an exceptional buddha statue incorporating the skull of Pañchen Gayādhara and more. The ritual construction of about forty-five maṇḍalas from all four classes of tantra is still performed in this monastery. In the upper part of the valley is the Dechen Chökör monastery of the Drukpa school.

After visiting Yarlung, one proceeds to Lhodrak by crossing a pass at the head of the valley above Chong Gye Riwo Dechen, which brings one to the large village of Chagtse Drigu. There, in an ancient temple, is a Jowo statue with blessing power. After crossing the Drigu Changtang plain, one first reaches eastern Lhodrak. In the Mawochok monastery, seat of Ngadak Nyang, are statues of the three bodhisattvas¹¹ with blessing power. Below that, in the estate of the Lama Ngadakpa lineage holders, there are said to be many sacred objects, such as Chögyal Trisong Deutsen's copy of the *Kagye Deshek Düpa*. Next, there is the Zhitro Lhakhang at Neshi, seat of the descendants of Guru Chöwang, and then the Drak Sinmo Barje, where Ngadak Nyang revealed hidden treasure. Then one comes to the seats of Lhodrak Chakdor Namkha Gyaltsen, Benpa Tigchi and Drowa Gön. In the Benpa Drugrel Lhakhang, [183] founded by the treasure revealer Chogden Gönpo, is a very large statue of Lopön Rinpoche.

A minor valley between Benpa and Kharchu leads to the Gang La pass. Crossing it, one reaches the exceptional Mönkha Nering Senge Dzongsum, the place of accomplishment of Orgyen Rinpoche's Kila sādhana, at the head of the Mön Kuru valley. But it can be crossed only in midsummer. If one goes on down from Senge Dzong, one passes the hidden valley of Rolmo Ding¹² and eventually reaches the central enclave of Mön.¹³ Below Kharchu, there is the demoness-subduing temple called Lhodrak Lhakhang, where the main object of worship is a statue of Vairocana with blessing power. This is where Ngadak Nyang revealed the treasure text of the *Kagye Deshek Düpa*. Then, at Kharchu itself is the cave called Palgi Puk Ring, where Nup Namkhe Nyingpo accomplished the sādhana of Śrī Heruka, and the extraordinary meditation cave of Orgyen Rinpoche called Chagpur Chen, where Guru Chöwang revealed hidden treasure. Nearby is Lhamo Kharchen, a sacred place of Cakrasaṃvara, which is said to be identical with Devīkoṭa, one of the twenty-four sacred places. On the far mountainside, across the bridge below Lhodrak Lhakhang, is

a meditation cave of Orgyen Rinpoche called Tselam Palgi Ri, where there is a spring that gives longevity, and more.

In an area about two days' walk from there [184] are Sekhar Gutok and Lho Drowolung, the seats of Je Marpa. There are the chambers of Marpa and his wife Dagmema and some exceptional places of meditation, such as the Tagnya Lungten cave where Milarepa meditated. After that, at Drubtso Padma Ling lake is a statue of Vajrapāṇi from a revealed treasure and other excellent relics. This lake is sometimes counted among the famous four great lakes, and Lopön Rinpoche's handprint is said to be there.

After crossing the Drum La pass, one reaches Lhalung in western Lhodrak. This was originally a Kagyupa establishment, but these days it belongs to the Padma Lingpa tradition, and the Sungrül lineage holders are its abbots. There are many objects symbolizing enlightened body, speech, and mind, and especially wondrous relics such as the omniscient Longchenpa's brain transformed into a heap of relics. Then, at Layak Guru Lhakhang, the seat of Guru Chöwang, the main image is the famous Jowo Ngotsar Chen statue, which Chöwang revealed as a treasure. Then, in a village called Gönpa Lhetak, there are a great many wonderful sacred objects preserved by the descendants of Drogön Tsangpa Gyare. In the Kyerchu Lhakhang, one of the demoness-subduing temples established by the chögyals, is a statue of Vairocana. [185]

Rulak

Crossing a pass from western Lhodrak and traversing the Puma Changtang plain, one reaches Gobshi Retang via the Nyero Lung valley, to the south of Shekar Gyaltse in Rulak,¹⁴ one of the two regions of Tsang. This is the area of Yutok Yönten Gönpo's birthplace. Going upriver from there, in the upper part of the Nyang valley is Druk Ralung, the famous seat of Drogön Tsangpa Gyare, where there are infinite sacred objects, chiefly the statue of Tsangpa Gyare known as Khamsum Zilnön.

One day's walk downstream from Gobshi is Gyaltse, the place foretold by the Buddha, where Chögyal Rabten Kunzang Pak founded the Palkhor Chöde monastery. Three monastic colleges, Sakyapa, Butönpa, and Gelugpa, are divided into sixteen sections. There are many sacred objects, principally the great buddha statue and others in the assembly hall, and in the chapels within the great stūpa are virtually all the deities of the Compendium of the Hundred Sādhanas. Here, the ritual performance of sādhanas from the four classes of tantra is much practiced. On the far side of the Gyaltse Chöde is Tsechen Chöde, the residence of Butön's reincarnation the mahāsiddha Kunga Lodrö, and so on. The area around Gyaltse is known as Nyang Sershung Ringmo.

On the south bank of the Nyang river [186] at Tsi Nesar Lhakhang, which is regarded as one of the demoness-subduing temples, is a statue of the Great Mother. On the north bank, there is Nyangtö Pökhang, which was counted among the four

monastic assemblies of the Jodenpa.¹⁵ There are said to be many sacred objects from the time of Śākyasrībhadra.

Crossing the river from Panam one arrives at Shalu, the residence of Butön Rinpoche. In the central temple of Shalu is the self-produced Mahākāruṇika statue and many of the three kinds of sacred objects. At Ribuk hermitage there is a likeness statue of Butön Rinpoche and the stūpa called Tongdröl Chenmo, which was a funeral offering for his mother. In particular, there are a few sacred objects, such as Virūpa's initiation vase and vase water and Butön Rinpoche's ritual implements, but these are kept under the official seal of Shigatse Dzong. Below the center of Shalu, at Nyangme Gyengong, there is the protector chapel of Lhamo Rabtenma, the blessed place where Sakya Paṇḍita received ordination, and there is the stone basin he used to wash his hair, which has blessing power. It is said that by drinking the washing water, one will be gifted with great wisdom. On the far side of a mountain pass near Shalu, there is Tarpa Gön, the residence of Tarpa Lotsāwa. There are said to be many ancient sacred objects, such as the alms bowl of Śākyasrībhadra.

From Panam, it is about one day's walk along the main road to Shigatse. On the way is a village called Zur Sang Ngak Ling, [187] which formerly was the greatest monastery of the Nyingma Kama tradition. These days the descendants of the Zur line occupy a Labrang, and there is the tutelary purba of the great Zur lamas and siddhas of old, with great blessing power. On the edge of the town of Shigatse is a large earthen stūpa with the enshrined remains of Uyugpa Rigpe Senge. It is said that by making prayers and circumambulations there, one will be gifted with skill in debate.

At Tashi Lhunpo, the main objects of worship are the great statue of Maitreya and the reliquaries of the Panchen incarnations Lobzang Chögyen, Lobzang Yeshe, Palden Yeshe, and Tenpe Nyima. In particular, there are many old statues, such as the Gadong Champa and the Ngurmik Drölma, with great blessing power. There are all kinds of sacred objects, like the knife of Jetsun Milarepa and the robes and so on of many Kadampa masters, as well as the famous Do Mamo Dröpa stone, said to be a precious jewel. But if one requests to see them, a hundred butter lamp offerings and donations to the monastery are required.

Going on up west from Tashi Lhunpo, there is Nartang, the source of the Kadampa teachings, founded by Tumtön Lodrö Dragpa and residence of the masters of the Chim clan known as Chimtön. In general, there are many objects symbolizing enlightened body, speech, and mind with blessing power, especially the blessed statue called Chumik Drölma, [188] and the wood printing blocks for the Kangyur, Tengyur, and scroll paintings of the *Jātakamālā* and the Sixteen Arhats, carved during Pola Taiji's reign. There are many sacred objects, including the crystal staff of Dromtön and the personal effects of many Kadampa masters, especially the lamas of Nartang who were incarnations of the noble arhats. To see them, one must obtain a special letter from Tashi Lhunpo. Behind there is the Jangchen Ritrö hermitage, an exceptional

meditation place of Kadampa masters, such as Nartang Sangye Gompa, which is a special place of four-faced Mahākāla.

Near Nartang is Tsang Chumik Ringmo. Formerly one of the great Kadampa monasteries, where Pagpa Rinpoche held a religious council, it is now an ordinary village. One can still visit a temple there with some sacred objects.

A half day's walk from Nartang is Ngor Ewam Chöden. In its five abbatial and eighteen monastic residences, there are many sacred objects. In the Labrang Zhung hall, in particular, is Ngor Chen's chamber, the Lamzab Puk, where there are statues of the Lamdre lineage lamas and texts of secret teachings. Below that is the initiation room. [189] In the Lamdre Lhakhang are statues of the Lamdre lineage lamas, with Ngor Chen foremost among them, and likeness statues and reliquaries of successive abbots. In the inner part of the assembly hall is the great buddha and many objects with blessing power. In the Tartse Labrang there are a few sacred objects to be seen, like Mahāsiddha Virūpa's famous skull eating bowl and a meteorite vajra, which is a symbol of Mahākāla's mind. Below the monastery are the eight tathāgata stūpas founded by Mü Chen. Altogether there are many objects symbolizing enlightened body, speech, and mind.

From Ngor, it takes about three days walking via the Chagchak La pass to reach Pal Sakya in Rulak, one of the two regions of Tsang. In general, the endless temples and sacred objects are listed in guidebooks, such as the well-known guide by Khenchen Kunga Dawö. The main objects of worship are the famous "four wondrously manifest objects of worship." These are the Jamyang Ziö Barwa in the Ütse temple, the Sepak Nagpo Purshe in the Gorum temple, the Drölma Sempa Sumtsek in the Yu Karmo temple, and the Namgyal Stūpa of Bari Lotsāwa. Otherwise, in the north monastery's Labrang Shar is the meditation cave where Sa Chen had a vision of Mañjuśrī. Behind the north monastery is the place where Lopön Sönam Tsemo departed for the dākinī realm. [190] In the north monastery's Zhabten Lhakhang is the image of Jetsun Dragpa called Dzetöma. On the Gorum's upper floor is the throne, endowed with blessing, on which Sakya Pañdita composed the *Rigter*. In the Ütse temple is the Jamyang Garsikma image drawn by Sakya Pañdita. In the exceptional Shitok Labrang, in both the north and south wings, is a complete collection of the three kinds of sacred objects, and below it is the teaching throne of Pagpa Rinpoche called Khamsum Zilnön. In the south monastery's great temple is the great buddha statue called Dzamling Yeshak, a Dharma Wall of religious texts piled up like a rocky mountain, an assembly of sacred objects surpassing the imagination, the Chödung Karmo Gyangdrak, and so on.

Following the Kha'u river upstream, one passes Sa Chen's birthplace called Truma, where there is a stūpa containing the placenta from the time of his birth. Above that are first the hermitage at Khawu Dragdzong, the abode of the four-faced Mahākāla, and then Jegyur Padma Ö, a meditation place of Jetsun Dragpa, Sakya Lotsāwa Jampe

Dorje, and others. Also near Sakya is the blessed chapel of the protectress Rematī, called Samling Gönkhang.

About one day's journey west of Sakya is the Mangkhar valley. In its upper reach is Chalung Dorje Dragdzong, the meditation place of Jetsun Dragpa, [191] Tsar Chen, and others. Going down from there is Mangkhar Tubten Gempel, the seat of Tsar Chen, and then Mangkhar Nyugulung, the seat of Drogmi Lotsāwa. Of course, there is no one there these days except the caretakers. But one can still visit the famous thirteen great caves, such as Drogmi's residential cave, Özer Dawa Puk, the Dragyur Lotsa Puk where Sanskrit texts were translated, Sung Ngak Lamdre Puk where the Lamdre teachings were transmitted, and so on, which are all simply caves dug into the earth.

Below that, there are the ruins of such places as Ngagchang Sönam Chöpel's residence, and in the center of Mangkhar is a village said to be the birthplace of Ma Rinchen Chok. At the mouth of the Mangkhar valley is the Dar Drangmo Che monastery of the holders of Tsar Chen Rinpoche's tradition and Tsar Chen Rinpoche's reliquary stūpa, which has the power of blessing. Se Kharchung is also near there.

At the foot of the Drompa Lhatse Dzong is the meditation cave where Drogmi Lotsāwa met Gayādhara for the first time. Near the above-mentioned Lhatse is the demoness-subduing temple called Rulak Drompa Gyang Lhakhang, where Tertön Zangpo Dragpa recovered the *Le'u Dunma* and other treasures, the Gyang Bumoche stūpa, and the meditation cave of Lopön Rinpoche at Gyang Yönpolung.

Going on from Drompa Lhatse toward West Tibet, there is the seat of the mahāsiddha Tangtong Gyalpo at Chung Riwoche. North of the Tsangpo river, there are many places, such as Jang Ngamring, Sangsang Lhadrak, where Rigdzin Gödem Chen revealed treasure, [192] Riwo Trazang, Riwo Kuntu Sik, and Kyawo Khadang of the north, where Sa Chen departed for the buddha field, but they are far away.

Going on through southern Latö, there is Dingri Gangkar, where Padampa Sangye stayed, Tsipri Götsang, a meditation place of the Kagyupa, especially Götsangpa, the birthplace of Jetsun Milarepa in Mangyul Gungtang, and the Yolmo Gangi Rawa valley. From Mangyul Kyirong into Nepal, and from northern Latö as far as Kangri Tisé, there is no end to the number of sacred places.

Going on downstream from Drompa Lhatse is Zhang Sagtang Ding, the seat of Zhangtön Chöbar, but now there is nothing more than ruins. After that, there is the monastery called Ganden Puntsok Ling, which was founded by Jetsun Tāranātha but now belongs to the Gelugpa. Both on the mountainside above and on the plain below are wonderful temples, monastic buildings, and sacred objects of excellent quality. [193] At the Jomonang hermitage in the upper part of this valley, the residence of the omniscient Dölpopa, there are many of the three kinds of sacred objects endowed with blessing, but mainly the Kumbum Tongdröl Chenmo. In general, all the meditation caves and other places of pilgrimage there are described in the guide by Jetsun

Tāraṇātha. Not far from Puntsok Ling is the famous chapel of the protector Begtse called Dramag Gönkhang. About one day's journey from Puntsok Ling is the temple called Bodong Eh, founded by the Kadampa master Mudra Chenpo, which became the seat of the great Pang Lotsāwa and his nephews, Bodong Pañchen and others, but nowadays it is occupied by married monks. There are a few blessed objects of worship to be seen, such as the image of Bodong Pañchen made with his relics. Near there is the place called Nyenyö Jagö Shong, which was a demoness-subduing temple in the time of the chögyals. There is an image of Namse Dungmar Chen with blessing power. In the time of Mangto Ludrup Gyatso, this was a great monastic college of the Sakyapa, but now there is nothing more than the name. The residence of the Nyingri lamas, the descendants of Drubtop Darchar, is also in this area.

It is no more than a day's journey walking from Bodong via Ngönmo Chödzong to the Vajra Palace, residence of the Sakyapa hierarchs at Shab Geding. [194] Near there is Tropu Jamchen Chöde, the residence of Tropu Lotsāwa Jampe Pal. There is the wonderful giant statue of the eight-year-old Maitreya, eighty cubits in height, which is one of the golden statues of Tibet that is endowed with thirteen excellences and so on. For those who do not visit Mangkhar and the sanctuaries of western Tsang, the return journey from Sakya also passes through Shab Geding. After Tropu is the residence of Pañchen Zangpo Tashi called Gangchen Chöpel, where there is a statue of the protectress Rematī with blessing power. From there, one crosses the Tak La pass back to Nartang.

Yeru

If one crosses to the north bank of the Tsangpo river from Shigatse, in the Tanak valley there is Tubten Namgyal monastery, seat of the omniscient Gorampa Sonam Senge, the blessed meditation cave of Gö Lotsāwa Kugpa Lhetse, and Drölma Puk, seat of Dröl Chen and his successors. Going on up west along the north bank of the Tsangpo from Tanak is Je Tubten and Je Ngulchu Chödzong, the seat of Gyalse Togme. In the upper and lower regions of the Mü valley are such places as the Samten Puk hermitage of Mü Chen Sempa Chenpo, the Lelung and Tamo Lingka monasteries, and so on.

Coming back east along the north bank of the Tsangpo from Tanak is the Shang valley. [195] Altogether, there are many sacred places and images in its lower, middle, and upper reaches. In particular, there is the Shangda Palchen meditation retreat of Zur the elder and younger at the mouth of the valley, the Shongshong Dorje Den seat of mahāsiddha Khyungpo Naljor, the Mogchok seat of the mahāsiddha Mogchokpa, and the Bara Drakar seat of the mahāsiddha Barawa, all in central Shang. In the upper valley there is the Palace of Assembled Sugatas at Shang Zabulung, the most important of all the places of spiritual attainment in Tsang. Adjoining it head-to-head is the great holy place Sogpo Dzulkhung.

Crossing a pass from Shang one reaches Uyuk. Among the holy places in the upper and lower parts of this valley is the seat of Ram Dingmawa Deshek Jungne at Uyuk Dingma Gön. There are sacred objects of the three kinds with blessing power, and especially a spring that liberates the drinker from suffering. In the upper valley is the Lugdong meditation cave of Lopön Rinpoche. In the lower Uyuk valley is the Damchen Kukhar and the Gö Ngön Lhakhang. Crossing a pass from upper Uyuk, one reaches the seat of the Red Hat Karmapa at Jang Yangpa Chen, and the nearby Jang Namtso lake.

Proceeding east from lower Uyuk, one reaches Nyemo. There is the place where it is said Vairocana was born and left his footprint in rock at the age of eight. [196] Crossing the Tsurpu Lagen pass from Nyemo,¹⁶ one reaches Tölung Tsurpu.

Going down from the above-mentioned Shigatse along the south bank of the Tsangpo, there is Tubten Serdok Chen, residence of Pañchen Śākyā Chogden. This was once a great monastic academy, but today there is nothing left but the name, although there are objects symbolizing enlightened body, speech, and mind with the power of blessing. In the upper part of this Pen Tagma valley was the famous center of the Nyingma school called Zur Ugpa Lung. Now it is just a village, but there is a chapel and some blessed objects of worship. At Pungpo Riwoche is a meditation place of Orgyen Rinpoche and the place where Gya Zhangtrom discovered treasures. There is also the monastery founded during the Fifth Dalai Lama's time.

In Tsang Rongchen, in the Jamchen Chöde monastery founded by the mahāsattva Shönu Gyalchok, there is a Maitreya statue that is the same size as the Maitreya of Tropu and many of the three kinds of sacred objects. In Tsang Rongchung is the monastery of Dreyul Kyetsal, a branch monastery called Lower Kyetsel, and the meditation cave of Orgyen Rinpoche at Khambu Lung, where Jangdak Tashi Tobgyal revealed hidden treasures. In the central part of Rongchen is the Ngurmik Drölma Lhakhang, the Nyingma center of Gongra Ngesang Dorje Ling, and the birthplace of Gya Zhangtrom at Dumba Chutsen. In upper Rong is the meditation place of Nanam Dorje Dujom. [197]

Üru

Crossing a pass from there is the Yamdrok Tso lake, and continuing over the Gampa La pass, one reaches Chuwo Ri. The Chuwo Ri mountain, the source of Tibet's well-being and happiness, is said to have 108 springs and 108 meditation places. Better known these days is the Chagsam Labrang by the iron bridge. There, in the stūpa, cave residence, abbots' residence and so on, are all kinds of objects with blessing power symbolising the body, speech, and mind of the mahāsiddha Tangtong Gyalpo. On Chagsam Tse is the cave that was occupied by Rigdzin Legden Je. On the slope facing toward Gongkar is the Tsechu Köpa Labrang. Near there is an exceptional spring. Chuwo Ri is considered the place to the west of Samye for the fulfillment of rituals of

dominance. On the summit is a meditation cave with blessing power, called Namkha Ding, one of the eight great places of attainment of Lopön Rinpoche. On the north side of Chuwo Ri is Dragtok, the seat of Dorje Denpa's lama Dragtokpa Sonam Zangpo. There are likeness statues of both lamas.

On the other side of the iron bridge is Yol Rigong, the meditation place of Rigongwa Sangye Nyenton, a mahāsiddha of the Shangpa Kagyu tradition, where there is an image of Mahākāla with blessing power. Proceeding upstream from there on the north bank of the river, after passing through Chushul, [198] is the Druk Sewa Changchub Chöling monastery in the upper part of the Nam valley. This is where the name "Drukpa" came from in the first place. Continuing up the main road, Jowo Je Atiśa's residence at Nyetang is right by the roadside. In the chapel at Nyetang Or, there is Jowo Atiśa's reliquary and other sacred objects conferring blessing. Below that is the likeness statue of Jowo Je, with Jowo's own finger imprints, and the great reliquary stūpa of Lama Dampa Sonam Gyatson.

In the mountains on the far side of the river was the residence of Ngok Legpe Sherab and Loden Sherab, the monastery of Sangpu Ne'utok, known as the fountainhead of knowledge in Tibet, but today it is just an ordinary village. However, in the main temple, one can still encounter some sacred objects with blessing power, the chambers of Yak and Rong, the chapel of the protector Setrab, and the reliquary stūpa of Chapa. At the entrance to the valley there is a small building containing the reliquary of Lotsāwa Loden Sherab.

Going on downstream from there, in about a day's walk, is the site of the Ushangdo Peme Gempel, built by Ngadak Tri Ralpa Chen. A new temple has been built on the ruins, and there is a very fine Jowo statue, among others. In the upper part of this valley is the [199] Gangri Tökar hermitage, residence of the omniscient Longchenpa. Nearby is the Riwo Tse Nga of Tibet. On its nearer and further sides are the guru's meditation cave called Lharing Longchen Drak, and the meditation place of Lopön Rinpoche called Dragmar Sangyak Namkha Dzong, where Guru Jotse revealed treasure.

Continuing upstream from Nyetang, after crossing the mouth of the Tölung valley, one reaches Lhasa. In lower Tölung is the Shongba Lhachu spring miraculously induced by Lopön Rinpoche. Nearby is Kyormo Lung, formerly a great monastic school of philosophy. The place called Gadong is across the river on the hillside. At Gadong is the cave in which Je Rinpoche posed questions to Mañjuśrī, with Lama Umaka acting as a medium. Near there is the way to a place called Ratsak, where there is a statue of the Nārāyaṇī Dākinī that supposedly belonged to Nāropa himself, and this should be looked into. Going down from Gadong, on a hilltop in lower Tölung, is Ngödrub Ding, a small meditation chamber of those who guard against hail. It is said to have been founded by Balpo Mönlam Senge, and many extraordinarily special shrine treasures are to be seen there, such as the purba used by Lopön Rinpoche to consecrate

the ground at Samye, the hand-held vajra he used to subdue Gangkar Shamé, Saraha's meditation belt, and [200] Nāropa's bone ornaments.

From the main Tölung valley, it takes one day's walk to reach the Karmapa's residence at Tsurpu. In between, but nearer to Tsurpu, at the Nenang seat of the Pawo incarnation lineage, is the reliquary of Shamar Dragpa Senge. At Tsurpu, there are a great many temples and objects symbolizing enlightened body, speech, and mind, most notably the great buddha statue erected by Karma Pakshi called Ornament of the World, the reliquaries of virtually the entire Karmapa lineage, and many of their likeness statues, which have blessing power. There are many things to see on the circumambulation path, such as the Padma Khyungdzong where Je Karmapa Rangjung Dorje meditated.

*May this approximate inventory of such excellent sacred places and their contents as there are,
Which grant liberation in four aspects and are a field of spiritual ripening and perfection for all
embodied beings*

Guide the faithful on the road to liberation!

This was composed by the renunciate Mañjughoṣa.

NOTES

1. Ferrari and Petech, *mK'yen brtse's Guide to the Holy Places of Central Tibet*, 1958.
2. Akester, *Jamyang Khyentsé Wangpo's Guide to Central Tibet*, 2016.
3. In Tibetan idiom, sacred objects are termed “symbols (literally, ‘supports’) of the sacred,” which are classified into three: symbols of the body (statues), symbols of the speech (scriptures), and symbols of the mind (stūpas, vajras, etc.).
4. Central Tibet is traditionally divided into four regions (*ru*, literally, “horns”) originating from the imperial administrative system. These are the Central Horn (*dbu ru*), the Left (*g.yon ru*), the Right (*g.yas ru*), and the Reserve (*ru lag*).
5. A crowned buddha statue.
6. The text mistakenly has *g.yo ru byang brgyud*, or “northern stretch of Yörü.”
7. *yongs rdzogs* of the text is incorrect.
8. Yar stod brag is located in upper Yarlung. The name appears here by mistake. The ridge referred to was traditionally known as *sbus ri*.
9. This refers to the *gtam tshogs* of Jigme Lingpa.
10. The text mistakenly has “*dbu ru lho brgyud*,” or “southern stretch of Üru.”
11. The three bodhisattvas refer to Avalokiteśvara, Mañjuśrī, and Vajrapāṇi.
12. “*Rol mo sdings*” is mistaken for Rongmo Teng (rong mo steng).
13. Bumthang in Bhutan.
14. The text mistakenly has “*g.yas ru*.”
15. The text mistakenly has “*dga' ldan pa*,” as the Jodenpa tradition was little known in later times.
16. The text mistakenly has “*'u yug nas*” for “*snye mo nas*”.

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GLOSSARY

Bangso Marpo

বংসো দ্মৰ্পো • *bang so dmar po*

Literally, “red tumulus.” Name of the tomb of Chögyal Songtsen Gampo.

Cakrasamvara

ক্রসাম্বো • *bde mchog* • cakrasamvara

One of main deities of the mother tantras of the highest class of Buddhist tantra, and the male consort of Vajrayoginī.

Chödung Karmo Gyangdrak

ক্ষোড়ুং দ্কাৰ মো র্গ্যাং গ্রাগ • *chos dung dkar mo rgyang grags*

Literally, “the far-sounding white conch trumpet of the Buddhadharma.” One of the most sacred objects housed in Sakya monastery, this conch was offered to Chögyal Pagpa by the Mongol ruler Kublai Khan and is believed to have been used at the time of Buddha Śākyamuni to congregate the Saṅgha.

chögyal

ক্ষোর্গ্যাল • *chos rgyal* • dharmarāja

Title of a worldly king or ruler who promotes Buddhism. Often refers to the Buddhist emperors of the seventh–ninth centuries.

Chumik Drölma

চুমিক দ্রোল্মা • *chu mig sgrol ma*

Tārā statue from Chumik Monastery.

Dākinī Guhyajñāna

ম্ক্ষা'গ্রো'গ্সাং'ব্যে'শে • *mkha' gro gsang ba ye shes*

Another name of Vajrayoginī, a female tantric deity and the consort of Cakrasamvara.

Drölma Darlenma

দ্রোল্মা দারলেন্মা • *sgrol ma dar len ma*

Literally, “Tārā, recipient of the scarf.” Name of a mural painting of Tārā.

Drölma Sempa Sumtsek

ਤ੍ਰੈਤੁਤਾ-ਸੰਪਾ-ਸੁਮਤ੍ਸੇਕਾ | • *sgrol ma sems dpa' gsum brtsegs*
Literally, “three-in-one Tārā.”

Drölma Shesema

ਤ੍ਰੈਤੁਤਾ-ਜਲ-ਚੰਦ੍ਰ-ਮਾ | • *sgrol ma zhal zas ma*
Literally, “Tārā who ate food offered to her.”

Dzamling Gyenchik

ਉਤਸ-ਗ੍ਰੰਦ-ਚੂਣ-ਗਚਿਕ | • *'dzam gling rgyan gcig*

Literally, “unique ornament of the world.” Name of the reliquary stūpa of the Fifth Dalai Lama in the Potala palace in Lhasa.

Dzamling Yeshak

ਉਤਸ-ਗ੍ਰੰਦ-ਗਯਨ-ਬਜਾ | • *'dzam gling gyas bzhag*

Literally, “better half of the world.” Name of a Buddha statue in Sakya.

Dzetöma

ਲੋਕ-ਕਾਨ੍ਤ-ਸਾ | • *mdze thod ma*

Literally, “leper skull.”

Dzong

ਚੜ੍ਹੜੀ | • *rdzong*

A building, usually fortified, housing the district administration.

Eight Precepts

ਏਗ-ਨਾਨਗ | • *bka' brgyad*

An important set of Mahāyoga teachings taught by Padmasambhava, centered around eight heruka deities.

extended *Prajñāpāramitā*

ਵਸੁਮਾ | • *'bum*

The Perfection of Wisdom in Hundred Thousand Lines.

four Tsogdé monastic assemblies

ਤ੍ਸਾਗ-ਸ਼੍ਵੇਤ-ਬਜੀ | • *tshogs sde bzhi*

The four monastic communities of Śākyasrībhadra.

four-faced Mahākāla

ਮਣੋਚ-ਚੰਦ੍ਰ-ਮਾ | • *mgon po zhal* • caturmukha mahākāla

A form of the protector Mahākāla.

Great Mother

ਯੁਮ-ਕੇ-ਚੰਮ | • *yum chen mo*

Epithet of Prajñāpāramitā, the perfection of wisdom and its embodiment in the form of a female deity.

Jowo Jampe Dorje

ཇོ་བོ་ਯམ་པའི་རྡོ་རྗེ། • *jo bo jam pa'i rdo rje* • mañjuvajra

An esoteric form of Mañjuśrī, the embodiment of enlightened wisdom.

Jowo Jangchub Chenpo

ཇོ་བོ་ယང་ཆོག་чен་པོ། • *jo bo byang chub chen po*

Literally, “lord of great awakening (*mahābodhi*).” Name of a statue of Buddha Śākyamuni in Samye.

Jowo Ngotsar Chen

ཇོ་བོ་ngo་mtshar chen

Literally, “Jowo, the fabulous.” Name of a statue of Padmasambhava revealed as a terma.

Jowo Norbu Sampel

ཇོ་བོ་ནོར་bu་bsam་'phel

Literally, “Buddha of the wish-granting jewel.”

Kagye Deshek Dupa

བཀ་'brgyad bde gshegs 'dus pa

Literally, “Eight Precepts: The Gathering of Sugatas.” A terma cycle revealed by [Nyangrel Nyima Özer](#).

Kangri Tisé

གང་རི་ti se

Tibetan name of Mount Kailash.

Khamsum Zilnön

ཁམས་'gsum zil gnon

Literally, “overwhelming the triple world with splendor.”

Khenchen Bodhisattva

མཁན་ཆེན་'sñi

The name used by Tibetans for the Indian master Śāntarakṣita (725–788), who introduced the first monastic and scholastic lineages to Tibet.

Kumbum Tongdröl Chenmo

sku 'bum mthong grol chen mo

Literally, “the great stūpa of one hundred thousand images that liberates on sight.”

Labrang

བླ་brang

A lama estate.

Labrang Zhung

བླ་brang gzbung

The “Central Labrang” was the residence of the chief abbot and administration at Ngor Monastery.

Nyenpo Sangwa

གྱନྤ རྩྰ མନ୍ଦ སା | • *gnyan po gsang ba*

Literally, “Awesome Secret.” A collection of sacred texts believed to have fallen from the sky during the reign of king Lha Totori Nyentsen (fifth century).

Orgyen Rinpoche

ଓ ର୍ଗ୍ୟାନ ରିନ ପୋ ଚେ | • *o rgyan rin po che*

An epithet for Padmasambhava.

Pabong Tang

ଘର୍ଭ ଦେଶ | • *pha bong thang*

Literally, “plain of boulders.”

Padma Kahtang

ପଦମ ବକ୍ତା ଥଙ୍କ | • *pad+ma bka'thang*

The life story of Padmasambhava as revealed in a treasure by Orgyen Lingpa.

Polâ Taiji

ଫୋ ଲା ତାଇ ଜି | • *pbo lha ta'i ji*

Title of the Tibetan ruler Miwang Sonam Tobgye (1689–1747).

protector

କୋ ଶ୍ରୀ | • *chos skyong* • dharmapāla

A class of beings pledged to guard the Buddha’s teachings and to protect those who uphold them. They can be either worldly beings tamed by buddhas or realized masters of the past, or emanations of buddhas and bodhisattvas.

purba

କିଳା | • *phurpa* • kīla

Ritual dagger.

reed hut

ଜାଗ ଶ୍ପିଲ | • *jag spyil*

The meditation hut of Je Pagmo Drupa in the assembly hall of Densatil Monastery.

relic

ଶରୀର | • *ring bsrel* • śarīra

Rematî

ଦମାଗ ଝରମା | • *dmag zor ma* • rematî

Name of the very wrathful form of the protector deity Palden Lhamo.

representative statue

ଶ୍ରୀ ତ୍ଶାବ | • *sku tshab*

A category of likeness statues of Padmasambhava usually found as revealed treasures, considered to have been manufactured and blessed by Padmasambhava himself for the benefit of future generations.

Rigter

རිග්-ග්-තේ-ස් | • *rigs gter*

“The Treasury of Reasoning.” A seminal text on logic and epistemology by Sakya Pañdita.

Riwo Tse Nga

རි-වූ-ත්-ස්-න්-ගා | • *ri bo rtse lnga*

Literally, “five-peaked mountain” (Wutai Shan in Chinese). The abode of Mañjuśrī in China.

Śākyāśrībhadra

શ-ક-શ-ર-િ-શ- | • *kha che paN chen*

Śākyāśrībhadra (1127–1225) was a Buddhist monk and teacher from Kashmir. He was the last of the great Indian masters to travel to Tibet, where he became the monastic preceptor of many Tibetans, including most notably Sakya Pañdita Kunga Gyaltsen.

Sepak Nagpo Purshe

સ-સ-ન-ગ-પ-ો-પ-ુર-શ- | • *bse 'bag nag po 'phur shes*

Literally, “flying black hide mask.”

Songtsen Gampo

શ-ં-સ-ર-ં-શ- | • *srong btsan sgam po*

Songtsen Gampo (reign 617–650) was the first great Dharma king of Tibet.

Stages of the Path

લ-ર-િ-મ- | • *lam rim*

Teachings on the stages of the path by Tsongkhapa, also known as Lamrim.

Tamdrin Yangsang Trowa

ત-શ-શ્રી-ય-દ-શ-દ-શ- | • *rta mgrin yang gsang khro ba*

Literally, “ultrasecret wrathful Hayagrīva.” A form of Hayagrīva.

Tamnyen Shugtri

શ-દ-શ-ન-ય-ગ-ત-ર- | • *gtam snyan bzhugs khri*

Literally, “throne of good tidings.” Name of a throne of Sakya Pañdita.

Tongdröl Chenmo

ત-શ-દ-શ-પ-ક-લ-ચ-મ- | • *mthong grol chen mo*

Literally, “which liberates on sight.” Name of a stūpa in Shalu, built in honor of Butön’s mother.

trikor districts

ક-શ-ર- | • *khri skor*

Literally, “area of ten thousand.” An area inhabited by ten thousand households. A term introduced under Mongol administration in the 13th century.

Tsangpa Dungtö Chen

ત-શ-ા-ન-દ-ં-શ- | • *tshangs pa dung thod can*

Literally, “Tsangpa with conch hairpiece.” Name of a dharmapāla.

Tsarima

-tsā-ri-ma • *rtsa ris ma*

Literally, “the veined.” Name of a statue of Jetsun Dragpa in the Potala palace in Lhasa.

Tsuglakhang

tsug-lak-hang • *gtsug lag khang*

A temple complex, usually at the center of a monastery.

Tubpa Serlingma

tsu-pa-ser-ling-ma • *thub pa gser gling ma*

Literally, “Buddha of the golden isle.”

Tugje Chenpo Rangjön Ngaden

thugs-rje-chen-po-rang-byon-lnga-ldan • *thugs rje chen po rang byon lnga ldan*

Literally, “Mahākāruṇika self-manifest in five aspects.” Name of a statue of Avalokiteśvara.

Ü-Tsang

dbus-gtsang • *dbus gtsang*

One of the three provinces of Tibet, comprising the regions of Ü and Tsang.

Ütse

dbus-rtse • *dbus rtse*

Literally, “central peak.” Epithet of the main temple in the Samye mandala.

Uyönma

jo-bo-dbu-yon-ma • *jo bo dbu yon ma*

Literally, “with head inclined.” Name of a painting of Jowo Atiśa.